The Saints' Herald

Beginning

Riches Untold

Foundation Studies in Christian Living

By James Evans

The Authority of God's Ministry

By J. F. Curtis

Central American Architecture

By M. H. Morgan

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THE SAINTS' HERALD

January 4, 1933

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CONTENTS

EDITORIAL:
- Our Project for 1933 3
- Youth Must Find Work 3
- How Shall We Build on Our Foundations? 4

CURRENT EVENTS 5

NEWS BRIEFS 6

ARTICLES:
- Riches Untold, by Florence Tracey 7
- The Authority of God's Ministry, by J. F. Curtis 11
- Follow the Gleam, by David H. Johnson 12
- Foundation Studies in Christian Living, by James Evans 13
- Central American Architecture, by M. H. Morgan 15
- Prayer and Testimony 16
- Question Time, by A. B. Phillips 18
- Reaction, by E. Leola Nice 29

NEWS OF CHURCH AND HOME 23

THE BULLETIN BOARD 30

The Pigeonhole

One Thing to Do

As we view the year 1933, we are far more seriously impressed with its possibilities than we are with its difficulties. If we keep our eyes fixed on our troubles, we are likely to be overcome by them, simply because we will be paralyzed in a state of inaction. But if we have something constructive to do we are likely to come into the clear and satisfy all obligations, and more.

"Riches Untold"

This week the *Herald* presents the first installment of a church serial story, *"Riches Untold,"* by Florence Tracey. Chapter one gives us the setting. The excitement begins in chapter two, and keeps up to the end. The author apparently knows quite a bit about the church and the questions that have to be faced by young people, both single and married. It would be *telling* to say that the author is married—and we won't say it. Anyhow she is able to put her finger on the pulse of youth. So have your young people read it.

I Like January

I like January. There are no holidays in it to bother me. I get a complete rest from everything except work. I can't go anywhere because it is too cold, and everything is frozen up when I get there. I get tired of staying home but I can't leave because the fire might go out. I would like to go south but it costs too much. I would go north to get away but it is even colder there. So I stay at home and nurse a grumbly feeling against the whole universe. I like January.

Bald

The Pigeon turned a beady eye at me from his perch on the window sill. He looked speculatively at a thin spot in my hair. "It's too bad," he said, "It's too bad when a head gets bald on both sides—inside and outside!"

A Few Crumbs

This morning there was a suggestion of anger and impatience about the Pigeon as he alighted on the window sill.

"Don't forget to feed the birds when there is snow on the ground. A few crumbs will help. And you don't need to throw them all in the garbage pail, either."

The sparrows are noisy pests in the summer. But in winter we feel sorry for them—poor things—as they hover about and shiver stiffly in the cold.

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Editorial

Our Project for 1933

During the past year the communications that have come from the First Presidency and the Presiding Bishopric have made us conscious of a number of very important needs. As we go into the next year it would be well for us to summarize those communications into a statement of a project for 1933. Our situation calls for faith, courage and work. All things are possible with them.

The depression and its attendant conditions have cleared the public mind of the rubbish of many false illusions, bad economic theories, and mistaken social notions. As never before we have seen the weaknesses of the structures of government, society, and our economic machinery. Conditions have brought us face to face with certain bald truths. These we hope to discuss as time goes on.

For the immediate present we need to crystallize our tasks into a clearly defined project for the year. Stated briefly, they are:

1. To keep up the operating expenses of the general church.
2. To effect a material reduction of the church debt.
3. To make a specific program of missionary activity a part of the work of every branch.
4. To carry on a program of education for tithing, and stewardship for the members of the church.
5. To take more definite steps to enlarge the spiritual and cultural life of each branch to a measure where it can hold the loyalty and support of all its members, young and old.

To realize this project, one great gap must be bridged: that is the lack of correlation between the business interests of the individual member and the interests of the church. In some cases these are as far apart as two worlds. Every member should realize that his own business and affairs can tie up with and contribute to the good of the church in a number of definite ways. No matter what business a person is engaged in, he should see in it some chance to correlate and make the two interests of his life mutually beneficial.

In the year 1933 we should be able to make some real progress in the direction of realizing this aim. Let us all work to that end. L. L.

Betrayal

Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ.

—Author unknown.

Youth Must Find Work

What Is the Way Out for Our Young People?

Some months ago, President Elbert A. Smith, in a sermon delivered at the Stone Church, pointed out the moral peril in present conditions for young people who "have never known what it means to have a job."

Other commentators have more recently voiced the same thought. The *Christian Century* quotes from the speech with which King George opened the British parliament: "In particular, I am distressed that many young men and women have never in their lives had an opportunity of regular employment." The editor of the magazine adds the comment:

> "The condition to which the king called attention has become a gigantic and baffling one in many parts of Great Britain. The depression has been eating away at the vitals of British industry for more than a decade. . . . This is tragic enough for all the unemployed, but the tragedy takes on aspects of moral disintegration among the young which clouds the whole future with darkness. In the case of seasoned workers now unable to find employment, there is at least the knowledge that there has been a place for them in the industrial order, which lends strength to the hope that there may be such a place again. But in the case of youth, inability to get so much as an opportunity to earn a living is producing moral consequences of disastrous import."

We are thus faced with a great problem of dual significance. At first only economic factors were involved. But it has been shown by recent history that any economic distress also has its results in moral consequences.

What is the answer? What is the way out? Obviously the great masses of men can no longer depend on the factory as the meal-ticket in a capitalist's heaven fitted up with modern machinery. People will have to look beyond the factory for their economic as well as their moral salvation. What is to be seen there, only the future can reveal.

We believe that the principle of stewardship will provide an answer, if our people will live according to the law. Stewardship, at the present time, can not undertake the burden of a great many who wish to call on any central organization for help. To begin with, it is man's primary duty to be self-sustaining. No system can endure in which the great ma-

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jority of members do not reach at least that sufficiency. Stewardship contemplates a giving relationship rather than a receiving relationship of the individual to society. It must also be cooperative.

Families are finding it possible these days to escape our factory-dominated civilization, and to sustain life in a manner more agreeable, all things considered, than before. The ideal home is not an apartment within three minute's walk of a machine shop. It is rather a home set in the midst of land, where the necessities of life can be raised by the man, and the products of toil and soil preserved for winter use by the woman, with the children of the home helping. Such a mode of existence can afford more of security, and as much of peace, satisfaction, and culture as any other. We must win our way to a new freedom—a new independence of a gold-organized and greed-dominated world. L. L.

How Shall We Build on Our Foundations?

"Seek ye first to build up the kingdom of God."

IV.—Holding Our Natural Increase

(Continued.)

In this series we are considering some of the major methods to be employed in building the church numerically and spiritually. First came missionary endeavor; and now we are discussing methods to hold our children born to Latter Day Saint parents. In this latter project the home comes first, and after that the church school. A major function of the church school is to teach; but its program contemplates other functions. The program as approved by the late General Conference says:

"The specific work of the church school consists in providing occasions under guidance for study, instruction, worship, work, and *play* through which may come the growth and service contemplated in the gospel of Jesus Christ."

The Question of Recreation

The word "play" here used raises a rather vexed and much debated question. It must be evident to all that today, as always in the past, young people (and older ones) in pursuit of pleasure and recreation in ways classed as "worldly" fall into paths that lead to great sorrow and loss if not destruction. Is the church concerned with the situation? If so, how? Is its remedy limited to negative commandments delivered to our young people by General Conference ultimatum or parental dictum?

A Fundamental Tendency

In approaching this subject it is well to remember that we are dealing with a fundamental human tendency. The young of every race and time turn naturally to play. Even animals and birds have the same instinct. The kitten pursues the ball. Otters have community play grounds with well-planned "slippery slides" down which they glide and into the water with a splash. Doctor Richard Cabot has a book entitled, *What Men Live By.* He catalogs: "Love, worship, work, and play." These four are fundamental. Even our forefathers, not too flexible in their attitude toward youth, coined the proverb: "All work and no play makes Jack a dull boy."

Three Possible Attitudes

What attitude has the church toward this important question of recreation? Three courses are open: We may ignore it; we may adopt a purely negative attitude, denouncing and forbidding; or in addition to necessary negation we may go on and endeavor to formulate an affirmative, constructive program of recreation under church guidance.

To ignore the question is difficult. Years ago an elder of the old school said to me: "If boys want recreation, let them saw wood." Wood sawing is good exercise in its time; but it does not even remotely suggest recreation. So I replied: "After the wood is sawed, then what?" He answered, "Let them carry it in and pile it behind the kitchen stove." That attitude merely suggests, "After work, *more* work." It ignores the question that can hardly be ignored.

A negative attitude that goes no further generally defeats its own end. The young people *will* seek recreation. If they feel that the church has raised a barrier and is unsympathetic and dictatorial and not minded at all to help them in that particular problem, they are quite likely to turn their backs upon the church and go elsewhere with all their problems. A very devoted young man asked me concerning a certain "faction," "What do they do for their young people in the way of recreation?" I replied, "Nothing, except to forbid." He remarked with some feeling, "I have no interest in a church that has no interest in its young people and all their problems, including recreation."

A Call to Young People

To help solve this problem is one of the tasks undertaken by the "church school." It is an inheritance from the old Religio Society, later known as the "Department of Recreation and Expression." It must be admitted that so far success has not been too flattering. It may be alleged, too, that mistakes have been made. Well, Theodore Roosevelt used to say, "The only man who does not make mistakes is the man who does nothing—and he makes the biggest mistake of all."

Here is a work that calls for leadership among the

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young people themselves. We need upstanding young men and women of character and devotion to help work out this problem; to raise up as leaders among their fellows and to say to them, let us rally together and under church guidance, avoiding the pitfalls of the world of commercial pleasure seeking, find for ourselves and among ourselves clean, constructive social intercourse and recreation. To an extent this has been done in some branches and districts; but in many places the need is great for the right kind of recreational leadership.

It is not the purpose of this editorial to solve this problem: the solution is not yet in sight. This is a plea for the right approach by the right kind of people and in the right spirit.

Our Program Must Be Congruous

Any program of recreation sponsored by the church in any branch of the church should be congruent in its character and setting and time with the religious and devotional program of the church. Recreation should be what its name implies: it should re-create, refresh, rebuild body and mind. Sports or pastimes carried to excess leaving body and mind weary and a bad taste in the soul are not recreational. Those who make the pursuit of pleasure the end and aim of life defeat their own purposes, for they never taste the joys of recreation following hard work. Recreation is a diversion from the real work of life. The condemnation upon those who "sat down to eat and drink and rose up to play" was not that they ate and played, but that they had forsaken the Lord and forgotten the real purposes and high endeavors of life for which their food and play and social intercourse should have given them new zest and vigor.

Cooperative Teamwork

Probably those games that require team work, that develop skills through quick thinking and physical reaction, and that take our young people into the open air for their play are among the most beneficial, and may be more than a "pass time." The element of teamwork has a valuable influence. More than one young man has said to me, "You older men of the ministry should have learned at some time to *play* together—then you might have succeeded better in *working* together; you would have learned how to cooperate, to hold your tempers, and to take defeat with good grace." Was there merit in the suggestion? You judge.

In any event the church calls young men and women who have had the advantage of observing our mistakes as well as our successes to come forward as leaders among their fellows to help work out this problem. By their wise and temperate influence and steadying leadership they may help save to the church many of our young people who otherwise will be lost in the pitfalls that beset worldly pleasure seeking.

ELBERT A. SMITH.

(To be continued.)

CURRENT EVENTS

What Cancellation Would Cost—

While we are calculating what the effect of the payment of debts on European nations would be, we should also be mindful of what it would cost American taxpayers if all our foreign debtors should repudiate their obligations.

Foreign nations owe to the United States, to put the figures in round numbers, $11,500,000,000. Some of our national leaders, trying to estimate what total repudiation on the part of creditors would mean, say that it would cost the American public about $500,000,000 a year in increased taxation.

A great many people are beginning to wish that we hadn't helped Europe with its war after all. To people who live in rented homes and apartments this tax increase may not be frightening. But to those who are already paying taxes that amount to confiscation, the prospect is not a happy one.

Insull Goes Free—

A Greek court has decided that Samuel Insull is not wanted in the United States for reasons that make him subject to extradition under the new treaty. But he can not be sure that he will be safe in other countries having such treaties.

Meanwhile Mr. Insull is a man without a country. He is free to travel in such places as Afghanistan, Soviet Russia (a dangerous place for capitalists!), Abyssinia, and the unexplored regions around the South Pole. Or he can stay in Greece. He can devote his time to the study of languages, archæology, and classic art. Or maybe he will join the ranks of the great army of "has-beens" who are writing their memoirs.

Mr. Insull's career is just one more reminder of the immorality of our economic machinery. Although reports indicate that he was guilty of mishandling the funds that investors intrusted to his care, he was only one of many, and simply operated on a larger scale. He was not alone responsible for the depression which caused his collapse. If all the principal offenders were arraigned together, the greatest stadium in the country could not contain them. There is no reason why he alone should be torn to shreds to further the political ambitions of a wolfish prosecuting attorney in Illinois.

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NEWS BRIEFS

Missionary Zeal Continues Into the New Year

"Never in my experience have I had greater encouragement in missionary work," says Elder Harold I. Velt of his present meetings at Willapa, Washington, where the church has a new and thriving mission. The response of members and nonmembers is excellent.

Fifteen candidates were added to the church at Saginaw, Michigan, during the year. Though at present burdened with a church building badly damaged by fire, the Saints there are hopeful in the gospel.

Elder Arthur Oakman recently finished a successful ten-day series of meetings at Fresno, California.

During the past two months Missionary A. M. Baker has been giving his attention to the Saints of Louisiana and Arkansas. In Louisiana he has met with Saints and friends at Eros, Dunn, West Monroe, and Lafayette; in Arkansas, he has represented the church at Dierks and Grannis.

"Loyalty to God" a Conference Theme

"Loyalty to God" was the theme of the recent conference of Southwestern Kansas District. Apostle R. S. Budd, the principal speaker, talked on these subtopics of the conference theme: *"Loyalty to Your Country," "Loyalty to Christ," "Loyalty to Our Covenant,"* and *"Loyalty to Our Church."*

Ten Recently Baptized in Kansas City Stake

Ten baptisms have resulted from the December gospel meetings held by Elder J. Charles May, Kansas City Stake missionary, at Northeast Church. These candidates most of whom are adults, were baptized by Elders May, Henry F. Davis, and E. W. Lloyd. Eight are in Northeast group, and two in Bennington Heights group. Several others of these two groups and of Gladstone community are deeply interested, and a splendid missionary spirit has been manifested in the eastern and northeastern part of Kansas City.

Toronto Women Make Interest Payment

The women of Toronto, Canada, at their quarterly meeting in December, collected the balance necessary to make the six-month interest payment on the church debt due January 1. The sum to be paid amounted to $958.

Full Year Planned for Independence Young People

If all the plans of the Independence Young People's Council materialize, the young church members in the centerplace will have plenty to do. They face a year filled with special activities.

Some of the council's plans include a one-act play contest between the various congregations in February; a series of young people's meetings in March opening with a big worship and prayer meeting and closing with a banquet; a young people's rally for Independence and surrounding territory in April, and the summer missionary trips.

First Sacrament of the Year on New Year's Day

On the first day of the New Year thousands of Latter Day Saints all over the world observed the sacrament of the Lord's Supper, partaking of the emblems of the Savior's love and sacrifice.

It was most appropriate that they gather to share in this sacred ordinance of the church, renewing their covenant to serve Christ. It was fitting that they sing the songs of Zion and that they bear testimonies of truth and courage and hope to each other. Thus with new hearts they went to their homes on New Year's Day to think seriously of the tasks ahead of the church, and to resolve to make this a year of work and sacrifice that the cause of Christ shall triumph over all the earth.

Bruce Peninsula Members Hold Meetings

During last summer and fall Saints living on Bruce Peninsula, in Ontario, enjoyed a series of seven all-day services. These were representative gatherings of the district, two at Colpoys Bay, three at Stokes Bay, one at Spry, and one at Chesley.

The success of these services was due in large part to the tireless work of the local ministry and the help of district priesthood, and the Saints were blessed with a degree of the Holy Spirit. It was with reluctance that they parted at the last of these meetings at Colpoys Bay not to meet again until next summer. But they look forward to the day when the gospel message will be heard by all living on the peninsula.

Bruce Peninsula lies between Lake Huron and the Georgian Bay and is southeast of Grand Manitoulin Island.

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Riches Untold

By Florence Tracey

Chapter 1.—The Happy Half Dozen Settle the Zionic Question

THE telephone rang for the third time within five minutes. Polly Nelson jerked the worn brown dress over her slender shoulders and shook it into place with a deft turn of her hand.

"I'll get it, Polly," a pleasant, girlish voice drifted up the stairway. Edith's voice. She must have slipped in only a moment before.

Again the telephone jangled.

Brad, Polly's husband, was settling himself in the dining room for the evening with a loud rustling of the paper.

Indistinctly from below came the murmur of the telephone conversation: "Who? Polly? Why, yes, but could I take the message, or have her call you later. . . . She's— This is Edith Sterling. Oh, yes. . . . Why—I'll ask her. . . . Just a minute, please."

"Mummie put Carrol to bed?" piped her two-year-old son from the next room. "Carrol wants Mummie to put—"

"Yes, just a minute, darling." Polly was swiftly powdering her nose. The little Dutch doll on her dressing table seemed to smile complacently at her, but Polly knew little of complacency. She was one of those people who find it very hard to say "No" when asked to do a thing, and as a result, everyone knew that Polly Nelson was a very busy young woman. "We don't see how you do everything, Polly," the neighbor women often marveled.

"I really couldn't, you know," Polly would smilingly reply, "if it weren't for a wonderfully good-natured husband, a good baby, and lots of friends."

"Polly," from the stairway, "Sister Brown wants to know if you can help the women of the group make over some clothes for the Commodity Shop tomorrow."

Another thing to do! And already her day was crammed with the family washing, baking bread, and taking Carrol to the baby clinic.

"What time?" she was carefully shaping the waves of her brown hair with her fingers, and noting how very blue those new beads made her eyes.

"It's an all-day affair for all the women who can come. But if you can't come till afternoon, she says that's all right. She wants especially for you to help them on some of those coats they are remodeling; says nobody else can make as good-looking a garment out of nothing as you can. And since the weather is cooler, people are demanding more coats than they have on hand at the shop."

Must it be tomorrow? Polly frowned at her reflection in the mirror. It would have to be!

"Tell her I'll do my best to be over by one o'clock. Can't make it any sooner. Sorry," she called. Carrol didn't really have to go to the clinic tomorrow. He was well, but she hadn't had him looked over for a month. She would take him next month.

"Desus, tender s'epperd, hear thy lit'tle lamb tonight," murmured Carrol's soft, baby voice. He was so wonderful, this little son of hers and Brad's. And as she held him in her arms this evening, his chubby face hidden in her neck, rosy lips forming the words so near her ear, Polly felt the mother heart of her grow bigger with joy and gratitude. Surely Carrol was God's gift to their home, little, sleepy, white-clad, golden-haired gift.

BEFORE she had tucked him in his crib, given him a final good-night kiss, and turned on the tiny Red-Riding-Hood night lamp, the door bell sounded roundly. How thankful she was that Edith had come early! Brad, once he was settled with his paper or work from the office, didn't like to be disturbed—dear, patient, old Brad!

Yes, there they were, the whole Happy Half Dozen of them, all the girls that remained in Independence of a Sunday school class Polly had taught seven years ago. Others were away at school. Two had married and moved far off, one to Pennsylvania, the other to California. When the class had been promoted out of the department in which Polly was teaching, the girls had begged to be allowed to form a study club and meet with her once each week. They wanted to be together, with her, to visit and study and have a good time. For a time they had studied *Book of Mormon,* then comparative Christianity, and now Polly was putting them through an adult quarterly course, *"A Study of the Doctrine*

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and Covenants." But tonight was a social meeting only.

"Hail, most learned teacher and leader," greeted Echo Duncan, tall, blue-eyed tease. "We await you. How's the baby?"

"Sh-h-h-," and Polly feigned to close the stair door with great surreptitiousness. "Asleep—I hope."

"I wanted to come up and see him in his little sleepers, Polly." Edith's brown eyes spoke worlds of devotion. "But the telephone kept me busy."

"Well, we brought our stuff," from Laurel Bris, who produced a jumble of broken toys from a large tapestry bag.

"Yes, we got them here," laughed Marial, her twin, "but we looked like a couple of carpetbaggers coming up the street with these."

"Now isn't it just like Polly to think of something nice for us to do for somebody else?" queried Arthea Kent, the tall blonde girl who always thought of something polite to say.

"And perfectly gorgeous of us to do it, too?" mimicked Echo.

"But I didn't think of it," deprecated Polly. "Sister Rutherford asked me if I didn't think you girls would like to make over and refinish toys for Christmas baskets and the Commodity Shop, and, knowing you as I do, I told her of course you would. Oh, what cute ducks, Cora! Where did you get them?"

"They were Bobby Britton's. He grew tired of them, and his mother gave them to me. Bobby has lots of toys, Polly, that he has outused. I think I can get quite a few there. I fixed these up last night. All they needed was a tack or two and a new coat of enamel."

"And a little bit of patience," supplemented Echo. "When it comes to hammers and tacks, Cora dear, I know my weakness. I give up. I plan to frame some of the cutest pictures for kiddies in Dime Store frames. Will you put in the little, dinky nails for me?"

SOON every available piece of furniture in the living room was pressed into service, and Brad's desk in the study (he seldom used the study when the Happy Half Dozen were about, for there was no door between it and the living room, only a drape of Chinese red and bronze) was littered with toys in process of being remodeled—doll houses, dolls in various stages of undress, stuffed animals that leaked sawdust over everything, battered wooden shapes, dozens of marbles that needed sacking, and broken mechanical toys.

"My goodness!" ejaculated Marial Bris, "Why didn't we bring the whole Stone Church young people's department to help us tonight? I didn't know there were so many dilapidated toys in the world! Do you suppose you could call your group people to the rescue, Polly?"

"Call on the Happy Half Dozen, and they're there in full force, toys and all," chanted Echo.

"May I slip up and look at Carrol, Polly, before I begin to sack these marbles?" There was eagerness in Edith's tone. "I can work faster, if I do. He's the nearest thing like an angel in this town."

"Be careful, my child," chided Echo with mock severity; "you're talking of Zion, remember."

"That reminds me of a letter I got today," giggled Arthea as she gathered up a lapful of bright-colored scraps and began to select an outfit for a doll she had chosen to dress. "My cousin, Ruth Lawson, who lives in Idaho, has this old, conventional idea of Zion where the Saints sit around in love and complete joy and everybody thinks of each other, and no one steps on anybody else's toes, you know. Oh, I guess it's about five years that Ruth has dreamed of what a wonderful place this is that the Lord has picked out for us to live in. If they can arrange their affairs, they want to move here by next conference. Why, Polly, she writes like an old lady! She actually said: 'It must be wonderful to live in Zion where you are associated with so many of the faith and can enjoy the bountiful blessings of the Lord.' She said *that!"*

"To people who have never had the privileges we enjoy here in Independence, it is wonderful beyond all comparison," gently reminded Polly. "You've never lived in a little branch where just a few struggled to pay for the coal you burned in the smoky little coal stove; where when there was a bad storm, the congregation was cut in half because of impassable roads. You've never known what it means to a person who has lived long in a little branch and struggled and struggled, to finally come here. That's the way it was for us out in Kansas. There were only a few, and how much we meant to each other! Sometimes I think of them out there yet."

"But, Polly, people coming to Independence like that are bound to be disappointed in what they find here. We're only human after all."

"By human do you mean worldly?" asked Laurel.

"Well—". Arthea halted. Laurel's questions nearly always puzzled her. Laurel was a logician.

"You see there's a difference in being human and being worldly. One doesn't necessarily—"

"Oh, come, don't lets quibble over terms," pleaded Marial. "That is a problem, Polly—what people think of us before they come and then what they decide about us after they get here."

"I've often thought Latter Day Saints, and especially those who live in Zion, are like so many prize pumpkins," put in Cora. "Because they are prizes,

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they are subjected to close inspection, and much is expected of them." Cora worked as secretary in the general church offices at the Auditorium, and her opinions were always respectfully considered by her mates.

"And what prize pumpkins some of us are!" chuckled Echo. "Regular pumpkin *heads!*"

"Don't you ever really have a serious thought, Echo?" demanded Laurel, and then to Polly. "We have relatives, too, who don't live here, and mother is always reminding us girls of the standards they expect us to come up to."

"I suppose Ruth would be shocked to know that I play bridge," Arthea ventured.

"And shook a wicked heel," supplied Echo.

"I wonder if she thinks I sit around with a *Bible* in one hand, a *Book of Mormon* in the other, and the *Doctrine and Covenants* on my footstool."

"Well," Cora's tone carried no sting, "if you had all the nice ideas and things to do that Polly has, you wouldn't have time to give your bridge parties, or to carry around a load of books either. There are plenty of wild stories over the country about our carelessness in Zion where we are supposed to have the greatest church advantages and be the most congenial and helpful group of people on earth."

"But, Cora, be reasonable. People simply haven't the right to expect so much more of us than they do of themselves. They must consider that where the privileges are doubled, there is also a doubling of temptations. I heard some one say that where the Lord puts one angel to work, the Devil puts two." This from Marial. "I wish I could make mother see that."

"I think that, too," her twin observed. "Too many Latter Day Saints are too willing to chuck the responsibility of being a good, loyal, working representative member of the church off on their neighbor. It's a sort of procrastination of goodness."

"Gracious sakes, Laurel Bris, how long did it take you to learn all that?" mocked Echo.

"What do you think of it, Polly?" demanded Edith who had returned from the nursery and was rapidly putting marbles into small red and green net stockings. "You've been letting us do the talking. Now tell us what you think about it."

"Yes, do. If there really is anything wrong in the things I am doing, Polly, I don't want to do them. I do want to be as good a member of the church as the rest of you, but the crowd I go with mostly—well, bridge parties is all they know, and sometimes I am bored to tears."

"What you need, my dear," Marial's eyes twinkled, "is a Sunday school class. You should see my chubby cherubs. Do they make you problems? They make you forget all your other interests quicker than a wink. They're cute, chummy, and inquisitive. Why, just the other day I was giving them a nature lesson. I took our canary down to show them a real, live bird. Had him in a matchbox, and before I could tell them not to let him out, one little duffer slipped off the lid, and away the bird flew. And you should have seen me fly after it! Sister Evelyn Smith is the dearest superintendent!"

"Polly—"

"Yes, do, Polly, tell us what you think." And six pairs of eyes were turned on their leader.

THEN, as she had often done before, Polly uttered a brief prayer for wisdom and help. The responsibility of teaching and advising these hopeful young creatures, she regarded as a serious thing. What if she were to say something wrong, something discouraging?

"I was just thinking," she began slowly, laying her work in her lap, "of the revelation given to Joseph Smith and Oliver Cowdery in April, 1829, or rather a small part of it, one of my favorite quotations. I believe it is the first time the word *Zion* is mentioned in the *Doctrine and Covenants:* 'Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.' I have heard some wonderful sermons preached on that, girls, and they have thrilled me with the business of bringing forth and establishing the cause of Zion."

"Well, you certainly—" began Echo.

"Sh-sh," from Marial.

"I look upon Zion of the heart first—Zion, the pure in heart. We must have it there before we can have our city of Zion, and just as soon as all of us here, and everyone else who comes here, has Zion in his heart, the material Zion will be. Why, if we really had Zion in our hearts, we could clear the church of debt, and have the actual Zion in a very short time. If we who live in Zion were doing everything as we should, if we were keeping all the commandments of the Lord, we would have no reason to fear or worry. And I'm sure if the people away from here were properly informed what constitutes Zion, they would be so busy preparing for it themselves that they would have little time to listen to all the gossip and tales that go the way of the grapevine."

"Don't modern revelations teach us that the people here in Zion have been rebuked a number

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of times for their thoughtlessness and sins?"

"Oh, yes, several times. We are told that the Lord is not going to allow us to pollute his holy place. He tells us also that if we are the salt of the earth and lose our savor, we are no longer of any good. He says that those who exalt themselves shall be brought low."

"Good enough for some of these social-climbing Latter Day Saints," grumbled Cora. "I hope they do fall off their ladders and break a leg or two!"

"Don't be vicious, my dear woman," scolded Echo, then mournfully, "You, too, may find yourself picking yourself up one of these days."

"There are many revelations concerning Zion in our *Doctrine and Covenants,*" continued their teacher. "It is interesting to go through the book, picking them out. But when I do that, I generally finish by feeling exceedingly small. These revelations tell us that we must keep the commandments of the Lord; we must work; we must live as we ought and not gossip and backbite. All that is a pretty big job. I decided several years ago that if I did that completely, I didn't have time for bridge and dancing and petting—"

"Spare us, spare us, Polly," interrupted Echo, "or you'll be naming our own little favorite sins. . . . Meantime, in spite of all the talking we've been doing and other distracting influences, will you look at this doll house I've been remodeling?"

"And I have my doll dressed and an outfit selected for another. But, truly, Polly, I'm going home tonight, and pray extra hard over some of my foolish habits." Arthea's blue eyes were serious.

"All of us need to do that." Cora was putting the final touches on a refurbished mechanical toy. "There's no use to worry, I know, but sometimes when I see how indifferent we are to the advantages we have and the things expected of us, I—well, I just don't know what to do."

"Start right at home, my dear, right at home," chimed in Echo.

"Father was reading the other night from the *Doctrine and Covenants,*" suggested Edith, "about how the Saints in Zion must be humble, and how blessed they will be when they are. If we could only be honestly humble; if the Saints all over the church could forget all make-believe humility, and be as humble as—well, Brother Evans for example." Brother Evans, elder of the group where Polly and Edith lived, was loved by everyone. Being a man of integrity and humility, he was a welcome friend, neighbor, and spiritual leader. "Sometimes when I see him rushed and tried by demands that would make me lose my temper, and he goes on as unruffled as anything, I—he just seems too good to be true!"

"Well," from Laurel who was industriously stuffing working materials into her bag, "all of which means that we must look to our own actions before we criticize others. I mean to begin right at home with myself. There's been a lot of talk about Zion ever since I could remember, but what I'm interested in now is a lot of living Zion right here in Independence and out in every branch, too."

The evening had been highly successful. The cocoa Marial and Cora had made in the kitchen was delicious, and the cookies, Edith's treat, "just hit the spot," said Brad, who, of course, always took part when it came to refreshments. A quantity of toys had been prepared for the women's department, and the evening's talk had left them all thinking. The girls were leaving, a laughing group.

"Polly, if you have any more of those lists you want typed, I'll stay tomorrow evening after work and do it," offered Cora.

"Thank you, dear, you're a great help. But I don't have that next list complete yet. Will I be bothering if I ask you to do it next week?"

"You know you won't," and with a hard squeeze of the hand, the girl was gone.

"Polly," Arthea had loitered behind the rest.

"Yes, Arthea."

"Will you do something for me?"

"Anything, dear."

"Well, I meant it when I said I was going to pray over myself tonight. I want to be—well, I want to be like you, Polly. Will you—will you pray with me?" A tear glistened under a drooping lash.

"Of course I will, darling. I'll be happy to."

"Oh, thank you!" and with a convulsive hug, she, too, was gone.

The soft lights made the living room look very cozy and peaceful as Polly turned from the door. One by one, she flicked them out as she made her way to the dining room and to Brad who sat nodding over an empty cocoa cup.

"And then they say our young people in the centerplace aren't thinking," she meditated. "It's not a matter of what they are doing, but how they are doing it. I think I shall play hooky from group prayer meeting next Wednesday night and visit the young people's prayer service down at the church."

(To be continued.)

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing.—Psalm 41: 1-3.

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The Authority of God's Ministry

By J. F. Curtis

We shall endeavor to show that God's ministry have a divine call and are given divine authority to teach or preach, and to officiate in the ordinances of the gospel of Christ.

The first announcement of John the Baptist, in the *Bible,* reads:

"There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe."—Saint John 1: 6, 7.

To be sent of God as a minister for Christ gave John the Baptist a distinction that was of great value not only to himself but to others.

To possess the knowledge that God had chosen and appointed him to preach the gospel whereby all could come to Christ would give him the courage to face the world and tell them the way of salvation and light. It would place him in a position where no opposition would cause him to hesitate to affirm this heaven-sent message.

In the gospel according to Saint Mark, he says of John the Baptist:

"The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight."

He then adds:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan confessing their sins."

Speaking of Christ, John said:

"There cometh one mightier than I, after me, the lachet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

To reject the teaching of John the Baptist was to reject the counsel of God, for Luke records these words:

"And all the people that heard him, and the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

Obedience to the message of this man, sent of God, would bring salvation. To reject it would bring condemnation.

Speaking of authority, Jesus once said to his apostles:

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

Jesus had taught them the gospel and men thus selected of Christ were to declare this message to the people. It was and is God's way of warning the people, and inviting them to come to Christ and be saved.

Jesus was sent of the Father. Here is his own statement. He says:

"For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

Upon one occasion in the temple the authority of Jesus was questioned by the chief priests and the elders of the people. They asked him:

"By what authority doest thou these things and who gave thee this authority? Jesus questioning them said: The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, of men; we fear the people, for all hold John as a prophet. And they answered Jesus, and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things."

The question Jesus asked these men is very important. He wanted them to answer whether the baptism of John was of heaven, or of men, but they refused to answer his question. John was sent of God and had the right or authority to preach and baptize. The Father in heaven approved of John's work as was shown when he baptized the Christ. The Father said: "This is my beloved Son, in whom I am well pleased."

Jesus knew that John had the authority to baptize him, therefore he came to John for the ordinance of baptism. In the nineteenth chapter of Acts, mention is made of some baptisms which were only of men and not of God so rebaptism was necessary to make them legal. Evidently some one had heard of the baptism of John the Baptist and not understanding the question of authority, or priesthood, proceeded without authority to baptize some of the people at Ephesus. Later the Apostle Paul came to Ephesus and asked those thus baptized: "Have ye received the Holy Ghost, since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism."

Paul, knowing that these people were mistaken, explained to them the preaching or teaching of John. When the people properly understood John's teaching, Paul or Saul, who had also been sent of God with authority to baptize baptized these people in the name of the Lord Jesus. And when Paul

(Continued on page 22.)

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"Follow the Gleam"

An Oration

By David H. Johnson

Annals of the past are rich in treasures of quaint old legends. In this scientific age, facts prevail and fancy is relegated to the background, but in more primitive days men's fancies conjured up beautiful, fascinating stories which through the years have still retained their charm. Perhaps of all legends of bygone days, that found in Holy Writ, of the visit of Wise Men to Bethlehem surpasses any other for beauty of conception and the lesson which it teaches.

In beautiful simplicity, Matthew tells the story of Wise Men from the East, Persian Magi or astrologers. Versed in the art of foretelling earthly events by means of heavenly phenomena, they knew that that bright star which had so lately come within their range of vision was the Sign that in the land of Judah, far to the West, had been born that mighty Prince of whom it was said that he would rule the world.

I like to think of the three Magi as men of three different types; the youngest one, almost a boy, impetuous, headstrong, but with a heart of gold, bringing to his tasks the ardor of vigorous youth and all the powers of that keen intellect that God had given him; the second one in his early forties, still in the prime of manhood, a leader of other priests, bringing to his work the quiet confidence that comes of experience, strong and athletic, as fitted to be the leader of an army as of a company of priests; and the last one, old and venerable, wise with the experience of many years, benevolent with the understanding and sympathy of a lifetime.

These three men, young, middle-aged and old, though of royal lineage themselves, hesitated not to pay their devotion to the new born King! For this was no ordinary royal Babe! They had heard of the Jews' expectancy of a Messiah, and had not the stars in years past revealed to them the nearness of the coming of the Desire of Nations, he who should rule the world in equity and peace And now, the stars had proclaimed his birth, and must not they who had foretold his coming go and worship him?

The little caravan set out from the gates of their Temple home and picked its way down vine-covered slopes and thence through irrigated fields and grassy plains. Pleasant in its early stages, their journey soon became tedious and difficult. Encamped beside the mounds of ruined cities of their own once splendid Empire, their hearts grew sad, and in the breast of the youngest burned the fierce resolve to make Persia once more a mighty power. But the aged sire shook his head and pointed to the western sky. There gleamed brightly the Star of Him they sought, reminding them that He it was whom they must serve. With the mighty desert stretching leagues ahead, each day seemingly bringing them no closer to its farther side, the evening meal was apt to be depressing. On every side stretched interminable wastes of barrenness. Behind them they had left their friends, their Temple and the comforts of life. Ahead, well, who could say what lay ahead? Perhaps, after all, it was but a vain dream, some idle fancy they had thought was actual truth. But as the wild things of the desert crept forth to seek their food beneath night's darkening mantle, the Star again shone lustrous in the heavens, and hope once more revived within them.

Then, too, the desert was full of dangers. Wild beasts and serpents from which they and their camels must be protected, were not so dangerous as wild men, fierce marauding Bedouins, the scourge and terror of small caravans. Fatigued by a day's journey, they and their servants must take turns in keeping watch, and in the soft, mysterious hush of desert night, the Star became to them a Star of Hope. From it they drew inspiration and strength to journey on. The desert left behind, and amid the luxury of the palaces of great cities, the thought of the Star tore them from pleasure and urged them on again towards their goal.

At length their goal was reached, and Matthew tells it simply, they fell down and worshiped the Child, bringing their gifts of gold, frankincense and myrrh. Princes of the earth laid their gifts at the feet of the Prince of Heaven, acclaiming Him the Prince of all the earth as well.

. . . . . .

There have been many followers of the Star. Great men and women of history have struggled onward with their eyes fixed upon an ideal for which they have suffered and bled, and perchance died! Hebrews, under a foreign yoke, lost their lives rather than lose their ideals. Christian martyrs and Protestant reformers faced death in dreadful forms for the sake of an ideal. Joseph Smith gave his lifeblood for his ideal. Leaders in every field of human endeavor have suffered persecution and

(Continued on page 22.)

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Foundation Studies in Christian Living

By James Evans

STUDENTS in my classes think it difficult to learn the theory of good teaching, but the graduates who are attempting to apply the theory they have learned know that their task is still more difficult. So it is with all the efforts of human beings to guide their conduct by patterns of thought and ideal.

I have frequently listened to sermons having as their central theme the Golden Rule. "Do unto others as you would that others do unto you," says the minister, in effect, "and the problems of your life will be adequately solved. Not only these, but the problems of the world as well may be solved in the same manner, as men and women in groups follow the Golden Rule."

Such sermons are good for me, but I frequently wonder whether the minister realizes how difficult of application is the thing he is suggesting, how complex are the situations in which the individual must make his reactions. Even if one were inclined to follow the Golden Rule to the letter, how can he be sure that he is putting his ideal into action? The answer is that he can not, except by studying the situations themselves, as well as becoming converted to the doctrine of the Golden Rule.

Nor can one be a Christian without knowing a great deal about the situations in which he is to make Christian adjustments. Being a Christian is a matter of method, in addition to being a matter of thought and feeling. It might truly be argued that Christ's message is not understood until the manner in which it is to be applied is understood. And it is to this phase of the problem of being a Christian that I think more attention may well be directed in our curriculum of religious education.

I believe that the curricula of our church schools have not been giving adequate emphasis to the problem of how to apply the principles for which the church stands. It is one thing to know what those principles are, but quite another thing to know how to make them function. We have concentrated on the former aspect, which is, in my opinion, the easier of the two. We have limited our vision to narrowly personal matters when we have sought points of application—matters of importance to the individual, to be sure, but not so important as to warrant the exclusion of other matters of greater consequence. We have directed attention constantly to a little world, and have left our pupils to react as best they might to a larger world, a world not less important to every person, but a world in which people unite to achieve what they desire, be it good or bad. Into that world every one of our pupils goes, and must go, every day of his life. By the time he has reached maturity, his contacts with that greater world are very great, and his privileges and responsibilities in that larger world are legion.

HERE are some of the questions that an adult must answer in reacting to the situations of this larger world:

How shall he provide for the health of himself and his family? What shall be done to safeguard and improve the health of the community? To what health organizations and charities shall he give his support, and to what extent?

What shall be his attitude toward the situations in his home? What privileges and responsibilities shall devolve upon the various members of the family?

In what manner shall he use his leisure time? What recreations shall he approve for his children? What shall be his attitude toward commercial amusements? Are they adequate, and within the range of his pocketbook? What alternatives present themselves? Shall he do his own playing, or pay somebody to do it for him?

How much schooling, and what kind, shall he get for himself? What type of education, and how much, shall the members of his family be given at his expense, or encouraged to get at their own expense? What shall be his attitude toward the tax problem as it affects the schools?

What shall be his vocational choice or business venture? What sort of return shall he expect on his investment of time, money, and labor? What shall be his attitude toward his employer and toward his employees? What standard of living shall he seek to maintain? To what extent is that standard of living a justification of the methods by which he obtains it? What shall he do if forced to lower his standard of living? What shall he consider the necessities of life?

To what political affiliations shall he hold? Shall he vote for parties or for candidates? What shall be his tests of the worth of a candidate? What shall be his reaction to questions of the day: Matters relating to War, to Pacifism, to Prohibition, to Socialism, to International Debts, to a Beer Amendment, to Racketeering, to Communism, to the In-

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come Tax, to Armaments, to Race Problems, etc., etc.?

THESE questions, and a host of others, are vital in the lives of adults. The manner of their answering determines not only the manner in which one shall live, but whether he shall live at all. They challenge and demand careful consideration and proper solution. They are a part of this "larger world," about which I have been speaking, and within which is included the individual's smaller world. And yet, has it not been true that we have excluded these matters from the attention of our pupils in the church school? And have we not directed their attention mainly to matters which, from a sociological point of view, are least important because they touch the smallest number of people?

If I am, in the main, correct in thinking that such has been the case, I am also free to suggest that our neglect has been unwise from the religious and psychological standpoints, as well.

CHRIST'S message was a dynamic message, not merely something for reflection. He intended that men should do something about it. Had that not been so, there would have been no Christian martyrs in a Rome accustomed to hearing and discussing strange beliefs. The early Christians had definite ideas regarding the manner in which social life of their day would be affected by their doctrine. One of the greatest points of difference between Christ's church and the Church of the Middle Ages lay in the fact that the latter organization existed in a world of misery and social unrighteousness and did practically nothing to remedy such conditions. The Churchmen lived apart from society, they directed their attention to wholly other-worldly matters, and the wretchedness of the masses of Europe continued without abatement for a thousand years.

Today, we stand as a church professing to have not only the spiritual authority and sources of inspiration necessary to social righteousness, but also a plan for a society in which all the problems suggested above and hundreds unmentioned must be solved in the light of Christian ideals and standards. And yet, in our church schools, affording the briefest opportunities for giving the pupil a chance to discuss the problems of the "larger world" from the religious point of view, we direct his attention away from them and toward matters of a narrow personal, and often very abstract and intangible, nature. I ask you, candidly, whether it is psychologically sound to expect our pupils to solve such problems, or even to be inclined to attack them, in the light of Christian ideals, if they are never to get any directed experience in doing so.

It is my belief that the curriculum of religious education should offer, in increasing measure, abundant opportunities for young people and adults to apply the principles of Christianity to the consideration of community, state, national, and world problems. There is no dearth of material for use in such lessons. The newspapers, the magazines, the textbooks, and life itself are constantly thrusting these problems before us and insisting that we make reactions to them. We can not fail to decide what we shall do about them. Our very refusal to decide is a decision, the type of decision all too frequently made with disastrous consequences.

By way of conclusion, and to make clear and concrete the possibilities I have suggested for the extension of curriculum materials, I present below a chart list of topics from the single field of international relations, about which worth-while lessons may be built. Any one of the other phases of life activities mentioned earlier in this discussion will suggest a similar list of pertinent subjects.

1. What should be done about the war debts? What solution to that problem does Christianity suggest?

2. What is the Christian's viewpoint toward war? toward armaments? toward international peace treaties and so-called entangling alliances? toward armed intervention in the affairs of another country? What opportunities are open for the expression of this viewpoint? How responsible is each Christian for such expression?

3. How should a Christian regard problems of immigration? Is it Christian to exclude foreigners from America? What is a Christian attitude toward the recent decision of the Department of Labor, whereby thousands of foreign students will henceforth be prevented from coming to America to study? What can each Christian do about matters?

4. Should America be a member of the League of Nations? Of the World Court? What should one do about these problems?

5. Should tariffs be raised or lowered? In the light of Christian principles, how valid are the arguments presented for and against competitive tariffs? How can one help to express Christian idealism in this matter?

Two kinds of people rebel against man-made rules: some rebel because they are unworthy of the rules, and others because the rules are unworthy of them. And these latter rebel, not because they think the rules unworthy of them, but because they are aware of a law which the man-made rules have betrayed.—George A. Buttrick, in *Jesus Came Preaching.*

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American archæology is a subject of perennial interest to our people, on account of its relation to the Book of Mormon. In the mass of material, and the numerous recent findings, it is impossible to bring any account of this field of investigation to completion. However, we look forward to the time when some scholar can give his time to the heavy task of making a comprehensive report.

Until that time we are glad to present occasional articles like the contribution on this page which represent the findings of writers who are interested in various aspects of the whole question.

Central American Architecture

By M. H. Morgan

"They went to the narrow *Central* land,
Where ghosts of ruin hover;
Where ancient cities, vast and grand,
With trees are now grown over."

And Christ declared, on page 629 (*Book of Mormon*): "The places of your dwellings *shall become desolate until* the time of the fulfilling of the covenant to your fathers." (Which covenant was the coming forth of the records in the last days.)

America has no need to journey to Egypt for evidences of old civilizations. We have not scratched the surface of archæological discoveries in our own land.

One of the ideas brought from the eastern to western shores, was the step-back principle in architecture. Even the Jaredites, or first colony, had it, since the Tower of Babel was evidently constructed after this pattern. In fact, it is claimed to have been in use from *ante*diluvian times; but it is only within recent years that our modern architects have adopted it in the skyscrapers of our day as representing the highest and best type of structure. All the great public buildings gradually emerging from the mysterious and enshrouding jungles of Central America are of the graduated platform type.

The Tower of Babel is sometimes referred to as an abortive attempt to reach heaven, presumably a false supposition. Primitive peoples must be judged from their viewpoint, and not ours. Their statements were frequently couched in allegorical or fanciful terms, and limited by their understanding at that time. On the site of the original Tower was built, in later years, the "Temple of Merodach" sometimes called the "Temple of Nebo," composed of *seven* platforms, graduated; on the apex of which was constructed a shrine wherein the Oracles of God were to be received. It has been said the seven platforms represented the seven heavens, (referred to by a Biblical writer many centuries later); the construction of the pyramid being merely a gesture toward meeting God half way; and the Oracles received on its summit represented their effort at "reaching heaven."

The Hanging Gardens of Babylon are another form of the step-back principle, and on its various bases flourished wonderful flower gardens, groves, avenues of trees, fountains. The entire area was raised in terraces by means of tiers of masonry from seventy-five to one hundred feet in height.

Temple of Kukulcan, Chichen-Itza.

The triangular or three-point (Masonic) Pyramids of Egypt are a type of step-back. Some one has said:

"The mighty pyramids
of stone
That, wedgelike, cleave
the desert airs,
When nearer seen, and
better known,
Are but gigantic
flights of stairs."

The great Egyptian Pyramid of Gizeh (small

(Continued on page 19.)

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Prayer and Testimony

Prayer

(A selected reprint.)

If we ask religious people how divine resources are to be made available, they will tell us that it is through prayer. It was on prayer that Jesus relied to carry him through each recurrent crisis. It was through prayer that he was able to meet the crowning agonies of Gethsemane and of the Cross.

And when we realize what prayer is we can understand why this should be. Prayer is the name that we give to the practice of the presence of God. It is the way we make explicit to consciousness the relation in which we stand to God all the time and so release for practical purposes those resources of wisdom, of inspiration, and of renewal which are always available for us, but which, for lack of intelligent direction, we allow to go largely unused.

Prayer that is sincere and effective can do many things for us; but the greatest thing that it does is to lift us to a new level of experience. It enlarges the sphere of our appreciations. We see things in a new perspective. We feel things with a new intensity. Through contact with God, the supreme excellence, we gain courage to resist temptation, strength to endure suffering, motive to oppose wickedness, love to forgive those who misunderstand and persecute us. It is through prayer and what prayer means that we come to grips with the most formidable of all the obstacles to certainty, the face of evil in our own lives and in the life of the world.

Prayer helps us to deal successfully with the challenge of evil, partly by enlarging the resources we can bring to bear upon the struggle against evil, whether in ourselves or in others; partly by reminding us that we are not alone in our struggle. God, who is himself love, is a sharer in our experience and by the transformation wrought in ourselves through the fellowship of his love we are encouraged to believe that in the end love will be everywhere victorious.

This hope of final victory robs present defeat of its sting. To his enemies, the earthly life of Jesus might seem to end at Calvary. In the experience of his disciples, Calvary became a stage in a continuing and triumphant life.

So prayer stimulates present resistance to evil by reinforcing hope in its ultimate defeat. In every age we find men and women who through its practice have been able to deal successfully with evils which they themselves believe, apart from that aid, would have proved too strong for them. It has helped them to bear pain, the wearying pain of the body and the even more agonizing pain of the mind, not by immediate removal of its causes but by introducing into consciousness new factors which have increased man's power to endure, and often to master pain altogether. It has helped them to deal with moral failure, restoring their self-respect, even while it sharpened their moral insight. Above all, it has given them a new purpose in life, helping them to see that no failure is final but that in a very literal sense defeat and agony—not the agony of the body only but the agony of the spirit—may prove a door leading into a larger life.—William Adams Brown, in *Pathways to Certainty,* 1930.

Requests for Prayer

Mary A. Courtney who is isolated from church associations, asks the prayers of the Saints that she may be healed of severe pains in her head and of nervous troubles.

ESCATAWPA, MISSISSIPPI, Box 106.

Let Us Follow Jesus

By Grace Johnson

Always I feel encouraged after I read the testimonies of the Saints. They give me strength to press forward. Also they make me realize more strongly the trials and temptations others pass through.

Though I am young in years, I know this church is right. My parents are constantly teaching us children the way young people of this faith should live to shun all evil things, and how we should try to overcome the many temptations Satan puts before us.

We have a lively group of members in Paris Branch, Saints who are trying to live for Christ. Of course Satan comes among us at times, making us down-hearted, but the Lord is always near, and gives his Spirit to those who try to follow him.

It is my earnest desire to so order my life that my associates wherever I go, will know I am trying to obey the commandments of Jesus.

PARIS, TENNESSEE, Route 4.

A Missionary Chronicle

By L. O. Wildermuth

After leaving South Dakota, where my son passed away in August, on my way north, I visited the Saints at Oshoto near Moorcroft, Wyoming. I very much enjoyed the association of such whole-souled Saints as Brother and Sister Fred Cousins and family, the Hartshorn and Dillon families, and other Saints, many of whom are former Lamoni people. It was a comfort to meet and be with these good people after the experience of a few previous weeks.

Stopping off at Hardin, Montana, I had a fine visit, meeting Brothers E. L. Kelley, jr., and S. P. Carpender. The latter has had years of experience in the lumber business in Wisconsin, the Pacific Coast, China, and the Philippine Islands. He has had many wonderful testimonies to the truth of the latter-day work, and has helped in a substantial way to forward it. Brother E. L. Kelley, after years in Hardin as a business man, is honored and respected as one of the town's leading citizens.

At Miles City I enjoyed the hospitality of Brother and Sister Frank Ingalls, where the latchstring is always out to the missionary, holding services during the week and meeting the Saints and friends there.

I was in Bozeman and vicinity over two weeks, holding meetings at the little white church at Reese Creek, ten miles north in the famous Gallatin Valley where the branch for many years has been presided over by Brother Reese. There in the early days of the Reorganized Church, Brothers Joseph Smith, Alexander Smith, E. L. Kelley, and other early standard bearers, preached the word. Over two Sundays I enjoyed good liberty preaching to interested audiences. Elder A. J. Moore and family made the missionary welcome as usual, Brother Moore being one of the few of the old guard, a companion missionary of the time of T. W. Chatburn, Heman C. Smith, J. W. Wight, and others. Brother Moore is loved by all and his wise counsel listened to as the presiding officer of Bozeman Branch.

Robert M. Esgar and Brother Jacobs, successful business men of the city, and their families made the writer welcome in their homes and in other ways assisted in the needs of

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Prayer and Testimony

the work. Both of these families furnish earnest and efficient workers in the branch.

Also I held cottage meetings one week at Reed Point, Montana, where two families of Saints, Commodore and Milton Schuyler live. On Saturday we drove twenty miles to the home of Brother and Sister A. E. Greenshields. There I was privileged to baptize and confirm Sister Alice Moore, and to administer to Sister Ethel Greenshields whom we hope will soon be restored to full health and strength because of her faith and desire to do the Lord's will.

At eight-thirty that evening I joined in wedlock Brother Fern Greenshields and Sister Alice Moore, the bridegroom, son of Brother and Sister Greenshields, spoken of above, and the bride, the candidate baptized that day.

On Sunday, the next day, we returned to Reed Point, baptized two children of Brother Commodore and Sister Schuyler, held confirmation, sacrament, and preaching services with a fine spirit present.

The close of that week and the following Sunday were spent at Great Falls, where I was glad to meet again and be made welcome in the homes of Brother N. P. Coleman, Ernest Eliason, Brother Redfield, E. V. Graybill and families. There I met also other Saints and friends, and enjoyed the meetings.

Brother N. P. Coleman is not only a busy and efficient business man as manager of the Underwood Typewriter Company in Eastern Montana, but is also district president, branch president, bishop's agent for Western Montana District, and is doing missionary work as opportunity affords. He and I, by request, visited at the home of Harry Watson and wife who were interested in the gospel.. The husband asked for baptism. Arrangements were made to administer this ordinance at daylight next morning in a beautiful creek running through the well-kept golf grounds of the men's club.

A fine spirit was enjoyed at the baptism and confirmation, Brother Coleman being the mouthpiece, and at eight o'clock that morning Brother Watson went rejoicing to his place of business.

On the way East I spent one day and one night at Hinsdale, being made welcome at the homes of James Kent and Sister Addie Richter.

The last two weeks I held meetings in Fairview and vicinity, visiting families of Saints and friends. The branch there is ably presided over by W. R. Hillman who is bishop's agent for Eastern Montana District. Brother Arthur Ritter, who is always willing to do his part, and the writer have visited isolated families south of Fairview.

May God bless the faithful workers there and everywhere.

Let Us Go Forward

By Mrs. A. R. Batcheller

We feel that as God permitted the Egyptians to oppress Israel in ancient times in order to make them willing to move forward to fulfill his purposes in them, he is now permitting us to suffer with the world, in order to make us come out of an Egypt of selfishness and sin, and do the work committed to latter-day Israel.

Knowing that "All things work together for good to them that love the Lord," let us profit now by our past mistakes, and seek to do His will: Otherwise greater suffering will be ours, and we may not be permitted to enter the Promised Land, just as so many of the Israelites failed to reach the goal and perished in the wilderness because they did not live up to their privileges.

May God help us to respond to our duties, and give us greater wisdom and further revelation necessary to accomplish the great task before us!

SAVANNA, ILLINOIS.

Young Woman Makes Covenant With the Lord

By E. B. Johnston

On September 11, I baptized a young woman by the name of Julia Golden. She first heard the gospel message as a girl in Sunday school. In later years she drifted away from the Sunday school, and early in September when I first met her, she was suffering from a serious complaint. She made a covenant with the Lord that if he would heal her, she would join his church. After we had talked over the gospel message, she asked that I should pray for her, that she might be healed. Our prayer was answered. She was healed.

A young man, not a member of the church, witnessed the baptism and said it was the most impressive outdoor baptism he had ever seen. I hope this may become as a seed of the gospel planted in his heart, and that it will cause him to investigate our work and find the truth therein.

May the redemption of Zion soon become a reality is my prayer.

PUEBLO, COLORADO, 134 Lamar Avenue.

Did God's Servant Go Hungry?

By a Sister

Yes, it was the day the missionary was to come, and there was only one dollar in our purse for food. The other dollar had to be kept for gasoline, and offerings were necessary for such occasions as the Saints expected to enjoy over that week-end.

We had previously written this man of God, asking that he abide with us. How were we to spend the dollar?

The sugar crock was empty and so was the potato bin, and I did want new potatoes for those June days. But forty-three cents were spent for ten pounds of sugar and twenty-five cents for two pounds of green beans. This decision was made when I weighed the matter of warm weather and the Word of Wisdom, thinking, too, how much I would prefer to have some sister make this choice rather than feed my husband meat at this season, if he were the one being entertained. Bread and material for a salad were purchased and there was left only seventeen cents to buy ten pounds of old potatoes.

When I returned to the kitchen I found Grandpa (or the good Samaritan as we called him) had left some eggs. So I hastened to bake oatmeal cookies, and from our basement came home-canned tomatoes and cherries; fresh lettuce and onions for the salad from our garden.

And thus how bounteously we dined after all. There was enough and to spare. This everyday little incident showed again how true are God's promises, and that he *is* caring for his children.

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QUESTION TIME

Must one be charged with unchristian conduct, if he asks to withdraw from the church?

Inasmuch as the church is the body of Christ, one could hardly withdraw from it without implying that he was either willfully or ignorantly out of harmony with the teachings of Christ, who commanded unity with the body, not withdrawal. However, it is entirely possible that one might be innocent of any breach of the code of good morals, such as lying, theft, deceit, lewdness, or crime. If this should be the case, a formal charge of unchristian conduct is not required in order to effect a withdrawal from the church. The church has adopted the following opinion on this point:

"Your committee are of the opinion, however, that it is not necessary to formulate charges against a person who may wish to withdraw, either of apostasy or violation of the law in terms, in order to convene a court to hear such a case, but that the hearing should take place upon the act in question; viz: The persistent contention of the member to withdraw from the body, and should the court find that this claim is persisted in, and that due and diligent labor has been performed by the church officers to reclaim the member without effect, that the finding should be that the request be granted, and the member be severed from the body."—*Conference Resolutions* 529: 3.

By action of the church at the April conference of 1932, court action is required in the event that a member requests to withdraw. The provision states:

"No member shall be expelled or dismissed from the church except by court action. A member who requests orally or in writing to withdraw from the church or who unites with one of another faith, and who so persists after due labor has been performed, shall on advice of the court be dismissed and his name removed from the church records; except that if unchristian conduct is charged in the action, the court may render judgment accordingly."—*Church Court Procedure* V: 19.

Does the church require individual cups at communion? What was the ancient rule?

By resolution of the church (No. 672) each branch could decide as to using common or individual cups, except that it should observe the law in states or governments which prohibit the common cup. At a later conference the church adopted the individual cup as the authorized form of service, but did not prohibit any branch from using any other form (No. 747).

The ancient rule did not concern the vessels used in the communion, but the materials contained in them. It is true that the word *cup* is used, but clearly the term referred to the wine itself, and not to any receptacle which might be employed to contain the wine. Anciently there was a vessel in which the liquid was placed, and from this vessel it was sometimes poured into smaller drinking cups or vessels for the individuals who desired it. Whether or not this custom was employed at the Lord's Supper is not stated, but it may be inferred so from the language of the text in Matthew, which states:

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—26: 27, 28.

If we observe this language closely we shall note that it was the "cup" which Jesus commanded his disciples to drink. Evidently this was not the intent of his words, and the term *cup* therefore was simply used to mean the liquid (wine) it contained. It would be practically impossible to construe the words otherwise in a reasonable way. It is entirely probable that the Twelve at the Passover had at least several drinking vessels, besides one larger vessel in which wine was placed for the convenience of all. A strict observance of the ancient law (Exodus 12: 8) would require that unleavened bread also be used, as was the case at the Passover of the Lord's Supper; but Jesus did not command this, hence yeast bread is generally used instead.

When, and through whom, was the Aaronic priesthood restored to this age?

We are informed by Joseph Smith that this great event took place on the fifteenth day of May, 1829. On this occasion, he states, a messenger from heaven appeared to himself and Oliver Cowdery and conferred the authority of the Aaronic priesthood, acting under the direction of Peter, James, and John. By this angelic direction Joseph first ordained Oliver, and then received ordination at the hands of Oliver. The baptisms were also performed in the same order. A. B. PHILLIPS.

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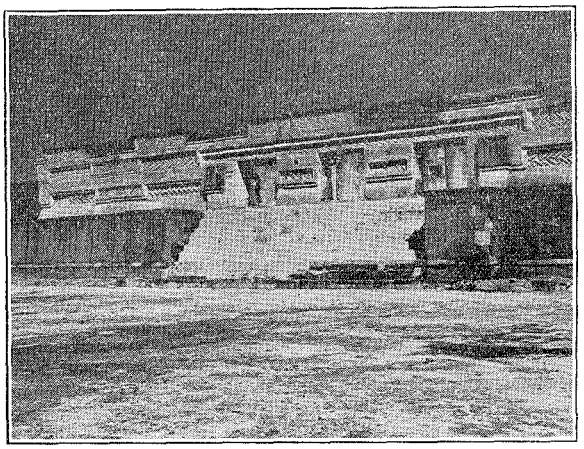
CENTRAL AMERICAN ARCHITECTURE

(Continued from page 15.)

compared to one discovered in Central America) sacrificing as it did the lives of 30,000 men a year for twenty years, covers thirteen acres, and rises to an apex of 451 feet, perpendicularly above the ground. Ages ago it had an outer casing of polished stones, all carefully fitted together. On top is a level platform 36 feet square, and it is believed that it, too, held a shrine. The original height of the Great Pyramid was 481 feet—something like forty or more stories. There are corridors and chambers within, some of which are lined with polished granite. The average weight of the massive stones in the Great Pyramid is two and one half tons each.

This Egyptian pyramid is similar in every way to two great pyramids, and many lesser ones, being unearthed now in Central America today. Burton Holmes calls them the largest, costliest, cruelest tombs the world has ever known. But the *pyramid* had other uses than that of tombs alone. Hendrik Van Loon in his *Story of Mankind* also refers to them as "venerable memorials." Now on page 729 (*Book of Mormon*), Orihah, the first king of the Jaredites, and the son of Jared himself, "remembered how great things the Lord had done for his father"; and later in their history, on page 732 we find Shule, a descendant of Jared, also "remembered the great things that the Lord had done for his fathers in bringing them across the great deep into the promised land." Whether this means these men crystallized their "remembrance" in pyramids or not we can not say, but it could easily be true. Cramped for space on these plates, as they were, it is doubtful if they would utter idle words; and since, in *Native Races,* we learn that the great Pyramid of Cholula, and the Pyramids of the Sun and Moon (which are in Central America), were erected as "memorials" or "remembrances" of the "two great leaders who brought them across the great deep to these shores" we believe it a safe conclusion. At least it does not do violence to the text.

It was customary to place all public buildings on high bases, and various reasons have been assigned for this: a protection against enemies, reptiles, and the invasion of poisonous insects that infested the lowlands; to enable the guards in the watch towers to scan the country on all sides; to lend dignity, etc. Hosmer, in his *History of the Jews,* declares: "Whatever the reason, it certainly added dignity. Imagine, if you can," he says, "an artificial hill or platform 60 feet high, as some of them were, on the summit of which a building of several stories was set, each story indented. The foot of the visitor trod upon slabs carved or inlaid with handsome designs. The platform was ascended by a stately stair. Sculptured portals, by which stood silent guardians, colossal figures in white alabaster, the forms of man or beasts, winged, admitted him to the magnificence within. The facade . . . at its base, was covered with carven images. Upward, tier above tier, into the blue heavens, ran lines of colonnades, pillars of costly cedar, cornices glittering with gold, capitals blazing with vermillion; and between them, voluminous curtains of silk—purple and scarlet—interwoven with threads of gold. . . . The inscriptions were deeply cut in the cuneiform character, and parallel with them, in scarlet and green, gold and silver, ran the representations of the scenes themselves. Around these mounds, or artificial hills, were often fortifications, with watchtowers more than 100 feet high."



Ruined palace at Mitla, Mexico.

The Temple of Solomon was built upon a hill, and the inference would be that the temple "like unto Solomon's" built in *Book of Mormon* times (page 96) was also on a hill, either real or manufactured. Shiloh, where the ark was kept, and where the people assembled, was on top of a high hill. Samaria was a "high place." Gideon and Manoah built altars on high places, as did Samuel at Mizpeh, Saul at Ajalon, and Elijah at Mount Carmel. "The Israelites" (says one historian) "of the truth faith, and even those who apostatized, kept up this one idea—of worshiping on high places.'"

When the Babylonish king, Nebuchadnezzar, brought his Median wife from her mountain home, he built the Hanging Gardens for her to give the effect of mountainous country. The Ark is said to have landed on Mount Ararat in mountain country. Just how long Noah and his family remained there before the plains were fit for settlement can not be known, but the multiple building bases might be the outgrowth of a desire for safer high places. And as the low plains of Shinar between the Euphrates and Tigris Rivers, according to Mr. Van Loon, formed a "melting pot" out of which poured the Sumerians, the Medes, Persians, Chaldeans, Assyrians, Babylonians, etc., it is easy to see how the graduated platform type or "step-back" could be spread among all the nations of the world.

The *Book of Mormon* has much to say about fortifications, walls, towers, forts, etc. On page 495 we read of the Nephites fortifying the Land Bountiful, and securing the Narrow Pass. On page 485 it says fortifications were built "in a straight course from the sea east to the sea west." On page 553 it again tells of fortifications from east to west, across a portion of land easily fortified "it being a day's journey *for a Nephite,*" and according to page 494 the Nephites possessed higher powers than the Lamanites at that time. On page 692 it refers to a final dividing of the land of which "the narrow neck" formed the line. This line had always existed as a division between Desolation and Bountiful, but now, in the final set-up, became the object of a treaty, to be recognized by both parties; and in confirmation of this Bancroft, in *Native Races,* volume 2, page 92, says: "It has been seen in what has been said on the subject that there was a dividing line between the Nahuas (Nephites?) and the Mayas (Lamanites?) drawn across the *Isthmus of Tehuantepec,*" (not Panama); and along the Isthmus of Tehuantepec is where our historians discover these fortifications; not across Panama.

On page 495 we also read of the erection of small forts, or places of resort; walls of stone to encircle them, and their cities, and the borders of their lands; the throwing up of earthworks. Page 485 says that Moroni, that great general, "caused that his armies should commence . . . digging up heaps of earth round about all the cities . . . and upon these, works of timbers should be built to the height of a man . . . and upon these . . . should be a frame of pickets built upon the timbers . . . and they were strong and high . . . and he caused towers to be erected that overlooked these . . . pickets . . . and they could cast stones from the top." Bancroft, in *Native Races,* volume 4, pages 130, 131, 132, refers to a line of ruins nearly 100 miles long, most of them being remains of fortresses, or fortifications and built on strong natural positions at river mouths. "The ruins of Caminal are situated," he says, "in a fine, mountain-girt valley, the approach to which was guarded by a long line of fortifications, pyramidal mounds, and watchtowers whose remains may yet be seen." (Also see *Book of Mormon,* pages 485, 486, 500,

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478, 235, 553, etc., as to fortifications.)

Walls, to these primitive peoples, played an important part in their building program, signifying, as they did, the inhibitions placed upon the trespasser, the "Thou shalt nots" of architecture; for ever at their gates, as in the imagery of the New Jerusalem, stood the invisible angel with the flaming sword, proclaiming to the invader, "Thus far and no farther shalt thou go."

The great wall of China, 1,500 miles long, 22 feet high, and 20 feet thick, is typical, in structure, of most walls surrounding ancient cities or public buildings. It was built of granite shell, filled with earth and covered with a very hard casing of bricks, laid in lime. Some of the walls, in times of peace, permitted of foot or chariot travel on their summits; but others, particularly in times of war, were covered with broken glass or other harmful materials.

The great bases or platforms were often sufficiently large to accommodate several immense buildings. The mounds were faced, sometimes with burnt brick; sometimes with stone, and again with stucco or cement. Naturally, the material most conveniently at hand was used. Both the *Book of Mormon* and secular history declare this. Page 549 says that the people became great workers in cement; and that timber also was cultivated that they "might build their houses, their cities and their temples, their synagogues, sanctuaries and all manner of their buildings," and some of this timber was also shipped to the north (north of the Isthmus).

The sticky red clay along the Tigris and Euphrates Rivers went into bricks. When the peoples pushed on into stony country, stone was used principally. However history also shows that marble, cedar and choice metals or textiles were transported in vast quantities hundreds of miles, if necessary. Sun-burned brick, exquisite marbles, fine stones of granite, woods of mahogany and walnut went into these buildings. Ragozin, in his *History of Chaldea,* said the most ancient bricks (those of Babel) were crude, and the inscriptions scarcely legible, but about 600 B. C. (when the Nephites left the eastern continent) the bricks were handsomely and neatly made. Each brick bore a stamp; each brick in the millions, yes, billions, that formed a mound. Historic legends of the people were carved on doorposts, colonnades, outer and inner walls, doorframes, etc. Fancy our being so particular that our history should survive! The few articles inclosed in our cornerstones pale into insignificance. Bitumen or pitch, poured hot, was used with the bricks, which adhered so firmly it was impossible later to break it.

John Hubert Cornyn, renowned archæologist, says that "This region (between the City of Mexico and the mountains to the west and south) is covered with brickmakers, whose ancestors have plied the same trade for centuries. From the brick pits, ten to twenty feet in depth, the remains of primitive civilizations have been coming to light for years. . . . A connected series of towns and cities with walls as wide as those of Babylon in the days of her pride, truncated pyramids, paved streets, gods and paintings belonging to the oldest civilized races of America, lie at the door of the Mexican capital."

M. W. Stirling, chief of the Bureau of American Ethnology, in an article in the *National Republic,* says: "In the formative arts, the Indian's productions will bear comparison with the best works of any race"; and he declares that "religious symbolism enters into all the decorative work of the Indian." For this reason, a study of the colorful beliefs of this people, their superstitions, ritualism, pantheon of gods, etc., throws light on otherwise obscure delineations.

We know from the *Book of Mormon,* pages 624 to 630, that at the crucifixion of Christ, there was a terrific cataclysm in America, when some cities were sunk below ocean level, or consumed with volcanic fires; other cities were covered with mountains of earth. Mr. Cornyn says as to this: "Along the *submerged* shores of Lake Texcuco, for a distance of thirty-five miles . . . is one vast graveyard of buried cities. Here and there over this extensive territory, the heads of primitive earthen pyramids, projecting through the debris of uncounted centuries, mark the graves of these once populous centers of early American civilization."

On page 609 the "Narrow Neck" is located as *"the center of the land."* The International Encyclopedia, Notes on Pleistocene Fossils, page 73, says: "South America through ages, was isolated from other continents, until there was a geological upheaval, that brought into existence the Isthmus of Panama, and so connected North and South America," which cataclysm was fixed at about the time of Christ's crucifixion. *Book of Mormon,* page 624, speaking of this same period, says "the whole face of the land was changed." But according to *Book of Mormon* history, long before Christ's crucifixion a narrow neck had been a dividing line, and since Panama did not rise out of the ocean until the crucifixion, according to the above citation, this narrow neck could not have been Panama but Tehuantepec. *Book of Mormon,* page 388, declares they were "nearly surrounded by water," and on page 115 the statement is made that "we are upon an isle of the sea." De Bourbourg claims the words *isle* or *island* were applied to "regions almost surrounded by water," and declares the Mayas knew very well that their country was a peninsula.

The *Book of Mormon* declares the narrow neck was fortified and Bancroft says the ruins of fortifications, forts, etc., are still to be found along the Isthmus of Tehuantepec.

The interiors of their buildings being so elaborately decorated, demanded that other arts besides architecture should be brought to a high state of perfection, which the *Book of Mormon* declares to be the case. On page 96, we find Nephi teaching his people to build buildings and to work in all manner of wood, iron, copper, brass, steel, gold, silver and precious ores, which were in great abundance, and they "built a temple after the manner of the temple of Solomon." Pages 119,120 speak of the manufacture even in Isaiah's time, of chains and bracelets, mufflers, bonnets, ornaments of the legs, headbands, tablets, earrings, rings and nose jewels, together with "changeable suits of apparel," mantels, wimples, crisping pins, glasses, and fine linen hoods and veils. Page 198 refers to gold, silver, precious things; fine workmanship of wood in buildings; machinery, iron, copper, brass, steel, all manner of tools of every kind to till the ground, and weapons of war. On page 113 we find mention of the sharp-pointed arrow, the quiver and dart, also the javelin. Page 742: 71 says: "And they did work in all manner of ore, and did *make* gold and silver, iron, brass and all manner of metals, and they did dig it out of the earth, wherefore they did cast up mighty heaps of earth to get ore of gold, silver, iron, and copper, and they did work all manner of fine work; and they did have silks and fine-twined linen; . . . and all manner of cloth, and all manner of tools both to plow and to sow, to reap and to hoe, and also to thrash; and they did make all manner of tools with which they did work their beasts, and all manner of weapons of war, and all manner of work of *exceeding curious workmanship.* We also refer to pages 237, 302, 562, 240, 473 (medicines), 740, 207 (engraving), and many other places evidencing the advanced stage of their civilization. In the "Song of Quetzalcoatl," translated by Professor Cornyn, and carrying the rhythm of Longfellow's *Hiawatha,* we hear:

"And his people, they the Toltecs,
Wondrous skilled in *all* the *trades* were,
All the *arts* and *artifices;*
So that naught there was they knew not;
And as master workmen worked they;
Fashioned they the sacred emerald;
Fashioned they the precious turquoise;
Smelted they both *gold* and *silver.*

Other arts and trades they mastered;
In all crafts and artifices
Skilled were they as wondrous workmen."

In the *Kansas City Star* of April, 1931, speaking of Copan and Palenque, the writer declares them to be two of the oldest cities in Central America, filled with ruined temples, pyramids, and monoliths covered by a wealth of intricate carving, "everywhere, about the ruins; on the lintels of the stone doors, on the numerous stelai, the carved stone monuments that bear in their hieroglyphics the story of these lost peoples. . . . Strewn all about are the carved stones of the fallen porches of the tem-

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ples; mounds nearby bury other temples."

The building program of these early peoples in Mexico and Central America was so extensive, according to *Book of Mormon* and secular history, we can only mention a few instances. On page 240 King Noah is credited with building many elegant and spacious buildings, which he ornamented with fine woods and all manner of precious things of gold, silver, iron, brass, ziff and copper; and he also built a spacious palace and a throne in the midst of it of fine work; and this, too, he ornamented lavishly. He built a tower so high he could overlook the entire land of Shilom and of Shemlon and all the land round about; and he caused many buildings to be built in Shilom, and there, too, he built another tower on the hill north of it.

In the land Bountiful another temple is spoken of, the one to which Christ appeared in 34 A. D.

On page 617 we have record of many cities being built *anew* by the Nephites after their return to their lands; many cities repaired, and many highways and roads cast up, which led from city t city; and secular history bears record of the wonderful roads, some evidences of which still remain.

On page 740 a certain Jaredite ruler levied such heavy taxes the people found them hard to bear, and with these taxes he built many spacious buildings and also many prisons, "and whoso was not able to pay taxes, he did cast into prison." (Sort of a vicious circle: tax the people to build prisons to hold the people who could not pay taxes.) Farther on we find all his *fine workmanship* came from prison labor, and those who wouldn't work (perhaps couldn't work) he put to death. This is paralleled in brutality by the treatment accorded the stonecutters of Egypt and Babylon. When they got too old, sick or worn out to stand (while they chipped away at the endless stones) and dared to remain sitting—their legs were tied behind their backs, says Hays in *Modern History*. Evidently prisons formed an important feature in their building program since we find so many references to them in the *Book of Mormon,* as on pages 377, 382, 244, and other places.

Page 381 speaks of a city Jerusalem being built. We have historic accounts today of these "sacred cities." On page 286 and 486 *many* cities are mentioned as having been built. Page 698, cities and strongholds are referred to. "Fortresses, covered with a coating of hard plaster," are mentioned in *Native Races,* volume 4, page 369, and "Ditches accompanying the walls add to the strength of the words." (See also *Book of Mormon,* pages 483, 500, etc.) One writer, describing them, says the walls were of "rough stones, four feet thick, and thirty feet high."

The Pyramid of Cholula, Mexico, covers 45 acres (32 acres more than the great Pyramid of Gizeh in Egypt). The Pyramid of the Sun covers 11 acres. "The Pyramids of the Son and Moon," says the *Mexican Guide,* published by Chas. Scribner & Sons, "rise in the midst of an arid region, largely composed of volcanic basalt, deeply indented by numerous *quarries,* whence building material was obtained in prehistoric times. . . . The conclusion arrived at is that they are the work of a race older than the Toltecs [Jaredites] of which only these monuments remain."

Now, as you all know, there were three separate colonies which established themselves in Central America and Mexico; first the Jaredites (or Quinames as they are known to secular history); second the Nephites, and third the Mulekites or People of Zarahemla, but as the Mulekites later became identified with the Nephites, we may consider them part of the second nation to inhabit this country. The first people were destroyed as the second came on the scene. This naturally means there was the very ancient type of building and hieroglyphics, and the later type partaking of the Hebrew, Egyptian and Babylonish. The second colony, discovering, in time, the foundations and buildings of the former, reconstructed and used them. The different periods are noticeable. DeBourbourg says: "Among the edifices forgotten by time in the forests of Mexico and Central America, we find archæological characteristics so different from each other that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch"; and he further says, that "the *substructions* at Mayapan, some of those at Tulha, and a great part of those at Palenque, are relics of the earliest (Jaredite) period.

You will remember that though the Nephites were to be destroyed nationally, they were *never* (even in our day) to be exterminated individually or in groups. Then, too, the *Book of Mormon* speaks copiously of a "mixture." Large groups of Nephites seceded at various times (page 457, etc.), and thousands went away from the parent colony. Pages 548 and 549 refer to thousands leaving in ships for the north (north of the Isthmus); these Nephites came down, after the national destruction at Cumorah and helped the better element among the Lamanites establish the wonderful Mayan civilization. These advanced whites are known in history as Toltecs, but were of Nephite stock. "It is certain," says the Bureau of American Ethnology, Bulletin 57, "that some time in its history, Chichen Itza (in Yucatan, established about 500 A. D.) came under a strong *Nahua* influence, *and by Nahua is here meant the peoples who inhabited the Valley of Mexico and adjacent territory about 122 A. D.*" This, to *Book of Mormon* students, should confirm the belief that the Nahuas were, in fact, the Nephites.

Gregory Mason, leader of the Mason-Spinden-Blodgett expeditions to Central America, says in the *Kansas City Post,* September 14, 1930: "Far from being a land of bloodthirsty barbarians, this was the domain of nations whose high achievements in the arts and sciences were founded on and supported by a solid basis of trade and manufacturing. Vast parts . . . which are now a wilderness—Honduras, Guatemala, Yucatan, and much of southeastern Mexico, and the forested uplands of Colombia and Ecuador—were (when Columbus made his fourth voyage) wide gardens of corn, beans, potatoes, manioc (tapioca), or were actually as thickly studded with industrial cities as Massachusetts is today. . . . The extensive grain and cotton fields . . . were criss-crossed by fine roads . . . broad, raised highways of stone which surpass the famous thoroughfares of the Romans—great causeways . . . remains of which may still be found . . . roads which ran over well-made suspension bridges . . . whose central artery of commerce traversed . . . a distance of 2,200 miles. . . . A land of industry peopled by between 50,000,000 and 75,000,000 business men. . . . Mexico was a center of the copper trade, and for the production of gold and silver . . . also the stone produced from their quarries. . . . This rock and other minerals was often shipped long distances by the exporting houses of those times. . . . The huge monoliths . . . several tons each . . . are believed to have been conveyed . . . by water, because of the canal excavations found. . . . The Mayas of Yucatan were expert goldsmiths and silversmiths. . . . Turquoises . . . were conveyed 1,500 and 1,800 miles, by land and water. . . . The wholesale gem venders of those days covered a distance of more than 2,800 miles. . . . The oldest rubber ever found . . . came from Vera Cruz and Tabasco. . . . Rubber was also used for incense, to tip drumsticks and for waterproofing. Cocoa was raised in large quantities in Central America and shipped up and down the coast. Featherwork was done with a skill which would be the despair of a modern costumer or decorator. . . . As for the paper manufacturers of those days, their "mills" acquired raw material from . . . the agave . . . which gave the first families of America not only paper, but cloth, rope, mats, dental floss, and the contents of the cup that cheers. One variety . . . gives sisal fiber. . . . Maya fabrics (textiles) were as good or even better than those of Peru. Ceramics (pottery) was the second greatest manufacturing interest. . . . Those 'foster ancestors' of ours were leaders and manufacturers as well as farmers. They knew the use of credit . . . and the loans were made without interest. . . . They even had their rotary clubs, their chambers of commerce and trade guilds."

Jack Williams, an archæologist, writing in the *Kansas City Post,* June 22, 1930, declares: "Near Mexico City a huge pyramid has been unearthed in what apparently was a walled temple of worship. . . . The pyramid was about 250 feet high and 1,600 feet around at the base . . . surrounded by a stone wall. . . . The temple of the pyramid was dis-

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covered *beneath a hill* which was covered with shrubs and small trees"; and you will remember page 625: 25, 30, *Book of Mormon,* says: "That great city Moronihah have I covered with earth," not that we are saying this is Moronihah, but at the time of the crucifixion this sort of thing occurred to many cities.

Doctor Sylvanus Morley, of the Carnegie expedition, writes of strange V-shaped ceilings in an uncovered Mayan ruin, the outside of which was decorated with X-shaped stones in alternate latticed panels, and rows of short columns (similar to the Hall of Columns at Karnak). Maya laborers, he said, "combined old methods with new in restoring the temple of their ancestors. They dug the white 'sakhab' out of 'pockets' in the ground to mix with American cement They burned limestone in the woods as of old, and drew water from an ancient well . . . the rock sides of which still bear the grooves of Maya ropes. . . . Indians ran . . . carrying water on their heads, whistling shrill Maya tunes through leaves in their mouths. . . . One Maya master mason called for a stone of ten and a half inches to fit a space . . . and it was found . . . among the scattered heap of dressed stones excavated from the tree-covered mound. . . . One strong-limbed Indian carried the capstones for the roof on his head, walking up the ladder like a statue, and not touching the stone which it had taken three men to lift up and lay tenderly on his hat. Once at the top three other Indians lifted it off and placed it on the ancient plaster marks."

Every year new discoveries among the forested ruins of Mexico and Central America confirm statements to be found in the *Book of Mormon,* giving further evidence of the divinity of its origin. There is an unlimited wealth of testimony at this time.

"FOLLOW THE GLEAM"

(Continued from page 12.)

disappointment, but though they may have died with their dreams unfulfilled, yet who would dare say that they had failed? While man keeps his vision on the Star, while his hopes and ideals still guide him, he can not suffer defeat, but if he drops his gaze downwards, if he flees from the hidden dangers ahead, then, and only then has he failed.

Each one of us has his own Star to follow, his own dreams, hopes and ideals to realize. Like the Persian Princes we must ever follow the Gleam! Shadows of the ruined past may haunt us, the hopelessness and danger of our task may leave us desolate, or the pleasures and flatteries of the world may entice us, but in spite of all, the Star must prevail! Though we may pass through the Slough of Despond, though in the darkest night of sorrow our trembling hand may grope in vain for one to guide, though down in the deepest depths of the Valley of the Shadow of Death, yet if we lift our eyes we see through murk and mist and shadow, that radiant Star of Hope, that leads man to the very portals of Eternity to lay his homage at the feet of God. Said Ingersoll at the graveside of his brother: "We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. But in the night of Death, Hope sees a Star and listening love can hear the rustle of a wing."

The undying urge within tells us that we *must* follow the gleam, no matter what it cost. Let our motto be framed in those immortal words, "To seek, to strive, to find, but not to yield."

THE AUTHORITY OF GOD'S MINISTRY

(Continued from page 11.)

had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

In the name of the Lord Jesus, is by his authority. We might ask, Was the first baptism of these people of heaven or of men. It must have been only of men, otherwise it would not have had to be performed over again or "In the name of the Lord Jesus." But Paul's baptisms were of heaven and God by his Spirit approved of what Paul did, and the baptism of the Holy Spirit followed.

On another occasion, in Matthew, 9th chapter, when Jesus "saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Here are the facts. Ministers were needed among the people. The disciples were commanded to pray the Lord of the harvest that he would send more laborers into his harvest. (Matthew 9: 38.)

In Acts, 13th chapter, the Holy Ghost from heaven said: "Separate me Barnabas and Saul for the work whereunto I have called them." This was when they were called to be apostles as stated in Acts 14: 14.

Later, in Acts 20: 28, Paul, speaking to the elders of Ephesus, said:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

God knoweth the hearts of men. He has the right to select whom he will for his ministry. Speaking of a God-appointed ministry (1 Corinthians 7: 17), Paul says:

"But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

Paul waited for God to call or appoint men to the ministry, then Paul knew whom to ordain. Jesus gave his twelve disciples power and authority:

"And he sent them to preach the kingdom of God and to heal the sick."—Luke 9: 1, 2.

In the sixth verse we read:

"And they departed, and went through the towns, preaching the gospel and healing everywhere."

In Hebrews 9: 11 Paul says:

"But Christ being come an high priest of good things to come."

Christ was a high priest of the Melchisedec order.

In Hebrews 3: 1 Paul says of Christ that he is an apostle and high priest.

In Hebrews 5: 1 mention is made of other high priests who were ordained for men in things pertaining to God.

In the year 60 A. D. the Apostle Peter made a statement concerning priesthood. He said:

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter 2: 5.

Again in the ninth verse he says: "But ye are a chosen generation, a royal priesthood."

Some individuals have claimed that there was no priesthood after Christ, but the statement of the Apostle Peter gives us to understand that the authority of the priesthood was still in the church at the time he wrote his epistle, which is dated A. D. 60.

In Matthew 16: 19 Christ gave to Peter the authority to bind on earth, and it would be bound in heaven, and what he loosed on earth would be loosed in heaven Christ had taught his disciples the gospel law whereby this authority should or was to be exercised.

The question of Jesus concerning the baptism of John, whether it was of heaven, or of men, is made more clear, knowing that the ministers for Christ were given power, in harmony with the law to bind on earth, and it would be bound in heaven. In Luke, 10th chapter, Jesus selected seventy missionaries and gave them power and authority and sent them forth two by two. Even the devils were subject to them through the name of Christ. In this they rejoiced, but Jesus said unto them: "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

The priesthood of God was in the New Testament Church, and by this authority, these seventy missionaries had been legally baptized and their names were recorded in heaven. The words of Jesus to his disciples are in place here. He says:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."—Saint John 15: 16.

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Jesus spent all night in prayer before he selected the twelve apostles. Divine line in the selecting of men for the ministry is needed today as well as in New Testament times.

Paul, the apostle, speaking in prophecy, foretells a great change that was to take place in the church. In 2 Timothy 4: 3, 4, he says:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

We should bear in mind that the church of Jesus Christ, or kingdom of God, is a divine institution, having divine authority, or priesthood, to carry on the Master's work, and when men heap to themselves teachers, to teach contrary to Christ's teachings, these men are not the authorized ministers of Christ, and they do not have power or authority to bind on earth and have it bound in heaven.

A great apostasy of the church was foretold by Paul to take place before the second coming of Christ. In 2 Thessalonians 2: 3, 4, he says:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God."

Under this condition of the church the blessing and direction of God through the Holy Spirit would be withheld and the great apostasy, which had been foretold, would take place.

Today we have many Protestant churches protesting against false doctrines, which were introduced during the Dark Ages.

Notwithstanding all this corruption of false teachers and false doctrine, Jesus has left on record the statement that the same gospel that he taught to men would be preached again before his second coming.

John the Revelator, while wrapped in vision on the Isle of Patmos, not only saw the great apostasy that was to take place but in Revelations 14: 6 he saw another angel flying through the midst of heaven restoring the gospel to earth again, that it might be preached to all nations, kindreds, tongues, and peoples.

John was shown that an angel was to come, and our belief is that this prophecy has been fulfilled by John the Baptist coming again as Jesus said he would do in Matthew 17: 11 and by this authority and priesthood from heaven Joseph Smith and Oliver Cowdery were appointed of God and ordained to be ministers for Christ to preach his gospel and to officiate in his ordinances that the way of Christ might be made plain to the children of men and that their names might be recorded in heaven.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Independence

Stone Church

Though rain marred some of the plans of carol singers the day before Christmas, and though the deep snow of two weeks ago was completely gone by Christmas Eve, the spirit of joy and gladness characteristic of Christmas festivities, was apparent from the opening bell of the church school Sunday morning, Christmas Day, until noon.

The Christmas program given by the primary, junior, and intermediate departments of the school, began at ten thirty. Commencing with the processional, *"O Worship the King,"* youthful voices sang the Holy Story for more than an hour. Six choruses from the departments presented carol after carol to the enjoyment of the congregation. The music was grouped attractively about such other program numbers as readings and stories. To the following choruses and leaders the congregation is indebted for a large part of the entertainment: Primary boys' chorus and primary girls' chorus directed by Mrs. J. T. Westwood, sr.; junior chorus and Clematis Chorus, directed by Mrs. J. R. Lentell; Boys' Choir, directed by J. Glenn Fairbanks and Miss Marcine Smith, and Cantinina Chorus led by Mrs. Bertha Burgess.

Handel's oratoria, *"The Messiah,"* was enjoyed in the late afternoon by a crowd of music lovers. The performance beginning at four thirty was broadcast over KMBC by one hundred and twenty-five voices of the Independence Messiah Choir, directed by Paul N. Craig. This was the fifteenth annual presentation of *"The Messiah,"* and again the crowd thrilled to some of the magnificent choruses of the composition. The able work of the following soloists was much appreciated: Mrs. Nell Atkinson Kelley, soprano; Mrs. May Burgess, contralto; Edward Brackenbury, tenor, and Albert Brackenbury, bass. Accompanists were Robert and George Miller, organist and pianist, respectively.

Another joyous occasion of the holiday season was the wedding of Miss Pauline Crawford and John J. Watkins, at the Stone Church, Wednesday evening, December 28. The ceremony was performed by President F. M. Smith. The bride was attended by Miss Bormann as maid of honor, and Miss Eloise Watkins and Miss Mary Nigh was bridesmaids. Betty Ann Watkins was the ringbearer, and Jane Darlene Watkins, the flower girl. Ivan Dillee acted as best man for Mr. Watkins and groomsmen were Paul Holler and Thomas Williams. Paul Carpenter, Charles Williams, Albert Baird and Paul Tandy were ushers. Preceding the ceremony Mrs. Hazel Scott Withee, organist, Frank White, violinist, Delta Maurine Nace, soprano, and Miss La-Rena Bullard, soprano, gave a program, and after the ceremony a reception was held in the church dining hall. The bride is a niece of Mr. and Mrs. B. C. Loar, and the bridegroom is the son of Mr. and Mrs. T. J. Watkins.

Second Church

Saturday evening, December 24, *"An Old-fashioned Christmas,"* was presented by the children and a ladies' choir composed of teachers from the primary department. The program was primarily for amusement. The climax of the entertainment was reached with the entrance of Santa Claus who distributed treats to the children.

The church school on Christmas Day was opened by an organ and piano prelude, played by Palace McPherson and Billie McPherson. A vocal solo, *"I Heard the Bells On Christmas Ring,"* was sung by Mildred Fulk.

The eleven o'clock service was opened by the choir singing *"Hark, the Herald Angels Sing,"* followed by a short organ interlude played by Mrs. Gladys Inman. Nadine Inman and Ruth Bolt sang, *"Away in a Manger."* A violin-cello solo entitled, *"Elegie,"* by Joseph Schravesande was played by Milford Nace accompanied on the piano by Miss Delta Nace.

Elder E. J. Gleazer, the speaker, was introduced by Pastor William Inman. Brother Gleazer took as his text Luke 2: 11. Brother R. L. Conyers gave both the opening and closing prayers.

Sunday night at eight o'clock a pageant, *"Where the Young Child Lay,"* was presented by the young people of the branch. The cast was large and the production was well received by the audience.

Walnut Park Church

Services Sunday, December 25, were affected in a number of ways by the fact that it was Christmas Day. Evidently many remained home from Sunday school to engage in other activities typical of the Christmas season. The report showed approximately a fifty per cent attendance, 225 present, and 224 absent.

The children, however, were out in full force at the eleven o'clock service, which consisted of a program especially for them. Numbers given were: *"Silent Night,"* by a boys' and girls' chorus; a Christmas story told by Ruth Bryant, *"I Heard the Bells on Christmas Morn,"* by the chorus; sermonet based on Van Dyke's, *"The Other Wise Man,"* by Pastor Frank McDonald, and *"O Little Town of Bethlehem,"* by the chorus. The concluding number of this program, probably the most appealing to some of

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the youngsters, was the distribution of the Christmas treat of candy and popcorn confection to all members of the church school from intermediates down.

In order that members might spend a greater portion of Christmas Day at home with their families, the Religio, which meets at six o'clock each Sunday evening, was dismissed.

An illustrated lecture, *"The Life of Christ,"* with lantern slide views of Palestine, was given by Patriarch U. W. Greene at seven thirty o'clock Sunday evening.

Spring Branch Church

Prayer services of late have been deeply spiritual and very helpful. Local priesthood members are regularly in charge, and much good is derived from both Wednesday night and Sunday morning prayer hours. Many were present at the Christmas morning prayer hour.

Sunday, December 18, Brother Sam Andes observed his eighty-fifth birthday. He has served the church many years and continues faithful in his service. That morning with Brother Jake Andes, he presided over the prayer service.

Brother Weeks was the morning speaker, December 18, reading the last remarks of King Benjamin (Mosiah 1), and some of the words of Alma. The choir gave the musical program Sunday night and the speaker was Priest Raymond Wrigley, who gave a splendid sermon.

Brother J. S. Andes took his Sunday school class of ten to the six o'clock mass at Saint Mary's Catholic Church Christmas morning. This is another of several visits this class is making to other churches.

Esther Frisbey gave a Christmas reading during the church school session.

Bishop A. B. Phillips was the speaker the morning of December 25, giving a wonderful sermon on the birth of Christ and the relationship of his life to mankind.

The evening service was a Christmas program in charge of Alma Tankard and J. S. Andes. All the children took part.

The Saints are happy to have Pastor G. W. Eastwood back again after an illness. The sick have been remembered in the prayers of all.

Englewood Church

Englewood congregation was favored with two excellent sermons Sunday, December 18. In the morning Apostle J. A. Gillen returned to Englewood after an absence of eight months, and gave a soul-stirring sermon on the "expectancy" of the church, the thing that God expects of his children, also what we should expect of ourselves, and the great need of the world in this time of crisis.

Elder Leonard Lea brought what he termed a "gospel pill" in the evening, which although not especially sugar-coated was not hard to take, and was most appropriate.

Sister Lea gave an interesting talk, *"The A B C's of Dramatics,"* to the Religians in the evening, and a splendid program was given by guest artists.

The women of Englewood gave a dramatic skit at the regular sacrifice meeting of the women of Independence, Monday afternoon, December 19. The women's work in this congregation is going forward. The chicken dinner and bazaar Friday, December 9, was a gratifying success despite near blizzard weather conditions. Forty-three feminine workers accepted an invitation to a demonstration of a business house in Kansas City, December 20, each person attending being paid twenty-five cents. This afforded opportunity for entertainment and at the same time the earning of a little money.

The church school Christmas program was given Sunday morning, December 25, at eleven o'clock.

Not long ago the following church school workers were chosen for the coming year: Superintendent of juniors, Sister George A. Gould; superintendent of primaries, Sister Vera Crees Hood; kindergarten, Sister Stella Bliel Howery, and nursery mother, Sister Charles Petentler. Sister Edna Long is secretary and Sister Gladys Closson Welch, chorister.

Enoch Hill Church

At the church school worship period, December 18, Myron Warren played a violin solo and Helen Larson gave a Christmas reading. At the eleven o'clock hour that morning the choir sang, *"A Song of Joy,"* and Miss Marjory Thomas sang, *"Holy Night."* Pastor H. L. Barto was the speaker, using as his theme, *"Building the Highway of Life."*

Elder H. G. Barto was the evening speaker. *"Seek and Ye Shall Find,"* was his theme. The choir sang, *"Silent Night."*

On Christmas Day the class hour of the church school was shortened to give more time for the Christmas program immediately following.

The prevalence of flu in the community hindered rehearsals and took several numbers out too late to be supplied, but the program was well rendered and enjoyed by a good-sized congregation. The first part consisted of readings, songs, and short plays by the primary, junior, and intermediate departments followed by the play, *"Seekers After Christmas,"* by the young people and the choir.

As a Christmas project the church school undertook to supply unemployed, needy, or lonely families with Christmas baskets. Organized classes chose the number of baskets they would prepare and deliver, and so everyone rejoiced over the spirit of giving and sharing.

Since Sunday was Christmas Day no services were held in the evening.

Dahinda, Illinois

Members Blessed in Many Ways

Elder E. R. Davis was here for an all-day meeting December 5, and on this day also occurred the annual business meeting. The Saints revere District President Davis, and appreciate the fact that he remembers them with an occasional visit to cheer and encourage. Their prayers and faith go with him in his tireless efforts for the Master.

Sister Ruth Dawson Duvall, recently married to Raymond Duvall, is in Dahinda for a time. She is very welcome for she is faithful in her service when here. She and her husband will be leaving again in the spring when work opens up for Mr. Duvall.

There is much sickness and sorrow in Dahinda as the flu is prevalent. None of the Saints have been taken seriously ill, and they feel that God is protecting his people.

Brother Ormand West, a young man of the branch, had the misfortune of having one finger almost severed from his hand and another severely hurt in a buzz saw not long ago. It was thought that one finger would be lost, but by the grace of God it is miraculously healing, and both injured members look almost as good as new. The young man is thankful for the Father's healing power manifested in his behalf.

Little Jean Dawson is again afflicted with an abcess on her arm and is confined at home for a time. She has been ailing for a year or so, but God has blessed her heretofore. Two years ago her life was despaired of while she lay in a hospital. She is a patient little sufferer, and the Saints hope she will once more receive a blessing.

Elder Edward Jones, of Kewanee, was welcome one Sunday morning in this branch. He preached on that day.

Elder R. V. Hopkins also visited here a few months ago, this being his old home branch.

All these are bright spots to cheer the Saints until other helpers come. Members are hoping to see Elder L. G. Holloway soon. They appreciated his one visit here, and at that time he drew a goodly crowd into the church.

Saints were happy to greet Brother James Dawson, of Kingston, Missouri, a few months ago, and to hear him preach once again in his home branch. James Dawson is a brother of Charles Dawson. He was born and reared here, and was active in church work for years. Many came to hear him, and longed for him to stay on and help build up the work at Dahinda.

Mary Virginia Dawson, daughter of Charles and Adeane Dawson, is attending Graceland College this year, and enjoying the work and associations there.

Sister Burt Hopkins and daughter, Joyce, of Princeville, Illinois, were here December 5, at an all-day meeting.

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Pittsburgh District in Earnest About Debt Reduction

Campaign Calls for Help of All

Pittsburgh District has cleared for action on the debt reduction campaign, and under the present plans should be able to help materially. This district has been proud of the fact that in past years it has paid its way in the church, and this year was moving serenely along, feeling, of course, that its contribution would not be as high as in former years, but also confident that the end of the year would find its financial report favorable. Imagine the surprise of the Saints when it was called to their attention by the bishop's agent that they had paid in much less than their quota. They decided that something had to be done quickly.

Bishop's Agent LeRoy S. Eschrich brought a plan to the district presidency, a plan of visiting each member enrolled in each branch. This visiting was to be done by picked crews of workers, and the gift of a little penny slip given to each church member, Sunday school member, friend, or visitor. Each slip has twelve inches marked on it and pockets for sixteen pennies. Sixteen pennies equal one foot; 5,280 feet equal not only a mile, but $844.80. The idea of the mile of pennies is to gather in those "brownies" that slip away so easily. The regular tithes and offerings are not to be discarded because of this penny campaign.

Two things are expected from this effort: (1) Each member of the organized branches will be made acquainted with the financial laws and needs of the church; (2) Each member will be visited once a week as the collectors of pennies call, and each one may be recalled to his first love of the gospel.

A second plea has been made for an offering of gold. Saints have been requested to look through bureau drawers, trunks in the attic, or secret treasure places, and bring out those old gold watches that will not run, broken rings, discarded ear-rings or brooches. Though it is costing some pangs to do so, the bureaus and trunks are being searched, and articles of gold are being brought to the hands of branch solicitors. The Saints of 1932, like the Saints of Kirtland, or of Far West, or Haun's Mill, are awakening to the knowledge that comes to all true followers of Christ, that the gospel is the most worth while thing in their possession. To assist the church they are giving all within their power.

A third effort is being made among the members of the nonresident group. The district president is writing individual letters to each member, explaining the needs of the church and asking for aid in its time of need. This group has no local branch to support, and being isolated, they at times fail to contribute to the general church expenses. These letters are hoped to recall to them their love of the gospel and their responsibility in the temporal laws of the church of Christ.

Brother Eschrich and Elder T. M. Carr visited Pittsburgh Sunday, November 27, and presented the mile of penny slips, and that branch has since been hard at work. Supplies for the other branches were waited for, then Sunday, December 18, Brother Eschrich came to the southern branches and visited in order Fayette City, Lock Number Four and Donora Branches, organizing crews and urging the Saints to assist each other in helping the church.

December 4, Brother Eschrich visited New Castle Branch and returned quite enthusiastic over their response to his program. The branches of Fayette City, Donora, and Lock Four were visited by the District president on the same day.

A number of the members on the nonresident list have not been looked up for several years, and thus far three letters have been returned unclaimed. Of the rest of the personal letters sent out, but two were answered, both by colored members at Uniontown, Pennsylvania. One brother wrote that his financial troubles were so unfavorable he was unable to assist at this time. The other brother wrote inclosing a money order for six dollars as tithes for him and seven dollars as tithes for his sister, the wife of Brother William Fuller, who died during the past year. Workers are convinced of the regard of these Saints for the gospel. They have sacrificed not this once but at other times.

The groups of women in the branches of the district are working in various ways to augment the monthly report of the branch solicitors. In one branch they made and sold aprons, sold Jello, and are planning to sell some household novelties. In one organized group a collection was taken at their Christmas gathering which netted several dollars. The report of one branch in this district for November was as much as the entire district contribution for October.

The aim of this district is to make up the shortage in its quota this year, and begin on the 1933 quota at the beginning of the year rather than at the end.

Toledo, Ohio

Apostle C. F. Ellis Is Speaker

Following the district conference at Sylvania, where this branch was well represented, Toledo was favored by a visit from Apostle C. F. Ellis who spoke on three occasions. The Saints were also happy at the ordination of Brother Cramer to the office of priest. He is a spiritual man and will no doubt receive a hearty welcome in the homes of the Saints as he endeavors to perform the duties of his office.

The Saints were saddened by the death of two sisters within a week's time. Sister Rose Burger, a young mother of twenty-nine years, passed away November 30, leaving three small children to the care of a father already burdened by unemployment. Sister Amy Holmes answered the summons of the grim reaper, December 5, at the home of her daughter, Sister Marie Mattison. She was truly a "mother in Israel," and could she have heard the expressions of love and appreciation tendered by her brothers and sisters in Christ, she would have been most happy. She was always valiant in testimony, patient in tribulation. She fed the hungry, clothed the naked, housed the homeless. Hers was the home of missionaries of the district, or of anyone who needed succor. She will be sadly missed by the women's department in which she held the office of treasurer.

Outstanding Encouragement in Missionary Work

Good Response of Saints and Friends at Willapa, Washington

It was in November, 1931, that a mission of the church was organized in Willapa, Washington. Though Apostle F. H. Edwards and President F. M. Smith expressed their feelings to the effect that prospects were favorable for a further increase of new members, I confess I was a little doubtful with the exception of some families already interested. During my eighteen years of missionary work I had seen the work established like that, and then for many years, in some cases, there seemed to be no further success in getting new members. Prejudice had become very strong here, so upon our last visit in July our principal work was the building up of the Saints. Our time for missionary work was curtailed, too, by district responsibilities and the intensive preparation required for classwork at Silver Lake Reunion.

Recently we found it necessary to return to Willapa, as the Saints had been closed out of the hall where their meetings had been held. We knew not what to do to help, but prayed for direction. Upon arriving we felt that God's will would be carried out through the adjustments to be made, for we felt distinctly impressed to move our meeting place to a neighborhood about a mile distant. A large room of a home was offered for preaching services, and an intensive program was arranged.

We have just closed two weeks of meetings. Every evening I showed lantern pictures of Australia for twenty or thirty minutes previous to preaching. With this a contest was arranged under the leadership of Sister Wolfenbarger, in which all members of church and church school were urged to take part (only the missionary and his wife being excepted). This added greatly to the attendance, for points were given each evening that nonmember friends were secured by the contestants. It will interest readers to know that the most

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successful contestants secured sixty-six and forty-eight attendances of nonmembers, respectively, during the two weeks. These will be rewarded with suitable church books as prizes. Others also did remarkably well. Average attendance of nonmembers the first week was 14.8; the second week's average was 34.6. We appreciate this, seeing that the weather has been extreme with frost and ice, and latterly with rain; also that there are no back-rests on the improvised forms provided for seating. One evening we had to crowd seventy-five into the room which is only twenty-four by fourteen feet.

Never in my experience have I had greater encouragement in missionary work. Every day we have come home rejoicing after several hours of house to house visiting among new people. Comparatively few have turned us away; many openings having been made for home gospel talks and prayer; and it is good to know that this has become true in homes where prejudice was once strongly against us, and in homes where religion had never been encouraged. A glance at my prospect list shows thirty-seven new homes listed for visiting in and around the new neighborhood of our meeting place. Nonmembers have brought their babies to be blessed. Quite a number have volunteered their labors free if we should undertake to build a church. A number of homes remain yet to be visited, for having visited several times around where friendship has been secured, time has not permitted a canvass of all the territory within reach. This being Christmas week, and there being so many visits to be made where special invitations have been extended, our evening preaching has been closed for a time.

The splendid progress of the Saints (most of them baptized between July and November, 1931), has been very helpful to missionary efforts, too. During our visit here, attendance of women at their club meeting has been fourteen and seventeen, representing that many homes. At Oriole meeting ten girls were present. At young people's club meeting twenty-two were present. Many of these are nonmembers, but it has been fine leadership and saintly dispositions that have made this possible.

Before coming here, we were pleased, after diligent visiting of every home in the town of Sherwood, Oregon, and through special meetings, to leave a number of good people very near the kingdom. Some excellent work has been done by those in charge of the mission there, which together with the exemplary lives of the Saints, made ideal conditions for successful missionary work. We look forward to going back there when the way is clear, but for the present can not tell how long wisdom may direct our staying by the interest here. We can not see how it may be done (for there are no finances in sight), but we hope that through some means it may become possible for a house of worship to be erected here in the near future.

HAROLD I. VELT.

Meetings for Saints on Bruce Peninsula

Ontario Members Enjoy Summer and Fall Series

Some years ago Stokes Bay was a flourishing Branch, but owing to families and individual Saints moving away to other parts, it began to fall into a negligible state. Nevertheless, those who remain there believe in the gospel, and are looking forward to renewed interest in it. Elder Henry Ribbel and his son have endeavored in the past three years to build up the work, and God has blessed their untiring efforts.

During last summer and fall there were held, in various places on Bruce Peninsula, a series of all-day meetings, and three of these were held at Stokes Bay. During these services some wonderful manifestations of the Spirit of God were enjoyed to the extent that many of the Saints have been made to rejoice in the glorious latter-day work.

The first all-day service was held early in August at Colpoys Bay, where there were representations from Owen Sound, Wiarton, Chesley, Port Elgin, Stokes Bay, Lion's Head, Spry, and surrounding district. Some fine sermons were delivered.

August 21, the next of the series was held at Elder Henry Ribbel's home in Stokes Bay, at which time the Saints received the word of God in prophecy. A good spirit prevailed throughout the day, and a fine body of Saints was present. All felt it good to be there and were blessed with another testimony of God's goodness as they departed for their homes.

The third of the series was held at Spry, September 25, at the home of Brother and Sister Harry Johnston. Here, too, the Saints felt it a grand thing to meet with those of like faith and the spirit of good will and peace prevailed. Again the members received the word of the Father through prophecy. They were enthusiastic over these services, and a tribute is due those who made sacrifices in order that the services might be a success.

The next of the series occurred at Stokes Bay at the home of Elder Ribbel, October 1. Elder J. A. Morrison, of Owen Sound, and Elder D. B. Perkins, of Wiarton, conducted the meetings. The sacrament was administered, and two excellent sermons were delivered. All rejoiced in the spirit that was there.

At the service at Chesley, October 16, a remarkable manifestation of tongues and interpretation with prophecy was given to the Saints and a number of nonmembers who were present. The meetings on that day were in charge of Elders Ribbel and Simmons, who delivered inspiring sermons to the edification of all. Elder Ribbel and Elder Simmons worked in beautiful harmony, with marked success for both.

Again the home of Brother H. Ribbel at Stokes Bay was the scene of all-day services. Here another spiritual feast was enjoyed. Sermons were preached by Elder E. Boos, Elder D. B. Perkins, and Elder F. Simmons. The Saints are grateful for such men as these who through their untiring efforts make the services of the Lord a continual source of spiritual life to those who have not been privileged to hear the gospel for some considerable time.

The last services were held at Colpoys, and the Saints unanimously regretted that they would have to part until next year. But after splendid discourses by Elders Perkins, Simmons, and Ribbel, all went away rejoicing, and singing, *"God Be With You Till We Meet Again."* It is the desire of the members to keep the gospel banner flying and that the gospel sound shall carry through until Bruce Peninsula shall ring with the praises of God.

Fresno, California

2412 Clay Street

Elder Arthur Oakman just finished a ten-day series of meetings in Fresno. Both Sundays the church was filled. There was fair attendance throughout the week with a few nonmembers present nearly every evening. Cold weather prevented some from attending.

Brother Oakman discussed what we believe about God, man, sin, redemption, and atonement. He said that the best reflection of God was a life consecrated to do that which is righteous. Sin is that which stands between God and man. Humanity needs to know its possibilities. We have the power to choose between right and wrong. The only way to know God is to do the things he does. We believe in a God who speaks to man today. Divine revelation can become effective only as man recognizes the will of God, and sacrifices everything that will hinder his coming into the life of man.

We enjoyed Brother Oakman's singing. He conducted a class in music and had charge of meetings of the priesthood besides visiting a number of the Saints of this branch.

Elder G. P. Levitt, district president, met with Fresno members Sunday, December 11, and spoke at the eleven o'clock hour.

Brother Allen Roberts and Sister Marie Stanton were united in marriage December 16, at the home of the bridegroom. Elder L. W. Roberts, the bridegroom's father, read the ceremony.

Apostle E. J. Gleazer visited Fresno Branch, November 13. He gave an inspiring sermon.

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Death claimed Brother Calvin Nephew, sr., November 23.

A Christmas program consisting of vocal solos, choir numbers, readings and two short plays was given Christmas evening. Brother John Lightowler gave the money to buy the children of the church school Christmas candy.

Nelsonville, Ohio

President F. M. Smith Speaks Two Evenings

It inspires the members of Nelsonville Branch to read of the progress of Saints throughout the world. Indeed it seems that the world-wide depression instead of retarding the work of the church is forwarding it, and that it draws the Saints closer together and nearer their goal—Zion, the beautiful.

President Frederick M. Smith spent the evening of December 7 and 8 in this place. His sermons were timely and well received. He administered to little Lillian Robison, a Sunday school pupil, who was lately very ill with double pneumonia.

Preparations for the Christmas program are under way.

The classes have been studying the *Book of Mormon* in the sessions of the department of recreation and expression.

The prayer of this branch is for a closer walk with God in the way he has given.

Conference for Southwestern Kansas

"Loyalty" Was Theme; Apostle R. S. Budd Was There

The heavens seemed to smile on the coming together of the Saints for the Southwestern Kansas district conference. Not only were the members blessed with beautiful sunshine, but they were able to bask in the warmth of God's Holy Spirit.

The Saints gathered Saturday morning for the opening prayer service, District President A. E. Stoft in charge. *"Loyalty to God"* was the theme which carried through the entire conference. At eleven o'clock a roundtable discussion was conducted and an effort made to help each one understand more clearly that which loyalty really means. Apostle Roy S. Budd conducted the service.

At the afternoon business session A. E. Stoft was sustained district president; J. W. Wooten and W. E. Williams, counselors; Sister Myrtle Fields was elected district secretary; Ira G. Whipple was reelected district treasurer.

Brother Budd addressed the afternoon and evening gatherings on *"Loyalty to Your Country,"* and *"Loyalty to Christ,"* and at the 9.30 a. m. service Sunday his topic was *"Loyalty to Our Covenant."*

All the Sunday meetings were well attended. At eight o'clock there was prayer meeting for the young people, and Brother Budd was in charge of a priesthood meeting; preaching, at nine thirty; communion service, ten forty-five; Sunday school, 2.30 p. m. Brother Budd addressed the women at 4 p. m. *"Loyalty to Our Church"* was the theme of the evening sermon.

In all these meetings the members were blessed with the spirit of peace, love, and humility.

Visiting Saints were entertained at the homes of local members. Everyone seemed to enjoy the sociability of this conference, and many remained for the closing sessions.

Saginaw, Michigan

Church Burns on Morning of District Meeting

Saginaw Saints were much depressed, December 8, to get news that their church was badly burned on the very morning on which President F. M. McDowell was to be here to hold a district meeting. All who came from other points in the district to attend this meeting with as many as could from Saginaw motored to Bay City and met in the Saints' church. Everyone enjoyed the association of President McDowell, and felt better at the end of the day because of the uplifting message he brought.

Members of this city feel that much was accomplished in 1932, in spite of hardships caused by depression, fire, and other things. The department of women raised a considerable sum of money to pay on the church mortgage and expenses through a bazaar, bake sales, and socials. At one time they cleared twenty-five dollars from a chicken supper.

The young people also did their share in raising money through socials and various other methods. Junior church and intermediate boys and girls have helped through socials of different types. At one social, sponsored by this group, the entrance fee was some useful article in the way of food. This was turned to the storehouse committee for distribution to the needy. This committee also has conducted activities to secure materials to assist those who lack food and clothing.

The church school has been conducting a *Book of Mormon* study period at six o'clock Sunday evening, and during the past year Brother Lewis Grice, the teacher, has attracted many to the class through his ability and his teaching methods.

The Saints feel that the Master has blessed them with a marked increase of his Spirit. A few Sundays ago when Elder John Wade was the evening speaker, the Saints were blessed with the spirit of song and inspiration from the opening of the service. That Spirit was also given the speaker.

Fifteen souls have been added to the church. Some of the priesthood have been very busy visiting and doing whatever they were asked to do; others have done their best though handicapped by their work. Let this be the motto of the Saints throughout the new year, "Onward to Zion!"

Knoxville, Iowa

Sister Erma Fee, a faithful and devoted church worker, passed away at her home here December 4, after an illness of several months with heart trouble. Her place in the Sunday school and recreation department will be hard to fill. She was loved by everyone. Her dependability and willingness to work in any department were her choicest gifts to the church. She was patient, kind, and loving through her illness. Her funeral was one of the largest held in the city for some time.

Church work in Knoxville is progressing. The Saints are using the Adventist Church, which makes a comfortable meeting place. A number of good people are near the kingdom, and the members are sure they will unite with the church before long.

The Christmas program caused considerable interest among the young people and filled them with the holiday spirit.

Wichita, Kansas

Osie and Water Streets

Wichita Branch is very active spiritually as well as socially.

The women met November 29, at the home of Sister Myrtle Fields for a book review. Sister B. B. Root, recently from Kansas City, told of Ellen Glasgow's book, *The Sheltered Life,* and brought to the attention of those present many things which they as mothers need to consider. They also enjoyed a luncheon November 28, at the Steffen's Ice Cream Plant, which was of a twofold nature. Each one paid twenty-five cents which was turned back to the church by the creamery. After lunch the group was shown through the plant, each piece of machinery being explained.

The choir of thirty voices is hard at work on a Christmas cantata. Mrs. Paul Nelson is the director. A Christmas play is also progressing under the direction of Sister Frances Balman. This will be presented December 23.

Wichita is blessed with an exceptionally fine group of young people who work together and enjoy many happy times as well as periods of worship and study. This group is under the direction of Sister Lena Curtis.

Recently Elder Stoft led into the waters of baptism Sister Manuel and her two boys, Ronald and Donald. Sister Manuel is a woman of wonderful character, and very active in community life.

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She has been investigating the work here and attending services for six years.

Missionary Meetings in Louisiana and Arkansas

Communities Welcome Elder Baker and Stereopticon Lectures

In the past two months I have had some interesting meetings. About October 13, I commenced a series in the branch at Eros, Louisiana. This rural church is presided over by Priest J. E. Phillips. The Saints have a nice roomy church building. Grandma Fuller donates freely of her means in its upkeep, and she always remembers the missionaries. In fact this group is composed of members thoughtful in that matter. I preached to fair crowds for ten nights, using my stereopticon slides on the life of Christ, Paul's missionary journeys, the Prodigal Son, *Book of Mormon,* and old *Bible* scenes. On the closing day we baptized three children in the creek nearby, Marie Williams Joseph Perritt, and Mamie Mobley.

My next stop was at Dunn, Louisiana. Only one family of Saints lives there, Brother D. A. Byrd. The Baptist people have elected him superintendent of the Baptist Sunday school in which capacity he has been serving more than a year. I continued here for about two weeks, preaching short sermons and showing my pictures. At the conclusion five gave their names for baptism, Brother and Sister William Pitts, their two daughters, and the little daughter of Brother and Sister Byrd. Brother Byrd and wife are very sacrificing Saints. If all members of the Arkansas and Lousiana District were as particular in paying tithes and making offerings to the church, this district would not be in arrears as it is today.

Then I went to West Monroe, Louisiana and held meetings in a union church building for two nights. We have a group of Saints there who work at the Brown Paper Mill. The work seems to be on a standstill, but we are hoping things will take a turn for more prosperous conditions. However, the Saints make their contributions from time to time for missionary endeavor.

While at this point Brother J. J. Nelson and wife, drove up from Lafayette, Louisiana, and spent Sunday with us. I enjoyed the hospitality of Brother Henry Malone and wife; their doors are always open to the missionary. Again I spent the eleven o'clock hour, Lord's day morning, with Eros Branch. At this service action was taken by the branch for Brother Orland Phillips to be ordained at the next district conference to convene at Fisher, Arkansas, February 17 to 19. Brother Phillips is one of the promising men of the church.

In company with Brother and Sister Nelson Sunday evening, I headed for Lafayette, Louisiana, a distance of about one hundred and eighty miles. Brother Nelson secured the use of the courthouse for about one week. We used our pictures once more. Our crowds averaged about twenty-five each evening. The population there is about seventy-five per cent Catholic. We also attended the Baptist service Sunday morning. They were very friendly. Sunday evening I boarded Brother Nelson's car and they took me to Saint Charles, Louisiana, where I parted with our friends who had kindly cared for me, not forgetting that the missionary has expenses along the way.

Brother George Easton, of DeQueen, took me in his car to Dierks, Arkansas, where I began meetings in the Liberty Hill schoolhouse. The house was full almost every evening, but the interest was not as good as we expected. Brother Granville Trowbridge came out and filled his regular appointment on the third Sunday in November; also came back the following evening. This is in the vicinity where Brother J. D. Erwin was mobbed years ago, and unmercifully whipped. The Saints here, did have the lead. But they slept on their rights. While here I made my home with Brother Claud Jackson, and his splendid family.

My next point was Grannis, Arkansas. The Saints have a good church building. Crowds were reasonably good until the bad weather set in the last week of the meeting. The younger members of the church expressed great satisfaction in hearing the lectures and seeing the pictures. Brother Trowbridge, wife, and Dorothy visited this place on the first Sunday for his regular appointment. At the concluding service on Sunday night, according to Brother Budd's instruction, we ordained Brother Rye Morrison to the office of an elder and William Coker to the office of a priest. We expect some good results from the efforts of these men.

A. M. BAKER.

Branch News Gives Him Courage

I have been a reader of the *Herald* for years. It has been coming to our home ever since I was a small boy. I can not see how any Latter Day Saint can afford to be without it.

I love to read the letters from the different branches telling of their successes. It gives me courage to press on to higher ground.

C. F. HULL.

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Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Reaction

By E. Leola Nice

There is a plant in my garden that seems to be just an ordinary plant. It looks very much like others; its leaves are similar to some others, and it grows in a bush as many other plants do. Its flowers are small and not very imposing, and altogether one might think it is just an ordinary plant. But one day I stood beside it and idly pulled a leaf from it and crushed it in my fingers. And then I knew for the first time that it was not just an ordinary plant; for when I had pulled off its leaves and crushed them. the plant gave me, not bitter accusation for my treatment of it, but rather it gave me an odor that was sweet and fragrant. I inhaled its pleasant odor and mused over this so ordinary plant that needed adversity to show me its real character and worth.

There is a little furred animal that lives on the outskirts of civilization. It is almost like many other little furred animals; it has a warm, soft coat of beautiful fur, just as many others have, and it lives in the fields and woods as other timid animals do. To see it from a distance it would seem to be just an ordinary animal. But one day I got too near it—and hurried away in disgust and horror, for in its fear that I might harm it, it sent out an odor that was repulsive. I mused over this so ordinary animal which needed, not even adversity, but just the fear of it to make itself impossible and unapproachable and dreadful to contemplate.

There is a man I know who had always seemed to be just an ordinary man. He had an air about him of one well pleased with himself. He had good looks and knew it. He did not walk; he strutted. And then one day he met adversity, and they battled hand to hand. The struggle was brief, but he emerged from it with his self-satisfaction bruised, his good looks marred, his strut a shamble, his mouth full of foul words, and his heart dripping clear brine. I mused on this so ordinary man who had let adversity undermine his soul and sour his character and make of him a thing to be avoided.

There is a woman I know who had always seemed to be just an ordinary woman. Her looks were negligible, her mien calm. She looked at life through eyes that were unconcerned. She was not interested in things not related definitely to her, yet was never accused of being selfish. And then one day she met adversity, and it tore her from her accustomed place in life and crushed her beneath its weight. She struggled blindly and suffered intensely, then lay inert where she had been thrown. When she opened her eyes she found about her the imps of her opponent who hooted at her and taught her bitter things to say, and whispered untruths into her ears. They painted white things black, and blue things red, and thought to make her one of them in her wounded helplessness. But she looked at them a moment in dawning horror, and with a sudden motion of distaste turned her back upon them and bowed her head in prayer until that which had been growing bitterness in her heart became sweet generosity and love and gentleness. Then she went out among the people about her and was known as the most wonderful of women, and people gathered anxiously about her and basked in the light of her presence. I mused on this woman who had needed advertisity to make of her a joy and a person of value to her fellows, and decided that it is not, after all, what one is or can be that matters most in life. That which makes us one to be avoided or sought after is our reaction to adversity.

Notes of President F. M. McDowell's Lectures at the Somerville Conference

Thoughts Caught by the Reporter's Flying Pencil

It was a happy day when the church was born. It was a sad day when men forgot the purpose of its birth. Some members forget their church exists, financially or otherwise until suddenly on some stormy night, sickness visits their home. Some one is very ill, perhaps dying. Then the pastor's telephone rings, and that member must have immediate service.

Our service to Christ and his church must not be spasmodic. If we succeed it will be because we "continue in" His service.

Don't permit a loss of blessings through indifference.

Shoulder your part of the responsibilities financially and your spiritual experiences will multiply.

It is not the amount that counts, but the "widow's mite" regularly and freely given.

Don't let life's experiences sap your service, or cause you to shrink at the task.

The dramatic moments of life are found in decisions many of which are made at its crossroads.

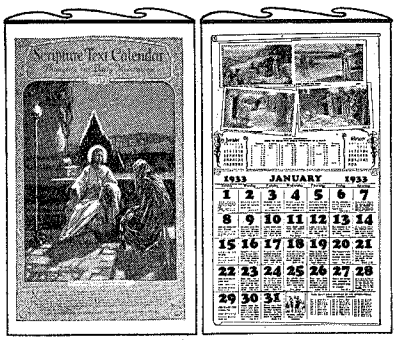
Shall we be able to say: "We thank thee for the task which seems too great"? or "We thank thee for the experiences which seem too hard"?

The church needs you more today than at any period of its history, and you need the church more than ever before.

Elemental forces do not smirk and curtsey. The tides do not truckle. The stars do not apologize for invading our sky. There is in the prophet's soul an inevitable swing of the Spirit's tides, an oncoming as of starry hosts—he *must* speak his word.—George A. Buttrick, in *Jesus Came Preaching.*

Go to friends for advice;
To women for pity;
To strangers for charity;
To relatives for nothing.
—Spanish Proverb.

1933



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The Bulletin Board

Conference Minutes

ALABAMA.—Alabama district conference met with Pleasant Hill Saints, December 10 and 11. Services were started the Wednesday evening before by Elder Jacob G. Halb, of Middletown, Ohio. Conference was in charge of district presidency, Jacob G. Halb seated with them; W. H. Drake, secretary; D. E. Sellers, chorister; local and visiting deacons acting as ushers and janitors. Minutes of previous meeting were read and approved. Branches reported: Flat Rock, present number, 58; Pleasant Hill, present number, 467. Ministerial reports: nine elders, three priests, two teachers, and three deacons. W. H. Drake was recommended by Pleasant Hill Branch to be ordained to the office of elder. The ordination was approved, and he was ordained by Elders Jacob G. Halb and H. H. Wiggins. District officers elected were: Elder D. E. Sellers, president; Elders W. H. Drake and John W. Baldwin, counselors; W. H. Drake, secretary; John W. Baldwin was sustained as bishop's agent; D. E. Sellers resigned as district chorister, and G. W. Miniard was recommended to the general church chorister as chorister of Alabama District; B. E. Barlow, publicity agent. Time and place of the next conference were left in the hands of the district presidency. Brother Halb was the conference speaker, and drew large crowds of interested nonmembers in spite of the condition of the weather.

Our Departed Ones

ROBINSON.—Eva B. Robinson was born at Binghamton, New York, February 10, 1870. Died December 6, 1932, in Virginia, at the home of her daughter, Mrs. Robins. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder Hiram Robinson, and lived faithful to her covenant. Leaves behind, three daughters, one son, fifteen grandchildren, and many friends. The body was taken to Scranton, Pennsylvania, and funeral services were conducted at the home of Sister E. Lewis, a daughter. Interment was at Tunkhannock, Pennsylvania, beside her husband, a war veteran who died several years ago. The funeral sermon was preached by Elder Thomas Jones.

PARMLEE.—Edward Parmlee was born in Massachusetts in 1858, and died in Grand Rapids, Michigan, December 10, 1932. Funeral services were held December 12, in the Sullivan Undertaking Home, Elder A. C. Barmore officiating, the funeral address being based on Job 14: 1; 10, 13-15. Interment was in Greenwood Cemetery. Mr. Parmlee was not a member of the church, but was a friend. Pallbearers and musicians were provided by the Saints at Grand Rapids. He leaves to mourn, one son, one daughter, thirteen nephews, ten nieces, and many friends.

GINTHARDT.—Fredericka Ginthardt was born October 2, 1858, in Germany, and came to America seventy-two years ago. She has been a resident of Kewanee, Illinois, forty-five years, and there she died November 14, 1932. She married Charles J. Ginthardt who preceded her in death. Surviving are the following children: Mrs. William Foster, of Kewanee; Charles Ginthardt, of Moline; Mrs. Arch Bennett, Mrs. Victor Lindquist, and Laura Ginthardt, Kewanee; six grandchildren, and three great-grandchildren. Four children preceded her in death. She was a member of the church a number of years. The funeral services were held at the Saints' church by Elder E. R. Davis, assisted by Harry Jones.

DAMRON.—Andrew Jackson Damron was born in Texas, March 31, 1862, and was married to Sarah E. Smith, January 25, 1886. Four children were born to them: James and Walter W., Mary L. Snively, and Leila E. Renold. He united with the Reorganized Church of Jesus Christ of Latter Day Saints in March, 1891; was ordained a priest February 20, 1910, and in March, 1912, he was ordained an elder. He passed away at his home in Tulare, California, November 7, 1932, where he had lived for twenty-seven years. The many relatives, friends, and neighbors attending his funeral attested to the high esteem in which he was held. The services were conducted by J. B. Carmichael.

ELLIS.—Elsie Orville Ellis was born August 11, 1917, at Murdock, Illinois. Died at the Tuscola Hospital December 4, 1932, after an illness of one week, leaving a father and mother, Mr. and Mrs. Halleck Ellis; two sisters, Mrs. Lena Stump, and Mrs. Letha Biggs, and three brothers, Eckels, Owen, and Ira Ellis, all of Arcola, Illinois. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Elder J. O. Dutton, September 11, 1927, at Chesterville, Illinois. The funeral was conducted by Elder O. C. Johnson, of Decatur, Illinois.

FORDHAM.—Maitland S. Fordham was born November 11, 1859, at DeKalb, New York. He was baptized by Gomer T. Griffiths at Spokane, Washington, January 21, 1904. Died at Zenith, Washington, November 29, 1932, leaving a brother, W. W. Fordham, of Spokane, and a sister, Nellie McGannon, Thermopolis, Wyoming. Interment was at Kent, Washington, the funeral being in charge of the Masons.

WINN.—Joseph Henderson Winn was born April 12, 1860, at Benton, Illinois. Died at Independence, Missouri, November 29, 1932. He married Oda J. Seaton August 13, 1893, at Paris, Tennessee. Was baptized into the Saints' church January 25, 1891, by P. B. Seaton at Puryear, Tennessee. Leaves his wife, five daughters: Mrs. C. J. Sanford, Mrs. F. J. Hershey, Mrs. S. B. Sheldon, Mrs. F. W. Holmes, and Imogene Winn, all of Independence, Missouri; three sons: W. C. Winn, of Los Angeles, California; E. B. Winn, of Kitchiner, Ontario; F. W. Winn, of Independence, Missouri; nine grandchildren; four brothers, and three sisters. Interment was in Mound Grove Cemetery, Independence, the funeral services being conducted by Elder Ammon White.

BARNARD.—Alfred Stanley Barnard was born May 14, 1910, at Independence, Missouri. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints June 12, 1920. He died December 9, 1932, at Independence, leaving a young wife, Elsie Barnard, a three-months-old son, Alfred W. Barnard; a brother, Henry O. Barnard, a sister, Mrs. Mary Frances Masden, and other relatives and friends. Funeral services were held from Carson's chapel by Elders Ammon White and E. E. Stonger. Interment was in Mound Grove Cemetery, Independence.

PHAY.—Mary Jane Phay was born June 18, 1864, at Forest City, Missouri. Died November 22, 1932, at the Independence Sanitarium. She was married in 1885 to Joshua J. Phay, and eleven children were born to them, six preceding her in death. There survive, her husband, one daughter, Mary Pennell, of Andes, Montana, and four sons: Oscar, of Washington; George, of Gibbs, Idaho; Luther, of Nemaskam, Alberta, Canada, and John, of Culbertson, Montana; one brother, Sealie Reeves, Forest City, Missouri, and a sister, Mrs. D. T. Sheets, Hawley, Minnesota; a niece, Mrs. R. V. Cornell, of Independence, Missouri, and many friends. The funeral services were conducted by Elders Ammon White and George W. Winegar.

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BARTEL.—Elizabeth Jarvis was born at Bradford, England, June 9, 1872, and passed from this life December 5, 1932. She was married to John J. Bartel, August 27, 1893, at Emporia, Kansas, who preceded her in death seventeen years. To them eight children were born, and four preceded the mother in death. Those who survive are Anna E., Miller, Jasper C. Bartel, Eva B. Studdard, and Matthew J. Bartel, all of whom live in Kansas City except Jasper C., who lives at the United States Veterans' Hospital, Knoxville, Iowa, and was unable to be present at the funeral. Besides her children there survive, her aunt, Mrs. George Roe, of Kansas City, Kansas; three sisters: Mrs. Emma Stoll, of Kansas City, Kansas; Mrs. Annie Dunn, Aliquipa, Pennsylvania, and Mrs. Helen Dunn, Kansas, City, Missouri; four brothers: Albert Jarvis, Chicago; Matthew Jarvis, Moundsville, West Virginia; Fred B. Jarvis, Ned, Pennsylvania, and John Jarvis, Kansas City, Kansas; two grandchildren, and many other relatives and friends. She had been a resident of greater Kansas City for thirty years. Was baptized into the church by Elder C. A. Selbe, April 7, 1912, and since that time had lived a life devoted to the church. She was a consistent Christian woman, one loved and honored by all. The funeral sermon was by Patriarch Ammon White at Argentine Church, Kansas City Stake, December 8. Interment was in Maple Hill Cemetery.

PRICE.—Maud Handy Price was born at Sac City, Iowa, June 2, 1879, died at her home in Independence, Missouri, December 16, 1932. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1896, and was an earnest, consecrated, devoted church worker. When about five years of age she moved with her parents to Kansas City, Kansas, and had since resided in this vicinity. She was married in 1894, to Albert W. Babcock and to this union were born two sons, Walter Emmett, who preceded his mother in death, and Lionel E., who lives in Kansas City, Missouri. In August, 1906, she was married to William Walter Price and to them were born two sons and four daughters, all of whom remain to mourn her passing: Mrs. Retha LeGrece, T. C. Lea Road, Independence, Missouri; Joseph Price, Woodrow Price, Fern Price, Katherine Price, and Emeretta Price, all of the home address. There also survive one brother, A. B. Handy, of Independence; five grandchildren, and a host of friends. The funeral was conducted from the Walnut Park Church, December 18, 1932, in charge of Elder Frank McDonald, pastor, assisted by C. G. Closson. Interment was in Mound Grove Cemetery.

McENTERFER.—Ophelia Adeline Finch was born in Cass County, Michigan, April 27, 1853, and departed this life November 30, 1932. She was married to Wesley McEnterfer December 19, 1874, who preceded her in death four years. To them were born two sons, Ralph William, of Los Angeles, California, and Frank Lester, of Kalamazoo, Michigan, who survive. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, November 16, 1887. There also survive her, five grandchildren, four great-grandchildren, other relatives, and friends. The funeral was conducted from the Kline Funeral Home at Kalamazoo, Michigan, by Elder E. J. Goodenough. Interment was in Rose Hill Cemetery, Nicholsville, Michigan.

CHRISTENSEN.—Anna Marie Christensen was born in Denmark, January 28, 1864, and died December 12, 1932. She came to America with her parents in 1854, at the age of eight years. From Westport Landing on the Missouri River by ox-drawn covered-wagons, the great plains were crossed in the spring of 1854, to Utah, and in the year 1866, together with her husband, Christen Christensen, she returned to Missouri by the same transportation, and their frontier home was established in Nodaway County, Missouri. In this home the same year was organized the Nodaway County Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, under the direction and assistance of Brothers Mark Forscutt, Robert Elvin, and John Vanderwood, sr. Mother Christensen united with the church in that year, and her faith has been unfaltering and her great love for her Redeemer has increased as the years passed by. In 1906, Mr. and Mrs. Christensen made their home at Independence, Missouri, where they lived for a period of ten years until the death of Mr. Christensen, since which time his widow had made her home with her daughter, Mrs. John L. Casmaer, in Kansas City, Missouri. She leaves two sons: James and Alvin H. Christensen, both of Denver, Colorado, and three daughters; Mrs. Caroline Royer, Mrs. J. L. Casmaer and Mrs. T. L. Kiles, all of Kansas City, Missouri; one sister, Mrs. Caroline Torrance of Maryville, Missouri; eleven grandchildren, and six great-grandchildren. She left a great heritage to her children in the exemplary life she lived, ever faithful, patient and cheerful, ever ready to make any personal sacrifice for the privilege of serving others. She loved the Lord with a steadfast, unfaltering love, with always a prayer on her lips and thanksgiving in her heart for His mercy and goodness to her. Her daily presence in the home was truly a benediction. Her last audible words were a prayer: "Our Father, thou who dwellest in that high and glorious place, Oh, may I regain thy presence, and again behold thy face."

GREEN.—Wilford Clyde Green was born April 19, 1894, at Dagus Mines, Pennsylvania. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, November 23, 1930, at Lanes Mills, Pennsylvania, by T. M. Carr. Married Ellen Lundgren, and to them six children were born. He died September 28, 1932. He was a devoted husband and loving father, and was held in high esteem by all who knew him. Left to mourn his death are his wife, six children, and many friends. The funeral was conducted October 2, by Elder James Raisbeck, assisted by Earl Bremen.

DENNIS.—Charles Dennis was born at Evans, Colorado, November 19, 1894. Died at Decatur, Illinois, December 9, 1932, of heart trouble. Leaves to mourn their loss, a wife, Mrs. Julia Dennis, and two sons, Charles, jr., and Ray; also a father and mother, Mr. and Mrs. W. F. Dennis, and a sister, Mrs. Louise Sloan, all of Decatur. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints October 26, 1926. The funeral was conducted by Elder O. C. Johnson, pastor.

FEE.—Erma Willetts, daughter of Mr. and Mrs. Edd Willetts, was born at Lucas, Iowa, March 11, 1902. With her parents moved to Knoxville, Iowa, a number of years ago, and November 10, 1920, she was married to Wilbur Fee. To them a son was born whom they named John. Mrs. Fee was baptized and became a member of the Reorganized Church of Jesus Christ of Latter Day Saints when she was ten years old, August 31, 1912. She died at her home in Knoxville, December 4, 1932, after an illness of several months with heart trouble. Was a devoted worker in the branch of her hometown. Surviving are her husband and son; parents, Mr. and Mrs. Edd Willetts; brothers, Harry Willetts, Knoxville, and James Willetts, Albia; a sister, Mrs. Fred de Vries, of Sully. The funeral services were held from the Adventist church, December 6, by Elder Henry Castings. Interment was in Graceland Cemetery.

WILSON.—Frances Ellen Wilson was born October 29, 1857, at Lower Lake, California. She was baptized into the church, December 2, 1883, and was a faithful and devoted worker for the gospel, which she held very dear, until she passed from this life November 2, 1932. She spent a number of years at Stockton, California, where she endeared herself to all associated with her. During the last few years she made her home at Napa, California, where she died after one day's illness. She was buried at Stockton in Park View Cemetery, November 6. Elder George W. Vallem conducted the funeral sermon. Left to mourn are two daughters, three grandchildren, and one great-grandchild.

JENKINS.—Thomas Jenkins was born August 2, 1848, at Llanelly, Wales. Died at Malad, Idaho, December 13, 1932. Came to the United States with his parents who lived for a time in Pennsylvania. In 1860, they moved West and settled at Logan, Utah. In 1873, he married Elizabeth Lewis, daughter of John and Elizabeth Lewis. Six children were born to this union; four died in infancy, and a son, John L., died at the age of twenty-four. Mr. Jenkins moved to the Malad valley in 1876, living there fifty-six years. He united with the Reorganized Church of Jesus Christ of Latter Day Saints, May 4, 1879, and lived a consistent Saint until his death. Left to mourn his death are, his wife, Mrs. Laura Jenkins; one daughter, Mrs. Mary Cox, three grandchildren, Mrs. Elizabeth Woodhouse, Mrs. Pauline Baird, and Thomas R. Cox, besides a host of friends and neighbors. The funeral was from the second ward meeting house, Malad, Idaho, Elder A. M. Chase preaching the sermon. Interment in Malad Cemetery.

LEE.—Louisa Bell Lee was born at Vienna, Illinois, April 16, 1861. Died at her home at Red Oak, Iowa, December 18, 1932, from a stroke which caused her to pass away in a very short time. She was married to Robert Schenck, and to this union were born, Mrs. E. J. Fritcher, of Pacific Grove, California; Mrs. John Fritz, of Fort Collins, Colorado; Merva Schenck, of Bigelow, Missouri, and Roy Schenck, of Red Oak, Iowa. She was baptized into the church May 8, 1882, at Emerson, Iowa, by J. R. Badham. Married Martin E. Lee, March 19, 1921, her first husband having died several years previously. Besides her children, her husband, Mr. Lee, mourns her death, and other surviving relatives are Charles Walker, of Malvern, Iowa; Mrs. Emma Van Wert, of Madras, Oregon, and Mrs. Laura McCannon, of Almena, Kansas. The funeral sermon was by Elder J. O. Rennie, assisted by Elder R. E. Pratt, of Shenandoah Branch. Interment was in the cemetery at Lamoni, Iowa.

FOSTER.—Guy L. Foster was born April 5, 1866, at Webster City, Iowa. He died December 19, 1932, near Independence, Missouri. Mr. Foster and a friend, Mr. Hood, were killed when a car struck them while they were repairing a tire on Van Horn Road, the evening of December 19. He leaves his wife, Mrs. Jessie M. Foster, an adopted daughter, Grace, other relatives and many friends. By a faithful life he won the love of the Saints. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints August 2, 1898. The funeral sermon was by Elder Ammon White in Kansas City, Missouri. Brother Foster will be greatly missed by his many friends.

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The Saints' Herald

Youth Conference
and
Leadership Convention

June 17 - 25, 1933

Graceland College Campus, Lamoni, Iowa

The Meeting of the Joint Council
An Editorial Resume

Financial Information
An Official Communication

Our Call to Teach
By C. B. Woodstock

CHAPTER TWO

RICHES UNTOLD
By Florence Tracey

Volume 80 January 11, 1933 Number 2

www.LatterDayTruth.org

THE SAINTS' HERALD

January 11, 1933

Volume 80 Number 2

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ELBERT A. SMITH, Associate Editor.

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CONTENTS

EDITORIAL:

- Faith, in Ultimate Success 35
- Council of Presidency, Twelve, and Presiding Bishopric 36
- Announcing Youth Conference and Leadership Convention 36
- How Shall We Build on Our Foundations? 37

OFFICIAL 38

CURRENT EVENTS 39

NEWS BRIEFS 40

ARTICLES:

- "No One Is Going Hungry or Cold" 39
- Our Call to Teach, by C. B. Woodstock 41
- How May We Discern the Church of Christ? by J. E. Vanderwood 42
- Riches Untold, by Florence Tracey 43
- Prayer and Testimony 46
- Question Time, by A. B. Phillips 48
- Programs for February 49
- Invictus, a poem 53
- The Destiny of "British Israel," by Mrs. L. E. Hills 53

NEWS OF CHURCH AND HOME 55

THE BULLETIN BOARD 63

The Pigeonhole

"Grandstanders"

The cult of snobbery will never die. Obliterate it in one generation and it pops up in the next. It is saddening to see a group of young people growing up who "play to the grandstand," and do little else. They can't join an organization until they know whether it has the families of the *elite* in its membership. They lead off in the parade with a proud stride, but they are never present when there are brooms, mops, and dust cloths to be used; such things are for the common horde. They never help with the business end of any job until the crowds are there and ready to cheer—and then they come to take the credit from those who have done the work.

Such youngsters are getting the wrong kind of character education, and it is sad to say that they are encouraged in it by their parents.

Parents ought to be careful of how they are training their children. Are your children too good for the common tasks allotted to others? Are they snobbish in their associations? Are they real workers, or do they only "play to the grandstand"?

Snobbish children are well understood by their own generation, and they get little pampering from their schoolmates. They are excluded from the real good times enjoyed by actual workers, they lose opportunities for friendship, and they are often unhappy. Then they wonder why. Who is responsible?

Once there was a man who habitually complained about the powder and paint that his wife used. One day she appeared without powder and paint. That cured him. He never complained again about her using it.

The pigeon was strutting in the sunshine on my window sill. He stopped, scrutinized a pile of manuscripts I was examining, and observed: "Many high-sounding phrases are priestly frailties in disguise."

"The trouble with a lot of you sinners that get caught," said the Pigeon today, "is that you are sorry but not penitent. Your consciences don't trouble you till you are found out."

"Jesus started with the heart—the affections of men—and you can rest assured that where our affections are, you will find our service. What better place to find the affections of a man than with God?"—E. J. Gleazer, in a sermon, *"This Do and Thou Shalt Live,"* preached at the Stone Church, Independence, Missouri.

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Editorial

Faith in Ultimate Success

Faith is an ever-present factor in the warfare of a Christian, for we walk by it; yet there are times when we lean more heavily upon it to keep us "plodding on" our way than at others. In the gloaming and the twilight we find it coming to the fore to be a lamp to our feet when the darkness settles. Our times of difficulty may have their twilight periods when the coming darkness is foreshadowed, or they may come upon us with the suddenness of an eclipse; but it is fortunate for us as a church and as church members that through our periods of depression we can have the sustaining power of an abiding faith.

Everywhere among us today are our people not only finding anew the value of trust in Divinity and faith in His guidance, but our stock in store of faith is increasing. "Oh, abide with me," is the cry of faith, and "Though He slay me yet will I trust in Him" is the more firmly yet determined expression of faith pressed to the limit of endurance.

We do have faith! and amidst the pressure of our needs we still see the outcome of our struggles in victory.

These thoughts have been called out by a paragraph in a letter which has just passed over the desk. To a business man in the church in a letter of at least partial business character we had said, "Tell us, if you will, what the outlook in business is, and what the church might expect along these lines." Here is the answer:

"I wish I were able to answer your question regarding the business outlook. I am, I think, like most people. I can tell more about what has happened than what will happen. So far we have been able to hold ourselves together, and still have a sincere desire to endeavor to analyze and work out the problems that arise.

"I am very hopeful and I am a firm believer that the financial difficulties of the church will right themselves in due time; and as a business man and a member of the organization, if it is any encouragement to you, I feel sure that while we are going through some very hard times which possibly were coming to us and will further develop us, yet in the end I believe if anything can exist and continue our organization will."

And we in turn feel sure that this feeling is quite general throughout the membership. It bespeaks the faith which is fundamental, and holds promise of ultimate success in meeting the issues, however severe conditions might be, providing we move unitedly towards meeting the problems, and all do the best we can.

We still have faith.

F. M. S.

These Shall Call You God

By Cora Paxton Stewart

They are ashamed to hold Thy name in awe
And seek in divers ways to show their scorn,
These souls who find no grandeur in Thy law,
Nor in a wonder-world of music born.
They never kneel before a minister gate
Nor hear a whisper from a wind-swept sky;
Scoff at the Name on which the ages wait,
And find no song or flower to track Thee by.

Only the coward and the knave shall dare
To mock Thy name. Crusaders on the fields
Of Infidel were not ashamed to wear
The flaming cross emblazoned on their shields . . .
Martyrs, and shrines where pilgrims' feet have trod
And children's voices,—these shall call you God.

—The Churchman (New York).

"In an unconscious way as I grew older I came to realize that everything that is a part of life is inevitable to it, and must therefore be good. I could not be borne high upon the crest of ecstasy and joy unless I also knew the dreadful depths of the trough of the great waves of life. I could not be irradiated by such love without being swept by the shadow of despair. The rich teeming earth from which all beauty comes is fed with decay; out of the sweat of the labor of men grows the corn. We are born to die; if death were not, life would not be either. Pain and weakness and evil, as well as strength and passion and health, are part of the beautiful pattern of life, and as I grew up I learned that life is richer and fuller and finer the more you can understand not only in your brain and intellect but in your very being, that you must accept it all; without bitterness the agony, without complacency the joy."—Helen Thomas.

The success of the church depends on an informed membership. Every home should receive and read the *Herald* regularly. How about your neighbors?

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Council of Presidency, Twelve, and Presiding Bishopric

The council comprising the Presidency, Twelve, and Presiding Bishopric was called by the Presidency to convene on January 3 and 4. Two sessions were held on the 3d (forenoon and afternoon), two on the 4th, and the final session on the morning of the 5th. The chief purpose in view in convening the council was to scan the present situation and analyze so far as possible the conditions confronting us and the problems demanding solution. And to this purpose the council adhered rather rigidly though some incidental matters received attention.

That the disturbance of normal conditions generally prevailing had placed us as an organization under unusual stress was evidenced by the attitudes of the men of the council, for all without exception bore signs of the strain under which they had labored in recent months; and yet it is safe to say that at few councils in the past have the men shown a finer spirit or approached the work of the council more seriously determined to keep the interests of the church to the fore. Personal factors were submerged in a splendid way with the result which is inevitable when men approach the problems of an institution in this manner. Solidarity was enhanced and a larger degree of cooperation developed.

As may be easily deduced, the chief consideration was given to the financial aspects of the work of the church, for here our problems are more acute. The convening of the council had been preceded by two days of conference between the Presidency and the Presiding Bishopric, and at the Council there was presented by the Bishopric a clear-cut analysis of our situation and the chief factors pointed out which must enter into the solution of our group of problems. The able work of the Bishopric in this matter was a large factor in the success of the council in its work. It was easy to determine from the analysis presented what the logical course should be, though there was and is no mistaken idea that our work would be easy. There was less "resolving" and "moving" done at this council than any one for many years, yet it is doubtful if more careful and thoughtful consideration has been given to church problems at any other time. With the exception of a few incidental or minor details, the time of the sessions was given to discussion of the problems. Even the serious financial conditions prevailing within and without the church were envisaged in the light of our spiritual and religious objectives; and when at the close of the council the work before us was summarized, it was caught up in the expression that our task is to evangelize the world and "Zionize" the church. And if this can by all members of the church be seen as our great objective and each member can catch the charming attractiveness of such a goal, there will, I am sure, be given to the general officers of the church such a whole-hearted and unreserved support as will rapidly and substantially place us to the fore. With some exceptions made necessary by personal or individual factors or conditions, the men of the council are committed to their work without reservation and carry into it a devotion which lies at the root of a deep determination to put their best and their all into the task before them.

This solidarity maintained and carried into their work by the men of the council can not but be a dominant factor in the progress of the church. It causes us to feel that despite our handicaps the work of the church is hopeful.

Onward with the work! F. M. S.

Announcing

Youth Conference
and
Leadership Convention

June 17-25, 1933, Graceland College Campus, Lamoni, Iowa

It is likely that the church has rather definitely entered upon the policy of having its general legislative conferences biennially rather than annually. There was a time when these general assemblies were twice a year, in spring and fall. The reunions held in various parts of the field in late summer or in the fall have supplied a need for conferences or gatherings which are for instruction and spiritual or ceremonial activities, and their work has been effective for good.

In fostering or promoting the idea of biennial conferences there was had in view the necessary distinction between legislative and administrative functions. We need less legislation and more activities which will enhance our knowledge or appreciation of the laws already accepted.

But at no time have we lost sight of the need for educational gatherings. In fact, recent years have seen the expansion of the General Conference along these lines. And so the Presidency now makes a move which is in consonance with that which has created the two-year period for General Conference. The call is issued by the Presidency for a convention to be held in Lamoni in June for educational activities along definite lines.

The problems of the church are not confined to any particular class of members, but there are

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groups of persons who have problems in common. Our youth is one such. What the church shall do for and with its youth is closely allied to the question of what the youth shall do for and with the church. In meeting the situation presented by these problems all are interested, not only youths themselves, but those who have to do with them.

The purpose of the convention at Lamoni in June will be to enter frankly with the youth into a discussion of our problems and discover the common grounds on which we must approach them. So to this convention will be invited all who envisage these questions, or who feel the pressure of solving the problems. Parents, ministers, officers, educational workers, as well as youth will meet in joint efforts to see the problems and hunt for the solution. Of the details and plans more will be presented in subsequent issues of the *Herald.*

F. M. S.

How Shall We Build on Our Foundations?

"Seek ye first to build up the kingdom of God"

V.—Conserving Our Gains

Had the church held all of its converts our gains would have been very rapid. However, it is too much to expect that there shall be no losses. Some have "gone out from us because they were not of us"; they had no abiding faith in fundamental Latter Day Saint doctrines, and in a time of stress turned elsewhere. Some were by temperament and cultivated habit so given to contention that eventually they fought themselves out of the church. Some have been unstable and have yielded to temptation or discouragement. It is the old story of the seed that fell among thorns, or on hard ground, or where the fowls of the air devoured it. No possible effort could prevent some of these losses.

Preventable Losses

Yet it is too sadly true that all down the history of the church many have been lost to us who might have been saved. A helping hand in time of need; more patient, Christlike consideration than we have been willing to give in times of division; pastoral attention at all times by the standing officers of the church: these would have minimized our losses.

We have gone to very great expense and labor to make converts, and too often after they have been made and duly baptized and their names recorded in the "Lamb's Book of Life" we have closed the book and gone away and forgotten about them. They have died, spiritually, as a result of neglect. The continued care and sustenance that newborn members need was not forthcoming. The brotherly and sisterly contact that was desired was not found.

The Standing Ministers to the Church

It is the work of the missionary to go out and preach the gospel in the world and make converts to the church. It is the work of the "standing ministry" to care for the converts that are made. Theirs is the commission, "Feed my sheep." The high priests, elders, priests, teachers and deacons of the church are "standing ministers to the church" to "minister to the needs of the Saints." They are not only set apart to preach the word to the Saints, they are also to have watchcare over them, to visit them in their homes and minister to their spiritual needs.

It is not merely a matter of making formal, official visits periodically; these shepherds to the flock should be alert to visit those homes where there is special need: sickness, poverty, sorrow, despondency, alienation, loss of faith. Many of our local men are working hard at this task, beyond their strength, in fact. Many, alas, are asleep on the job; they should awake! Some are worse than asleep: they go to homes where already faith is shaken, and they go with such a despondent and hopeless spirit that the ruin is completed. They should learn to carry a reviving message or to carry none. "When thou art *converted,* strengthen the brethren." One who weakens the faith of all who listen to him, clearly has not yet himself been converted and has need that one shall convert him.

Jesus strengthened those who even touched the hem of his garment. When he visited a home and went away again, he left peace: "My peace I leave with you." At one time our men were advised when they left such a home to say: "Peace be to this house." Whether the utterance be audible or not, in fact they should leave behind them the spirit of healing, of strength, of peace.

Others May Help

If we have need of "missionary families" we have also need of "pastoral families"—those who are sociable and who visit (as time and strength permit). A sister moved from a far distant province of Canada, where she had been isolated. She came to a large branch where she fondly hoped to enjoy the association of those of like faith. Months passed and no Saints came to visit her humble home. No visiting officers came. She felt more lonely in the midst of a great gathering of Saints than she had felt when alone in the world. The Saints in every branch should be alert to make friends with such newcomers who have not yet "fitted in" and found friends.

This work of visiting is not limited to the priesthood. The sisters may do much good, and in some branches are doing great good visiting homes where

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there is need of their help and sympathy. Meddlers and gossipers obviously have not much to contribute here; but wise and good women are of invaluable aid to the church.

A Sacred Calling

A certain glamour has attached to missionary endeavor. The man who leaves home and family and goes away for months or years, perhaps overseas, to preach the gospel has and deserves to have great admiration. The local men who toil for a living and after a hard day or week of work sacrifice their ease and their family association and give over their own hobbies and pet recreations to go out in the discharge of their duties among the Saints attract no such attention; but their work is no less sacred, and certainly, in the light of that which we have written, is no less important in the upbuilding of the church. They more than any others may help to conserve our gains and prevent loss of good and valuable members who may be in immediate need of help to stand through some emergency or stress. Many a good and active man, almost invaluable to us, is now with us because some brother was a pastor to him in time of need. Many a man equally valuable has been lost because he did not find such help. Elbert A. Smith.

(To be continued.)

Copy of "Ensign" Wanted

A copy of *Zion's Ensign,* for January 21, 1932, No. 3, is needed to complete a file for a member of the Quorum of Twelve. Anyone having a copy of this issue and willing to give it for this purpose, will be conferring a favor. Please mail the copy to The Editors, Herald Publishing House, Independence, Missouri.

The relationship between God and man, we must never forget, is a reciprocal relationship. It is not man who takes the initiative in seeking after God: but God who goes out to find man. Religious faith is not simply discovery, though it is that. It is response. The God of living religion is the self-revealing God.

God's revelation comes to different people in different ways, but however it comes it is always a surprise. Something has happened to make life different—something unanticipated, something creative. Where once there was darkness, now there is light. Where once there was strain, now there is inner harmony and peace. How the change happens we may never completely understand. We know only that it has taken place and that it has altered the experience of living for us.—William Adams Brown, in *Pathways to Certainty.*

OFFICIAL

Financial Information

Comparative Statement of Income for Month of November, 1932-1931

District	Nov., 1932	Nov., 1931
Independence Stake	$ 2,722.77	$ 4,857.51
Far West Stake	245.25	1,219.34
Holden Stake	289.39	1,234.35
Kansas City Stake	996.13	2,489.45
Lamoni Stake	266.88	343.70
Alabama	78.84	252.26
Alberta	76.54	117.06
Arizona	36.30	72.11
Arkansas	30.80	95.85
California, N.	495.59	611.75
Chatham	301.31	466.92
Clinton	142.16	393.66
Colorado, E.	204.74	517.83
Colorado, W.	199.37	91.18
Des Moines	559.27	480.37
Detroit	455.97	1,122.90
Florida	41.28	301.26
Idaho	136.95	236.88
Illinois, C.	33.11	297.66
Illinois, N. E.	418.14	913.49
Illinois, S. E.	131.44	524.77
Indiana, S.	42.62	578.18
Iowa, N. W.	370.78	1,244.66
Iowa, S. W.	140.97	1,175.95
Kansas, N. E.	48.25	249.36
Kansas, N. W.	88.81	97.18
Kansas, S. W.	193.68	161.44
Kirtland	334.47	1,414.13
London	260.31	486.67
Maine, E.	153.35	662.21
Maine, W.	462.12	3,871.65
Michigan, C.	219.46	741.63
Michigan, E.	324.83	718.60
Michigan, N.	424.89	349.49
Michigan, S., and Indiana, N.	344.20	792.50
Michigan, W.	139.43	212.35
Minnesota	118.67	277.42
Missouri, S.	87.63	359.54
Mobile	28.18	194.78
Montana, E.	22.37	82.40
Montana, W.	84.68	527.40
Nauvoo	234.46	416.19
Nebraska, C.	44.87	62.42
Nebraska, N. E.	311.59	875.84
Nebraska, N. W., and Black Hills	13.30	56.25
Nebraska, S.	134.56	320.08
New England, S.	443.54	1,339.01
New York	312.48	707.55
New York and Philadelphia	424.96	1,076.35
North Dakota	97.16	147.83
Ohio, N. W.	182.75	197.73
Ohio, S.	396.79	872,23
Oklahoma, E.	128.75	65.65
Owen Sound	156.53	149.21
Pittsburgh	143.95	300.78
Portland	166.51	288.53
Rock Island	194.64	1,140.51
Saint Louis	192.15	367.31
Saskatchewan, N.	111.49	112.64
Saskatchewan, S.	37.46	138.20
Seattle and British Columbia	486.20	631.94
Spokane	245.53	462.41
Spring River	322.83	1,175.58

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District	Nov., 1932	Nov., 1931
Texas, C.	232.29	268.90
Texas, S. W.	88.21	134.06
Toronto	252.64	517.55
Utah	54.87	112.35
West Virginia	58.76	179.68
Wheeling	121.60	185.11
Winnipeg	23.25	
Wisconsin, N.	85.64	190.05
Wisconsin, S.	276.70	369.13
Unorganized	215.05	312.49
	$17,943.44	$43.886.56

Reports Outstanding: Southern California, Kentucky and Tennessee, Central Oklahoma (October and November), Western Oklahoma, and foreign reports.

"No One Is Going Hungry or Cold"

Many Means Used to Prevent Distress

This word comes to us from a branch correspondent: "But no one is going hungry or cold!"

As a result of the Harvest Festival movement, and this year's decision to retain the bulk of products in the communities where they have been gathered, little storehouses have been established in many of the branches, where the surplus goods gathered and saved minister to the needs of the local poor and needy.

In many places poor families have been "adopted" by those families in better circumstances, or by clubs composed of young people, or of older ones.

In Independence a campaign of education and supervision to train women in better ways of caring for their families and of preserving their resources has been effectively started. This movement is bound to be taken up elsewhere. Many a family is in distress that would have plenty if they could know how to use what they have.

The economies and sacrifices of the women are directed to the aid of the church, as well as to the aid of unfortunate homes, with splendid results.

During the holidays classes of young people have undertaken to entertain and provide food and clothing for children of unfortunate families. Thus they receive an excellent training in practical Christianity.

"Pound parties" to which every person invited brings a specified quantity of something to be given for some charitable purpose have effected relief in some cases. Gifts of groceries and clothing have been found in many cases to be better than outright gifts of money.

It is by these means that many a community can say, while reviewing the difficulties to be encountered, that, "No one is going hungry and cold."

In these hard times we must help each other. We are put to the test as to whether our Christian training and teaching mean anything after all.

CURRENT EVENTS

New and More Deadly Gas for Warfare—

Information about lethal gases more deadly than any used in the World War has been current for some time. A recent dispatch to the *New York Times* quotes the Earl of Halsbury, in the *British Legion Journal,* in part as follows:

"One modern asphyxiant bomb would kill everybody within a radius of a half mile, the victims being driven so mad with irritation that they could not stand respirators.

"Inquiries made from three foreign firms of the highest integrity show that any one could easily manufacture these gases in a very short time. Within a week they could be producing 100 tons of diphenyl-chlorarsine daily, which could easily be converted into diphenyl-cyanoarsine. The total amount of poison required to fill the main part of the London area with a lethal mixture of arsenical poison gas to a height of forty feet is only forty tons."

Another gas mentioned is lewisite, which "aircraft could spray through hose pipes in liquid form."

Defense squadrons, Lord Halsbury concludes, can not protect towns from aerial bombers.

"Air manoeuvers in 1927 were intended to reassure the public that our defenses against hostile aircraft were adequate, but actually proved that London can not be defended."

New Theory of Creation Hints of Old One—

Every little while the scientists amuse themselves and the world at large by springing a new theory of creation. Doctor Harlow Shapley, a world famous astronomer located at Harvard University, says, according to press reports, that "the heavens and stars were created all at once in mighty action," which offers some similarity to the Biblical story of a creation that took six days. This theory is different from the idea of an evolutionary process that took billions of years.

This change of front on the part of science should teach devout believers to hold fast to their ideas. Eventually they will find the wayward scientists agreeing with them.

There is, however, a disparity in point of time. Doctor Shapley thinks that the creation of our galaxy, out of a "big cloud of something—possibly hot gas," occurred ten billion years ago. The lay mind is astounded at the prodigality with which scientists casually toss the quantities of years about. But give them time—they may get in line yet.

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NEWS BRIEFS

Apostle G. G. Lewis in the Society Islands

"The work of the Society Islands' Mission is in a flourishing condition. Spiritually they are alive. They are keenly interested in the church and in Zion." So writes Apostle George G. Lewis after a month's visit to this mission on his way to Australia.

Brother and Sister Lewis and their baby daughter arrived in Papeeti, Tahiti, September 10. Soon Brother Lewis and Missionary J. H. Yager set off on a tour of the Tuomotuan Group of islands, visiting Makatea, Rairoa, Matahiva, Tikehau, Kaukura, Niau, Apataki, Ahé, Manihi, and Takapoto.

During this trip the missionaries made the acquaintance of hundreds of native Saints, and found themselves in numerous unusual and interesting situations. Some of these experiences Brother Lewis relates in a letter printed in this issue of the *Herald.*

Graceland Pair Are Wed

Miss Katherine B. Schafer, of Philadelphia, and Myron C. Fisher, jr., of Somerville, Massachusetts, both Graceland graduates, were married December 19, at the church in Philadelphia, Pennsylvania, by Henry L. Livingston. Details of the ceremony are given in *"The Bulletin Board"* of this issue.

Would Hold Meetings at Miami, Florida

This is Miami's busy season of the year with dog races, air races, and horse races attracting the attention of sports lovers all over the United States. Miami is a winter resort for many northern residents. And because this is the busy season there, the little branch of Saints is seeking a meeting place large enough to hold missionary meetings. Some time back a series of special meetings there was most successful, and the Saints, led by Pastor Lawrence Willey, hope in the near future, to win others to the truth.

Golden Wedding Anniversary for Lamoni Couple

Elder and Sister J. D. Stead celebrated their golden wedding anniversary in their Lamoni, Iowa, home, January 4. For thirty years Brother Stead was a missionary, representing the church in all the States west of the Mississippi River except Louisiana and Arkansas; in four States east of the river; three Canadian provinces, and two islands. They were married at Jacksonville, Illinois, in 1883, and moved to Lamoni in 1899.

Homesteader Families Winter in Canadian Bush

The ten Latter Day Saint families who have settled on claims in northern Ontario, not far from Monetville, are experiencing real pioneer life in the midst of a Canadian winter. These homesteaders are busy building homes, constructing roads, getting acquainted with the new country, obtaining provisions, and living their religion.

Of his experiences in carving a home out of the Canadian bush for his family of a young wife and five small children Brother Francis Reynolds writes interestingly in the News of this issue.

A Descendant of Lyman Wight Blessed

Jeanne Fae Gardner, infant daughter of Jack and Fae Emmerson Gardner, of Kansas City, Missouri, and a member of the sixth generation of the Lyman Wight family, was blessed Christmas Day at Central Church, Kansas City. Elders officiating in the blessing were her grandfather, J. A. Gardner, and her great-grandfather, H. O. Smith.

Centennial Service at Place of Prophet's Birth

An impressive part of Kirtland's commemoration of the Joseph Smith centennial occurred Sunday afternoon, November 6, when the congregation descended Temple hill to the old building where the second Prophet of latter days was born November 6, 1832. There the Saints held a brief ceremony, a meaningful part of the memorial services of that week-end.

London's Contributions to the Church

The contribution of tithes and offerings to the general church for last year from the branch at London, Ontario, amounted to $2,476.54, or an average of $6.37 per person. More and more these members are made conscious of their financial responsibilities to the church.

Nor have these Londoners confined their progress to the financial aspects of local and general work. In the past twelve months they have grown spiritually and numerically. Nineteen were baptized into the church, sixty-eight per cent of this number coming from the junior church school division.

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Our Call to Teach

By C. B. Woodstcok

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."—Matthew 28: 19, 20.

CHRIST was about to depart from earth life when he gave his disciples this ringing message, "Go ye, therefore, and teach, . . ." Jesus had fulfilled his mission; he had set the stage for the salvation of the world, he had brought the gospel of love and service, he had begun to build his kingdom. He left a major task to be accomplished by his followers on whom he bestowed his spirit. It is ours to complete for our day the unfinished work of the Master. So shall we be his disciples. It is clearly evident he would have our teaching effectual unto conversion, for he continues: "baptizing them . . . teaching them to observe all things whatsoever I have commanded you, . . ."

It is worthy of note that the teaching should both precede and follow baptism and that it should include the observance of "all things" which Jesus as the Son of God commanded. On this condition the comforting assurance is further given, "Lo, I am with you alway, even unto the end of the world."

In Saint John 21: 15 Jesus is quoted, talking to Peter. It was the morning of the marvelous draught of fish. After Jesus had fed the disciples from a breakfast of his own cooking, he inquired, "Peter, lovest thou me more than these?" In reply, Peter repeatedly declared his love for the Master, and Jesus said, first, "Feed my lambs," and then, "Feed my sheep."

The Master's call comes down to us. Do we love him, his truth, and his people, the lambs of his fold, more than "these"—the passing things of this world? The most severe criticism to be passed upon the lay Christian of today is the complaint of selfishness which permits us to aspire to the blessing of God for ourselves, but which does not lead us to give of ourselves that we may be spent in his service. Too much of our allegiance to the Christian faith is based upon what we may hope to receive. Jesus feared even Peter followed him because of the loaves and fishes he had seen dispensed at his hands. True faith is manifest in our ability and willingness to render service unto the least of his handiwork.

As we sense the words of the Master to Peter they echo our call to the teaching work of the church. Are we able to say with Peter, "Lo, we have forsaken all and followed thee"? To follow means that we have learned to love the things he loved, that our lives have been fashioned after the pattern he came to demonstrate, that we are loyal to the ideals which moved him, that, in turn, we may exemplify in our lives the beauty, power and joy of godliness. So shall our lives be a source of blessing to all about us. Jesus was especially mindful of the poor, the weak, the needy. He would have Peter minister to the sheep, but he was especially concerned for the lambs.

How clearly our first duty is to feed the lambs of the fold! I recall most vividly the occasion of my father going out in the early morning to the sheep pen, and the eagerness of the sheep to respond to his call and to eat of the generous feeding of oats and clover. But to the little lambs of the fold he was most tender and thoughtful. Often, if sick, or cold, or neglected, they were brought to the house and carefully nursed and fed until they could be safely returned to the flock.

THE test of the shepherd is found in his care for the sheep and the lambs. Most any one may put in time "looking after sheep," but only he is successful who knows his task, who loves the sheep, and is willing to give of himself in his care for them. Most any one may accept appointment as an officer or teacher in the church school, but few really feed the lambs and the sheep. It is easy to become engrossed in the material things of life, in the passing pleasures of self-satisfaction, and to neglect the feeding process. "Lovest thou me and the little ones, more than these?"

The Master proclaimed his message of love and light and salvation. He invited men to come to him, to believe on his word, to accept his love, to take upon them his name, to help perform his service, to grow into his likeness. In return Jesus promised the presence and power of his Spirit—"Lo, I am with you alway, even unto the end of the world."

Such was his message and his personal call two thousand years ago. Of the many who heard the call in his day, few responded, and of those few who followed the Master not many proved worthy of the final choosing to be teachers and leaders among the people. A chosen vessel is not one picked by chance, but one found worthy of a particular use.

(Continued on page 52.)

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How May We Discern the Church of Christ?

By J. E. Vanderwood

Many people apparently fail to place the necessary value upon the church of Christ; they have allowed tradition or custom to influence their moods, and by reason thereof they have neglected the most important and vital claims of the church. The church of Christ is more than an organization or an institution; it is the body of Christ, the divinely authorized, and divinely appointed institution, and is therefore of vital importance and uncomparable value to the children of men. We read in the second chapter of the Acts of the Apostles, that, "The Lord added to the church daily such as should be saved." It is therefore readily understood that there is saving power in the church. This being true, it is of imperative importance to me that I should know something about it, that I should be able to recognize it and distinguish it from the organization of men.

The first thing to be considered by mankind in connection with this matter is that the church is of divine origin, that Christ is the one who has instituted it, and that it was of sufficient concern to him to cause him to take particular pains in having it meet the necessary requirements. He has said: "My Father gave me a commandment what I should say, and what I should do, and I know that his commandment is life everlasting; whatsoever the Father commandeth me that therefore also I do." It is well to observe that the things that were taught and done by Christ were the things that the Father required of him. We find him again saying: "I do always the things that please him." Since we have an abundance of evidence along this line we are assured that in the building of the church our blessed Lord placed in it that, and only that, which the Father had commanded.

In very unmistakable terms Jesus said, "I will build my church." Saint Paul tells us he built it for an habitation of God through the Spirit. (See Ephesians 2: 22.) Having learned that he is going to build his church, and the fact that it is to be builded for an habitation of God through the Spirit, I think it is of great importance to us that we acquaint ourselves with his teachings, so that we may be able to recognize the church of Christ if we should come in touch with it. If we fail to do this we might be so unfortunate as to come in contact with it and be unable to recognize it. This would indeed be a serious situation to find ourselves in, but I am persuaded there are many good meaning people in the world who are in this predicament. "How are we to avoid or overcome this?" I am asked; and my answer is, "By searching the Scriptures." "To the law and to the testimony, for if they speak not according to this word it is because there is no light in them." (Isaiah 8: 20.) As we search the word we see that before Jesus undertook the responsibility of organizing or building the church he went into the mountain and continued in prayer to God all night. When the morning was come he called unto him his disciples, and of them he chose twelve whom he called apostles, and he ordained them that they might be with him, and that he might send them forth to preach. (See Luke 6: 12, 13; Mark 3: 13, 14; Matthew 10: 1.) This is in perfect harmony with the teaching of Saint Paul who says that God set in the church "first apostles." (See 1 Corinthians 12: 28.) There is a very definite reason why he should set apostles in the church first, for the apostle is a missionary and he was first needed. These men were sent out to win souls for Christ. They are an important part of the church organization. We should therefore remember that if we find a church that does not have in it apostles, it is not the church of Christ.

We are then told in the same scriptures we have been reading that Christ set in the church secondly, prophets. There is a very definite reason for this, too. The prophet is a spiritual leader and standing minister unto the church. He is to feed the flock and to build them up in the most holy faith. The prophet then fills a very important place in the church as a spiritual teacher. Any church therefore that does not have prophets is not Christ's church. (See Acts 13: 1.) Not only did the Lord place apostles and prophets in the church but he also set in the church the seventy (Luke 10: 1.), and high priests (Hebrews 5: 1). There were elders in the church also. (Titus 1: 5; Acts 20: 17, 28.) There were evangelists (Ephesians 4: 11), there were Bishops (1 Timothy 3: 1-7). We find also that there were pastors and teachers (Ephesians 4: 11), and then deacons (Philippians 1: 1). Thus in searching the Scriptures we see that Christ set in the church ten branches of divisions of the priesthood, which are known as apostles, prophets, seventies, high priests, evangelists, bishops, elders, pastors (or priests), teachers and deacons. When we find the church of Christ we will find in it all these officers, and where they are not to be found we do not find the church of Christ.

(Continued on page 53.)

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Riches Untold

By Florence Tracey

Chapter 2.—The Maid Serves the Soup

"COULD ever a Thursday be more discouraging?" dismally thought Polly as she watched the rain from the leak in the eve trough just above the kitchen window, drive in a steady rivulet down across the pane. Was it the rain? the smell of mentholatum in her nostrils? She was trying to ward off a cold. Was it because Carrol had been cross? Or was she just tired? She wished Brad were home.

Polly was secretary of the Saturday Club, a small organization of young Latter Day Saint matrons, and all afternoon she had been trying by telephone to get up the program for the regular meeting of the club. First, the woman she wanted to secure as speaker was out; then three times the line had been busy. She could not get in touch with a special doctor guest as he was out of town. The musician, too, was not at home. She worked in Kansas City and would not be in until late that evening.

There were dozens of things for Polly to do, important things for which some one was depending on her, but somehow she could not get at them. The electric iron was out of commission; something had gone wrong with the connection, and so the ironing had to wait until Brad could mend the iron. Somewhere she had misplaced the recipe of a cake she had planned to bake, and there wasn't syrup enough in the house to make the candy she had promised her group for the candy sale they were to have in connection with a play at the Dining Hall tomorrow night. Tomorrow, of course, she could get out, but there would be many other things to do. And so the young woman resigned herself to the ample basket stuffed with socks and stockings to be mended.

At that moment the telephone sounded noisily. Indeed it rang so long and so loudly before she could free herself of the socks and stockings, that she was afraid Carrol would wake up. He had been asleep almost an hour, blessed relief! And sure enough, before she reached the disturbing instrument, a sleepy call wafted down the stairway—"Mummie! Mummie!"

"Oh, dear!" she sighed thoroughly sympathetic with herself.

But the voice at the other end of the wire made her pulse leap—Brad. "Hello, dear," he greeted, "something important has happened. An official of the company, Mr. Russell, is in town, and Mr. Weatherby's in the city for the rest of the day. He's staying over until tomorrow, and it doesn't look so good to let him go to the hotel for dinner. How about my bringing him home? Would it be all right?"

Since their marriage Polly had made it a rule to hold open house for her husband's friends and business associates. They enjoyed sharing the comforts of their home with all their friends. Often she had entertained men of Brad's company. But today—in the face of everything else—a strange man to dinner! Her enthusiasm seemed to dwindle down to her toes. Why couldn't he have chosen some other day to drop in on the Independence office? or why could not Mr. Weatherby, the superintendent, have been in? She felt a wild desire to laugh or to cry, maybe do a little of both. But no—she must say something. Brad was waiting.

"Why—of course—"

"What makes you sound so queer, darling, sick?" His tone was anxious.

"Sound queer? Oh, I'm all right. Just in a hurry. The baby is yelling for attention. The telephone woke him when it rang and he's been awfully cross today. . . . Why, of course, dear, bring your man home." Then, like the thoughtful wife she was, "Is there anything you would like especially for me to fix?"

"U-m-m, well, you make wonderful meat loaf. Maybe if you'd make some of that—"

There. She would have to order groceries after all, and she had not counted on that until Saturday. This supper was the climax to her day of ill luck.

Carrol was very much awake. He was telling the world about it with all the power of a healthy pair of young lungs.

"My goodness, Polly, what have you done to the son and heir?" demanded Edith. Polly, busy over

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her grocery list, had not heard the girl enter. She was on her way home from school.

"He's just expressing himself." Polly tried to smile.

"What's the matter?" Edith, quick to sense dejection, pitched a battered advanced algebra and Vergil into an armchair. "Can I help? You aren't sick are you, Polly?"

"No," smiled the other. "Echo would say I had a 'sinking feeling.' But this has been the queerest day—everything's gone wrong. First it was the rain; then it was the Saturday Club program, and my cold, and Carrol's crossness. On top of it all I've been lonesome. There hasn't been a soul in today except you. I'm so much the dash-about Dora and up-and-at-'em Polly, that I'm getting to be terrible company for myself and baby. Really, child, I find it hard any more to sit down contentedly in my home to read or think. Isn't that awful?"

"You poor dear," sympathized the girl. "You always try to do too much. You ought to rest. And a person who has a cold always— Yes, Carrol, Auntie Edith's coming," and she whisked her one hundred and one pounds lightly up the stairway without finishing her sentence. A moment later, she returned with the little fellow, all smiles now but with tears still on his cheeks.

"And we're having company tonight!" Polly tragically announced, "a strange man from Brad's office."

"Young or old?"

"I don't know. Brad didn't say—he was more interested in meat loaf—and I have to order groceries."

"Carrol wants gummie," was the unexpected announcement of the now gurgling youngster. "Mummie, Carrol wants—"

"Gummie, dear, is his name for a graham cracker. Will you get him one and some milk?"

While Edith established the baby in his highchair in the kitchen and poured the milk, Polly ordered the groceries. She had scarcely finished when, the self-appointed nursemaid called from the kitchen: "Oh, Polly, I have an idea!" and an animated girl stood beside the desk. "You've so much to do. Let me help. And tonight at dinner, play I'm your maid, will you? That would be fun!"

"But—"

"We'll wink at Brad, so he'll understand, and I'll take these books home, explain to mother, and get my black dress with the white, ruffled collar. Really —I'd love to."

"Sly minx," laughed Polly. "You want a look at this man Brad's bringing. Always the eternal feminine!"

"Oh, well, what if I might be a little curious? You know that I'm doing it for you—" There was a note of reproach in Edith's tone.

"Of course, you darling. You're always so helpful."

"Then you won't mind?"

"Well—"

But Edith had vanished. Only a coo from Carrol was her answer. This really wouldn't do. Probably Edith had plans of her own for the evening. Polly knew that the girl would sacrifice any date she might have if she thought her teacher needed her help. Her devotion was of that caliber. She would call up and tell her. . . . Mechanically her hand took the receiver from its hook.

INSTEAD of central's "Number please," Polly heard voices. A cross connection or an open key at the switchboard. Quickly she moved to hang up, when mention of her own name stayed her: "It looks as if Polly really wouldn't have the face to enter into so much right now. Common reserve and decency—"

"Yes, doesn't it? It seems with domestic troubles and a divorce pending, she wouldn't be quite so active in church work, but then this younger generation of women, you know, Sister Shirley. . . . Our homes and mothers aren't what they used to be."

The eavesdropper gasped. Could they be discussing her? Surely it was some other Polly!

"Well, I guess all of it's true," the other pursued in her leisurely drawl. "Sister Coven told me that she heard they wouldn't speak to each other nowadays and that Polly was going to sue Brad for divorce because he's running around with other—"

Anger like a hot tide surged over the listener. So overwhelmed was she that with a sharp cry she slammed the receiver in its place. Gossips! How she hated these talebearing women. She and Brad mad at each other! Wouldn't speak to each other! She was going to sue him for divorce? How perfectly preposterous! How could such things get started?

Dizzily she arose from the desk and groped for the kitchen. Carrol was clapping his empty cup on the table of his chair, a sign that all the "gummie" had gone "down the red lane."

"But, Polly, dear, don't cry. You're just nervous. Of course there's nothing to it! I'd like to wring their necks!" was Edith's vicious wish. "But just you keep quiet. I'll find out how this started. Really I wish you'd listened more. You might have heard the names of the people Brad's supposed to be running around with."

"I wouldn't have listened for the world," hotly declared Polly.

"Well, I would—"

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"Meddlesome old women! Why can't they tend to their own business?" wailed the other.

"Oh, my dear, you don't suppose anyone could be talking because Brad has driven me up to school two or three times recently." Edith paled.

"Crazy!" choked Polly.

But the girl was thinking. She was more angry than she cared to admit that anyone should talk so of her two best friends, Polly and Brad. She would find out how this gossip started and if she was mixed up in the so-called scandal.

"Come, dear, here are the groceries," a moment later. "Shall I fix the pear salad and the celery?"

Soon the two of them were at work, each busy with her own thoughts. It was not until she had placed the salads in the ice box along with the celery, that Edith spoke again. "Did Brad mention this man's name he's bringing home?"

"Russell, I think. Why?"

"Just wondered." Edith liked men, and they liked her. She was popular for her eighteen years at William Chrisman High School where she was a senior. Her small, piquant face, the tilt of her nose with its scattering of golden freckles, the light in her brown eyes—all combined to make her an attractive bit of femininity. Polly had known her since her tomboy days when the world was composed of overalls, roller skates, and hard-to-understand Sunday-school teachers.

"Well, as our maid," chuckled Polly, "you'll have a dandy opportunity to 'size him up' as Sister Smith would say. They say one of the most severe tests through which a person can be put is that of eating." There was something about Edith's presence that always cheered Polly, and she was beginning to feel better.

"Now what, young fellow?" quizzed Edith of Carrol who clung devotedly to her skirt.

"Did you get those coats finished yesterday, Polly? Mother brought a dress home with her to work on."

"Goodness no, child. What do you think I am, a magician? I worked on two or three until the other women took them over. One I brought home with me. It's a gorgeous thing of blue broadcloth with black fur, fox, I guess. Some one will have a lovely wrap for the winter, if my remodeling is successful. The material is unusually good. Bet the coat when it was new cost not less than a hundred dollars—why, it's better than any I ever had. Looks as if it had been worn not over two winters."

"Gee, think I'll patronize the Commodity Shop."

"Anybody home?" and there on the threshold stood Polly's nearest neighbor, old Sister Livingston, whose fluffy white hair curling all about her face gave her an unusually childish, gentle appearance. "Polly, my child," she began as she closed the back door. "Oh, hello, Edith. I baked some of those scones you and Brad are so fond of." Edith loved to hear her soft English voice. She had come from the old country soon after the days of Reorganization. "I thought you might like some for supper."

"Oh, thank you, Sister Livingston. I can't tell you how grateful I am—"

"Better not try then. I only hope you enjoy them as much as I did that graham cracker pie of yours. That was a new one on me, but was it good! . . . How's my fine boy?" she crooned sweeping Carrol into her arms. "Do you have a kiss for Grandma?"

"But, Sister Livingston, really, you don't realize how you are saving the situation. We're having company from Brad's office tonight, and the cake I had meant to bake, well, it isn't baked."

"What, company? Now, dearie, I'll run right over and get some more—"

"Oh, no, please. This is lots."

"But menfolk love 'em with butter. You can't tell me, dearie. My Henry used to say there wasn't a thing in the world better than scones. I'll be right back."

"Isn't she the dearest thing? She's always saving my life like that. Her heart is as large as—as the Auditorium."

"Well, of course, she never has any reason for doing anything for you, Polly," severely. "You never do anything for your neighbors!"

Polly flushed. "Well, I get my biggest thrill in life out of doing things for other people, Edith."

"And don't we all know that! But listen, did I hear a car stop? If it's Brad, on with my apron, and you run upstairs and dress."

"Oh, it couldn't be. It's too early. He generally—"

"Yes, it is too," from the girl who had flown to the window near the driveway. "They're getting out, and gee, Polly, he's good looking! A regular *Adonis.*" She was rapidly tying her apron.

Polly, with one last look at the cooking dishes on the stove, tucked her son under one arm and vanished upstairs.

"Bet he's married," Edith speculated, glancing at herself in the hall mirror before she opened the door. "Still he doesn't have that 'married' look. It would be interesting if he wasn't!"

(To be continued.)

The success of the church depends on an informed membership. Every home should receive and read the *Herald* regularly. How about your neighbors?

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Prayer and Testimony

Are We Keeping Christ's Commandments?

By Lula Jackson

Since I am isolated from church privileges and the Saints, it seems there is little that I can do to help except to write a letter at intervals.

During the past summer I visited some old-time Saints. They seemed to be strong in the faith. I stepped into one home which I had not visited in years and the first thing I noticed was a copy of *Zion's Ensign*. The last time I visited that home none of the family belonged to the church. They seemed to be so strong in the faith that I rejoiced.

The longer I live, dear Saints, the more I see that life is grand and glorious if we walk on the King's highway. This faith is worth living for.

Here is a matter over which I frequently ponder. Friends, do you read your *Bibles?* Or do you let them remain in the dust until you can write your names on the backs? Do you have your name written in the book of everlasting life, or is it written only on the back of a dusty *Bible?* We are commanded to search the Scriptures, for in them we shall find everlasting life. God will give us eternal life if we will walk on his highway, for he is the king of heaven and earth. He will bless and keep us safe from wicked thoughts if we put our trust in him.

Are we living for Christ? Let us say this:

"But drops of grief can ne'er repay
The debt of love I owe.
Here, Lord, I give myself away,
'Tis all that I can do."

Jesus is calling us to follow him. He pleads with us to come. And if we will not listen, if we will not learn of love, if we will not walk in his way, we do not deserve an eternal home. He will help and keep us if we obey his commandments.

I would be glad if an elder of the church could come to Shawnee to preach to us. I don't believe an elder of the Reorganized Church has ever preached here.

May God bless his church and minister to its members. I have been warned of things to come, and it seems as though God is warning me of something now. Please pray for my family and me. I would be happy to hear from Saints who care to write.

SHAWNEE, OKLAHOMA, Route 3, Box 74.

Ways We Can Express Our Thanks

By Laura S. Jernigan

The Saints of Latter Days have much for which to be thankful. We should show our thanks to God by the way we live, our appreciation for his daily blessings by our actions. Let us make a new covenant with our heavenly Father, that we will try to follow the example of Elder Jacob Halb who recently conducted very successful missionary meetings in our branch (Alaflora Branch), being humble, gentle, kind, and considerate of everyone. Let us practice the Golden Rule.

Let us remember our goals and go forward as one great and united band of people to build Zion. Let us be of good courage, for, after all, we have many things to hearten us.

Pray for me, brothers and sisters, that I shall never waver but go steadily on in the calling to which God has summoned us all.

BREWTON, ALABAMA, Route 3.

God Bless the Church

By Mrs. J. A. Teeter

I trust throughout the year 1933, we shall be valiant soldiers in the army of the Lord. Let us work, watch, and pray. Above all, let us not bring shame to the church of God by going into sin of any kind. In these trying times temptations are greater; it is easier for us to step aside from the straight path. I often think of the song:

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

"I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye
And graven on thy hand.

"For her my tears shall fall
For her my prayers ascend;
To her my cares and toil be given
Till toils and cares shall end.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

May God bless his church that it shall stand is my prayer.

ALEXANDER, KANSAS.

Makes Friends for the Church

By J. A. Maas

(Excerpts from a letter written to Elder J. E. Vanderwood.)

We went to Milwaukee and I preached yesterday morning (December 25), but dispensed with the afternoon service. I took orders for four *Herald* subscriptions and sold some extra copies besides. I gave them a good talk on the *Herald* after the sermon, and the response was gratifying.

Best of all, I had been invited to attend a meeting of the Farmers' Party in the evening. This was certainly a success from our point of view. Ethel and I went and there was a full house. About thirty were there and none of them had heard of our faith. As had been arranged, a friend of mine asked me if I brought the chart. I told him I had, and he asked if I would be permitted to talk on it. The host said this was all right. So I hung up the chart and began talking. When we went there I told Ethel that I should be in bed, I was sick; but after we arrived, I felt perfectly well, and the Spirit was with me in power.

After the service they asked me if I would talk at the men's club on Tuesday night, and I replied that I would at any time they wished. So they are making arrangements to have me talk there if it is agreeable with their president who was not present on that first night. They seemed well pleased at what they had heard, and thanked me for talking to them.

I have always felt there was a work to do here in Watertown, and now my belief is being confirmed.

WATERTOWN, WISCONSIN, 727 North Church Street.

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Prayer and Testimony

A Time for Praise and Thanksgiving

By Mrs. J. H. Thomas

Christmas time should also be a season of thanksgiving and praise for us for the many blessings our kind heavenly Father has showered upon us. I have so many blessings for which to be thankful that I feel I can not serve my Lord enough. I want to do kind deeds for everyone around me, to love my brothers and sisters, and to work wherever my hand finds something to do.

Here I wish to tell of a wonderful experience that was my mother's a few years ago. She was very sick and wanted to be administered to, but for some reason we could not get the elders. So mother prayed that God would come to her rescue. About midnight she was lying in bed with her eyes closed when she felt that there was some one else in the room besides my father. She opened her eyes and there stood Brother A. B. Phillips at the bedside. He administered to her, then left the room. Mother was healed at that very hour. This happened at her home at Andover, Missouri. She can tell of many beautiful experiences that have come to her since she entered the church.

This gospel is very dear to me and I want to live a good and pure life so as not to bring reproach on the church. Let us be workers together with Christ, to help in the great work there is to accomplish before Christ comes to live with us. Pray for me.

INDEPENDENCE, MISSOURI, 1009 South Cottage Street.

God Is Good and All Powerful

By Everett E. Landon

Many experiences have been mine proving God's providence, love, and power, too many of them for me to relate here. I have been very happy this fall for the church privileges that have been enjoyed by our little family. I have been glad to talk to the young folks at the junior church in this little branch, and have also received pleasure in working in other ways with the kind people at Dow City.

One of the testimonies for which I am thankful to God, came to me less than two months ago. At the time I was husking corn on a farm near here. While at work the impression came to me to pray for my folks, and especially for my youngest brother. At that hour I wondered at the singularity of my brother's need. This very strong impression did not leave me until after some moments at which time I, in my conviction, prayed for my father's family and especially my brother.

Four days later—it was Monday of the following week—I received a letter telling me that my father had just been released from a hospital after several days of illness and that my youngest brother was in the hospital very seriously injured from an accident which occurred when a frightened team of horses had run away. The accident happened at the time I was led to pray for them. They live about two hundred miles from here.

God has given other proofs and testimonies of his goodness, but time and space do not permit my telling them. I hope that the time will soon come when we can all count our blessings more and our troubles less, for then we shall be a happier people. May God bless his children with willing and consecrated hearts.

DOW CITY, IOWA.

Studies the Christ Philosophy

By Mrs. Marie M. Englebrecht

In my study of the most modern religious writers I have found a beautiful unity in considering Christ-like living. One God whom we all revere. One Savior who came to earth to die in our stead, that he might bring us back into the presence of our Father. He will take away all our fears. We can love him without condemnation.

This is the doctrine of treating our fellow men as our equals, of doing with others as we would be done by, of living and letting live, of being merciful with our enemies and of praying for those who despitefully use us.

These writers picture a society in which nations, churches, and governments join hands, look with tolerance on one another, not on the *idiosyncrasy* of the individual, hating the sin, yet loving the sinner; a society which agrees to disagree peaceably. With such a society we can have a people with whom the Lord can reign on earth.

We must make an individual fight against all intemperance. We must set up one flag, the flag of truth and righteousness.

I bow my head in all reverence to my Master for having drawn me into the Reorganized Church of Jesus Christ of Latter Day Saints, whose doctrine is to me the most wonderful because he did it himself. I heard only one short talk on the fundamentals of the church, and the still small voice whispered to my soul: "This is my church for which you have been praying these many years. Join it today." I did.

It is the keenest desire of my mind, the deepest intent of my heart, to live my life as a true and faithful wife to my companion, a devoted mother to all my children, to walk humbly with my God, that my Redeemer need never be ashamed of me. To this end I ask the prayers of the Saints.

I should like to hear from others who have made life a serious study.

THUNE, NEBRASKA.

Request Prayers

A sister who designates herself the daughter of an old missionary, desires the prayers of the Saints in behalf of her daughter who is in a critical condition from inward goiter. The sufferer has three small children and is doing well in rearing them in the belief of the church. "Many, many times have I asked for the prayers of the Saints," writes the mother, "and I have received many blessings. Though I feel weak spiritually, I know in God and his work there is great power."

PLEASANTON, IOWA.

Brother George Elson, of the State Hospital, Norfolk, Nebraska, is in failing health this winter, and requests the prayers of the church that he may be helped. He gives the cause of his affliction to be severe injuries received in a fall in 1925. Many times before he has asked for prayers and has been relieved of suffering.

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QUESTION TIME

Should sick Saints go to doctors for healing, instead of asking administration of the elders of the church?

Doubtless the ideal procedure would be for the sick to receive healing of the Lord in administration or by the prayer of faith. It should be remembered, however, that while it is one of the functions of the elders to administer and pray for the sick when properly called for that purpose, it is more in the nature of a privilege possessed by the Saints to call for administration than a command or requirement on their part. One would hardly desire to condemn the sick one simply because he did not ask for administration. He might feel reluctant from lack of faith, or because he felt that his sickness was the penalty of his own folly. But whatever his reason might be, it would be a matter between himself and God, rather than a matter for the church to pass judgment upon.

The attitude of the church should always be one of sympathy and helpfulness, but not of arbitrary interference with the problems of another. This seems to have been the spirit of the revelation to the church which provided for a sanitarium and a physician to the Saints, for it states:

"It is in accordance with the instruction given to my servant Joseph Smith that my servant Joseph Luff, who has been giving his attention to the study of medicine and has been preparing himself for usefulness in this direction, be associated with this sanitarium as a medical director and physician to the church and be put in charge, that he may be an assistant to those who seek the aid of this institution of the church, in his spiritual office and his calling as a physician, with those who from time to time may be called to administer in laying hands upon the afflicted and sick, where they may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick."—*Doctrine and Covenants* 127: 2.

In the New Testament age, Paul called Luke "the beloved physician," and Jesus himself appears to sanction the medical office when he says, "They that be whole need not a physician, but they that are sick." Knowledge of the laws of health and of the healing properties of the many things that God has created for the use of the sick is of itself commendable, and it is largely this knowledge that physicians study to obtain and apply for the blessing of those in physical distress. It is not a sin to use these healing agents while seeking at the same time such relief as faith may obtain of the Lord.

What did ancient biblical nations know about medicine and remedies for disease?

The Jews had some knowledge of medicine, probably derived mostly from the Egyptians. It is stated that Moses was learned in Egyptian wisdom, which included considerable knowledge of remedies for various diseases. Among their remedies were diuretics, purgatives, liniments, and fumigation. They knew that the heart action produced the pulse and connected with vessels of the body, and they understood something of the action of the lungs. The Assyrians and Babylonians also were considerably advanced in medical knowledge, and the Babylonian laws prescribed the pay of a physician and penalties for injuring the patient.

Physicians were known as far back as the time of Job, and probably much before then. Much advancement was made by the Greeks, particularly in the time of Hippocrates (c.400 B. C.), who is called the "Father of medicine." Roman medical knowledge was more crude, and largely derived from the Greeks, but was dominated much by superstition. Hippocrates taught the healing power of nature aided by art and correct diet, and this is still recognized to be of vital importance.

Were the early Christians at Jerusalem destroyed at the siege of Titus?

The historian Eusebius, who lived about two hundred years after the destruction of Jerusalem, and Epiphanius, another writer who lived a few years later, both declare that the Christians escaped to a town beyond the Jordan, having been divinely warned of the coming disaster. Eusebius states:

"The whole body, however, of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella."—*Ecclesiastical History,* Book III, Chapter V.

Jesus himself had warned them:

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—Luke 21: 20.

A. B. PHILLIPS.

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Programs for February

The Church School

Worship Programs for February, 1933

Prepared by Arthur Oakman and Elva T. Sturgis

GENERAL THEME: "STEWARDSHIP OF TRUTH"

FEBRUARY 5, 1933

Theme: "Seek Ye the Truth."

Instrumental Prelude: *"Break Thou the Bread of Life,"* number 70.

Call to Worship: *Doctrine and Covenants* 1: 8, 7. "What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth for ever and ever. Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."

Group Response: Psalm 85: 8. "I will hear what God the Lord will speak: for he will speak peace unto his people and to his saints."

(S) Hymn: *"O God, whose presence glows in all,"* number 73.

(S) Prayer: A petition addressed to God for truth, a confession of our need of illumination, and forgiveness, and a humble realization of the love of God.

Scripture Reading: John 1: 1-16. (This may be read by the leader, or in unison by the group.)

(S) Hymn: *"Praise to him by whose kind favor,"* number 91, verses 1 and 2.

Talk Suggestions: During the last one hundred years there has been an amazing growth in the body of accumulated knowledge. Conquest of the land, the sea, the air has been made possible by the discovery of new truth. Time and space have shrunk unbelieveably. Men rush feverishly about. The average man has an enormous breadth to his range of knowledge, yet there is a world within us, where God would like to dwell that we do not know much about. This we must discover. He has promised to reveal himself by the seal of an inward Spirit if we desire it, and through that revelation of himself all truth is disclosed to us. We are that we might know him. In our best moments we have felt this to be true. Let us seek the truth that dwells within—"stir up the gift that is within us"—and see how God writes "His law on to our inward parts." The world within is more important than the world without. What we are, matters more than what we have.

(S) Hymn: *"What of truth we have been hearing,"* number 91, verse 3.

(S) Commission: *Doctrine and Covenants* 90: 4b; 10: 6. "The Spirit of truth is of God. I am the Spirit of truth. And John bore record of me, saying, He received a fullness of truth; yea, even of all truth, and no man receiveth a fullness unless he keepeth his commandments. And now, verily, verily I say unto thee: Put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit."

(S) Benediction: II Thesalonians 2: 16, 17: "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work. Amen."

Postlude: *"How firm a foundation,"* number 245.

Picture: Zimmermann: *"Christ and the Fishermen."*

(S—Means for the congregation to stand. Hymn numbers refer to the new *Saints' Hymnal.)*

FEBRUARY 12, 1933

Theme: "Know the Truth."

Instrumental Prelude: A medley of the hymns which are used in the service.

Call to Worship: Psalm 85: 9-12. "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase."

Group Response: John 17: 17. "Sanctify us through thy truth: thy word is truth."

Scripture Reading: Isaiah 29: 11, 12, 16, 25, 26, 30. (Inspired Version.) "And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered. And behold, the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. And the day cometh, that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same, yesterday, today, and for ever; and I work not among the children of men, save it be according to their faith. And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of the prudent shall be hid. And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel."

(S) Song: *"Book of Mormon hid for ages,"* number 403. (Pianist may repeat the hymn softly while the congregation is seated.)

Period of Meditation and Prayer: (The following suggestions may be offered by the leader with a moment of silence after each.) Let us think of the vision of the prophets who foresaw the coming forth of the *Book of Mormon.* Of the courage and faith of those who made it possible for us to receive it. Let us thank God for this record of the past, for its guidance and its counsel. Let us ask Him to enlighten our minds that we may understand it more clearly and discover those truths which it offers. And now, O Father, we ask that thou wilt create within us the desire for greater knowledge and the ability to build that knowledge into our lives so that we may become beautiful in thy sight. Amen.

(S) Song: *"When earth in bondage long had lain,"* number 413. (Verses 1, 2, 3.)

Talk: On the purpose of the *Book of Mormon* and the place it should hold in our lives today. It is rich in promises of future blessings for those who serve God, and is emphatic in its denunciation of sin. (See Mormon 2: 39-43; 1 Nephi 3: 187-188; 3 Nephi 13: 1-3.)

(S) Commission: Moroni 10: 3-5.

(S) Hymn: *"I know that my Redeemer lives,"* number 256.

(S) Benediction.

(The background of the service should be symbolic of the

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truth which is being stressed. Over the pulpit or table may be laid a covering, or a runner, of dark blue velvet (Numbers 4: 6ff). Blue represents truth. On this should be placed a copy of the *Book of Mormon.)*

FEBRUARY 19, 1933

Theme: "Love the Truth."

Instrumental Prelude: *"O God, whose presence glows in all,"* number 73.

Call to Worship: *Doctrine and Covenants* 85: 18. "And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will."

(S) Group Response: Hymn number 402, verses 1, 2, 3. *"O Word of God Incarnate."* (Conclude with an instrumental "Amen.")

(S) Prayer: A petition for light and the ability to recognize it when it is given; the disposition to love its possession more than any other possession; the courage to live by its precepts; the will to cause that truth to show forth continually in our lives.

(S) Group Response: Last verse of number 402 sung softly, adding an "Amen."

Scripture Reading: *Doctrine and Covenants* 10: 3, 7, 10, 12. "Behold I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich. Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive. Behold, this is your work, to keep my commandments; yea, with all your might, mind, and strength; . . . then if you desire, you shall have my Spirit, and my word; yea, the power of God unto the convincing of men; . . . study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, . . . yea, until you have obtained all which I shall grant unto the children of men in this generation; and then shall all things be added thereunto. Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto my own, and my own received me not; but verily, verily I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name. Amen."

(S) Song: Number 131. *"Love Divine all love excelling."*

Talk: In preparing for the talk read John 14: 15-27. It is only as we know Jesus Christ and keep his commandments that a real passion for truth will develop within us. To know him we must study that literature which he has entrusted to us; to love him we must see him in our fellow men. Do you truly know him? How much do you love him? For after all he is Truth.

Group Response: Psalm 119: 30, 127-130, 15, 16. "I have chosen the way of truth: thy judgments have I laid before me. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. Thy testimonies are wonderful: Therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word."

Song: Number 120. *"The Lord Jehovah Reigns."*

Benediction.

Picture: Hofmann, *"Christ and the Doctors."*

FEBRUARY 26, 1933

Theme: "Make the Word Flesh."

Instrumental Prelude: *"Take Time to Be Holy,"* number 322.

Call to Worship: John 14: 15-17. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Group Response: Psalm 119: 88. "Quicken me after thy loving kindness; so shall I keep the testimony of thy mouth."

(S) Song: *"Take time to be holy,"* number 322.

(S) Prayer: Petition for the coming of the Holy Spirit, that it may dwell in us and find fruit in our lives.

Scripture Reading: 2 Peter 1: 3-8. Galatians 5: 22-25. (Inspired Version.)

(S) Song: *"O love that will not let me go,"* number 285, verses 1 and 2.

Talk Suggestions: It is a word of life we have coming to us through the *Bible,* the *Book of Mormon,* and the *Doctrine and Covenants.* It is a word that can only find confirmation as it lives in our lives. The books are records of how this word of life has found fruitage. In this they can help us now tremendously. The promise of love, joy, peace, etc., are for those who live by those precepts today. Our message of life and peace is clothed with flesh as those hearing the word, are not "forgetful hearers, but doers."

(S) Song: Verses 3 and 4, number 285, *"O love that will not let me go."*

(S) Group Statement of Belief: Mosiah 2: 13, 14, 4, 15, 16a.

We "Believe in God; believe that he is, and that he created all things, both in heaven and in earth;"

We "Believe that he has all wisdom, and all power, both in heaven and in earth;

"We believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men."

We "Believe that man doth not comprehend all things which the Lord can comprehend."

We "Believe that we must repent of our sins and forsake them and humble ourselves before God."

(S) Commission: Mosiah 2: 17, 20-23. "And now, if you believe all these things, see that ye do them. Even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long suffering towards you unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel; and behold, I say unto you, that if ye do this, ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; And ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true."

(S) Benediction: Moroni 9: 28. "And may the grace of God the Father, whose throne is high in the heavens, and our Lord Jesus Christ, who sitteth on the right hand of his power, until all things shall become subject unto him, be and abide with you for ever. Amen."

Picture: Hoffmann, *"The Head of Christ."*

Suggestions to those carrying out the worship services:

All hymns are to be found in the new *Saints' Hymnal.*

It is usually more effective if an instrumental "Amen" be appended to the hymns which just preceed the offering of prayer. This will cause the worshipers to assume an attitude of prayer almost automatically and will do away with

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any need for asking the group to bow their heads in prayer.

(S) Means that the group shall stand during that portion of the service.

It will be noted that in the Scripture readings which have been chosen only those verses are used which bear especially on the subject. The reader should copy out the verses quoted, omitting the incidental verses, and then familiarize himself with the material before he attempts to read it to the group.

Be sure that the group know the hymns which are to be used. If the hymns are new have a teaching period sometime previous to the worship service during which an appreciation of them may be developed and they may be learned.

When it is possible the outlines for each service should be mimeographed and in the hands of the people before the opening of the service. However, the services may be carried out very effectively by placing the outlines on a blackboard which must be placed so that all can see it easily. In this latter case it will probably be necessary to shorten some of the group responses.

The Children's Division

Worship Programs for February

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, FEBRUARY 5, 1933

Adults and children meet in sacrament service together. It will be helpful if the teachers will spend a few minutes at the close of the class period, recalling to the children's minds the purpose of the sacrament.

SECOND SUNDAY, FEBRUARY 12, 1933

Theme: "Speaking the Truth in All Things."

Prelude: *"Onward to Zion,"* new *Saints' Hymnal,* 436.

Call to Worship: "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122: 1.)

Hymn: *"Let Us Go to the House of the Lord," Zion's Praises,* 119, new *Saints' Hymnal,* 67.

Prayer.

Scripture: What the *Bible* says about "Truth." Juniors. Suggested verses: Deuteronomy 32: 4; 1 Samuel 12: 24; Psalm 33: 4; Psalm 119: 30; Psalm 119: 160; Zechariah 8: 16.

Hymn: *"Look for the Beautiful," Zion's Praises,* 147, new *Saints' Hymnal,* 209.

Sermon Talk: Text, Ephesians 6: 14. Speaking the truth in all things means in actions as well as words. Many people would not deliberately tell an untruth, but their actions sometimes do not speak the truth. Sometimes we do not keep a promise and that is not telling the truth. Sometimes when we tell about a thing that has happened we exaggerate and that is not telling the truth. Truth and honesty are closely linked together. A person who does not tell the truth is not honest.

Story: *"The Lucky Girl,"* page 112, *Seventy-five Stories for the Worship Hour,* by Eggleston.

Special Music: A piano or violin solo, by a junior boy or girl.

Story: *"The Wreck of the Skid-doo," Stepping Stones,* December 4, 1932.

Closing Hymn: *"The Song Gift," Zion's Praises,* 162.

Benediction.

THIRD SUNDAY, FEBRUARY 19, 1933

Theme: "Doing the Things One Should."

Prelude: *"Consecration,"* new *Saints' Hymnal,* 293.

Call to Worship: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." (Psalm 1: 1, 2.)

Hymn: *"Stepping in the Light," Zion's Praises,* 100.

Prayer.

Scripture: Ecclesiastes 9: 10.

Hymn: *"Dare to Do Right," Zion's Praises,* 79.

Sermon Talk: Tell about men in *Bible* times and in our day, who did what they should in spite of obstacles. (Jesus, Joseph, Stephen, Joseph Smith the martyr, and others.) They found true happiness in performing their tasks. Many times it takes real courage to do what you know you should do. Think of the times you have done the things you should, and then think of a time you shirked your duty—got out of it some way. Which made you happier?

Story: *"Serving God in a strange land."* (Daniel, chapter 6.) This story should be told by a junior boy.

Special Musical Number by Juniors: Song, *"Dare to be a Daniel,"* found in *A Junior Hymnal,* compiled by J. E. Sturgis and W. S. Martin, or *"I Would Be True,"* new *Saints' Hymnal,* 294.

Story: *"How Jimmie Kept His Promise,"* page 127, *Seventy-five Stories for the Worship Hour,* by Eggleston.

Closing Hymn: *"Something to Do," Zion's Praises,* 228.

Benediction.

FOURTH SUNDAY, FEBRUARY 26, 1933

Theme: "The Reward of Truth."

Prelude: *"The Old, Old Path," Zion's Praises,* 207, new *Saints' Hymnal,* 260.

Call to Worship: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" (Psalm 15: 1.)

Response: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psalm 15: 2.)

Hymn: *"I Would Be True,"* new *Saints' Hymnal,* 294.

Prayer.

Scripture: Psalm 96: 12, 13.

Hymn: *"He That Overcometh," Zion's Praises,* 72.

Sermon Talk: There are many rewards for telling the truth. First, it pleases our heavenly Father. Second, it makes our parents and friends happy to know they can rely on our word. Third, it brings happiness to us. If you always tell the truth, you will escape many sad experiences, because telling an untruth brings punishment. Tell of the boy who cried, "Wolf, wolf," and about Gehazi, found in 2 Kings 5: 20-27.

Stories: Told by juniors. "An Untruth Condemned." (Acts 5: 1-10.)

A short time after Jesus had ascended to his Father, Peter and John preached in Jerusalem and converted a great many people. These people were very happy together. Those who owned land and properties sold them and brought the money to the apostles, to be distributed among God's people, so they would all have the things they needed. But there were two people, Ananias and his wife, Sapphira, who, when their property was sold, held back a portion of the money for themselves and took only a part to the apostles. They thought no one would know that they had not been truthful concerning their possessions, but even though man is often deceived, God never is, and Ananias and Sapphira lost their lives because of their deceitful act.

"Truth Rewarded." (Acts 4: 36, 37, 11: 22-26, 13, 14.)

A good man named Barnabas was also in Jerusalem at that time. Barnabas owned property, which he sold, and brought *all* the money and laid it at the apostles' feet. Because of his love for God and the truth, Barnabas was chosen by the Jerusalem church to go forth with the gospel to other nations. Barnabas become one of the great missionaries of the early church.

Special musical number by a junior boy or girl, or junior choir.

Story: *"A Lie Brings Distress,"* (Zeezrom, Alma 8: 41; 10: 111.) Lesson One, in quarterly, *"Lessons From the Book of Mormon,"* Part 2, by Hazel Dexter Smith.

Closing Hymn: *"Yield Not to Temptation," Zion's Praises,* 80, new *Saints' Hymnal,* 269.

Benediction.

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OUR CALL TO TEACH

(Continued from page 41.)

IN THE CHURCH of today, especially in the church school, there is the greatest demand for leaders of personality, training, and consecration, who are willing to feed the lambs and the sheep. All who have heard and accepted the Master's word have received this calling. The gospel must be lived and taught, not alone by the priesthood who are called and ordained unto a particular ministry, but all are called to labor, and "the field is white unto the harvest." And all may labor, as many as will "thrust in their sickles and reap." But those are "chosen" who have diligently sought to qualify for service.

Too often in our Sunday school teaching we are content to expound mere ethical principles, hoping thus to influence the building of Christian character. True, the emphasis of the Master was always upon moral righteousness. He lived it, exemplified it, taught it. Jesus' way was always a way of conduct, a way of thinking, feeling and doing: a way of living among men. But first of all, Jesus was the Son of God, who was obedient to the heavenly vision and to the letter and spirit of the divine law. Hence he led the way as our Exemplar, as well as Savior and Lord. The character of Jesus was the by-product of the life he lived. He was not the Son of God because he led a virtuous life. He was the Messiah, sent of God to reveal the law of righteousness, to set in order the Lord's house, and to demonstrate the beauty, joy and power of a virtuous life, "hid with Christ in God." Jesus came to give life, to demonstrate its fullness. The Master of all, yet became he the servant of all that he might bring us to fullness of life and joy. Obedient in all things, yet learned he obedience by the things he suffered—Jesus led the way.

True, Jesus could not have been the Son of God and lived otherwise—nor yet can we become the sons and daughters of God and live below our calling. There is grave danger that we conceive of mere ethical teaching and living as the whole message Jesus came to give. His teaching and life were ethical in the highest sense, but, more, he came to reveal the Father, and to establish his kingdom among men. He came to lead the way, to demonstrate the power of God which accompanies obedience. He came to reveal the divine plan of salvation.

WE FIND no justification for a program of religious education which stops short of a full discovery of the way of life as declared by the Christ in his ministry. It is ours to teach Christ and his message, obedience to the law and will of God, loyalty to the ideals and purposes revealed in his word. It is ours to lead in the great Christian adventure of discovery; a discovery of God and his ways in the marvels of nature and life pulsating all about us; in the vast expanse of time and space and matter in the worlds he created; in the matchless wisdom, order and power manifest in his handiwork; in the wondrous revealment of divine mind; and in the beauty, joy and strength of godliness made possible in human life when in touch with the Infinite. The religion of Jesus Christ is a vast endeavor which embraces all that is good, noble, sublime and true; it encompasses all that is desirable and worth-while within and about us. It touches life in its innermost, delicate and sensitive parts, yet reaches out to the utmost bounds of time and space and matter.

Christian character follows as a consequence of the experiences made possible through our teaching and leadership. It is the product of directed experience which builds appreciation, leads ever to higher and nobler ideals, and motivates life choices upon a basis of practical Christian ethics. The church is responsible for the revealment of the way of Christ in personal and group righteousness.

To follow the Master leads one to understand and appreciate Jesus as the supreme example of obedience, to accept him as the Savior, yet as a personal companion and friend. Our allegiance to God is sealed with a covenant of baptism in water, and we have the right to receive the baptism of the Holy Spirit. It is inconceivable that one should follow the Master in obedience to his word and neglect the development of moral righteousness in conduct which he as emphatically commanded.

As a matter of fact, we must teach the two together; either without the other is incomplete, and can not produce a perfect people. A vital religion must have more than a moral philosophy or a social economy to measure up to Jesus' standard. We must first teach Jesus Christ, and his message of light and truth and power, as well as his principles of social and moral life.

IN A WORD, our teaching, our example, our urge must be evangelistic. We must lead boys and girls, men and women, to Jesus' way of life, but we must in a very definite and positive way lead them to the Master himself, and to God. Back of all the social and moral righteousness which must characterize a covenant people there is the personal acknowledgment of responsibility, the formal as well as the virtual act of obedience, which places one in a covenant relationship with the Father, entitles him to divine recognition, and to fellowship with others who have committed their lives to the Master's service. Only through this commitment is life vitally touched by the Savior's sacrifice; is the way opened for the working out of the purposes of God in human life and service.

So, without detracting from the necessity of high moral and social behavior and the developing of the highest Christian character, which must ever be true of our teaching program, we shall as continually be conscious of our need so to present the way of life to young and to old that our teaching shall lead to conviction of the truth of our message. With our ethical teaching there must be a discovery of the sublime and eternal nature of Christ and God and the principles of the gospel revealed in the Word.

But in Christian religion is found a supreme source of motivation; a supreme loyalty to the good, the true, and the beautiful to be established by a covenant relationship with God and fellowship with Jesus Christ. This should not be considered a too difficult task. It is comparatively easy to explain moral principles and to help organize life on a moral basis. Such is the function of the public school. Many popular churches, lodges and philanthropic agencies are accomplishing good in this direction. In these secular agencies there is little or no emphasis laid upon the point of obedience, or authority, or organization, or of faith and repentance and baptism by one having authority, as a necessary fulfillment of the divine law.

THE COVENANT of baptism serves as a connecting link between man and man, and man and God. It is the basis of loyalty, a common bond; it is the fulfillment of a divinely inspired injunction, an initial rite which opens up marvelous possibilities of communion and personal achievement in Christian growth and service. Indeed, if one would consistently follow Jesus, grow into his likeness and partake of his power, he must give heed to Jesus' word and follow his example. He must fulfill his part of the contract.

It is no vain thing for us to claim the presence of power and authority in the church of our day. But we who would teach and lead must ourselves be converted; we must see with a clear vision; we must be able to speak with certainty. The testimony of our words and our lives must ring true. Our teaching must evangelize. It must be clear and convincing. It must lead to true repentance, and to a desire for the pledge and covenant of baptism, and to active membership in the church.

But evangelism does not close with baptism. Our effort should constructively lead those we teach to demand and to be ready for the rite, but this is a small part only of the evangelistic process. Our leadership must continually lead on and inspire further discovery and achievement in ways of fruitful Christian living. Indeed, one does not "obey the gospel," except as an initial ordinance, in baptism. The real test of obedience is made in the days and years that follow in spiritual growth and service. Hence the charge of Jesus, "teaching them to observe all things, whatsoever I have commanded."

Children's Day is to be observed on

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June 15. Among Christian churches this is to be made a special day of decision and covenant making. It is fitting that this should be so, not only for the children, but for others who are ready to enter the church. It is especially important that our teaching in the primary department should be definitely planned in materials, methods, and in personality of teacher to lead the little ones to an appreciative desire for baptism when they reach years of accountability. Our program must provide an occasion, a setting convenient and inspiring in which the formal steps in membership shall be consummated. It is equally imperative that the teaching of succeeding years shall be constructive in feeding the little lambs and the sheep of the fold.

Religious education is conceived as a way of Christian nurture, of spiritual horticulture, a way of character growth and soul development. The feeding process must consist of such attempts at life enrichment by way of instruction, study, discussion, worship, play and work, as shall nurture the hungry soul, provide suitable exercise of faith, love and sympathy, develop powers of initiative, and of self-control, establish an intelligent loyalty to an idealism that lifts the individual from the sordid worship of material things to a realization of spiritual values which are eternal.

The child of God must be so initiated into the Christ way of life that he shall continually find broader and richer ways of demonstrating his love and consecration as he walks and serves among his fellow men.

The feeding process should enable the soul to grow in all ways like unto the pattern that was set in Christ. So shall we fulfill the divine injunction, "Feed my lambs, and feed my sheep."

HOW MAY WE DISCERN THE CHURCH OF CHRIST?

(Continued from page 42.)

In addition to this the church of Christ must be in possession of the doctrine of Christ. Paul states that the principles of the doctrine of Christ are faith, repentance, baptism, laying on of hands, the resurrection of the dead, and eternal judgment. (Hebrews 6: 1, 2.) Here we have something else worthy of careful thought, for any church that does not teach the principles of the doctrine of Christ can not be his church. There is in the church also the manifestations or gifts of the Spirit, which Paul names as wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and the interpretation of tongues. Then there is to be found the fruit of the Spirit mentioned in Galatians 5: 22, 23. Namely, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. When we have considered these we have a fairly good concept of what it takes to constitute the church of Christ, and any institution lacking these qualifications is not the church of Christ.

Paul tells us that these officers were set in the church for the work of the ministry, for the perfecting of the saints, and for the edifying of the body of Christ. (See Ephesians 4: 1-16.) Herein he tells us they were to continue until we all come in the unity of the faith, and to the knowledge of the Son of God, to a perfect man. Since we are not there yet we must look for the church of Christ to possess all of these things. I am therefore convinced that he who will carefully inform himself will be able to find that the church of Christ is easily distinguished if we will take the Scriptures as our guide and make our beliefs conform with their teaching.

While all church organizations possess some parts of these principles, and a few of the offices of the ministry, I have found by a very careful investigation that the only body in the world that conforms wholly to the pattern is the Reorganized Church of Jesus Christ of Latter Day Saints, and we therefore insist that the people who would know the truth shall acquaint themselves with our philosophy and come to know the excellence of the teaching of the church that offers life and salvation to all who believe and obey the message of Christ.

We insist that he who will carefully consider the teachings of Christ will assuredly come to understand the requirements of his church, and that they will be able to discern it when it is brought to their attention. The Master intended the church to be a means of bringing mankind to salvation, and we as ambassadors for Christ wish to plead with all mankind that they become reconciled to God. If men will seek faithfully they shall come to know. Will you not give the claims of the church your careful and prayerful attention?

Invictus

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be,
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how straight the gate
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul.

—William Ernest Henley.

OF GENERAL INTEREST

The Destiny of "British Israel"

By Mrs. L. E. Hills

(Editor's Note: A number of our people have become interested in a theory, advocated here and abroad by organized groups, that the Great Pyramid was built with prophetic significance, and that the present ruling house of England is a lineal descendant of the kings of ancient Israel. The Editors neither endorse nor deny these views. The following article is presented only for the interest it contains.)

"The Lord hath yet more light and truth to break forth from his word."

"In the latter days ye shall consider it."—Jeremiah 30: 24.

In approaching the study of any subject, one must have an honest desire to know the truth of the matter, a mind open to receive that truth, and above all, must feel his need of the enlightening influence of God's Holy Spirit. We find a beautiful example of this in Luke 24: 45: "Then opened he their understanding, that they might understand the Scriptures."

These words were spoken by our Lord, just before his ascension, to the eleven apostles who had been with him all through his ministry, and yet they needed the enlightening influence of the Spirit, before they could understand. How much more need have we of that Spirit! It is a gift from God!

"In the latter days ye shall consider it."

As we believe that we are living in the latter days, is it not time for us to make an intensive study of God's word, and the words of his prophets? If we do so, we discover that many of the prophecies of both Old and New Testaments are being fulfilled right before our eyes.

We, above all people, should not be found among those who having eyes, see not; and having ears, hear not and do not understood. Jesus himself said in Luke 21: 34-36, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on *all* them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man."

Again he says in Mark 13: 33: "Take ye heed, watch and pray: for ye know not when the time is." In 1 Thessalonians 5: 2-6, Paul says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For

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when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore let us not sleep, as do others, but let us watch and be sober."

What shall we watch? If we read the twenty-fourth chapter of Matthew, it will tell us many of the signs of the second coming. The forty-fourth verse says: "Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh."

In the article, *"Until Shiloh Comes,"* written by John Fassnacht, and published in the *Saints' Herald* of August 17, 1932, can be found material for many lessons on prophecy. Let us take one found in the thirty-third chapter of Jeremiah. In verse seventeen it says: "For thus saith the Lord; David shall never want a man to sit upon the throne of the House of Israel." In verses 20-22: "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; . . . As the host of heaven can not be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant," etc.

1. Where is this line of kings, sons of David that was to come down through the years?

2. Where is the throne of David that was to stand for ever?

3. Where is the mighty nation that God would multiply till they could not be numbered or measured?

The Lord said that this promise to David was just as sure as his covenant of day and night.

Before we answer these three questions, let us read one more quotation from the thirtieth chapter of Jeremiah. This is also the word of God to Jeremiah. Verse three: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel" (the ten tribes) "and Judah" (the two tribes), "saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

This was literally fulfilled December 11, 1917, when General Allenby delivered Jerusalem from Gentile rule; since which time it has been under the flag of Great Britain.

Verse four: "And these are the words that the Lord spake concerning Israel and concerning Judah."

Verses seven and eight say that it shall come to pass in that great day of Jacob's trouble, but he shall be saved out of it. And that God will break the yoke off their neck.

Verse nine: "But they shall serve the Lord their God, and David their king, *whom I will raise up unto them.*"

That verse nine is one of the greatest prophecies in the whole book. It is to be fulfilled in that "great day" when God was to lead Israel and Judah back into the land that God gave their fathers; and they were to be serving God and their king, David, whom God was to raise up unto them. This indicates that they are to be a Christian people. Now let us answer our three questions:

1. The British Nation is the only one that has come down through the years, and there is most wonderful evidence to show that the present King and Queen of Great Britain are literal descendants of King David.

2. The throne of David is in Westminster Abbey.

3. The mighty nation that can not be numbered is Great Britain and her colonies, *"a commonwealth of nations,"* with the king of Great Britain at the head.

Many students have spent years of study in following out these lines of lineage from King David to King David; and in proving the Hebrew origin of the British or Anglo Saxon race, which includes the United States of America. Notable among these students was the Reverend F. R. A. Glover, whose work was later authenticated by Reverend W. M. H. Milner, M. A., who also added much evidence to the work of Reverend Glover. It is wonderfully interesting to read their writings.

Among the many proofs of the Davidic descent of the royal family of Great Britain are these facts. David was crowned king of Israel about 1048 B. C. "There are eighteen generations from David to Zedekiah, whose daughter, Tea Taphi married Eochaid, King of Ireland. Eleven generations from Eochaid to Angus the Prolific, of Tara, ancester of both Irish and Scottish kings. From him, thirty-four to Kenneth McAlpin. Four lines, Stuart, Bruce, Plantagenet, and Guelph, bring us in twenty-eight generations to George I, whence eight more lead us to Prince David, the present Prince of Wales." King George V and Queen Mary are both of the ninety-ninth generation, and their son, David, Prince of Wales, is the one hundredth.

George O. Barnes, evangelist, speaking of the descent of the present reigning house of the British Empire says: "In Windsor Castle, today, prepared for Queen Victoria of blessed memory, there hangs upon the wall, her Royal Pedigree, traced not through Tudor or Plantagenet, but through James I of England (before that James VI of Scotland) up through the kings of Scotland, then through the kings of Ireland, to Eochaid, wedded to Tea Tephi, daughter of Zedekiah, King of Judah."

The forty-third and forty-fourth chapters of Jeremiah tell us that Jeremiah (who was not only the guardian but the grandfather of Zedekiah's daughters) took the girls to Egypt, but that a remnant should escape from there.

History tells us that Jeremiah the prophet with the King's daughters, Baruch the scribe, and a few others, escaped and came to Ireland, bringing with them the throne stone of David, or the coronation stone, sometimes called the Stone of Destiny.

It would take pages to tell what is known of this stone; and of the wonderful work of Jeremiah, in building and planting in the new land. He established the School of the Prophets, abolished the worship of Baal and did many good works.

I have a picture of the "Coronation Chair" (which is now in Westminster Abbey) and of the "Stone Wonderful."

Beneath this picture is written the following: "The Coronation Chair in Westminster Abbey, is a large, solid, old-fashioned chair, at least six hundred years old. Resting on a shelf under the seat, is the Coronation Stone. At each end of this stone is a large ring (with a few links) much worn. This stone is the oldest Monarchial Regalia known to man. It has been used in England for 622 years, in Scotland for 981 years, and in Ireland for 905 years. It was brought to Tarah from Spain and to Spain from the Holy Land."

It was this very stone or pillar (II Kings 11: 12-14; 23: 3) upon which David and all his successors were crowned.

It is called "The Stone of Fortune," "The Stone of Destiny" (Lia Fail). It is identified in history and legend with the rock on which Jacob slept and one of its many names is Jacob's Stone (the Rock of Bethel, or House of God).

This Sacred Stone will ever be the Pillar of Witness and the Stone of Destiny between the God of Abraham, of Isaac, of Jacob, and the children of promise, for it has witnessed all the solemn compacts between Jehovah and his people."

In the *Saturday Evening Post* of April 23, 1932, in an article written by Alexander, Grand Duke of Russia, is found this remarkable statement. "My Russian Cousin (then the Czar of Russia) believed that the imperial regime would last as long at it 'pleases God'; while my British Uncle, King Edward VII (of England) bluntly told me that his then very youthful grandson, the present Prince of Wales was to be the last King of England."

One of our own church officials who recently visited England, told us in a lecture at the Stone Church that when a King or Queen was crowned in Westminster Abbey, a statue was made of him or her and placed in a niche in the wall; and that there remained only one vacant niche. He also said that many thought when that was filled, their Lord would come to sit upon the throne of David, as King of kings.

"Watch therefore, for ye know not what hour your Lord doth come."

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Apostle G. G. Lewis and Family in Society Islands and Australia

The Welcome at Sydney

Sister Lewis, baby, and I arrived in Sydney, Australia, November 18, and were met by a fine group of Saints and relatives. They gave us a royal welcome. We were very glad to be at our journey's end and to know that at last we could unpack our suitcases without having to worry about packing them again soon.

The Sydney Saints had arranged a banquet to which over two hundred and sixty had been invited. The Saints were glad to welcome me home, and many of them were overjoyed because I could call them by name. I noted that there were some changes, the most noteworthy being the advancement of the young people. It was cheering indeed to see young men and women who were former colleagues, still working in the interests of the church. But it was more pleasing to see the young men and women who were youngsters when I left, active and happy in their church work. I have found this to be the case in every branch I have visited so far. The young people are the mainstay of the branches in some places.

The Family Reunion

We stayed three days in Sydney and then journeyed homeward for a family reunion. All the family were present except the one who had been the head of our home. The absence of father was the only thing that marred our happiness.

The Saints of Wallsend, Teralba, West Wallsend and Hamilton Branches united at my old home branch, Wallsend, for a welcome. It was grand to be home once more, to meet old friends, to greet new ones. Time has left its heavy hand upon some, but progress can be reported.

Soon Busy Visiting Branches

Over the first week-end I visited three branches in the Northern New South Wales District while attending a meeting at Tiona, our reunion grounds. This week-end I attended a reunion of the branches in Sydney. We had a very good spiritual feast. Brother W. J. Swain was ordained a high priest as was provided for by General Conference. I am now getting ready for our reunion at Tiona which is held at Christmas time.

Sister Lewis and I have decided to settle in the vicinity of my old home town so that she can be near my people while I am traveling.

The work is moving forward in Australia. That is my first impression. I trust that it will continue to move forward.

Chronicle of Visits in Society Islands Mission

We arrived at Papeete, Tahiti, September 10, and remained there until October 3, working and visiting in the interests of the church.

The first island (of the Tuomotuan Group) we visited, Brother Yager and I, was Makatea. The French shipping company kindly took us as guests and treated us nicely on the trip. The Island of Makatea is about eight miles long and five miles wide. Rocky precipices rise to about one hundred feet. It is a pretty island and very interesting. Phosphate is dug from the ground and shipped overseas. There is a nice branch of the church there and they are well respected. The governor of the island is president of the branch. I spoke four times to the Saints and friends. We were delayed at Makatea for a couple of days waiting for transportation to an island seventy miles away. Transportation difficulties are exasperating. One must sit and wait for boats to arrive, and when they do come, there is no hurry to depart. The mere matter of a schedule does not enter into the native mind. Tomorrow is just as good as today and usually several tomorrows may pass by before one gets started.

A Rough Sea Journey

Finally, much to our relief, the fish boat owned by Brother William Bennett, a native brother and president of the branch at Avatoru, Rairoa, put in appearance. Brother Bennett was waiting for us at Avatoru. The boat was manned by Protestants and Catholics. It was a twenty-foot open motorboat with a little cover over a small section. About 5.30 p. m., on Saturday, the crew was finally gathered together, the usual parting prayer for a safe journey was given in the rain, and we set off over the ocean in this small boat. It had been raining intermittently during the day, with frequent gusts of wind, so the sea was not altogether calm. On leaving the harbor we struck a wave and I received a drenching, but once out it was rather pleasant, as we were in the shelter of the island. Brother Yager, as was his usual custom, settled down for rest or rather, comfort. I sat out on deck. There was no rest that night. When we did not get wet with the rain, the salt water would take its place. Several times we bumped the crest of a wave and got a good wetting. The water was rough. Neptune was very insistent, so I paid tribute. After a night of buffeting and unpleasantness, we reached Avatoru about 8.30 a. m. After we cleaned up, the meeting of welcome was held, followed by preaching. The Saints from Tiputa Branch on the same island of Rairoa arrived in their sailing boats and they all had a time of rejoicing. There is a fine group of Saints on this island. They constitute nearly half the population.

After we spent two days there, a trading boat arrived on its way to the island of Matahiva. Here the Saints from Tikehau, a nearby island, were working at their "rahui" or copra making place. This was sixty miles away. Brother Yager and I set off for this island. In the morning we arrived and then went ashore to meet the Saints. The people on this island are nearly all members of the church. On our arrival we discovered another boat was off the port. This boat was leaving that afternoon for Kaukura. As there was no likelihood of another boat coming for weeks, we held a hurried meeting with the Saints and then embarked for Kaukura. The boat took us back to Rairoa where we stayed for two days, then sailed for Kaukura. The sea was very rough, but we proved to be good sailors. The only complaint to make was that the deck was very hard for sleeping purposes.

These Are Coral Islands

All the islands are of coral formation. The best description of them is that they remind one of a doughnut. A narrow fringe of coral and sand separates the water or lake inside from the ocean outside. The narrow fringe of land may be only about half a mile wide, but the lake in many instances is forty miles long and twenty miles wide. To land at Kaukura one must wait his chance for a favorable wave. He disembarks into a rowboat and then pulls toward the reef. When the wave comes he goes in

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with it into a crevice. Quickly the sailors drag the boat onto the reef, otherwise it would fall into the crevice when the wave recedes and disaster would follow. It is very easy in calm weather, but not so pleasant when the waves are high. I have tried it both ways.

Natives Joyful at Visit From "Aposetoro"

The Saints of Kaukura are lovely people. The natives of all the islands are very hospitable and generous, and they were overjoyed at having an "Aposetoro" present. They gathered together that night to celebrate our arrival. Many beautiful gifts of native handwork were presented to me as gifts of love. The Protestant congregation united with the Saints in the welcome and they too made their gifts of handwork, money, and chickens. We stayed only a few hours with the Saints there as a nice boat had arrived on its way to other islands.

This boat was operated by John (Tihoni) Mervin, an excellent church member. We promised to return to Kaukura during the week, so the Saints from a nearby island, twenty miles away, were to gather in for our return.

These Saints Will Have Finest Church Edifice in Islands

We went to Niau and held one service (Sunday afternoon). Tihoni bought up some copra and left it with the intention of returning later. At this island there is a lovely church in process of erection. The Saints have been meeting in an old wooden building which was very dilapidated. They had been forty years in building the church and it was not yet completed. The custom is not to use the building until it is ready for dedication. Because of the very poor church in which our people had been meeting, and because the new church was usable, Brother Yager had advised the Saints to worship there. They agreed to do so, but some one raised an objection, and so they did not begin worship in the new edifice at that time. The native missionary said that to worship in an incomplete church was similar in effect to a man living with a woman in an unmarried state. When this building is completed it will be the best of our church edifices in the islands. It would be a credit to many of our branches in the United States.

Hold Very Early Morning Services

From Niau we set out for Apataki, forty miles away, at which place we arrived at 1 a. m. Immediately the Saints went into the church for their welcome and a preaching service. They had been waiting several days for our coming and so had delayed going to their working place. The meeting lasted until 5 a. m. These Saints are planning to build a new church. This island is the official residence of the French Governor of the Tuomotus.

Next morning we found ourselves at Ahe, an island belonging to the people of Manihi. It is peopled by young men and women from Manihi. All, or nearly all, are members of the church. The elder in charge of the group is a man in his eighties.

Manihi Branch is a live branch. Most of the people are church members. As the captain of the boat was pushing on we did not stay with the people there, but promised to meet with them on our return. We went on to Takapoto, left word with the Saints that we would return next day, and pushed on to Takaroa which is a Mormon stronghold. Our members who live there were away at their "rahui" or copra making place, so we did not get to meet many of them. We could stay only as long as the boat would stay. It had rained so much that there was no copra. We had had rain and wind every day in every island.

Young People Are Good Singers

Then we returned to Takapoto and held a service with the people. Most of the Saints there were away also, working in their rahui. Returning to Manihi we had a happy meeting with the Saints. Most of these meetings last five hours. It is encouraging to see the young people in some of these islands enjoying church privileges. They sing very well and at the tops of their voices. At this place the leader of the "himene group" is a Catholic boy who has had training in a Catholic school. I had a pleasant conversation with him, partly in French, doggerel Tahitian, and with the aid of an interpreter. He will probably join the church sometime.

For a Week Cut Off From the World

Again we set sail for Kaukura. The branch from Aratua had arrived three days earlier and had begun festivities then. Our captain left us here under promise to return within two days, but a whole week went by without any word concerning his whereabouts. We were cut off from the world, no means of transmitting any messages. We began to get worried as we had only a few days left before I was due to leave Tahiti and it was two hundred miles away.

But we had some wonderful meetings with the Saints at Kaukura. The Spirit was present in power there as in other places. The natives were very kind to Brother Yager and me. One learns to love such people for their simple-hearted faith and generosity. This is true of all the Saints in the islands where I visited. I found that God was blessing them. I found that they were strong in the church. They look forward with keen anticipation to a visit from "Peropheta" or Prophet. I hope that President Smith can have this experience sometime. It is something to treasure.

The Mission in Flourishing Condition

The work of the Society Islands' Missions is in a flourishing condition. Spiritually the members are alive. They are keenly interested in the church and in Zion. The unbounded faith and confidence of these native Saints in the church and its leaders would be an inspiration to many Saints in other parts of the world.

On to Australia

I reached Papeete three days before the arrival of the steamer from America. In that time I was unable to do some of the work which I had planned to do before leaving. Rain set in with our arrival and it rained until we left. I found that Sister Lewis and the baby had contracted tropical colds, the heat had been very debilitating, and some poisoning had affected Sister Lewis. Along with this, the anxious wait by the sea for two weeks, without any knowledge of our whereabouts, did not help matters. She remained in her cabin practically all the way from Tahiti to Sydney. Her physical condition was such that she could not bear any delay in New Zealand, so we canceled all previous arrangements with the Saints there and hurried on to Sydney, where we arrived two weeks earlier than our schedule had provided.

GEORGE G. LEWIS.

Wagner, South Dakota

Extra Effort to Increase Sacrifice Offering

During the month of December Saints of this branch tried to increase their Christmas and sacrifice offerings. At a party at the home of Mr. and Mrs. William Buhler, December 9, several articles remaining from a former bazaar were auctioned by Cal Crisman. The proceeds were put into the sacrifice offering.

The young people's class is finding the quarterly, *What It Means to Be a Latter Day Saint,* very helpful.

Because a number were to be away during the holidays, a program was given December 18. There were Christmas carols by the different classes, readings, and other features.

The Christmas tree party was held at the home of Brother and Sister Amundson, December 21. The play, *"A Box From Aunt Jane,"* was given by the adult class. *"A Surprise Package,"* a one-act play with the Christmas spirit, was given by the young people. The auction of useful articles for the home, hand lotion, and foods added more to the sacrifice offering. A telegram from Santa Claus, read by Nina Amundson, regretted that he was unable to be present, but he sent candy and nuts for everyone.

As the last event of 1932, the Saints held a watch party at the home of Ralph Braidwood at Ravinia. Games were in charge of Eupha Braidwood, Nina Amundson, and Cal Crisman. A potluck lunch was served.

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Experiences in the Canadian Bush

Homesteaders Taste of Pioneer Life

The following are excerpts from a letter written by Brother Francis Reynolds to his wife's mother, Mrs. E. C. Dunlap at Oxford, Michigan. It is a long way from Monetville, Ontario, to Independence, and parts of this letter make us think of the hardships and privations our pioneer grandparents went through to make this country what it is today. Brother and Sister Reynolds formerly lived at Essex, Ontario. They are a young Latter Day Saint couple, parents of one daughter and four sons. Sister Reynolds was formerly Anna May Dunlap, of Oxford.

Monetville is a distance of close to seven hundred miles from Essex. The trip cost us forty dollars, and we all rode down on the back end of the truck after it was loaded. We were about a day and a half on the road.

About a month before I drove down and picked out a homestead and filed on it. Our lot is about one half mile in the bush off a gravel road, so we are not altogether isolated, although it is lonesome enough after being with other people so much. The nearest place where we can obtain supplies is twenty miles away. We go in once a month after food and clothing.

After we arrived up north, Brother George Mercer kindly loaned us their tent, which we pitched on our claim and started housekeeping again. This is a Latter Day Saint settlement, there being about ten families. About thirty-five are in attendance at our meetings including children. After getting the tent up we found there was not enough room inside for the stove, so we had to leave it outside which made it very inconvenient in cold and rainy weather. We roughed it like that for a month before getting our house in shape to move in.

I began by cutting down red pine trees peeling the bark and sawing them into eighteen and twenty-two foot lengths, and counting the underlays (floor) and overlays (upstairs floor) rafters, I had in all seventy-two logs. A couple of the Latter Day Saint boys came a day or two and helped me on the logs, and then when all was ready we called a "bee" and about ten men came for two days and put up the log house, that is the walls and roof. I had to put in the floors, cut the doors and windows, chink inside between the logs, mud outside between the logs, paper the gable ends inside and out, and tar paper the roof all by myself with Anna assisting when necessary.

No Depression There

Apart from that I have put in my time working two weeks a month on a road at two dollars a day, picking pine cones which I sold for $1.50 a bushel; cleared some land around the house, built a chicken coop; started to dig a basement; dug a well and put a pump in the house; cut firewood; worked for Brother James Mercer and received twenty-five bags of potatoes, and found time to go to town once a month Talk about being busy! And they try to tell me there is a depression on!

The weather is getting cold now. We have had a foot of snow and all the lakes, rivers, and swamps are frozen solid. The work I am doing is opening up new roads through the bush which is very interesting. In the warm weather we dug ditches and graveled the used roads. We do not receive any money. This is the way the government works it out. Brother J. Fryer, our pastor, is the government man for this district. We go to him the first of every month and tell him our needs. Last month (November) we received fourteen dollars for groceries and fifteen dollars for clothing. I then worked it out on the road at two dollars a day or fourteen and a half days' work. We have had a deer and a half given to us, besides a quarter of beef, so we have meat every day and enough to last a month or more. Then we can go out and shoot another deer. We have had rabbit and partridge which are very tasty when cooked through. Sister Fryer is very good to us, having given us cabbage, onions, and turnips as we arrived too late to put in a garden. She also has given us a ten-pound syrup pail full of milk every day.

We are two miles from the schoolhouse where we hold our meetings. On Wednesday nights prayer service is held at Sister Mercer's about one and a half miles from our place, but distance does not mean anything here. Up till now we have both been able to get out to the services. Now Anna takes Lillian and Donald (the two oldest children) and comes home about ten o'clock at night through the bush with a lantern. She is getting quite used to it and thinks no more of it than walking down the main street in Oxford.

We are trying to have our family prayer with our children, and read stories from the *Bible*. We would like to get a children's *Bible* storybook because it puts the facts much plainer for children.

We are surrounded by beautiful scenery. Our homestead is about two miles from a lake, but we have not had much time to travel and view the scenery as yet.

A person has to be very careful not to get lost in the bush. We heard of a young man of nineteen years out hunting with a rifle, packsack of food and matches, who got lost for four days. When they found him dead from exhaustion, he had chewed half his cap and coat away from fear. He had lots of food left when they found him. He went crazy with fear. I am told that it is a terrible feeling when you know you are lost in the bush, and that it takes quite a pull to steady yourself long enough to reason things out and find your way home again. I heard the wolves howl one night. Luckily Anna did not wake up, but I tell you it fairly makes the hair stand straight up on your head. I suppose we shall get used to it before the winter is over.

God has blessed us wonderfully this last year and many times I feel very unworthy of these blessings. He is watching over us and I know that we shall come out all right if we continue to trust and serve him.

Toronto, Ontario

Comprehensive Branch Program Goes Forward

The second anniversary of the opening of Toronto's church building will be held the week-end of January 15, at which time a large gathering is expected. There will be special speakers, and the men have set as their financial objective five hundred dollars to be raised by that time and applied to paying off the mortgage principal. This branch has a heavy financial obligation, but at the same time it has a wonderful accommodation, and these things are working out well.

The Saints also expect a special missionary effort by Apostle D. T. Williams for a full week in the church sometime in February. This is planned to acquaint people of this neighborhood and of the entire city with the gospel.

President F. M. McDowell and Apostle D. T. Williams were principal speakers at the convention held in Toronto over the week-end of November 27. Their instructive lectures and sermons were gratefully received.

Attendance during the winter months is very satisfactory.

Four young men, lately called to the ministry, spoke for fifteen minutes each on certain subjects at a recent Sunday evening service. They are Eldon Oliver, James Bavington, Samuel Crump, and Ernest Newton, and their speeches were favorably received by the congregation. They are announced to speak again soon.

At the quarterly meeting of the department of women in December, the balance necessary to make the interest payment for six months, due January 1, was collected. This amounted to nine hundred and fifty-eight dollars, and the women had a balance over. Mrs. Elsie Castle, captain of one of the groups presented a cantata, *"The Real Santa Claus,"* at which a silver collection was taken and presented to the department. The women are now arranging the church anniversary banquet for January.

The junior Sunday school had a Christmas party for the children with a program, games, and refreshments, and the adult school presented a pageant on Sunday, *"The Babe in the Manger."* Mrs. Blanche Needham assisted by Mrs. Faye McLean, directed the pageant, with Margaret Prentice at the organ and Bill Clifton at the piano. That day was what

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was known as the branch's "white gift Sunday." Each member brought a gift wrapped in white paper and presented it. This is usually done through classes in the school, each group's donation being carried to the front in large baskets during the church school session. These parcels were then distributed in Christmas baskets by the deacon to more unfortunate families of the branch. Such a plan gives every member an opportunity to assist in the good work of helping others.

On Christmas Eve the choir gave the cantata, *"Yuletide Memories,"* by Ira B. Wilson, under the leadership of Elder S. G. Clark. This proved a fitting climax to the different programs leading up to Christmas. Two children were inducted into the kingdom on that day by Pastor J. L. Prentice, and the confirmation service was a part of the evening program.

The Thursday evening cottage meetings appear to be quite successful. Brother Frederick Lefeuvre has charge of one in the north end and Brothers James Whiteman and James Kirkpatrick take care of the east end meeting. Two more homes have been offered for similar meetings, and they will be started shortly.

Officers of the branch have worked out a system of having all work such as cleaning and heating done without remuneration. This plan has been in operation a number of years and seems quite successful. Eleven of the brothers divide the work of caring for the church building. Four have charge of the lower auditorium and choir loft; two handle the boiler and heating; one has charge of each of the two sets of stairs, and a man has charge of the second floor, another, the third floor, and yet another, the fourth floor. In this way the work is done without hardship on any one person.

Speakers for the past several Sundays were Bishop A. F. McLean, Elders J. A. Wilson, J. L. Prentice, James Pycock, B. H. Hewitt, and Douglas Cameron, of Toronto; Elder Charles Hannah, president of Hamilton Branch, and Elder Ernest Rowett, president of Humber Bay Branch.

Pleasanton, Iowa

Thankful for Many Blessings

The first day of the year being Sunday and the first Sunday of a new month, Pleasanton Branch held its regular sacrament meeting. Many members were present both at the church school and communion service. Brother J. Emmett Leeper had charge of the latter meeting, assisted by Brother L. W. Moffet. God's Spirit was strongly in evidence during the service, the Lord speaking through one of his servants. It is encouraging to know that He is mindful of his people at all times. Although hardship and distress are abroad in the land, this group feels that its members have much for which to be thankful.

The young people of the church and also of the town worked well together in preparing a Christmas program which was presented to a full house on Christmas Eve. It included two Christmas plays.

Members are looking forward to the new year with a greater desire to do the work of the church. There is work for everyone. No one needs to be idle.

Miami, Florida

Saints Would Hold Meetings; Busy Season for This Southern City

This is a small but active branch. The membership number between twenty-five and thirty, and for the past year and a half have met for services in the home of the pastor, Elder and Mrs. Willey, pending the time when a more adequate place of meeting can be had. A committee of three was appointed several months ago to consider the matter of a meeting place. Brother and Sister John A. Fisher and Brother George H. Butler compose this committee, and are now considering two buildings as possible places where services may be held.

Though the members have suffered heavily from the economic depression, it is thought none has suffered from dire want.

Owing to the scattered condition of the Saints only two services are held each Sunday, Sunday school at ten o'clock in the morning and preaching at eleven. Like other branches, Miami has its absent members, but even with this handicap, it musters a good little band of faithful workers, and average attendance at services is about four fifths of the membership along with four or five nonmembers. Though this number seems to occupy every seat in the house, there is always room for the visitor who is made welcome and comfortable.

This group is blessed in that the young people under twenty years of age by far outnumber the older members in attendance at services. Sometimes the regular meetings take on the aspect of young people's services.

Another blessing is the spirit of unity which prevails. This spirit is manifested to a remarkable extent.

Two years ago the branch held a two-weeks' series of servies, local men doing the preaching. At these services fifty nonmembers were in attendance. And now the pastor has suggested that it is about time the Saints secure a place to hold more special services.

This is the busy season of the year in Miami with dog, horse, and air races. The dog races are already on. The fifth annual all-American air race will be held here January 5, 6, and 7. The Navy's largest airship, the *Akron,* is due to arrive here about January 5, for its winter training course. One of the greatest horse-racing institutions in America will open its meet here January 19.

Saints and friends coming here will find a welcome at the home of Pastor Lawrence Willey, 133 East Fifth Street, Hialeah, or at the home of Brother and Sister John A. Fisher and family, 3041 Merrick Road, Coconut Grove, Florida.

Kirtland, Ohio

Christmas at the Temple

The Christmas program presented by the children of the church school was held in the church auditorium the evening of December 23. This was a successful event under the leadership of Sisters John L. Cooper and Arthur Shepherd. On Monday evening a large and beautiful Christmas tree was lighted on the Temple ground, and the choral club furnished the music. Christmas stockings were passed to all the children, and everyone received a popcorn ball.

The first Kirtland High school vesper service was held at the school auditorium Sunday afternoon at four o'clock, December 18. Many of the youth of the church participated.

The morning program on Christmas day consisted of choir selections; carols by the congregation; scripture reading; *"The Holy City,"* a solo by George Neville, and a sermon by Pastor John L. Cooper.

That evening the Christmas theme was carried out in songs, scripture reading, choir music, directed by Sister Anne Householder, assisted by Mrs. Robert Flack at the piano, and Mrs. Raymond Clough at the organ; and soloists were Sister Agnes Martin, soprano; Elder George Neville and Brother Leslie Davies, tenors; W. E. Householder, baritone. Elder Neville talked on *"The Influence of Music in the Church."*

Recent speakers at the Temple have included Elders Ernest A. Webbe, Joseph Biggs, John L. Cooper, and D. H. Propper, and Priests John R. Booher and William F. Webbe. Patriarch George W. Robley preached a few evenings, and the Saints were inspired by his helpful sermons.

The local priesthood canvassed Kirtland Branch with fine faith in connection with the sacrifice period, and report good returns.

Last rites were held at Kirtland Temple for Sister Elizabeth Malkie, November 29, with John L. Cooper and Thomas Freeman in charge. She was a devoted member of the branch and her life was one of devotion to her responsibilities.

Brother Andrew H. Gill is convalescing after a ten week's stay at Lakeside Hospital, Cleveland, where he underwent two major operations.

Sister Mabel Thomas who had the misfortune of meeting with an automobile accident in November, is convalescing.

November 6, Kirtland District celebrated the one hundredth anniversary of the birth of Joseph Smith III with special exercises at the Temple in Kirtland. On Friday evening, November 4, the pro-

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gram consisted of a play given by the Kirtland Dramatic Club, *"Milestones in the Life of Joseph Smith III."* On Saturday evening, November 5, a stereopticon lecture was given by District President James E. Bishop, on the life of Joseph Smith. A prayer meeting Sunday morning for young and old drew many to the Temple. Then came church school, and at eleven o'clock a sacrament service.

Sister William F. Webbe was in charge of the basket dinner at the auditorium, and with the assistance of Sister J. L. Cooper one hundred and fifty were served. About half that number ate supper at the auditorium.

The Kirtland Choral Club, under the leadership of Sister Josephine Ebeling, sang in the afternoon, and Patriarch G. T. Griffiths gave an oration, *"Memories of the Late President Joseph Smith."* Later in the afternoon the Saints descended Temple Hill to the old building, where Joseph Smith was born and held a brief service. Patriarch George W. Robley delivered an excellent sermon in the evening, and Sister Anna Householder, chorister, furnished music with the choir.

Des Moines, Iowa

Church at 717 East 12th Street

The Holy Spirit has not been manifested here as a "rushing wind," but as a gentle zephyr it has touched the spirits and hearts of many, bringing understanding and light to assist them in carrying on their work and in obtaining work. Workers feel that the spirit of 1830 has touched the trained minds of the Saints of 1932 and that Divine Wisdom instead of human intelligence is directing the people in their work.

Since last General Conference there seems to be a closer association between the branch, the district, and the general church. Every appeal from headquarters has received immediate attention throughout the district, and every appeal made to the general church for special speakers has been met by the "First" officials of the church.

A series of meetings was held in the city by the president of Lamoni Stake, Elder Blair Jensen, the last two weeks of October. Brother Jensen preached some splendid sermons to an ever-increasing number of interested listeners. Only a few responded at first, but the attendance grew each night until the close. He dealt with subjects that were vital to the members of the church and awoke anew the feeling of individual responsibility for carrying on the work of the Master. Workers from Graceland came to Des Moines on College Day and made a splendid contribution to the evening service. Elder Roy Cheville, also of Graceland, preached in the morning of the closing day of the series.

Local work went on as usual during these meetings, as the yearly interest and payment on the local church debt had to be met on November 1. A chicken dinner was held on one night of the series before meeting, and brought in sixty-five dollars. More than eight hundred dollars was paid to the bank on November 1. This was the result of continuous work on the part of our branch treasurer, Stephen Robinson, assisted loyally by all division leaders.

Sister Hattie Clark, leader of the home and service group, donated food for one supper that brought fifty dollars to the church treasury. She received the unselfish assistance of her husband in this noble work. The sisters of the branch helped to cook and serve the dinner. This group raised more than four hundred and fifty dollars toward the yearly budget, receiving special mention at the yearly business meeting.

The centennial anniversary of the birth of Joseph Smith was observed in a fitting way. Many tributes to this noble character were given during the sacrament service by those who had known him. The church bears the stamp of his faithful and pure life, which has had a lasting influence on the hearts and minds of all who knew him.

The yearly home-coming, November 13, was well attended. District President Henry Castings was the speaker, preaching a sermon on the subject of *"The Home"* that will not soon be forgotten. The personal experiences that he told and the vivid illustrations that he gave made a deep impression on the minds of all. A successful prayer and testimony meeting was held in the afternoon, and Elder J. L. Parker, now of Ames, preached at night.

The annual election of officers has passed, and several changes were made in officiary and division supervisors. Much prayer and fasting preceded the business meeting, and brotherly love, understanding, patience, kindliness, and sympathy were manifest to an unusual degree. The business meeting was in charge of Branch President E. O. Clark on the night of December 5, with a very large number of the members in attendance.

District President Henry Castings made the statement at the beginning of the election that he was going to do something he had never done before in Des Moines, make a nomination for the office of branch president. He stated that the man whom he was about to nominate would by humility and much prayer become a spiritual leader of unusual ability and power, for he would receive much spiritual direction to assist him in his work. Then followed the nomination of Elder V. L. Deskin, who has been counselor to Brother Clark and church school director. Brother Deskin responded humbly, after which a number of speeches were made supporting the nomination, many saying that they had been impressed before the meeting that he should be the man for the place. A sweet spirit of unity pervaded the congregation as Brother Deskin was elected.

Brother C. Wayne Wolf was elected to the office of church school director and after his election spoke feelingly of the spiritual dream he had had a few weeks previously and the light that it had brought to him in regard to the work he should take up.

Sister J. L. Dalbey was elected to succeed herself as adult division leader; Sister Gladys Barr Loyd was chosen as young people's leader; and Sister Leona Howard for the children's division. Brother Stephen Robinson was reelected branch treasurer; Sister Margaret Mayer, leader of the home and service group; and J. G. Carpenter and E. E. Spencer, trustees. Sister Eva Cook was chosen chorister and R. D. Williams, clerk. Raymond Thompson was elected assistant church school director, to have charge of Sunday evening class work and programs. Sister Doris Nelson was reelected publicity agent, Elder C. E. McDonald to be her assistant, and write articles for the church papers. Associates to the pastor have not been chosen as yet.

E. E. Spencer was recommended for ordination to the office of priest, and will be ordained as soon as arrangements are completed.

Brother E. O. Clark was commended by the body for his long and faithful service, having served at two different periods in his life as branch president, one a seven-years' term and last a two-years' term, the latter under very trying times. It was suggested by one that he might be spared to this branch longer if he were relieved of the heavy burden he has been carrying. He has been a member of the church for nearly half a century and an active minister for many years. Brother Clark stated that he would continue to work as hard as ever for the advancement of the work.

Brother George Mayer and family have returned to Des Moines as permanent residents and are helping in the branch in every way possible.

Brother Bernard Rudkin, son of John and Mary Rudkin, was overcome by escaping gas in a manhole Sunday, December 4, and died soon after. This came as a shock to his family and to the branch. His father and mother were at Helena, Montana, when they received the sad news, and they returned to Des Moines as quickly as possible. They have the sympathy of the entire membership of the branch, as well as of their many friends who are not members. Bernard leaves his wife and two small sons to mourn his untimely death, besides his parents and sister.

The great are lowly, and the lowly are great.—G. Rhenstrom.

Salvation may be free, but it isn't cheap.—Charley Grant.

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Independence

Sessions of the Joint Council of Presidency, Twelve, and Bishopric, January 3 and 4, brought to Independence at the opening of the year the entire group of leading church officials with the exceptions of Apostles John W. Rushton and G. G. Lewis, foreign appointees. Though he could not be present at the meetings, Bishop L. F. P. Curry, of Texas, was in Independence the week-end preceding the council sittings.

The women of Independence held their regular Monday afternoon meetings during the holidays, and on January 2, announced their total collection of sacrifice money as $2,174.40.

The Sunny South Club has a number of pleasant and progressive plans for the coming year. These were made known by the president of the club, Elbert Mock, at a new year's watch party at Liberty Street Church. The purpose of this club is to bring together all natives of the South now living in Independence, missionaries who have labored there, and other people interested in that region. Club endeavors for the year will include orchestral and dramatic activities in addition to work for the Harvest Home Festival with which the club has a good standing. Other officers of this group are vice president, Howard Cook, and secretary-treasurer, Roberta McPherson.

A program representative of district talent entertained the young people of Independence at their Sunday afternoon service in their Auditorium room January 1. Elder D. S. McNamara, director of Religious Education in Independence, talked on *"New Year,"* and Kenneth Morford, who was in charge of the program, also spoke. The program opened with the song, *"One Day When Fell the Spirit's Whisper,"* and in addition to the two talks mentioned above, included a vocal solo by a young man from Liberty Street; a reading by a Walnut Park girl; piano solo by a girl from the Stone Church; the poem, *"The Old Year Passes";* a period of meditation; the hymn, *"Consecration,"* and benediction by a young man from Englewood.

Among those recently passed on was Elder Henry C. Smith, former missionary of the church and resident of Independence, who died January 6, at the home of a daughter in Kansas City, being ninety-five years old. His funeral was held from the Stone Church, Monday afternoon at two o'clock, and interment was in Mound Grove Cemetery.

Sister Sarah A. Gard, seventy-nine years old, and the mother of eight sons and one daughter, passed to her reward December 29, at the home of a son in Independence.

Stone Church

"Sweet the time, exceeding sweet!
When the saints together meet . . ."

That was the hymn with which the Stone Church congregation opened its first sacrament of the new year.

It seemed appropriate that Apostle J. F. Curtis should make the sacrament talk, especially when he mentioned that in this church building at a new year's Sunday sacrament service forty years ago, he had resolved to stand by the right and serve Christ. A short biography of Brother Curtis's boyhood and young manhood, to appear in *Stepping Stones* for January 29 and February 5, tells of this service many years ago. Brother Curtis based his short talk on Paul's chapter on charity (1 Corinthians 13).

His many friends in Independence rejoice to see Brother Curtis recovering health and vigor.

A large congregation participated in this communion service, and the spirit of hope and resolution, harmony and purposefulness, was felt by hundreds of worshipers.

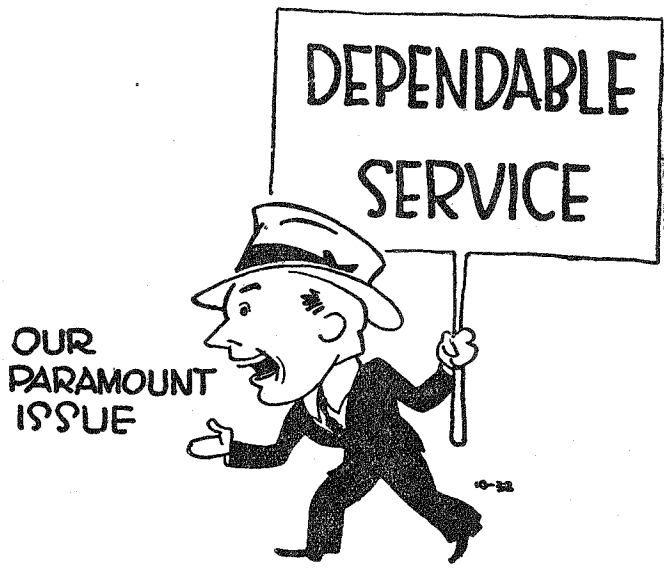
Pastor J. F. Sheehy was in charge of the hour, and assisting him in the stand were Bishop R. T. Cooper, Apostle Curtis, Patriarch U. W. Greene, and Elders C. Ed. Miller, H. G. Barto, and T. A. Beck, Priest Earl Audet, and the priesthood who served the emblems. Robert Miller played the organ.

In the evening President F. M. Smith preached the first sermon of the year, centering his fine discourse about three pertinent questions: (1) What of the past? (2) What of the present? and (3) What of the future? In connection with these he discussed our heritage, ideals, moral standards, and our duties as true Latter Day Saints.

The program of music was by the Stone Church Choir, directed by Paul N. Craig; Hazel Scott Withee, organist. Elder J. F. Sheehy was in charge of the service, assisted by Elder O. W. Okerlind.

This congregation was privileged last Sunday to listen to sermons by two of the younger Apostles who spent the latter part of 1932, laboring among the branches on the West Coast.

Apostle F. Henry Edwards, the morning speaker, presented a vivid discourse which named God as our background, his love all pervading; Jesus, the center of things. He stressed the great necessity of a revolution in the hearts of men, a getting back to the bigger things of life.



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The Stone Church Choir, considerably grown in numbers, gave the morning program, singing *"Father Thy Paternal Care," "Met in Thy Sacred Name,"* and an anthem, *"Gloria,"* by Mozart. Edward Brackenbury, tenor, sang solo numbers.

"This Do and Thou Shalt Live," was the stirring theme of Apostle E. J. Gleazer in the evening, and for texts he read Luke 10: 25-28 and 1 John 2: 15. His sincere presentation of the philosophy of Jesus caused his hearers to review their attitudes toward God and his church, and their measure of service.

The evening's music was given by a quartet of singers from the choir, Mr. and Mrs. Paul Wheeler, Mrs. Earl Nunn, and Charles Magargee. Mrs. T. A. Beck was the organist.

Second Church

January 1, being the first Sunday of the month, communion service was held. The address was by Apostle Paul M. Hanson, and the service was very well attended. Sunday afternoon a baptismal service was held. Three adults and five young people were baptized into the church.

The speaker of the evening was Apostle R. S. Budd whose sermon was fine and helpful. The opening and closing prayer were given by Brother Roy Settles.

Sunday, January 8, Elder William I. Fligg spoke at the eleven o'clock service. He took as a test *Doctrine and Covenants* 4. Assistant Pastor Ben Sarratt was in charge of the meeting, aided by Elder John Miller. *"Cavatina,"* by Raff, a violin solo, was played by Harold Buseth accompanied by Miss Irma Quick on the piano.

Vern Hays took charge of the junior service Sunday morning. Nadine Inman and Mrs. B. C. Sarratt were in charge of the music. A talk on, *"The Opportunities of the New Year,"* was given by Brother Conyers. An unusual story, *"The Man He Wanted to Be,"* was told to the young people by Sister Agnes Edmunds.

Special music for the seven thirty service was furnished by a girls' quartet composed of Nadine Inman, Geraldine Fields, Mildred Fulk, and Elsie Lee Street. Their first number was, *"Guide Me, Oh, My Savior, Guide Me."* The opening prayer was by Finis Beebe. Following the prayer the quartet sang, *"Savior Like a Shepherd Lead Us."* Mrs. M. E. Trego gave an illustrated lecture on her War Mother's trip to France.

Starting January 1, a six o'clock service has been held on Sunday. There are classes for everyone. A special class is held for the young people.

Walnut Park Church

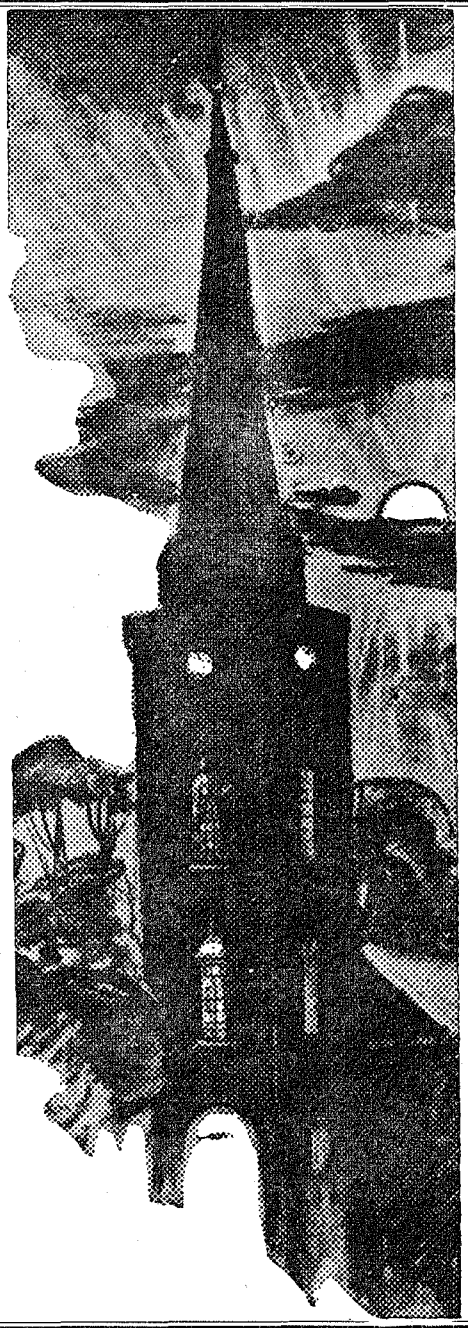
New Year's Day, sacrament Sunday, saw a large audience present at the communion service. Pastor Frank McDonald was in charge, assisted by Elders Mansel Williams and Benjamin Bean. Just previous to the serving of the emblems, Lawrence Dale Gouldsmith, infant son of Brother and Sister Noel Gouldsmith, was blessed, Apostle Clyde F. Ellis and Elder Frank McDonald officiating.

Quarterly election of officers was held at the Religio session Sunday evening. The following will serve this organization during the first quarter of the new year: President, Vernon Sackman; first vice president, Fern Price; second vice president, Harold Dillee; secretary-treasurer, Lois Butterworth; chorister, Melba Moorman; pianist, Thelma Schwab; membership committee: Alta June Moorman, chairman, Kathryn Price, Helen Brown, and Dehryl Grimes; social committee: Helen Moorman, chairman, Kenneth Barwise, and Henry Countryman; devotional committee: Ruth Bryant, chairman, Violet Chase, and Forest Kester.

Preceding the program of the evening, the new Religio officers were installed, the prayer of installation being by Elder W. T. Gard. Numbers of the program were: A reading, Lois Jean Williams; piano solo, Margaret Chapman; and a vocal duet, Melba and Helen Moorman.

Elder Frank McDonald was the speaker at the evening service. A good audience was present to hear the pastor's first sermon of the year.

The Walnut Park Quilting Society held its annual election of officers last Thursday. Sister Leona Jones was chosen president, Sister Minnie Nace, secretary, and Sister O. J. Hawn, treasurer. Sister Ellen Pennell was chosen



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to act on the ways and means committee for the coming year. This society has accomplished much in the past year with its quilting and other work, one thing of importance being the redecorating of the church building.

Prayer services are held at eight o'clock each Sunday morning at the church, under the supervision of Elder W. T. Gard. Brother Gard announces that next Sunday a family prayer meeting will be held, and requests that all families in the district be represented.

Enoch Hill Church

"An Open Door to Higher Levels of Living," was the theme of the church school the first Sunday of the New Year. Elder J. E. Martin used a blackboard to show that there are two doors open to each person, the door of selfishness, leading downward, and the door of unselfishness leading upward. Lawrence Martin read the poem, *"He Came to My Desk,"* and Mrs. Amos Allen sang, *"I Would Be True."*

If the first sacrament service of the year is a criterion, this year will be one of spiritual progress for the Saints on Enoch Hill.

At the evening service the choir sang, *"We Would See Jesus,"* and a quartet composed of Lewis Hays and Helen, Margaret, and Robert McDonald sang, *"Go to the Father in Prayer."* Elder David Allen was the speaker.

Supplementing the first Sunday's theme, the church school topic, January 8, was, *"The Open Door for a Closer Companionship With Jesus."* This was discussed by members of the senior young people's department. Closer companionship by increasing our faith was discussed by Helen McDonald; closer companionship gained by coming to the house of the Lord, by Pauline Alexander, and closer companionship by using our best talents in service by Martha Chrestensen. A duet, *"I Have Heard the Sweetest Story,"* was sung by Lavon Kramer and Doris McDonald.

Jacquelyn, infant daughter of Brother and Sister Hugh Moore, was blessed at the eleven o'clock service by Pastor H. L. Barto and Elder J. E. Martin Sister Moore was formerly Miss Velma Ziegenhorn.

An inspiring sermon was delivered by Elder C. H. Rich on, *"The Foundations of God Standeth Sure."* Preceding the sermon the choir sang, *"A Song of Thanksgiving,"* and Mrs. Ruth Hays sang, *"God's Care of the Sparrow."*

In the evening the Saints were pleased to have Apostle J. F. Curtis with them. The choir sang, *"The Spirit of God Like a Fire Is Burning,"* and Mrs. C. S. Warren and Mrs. Amos Allen sang, *"A Friend to Man."*

The women of the various groups are busy sewing for the Red Cross. Several machines have been loaned for this enterprise and the workers meet for the entire day on Thursday in the basement of the church.

Spring Branch Church

High hopes for the new year are cherished by the members of this district. Everyone felt blessed in the opening services of the year; on Sunday morning, the church school hour and then a harmonious sacrament meeting, and in the evening a helpful sermon by Pastor G. W. Eastwood who chose several scriptural texts on which to base his new year's message. His subject was *"Bettering Our Best."*

Though for the past few weeks there has been considerable sickness in this congregation, the Saints rejoice at the blessings they have received. God has been very near them with his watchcare. He has helped them in their prayer services.

Spring Branch is fortunate in that it has a group of lively and ambitious young people, active in church service. Church school sessions on Sunday morning and evening are profitable. The choir often contributes its part to Sunday's meetings. And frequently young and old are gathered together in a social similar to that held at the home of Brother and Sister Morris Jacobsen Friday evening, December 30.

At the church school last Sunday morning the three older classes united to hear Elder J. W. A. Bailey talk. Brother Bailey also gave an interesting lecture at the seven forty-five evening hour.

The morning speaker Sunday, was Elder T. A. Beck who chose for the theme of his sermon the words of the song, *"The Morning Light Is Breaking, the Darkness Disappears."* Sister Corinne French, former musical director in this congregation, visited the Saints, and sang a solo at the morning hour.

The church school plans to have a young married people's class to take care of the twenty-one to thirty-five age range. This group will endeavor to bring nonmembers to church services.

Alice Rice, of Blue Springs, and Everett Wells, of Grain Valley, who were married the past week, have the congratulations of this branch. For several years Brother Wells was a member of Spring Branch congregation.

Kansas City Stake

Gladstone Church

Christmas night this congregation presented its program, children, young people, and adults taking part. The tree and treats were donated by the Saints and much enjoyed by the children. A play, *"Going Home for Christmas,"* the second part of the program, was much appreciated.

The New Year's day sacrament service was one characterized by deep contemplation. It brought out some splendid purposes and plans for 1933, in prayers and testimonies. Pastor R. E. Jones presided, assisted by Elder George Harrington.

Manchester, England

The Gospel Hall, James Street

This branch was lately entertained by what was called a "ladies' effort." Such efforts have developed into a form of competition between the brothers and sisters who vie over the success they attain. Such a spirit of contest, it is thought, bespeaks good and progress for the church.

This is a good form of missionary work. The Saints get fifty per cent of their friends to join them in entertaining and working, and so spread around news of the glorious gospel. These "efforts" mean considerable work, and the band of good sisters put their best into the undertakings.

No doubt Saints who have left Manchester to go to America would like to hear of these activities and to know of those who are still doing their part. Here are a few of the women: Sisters G. W. and C. Leggott, Sister Mayne, Sister Tapping, Sister Noble, Sister Emmy Schofield, Sister Minnie Brien, Sister Lena Wilson, Sister Bickerton, Mother Bell, and there are many others.

Many laughable regulations were imposed at the entertainment which if not complied with by the brothers, were the source of bringing in money through "fines." Unless a brother had an exemption badge, he found himself subjected to many strange feats and customs. The "police force" was in evidence, and rules were strictly enforced.

Sister Minnie Brien was in charge of the entertainment, and many friends gave their services to the program. The senior girls of the church school presented two humorous sketches. *"The Vote,"* and *"That Piece of Silk."* And throughout the evening a royal good time was enjoyed by about one hundred and fifty adults and thirty children.

Pastor G. W. Leggott has not been well of late, but the heavenly Father blesses him with a renewal of strength to carry on his good work.

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The Bulletin Board

Conference Notice

The semiannual district conference of the Southwestern Texas District will be held Sunday, February 5, at First San Antonio Branch, South Cherry and Rockwood Court, San Antonio, Texas. We expect to have in attendance Apostle Roy S. Budd, and Missionary George H. Wixom.—John A. Robinson, district president.

Marriage

SCHAFER-FISHER. — Miss Katherine B. Schaler, daughter of Mr. and Mrs. Charles Schaler, of Philadelphia, was married, December 19, to Myron C. Fisher, jr., of Somerville, Massachusetts, at the Saints' church in Philadelphia. Before the ceremony, David Wiesen, church organist, played a group of selected songs, and Mrs. Charles Thumm sang, *"I Love You Truly,"* and, *"Because."* The bridal party entered to the strains of Lohengrin's Wedding March, and Mrs. Thumm sang, *"O Promise Me."* The bride was given in marriage by her father, and the double ring ceremony was performed by Henry L. Livingston, pastor of the branch. The bride was attended by Miss Anna Schafer as maid of honor, and bridesmaids were Mrs. Elmer G. Dymond, the bride's sister, and Mrs. E. L. Traver, jr. A reception was held in the lower auditorium of the church. Mr. and Mrs. Fisher are graduates of Graceland College. Mrs. Fisher attended from 1927 until 1930, and was a member of the E. T. A. and G. G. A. C. Clubs. Mr. Fisher was at Graceland from 1928 until 1930. He belonged to the "G" Club and the All Over Six Club. After leaving Graceland he attended the State Teachers College at Salem, Massachusetts, and Harvard University Summer School. He is now head of the commercial department and coach of boys' athletics at the Chester Vermont High School. The bridal pair went to Washington and New York for a short wedding trip and then returned to Boston to spend Christmas.

Our Departed Ones

LOVELAND.—Estella Loar, daughter of Mr. and Mrs. W. S. Loar, was born December 21, 1880, at Painterhood, Kansas. Died December 21, 1932. She married Linus M. Loveland May 3, 1898, at Independence, Missouri, the ceremony being performed by Elder Alfred White. To them two daughters and three sons were born. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints. Leaves to mourn besides her husband, two daughters, Mrs. Pauline Grace Armour, of Kansas City, Missouri; Miss Estella Margaret Louise of the home; her sons, George M. Loveland, of the home, Harold L. Loveland, Independence, and Linus M., jr., of Raytown Road, near Independence. There are also two brothers, B. C. Loar, of Independence, Missouri, and Delbert W. Loar, of Los Angeles, California; four sisters: Mrs. Rose Nesbit, of Kansas City, Missouri; Mrs. Nora Reitzel, of Waterville, Kansas; Miss Grace Loar, of Tulsa, Oklahoma, and Mrs. Lulu Shelky, of Independence. The funeral was held at the Stone Church, Independence, December 23, 1932, by Elders Ammon White, M. Rasmussen, and Wilbur Paul. Interment was in Woodlawn Cemetery, Independence.

GARD.—Sarah Adelaide Gard, wife of John V. Gard, died December 29, 1932. She was the daughter of Jonathan A. Dann and was born November 7, 1853, at Jersey City, New Jersey. She married Mr. Gard, November 15, 1868, and was the mother of fourteen children nine of whom survive her. Her husband passed away December 26, 1918. The children who survive are: B. D. Gard, W. T. Gard, J. E. Gard, N. O. Gard, F. A. Gard, G. J. Gard, A. E. Gard, G. E. Gard, and one daughter, Mrs. Bertha E. White. She also leaves twenty-seven grandchildren and thirty-six great-grandchildren; one sister, Mrs. Emma Bunnell, and a host of friends. She was baptized into the church in 1871, by Thomas Nutt, and was a faithful member never allowing an opportunity go by to tell the gospel story. She was faithful in teaching her children, and all united with the church. Her helpful hands were never idle; she was always busy at some work of love and devotion to others. The funeral services were conducted at the Liberty Street Church, Independence, Missouri, by Elder Ammon White and Elder J. R. Lentell. Interment was in Mound Grove Cemetery.

WAIT.—Anna Liza Wait was born January 31, 1866, at Janesville, Wisconsin. Died at Oxford Mills, Iowa, December 13, 1932. She was baptized July 7, 1893, near Fulton, Iowa. Had been a cripple since she was six years old. She never married but lived alone. The last eight years of her life, however, she stayed with her brother during the winter. The funeral sermon was by Elder John Heide at the Saints' church at Fulton, Iowa. Interment was in Sutton Cemetery.

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Tithing

By L. F. P. Curry

A Faith for the Modern Age

By Arthur H. DuRose

Elder T. J. Jett

By Inez Kinney

Volume 80
January 18, 1933
Number 3

chapter iii

riches untold

by florence tracey

"my father is rich"

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THE SAINTS' HERALD

January 18, 1933

Volume 80 Number 3

FREDERICK M. SMITH, Editor in Chief.

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CONTENTS

EDITORIAL:

Two Things to Do 67
A Page for Youth 67
How Shall We Build on Our Foundations? 68
Correction Re Church of Christ 69
Sixteen Hundred Heralds Sold From Branch Bundles Each Week 69

NEWS BRIEFS 72

ARTICLES:

The Christian Life 69
A Page for Youth 70
Tithing, by L. F. P. Curry 71
The Depression: Its Cause and Cure, by Charles Hannah 73
A Faith for the Modern Age, by A. H. DuRose 74
Riches Untold, by Florence Tracey 75
Elder T. J. Jett, a Biography, by Inez Kinney 77
Wise Men, Fools—or Inspired? by I. A. Smith 79
Prayer and Testimony 80
Question Time, by A. B. Phillips 82
Our Late Sister Jackson's Message, by Leonard S. Rhodes 84
Evolution, a Poem, by F. J. Earl 85
Superstition 92

NEWS OF CHURCH AND HOME 86

THE BULLETIN BOARD 93

The Pigeonhole

Sermons by Mail

A little story comes to us of what A. H. Parsons, of Elk Mills, Maryland, is doing to carry on the gospel work as long as he is able. Advanced in years, partially disabled physically, and confined to his home by the cold weather, Brother Parsons is not discouraged, but carries on his good work with the aid of his typewriter. To date he has put ninety-three sermons in circulation through the mails from his study desk. Whenever he can, of course, he gets out to make calls and to attend services, or administer to the sick and visit.

This is a worthy record, and serves as an inspiration to many who do not suffer his handicaps. All of us should be as diligent in working for the cause as Brother Parsons is.

Help From the Young People

A friendly letter to the Editors from Sister J. A. Gunsolley says:

"I am of the opinion that there are many themes that are written by our young people in school, that if they could be obtained, would lighten the labors of the Editors, and be an encouragement to many of our people. But many of our young folk feel that what they produce is not of worth . . . so they do not try."

This good idea is worth passing on. We think so much of it that we are willing to make it an invitation. We hope that our young friends will be patient if we do not always find immediate opportunity to use what they send. We have to keep some stock on hand for the times when manuscripts do not come in. And then there are the many contributions that, though good in themselves, do not fit with current needs. But send in the articles at all events. We shall welcome them.

In the Presence of Jesus

"Our fellowship among and with Latter Day Saints has been made possible only because other men and women have stood in the presence of Jesus. If we are to be chosen vessels of the Lord in helping to effect His Latter Day Work, if we are to transmit, to those who follow, the rich, spiritual heritage that has come to us, we (today and every day) must so live among one another that we shall be worthy to stand in the presence of Jesus."—Dwight D. W. Davis.

"Heaven help the man who is never satisfied," ejaculated the pigeon on a recent brisk morning. "There's the man who, when the weather is cold, wishes it were August, or when summer has come, pines for the cooling breezes of fall. That isn't the 'divine discontent' we sometimes hear about. And it isn't the brand of dissatisfaction that will see this church through to its goal. That's just plain, unadulterated faultfinding."

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Editorial

Two Things to Do

In an editorial in last week's *Herald,* discussing the work and spirit of the recent meeting of the Joint Council, President Frederick M. Smith summarized the spirit and intent of the council as being "caught up in the expression that our task is to evangelize the world and 'Zionize' the church." In broadest aspects, this statement covers the whole work and program of the church. Everything else is contributary to these two objectives.

If all had an equal understanding of these two goals of the church, further comment would be unnecessary. But in order to make them alike clear to all the membership of the church it will be necessary to express them in terms of a number of smaller and more specific objectives that must be attained, especially as they relate to our immediate problems. The present situation must now, as often before, be taken into consideration in connection with our principal tasks.

> OUR task is to evangelize the world and Zionize the church." —President Frederick M. Smith.

I. We must evangelize the world. With our reduced forces of *maintained* missionaries, the work of bringing the gospel to the world must be carried on with increased vigor by *volunteer* missionaries. Until our missionary lines can be rebuilt, each branch should assume an obligation of prosecuting missionary work. Missionary sermons, invitations by members to bring nonmembers to church; missionary campaigns; these are the chief means by which the missionary work of each branch can be carried on.

II. We must "Zionize" the church. This will require a greater growth in spirituality and morality in every way than we have yet seen. The spiritual condition of the people is the foundation upon which all other progress must be based. It will also require a general improvement in moral, social, and cultural standards. It will require some vision and consciousness of our economic problems.

It is expected that we shall have more to present during the coming weeks in the columns of the *Herald* concerning specific tasks of individuals and branches during the year 1933, in order that we may realize our two great ideals by accomplishing some very definite objectives and performing some real bits of work.

In this task for the year 1933 we must have the whole church cooperating—officers and members alike. We shall have to sacrifice of course, but more is required of us than to sacrifice. We are needed to serve. This church is too big, and its cause is too great, the scope of its mission is too wide, to be confined to the ordinary task of raising money. We must, of course, raise the necessary funds to finance our operations and relieve the church of debt. But we must also carry on the spiritual mission of the church, for our own salvation and the saving of others.

To the work of the church we address ourselves with courage and hope, believing that He who has guided our destiny so long will not leave us alone now. L. L.

A Page for Youth

Readers will notice in this week's issue a special page of interest to young people, bearing the title, "A Page for Youth," carrying an important announcement concerning the coming convention.

This new page, as well as the story material that we are regularly printing, is used in response to definite suggestions from our readers that material should be printed for young people now that they have been deprived of their own separate publication.

Of course, some will not care for the new material. It is hardly to be expected that every one will. We must try to carry what will satisfy the needs of the greatest number of our church people, and the young people are also members.

To one reader who objected to the presence of the serial story in the *Herald,* we replied, "Maybe you would do well to read the story. It contains some good Christian teaching."

It will not be long until the young people of today will be filling positions of responsibility and authority in the church. In truth, some of them are doing it now. Them also we must reach and serve.

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How Shall We Build on Our Foundations?

"Seek ye first to build up the kingdom of God"

VI.—Keeping the Peace Among Ourselves

Many years ago President Joseph Smith advised the church that we need not fear another apostasy such as occurred following 1844, involving invasions of the moral and doctrinal laws of the church; he warned us that our gravest danger would be that the Adversary would sow the seeds of discord and division among us, particularly among the ministry. This warning was several times repeated. Not only did he have prophetic foresight concerning the future, he had also the lessons of history to guide his judgment.

The High Cost of Contention

A hundred years ago the Saints seemed well established in Independence, they had high hopes for the building of Zion. A hundred years ago next summer they were driven violently from Independence and subsequently from the State of Missouri. The mob had no adequate reasons for its lawless conduct, but why was it permitted? The Lord said:

"I, the Lord, have suffered the affliction to come upon them . . . in consequence of their transgressions . . . they must needs be chastened and tried . . . there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."—*Doctrine and Covenants* 98: 1, 2.

Just a handful of people, surrounded by bitter enemies, bayonets rather literally at their breasts—and yet they had among themselves jarrings and contentions and strifes. These things cost the church Zion a hundred years ago. Yet the Lord promised mercy, and that the Saints should return. The promise was kept. How has it been in our more recent history? Was there occasion for the warning that we have quoted?

President Joseph Smith was right, and it were well had we given more heed to his warning. If in the future we are to profit by that warning and by our own experiences of the past, we may well consider the high cost of contention. If our lesson is learned by us now, from this time forth it will be our *first* endeavor to keep the peace among ourselves.

The Ministry First

This responsibility comes first upon the ministry, who are set to be exemplars to the membership. They are disciples of the Prince of Peace. There should be no two of them who can not work together in peace. How about it, brethren? Let us all say, Amen! So be it! The membership generally are ready to follow a united leadership on the part of the ministry. A divided ministry leads to a divided membership. Even two ministers at loggerheads set the example of division and strife; the quarrel spreads, and their personal following line up and take sides for a fight. Christ put us all under bonds to keep the peace. We should not forfeit our bonds.

The Members Next

With the ministry committed to a program of unity, to be fostered in patience and kindness, we may well ask the membership to forego the doubtful and costly pleasure of personal quarrels. Such quarrels in stakes, districts, and branches have greatly hindered the upbuilding of the church. From small beginnings they sometimes grow to amazing proportions.

Two sisters fell into a quarrel about a matter involving only a few cents. Their quarrel divided the branch and district, disturbed the mission, ran through one or two elders' courts, a Bishop's court, and finally came to the High Council, taking the time of the First Presidency and twelve members of the High Council for days, in addition to the time of attorneys and witnesses, and, "believe it or not," found its way into the General Conference taking the time of the entire Conference—and then back to the High Council.

One day I had an enormous bonfire of rubbish in my back yard, and a small nephew, in an awed voice, said, "Uncle Awlbert, did you start all that fire with only *one* match?" To him it was amazing, as it was to the wise man of old, "What a great matter a little fire kindleth."

James warned the Saints against the unwise use of the tongue, which he averred was sometimes quite capable of starting disastrous conflagrations. Probably every penny of the sum mentioned in the foregoing "true story" cost the church one hundred or more dollars. There have been countless cases similar but less noticeable that have cost us an enormous sum total in money and an incalculable amount in good will, harmony, and the power to do things that goes with a united people.

Better Suffer Wrong Than Do Wrong

May we not well resolve to put a bridle upon tongue and temper? Let us bear affront and injury if necessary? Better suffer a little personal wrong than to inflict a great wrong upon the church. Sometimes we excuse ourselves under the old familiar plea, "It is the principle of the thing that I am fighting for." No one should be asked to violate a fundamental principle of right; but quite often the only principle involved is our desire to have our *own* way. Jesus said, "If any man will be my disciple, let him deny *himself* and take up his cross *daily* [not on Sunday alone] and come and follow me."

His gospel is one of peace. Only in the spirit of

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peace can we build up his kingdom. Three times in his last recorded prayer, he prayed that his followers might be one. Shall we each definitely resolve to keep the peace, to deny ourselves the personal luxury of quarrels and disputations? Shall we cultivate the fixed habit of mind, the courage, the charity, the will power, that must be had by those who keep themselves under control and so can work, always, under whatsoever trying conditions, in the "ministry of reconciliation."

ELBERT A. SMITH.

(To be continued.)

Correction Re Church of Christ

In the *Saints' Herald* for November 9, 1932, in one of my articles, *"The Foundations of Our Faith,"* appears the statement that at the Conference of 1930 we took action declaring void our articles of agreement with the Church of Christ. This is an error in date: the action was taken at the Conference of 1926, see *Conference Minutes* that year, pages 4029, 4030.

ELBERT A. SMITH.

1,600 Heralds Sold From Branch Bundles Each Week

Business Increasing Steadily Under New Method of Distribution

Nearly two hundred branch salesmen for the *Herald* are getting bundles every week and selling copies to individuals at five cents each. This new method of distributing the *Herald,* started a few weeks ago for the purpose of getting the *Herald* and its message into homes of nonsubscribers, has grown in popularity until at the present time 1,600 families are buying the *Herald* each week, where formerly they did not take it.

Many a family can not afford the subscription price in an outright payment, so bad are economic conditions. Others, we imagine, simply do not subscribe because they do not "get around to it." But many of these families can afford a nickel each week for the church paper and not miss the money.

It is still most economical to take the *Herald* by subscription, and you are assured of not missing any numbers. But we are happy to have the message of the church going into many homes that have been without it.

If there are some in other branches not now getting the weekly bundle of *Heralds,* it would be a good thing to start this movement. Get in touch with the Business Manager, Herald Publishing House, Independence, Missouri.

"Riches Untold"

Those who are starting our serial story, *Riches Untold,* are wondering how it began. For their benefit, here it is:

A group of good looking and lively girls, the Happy Half Dozen, just reaching the age of romance and beginning to think of homes and careers for themselves, are gathered around Polly Nelson, and recognize her as a sort of spiritual counselor and intellectual guide. A part of Polly's almost perfect background is Carrol, a little golden-haired cherub of a son, and Brad, a husband with a fascinating eye. Brad brings a handsome young business friend home to dinner, and Edith, one of the Half Dozen who has helped Polly in the emergency by playing maid, exclaims in a swift aside, "Polly, he's good looking! . . . Bet he's married. . . . Wouldn't it be interesting—if he isn't?" *And now you can go on with the story.*

The Christian Life

The Christian life ought to be a life of peace; but how can a man's heart be at peace if he knows that something tremendous has happened, but does not know the nature of the event. When you are awakened at night by a slight sound, you are not at all disturbed if you know what the sound is. It may be the dripping of water from one of the faucets, it may be the teeth of a mouse in the wall, it may be the wind toying with one of the blinds; no matter what the noise is, it is not disturbing if you know what it is. It may be that it is the crackling flames —in that case you know what to do. But if you can not tell what it is that is causing the noise, you are both impotent and wretched, and sleep becomes impossible. The boy who travels down the hall stairs in the dark and sees something standing at the bottom of the stairs, would not be alarmed if he could see all of this object, whatever it is. The reason his heart palpitates is because he sees a little of it, but not all of it. Its edges fade away into the darkness, and this gives the boy's imagination a chance to work, and his imagination increases the action of the heart.

And so it is in religious matters. If we do not see clearly what it is that has caused this world-wide commotion in religious circles, we shall be the victims of a vague mistrust and an undefined dread, and this alarm will paralyze all the nerves of action and close the avenues of peace. Christians, of all people on earth, ought to be positive and radiant. They must know themselves and the world in which they are living. If they are nervous and hysterical, shrinking and scared, they will not be able to do their work effectively, nor will they be able to bear eloquent testimony to him who said, "Be of good cheer. I have overcome the world."—Charles Edward Jefferson, in *Things Fundamental.*

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A Page for Youth

Remember the YOUTH CONFERENCE and LEADERSHIP CONVENTION June 17-25

Graceland College Campus, Lamoni, Iowa

THE biggest thing in the history of our young people's work," is the description one enthusiast has given of the coming YOUTH CONFERENCE and LEADERSHIP CONVENTION which is to be held on the beautiful Campus of Graceland College at Lamoni, Iowa, June 17 to 25, 1933.

President Frederick M. Smith, in issuing the call for the convention in last week's *Herald,* said: "The purpose of the convention at Lamoni in June will be to enter frankly with the youth into a discussion of our problems and discover the common grounds on which we must approach them."

TWO SEPARATE MEETINGS, COOPERATING

It should be distinctly understood that the meeting at Lamoni is to be of a dual nature. This will be necessary in order to make the best possible approach to problems and to assure the best possible results from the discussion. There will be the separate meetings for young people, where they may freely, fully, and frankly present their problems and their ideas. There will also be the separate meetings of the leaders and friends of young people, whose purpose it will be to try to arrive at some general understanding of the problems and work of the young people from an administrative viewpoint. Then there will be combined meetings for a pooling of findings.

A FULL PROGRAM

The evenings will be occupied by a series of inspirational addresses by eminent speakers, whose names will be announced later. Plays and musical programs by the young people of various branches are expected to be arranged soon, and tentative plans are being formed. Everything is being arranged to make the conference a rich experience for all who attend.

A BEAUTIFUL SETTING

Those who know the Graceland College Campus are aware that no finer place could be selected for such a convention among all the properties in which the people have an interest. The buildings, classrooms, assembly hall, the grounds, dormitories, and dining room will be made available, so that the finest quarters possible will be at the disposal of visitors.

DELEGATES SHOULD REPRESENT EVERY DISTRICT

The young people of various districts should begin now to plan on sending delegates to the convention. Transportation in many cases will be a great obstacle, and present conditions make it inadvisable to urge many to come great distances. Yet some may be found who are able to finance their own trips or manage them inexpensively. And it will be desirable to have as nearly representative a conference as possible. Young people's district officers may well begin to consider now who will be available to go as delegates.

A PAGE FOR YOUNG PEOPLE

This page will be devoted to the interests of young people and to news and plans for the Conference as often as it may be found desirable. Our young people are urged to watch for the page as it is expected that much good material to come up for discussion during the Conference will be given preliminary presentation here.

KIRBY PAGE'S

"Ten Steps Toward Creative Living"

Budget your time.
Get under the load of human need and lift.
Prepare for a creative life work.
Explore the realm of silence.
Participate in corporate worship.
Live in the presence of beauty.
Pitch your friendship on a high level.
Read great biographies.
Pluck out the "offending eye."
Resolutely run the risks and joyously accept the consequences of following your ideals.
—From "The Intercollegian."

We must bring into our services "increased reverence," and Intelligent understanding of the "meaning of worship," in which we must make God the Guest, and all of our praise, prayer and devotion, an "expression of consecration."—From a letter by Apostle John W. Rushton to the ministry and members of the British Mission.

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Tithing

By L. F. P. Curry

VIII

A certain business man, in control of large operations, will patiently listen to the explanation of some project under consideration. If at the end he has been convinced that it should be undertaken, he utters one word, "When?"

Similarly, if one is convinced that tithing is one of God's principles, that obedience to it is enjoined upon us, and is a desirable thing, the question will be asked, when should payment of the tithe be made? In these days when it is so easy to yield to the lure of captivating advertising, parting with our money for the perishable things of life is not a difficult undertaking. There is no easy way to pay the tithe. The will to pay must battle the urge of many other impulses. There is, however, a simple way to pay the tithe that must appeal to every one. A brief statement of this way follows.

The last paper included an outline of how to make a proper accounting of tithing due, pointing out that the majority have an income reaching them at periodical intervals, usually weekly or monthly. The time at which the income is received is the time to sit down and determine how much is due the Lord as a tithe. Then when the annual Financial Statement is prepared and filed, these weekly or monthly payments added together will show whether the tithing has been paid in full; if not a further payment to balance the account should be made.

Once the sum to be paid has been determined, and the check drawn or the actual cash set aside, the solicitor or other officer appointed to receive the tithe should be sought without delay and the funds turned over to him. In the ordinary course, this will occur at some branch meeting, but if attendance is not to be immediate no delay in getting the payment into the hands of the solicitor should be permitted oneself. Payment deferred often means tithing lost, causing suffering both to the person and the church.

During the biblical times there was a beautiful practice set forth by the Mosaic law, and followed by the people, which we might emulate. This was the payment as an offering to God of the first fruits of the flock, vine or field. Before the owner partook, God was asked to share. It was a gesture of hospitality, a token of thankfulness, and acknowledgment of the source of all good things. Could we today do better? Is it not easy for most of us to make the first payment from our monthly or weekly income to the Lord?

After all, unless we pay the tithe when the income is received, under normal conditions the accumulations increase at such a rate that payment soon becomes difficult if not in part impossible. This places a great and unnecessary strain upon our better qualities, and we may be overcome to our everlasting detriment. Money kept from the Lord is usually money spent for other things. And the consequence is that the knowledge of disobedience pricks like a thorn in the flesh, or we become indifferent and definitely lower our spiritual tone.

To pay the tithe when the income is received is good for these reasons, but there is another side to the case. Payment at once is also desirable because the church needs the money. In some respects the church is like a business institution. Its ministerial force and office personnel are its employees. These people have rent, grocery and milk bills, taxes, and what not, to pay just as do the employees of a corporation. They should be thought of when our income is received. Then the church itself has expenses to meet, covering light, heat, fuel, postage, stationery, taxes, insurance, repairs to property—all that multitude of things needed in the day by day conduct of its affairs. Finally, let us not forget the debts which must be paid. There is no magic source of funds, no Midas touch to turn base things to gold. The church may keep itself square with the world only as its people pay the tithe at the time their income is received. "Now is the accepted time."

Living Dangerously

On the walls at Mount Vernon you may read the inscription by a noted English philanthropist, Doctor Andrew Reed, written in 1833: "Washington, the brave—the wise—the good. Washington, supreme in War, in Council and in Peace. Washington, valiant without ambition—discreet without fear—confident without presumption. Washington, in disaster calm, in success moderate, in all, himself. Washington, the Hero—the Patriot—the Christian. The Friend of Nations, the Friend of Mankind, who, when he had won all, renounced all, and sought, in the bosom of his Family and of Nature, Retirement—and in the Hope of Religion, Immortality."—By Herbert B. Hudnut, *The Christian Century Pulpit,* July, 1931.

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NEWS BRIEFS

Independence Checks Over a Year's Work

Reports read at the quarterly conference in Independence, held at the Stone Church, January 9, contained several items which will interest the general church:

During 1932 there was a net gain in local membership of thirty, this in the face of eighty-two deaths and 432 transfers. (The total number of known members is now 6,059.)

Average attendance of the church schools was higher than in 1931.

The young people's council sponsored an inventory-filing movement among the young people, and as a result thirty per cent of the young church members of the city have their inventories or financial statements in the Bishop's office.

During the twelve months Independence members contributed $28,894.78 to the general church.

The women's sacrifice offering campaign has raised a sum of $2,333 (including collections for two weeks in January) which has been turned over to the Bishopric for general church expenses and debt reduction. This money was raised by less than one third of the women of Independence. Organizations responding to the call of the women's department and contributing, are the Laurel Club, Tuesday Club, Northwest Club, Home Beautiful Club, Patroness Society, Ladies' Aid, Oriole Girls, To-Ko-Lon Class, and other organized classes.

One hundred and sixty bushel baskets were made up at Christmas by the various groups and organizations for needy families, foodstuffs being donated by individuals and taken from the Harvest Festival store.

Carthage Church School Council Studies Handbook

The church school council of Carthage Branch, Missouri, meets once each month to make plans for the coming month's activities and to study the *Church School Handbook* with the school director, J. J. Linder, as teacher.

Organized Classes at Alliance, Ohio

A progressive branch program is being carried out at Alliance by organized classes. The W. W. W. (We Will Work) Intermediate Class recently won a lively attendance contest between the classes of the church school, and has participated in other phases of service. The young people's class is busy, and the senior class meets every Friday evening to study stewardships, the pastor being the teacher.

Pittsburg Pioneer Passes Away

Brother Jasper M. Richards, ninety-two-year-old pioneer of Crawford County, Kansas, and a long-time Latter Day Saint, died at his home at Pittsburg, December 2, 1932. He was one of the oldest settlers in that region, having come there before the county was organized sixty-five years ago.

He was a veteran of the Civil War, having answered President Lincoln's call to arms back in his home State, Ohio. Soon after the war, he went west to Kansas, living with his bride in a wooden house with an earthen floor. He plowed his acres, using six yoke of oxen hitched to a 24-inch plow. Pittsburg was then just another bit of unbroken prairie, and the Richards family traded at Weir, Cherokee, and Fort Scott.

He joined the church in 1875, and served as an elder for many years, preaching almost till the last. Friends have paid tribute to him as a "deeply religious man and one who had a great breadth of interests." He was a worker and builder in Pittsburg Branch, giving time and means to the support of the cause he loved.

Missionary Spirit in Kansas City Stake

Kansas City Stake is acquainted with missionary zeal. During 1932, there were one hundred and eleven baptisms in that territory, thirteen being performed in the month of December. This speaks well of the work of the local ministry.

Elder J. Charles May, missionary in the stake, has, since June, given special attention to the Bennington Heights, Gladstone, and North East Churches, holding services at each place, and visiting the homes of several hundred members and their friends.

Good Tidings From Detroit

Nineteen hundred and forty-five members compose the branch at Detroit, Michigan, according to the statistical report given to the local conference the night of January 10. This number is divided into the following congregations: First Church, East Side, River Rouge, Roseville, and Wyandotte. During 1932 baptisms in the branch increased approximately fifty-one per cent, numbering eighty-three.

Finances of the branch, in charge of a board of stewards, have been conserved and consolidated. Though Detroit is a city in which the economic depression has been acutely felt, total receipts for the past year amounted to $8,917.19, and the net worth of the branch is $45,487.59.

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The Depression: Its Cause and Cure

Old-fashioned Religion and Morality Seen as Basic Factors in World Conditions Today

By Charles Hannah

WE CAN only judge this condition by looking back upon the days of forty to fifty years ago when the people of the world were blessed because of their devotion and attention to the mandates of God. In almost every household that professed religion the family held *Bible* reading and family prayer, at least, once a day and frequently twice, and, if they did not, they were not counted as Christians. On Sunday the *Bible* was the chief reading matter of the household; mother and father setting the example by reading and discussing chapters of the book and making it a matter of study.

I can recall the instance of a farmer who made it a household rule to have family worship in the morning. On one particular occasion, the threshers were there and in their anxiety to get out to work in the morning the family prayer was neglected. All the work started was a failure and everything seemed to go wrong until finally, the farmer called a halt, everyone went to the house where a chapter of the *Bible* was read, prayer offered and then the work at the barn was resumed, and, everything went smoothly. This is but one of the many incidents which are brought to mind.

A reverence for the Word of God and the family altar holds the family together so that when the gospel is presented it falls on fertile ground and produces men and women that are hard to equal. The children emulate the example of the parents which is always before them when their minds are young and easily impressed and this impression remains with them. So that, when they neglect the teaching of their youth they feel condemned and, in nine cases out of ten, their early teachings of—"Take time to be holy, think oft of thy Lord," returns and guides them when, in later life, they are faced by trials and perplexities. How this harmonizes with the prophet's utterance—"Cry over your flocks and herds and your families and at all times let your heart be drawn out to God in prayer."

When sons and daughters went away from home they carried with them the *Bible,* the counsel of their parents to put their trust in God, read His Word, and never forget their daily prayers; remembering that mother and father at home were ever upholding them at the family altar. We can recall easily the type of men and women these homes produced and are led to compare them with the products of the modern home. How many homes of today have family reading and prayer? When religion is mentioned in the modern home it meets with indifference and possibly some one of the family will say that the ministers are paid to go to college so that they can interpret the Scriptures. Or, that religion is a subject that causes ill feelings and that, anyway, the churches are full of hypocrites who don't live any better than they themselves. The result is that the sons of these families are sent to university, not with the idea of learning to benefit humanity, but that they may obtain a degree and become a prominent professor. When the grandfathers sent the fathers of these boys to university they instilled into them that God should come first. Alas, many of our college students of today are agnostics.

Let me cite an experience that came to my notice. While on my holidays two years in succession I was privileged to stay in an old-fashioned Latter Day Saint home. The family was a large one and they had a large, well-stocked farm. Before we retired each night the hired help and all the family gathered, a *Bible* chapter was read and prayer offered. In the morning the same thing occurred, the head of the family committing the family and all their interests to the Lord's care. Upon asking the brother, who was visiting there with me, if this was the custom, I was told that he had been in that home for weeks at a time for the last thirty years and it was always the same, just as I had witnessed. What was the result?—There was no snapping or short answers, no flurry nor fuss and even the animals seemed to partake of the benign influence that pervaded the place. As the brother said, "Everything is in harmony because these Saints take time to be holy and think of and talk with their Lord." On Sunday and whenever church services were held, not one or two, but the whole family was present. That home is the nearest to Zion I have ever seen.

Compare the home described above with the modern home—no *Bible* reading, no family prayer, no blessing on the food, no talk of God, no church paper, no particular interest in church affairs unless attendance if some speaker from another branch is preaching. Too many of our modern homes have Sunday papers, popular magazines and the whole

(Continued on page 84.)

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A Faith for the Modern Age

By A. H. DuRose

"Faith is the substance of things hoped for, the evidence of things not seen."

To the writer of the Epistle to the Hebrews this faith of which he spoke was not some indefinite, intangible thing; it was an inward certainty stronger than any outward proof, of things beyond the reach of the senses. It was an assurance whereby he lay hold of things yet in the future, predicated upon a knowledge of the past.

He was evidently endeavoring to encourage his readers by the thought that the heroes and prophets, the noble lives of the past, were but the vanguard of their own army, and that the fight had still to be fought by faith. He seemed to emphasize the fact that the promises given to Israel of old were reaching fulfillment, and that the old community and the new were linked together by this faith which was once delivered to the saints.

The things of God are not discerned by the physical senses alone. There come experiences in the lives of men that no possible combination of the five senses can account for and yet we know we have had the experience, just as surely as we know any of the physical happenings of our lives. Every real Latter Day Saint has experienced contact with the Divine, has known within his own soul that his spirit has been in communion with the Spirit of God. And yet the physical senses did not record it. We know it but we can not prove it, we have evidence of things not seen.

Men of science are becoming convinced that there is something beyond the reach of their measuring instruments; in fact many of them are ready to admit that the most potent powers of the universe are the unseen, uncalibrated. Quotations from two present-day scientists, leaders in their field will suffice for the occasion. Robert A. Millikan, physicist, says, "The assumption that our feeble finite minds understand completely the basis of the physical universe is the sort of blunder that has been made over and over again in all domains of thought." Arthur S. Eddington, astronomer, says, "I think that those who would take cognizance of nothing but the measurements of the scientific world made by our sense organs are shirking one of the most immediate facts of experience, namely, that consciousness is not wholly nor even primarily a device for receiving sense impressions."

The prime moving factor in the world is faith, faith in the ultimate triumph of good, of right. If this confidence in the ultimate triumph of right were destroyed, the comparative harmony of our existence would be turned into chaos, every man for himself. Civilization, such as we have, would decay, and the statement made by Robert Blatchford in his book, *God and My Neighbor,* "Nature is red in beak and claw," would be literally true of mankind.

But something within the consciousness of man gives us the assurance that the Ultimate Reality behind this great universe is beneficent, and that the course of human progress is being more or less closely directed by a power interested in bringing man to perfection, that however black the outlook may be now, when error seems to prosper on every hand, right will come out victorious in the end.

Careless seems the great avenger,
History's pages but record,
One death grapple in the darkness,
'Twixt false systems and the word.
Truth for ever on the scaffold,
Wrong for ever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own.

All the strength and force of man comes from his faith in things unseen. He who believes is strong, he who doubts is weak. And there is nothing miraculous about this; it is not necessary for God to strengthen the believer—he is already strong, and his belief makes him so. Neither would God take away strength from the doubter, his doubt has already done that. They are just logical effects of the cause, faith, belief, is upbuilding, constructive, while doubt is destructive, undermining.

Affirmative belief in the powers of righteousness is the background of strong convictions which in turn result in great actions.

Another quotation from a present-day scientist, this time a biologist, Edwin Conklin. "No one can furnish scientific proof of the existence and nature of God, but atheism leads to fatalism and despair, while theism leads to faith, hope and love. *By their fruits ye shall know them.*"

Faith, then, is not blind credulity, it is not believing in something which you know is not true, rather it is the holding of reasonable convictions in matters upon which immediate proof is not available. These convictions are often based upon the thought, that belief will explain the phenomena in the case, while denial will not. This method of reasoning is not unscientific.

(Continued on page 83.)

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Riches Untold

By Florence Tracey

Chapter 3.—"My Father Is Rich"

NO MATTER how busy the week, Sunday always comes, and for some people in Independence, it is the busiest day of all. So it was for Polly.

Brad was what he sometimes laughingly named an Excuse-Me member of the church. "It's always please excuse me when it comes to taking a Sunday school class, or leading a boys' chorus, or turning scoutmaster. Why, Polly, you're doing enough church work for a family of five, and there's a limit to all things. The church simply can't expect everything of the Nelsons. Besides, dear, I have my business to look after."

Polly was not satisfied with this reasoning, but she was thankful that he was a good loyal member in a financial sense—he paid tithing regularly and often donated really more than their limited finances could afford, to the needs of the church; that he was friendly with everyone; that he went to church frequently, and that he was willing and happy to welcome Saints to his home on all occasions. And if the warmth of the church people's liking was less for him than it was for her, Polly was sure it was because they did not know him so well. Brad was really a fine fellow.

On Sunday morning Polly arose earlier than any other day in the week. There were so many things to be done before going to Sunday school, and Sunday school was for her the big event in the day. Of course, she stayed to church at least once during the day. She sometimes went to the general prayer meeting in the afternoon. Often there was committee work scheduled for Sunday. Chorus work, especially in the wintertime, occupied her from four until six o'clock. But Sunday school—well, her dozen junior girls meant much to Polly, and she seldom missed meeting them at nine-thirty.

Polly was used to being told by the superintendent that as a teacher she was a "jewel" and a "prize." She always was on time, and only serious illness, death, or something else most unusual kept her away from class. If the Nelsons had company, they either stayed home with Brad or went to Sunday school with Polly, what they did depending on their own inclinations.

On this particular morning Polly shivered as she slipped out of bed and wrapped her kimono about her. Already in Carrol's room, she had heard a muffled coo or two. She wanted to get him downstairs without disturbing Brad if it was possible.

Tiptoeing into the tiny room, very trim and bright with its Mother Goose wallpaper, blue window hangings, and ivory-colored woodwork and furniture, she found her young son preparing to announce his awakening by clapping "Remus," his red rubber rabbit, against the side of his crib. Two blue eyes smiled up at her, and two chubby arms still entangled with bedclothes were upraised.

Quickly wrapping him in a heavy, woolly blanket, Polly kissed the pink forehead and crept downstairs. There she propped him still carefully wrapped, in the window seat, and went to the basement. Brad always banked the fire so that only a shake or two brought the coals to life, and soon the rooms would be warm.

Ascending to the kitchen, the young woman closed the door into the rest of the house, so as not to disturb Brad—he would get up later to take care of the baby while she was gone to Sunday school. And then before giving her entire attention to Carrol, she put on the roast for dinner. It had to cook at least three hours.

Polly always prepared more than her family would need for dinner on Sunday, because they frequently had company. It was quite likely that there would be some one at Sunday school or church with whom she wanted to discuss some work, or just visit, or some one might arrive in town and call them up at the last moment.

But although she was always ready to entertain company, Polly planned to have a dinner of thrift and convenience. Like other housewives in Independence, she was giving a thought to her weekly sacrifice offering, and was delighted in the extra nickels, dimes, and sometimes quarters which practices of economy enabled her to slip into that envelope. She knew that in the envelope she had turned into the group leader yesterday, there had been exactly one dollar. That dollar of sacrifice meant that the little house dress she had seen in the

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Fashion window would not be hers; she would buy material and make one, if she got time.

First it was a bath and breakfast for Carrol, then she started peeling the potatoes which she planned to brown with the roast.

THEN came two telephone calls. In the first, a Girl Scout wanted to know if any of their late dahlias were left. The Scouts who decorated the church with baskets of flowers each Sunday morning in spring, summer, and fall, were having difficulty in finding enough for the service this morning. Yes, Polly thought she had a few.

"Is that Joseph Smith memorial service this afternoon or next Sunday afternoon, dear?" Sister Livingston's quaint voice carried well over the telephone.

"This afternoon. This is the anniversary, isn't it?" Polly meditated into the instrument. "Yes, I'm sure the service is this afternoon. It will be at the grave in Mound Grove."

"Are you and Brad going?"

"I think we shall unless something very unexpected happens. Would you like to go with us?"

"Well—if—"

"Of course we'll have room. Do come. We're always glad to have you go along. And I'll speak to Brad as soon as he gets up."

The pies she had baked yesterday looked good enough for a queen to eat, and Polly was glad. At least the dessert was cared for. There was a head of crisp lettuce in the ice box, and soon she had a tuna fish salad, Brad's favorite, under way. Then she set the table for dinner, leaving the toaster on the table in the breakfast nook for Brad if he were hungry when he got up.

The roast was coming along fine, and the house was full of the rich odor of cooking meat. Quickly Polly squeezed orange juice for herself and drank it between trips from worktable to stove and from stove to sink.

Some one knocked at the backdoor. It was the Scout after the dahlias.

"You know where they are," said Polly, handing her a garden knife. "I think I'll let you get them alone this morning. Cut them carefully, will you?"

And then, somehow, all the work was done. She was dressed before Brad came downstairs and began to fuss about with the toaster, his hair exceedingly tousled. He looked like Carrol, or rather, of course, Carrol looked like him.

"Good morning, Sister Nelson," her dozen juniors greeted her. "We saw Louise Williams bring in a basket of your flowers. They are, aren't they—those red ones?"

Before she could nod, they broke out with a dozen questions and stories of happenings during the week:

"You can't guess what happened at school—"

"Aw naw, let me tell her!"

One dark-eyed little girl had brought a rose: "It's the last one on our bush this fall," she shyly informed Polly. "That's the bush Mother planted before she died. Roses were her favorite flowers, and she named me Rose because she liked them so much. I like this rose bush most of all because she planted it." The child's gift was a tiny, dark red bud. Little Rose Benson had been motherless for two years.

"When can we have a party, Sister Nelson?" a wigglesome, little creature demanded.

"Couldn't we have a party this week?" from another. "You know you were too busy for us to have a Halloween party."

"Can you change a nickel?"

"Are we going to have a Thanksgiving basket?"

Then the organ announced the opening of the service. *"One Hour With Jesus"* and *"Lead Me, Savior."* The school hushed except for a class of boys a little way off whose teacher had not yet come. Polly's dozen sat close enough to the organ, that they were deeply fascinated by the organist's pedaling. Perhaps that was the big reason they were always so well behaved during the opening worship service.

Brother Amos Terry, the superintendent, spoke briefly, his voice carrying to the three departments assembled in the main room—adults in the gallery; intermediates on the west side of the lower floor, and juniors on the east.

As usual the class period was one vast passing of sound. Because there were so many talking and reciting in the same room, Polly gathered her dozen very closely about her, and began the story. This Sunday they were having something special. They were studying about the late President of the Church, Joseph Smith. The day marked the one hundredth anniversary of his birth. Polly, always a good story-teller, put drama and pathos that the girls could understand into the life of this great man of the church. She made him a living boy, then a young man, then President of the early Reorganization, then a father. "He was our friend, girls," she said. "Hundreds of people loved him and still love him. That's why today we're remembering that it is his birthday."

"Wasn't he rich, too, Sister Nelson?"

"Rich? Yes, Mary, he was very rich, but not with dollars or houses, or cars or things like that. He was rich in good deeds and in the love of the church."

"My father's rich," declared a bob-haired elf.

(Continued on page 84.)

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Elder T. J. Jett

A Biography

By Inez Kinney

YES, I've seen many changes brought about, many important events take place. I have experienced great hardships, and have received many wonderful blessings during my life here in Southeastern Texas." Serenely and modestly spoke Elder T. J. Jett—words which opened as a vista, scenes of action, stirring events, developments, and struggles incident to the growth of a great commonwealth.

Born in a log frame house on a large ranch in Medina Rio, thirteen miles southwest of San Antonio, Texas, his life began at a time and place, the events and influences of which would, of necessity, mold or mar the souls of men. Out of that molding process would emerge men of strength and valor—men who would be unswerving when committed to a cause. Thus was formed the life and character of Thomas Jefferson Jett.

His grandfather, Absolem Kuykendall, came to Texas in an early day and joined the Lyman Wight group, later leaving to unite with the Stranghites at Beaver Island. Dissatisfied there, he went on to Galland's Grove, Iowa, became president of the branch, and married Galland's widow—Drucilla—having for years had the urge to find "the young Joseph." Absolem Kuykendall's son, Andrew, an elder, came to Texas and later sent for Elder D. H. Bays to come out and preach in his house and it was this missionary who helped stir the religious interest of the young lad, Thomas Jett.

His father, William Glen Jett, was born in White County, Tennessee, in 1821 and came to Texas in 1840, obtaining certificates of land grants on the Medina Rio. He was a charter member of the first twelve rangers under Jack Hayes. The first sheriff of Bexar County, Bill Knox, presented him with a rifle which he carried through the Mexican and Civil Wars and which now rests among the relics in the Alamo.

While a member of the Texas Rangers William G. Jett, then in his twenties, once rode into the yard of a ranch home and saw a beautiful young girl getting a pail of water from the creek near the house. He remarked to a companion, "There stands my future wife." Soon afterwards when he came to pay his respects, he gave the girl a piece of poetry, which he had written to her. She cherished this "classic" and when an old woman wrote into her memoirs that she was still in proud possession of the poetry. Her name was Ruth Clarinda Kuykendall.

Her father, Absolem Kuykendall, later moved to the Jett ranch which was then in charge of W. C. Jett, and here the young couple was married, April 22, 1852, and went to housekeeping. The settlers in this region were occasionally subjected to Indiana raids, and depredations by lawless whites, and the young ranger kept a diligent watch over his family and possessions. His wife's mother, Nancy Dean Kuykendall, died in 1853 and the father soon left Texas, finally settling at Galland's Grove, Iowa.

W. G. Jett helped to survey the first road from San Antonio to El Paso. He served through the Mexican War in General Taylor's army being a second lieutenant in Captain Connor's company. He fought through the Civil War, rising successively from the rank of first lieutenant to captain and major. His wife carried on the affairs of the ranch during his absence and in her memoirs tells stirring tales of the hardships, privations, and adventures of this period. After his return from the Civil War, W. G. Jett engaged in the freighting business, but his health giving way, the active work fell to the care of the sons with the help of Mexican laborers.

ON NOVEMBER 25, 1856, of this history-making period, Thomas J. Jett was born at Medina Rio, thirteen miles Southwest of San Antonio, and here he grew to manhood. During his childhood he was privileged to attend school a few months of each year. This school was maintained by the private subscriptions of the parents and the teacher "boarded around." Later, when public schools were provided, Tom was unable to attend. When twelve years of age he began regular work with the freighting crews, directed by his father, who was at this time too frail to engage in hard labor.

The amazing progress made in transportation since that time, 1866, is apparent from the description of freighting operations as carried on by these pioneer companies.

Wagons drawn by ox teams were used, the freight consisting of corn, cotton, wool, and other products, carried on the down trip to the coast, while lumber, groceries, hardware, and general merchandise was brought on the return trip.

Three yokes (six oxen) were used to the wagon and there were four, five, or more wagons, of six thousand pounds capacity. A charge of two dollars per one hundred pounds was usual for freighting. The first freighting was done between San Antonio and Indianola, or Victoria, on the coast—originally called Powder Horn from the shape of the land extending out into the bay. This port was later washed away by a tidal wave. Three days and nights the water was driven by the gale over the point, and the whole settlement was washed away.

Freighting was later carried on between San Antonio and Brownsville, and Laredo on the Rio Grande. Young Tom early learned the Spanish language from the Mexican laborers, and found this a great advantage in later years when he entered the missionary work among the Mexican people.

Of this early freighting to Victoria, Elder Jett tells an interesting episode, which might easily have had a more serious ending:

The four wagons were loaded with freight while at the rear were driven extra or loose oxen for relay purposes. A young man by the name of Gale, who was the brother-in-law of the Jett boys, rode a pony and drove these oxen behind the last wagon—which was driven by a brother of Tom. Somewhere along the trail young Gale cracked his whip and rode his pony with a sudden rush past the hind wagon. This frightened the six-unit ox team which stampeded, running out past the next team which in turn stampeded, and so on down the line of teams. Soon twenty-four oxen, hitched to the heavily loaded wagons were lumbering madly along—scattering corn, wool, and cotton over the landscape—followed by the loose oxen and the badly frightened young rider. Most of the drivers jumped from their wagons and they also came pounding along behind, but young Tom on the head wagon, stuck to his post, finally getting down on the tongue and endeavoring to quiet his frightened charges. The first team to stampede soon landed in a narrow ravine, wedged the wagon fast, and stopped. The other teams eventually tired, running with the heavy loaded wagons and were headed off by the rider and drivers and brought to a stop. By his skill in handling his animals, Tom soon halted his team and small damage was done. However, the young lad had courageously placed himself in a most precarious position and might have been shaken from his perch and trampled to death. After the work of "restoration" was completed, the caravan resumed its interrupted journey. It is a safe guess that young Gale never again repeated the stunt that so startled the rear team.

ELDER JETT records that the winter of 1866 was very cold, that there was no pasture for the stock, and one thousand head died, that the poor creatures would "bog down" and of course, die when efforts to release them failed. These were stern times for the

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young Texan, but he grew strong in spirit through adversity, and failure was never admitted. About this time, the McCrae family moved up on the Medina, on the "Old Thompson place," and from then on, life held a vastly greater interest for young Tom, for Sarah Eliza, then a girl of fourteen years, soon found a place in his heart which she has held throughout all the eventful years since.

Her father, Robert W. McCrae was born near Baton Rouge, Louisiana, in 1831, and died in Atascosa County, Texas, 1885. His wife, Martha Rosanna Noble, was born in Claiborn Parish, Louisiana in 1840 and died in 1914 at Houston, Texas. The young people came to Texas with their parents and settled in Atascosa County where they were married in 1856. A fine group of children were born to them of which Sarah Eliza was the eldest. During this strenuous period when each member of the family had a party in the responsibility and work of maintenance, Sarah Eliza had her full share. Being religiously inclined, she found time, even during the very busy days on the ranch, to read the *Bible,* and the young head was often filled with perplexities and wonderment. Trained in the Methodist faith, she wished to be true to it, but even in her childish gropings could not make the Methodist creed and the New Testament scriptures harmonize—especially on the subjects of baptism, of gifts of the gospel, etc. Speaking of these apparent conflicts to her mother once, she stoutly declared that if she ever found a church which taught these things she would join it. Her mother, being a very conscientious and careful one, worried over the peculiar ideas of Sarah Eliza, but probably felt sure she would never find such a church.

AT THIS time the McRae and Lyons families were quite intimate. Doctor Lyons was a prominent physician and was for many years mayor of San Antonio. A beautiful friendship grew up between Mrs. McRae and Mrs. Lyons which remained steadfast until the death of the latter—in spite of the fact that Mrs. Lyons was a member of the Latter Day Saint Church. It is interesting to note the fact that Mrs. Lyons was a sister of Marietta Walker who was president of Moreland College in San Antonio for a number of years. After the death of her sister, Marietta Walker adopted the daughter, Lucy Lyons—returning later to her home in Iowa. Many still remember Marietta Walker in San Antonio. Her keen intellect and kindly personality had their refining influence on the community and she is remembered with respect and honor today. Mrs. Lyons was very beautiful and in her youth was called the belle of San Antonio. Doctor Lyons continued his residence in San Antonio until his death in 1880.

When still a child, Sarah Eliza frankly informed her family that she did not like her name, so her mother began calling her "Lida," assuring her daughter that her namesake, Mrs. Lyons, was the "finest and most beautiful woman in the whole world," and she could be proud to be called by her name. Sister Jett confesses that while she loved and respected Mrs. Lyons, she didn't like the name of "Lida" any better than her own.

After the McRae family moved up to the "Old Thompson Place" on the Medina Rio, the girl, Sarah Eliza, began to hear of a peculiar doctrine through Tom's Grandfather Kuykendall, and some elders of the Latter Day Saint Church. The first Latter Day Saint sermon she heard was preached by Heman C. Smith. Later she heard Elder Kuykendall, her future husband's uncle, Elder Bays, and others. She also attended a conference at Medina.

Her mother became greatly concerned about the evident interest the young girl was taking in the belief of these peculiar people and in this she was staunchly upheld by her grandfather, the Reverend Smith, who was one of the early pastors of the Methodist Episcopal Church in San Antonio. But the young girl went her way, weighing evidence, searching scripture, and seeking spiritual light. One day when quite convinced of the truth, yet hesitating on her mother's account, she testified that a voice said to her: "You remember what you told your mother." She had always remembered what she had said to her mother, so now her hesitancy was replaced by a determination to obey, and she was baptized by Elder Johnie Currie, October 18, 1888, in a river near San Antonio. Sister Jett tells the story of how her mother, nearly frantic over the "terrible" step her daughter had taken, would go to the meetings in order to hear something "with which to accuse" the preacher. In her anxiety to attend a meeting one Sunday, she swam her pony across a swollen stream and was nearly drowned. But as she listened to the message of those servants of God she gradually became convinced of the truth and became one of the most valiant and faithful members of the church. She gave of her time and means unstintingly to advance the work of the kingdom, and died strongly in the faith in 1914.

SARAH ELIZA met the young Thomas Jett when she was fourteen years old and he seventeen. They were mutually attracted at the first meeting, and shortly began "keeping company"—each being the first and only sweetheart of the other. They were married four years later by the Reverend J. W. DeVilbis. The "Infair" wedding was attended by one hundred guests, the celebration continuing throughout the day when a great feast was spread. A recent issue of the *San Antonio Light* gives an interesting account of the wedding and a picture of the house, which was considered unusually fine for that time. The Reverend DeVilbis preached the first protestant sermon delivered in San Antonio and was for forty years pastor of Travis Park Methodist Episcopal Church in San Antonio. His picture and the above items, are still to be seen in one of the stained glass memorial windows in that fine old church.

The young couple remained at the McRae home for a time, then established a home at the Arroyony Media creek, on a ranch of three or four hundred acres. The first house was log, and the first child was born here. The young ranchers later moved to Oak Island settlement, built a home and here several of their eleven children were born.

Elder Jett continued freighting, and at the age of twenty-two was making regular trips between San Antonio and Fort McIntosh on the Rio Grande, and also to Fort Ewell on Nueces Rio, working under government contracts. In San Antonio at that time there was a warehouse on top of the building, now the famous old Alamo—the business being under the management of Hugo and Smeltzer—merchants. Corn and other provisions were freighted to the forts and merchandise brought up for these merchants.

On one of these trips a series of incidents occurred which tested the strength and stamina of the young freighter. The native Texan is a great lover of horses and young Jett was no exception. He had acquired a beautiful pony and had in time secured saddle, bridal, spurs, (and a six shooter)—all worthy of so fine a mount. After his marriage he had given the pony to his wife, possibly to prove his devotion to her—but continued to use the animal on the freighting trips, since a rider was needed to bring up the loose oxen and also to care for the whole herd when turned out to graze. On this particular trip, when the "train" drew near Tanacias, about thirty miles from Loredo, a poor, ragged Mexican sheep herder approached the freighters, begging for a ride to Loredo. His sandals were worn out and his feet were bleeding. He was in such a pitiable state that the kind young freighter permitted him to ride on one of the wagons. The weather being hot and dry it was decided to drive during the cool of the night in order to get to the Rio Grande—and water—by morning. The teams were, accordingly, driven all night, plodding loyally along, reaching Fort McIntosh by morning. After being refreshed by water and rest, the oxen were driven about three miles out from Loredo to graze. The men took turns looking after the herd and the strange Mexican was given his turn with the rest. He rode the prize pony and all went well, until a relief rider was sent out, when it was discovered that the *hombre malo* had absconded with the pony and of course, all the valuable equipment—including the spurs, whip, and six shooter. *Vamos! Caballito y todo!* Needless to note that neither Mexican nor pony was ever seen again.

(Continued on page 83.)

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Wise Men, Fools---or Inspired?

By I. A. Smith

The American public, last week, were given the benefit of the observations and conclusions of a modern scientist. Mr. Walter Russell, president of the Society of Arts and Sciences, delivered an address before a meeting of that organization on December 30, 1932. The Associated Press account is found in the *Kansas City Star* of the 31st of December, 1932, from which we quote:

In the discoveries of Einstein, Eddington, Jeans and others about the puzzling nature of space, Walter Russell, president of the Society of Arts and Sciences, says that science is likely to find a new conception of God and more tangible evidence of His existence.

The universal nature of light is one of the keys to this new puzzle. Light, according to tests with scientific instruments, is not merely what human eyes see, but essentially the same radiation as heat, X-rays, radio waves and all other forms of radiation. Moreover, light also is energy. And solid matter is also a form of "light" when the word is used in its broader meaning of radiation.

Getting down to the ultimate particles which form matter, which seem to constitute light and which carry energy, scientists find them all acting suspiciously like some of the processes of human thought.

"The question arises," says Russell, "is there any line of demarcation between a spiritual and a physical universe, and have we been calling the invisible universe spiritual just because we could not see it?

"We have begun to see something tangible and inspiring beyond place, mass and dimension. There must be a limitless source of static energy somewhere back of all dynamic expression.

"If science finds itself justified in altering the traditional concepts of our Newtons, Kepplers and Maxwells in regard to energy, space and motion, the first of the necessary steps will have been taken toward explaining God.

"Tomorrow physics undoubtedly will divorce energy from matter and give it to space. Perhaps space is all there is; all energy, all intelligence and all concept. It is to space that science should look for a comprehensive God.

"Einstein forecast this far-reaching change of base from matter to space when he said that the next great step in science would be solution of space.

" 'It appears,' he says, 'that space will have to be regarded as a primary thing with matter only derived from it, so to speak, as a secondary result. Space now is turning around and eating up matter.'

"What we call the spiritual universe may prove to be the static source in space of electric energy. If Einstein's prophecy is fulfilled it would cause a far greater upheaval in science than Copernicus caused to the concept of Ptolemy."

[Copernicus showed that the planets revolve around the sun, instead of the earth being the center of the universe as Ptolemy believed.]

"Basic conclusions of today would be either reversed or discarded entirely, for if energy belongs to space as the new cosmogony suggests, light would belong to space as Jesus inferred. When energy is found to belong to space, light will be understood to be an emergence from space, and God will have been found to be what Jesus said He was—light.

"As we study His (Jesus') teachings from the point of view of science, we become convinced that He understood light, energy, motion and space and knew what filled space. Jesus taught that life is eternal; that there is no death. Science may soon prove this to be literally true, and that the body, like all other material phenomena, merely registers the intensity of the thinking of a supreme intelligence.

"If science proves this it will give meaning to the words of Sir James Jeans that 'matter may eventually prove to be pure thought.'

"Jesus did not teach that bodies are eternal, but that life is eternal. If the church would realize this, and science prove it, the present dismal idea of death would end, for it would then be understood that our bodies are merely borrowed from the planet, for light to flow through for a time, and must be returned to it as 'dust to dust.' "

Does this not have a familiar sound, and where have we seen something like it? Memory comes to our rescue and we reach for our *Doctrine and Covenants* where, in Section 85, we find the following language:

"Wherefore I now send upon you another Comforter, even upon you, my friends, that it may abide in your hearts, even the Holy Spirit of promise, which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

"This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ, his Son; he that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

"And the light which now shineth, which giveth you light, is through Him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—Paragraphs 1 to 3.

In all candor, let us consider the significance of Professor Russell's statement in connection with the foregoing quotation from the *Doctrine and Covenants*.

The learned scientist spoke on December 30, 1932; Joseph Smith wrote just one hundred years and three days earlier.

It is fair to assume that Mr. Russell is a very learned man, a very scientific gentleman. He undoubtedly pretends to be such or he would not presume to make such remarkable statements.

Certainly we doubt that anybody will arise and question Mr. Russell's learning and knowledge, and

(Continued on page 84.)

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Prayer and Testimony

A Last Word of Testimony

By Henry C. Smith

(This testimony was written before the death of the author, at the age of 95, on January 6, 1933.—Editors.)

I was born June 4, 1837, at Vermillion, Erie County, Ohio. I have been interested in the cause of my Master, Jesus Christ, since I was thirteen years old. I united with the Reorganized Church of Jesus Christ of Latter Day Saints on March 29, 1866, being baptized by J. W. Gillen.

I was ordained an elder under the hands of E. C. Briggs, David H. Smith, and Henry A. Stebbins, August 13, 1868, and from that time to the present, have been engaged in church work as the supreme object of my life. Because of poor health I have had to resign important places of trust, and refuse positions of honor in the church; yet I have served under the appointment of the General Conference, the First Presidency, and members of the Twelve, as circumstances would permit.

I have witnessed many wonderful acts of Providence during my ministrations, such as healing of the sick, mending of broken bones, restoration to life of those whose eyes were set in death, the blind restored to sight, and devils cast out.

I have seen the enemy (Satan) face to face, and have heard him talk, have seen him walk, have noticed his gestures, and he has expressed to me his plan of procedure in doing his work. I do hereby testify that he is a personal being, and capable of doing physical injury to those who oppose him, as I have experienced several times.

I have seen and have been visited by four angels at different times, and have been greatly comforted by their ministrations. I have heard the voice of God several times, speaking words of comfort and cheer, and have received a communication from a friend in Paradise (as I believe) stating his feelings of regret because he had not done more for the Master while on earth. At three different times I have been surrounded by a heavenly light, and have been greatly comforted by what I saw and heard during its presence.

My life has been miraculously prolonged since 1874, and a goodly portion of youthful vigor enjoyed. I have been threatened with violence many times, but the Lord has always stood by me, and no violence has ever been felt by visible forces, but by invisible forces, several times.

At the present time (July, 1926) I wish to state that during my experience of sixty years in this church, I have learned that it is of divine appointment; that the *Bible* (Inspired Translation), *Book of Mormon,* and *Doctrine and Covenants* are divinely appointed to be the three standard books of the church; that God is true and faithful in fulfilling his promises, and a helper in every time of need.

Because of the evidence which I have received, I can testify that our Lord and Savior Jesus Christ is the Father, Son, and Holy Ghost, and that He represents the fullness of the Godhead bodily (Colossians 2: 9). In Isaiah 9: 6 he is also mentioned as the everlasting Father, and note, also, his plain statement in the *Book of Mormon,* Ether 1: 77, "Behold, I am Jesus Christ. I am the Father and the Son."

These facts point us to Jesus Christ as the only God with whom we have to deal, and this knowledge may be obtained by him by personal revelation as shown in Luke 10: 23, Inspired Translation, and that is a most glorious attainment. Let us ascribe to him all glory, all honor, all might, and dominion.

I have learned that the dwelling place of *His* Father is in the midst of his works, which would be in the center of universal gravitation, and Jesus Christ is his only Begotton Son, to whom he has given "all power in heaven and in earth." The Son, then, is our Father, and should be worshiped as such.

These are personal findings, and I am responsible for them before God.

Encouraging Response to Missionary Meetings

By G. H. Wixom

I closed a series of meetings at Marfa, Texas, December 4. A fine interest has been developed there. I baptized three adults on the closing day and blessed three babies. Collected ten dollars tithing and two dollars and fifty cents oblation, and sent an order to the Herald Office for *Saints' Herald,* books, etc., to the amount of more than twenty dollars.

The pastor of the Christian Church, Reverend McKessick, gave us the use of the font in his church and even warmed the water for us. I made a talk in the church, expressing our appreciation for this courtesy and explained some of our views as a church in relation to other churches, and Reverend McKessick replied in a very friendly manner, assuring our people that it was his desire to cooperate with us in every way possible. He was free to acknowledge that our members were always ready to help him in any way they could. He then offered the closing prayer for us.

I was urged to return to Marfa as soon as possible and to conduct another series and to invite any of our missionaries who might pass that way to stop over and preach for them.

Brother Floyd Gatrost, Box 271, Marfa, has charge of the church school at that place.

LOWELL, ARIZONA.

Cause to Rejoice

By Carrie Trapp

It made me very happy to read a letter from Sister Roderick May in a recent *Herald.* Her sweet disposition endeared her to all English Saints when she was here with her husband a number of years ago.

I remember on one occasion Brother and Sister May were staying in our home. My son was then one year old. Sister May remarked: "I can hardly believe you have a baby here. He is so good." The peace and joy we felt while they were here was as if angels were in our midst.

We have cause to rejoice in this great latter-day work. In Gloucester Branch we have witnessed the power of God in the healing of the sick. We have a nice little meeting room now and feel the influence of God's Spirit in our meetings, being blessed with the gift of tongues and prophecy. We rejoice because God is true to his word. He told us of those who had gone out, saying that they were seeking their way back to the church. They are now coming back and rejoicing with us. A week ago a brother called on us who has not been attending our meetings for a number of years. When I opened the door and recognized him, and called him by name, Brother ————, his face lit up with joy. We talked about the gospel until late in the evening, and tears of joy were shed. This brother is earnestly seeking his way

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Prayer and Testimony

back to the truth. He can not forget his early experiences in the church.

We ask the Saints to pray for us in Gloucester, that we may be able to accomplish a work for the Master in this city.

I take this opportunity to express my gratitude for the good things we are continually receiving in the *Herald,* our wonderful messenger, which comes regularly week by week.

"GRACELAND," CHELTENHAM ROAD, GLOUCESTER, ENGLAND.

No Cause to Worry

By Mary Hogle

I have been in the church about thirty years, and as I see the working of God's hand with his people and his love and mercy to me, my heart swells with gratitude and thankfulness to him. I want to help his church in any way I can.

I would love to have had the *Herald* for Christmas presents this year, but there were too many to help. I think from now on, however, that I am going to try to get something every month from our publishing house, Many people have no work so this is a good time for them to read the church paper and books.

As for myself I have a good "job." I cook every day for thirty-two people. I am sixty-seven years old and am up every morning at five o'clock, work all day doing the ordering and looking after things. But without the grace of God, I could do nothing.

I am not discouraged. God is still in his heaven, why should we worry? My prayer is for the church and those whom God has appointed to look after it.

MOUNT PLEASANT, MICHIGAN, Care Indian School.

"It Brings Out the Very Best in Me"

By Mrs. William H. Dechow

Some time ago some one asked me, why I was a Latter Day Saint. My answer was: "It brings out the very best in me, and if I could not live as a Latter Day Saint should live, I could not live any religion at all."

To me this is a wonderful work, a wonderful church. It has enabled me to see into the lives of others and to understand them.

During the summer I asked for the prayers of the *Ensign* family, that God would give me wisdom and knowledge to understand those with whom I came in contact, and I can truthfully say that those prayers were answered.

Pray for me that I may have wisdom to convince others of the necessity of obeying the gospel; that my desire to *live* the gospel may grow stronger and that I may grow stronger in the faith.

CASSVILLE, WISCONSIN.

How We May Help

By Sarah L. Cole

I rejoice in the gospel and am not ashamed of it, for it is the power of God unto salvation. I have belonged to this church since 1920, and was privileged to attend one General Conference, that of 1925. At that time I was pleased to meet and visit with our Prophet, Frederick M. Smith and his wife.

As I have read the church papers for twelve years, I want to say that the brotherhood of love and unity seems to prevail throughout the ministry. As a laymember I am not discouraged, but want to do my part to heed the warnings of our Prophet as much as those of his grandfather. He needs our help in many ways. If we are not blessed with much money, there are other ways we can help. We can cheer those at home who may be discouraged and who may not be financially able to subscribe for the *Herald.* I hope to be financially prepared to send the *Herald* into three homes during the coming year, for it is encouraging to read the sermons and the wonderful testimonies that appear in it.

I desire your prayers that our God will strengthen me in body and spirit and help me to overcome all obstacles that hinder a better and more humble service in his cause during this year.

HYER, BRAXTON COUNTY, WEST VIRGINIA.

Would Teach Children the Faith

By Mrs. Edward E. Melvin

Last summer seemed longer than usual to me, conditions existing which made it impossible for me to attend church each Sunday. I live about sixteen miles from the branch at Ionia, Michigan.

I was baptized twenty-four years ago by Elder J. O. Dutton, and have never regretted the step I took then though many times I have regretted the missteps I have since taken.

I am thankful for my children, and my hope is that I shall be able to bring them up in the fear and admonition of the Lord. I want to instill in their souls a deep love for the church, that they will stand firm in the faith and use their God-given talents for the good of the church. If I can accomplish this I shall feel that my life has not been in vain. I love this work. I want to see Zion redeemed.

Some time ago my niece requested the Saints through the *Herald* to pray for me. I had been in poor health for over two years, but I received great blessings through this request.

PEWAMO, MICHIGAN, Route 1.

Request Prayers

Brother R. Melvin Russell, of Detroit, Michigan, writes that his mother, Mrs. W. H. Russell is critically ill and desires that the Saints remember her in their prayers. For many years she has been a faithful member and a fervent worker, and is worthy the spiritual support of her brothers and sisters.

REDICKVILLE, ONTARIO.

Brother and Sister A. L. Lauber request the prayers of the Saints in behalf of their son who had his arm amputated and is not doing well.

MONTE NE, ARKANSAS.

Sister Effie Mae Smith, of Lincoln, Nebraska, seeks the prayers of the church for her mother, Mrs. Susan J. Mecham, Chico, California, Route 3, Box 190, who suffers intensely from a fall five months ago in which her hip was injured. She is helpless and is cared for constantly by her eldest son who is not in good health. Sister Smith asks that Brother Hintz, of Chico, call on and administer to her mother, and invites other Saints of that city to visit her.

CHICO, CALIFORNIA, Route 3, Box 190.

Sister Amanda Jane Wiles, eighty-one years old, desires the prayers of the faithful. She had been strong and in good health until about three weeks ago, when she was seized with a severe pain which at times confines her to her bed.

HENRYETTA, OKLAHOMA.

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QUESTION TIME

Does the Bible in any instance teach baptism by immersion?

Both by precept and by example the New Testament repeatedly teaches immersion. The language of the New Testament before being translated was written in Greek. Hence the meaning of the Greek words used, when rendered in English, is the real teaching of the text in each instance. The command to be baptized is unequivocally stated in Mark 16: 16; Acts 2: 38; 10: 48; 22: 16, and Matthew 28: 19. In every one of these texts the Greek word for baptize is *baptizo,* which Greek scholars state means immersion or its equivalent. On this point, *Ball's Christian Baptism* cites sixteen authorities recognized in colleges and universities of all denominations, and states:

"The whole sixteen declare as scholars learned in the language of the New Testament that *baptizo* means to immerse, plunge, dip, wash by immersing, sink, submerge, overwhelm, and not one of them ever defines it to mean sprinkle in any case or under any circumstances whatever."—Page 25.

The *Emphatic Diaglott,* which contains every Greek word parallel with its English equivalent, renders the word by "immerse," "immersed," "immersing," etc., as the form of speech demands. The English word *baptize* is not a translation of the Greek word, but is the Greek word itself spelled according to the English method of spelling. Its meaning therefore is always properly the equivalent of immerse. However, this word has been used by those who sprinkle as a substitute for baptism to apply to sprinkling, and many therefore call sprinkling baptism. But the fact that any number of people might decide to use the word for a different purpose than that of the New Testament writers, which actually is the case, could not change the meaning of the word as used by the scripture writers or the Lord and his disciples. As used by them, it always meant to immerse.

Pursuant to the meaning of the command, immersion is clearly shown to have been used in New Testament days. This is shown by the texts in Matthew 3: 6, 16; Mark 1: 5, 9; John 3: 23; Acts 8: 38; Romans 6: 4, and Colossians 2: 22. All of them show that the baptism was in the water. Even such leaders as practiced sprinkling admitted that it was not the meaning of the word as used in Scripture. Martin Luther, John Calvin, John Wesley, and others who allowed sprinkling, declared that scriptural baptism was immersion. The Christian Fathers of the first and second centuries, Barnabas, Justin Martyr, and Tertullian, state that the church practiced immersion. The Catacombs still contain the ancient baptisteries where running water was provided for immersions in the early church, the depth of the water being sufficient for that purpose.

When will the "perilous times" predicted in the Bible take place?

Inasmuch as the Scriptures do not specify the times referred to in any definite way that would indicate actual years, it is a matter of conjecture to a great extent. But some specific idea may be possible from the statement of the text that says:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy."—2 Timothy 3: 1, 2.

A careful study of each word in this prediction leads one to conclude that it is apparently being fulfilled in our age as never before. This might cause us to believe that we are living in the last days. But if so, in what part of them is not so certain. We do know that such conditions as here specified are existing on earth today.

What reason have we to think that the thief on the cross had been baptized?

Perhaps the best reason to believe that such may have been the case is the fact that the thief evidently knew Jesus, knew that he was the Lord, that he had a coming kingdom and would himself appear in that day. Unless he had been a baptized believer, it seems hardly probable that he would have been so well informed at that time. From the fact that the believers were baptized, it may be inferred that the thief was a backslider who repented and turned again to Christ as his Savior.

In any event, there is no reason for the argument sometimes made that baptism is not necessary because the thief went to paradise without baptism. The evidence is against any such supposition, though perfect candor suggests the admission that there is no proof to show whether or not he had been previously baptized. The command to be baptized is not annulled by anything that others may or may not have done.

A. B. PHILLIPS.

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A FAITH FOR THE MODERN AGE

(Continued from page 74.)

Scientists themselves set up a hypothesis as being explanatory of the phenomena in question and then await subsequent discoveries to either substantiate or destroy their hypothesis.

Jesus said, "Have faith in God." Is it reasonable to have faith in God? or suppose we ask the question another way. Is it reasonable to not have faith in God? Can we look around us and see the order, the unity, and the orderliness of creation and then affirm that it all came by chance, by accident? Is it not much more reasonable to affirm that as the watch proclaims the watchmaker so creation proclaims the Creator?

Edwin Conklin, again says, "If there is no purpose in the universe, then indeed there is no God and no good, but, if there is a plan, if there is a purpose in nature and in human life, then we may feel confident that it is the imperfection in our own mental vision that leads us sometimes to cry, "Vanity of vanities, all is vanity."

Again the words of Jesus, "Ye believe in God believe also in me." Why should we believe in him? Is it enough reason to say that he commanded it? Is there a reason that will appeal to the intellect? Note what Robert A. Millikan has to say: Why is it that all the world is still willing to say of Jesus, 'Never man spake like this man'? Is it not because he literally spoke two thousand years ago the words of everlasting life, the words of rich, full, abundant, satisfying, unselfish living, for all times and all places?"

On another occasion Jesus said, "If ye had faith as a grain of mustard seed ye could say unto this mountain, be removed."

Real faith is intelligent, otherwise it would have no connection with our God, whose glory is intelligence. If it were necessary to remove the mountain, faith would do it. Possibly tools suited to the job might be necessary, as for instance a steam shovel. But do you say that this method would be leaving faith out of the question. Not so: You might entirely surround the mountain with steam shovels and it would not move. It still needs faith. Faith alive with works. "Faith without works is dead being alone."

There is need for faith today—for a vital, dynamic faith in God—a faith which recognizes that the power which seems to control the physical universe is also a spiritual intelligence—a faith which sees behind the harmony of nature something more than blind force and a fortuitous concourse of circumstances—a faith which impels us, with the knowledge that we are "workers together with God."

Do we need faith in the church? We believe it to be the kingdom of God reestablished in these last days. We point to its background of prophecy of the manner, time and place of its organization, to its type of organization, its officers, doctrine, teachings, as in harmony with the scriptures. We say the gifts of the gospel, healing, tongues, revelation, etc., are enjoyed among us today as in ancient times. Are these things alone sufficient? Can these things alone constitute the kingdom of God? However perfect and complete might be the organization it could not be the kingdom of God unless it was constructed of kingdom-building material, men and women who are good citizens because they obey its laws, exercise its franchise and pay its taxes (tithes). Yes, we need faith in the church, in its officers, its program and its task. Faith that will vitalize us into being good members in every sense of the word.

We need faith in ourselves. Faith that we are the children of God, having been created a little lower than the angels. And that God, having delegated to us the task of giving to the world a practical demonstration of the gospel of Jesus Christ in action, we must have faith in our ability to accomplish the task with his aid. We must have faith in our partners in the task, in our fellow men, in fact a real vitalizing faith in God, is not possible without faith in mankind. We can not have a proper attitude toward Christ unless our attitude toward our fellows is right. "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee—go and be reconciled to thy brother and then come and offer thy gift."

We need faith in our destiny, an assurance that God who gave to man the ability to reason, thus making man alone of all the creation of his hands like unto himself, did not do so merely to snuff out that spark of divine intelligence after a few short years. This is another one of those things which can not be proved. But it is also one of the things which it is more reasonable to affirm than to deny. Faith in the immortality of the soul is affirmative, constructive, progressive, while denial would destroy most if not all of the incentive to progress. Our end then is not oblivion in some forgotten grave, but we can with the poet say:

"Life is real, life is earnest,
And the grave is not its goal,
'Dust thou art to dust returnest,'
Was not spoken of the soul."

And lastly we should have faith in that God-given power of constructive progressive thought, that with the exercise of that power to the welfare of mankind, to the upbuilding of the church, and to the salvation of society we may even become the sons of God.

(The quotations of the scientists named in this article are taken from the book *Has Science Discovered God* a symposium by Edward Cotton.)

ELDER T. J. JETT

(Continued from page 78.)

THE THEFT of the pony was keenly felt by the young man—not more for the financial, than for the personal loss, and for the certainty of sorrow it would cause his young wife. On the return trip when the freighting train had reached the Nueces Rio, it was found that the stream was so swollen by flood conditions farther up state, that the teams would not be able to cross. Camp was made accordingly, and the oxen turned out to graze. The night was spent without mishap and early the next morning Tom went down to the river hoping to find that the water had fallen enough to permit the crossing. He found the river still too high and started back to the camp when a noise of shouting and shooting broke the morning stillness. He was too wise to rush to the village nearby, to learn the cause of the tumult, and being a native Texan probably suspected the cause, so went quietly back to the camp. He later learned that twenty to twenty-five outlaws, full of depravity and bad liquor had suddenly swooped down on the place and "shot up the town." After this playful gesture, the outlaws had rushed off to another settlement to repeat the performance. That night an old Mexican, a resident of the village, made his way down to the freighter's camp and urged Tom to cross the river and get away as soon as possible for, he said, the outlaws were drinking and carousing and would surely come back for a "return engagement." If the freighting crew were still there, they would undoubtedly drive off the stock and appropriate the merchandise. Knowing the old Mexican, who claimed to be one hundred years old, and having confidence in his integrity, Tom decided to attempt the river in the morning, at all hazards.

On investigating the next morning, he found the river "still running" so went to work to devise means of getting the freight across without a wetting in the flooded Nueces. The freight on this trip being *frijoles* (Mexican beans) it was essential to keep it dry. So by the help of the crew, Tom set to work to build "pens" *(espanchides)* high up on a frame, so that even though the wagon were submerged, the beans piled, in sacks, up on the "pens" would remain dry.

It was a blistering hot day and when the device was finished, the work of carrying and loading the *frijoles* on the "pens" began. Before the loading was finished, shoulders were raw from the continued wear of the heavy bean sacks on perspiring flesh. When the wagon was ready with its first load, the three yokes of oxen were hitched and the moment had come to attempt the raging river. The tense, but subdued excitement; the keen concern; the urge to be

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away before the return of the raiding bandits, can all be sensed. Fortunately the deep, swift-running part of the stream was not wide, so the faithful oxen, after patient and careful urging, started forward, and when the first team reached the swimming depth the back teams pulled the load, and by the time the back teams were swimming the head team had reached shallow water and took the load. Imagine the sighs of relief when the staunch old oxen drew the load safely upon the firm ground.

Five such crossings were made, and the beans were "over the river" and not one wet. When the freight was safely across, the wagon beds were tied to the axle with ropes and floated over—the box with the "pens" having been floated back after each load and placed on another set of running gear.

(To be continued.)

THE DEPRESSION: ITS CAUSE AND CURE

(Continued from page 73.)

family is away on a pleasure jaunt if Sunday is a pleasant day. The children play ball, father plays golf, and the Sabbath day is a real holiday on which the pleasures, for which there is not time during the week, may be indulged in. The old cry that Sunday is the only day on which we have time for a picnic is rather reversed because the masses have time now to take exercises looking for work. Israel of old cried to the Lord for meat which God said was not good for them, but, to satisfy their pleadings, He gave them plenty.

The people who said, "We have no time but Sunday for pleasure," are finding plenty of time now. Would it not be better to follow the good old way, "Love God and keep His commandments"? Jesus said, "My peace I give unto you." But, following the ways of the world does not bring peace and they find themselves worse off in 1932 than ever before. Men have been going their own paths for years and we see the results. Surely it is high time to call a halt and try God's way. Let us build anew our family altars.

We recall with pride the last fifteen or twenty years when there was work for everyone and money was easy to get; but did prosperity make us better Christians? did we feel after God? Most all will confess that it did not. Then when the distressing times come could God help us or must we suffer with the world? If we were like the world only in our belief, then we should not grumble if we have to suffer with them. Jesus said, "Ye shall be in the world but not of the world," and "They will think it strange that you do not run with them in the same riotous pleasure."

Then, if we have had a long trial with the world and it has not brought us near to God, and, if reverses will draw us closer, then let us thank God for the reverses. Surely none will want to go to the prison house as did the disobedient in the days of Noah. "Come out of her, O ye, my people, that ye be not partakers of her evil deeds." If we have partaken of her pleasure we must expect to share her judgments. (Read *Doctrine and Covenants* 105: 9 and learn what is coming on the world.) Surely our time is short. Why not start now, and find the good old way?

WISE MEN, FOOLS—OR INSPIRED?

(Continued from page 79.)

in making the statements referred to in the newspaper article, he doubtless spoke from what may be properly termed his profundity of experience and learning.

And thus the following reflections naturally arise in our mind:

If Walter Russell is a wise man, then Joseph Smith was either a wise man or was the medium through whom wisdom flowed by the power of inspiration. If the latter, it is fair to assume, according to Russell's own statements, that the source of the inspiration was God himself.

However, if anything may be predicated on the claims of the world, generally, Joseph Smith was unlearned—in the eyes of the world a fool. Hence, from such admission, in the light of Russell's pronouncement, he, Joseph Smith must have been inspired—a prophet.

If Joseph Smith was a fool, (which we do not admit,) his utterances in 1827 must have been foolish and simple, as they doubtless seemed to a hostile and bigoted world, and by the same token, Russell is no more and no less than a fool himself; but Russell's folly must be far the greater, for he speaks with all the authority and prestige of science.

What a sad commentary on modern science to be confronted by the indisputable fact that an ignorant boy of twenty-two years of age over one hundred years ago, announced a theory to the world which is just now being discovered by these gentlemen of great learning and wisdom with the advantage of one hundred years of research and discovery!

And at that, in the mind of the writer, of the two pronouncements, that of Joseph Smith is far better.

Eternal life does not necessarily refer to life beyond the grave. Eternal life is God's life. What it is necessary for us to do to live here will guarantee life hereafter, and it is equally true that what will bring us life hereafter will bring us life here now.—E. J. Gleazer, in a sermon, *"This Do and Thou Shalt Live,"* preached at the Stone Church, Independence, Missouri.

RICHES UNTOLD

(Continued from page 76.)

"He has a hundred dolars in the bank! I heard him telling mother yesterday." The other girls looked at her with awe, all save little Rose.

"But he isn't rich," she stoutly denied. "I saw him get mad the other day and kick a poor dog. I don't think a man that kicks poor dogs is rich if he has *two* hundred dollars in the bank!" A big and brave speech for shy little Rose.

"Now, children," began Polly, smothering a laugh, "there are different kinds of riches. There are jewels and money and beautiful things to wear and see. But the riches Brother Joseph had and the riches we're most interested in are the things that make life happy and lovely—"

The gong sounded for the second time, and Polly found herself hurriedly distributing Sunday school papers before she sat down. It was invariably like that. The time was always gone before she had finished her class. She always felt uncomfortable with that "unfinished" sensation. She wondered if the girls did, too.

Twelve little voices around her joined in the closing song:

"My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold."

(To be continued.)

Our Late Sister Jackson's Message

By Leonard S. Rhodes

In the recent death of our Sister Lula Mae Jackson, of Boise, Idaho, hundreds throughout the church will mourn the loss of one who was a helper and friend of the sick and afflicted; for Sister Jackson, I am convinced, was the greatest exampler and teacher of the Word of Wisdom the church has ever had. She could not refuse the pleas of the many sick who sought her for advice and help, given without charge, until the load became so great she broke under the strain and died, a victim of her great desire and love for helping others. I regard her as one of the great women of the church, whom we shall some day place upon our roll of honor.

For eighteen years Sister Jackson had been an invalid, going from doctor to doctor, and from hospital to hospital, seeking relief and health. Always they told her she must submit to an operation, however with but little chance of recovery; and always she replied: "I came here to get well, not to be operated upon!" Finally becoming so

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weak she could scarcely move or speak, and hope seemed gone, she cried to God from her heart: "Lord, I do not ask to be healed by miracle, but only that you will give me strength enough to make the start, and I will put everything else aside, and put my whole trust in thy Word of Wisdom and thy commandments."

The story of her remarkable recovery is too long to publish here, except to say that she earnestly studied the Word of Wisdom and sought to observe it literally and in every detail. Eventually she was rewarded with vigorous health and abounding vitality; then followed years of study and research until her increasing enthusiasm led her to open an office in one of the large office buildings of Boise. Most of those who there sought her aid were not members of the church, and never suspected that her advice was based largely upon teachings contained in a revelation given through Joseph Smith. Here as a teacher of principles founded in revelation she tested and proved them and her interpretation of them, and became what I believe is the first and only Word of Wisdom practitioner.

Closing her office, she organized the Word of Wisdom Correspondence Club in March, 1929; and a few months later she began editing a little monthly paper called Words of Wisdom. Through these avenues her message and influence began to reach individuals and groups in all parts of the church, pointing the way to physical health, temporal relief, and spiritual wisdom. Words of Wisdom and her personal advice were sent free to all who asked, except for voluntary offerings, which fact caused her load to become too heavy, and brought about her death at the beginning of what I believe would have developed into a great pioneering work.

Sister Jackson was the lonely bearer of a message that to my mind is among the greatest the church has been asked to learn. I deeply regret that, so far as I know, she never attempted to formulate her message in a system of principles. Therefore as her pupil I shall undertake to do so briefly as I interpreted her message:

Sister Jackson interpreted the Word of Wisdom literally. And her interpretation was strongly fortified by her experience in keeping it herself, and by observing its results with her pupils. She was also led to the conclusion that no one could correctly interpret it who did not also live it; for to those only who remember to "keep and do" its sayings is the promise that they shall find wisdom and hidden treasures of knowledge.

Accordingly she taught her pupils to avoid the use of foods known to be "not good for man." Strong drinks, tobacco, tea, coffee, and hot drinks head the list; then follow all canned and artificially preserved foods as not in season; denatured or unnatural foods, such as white flour, white sugar, etc.; and commercialized foods, as the many breakfast foods sold by designing men for a profit.

She taught her pupils to use for their staff of life the products of whole grains, especially wheat and whole wheat flour, instead of meat. The more she observed the effects of meat eating the more sparingly she used it herself, and the more strongly she advised her pupils suffering from chronic affliction to eliminate it entirely from their diet. She believed the food of a country has a natural relation to its climate; and taught her pupils to use only the foods grown in their locality or climate. Foods shipped in from other climates can never be "in the season thereof."

Sister Jackson taught that the Word of Wisdom is a *principle* given for the health and temporal salvation of the Saints. As such she believed that it takes precedence of stewardships, and is second only to the first principles of the gospel. Jesus is her authority; who came "preaching the gospel of the kingdom, *and* healing every sickness and every disease among the people" (Matthew 9:35). The Word of Wisdom not only points the way to health, but also to temporal salvation in a day when designing men have commercialized our foods for the sole purpose of gaining a profit. Obviously health and release from the clutches of commercial greed are first essentials to a steward from whom shall flow a surplus.

Several years ago while I was convalescing in the pines near Prescott, Arizona, under the stimulus of Sister Jackson's remarkable personality I made the discovery that the law of administration is not merely an isolated manifestation of God's concern for the sick; but that it is the first principle of a coherent system or plan for the physical and temporal salvation of God's people as truly as stewardships, surplus, storehouses and the gathering are parts of a plan for their industrial salvation.

This plan is divided into two complementary divisions: (a) "the Spirit of healing from the Lord in faith," and (b) "the use of that which wisdom directs" *(Doctrine and Covenants* 119:9). The first includes the laying on of hands, and the second is based primarily upon natural methods, the first of which is revealed in the constitutional law to the church, which declares:

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy." *(Doctrine and Covenants* 42:12.)

To amplify the law that the sick "shall be nourished" the Word of Wisdom was given. Other commandments point the way to sanitation *(Doctrine and Covenants* 85:38); to the observance of daily and weekly periods of rest and relaxation alternating with periods of physical and mental activity (85:38; 119:7, 8, 9); and to the cultivation of cheerfulness instead of complaining (119:9).

The foregoing provides a broad and excellent foundation upon which to build our own school of medicine; and I believe this should form the basis of practice at our sanitarium, as interpreted by the Church Physician. It is my further conviction that in the management of our sanitarium, and in the working out of our own medical theories, based upon divine law, we should be less concerned about recognition by the leading medical organizations, and more concerned about carrying out the plans and principles which God has revealed. It appears evident that their principles are not identical.

In conclusion I pay tribute to Sister Jackson's faith. Her faith in God was deeper, more vital, and more workable than any I have known among latter-day Saints; and was at once a challenge and an invitation to those of lesser faith. To her the will and commandments of God were not merely his wish; they were *the law!* When God spoke, it was not as the arbitrary decrees of a king, but the revealment of law as actual as the laws of gravity, of light, or of energy. In commanding us to love one another God did so not only to keep us at peace, but also because love benefits and hate injures those exercised thereby.

Ten days before her death she knew she was going, and although she suffered intensely she never complained. A few months ago she expressed her attitude toward death: "I would not miss the wonderful experience of death," she said. "I want to go through what those before me have gone through, see what they have seen, and learn what they have learned. Think of the wonderful mysteries to be solved that way; think of being with Christ, and of coming back to earth with Him! No, I would not miss the experience of death!" Truly a great, a wise and fearless woman has gone to her reward.

Evolution

By F. J. Earl

God gave us hope one day,
No one can tell us when;
We took the cup
And then looked up;
God gave us men.

God gave us faith one day,
We learned no more to shirk,
But forward prest
To strive, to test:
God gave us work.

God gave us man one day
Two thousand years ago;
Forever He
Calls, "Follow me:"
God bids us know.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

London, Ontario

Reached Some Goals in 1932; Now Going Forward to Higher Goals

The sixteenth anniversary of the opening of London's church building, November 20 and 21, was very successful. A large crowd was in attendance and much interest was taken in the services. Everyone enjoyed the sermons by Apostle D. T. Williams especially at the Sunday evening service when he talked on the theme, *"The Sacrifice of Service."* There were many nonmembers present and quite a number from various branches of the district. The music provided by the choir and orchestra was commendable. On the Monday evening several musicians of the city took part in a concert that will be long remembered. The banquet was enjoyed by everyone. All felt that this anniversary was the best since the opening of the church in 1916.

At the annual election of officers and business meeting, December 5, a good many were present to choose the new officers for 1933. One pleasing feature was the splendid reports presented by the various bodies on their activities for the past year. These reports were very comprehensive, indicating the increased interest and development in church work. With an enrollment of three hundred and eighty-eight London Branch contributed in tithes and offerings, etc., to the general church for twelve months $2,476.54. This is an average per member of $6.37. Christmas offering this year from the church school was well over two hundred and fifty dollars. Sister Ward is the offering booster and has worked hard.

Nineteen were baptized during the year and due to the excellent work being done by the junior church school, with Sister Grace Perry as supervisor, sixty-eight per cent of these were from this division.

The church school with Elder Frank Gray as director and an efficient corps of active young people, has more than doubled attendance. A goal was made of two hundred, and this was reached on several occasions at the Sunday morning church school. The average attendance was one hundred sixty-six. The week-night church school was likewise boosted and a goal of one hundred was set.

The Young Men's Class of the church school held a successful banquet recently in the parlors of the church. For special speaker they had His Honor Joseph Wearing, judge of the Middlesex County Court, who gave an interesting talk on *"British Law and Justice."* There were forty-eight members present and they selected as their teachers for the coming year Bishop J. C. Dent and Doctor D. A. Campbell. W. A. Alford was chosen president and Lincoln Rankin, assistant. William Risler was elected secretary-treasurer.

The officers of London Branch as selected for 1933 are: President, Elder J. E. MacGregor; first counselor, Elder W. A. Hardey; second counselor, Elder J. F. Winegarden; church school director, Elder Frank Gray; secretary, Arlo G. Hodgson; assistant secretary, William Risler; financial secretary, Fred Timbrell; treasurer, Harry Ward; chorister, Fred Heddington; organist, Miss E. Matthews; bishop's solicitor and publicity agent, Elder W. A. Hardey; finance committee, Thomas G. Timbrell, Charles W. Alford, James F. Winegarden, Darrell A. Campbell, W. A. Hardey, and John Vasbinder; auditors, A. Henry, F. Heddington, L. Rankin, and visiting director, William Harrison. The choir has selected for its president, Brother Alfred Henry; the Dramatic Club has chosen Brother J. Vasbinder, and Brother Roy Bicknell was elected president of the orchestra.

A splendid spirit of cooperation and good will is present among the members, and they hope to accomplish a greater work in the interest of the church in the future than we have in the past.

Missionary Meetings in Kansas City Stake

Works Chiefly in Three Groups

Since the middle of last June, I have been laboring as a missionary in Kansas City Stake. My work has been done mainly in Bennington, Gladstone, and Northeast congregations. A series of preaching services has been held in each of these groups, and several hundred visits have been made in homes of both members and nonmembers. I have been given splendid support in all three groups, and the missionary spirit manifested by Saints and friends is commendable.

There have been one hundred and eleven baptisms in the stake during the last year. There were thirteen in December and two more in early January. This represents splendid work of the local ministry in some of the branches.

At present I am engaged in a series of meetings at Blythedale, Missouri, about twenty miles south of Lamoni. Since Elder E. G. Beye and family, formerly of Rhodes, Iowa, moved here, the work has been revived. Ten were baptized here in September, and this was thought an opportune time for a missionary effort. There were thirty-five or forty nonmembers present at our first effort of the series last night. From here I will go to Allendale, Missouri, for a two-weeks' missionary effort.

This is an opportune time to present the latter-day gospel message to the world. Would that we were better able as a church to take care of the many urgent calls for missionary effort which come from every direction.

J. CHARLES MAY.

Columbus, Ohio

Second Church, Rinehard and Twenty-Second Streets

A pleasant and helpful spirit characterized the December sacrament service. In the evening Elder G. H. Kirkendall preached on *"Loving and Serving."*

The women's department gave their Christmas party December 8, thirty-five members being present. The "mystery girls" were revealed, and gifts were exchanged. A good time was enjoyed, and hostesses served ice cream and cake. Sister Georgiana Brush was taken into the organization.

Patriarch J. E. Matthews preached two splendid sermons on Zion December 11.

Prayer meetings are well attended and of high spiritual order.

"Spiritual Gifts" was the theme of a sermon by Elder John R. Grice, December 18, and Elder W. B. Reeves chose for his sermon topic, *"Arise and Walk."*

The church school gave its Christmas entertainment the evening of December 23. The junior choir wore robes of black and white, and sang several selections. There were also two short plays, recitations, and carols. Santa Claus arrived with gifts and candy for the children.

On Christmas morning Bishop H. E. French preached on *"What Think Ye of Christ?"* That evening the choir gave a

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beautiful cantata. This was given by women's voices, Sister Hazel Gribben, Lucinda Madden, Ethel Kirkendall, and Ada Bierly singing principal parts.

Third Church

For this group, December opened with Presiding Patriarch F. A. Smith as speaker for two evenings, assisted by District President A. E. Anderton, Patriarch J. E. Matthews, and F. C. Welsh.

The sacrament hour, in charge of Pastor F. C. Welsh and C. H. Foster, proved a spiritual season. And in the afternoon C. H. Foster spoke on *"A Living Sacrifice."* That night Patriarch J. E. Matthews was the speaker, his theme being *"Lineage."*

During the day sacrament was taken to the sick and also into homes where the dead lay, and to hospitals.

The local choir is composed of loyal young men and women who add much to the attractiveness of the church services by their contributions.

At the annual business meeting Pastor F. C. Welsh was sustained by a standing vote of confidence. Ted Dougherty was elected president of the new Religio. Brother Robert Bohlen was elected Sunday school superintendent. All other officers were sustained. The watchword for Third Church for the New Year is "The Work Goes Forward."

On December 11 there were three sermons, the morning discourse by Pastor Welsh, the afternoon by Elder E. Dixon, and the evening by Elder Gard Kirkendall.

The epidemic of flu in Columbus seriously affects schools and churches. At one time two hundred and fifty were absent from one school. The sick list at Third Church increases. Numbers of faces have lately been missed from services.

The Religio promises to have big attendance and an active program and organization. Ted Dougherty, deacon, is the president, and Robert Albright is vice president.

Other sermons of the month were delivered by Brother Schafenberg, Pastor Welsh, and C. H. Foster.

Christmas was a busy day. The Sunday school program occupied the forenoon, the children giving the numbers. Ted Dougherty gave a sermonet, and Charles Mathias presented two collection plates to the pastor which he had made with his own hands. Brother Welsh accepted these, and Brother C. H. Foster offered the dedicatory prayer. After dinner at the church the young people and their cars were pressed into service to deliver bushel baskets of food to needy families. Pastor Welsh with his associates made visits along with these deliveries. *"Come Unto Me,"* was the evening theme of C. H. Foster, and his sermon was heard by a good congregation.

The Wednesday evening prayer services have been well attended. The last one of the year was delightful. The gifts of the gospel were manifested and several Saints were spoken to individually; the congregation as a whole was also admonished and encouraged.

Alliance, Ohio

Organized Classes Conduct Lively Activities

In spite of serious problems members of this branch are facing because of industrial conditions, there is a decided increase in church activities as well as in attendance at all services. This is due in part to a lively attendance contest between the classes of the church school which ended with the beginning of the present quarter. The intermediates were the winners and were guests of the losing classes at a wiener roast. They gained five new scholars, four of whom are children of nonmember families. One of these, a boy of fourteen years, has asked for baptism. At the last sacrament service he bore a beautiful testimony of his belief in this cause.

In October the intermediate class organized. Meetings are held every two weeks on Friday evening from seven to nine o'clock. A devotional leader is chosen for each meeting. Roll call is answered by sentence prayers from each one. Then there is a *Bible* contest for accuracy and speed in finding references, each member having a *Bible*. This is keenly enjoyed. After the business meeting, games are played. The initials W. W. W. have been adopted as a name, meaning "We Will Work," and their aim is to make their influence felt for good in their homes, church, and community. They presented a three-act play in the Christmas program.

The young people's class meets every two weeks under the leadership of the teacher, Brother Alba Smith. On Christmas Day they visited one member in the hospital with a tubercular hip, each taking him a small gift.

The senior class meets every Friday evening to study *"Stewardships."* This class is not confined to seniors, but all are welcome. The pastor is the teacher.

To save cost of fuel and lights at the church, the Wednesday evening prayer meeting is held in the different homes, and the Saints are encouraged at the increase in attendance and spirituality. If attendance continues to increase, there will be meetings in two places instead of one.

At the annual business meeting and election in October, all officers were reelected. They are taking their responsibility most seriously, and growth should be the result. Elder R. A. Smith has been the president of the branch since its organization in 1917, and without complaint has faithfully shepherded the flock through a variety of experiences.

In September there was one addition by baptism, a brother who came in contact with this work while visiting relatives who are members here.

The anniversary of the birth of Joseph Smith III, November 6, was observed in a special manner on the evening of November 23. District President James E. Bishop was here and showed stereopticon slide scenes from the life of this Prophet.

The Christmas program was presented to a full house, the largest attendance ever had. Following the recitations by the little folks, the intermediates presented the play, *"The More Abundant Life,"* and the young people then gave the pageant, *"The New Earth."* Special lighting effects by a young brother, Joseph Gordon, added beauty to the scenes. Hard work and splendid cooperation from all made this program possible, and it was appreciated. To Sister Arlene Lambert goes much credit for her efforts and patience in directing the program.

McKenzie, Alabama

Elder Halb Holds Meetings

Saints of Alabama District met in conference with Pleasant Hill Branch, of McKenzie, December 10, with the district presidency and Elder Jacob G. Halb, of Middletown, Ohio, presiding. All the other officers necessary to carry on the activities of the conference were elected. The report of the last conference was read and approved. All district officers gave their reports; also the branch reports were given as well as those of the priesthood.

Pleasant Hill Branch recommended that Brother W. H. Drake, teacher, be ordained to the office of elder at the conference. The conference approved the ordination, and arrangements were made to provide for the ordination Sunday afternoon.

The following district officers were elected: President, Elder D. E. Sellers; counselors, Elders W. H. Drake and J. W. Baldwin; secretary, W. H. Drake; chorister, G. W. Miniard; publicity agent, B. E. Barlow; bishop's agent, Elder J. W. Baldwin. Elder Halb preached Saturday evening on *"The More Abundant Life."*

Sunday morning at nine o'clock an interesting and active prayer service was held. It was followed by the church school and preaching by Elder Halb, his theme being, *"Go Forward."* Sunday afternoon the ordination service was held, in which beauty was witnessed, and the Spirit of God was felt. At this hour Brother W. H. Drake was ordained to the office of elder by Elder Jacob G. Halb, of the quorum of seventy, and two local elders, H. H. Wiggins and D. E. Sellers. Regular Sunday evening preaching service was held, Elder Halb in the stand.

Elder Halb remained with Pleasant Hill Branch for a week after conference and conducted services, but because of

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the heavy rains, attendance was not as large as had been expected. All who were present enjoyed his preaching, and are longing for the spring and summer to come, at which time they expect to have him again under more favorable weather conditions.

On the last Sunday evening Elder Halb was here, the annual branch business meeting was held. The following officers were elected to preside for the year 1933: President, Elder Lyle D. Flynn; counselors, Elders W. H. Drake and D. E. Sellers; clerk, D. T. Parker; chorister, G. W. Miniard; pianist, Edith Odom; treasurer, A. A. Odom; publicity agent, B. E. Barlow; caretaker, D. W. Clark; cemetery committee, J. C. Parker, Z. K. Patrick, and Lon Parker, and L. G. Sellers was chosen to preside at the church school. Following the business session, Elder Halb preached his farewell sermon.

Nauvoo, Illinois

Plays, Pantomimes, and Pageants Entertain This Congregation

Some pleasing programs have been given during the past months. On November 4, a moving picture entitled, *"Lest We Forget,"* was given under the auspices of the Women's Christian Temperance Union.

On November 20, the pantomime, *"The First Thanksgiving,"* written by Sister June Whiting Lea, was given under the direction of L. H. Lewis, nearly all the members of the branch being called upon to take part.

Christmas was observed with a play, *"Fires of Yuletide,"* on the evening of December 18, by Arnold and Florence Ourth, Mildred Sanford, Roderick Lewis, and Elmer Garrett. And on the 25th Mary Lee told the story of the first Christmas, *"In Days of Long Ago,"* during the morning worship period. The pastor gave the Christmas sermon on *"God's Gift to Man,"* and in the evening the primary and junior departments presented a pageant, *"The Children of Bethlehem."*

The marriage of William John Williams and Mrs. Mary Edna Snively was solemnized at the home of the bridegroom's mother, Mrs. Elsie Williams, Sunday afternoon, November 27, J. C. Page officiating. The attendants were the brother and sister of the bridegroom, Mr. and Mrs. Joseph Williams, of Moline. Mendelssohn's *"Wedding March"* was played by Mrs. Arnold Ourth and Mrs. August Lee sang, *"O Promise Me."* A reception followed the ceremony, fifty persons being present.

A wedding took place on Christmas Day at the home of William Kachle when his daughter Nina was united in marriage to Lloyd Rahn by J. C. Page in the presence of immediate relatives. This couple will make their home on a farm near Yates, Missouri.

The pastor was called to Rock Creek November 19, to conduct the funeral services of Edwin Pitt, son of H. T. Pitt, an elder of the early organization.

On November 26, Brother Page was called to the bedside of Don Carlos Millikin, son of Lucy Smith, the youngest sister of the Prophet Joseph Smith, and Brother and Sister Page were by his side when he passed away. Brother Millikin often visited the Pages at the Mansion House, where he loved to talk of the early days when he played there as a little boy. He was ninety years old, and his entire life had been spent in the vicinity where he died. Millikin, Illinois, where there was a post office at one time, was named after him. He was a veteran of the Civil War. He is survived by his wife, Emma Smith; two daughters, Clara A. Smith, of Shamrock, Texas, and Mary F. Fluckey, of Keokuk, Iowa, and two sisters, Clara Hendel, of Colchester, Illinois, and Sarah A. Nichols, of Portland, Oregon. The funeral was held from the Christian Church at Hamilton and burial was in Oakwood Cemetery, J. C. Page officiating.

On December 21, Sister Sophia Head Hart passed away at Keokuk, and her funeral was conducted December 23, from the Methodist Church in Montrose by J. C. Page, assisted by Orville Miller. Burial was in Montrose Cemetery.

The prayer meetings have been held at the various homes during the winter months in order to save fuel. There has been a good attendance, and the meetings have been characterized by activity.

The bishop's agent reports a sum of $108 collected during the sacrifice period. A bake sale was held by the women's department which netted twenty dollars toward the fund, and Sister Hayer, of Carthage, sent the proceeds from a supper served to a fraternity of Carthage College that occupies rooms in her house.

A near tragedy occurred on November 19, when the car driven by Mary Lee left the road and turned over three times, rolling down a twenty foot embankment. Mary and her friend, Gladys Bolton, were badly bruised and shaken but no bones were broken. The girls were able to crawl out from the wreckage, climb the embankment and hail a passing car. Mary's car was completely demolished.

New Castle, Pennsylvania

Young People Organized as "Willing Workers"

The young people of this branch have been organized for a year and a half as the Willing Workers, a movement sponsored by Eleanor McCune as president; Edward Ryhal, vice president; Marie Bartberger, secretary and treasurer. Edward Ryhal is the teacher. Officers for 1933 are: Caroline Engle, president; William McCune, vice president; Marie Bartberger, secretary and treasurer; Edward Ryhal, chorister, and Charles Hanna, assistant chorister.

The Willing Workers meet every other Monday. After a short season of prayer, they study for an hour. Their topic now is *"Faith."* Then there is a social program.

It is the desire of this group of young people to assist the branch in promoting the truth of Christ, abiding always in the spiritual and financial law of the church.

The branch is now composed of fifty-six members. During the year five were baptized and one was transferred to the local record. One member was lost by death.

Carthage, Missouri

819 West Chestnut

The past year has been one of progress for this branch, financially and spiritually, even though most of the Saints have personally felt the effects of the existing conditions, but as one brother has said: "Such times show what can be done by cooperation."

Brother Shank and Sister Hobbs offered to furnish material to build a new rostrum and made screens, and Brothers Cale and Hogan did the work. Brother Shank also presented a wall clock to the branch. Brother Pratt, of Monett, furnished carpet to cover the new platform and aisles. These have added greatly to the appearance of the church, and the Saints are grateful for such help. The congregation has started a "shingle" fund, anticipating a need of the near future.

Carthage was happy in August to entertain one of the four institute sessions held in this district during the past year. With Sister Lena Hobbs, adult supervisor, as chairman the plans for taking care of the institute were well organized and carried out. Sister Hobbs and her committee deserve much credit for their untiring efforts.

One of the young people, Sister Clara Hobbs, is privileged to attend Graceland this year, thus realizing a dream she has cherished for a number of years. Her friends are proud of the splendid record she is making. She was a tireless worker in the branch, and is greatly missed by Carthage people even though they rejoice at her opportunity to prepare for greater service.

Another loss the branch has suffered this year was the removal of Brother and Sister Van Talcott and family. Carthage Saints hear, however, that they are doing a good work in their new location near Taneyville, Missouri.

District President Amos T. Higdon visited here several times, and on his last call in December, was accompanied by Apostle J. F. Garver who preached one evening.

Immediately following the district conference held at Joplin the last of No-

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vember, Elder Lee Quick came to Carthage, intending to hold a week's services ending December 4, the regular homecoming day, but attendance and interest were such that he was asked to continue another week. He enjoyed splendid liberty throughout the meetings, and the largest number of nonmembers attended of any series held here. Everyone enjoyed his stay. It was as one sister stated: "It was just what the members needed, too."

Election of officers for the coming year resulted as follows: Branch president, Elder A. M. Hogan; clerk, Sister Elsie Linder; treasurer and solicitor, Sister Jessie Rhoads; chorister, Sister Edith Meador; librarian, Harry Shank; publicity agent, Sister A. M. Hogan; church school director, J. J. Linder; adult supervisor, Sister Lena Hobbs; young people's supervisor, Frank Shank; children's supervisor, Sister Edith Cale; Christmas offering superintendent, Harry Shank.

The church school council meets each last Monday night of the month when plans are made for the activities of the coming month and the church school handbook is studied with the supervisor, Brother Linder, as teacher. Programs in keeping with special days throughout the year have been presented under the direction of the church school department supervisors.

Two watch parties were held New Year's Eve. The young married people's class, taught by Sister Martha Green, and the senior class taught by, Brother Frank Shank, met at the home of Sister Ora Shields. The rest of the branch met at the home of Pastor Hogan. Games, visiting, and refreshments helped to pass away the time.

The members are hoping that the first sacrament service of 1933, is an indication of the coming year in Carthage. There was an unusually large attendance, and an excellent spirit prevailed throughout the service.

Stonington, Maine

Branch Has Good Spiritual and Financial Standing

Stonington Branch held its annual business meeting December 14. Elder E. T. Robertson, visiting here at that time, acted as chairman, and in his opening remarks, reviewed the year's work. He expressed pleasure at finding the branch work so well organized and carried on. The report of the treasurer, A. M. Shepard, showed the branch to be in good standing, financially. Last year's board of officers, with one or two exceptions was sustained for the coming year. Brother Cecil Billings will be in charge of the Sunday school this year.

On Tuesday afternoon, December 20, the ladies' aid held its annual sale of cooked food and fancy articles. The sale was well patronized by the members of the branch as well as by many nonmembers, and netted a goodly sum for the Christmas offering.

In the evening the newly-organized Zion Builders' Club gave a social. Ice cream, cake, and candy were on sale and the proceeds went to the Christmas offering fund.

The junior department of the Sunday school presented an excellent program at the Christmas concert, given Sunday evening, December 25. Sister Marion Barter was in charge of the concert this year. The church was appropriately decorated, and added much to the program so well presented by the young folks.

Kansas City Stake

The stake-wide sacrifice campaign covering nearly three months, ended December 31, with satisfactory results. The personal solicitation of each member gave him an opportunity to help liquidate the general church debt and maintain local upkeep.

Now the organization that has done so well in this respect will be continued as a permanent institution for the laudable work of raising money and getting better acquainted with the membership.

Apostle John F. Garver will conduct a regional stake service on Wednesday evening, January 18, at Grandview Church for Grandview, Armourdale, and Argentine congregations.

Argentine Church

Bishop C. A. Skinner was the speaker at seven forty-five Sunday evening, January 8, his lesson being taken from the second chapter of Daniel. The Saints enjoy hearing Brother Skinner speak, because he can preach an old-fashioned Latter Day Saint sermon as well as present his thoughts on financial law.

Grandview Church

The Laurel Club held its annual bazaar December 1, in the church basement. A dinner was served at six o'clock. About ninety dollars was cleared from the bazaar and dinner.

The carol singers did their bit the evening of December 22, to cheer those unable to leave their homes to attend Christmas services.

The celebration of the anniversary of Christ's birth began with the morning services of December 18. Many beautiful hymns were sung, and a Christmas sermon was preached by Elder C. D. Jellings. In the evening under the direction of Lester Fowler, the choir sang the cantata, *"The Prince of Peace."*

December 25, the family worship program consisted of Christmas hymns, a Christmas story by Sister Blanche Mesley and the blessing of John Roland Brose, infant son of Brother and Sister Fred G. Brose who was born November 1. Elders L. W. Hayes and Daniel Tucker officiated.

At the eleven o'clock hour Sister Mesley told the story, *"The Gift,"* and Brother Mesley talked on *"Our Gift."* The Savior's birthday cake with thirty-three candles was lighted by the children, and while the candles glowed against a manger scene, the congregation brought their gifts to the church. The cake was then removed to the vestibule, cut, and served by intermediate girls as church was dismissed.

A Yuletide vesper service was had at five o'clock on Christmas Day after which all were dismissed to enjoy the evening at home.

Southern Ohio Observes Joseph Smith Centennial

Unusual Spiritual Experiences at Sunrise Sacrament

Southern Ohio observed the one hundredth anniversary of the birth of the late Joseph Smith, known in this district as "Joseph the Just," and memories of these services will long linger in the minds of the Saints.

The meetings were held at First Church, Columbus, commencing the evening of November 4, with a play, *"The Life of Joseph Smith."* In the crowd which enjoyed this production were about two dozen out-of-town Saints.

Saturday's activities opened with an eight o'clock prayer meeting very well attended, and until noon not a moment was idle. Again at two o'clock in the afternoon the Saints were called to order, and enjoyed the manifestation of God's power in every feature of the meeting. The afternoon closely resembled the morning, and the Saints were given a veritable Pentecost until five o'clock, every speaker occupying with power.

Elder J. R. Grice preached a forceful sermon in the evening, and the Saints were urged to go home and retire to bed early in order that they might be on time for the sunrise or seven o'clock sacrament meeting. When those in charge of the service entered the rostrum at 6.52 a. m. that morning, November 6, there were not more than ten vacant seats in the building, and the stillness of the congregation was impressive. The priesthood occupied the choir seats. All this was an inspiring sight so early in the morning.

The visitors who on Saturday evening numbered about one hundred had increased to about one hundred and forty-five. Some had left their homes very early indeed in order to be on time at the sunrise sacrament. About seventy-five were unable to find seats even after extra chairs were brought into use.

The sacrament service lasted from seven o'clock until 10.05 a. m. There were a number of spiritual manifestations through God's servants, a gift of tongues, and the telling of a dream. Words can not describe the powerful influence felt.

The pictures of Joseph Smith the Mar-

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tyr, his brother, Hyrum Smith, and Joseph Smith the Just, had been decorated with flowers by the women's department of First Columbus Church late Saturday night.

"The setting was complete for these services and God displayed his power. The congregation was greatly moved. The gift of tongues was in fulfillment of a spiritual experience related at the Saturday morning prayer service," writes District President A. E. Anderton, of Columbus. "It was divided into three parts, a tongue, a change of tongues, and a tongue of angels, taking into consideration the picture of the three Smiths and the beautiful flowers which decorated them. At the close of the interpretation of what had been said, Brother H. E. French was called upon to speak and in a broken voice said he had seen angels that morning in the building, and that some of the tongues which had been heard were of the purest Hebrew."

And so the Saints of Southern Ohio go on growing, spiritually and numerically. They pray God will remember his people and bring them through the crisis now at hand.

Because of the hospitality of Saints of the three Columbus congregations, all visiting Saints were entertained more than two days free of charge. Credit and thanks are due all who helped to make this celebration the success it was.

Nebo, Illinois

Evangelist and Sister Richard Baldwin Make More Friends for the Gospel

The Saints of Nebo still rejoice over the meetings held by Evangelist and Sister Richard Baldwin in the old Howell Hollow Church, October 4 to 16. At the close of the services six promising young people were baptized.

Those were happy days for the members of the faith, and time passed all too soon. Brother Baldwin's message was pointed, forceful, without any improper concessions, profoundly convincing, and so full of love that all enjoyed hearing him, and are living those days over and over. In like manner Sister Baldwin won the hearts of the people, especially those young in years, and set them aflame with new zeal for a forward march to Zion.

Many nonmembers heard the word of truth. All spoke of the sermons and wondered that people of such broad experience could and would find time to come to this small place.

The young people gave a play the night before Thanksgiving to a full house, and the effort proved a splendid satisfaction to all concerned. Not long after the workers began practice on the pageant, *"At the Manger,"* giving it at the same place they had presented the Thanksgiving entertainment.

The church school is sponsored by Latter Day Saint young people and a few older members. Regular weekly preaching services and monthly sacrament meetings are also held.

On New Year's Day church school and sacrament were held, and a talented young man was baptized. A fine spirit prevailed at the confirmation.

Independence

President F. M. McDowell presided over the quarterly conference in Independence, Monday night, January 9, which opened with the singing of the hymn, *"Redeemer of Israel."* Pastor J. F. Sheehy, Bishop J. S. Kelley, and Elder D. S. McNamara, director of Religious Education, were also in the stand, and Mrs. T. A. Beck was the organist. The conference approved reports from the pastor and the director of Religious Education, but after considerable debate, returned the bishop's report to the budget committee with instruction to reconsider and reapportion the 1933 budget. Since the hour was growing late and much of the conference's business was yet to be transacted, the body acted to meet again the night of January 23, at which time, in addition to other matters, the revised report from the budget committee will be considered.

An institute for all the priesthood members in Independence—and they number around six hundred—will be conducted at Liberty Street Church, February 6 to 10, and all men of the ministry are urged to attend. President Elbert A. Smith will teach the subject, *"Spiritual Aspects of Our Ministry,"* and Bishop G. L. DeLapp will present *"Financial Aspects of Our Ministry."*

Stone Church

The boys' choir, directed by Miss Marcine Smith, furnished music for the opening worship service of the church school Sunday morning, and Elder H. W. Harder, associate superintendent of the school, talked especially to the juniors in the congregation on *"Picture Taking and Making."*

"Current Viewpoint of the Dry Organization," was the topic of the Reverend J. L. Pickett, designated as the oldest man on duty for the Anti-Saloon League in the State of Missouri, Sunday morning.

The choir, led by Paul N. Craig, sang for its usual radio broadcast and eleven o'clock service two hymns, *"Joyful, Joyful, We Adore Thee,"* and *"My Jesus, I Love Thee,"* and an anthem, *"Send Out Thy Light,"* by Gounod. Elder H. G. Barto was in charge of the hour, assisted by Elder C. B. Woodstock.

It had been some time since the Stone Church congregation listened to a sermon by Elder Hubert Case, active missionary in the church, and president of the Central Michigan District. His discourse Sunday night was full of inspiration and fine thoughts. For a scriptural background he read John 4, and other references in the *Bible* and the *Doctrine and Covenants*, and he stressed the necessity of those who worship God doing so in spirit and in truth. He presented the spiritual significance of the gospel as it is reflected in our lives, urging humility before God, confidence in his word and in ourselves to keep his commandments, thoughtfulness of the things we are doing, and consecration.

The Aeolian Chorus, directed by Paul N. Craig, sang, *"Jesus, the Very Thought of Thee," "Savior, Teach Me Day by Day,"* and *"One Sweetly Solemn Thought,"* by Ambrose. Elder D. S. McNamara was in charge of the hour, assisted by Elder H. O. Smith.

Second Church

"Jesus Lover of My Soul," by the choir, opened the eleven o'clock service Sunday morning, January 15, and the invocation was offered by Elder H. C. Fields. The hymn response of the choir was *"Be Thou Merciful,"* and after the offertory the singers contributed, *"The House by the Side of the Road,"* to the program. Solo work was by Miss Mildred Fulk. Elder J. A. Holsworth was the speaker, and the basis of his remarks came from John 3: 1-10. Elder Ben Sarratt, assistant pastor, offered the benediction.

R. L. Conyers took charge of the junior service on this morning, and music was in charge of Mrs. John Davis, leader, and Bethel Davis, pianist. Elder J. H. Miller talked briefly on *"The Golden Rule,"* and Mrs. Ben Sarratt told the story, *"The Most Unselfish Boy."*

President F. M. McDowell, the evening speaker, was introduced by Pastor William Inman. Priest Roy Settles assisted in the stand. Music was supplied by Mrs. Florence Koehler Campbell who played the piano solos, *"To Spring,"* by Grieg, and *"Alt-Wiew,"* by Godowsky; and by the ladies' quartet, Mrs. Ethel Schuyler, Mrs. Edna Fetters, Mrs. Ethel McBride, and Mrs. Alice Minton, sang *"The Unwritten Gospel,"* and *"O Jesus, I Have Promised."* Mrs. Maudel Sellers accompanied the quartet.

Miss Vera Redfield and Wilbur Edison Thomas were married at the home of Mr. and Mrs. E. E. Willard, the bride's parents, the evening of January 12. They will live at 817 South Crysler Street.

Liberty Street Church

Some of the Sunday speakers of late have been Elders J. W. A. Bailey and Ward A. Hougas, Apostle J. A. Gillen, and Pastor John R. Lentell.

On Sunday evening, January 1, the choir, directed by Fred Friend, gave a half hour's musical program. The orchestra, led by Alfred Waters, furnished the music the following Sunday evening.

The Tuesday evening class held election of officers last week, and Cecil Walker was chosen president; Hubert Mills, vice president; Mrs. Gertrude Davis, secretary; Miss Ruby Inman,

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treasurer; Miss Inez Davis, librarian. This class is making a study of the *Doctrine and Covenants* and also working on a concordance for their text. Sister Florence Carr is the teacher.

On Sunday morning, January 15, the choir, under the direction of Joseph Frick, assistant choir leader, sang *"Divine Praise,"* by Bartinansky. Elder W. A. McDowell was the morning speaker.

In the evening Elder R. D. Weaver delivered the sermon, and music was by the boys' choir, directed by J. Glenn Fairbanks and Miss Marcine Smith.

Ontario, California

The desires expressed in the prayers and testimonies of Ontario members on the first Sunday of the new year, emphasized the keeping of that covenant which all made at the water's edge. They feel if they can do this there is little need to make New Year's resolutions, for they have already made one that is binding.

Ontario Branch is following the second outline for the church school. Its election was held the last week of the year, and the following officers were chosen: Pastor and director of church school, Frank J. Lacey; superintendent of adults, Brother Lorne Swain, superintendent of young people, George Givens; secretary, William H. Kemple; treasurer, and chorister, Charles C. Swain; pianist, Fern Roberts; librarian, Mary Swain, and publicity agent, Clyde C. Roberts.

Mikado, Michigan

Active in Gospel Work

This branch is alive and working under the leadership of the branch president, Elder M. J. McGuire. Brother McGuire is a devoted and consecrated young man.

The Saints enjoyed an all-day meeting Thanksgiving Day. Brother M. A. Summerfield, of Tawas City, was here, and a wonderful spirit was felt in all the services.

The local business meeting occurred December 14, in charge of the pastor. Those elected to serve as officers were Pastor, Elder M. J. McGuire; counselors, Elder Richard Stewart and Priest James McGuire; church school director, Clayton Harmon; secretary, Dorothy Deforest; treasurer, James McGuire; organist, Jennie Procunier; chorister, Cora Lefiur, and publicity agent, Bertha McGuire.

Each Sunday morning the members meet with Pastor McGuire under the new organization of the church school, and are desirous of keeping up with the progress of the general church.

Apostle D. T. Williams preached at Mikado, November 10, on the theme, *"The God Who Speaks Today."* Members look forward to another visit from him.

The department of women gave a supper November 17, receiving fifteen dollars. They sent five dollars to Missionary Hubert Case for hospital expenses after the automobile accident in which he suffered a scalp wound.

The Christmas program was given Saturday afternoon at the church, and the women made candy and popcorn balls for the children.

Newton, Iowa

Commenced Year With "Self-examination" as Theme

Newton Saints commenced the new year with an inspiring sacrament service. The theme was *"Self-examination."* Mrs. Emma Williams and son and daughter-in-law, Mr and Mrs. Arthur Williams, drove nearly thirty miles that they might participate in the service. They are isolated from the church.

During the past year the Saints here have been blessed as a group, and they enter the new year with a faith that they may continue to live worthy these blessings.

The annual business meeting was held early in December and District President Henry Castings, of Des Moines, was in charge. The adoption of the church school plan and election of officers were features of the meeting. Officers elected were: Pastor, Harold E. Shippy; church school director, Earnest Kirlin; adult supervisor, Ira Shippy; young people's supervisor, Keith Stokes; children's supervisor, Mrs. Ira Shippy; Marietta Walker Circle leader, Mrs. Uhle Blackledge; secretary, Mrs. Harold Shippy; treasurer, Mrs. Frank Park; auditor, Seibert Chesnutt; chorister, Ira Shippy, and publicity agent, Keith Stokes.

A series of meetings was recently held here by Elder Clyde McDonald, but because of intense cold few visitors attended. The meetings, however, were uplifting and enjoyed by local Saints.

Hammond, Indiana

Lately Visited by President F. M. McDowell and Apostle D. T. Williams

On December 14 the members of Hammond Branch were fortunate in having President F. M. McDowell here. He pled for consecration and support of the work of the church and for personal advancement and righteousness.

Apostle D. T. Williams also visited the branch on Sunday morning, January 1, and preached a fine and appropriate sermon for the beginning of the new year. His subject was, *"Why I Am a Latter Day Saint."*

The visits of these two church officials were inspiring and should form a basis for renewed activity and consecration for the new year.

Sister Eleanor Myers arranged and presented a nice Christmas program Thursday evening, December 22, and on Christmas Day a special service was arranged to celebrate the birth of the Christ.

The Sunday school is progressing under the leadership of C. C. Ellis, and the women of the branch are busy with a variety of activities, led by Sister Lola Smith.

Will the Races Blend?

Scientist Predicts Union of All Bloods

The fusion of all races has been predicted recently according to a news paper dispatch:

"The possibility that within the next one hundred generations there may be but one human race is suggested by Dr. Henry A. Erikson, physicist at the University of Minnesota. . . .

"Terming the world's present racial status a 'consequence of geographical accidents sustained by primitive and limited transport possibilities,' Doctor Erikson said that, because of improvements in methods of transportation and communication, preservation of races may be 'ultimately impossible.'"

Perhaps this is one more link in the chain of events that proclaim and further the "brotherhood of man" toward which idealists have pointed for centuries.

"The salvation of the individual which is the first concern of the gospel can only be made good as he contributes to the renewal and reformation of the social order in which he plays his part. The need to moralize economics, and to set human relations on a higher level than one of self-interest alone can never be absent from the mind of the Christian preacher and should be made a definite charge on the Christian Church."—R. W. Selbie, D. D.

"I suppose that a very large part of spiritual healing is that faith liberates Nature that she may do her own work—God's work—of restoration and healing. 'I make things make themselves,' as Mother Nature says in Kingsley's *Water Babies.*"—R. H. Strachan.

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Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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SUPERSTITION

An Early Magazine Extract

Selected by Audentia Anderson

BROWSING in a library, recently, I was much interested in examining the earliest issues of the *North American Review*. Its first issue was dated May, 1815, and was printed at Boston. These early publications contain many articles which seem odd to us, reflecting the rather stilted styles of literature then in use, as well as many quaint customs and viewpoints. The country was not flooded at that time by the deluge of reading matter which today bulks the mail trains or sags the library shelves, and no doubt the *Review*, going monthly into the homes of aristocrats and work-a-day people, found an eager welcome.

One article I saw seemed of peculiar interest for Latter Day Saints. I have copied it for their perusal, preserving the old-fashioned spelling, punctuation, and use of capitals as best I could. It was found in the issue for July, 1815, and is captioned *"Superstition."*

"To the Editor.
"Sir,

"Travelling the last Autumn in the District of Maine, I was one day induced to stop, by seeing a large concourse of people very busily engaged in digging in a barren spot, in the town of Dresden. With great difficulty I learnt the object of pursuit. One of the party had dreamed three nights successively, that gold was concealed at this spot. As a large portion of every community have ever believed this kind of evidence indubitable, there was no difficulty experienced in forming a company to search for and share the hidden treasure.

"They had toiled several days to no purpose, when one of the party proposed sending for a philosopher who lived about fifty miles distant, and who possessed a stone in which he could see everything that existed, or was transacted in any part of the world. The proposal was acceded to, and a messenger was dispatched to the philosopher. Having examined his talisman, he at once perceived the treasure, and accurately and minutely described the spot where they were digging; which, he declared, he had never before seen.

"He was intreated and consented to go, and direct their labors in person. His presence gave animation and vigour to their exertions. No one doubted, as he pronounced that they were near the object of their pursuit; —but alas! it constantly eluded their grasp. At length, worn with fatigue, they were obliged to abandon their golden dreams. They kindly charged the devil with their disappointment, and the philosopher returned home, with the satisfaction of knowing that the belief of the people in his supernatural powers could not be shaken, even by their failure.

"The digging for money is renewed at intervals in every part of New England. The magick hazle wand usually directs the exertions of the labourers. The treasure is almost within his grasp, when the devil puts it in some new place of concealment. The philospher with his wonderful stone is an unusual character. There exists, however, a number of them in the country. They are distinguished at their birth by being born with a veil* over their faces, and kind nature provides a talismanick stone for every child thus born. To common eyes these differ not from other people, but to the gifted, they discover everything at the spot to which he directs his attention." [*The footnote here said: "This is an accident attending the birth of some children, very familiar to surgeons and midwives, and which gives rise to this piece of superstition.]

"We have boasted in this country of being more enlightened than the nations of the old world; and of being freed from the bondage of superstition to which they have been subject from the remotest periods of antiquity. But laying aside the stories of ghosts, which in the country still enchant the trembling auditors, instances of imposture, though less impudent perhaps than in Europe, are sufficiently common to attest the credulity of the people. Two or three years since, a man in Vermont undertook to cure all manner of diseases by prayer to heaven. It was only necessary to state the name and disease of the sick person in a letter; the prophet prayed and gave an immediate answer from heaven. Multitudes flocked to him from all through New England States, and unopened letters are said to have accumulated upon him by bushels before he could get time to read their contents.

"Many instances of a like kind might be mentioned. There are various superstitions respecting the weather. One man believes the twelve days succeeding christmas, to regulate the twelve months in the year; another supposes the weather of each month to be governed by that of the last Friday of the preceding; a third judges by the moon; a fourth by the stars. The prognosticks shall all be different but the event will confirm each more strongly in his belief. Whether the horns of the moon are up or down, whether she is on the wane or increase, in what part of the body the almanack places her—are all important particulars to the farmer, regulating his sowing, his treatment of his domestick animals, and many of his operations in husbandry.

"Credulity seems to be a natural principle in the human mind. Reason was given us to regulate it, but reason can only have its full effect in those minds that are accustomed to trace effects to their causes, and to perceive that God governs the world by second causes operating by immutable laws.

"(Signed) G."

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DON'T PASS THESE!

The holding company of the church real estate in Independence is offering for sale the following properties:

7 Room House—modern—two blocks from Walnut Park Church. Price $2500.00.
5 Room House—modern—two blocks from Independence Sanitarium. Price $2,000.00.
3 Room House—Gudgell Park district. Price $700.00.
6 Room House—modern—convenient location. Price $4,500.00.

Call at office or write for further information regarding above and other improved and vacant properties.

Church bonds or notes will be accepted for church equities or for payment in full on unencumbered properties.

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The Bulletin Board

Conference Notices

Des Moines district conference will convene at the Des Moines church, 717-719 East Twelfth Street, beginning with a banquet Friday night, February 10, and continuing until Sunday night, February 12. A program of instruction, entertainment, and spiritual enjoyment is being planned with Apostle J. F. Garver as guest speaker. Others who will help are Bishop Charles Fry and Elder L. G. Holloway. Plan to attend.—Henry Castings, president; Margaret Wilkinson, secretary.

Mobile district will meet in conference at Vancleave, Mississippi, February 10, 11, and 12. The conference will begin Friday night with a program arranged by Vancleave Branch. Business session will be held at two thirty Saturday afternoon, at which time district officers will be elected for the year and other important matters will be considered. All who can come are urged to be present at this conference. An effort is being made to have a full attendance of the priesthood, and a special priesthood meeting will be held at 2 p. m. Sunday. Special work will be taken up at this meeting for the purpose of unifying our forces and more efficiently carrying forward our work. Reports from all branches and priesthood should be mailed to the secretary at once. High Priest Amos Berve will be present at this conference. —Franklin Steiner, district president.

The semiannual conference of Arkansas and Louisiana District will convene with Fisher, Arkansas, Branch, February 17 to 19. Please send all reports to Fisher, Arkansas, care of Ray Ziegenhorn. A good representation is hoped for at the conference.—A. M. Baker, district president.

The Arkansas district conference will convene at Fisher, Arkansas, February 17 to 19. This is the time for the election of district officers, and other items of business. Let us make it a good conference.—Thomas W. Emde, vice president of the district, Bald Knob, Arkansas.

The semiannual conference of Central Texas District will convene with Houston Branch at Tenth and Oxford Streets in Houston, Texas, February 10, 11, and 12. We hope the district will be well represented and that those expecting to attend will so inform Brother C. W. Tischer, 2212 Washington Avenue, Houston, Texas.—C. M. Mitchell, district secretary.

Young People's Convention

The young people of all districts in Eastern Nebraska and Western Iowa are invited to attend a two-day young people's convention at Omaha, Saturday and Sunday, January 21 and 22. President Floyd M. McDowell will be present and will speak at different services during both days. Following these two days of meetings, he will conduct a series of services each evening during the week following, open to young and old. The youth of Omaha are working day and night in preparation for this event and they hope that a good number from surrounding branches will avail themselves of this unusual opportunity.—Officers in charge.

Notice to Florida Saints

This is to notify the Saints residing in the vicinity of Orlando, Florida, that sacrament services will be held at the residence of Brother Theodore Smith, 1410 Philadelphia Street, the first Sunday of each month, at three o'clock in the afternoon. We enjoyed a happy meeting the first day of the New Year. The spirit present was uplifting and encouraging. One brother whom we baptized last spring, partook of the sacrament for the first time. One isolated sister who has been assisting in other churches for years was present and testified to her faith in the latter-day work. We trust there will be a still larger attendance Sunday, February 5, as the result of this notice.—F. G. Pitt.

Conference Minutes

CENTRAL ILLINOIS.—District conference convened at Beardstown, Illinois, December 17 and 18, 1932. On Friday evening preaching service was enjoyed, Apostle J. F. Garver, the speaker, giving a splendid discourse. Immediately following the preaching, a baptismal service was held for the following candidates: Fred Kruppenberg, James Skiles, and Mrs. Alice Sousy. Saturday at 10.40 a. m. the opening session of the conference was held. Those giving talks were Apostle J. F. Garver; Elder E. E. Thomas, who discussed the envelope system and its effects on tithing; and Elder Joe Williams gave some ideas on the interest in music in the district. The regular business session opened at 2.30 p. m. in charge of the district president, Elder R. L. Fulk. At this time special reports of the bishop's agent and church school director were read and approved by the conference, after which began proceedings to disorganize the branches of Casey, Pana, and Springfield. At the close of the regular routine of reports, the following officers were elected for the coming year: District president, R. L. Fulk; secretary, Lena E. Fusselman; treasurer, E. E. Thomas; musical director, Joe Williams; church school director, E. E. Thomas; bishop's agent, E. E. Thomas. The counselors appointed were: M. R. Shoemaker and Arthur Henson; Lena E. Fusselman was to be recommended to the church historian for district historian. On Saturday evening the conference was entertained with a pleasing program by the Beardstown Branch in charge of Mrs. E. E. Thomas and Joe Williams. Several selections were rendered by the orchestra and a trombone solo was given by Maurice Corcoran; a vocal solo, *"When the Mists Have Cleared Away,"* by Joe Williams. This was followed by an interesting talk by Elder R. L. Fulk who gave a historical sketch of the author of the song. A spiritual prayer service was in charge of R. L. Fulk at 9.30 a. m. Sunday, and was followed by a preaching service, Apostle J. F. Garver being the speaker. He brought out the thought that we must learn to keep the laws in the family and live together in the branch, for these things are the basis of stewardships. In this way Zion will be established, for Zion comes through the growth of our lives. A roundtable discussion at 2.30 p. m., proved most instructive. Some of the things discussed were tithing, and the law of Enoch. A solo, *"Let the Lower Lights Be Burning,"* was sung by Elder Joe Williams and an anthem by the choir, *"Bow Down Thine Ear."* Preceding this discussion a spiritual sermon was presented by Elder R. L. Fulk. The Spirit prevailed throughout the afternoon and evening, strengthening the Saints. Preceding the evening service, selections were given on the accordion by Mrs. E. E. Thomas, followed by two numbers by the Beardstown Orchestra; a trombone solo was played by Maurice Corcoran, and a vocal solo was contributed by Mrs. Thomas. A standing vote of thanks was extended Beardstown Saints for their kindness and hospitality and the bounteous dinner. Conference adjourned to be convened by the district president.

Our Departed Ones

DAMRON.—Andrew J. Damron was born March 30, 1862, at Trinidad, Texas. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at New Hope, California, April 9, 1891. He was ordained an elder March 3, 1912, at Oakland, California, by J. M. Terry and F. M. Sheehy. Was an active worker in the gospel cause for many years. Passed away after an illness of several months at his home near Tulare, California, November 7, 1932. John B. Carmichael, of Oakland, officiated at the funeral, and interment was in Tulare Cemetery.

VOLZ.—Frederick C. Volz was born in Wilhelmsdorf, Germany, January 14, 1851, and passed from this life at his home at Minden City, Michigan, November 8, 1932. When three years old he came to America with his parents, locating at Detroit, and three years later they moved to Huron County, Michigan, taking up a homestead near Minden City, which as a village was then unknown, and settlers on farms were few. In 1874, he married Miss Elizabeth Binder, and they settled on a part of the homestead, where they resided fifty-one years. After that they moved to Minden City. To this union seven children were born who with their mother survive him. They are: Mrs. John Henry, Mrs. Joseph O'Brien, and Mrs. Tennyson Summers, of Port Huron, Michigan; Miss Emma Volz, at home; Jacob, William, and Herbert, of Minden City. There also are left twelve grandchildren; one great-grandchild; one brother, Charles, of Detroit, Michigan; a step-mother, Mrs. Bertle Volz, of Los Angeles, California, and a half-brother, Gottlob Volz, of Long Beach, California. In the early years of his married life Brother Volz united with the German Evangelical Church, but on March 16, 1892, he was baptized into the Reorganized Church by Elder William Davis. He lived an exemplary Christian life. The local paper truthfully said of him, "His industry and square-dealing made him a reputation respected by all. He was courteous and obliging. His devotion to his family was a model to all. He was a worthy citizen and his memory is worthy of the life he lived unmarred and unsullied. He enjoyed fairly good health until the last ten days of his life; was confined to his bed only five days. His mind remained clear up to a short time before his death, a blessing he had always hoped for. The day before his death he called his family about him and bade them good-by. The funeral services were held at the Methodist Episcopal Church at Minden City. By special request of the deceased, his son-in-law, Elder T. Summers, of Port Huron, preached the funeral sermon; Elder T. Rawson in charge of the service. Interment was in Minden City Cemetery.

HART.—Sophia Moesch was born in Nauvoo, Illinois, April 1, 1860, where she grew to womanhood. Died at the home of her daughter, Mrs. P. B. Brant, at Keokuk, Iowa, Wednesday, December 21, 1932. She was the daughter of Charles and Sophia Rahn Moesch. July 8, 1883, she was married to Robert F. Head, and five children were born to this union, one dying in January. Her first husband died September 25, 1902, and she married P. Henry Hart. She is survived by the following children: John C. Head, Earl R. Head, Elmer F. Head, and Mrs. Helen H. Brant; five stepchildren, a sister, Mrs. J. A. Siegfried, of Denver, Colorado; a brother, Charles Moesch, of Toledo, Illinois; six grandchildren, and one great-grandchild. She united with the Reorganized Church of Jesus Christ of Latter Day Saints early in life and remained a faithful member until her death. The funeral was held from the Methodist

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Church at Montrose, Iowa, December 23, 1932, Elder James C. Page in charge, assisted by Orville Miller. According to her own arrangements interment was in Montrose Cemetery.

NEWTON.—William Newton was born March 18, 1840, at Stoke Cannon, Devonshire, England. May 29, 1866, he was married to Mary J. Hayward, and with her and their two children, came to Canada. Six children were born to this union, three preceding him in death. April 2, 1876, he and his wife were baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by J. J. Cornish, at London, Ontario. April 30, 1876, he was ordained a priest at London by J. J. Cornish. Was ordained an elder July 18, 1877, at London, by W. W. Blair and J. J. Cornish. His wife died in 1881. In 1888, he went on his first mission for the church to England, and from that time he was in the service until his superannuation. Labored from 1888 to 1891 in England; 1892, in Canada; 1893 and 1894 in the Society Islands; in 1895, he was appointed to the Pacific Slope Mission; 1896 and 1897, to Northern California. While in California, he was married to Chrilla J. Cooper February 17, 1896, by Elder J. F. Burton. In 1898 and 1899, he went again on a mission to England, and in 1900 and 1902, he labored in Independence and Kansas City. In 1903, he went back to England, and in 1906, he returned to northern, California. Was ordained a high priest April 19, 1907, at Lamoni, Iowa, by A. H. Parsons and G. T. Griffiths, and following the General Conference of 1908, he went to London, England, under appointment. Was superannuated April 18, 1908, went to England and was there in 1910. His second wife died in May, 1913. While in England, November 26, 1913, he married Malena Allin at Exeter, who returned with him to Independence, where they made their home. He died December 16, 1932, having been confined to his bed for about five years during which time he was tenderly and patiently cared for by his wife. Left to mourn are his wife, and the following children: Mrs. Anna Franklin, Independence; Mrs. C. I. Wild, Lincoln, Montana; a son, Doctor W. H. Newton, of Kansas City, Missouri; three brothers and one sister.

McKEE.—Raymond Theodore McKee, son of Joshua and Clinda McKee, was born December 17, 1905, at Bonesteel, South Dakota. At fourteen years of age he united with the Reorganized Church of Jesus Christ of Latter Day Saints. He married Gloma Cecelia Littrell, March 29, 1930, and to them a son was born, Harold Theodore. Mr. McKee passed away at his home southeast of Cameron, Missouri, December 27, 1932, leaving to mourn, his wife, Gloma; his infant son, Harold; father and mother, Mr. and Mrs. Joshua McKee; four brothers: Floyd A., Leo L., and Virgil W., of Cameron, and Howard I., of Newburg, Iowa; three sisters, Agnes Melissa, and Mabel, of Cameron, and many other relatives and friends. Funeral services were held in the Far West church, December 29, 1932, in charge of Elder S. H. Simmons, the sermon by Elder J. W. Roberts. Interment was in the Mirabile Cemetery.

PETERSEN.—Pearl Ellen Petersen was born to George and Laura Petersen, November 5, 1929. Departed this life December 31, 1932, leaving to mourn, her father and mother, a two-months-old sister, Lillian; three half brothers, Lloyd and Marion, of Cameron, and Clarence, of Hamilton; six half-sisters: Mrs. Olive Andes, of Breckenridge, Texas; Mrs. Treva Mabe, of May, Idaho; Mrs. Eva Mann, of Kansas City, Missouri, and Miss Ruby, of Neosho, Missouri, many other relatives and friends. She was too young to unite with any church, but her little prayer each night was "Dear Jesus, help me to be good. Amen." Funeral services were held at the Far West church in charge of Elder Giles Koger; sermon by Elder Thomas Fiddick. Interment was in Graceland Cemetery.

McCALLUM.—Celia L. Potter was born April 10, 1857, at Merrimack, Wisconsin. She was married February 13, 1874, to Herbert Palmer, who passed away to the great beyond. Married Charles McCallum, November 30, 1894, who also preceded her in death. She united with the church, December 18, 1905, and was a faithful member, always ready to testify of the truthfulness of the gospel, and to labor with her hands in helping the sick and needy. In 1910, she moved to Cameron, Missouri, where she lived until her death. Although a widow many years Sister McCallum reared her own children and three orphan children. Passed away at the home of her daughter, Mrs. Millie Stone, with whom she had lived the last four years, December 18, 1932. She was the last of five children in her father's family. She leaves to mourn her death, three sons and three daughters: Mrs. F. M. Boylan and Mrs. Millie Stone, Cameron; Mrs. Hattie Carey, Oakland, California; Rodney McCallum, Stockton, California; R. E. Palmer, Grandstone, South Dakota, and Ray Palmer, New Castle, Wyoming; thirteen grandchildren, fifteen great-grandchildren, and one great-great-grandchild. The funeral services were held December 20, at the Saints' church in charge of Elder Thomas Fiddick and th esermon was by Elder Frank Hinderks. Burial was in Graceland Cemetery.

ROWLETT.—Bessie Irene Gentry was born December 30, 1897, near Hardin, Ray County, Missouri; died December 23, 1932. When eight years of age she moved with her parents to Idaho. At the age of twelve years she united with the Reorganized Church of Jesus Christ of Latter Day Saints in which faith she faithfully served her Master until death. She was married to Troy Rowlett in Seattle, Washington, January 12, 1920, and moved to Independence, Missouri, in 1921, where she has lived since. Besides her husband she is survived by her parents, Mr. C. N. and Mrs. Frances Gentry, of California; two brothers, Benjamin, of California, and Dena, of Washington, District of Columbia; two sisters, Mrs. Ruby Peritte and Miss Hazel Gentry, of California. Elder John Lentell was in charge of the funeral service at Liberty Street Church, Independence, Missouri, and Elder J. Charles May preached the sermon. Interment was in Mound Grove Cemetery.

WILLISON.—Phila Sophia Willison was born September 19, 1881, at Crabtown, Iowa. Died at Iowa City, Iowa, November 22, 1932, and was buried at West Union, Iowa. She married Jake Willison, and to them were born two daughters who with their father mourn her early death. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints September 19, 1909, by John Heide, at Fulton. Was a devoted member though isolated from church privileges for some time.

DIXON.—Beulah Rorah Dixon was born near Onslow, Iowa, November 24, 1901. Died December 11, 1932, at Council Bluffs, Iowa,

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after a major operation. She was married to C. E. Dixon, February 21, 1923. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, May 25, 1920, near Emeline, Iowa. She was brought back to Emelene, her former home. The sermon was preached at the Presbyterian Church by Elder John Heide, of Fulton. Interment was in Hickory Grove Cemetery.

NUCKLES.—Lucinda Jane Wood, daughter of Robert and Margaret Wood, was born near Batesville, Independence County, Arkansas, April 10, 1875. Died at her home near Caraway, Arkansas, December 30, 1932, from pneumonia. She married I. A. Nuckles, November 22, 1896, and to them eight children were born. Six survive their mother: Cleo Nuckles, Elzie Nuckles, Roy Nuckles, Ammon Nuckles, and Della Nuckles, of Caraway, and Mrs. Velma Rawson, of Michigan. She is also survived by her husband, aged mother, four sisters: Mrs. Nancy Nuckles, of Canada; Mrs. Etta Carmack, Mrs. Belle Booth, and Mrs. Leona Sitz, of Caraway, and by two brothers, Will and George Wood, of Caraway; three grandchildren, other relatives and many friends. She moved with her family to Caraway the latter part of 1925 or the first part of 1926. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Williford, Arkansas, April 28, 1894, by Elder Jeptha Spurlock. For some time previous to her death she had been engaged in Sunday school work as a junior class teacher. For over thirty-eight years she remained true and faithful to her covenant with Christ. She constantly expressed a natural religious life, and will be remembered for the kind deeds she did. Just two days before her death she was administered to by Brother Daniels, of Jonesboro, Arkansas. The funeral services were held at the Nuckles home, January 1, 1933. Services were conducted by Brother Daniels, a large crowd attending. Interment was in Cane Island Cemetery.

HAYTON.—Ethel Marie Oliver, daughter of Mr. and Mrs. C. S. Oliver, was born at Woodbine, Iowa, October 31, 1903. Passed from this life Sunday morning, December 25, 1932, at Independence, Missouri. She was baptized into the church at Iowa Falls, Iowa, November 8, 1914. Married George L. Hayton, October 14, 1922. To them three children were born, Dorris Ellen, seven years old, Earl Jennings, four, and one who died in infancy. Besides her immediate family she leaves to mourn her untimely departure, her father and mother; five sisters: Mrs. Nellie Scott, Harlin, Iowa; Mrs. Corrine Wilhite, Kansas City, Kansas; Mrs. Essie Isenhart, Mrs. Pearl Redfield, and Mrs. Irene Willis, of Independence, Missouri; other relatives, and friends. The funeral services were conducted by Elder Herbert L. Barto, assisted by W. J. Burton, at Independence, December 27. Interment was in Mound Grove Cemetery.

JOHNSON.—Rusha A. Johnson was born September 4, 1871, near Caldwell, Ohio. Passed away at her home near Eldorado Springs, Missouri, December 14, 1932. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, May 27, 1894. Married L. F. Johnson, December 14, 1898. Leaves to mourn, her husband, one son, Fred M., of the home; one grandson, William Ivan. One daughter died in 1920. There also survive other relatives and friends. A true and faithful companion and mother has passed to her reward. The funeral sermon was by Elder R. T. Walters, and interment was in the city cemetery beside her daughter.

PATTON.—Helen Edith Curtis was born April 4, 1905, at Colorado Springs, Colorado. When seventeen years of age, she graduated from the Colorado Springs High School. In 1924, she was united in marriage to Charles F. Patton, and to this union were born three children, Lois, now seven years of age; Edward, four years, and Marvin, three years of age. She was a great admirer of the beautiful things of life, a devoted wife and mother, and was kind and unselfish toward all. In her youth she entered the Christian fellowship, uniting with the Reorganized Church of Jesus Christ of Latter Day Saints, and she took a leading part in the activities of the young people. She spent her entire life in the Pike's Peak region. She passed to her reward Friday, December 9, 1932, being in her twenty-eighth year. She leaves her husband and three little children, also her father and mother, Mr. and Mrs. J. D. Curtis, one brother, three sisters, and many other relatives. The funeral was held at Colorado Springs, the sermon being preached by Glaude A. Smith. Interment was in Evergreen Cemetery of that city.

McNULTY.—Rebecca McNulty was born February 16, 1881, at Lucas, Iowa. Died at her home at Chariton, Iowa, December 31, 1932, after a long and painful illness. Her love for the gospel came by the kindly interest in her by her Sunday school teacher, Brother Thomas Hopkins, of Lucas, and the testimonies of the Saints made a lasting impression on her. In 1915, she united with the church at Hiteman, being baptized by Elder Edward Rowley. Was a faithful member until death. She leaves her husband, daughter, Mrs. Nellie Stark, and other relatives. The funeral sermon was by Elder Parley Batten, assisted by Elder Willian Wilson.

CALKINS.—Maude Elizabeth Elwood was born March 3, 1890, at Colfax, Wisconsin. Died at her home at Chetek, Wisconsin, January 2, 1933. Was the daughter of Mr. and Mrs. John Elwood. She spent nearly all of her early life in the vicinity of Chetek. October 23, 1907, she was married to John Leonard Calkins, and their home for the greater part of the remaining years of her life was at Potato Lake, about fifteen miles east of Chetek. She and her husband were baptized at Chetek, August 27, 1917, and have been earnest, active Saints as opportunity permitted. She was a cheerful, kindly woman, and leaves many friends besides her family and relatives. There are three daughters and a little son who mourn her departure besides her husband, several sisters, brothers, and other relatives. The funeral was held at Chetek, January 4, by F. A. Atwood, the sermon being preached by Elder Leonard Houghton. Interment was in Twin Lakes Cemetery.

ELLISON.—Addie Elfreda Larson was born July 31, 1894, on a farm near Anamosa, Iowa, and died at Sunny Crest hospital at Dubuque, Iowa. March 5, 1918, she was united in marriage to Cecil C. Ellison, and went to live on a farm near Martelle. Two children were born to this union, Violet Marie and Hilda Maxine. August 6, 1922, she united with the church, and kept her faith until death. She was an ideal wife and mother and a true Christian. Her interests were in her family and friends and in trying to live in a way pleasing to her God. She leaves a beautiful memory of a faithful wife and mother, a cheerful friend, always ready to help those in trouble and sickness. Left to mourn her departure are her husband, Cecil Ellison; two daughters, Violet and Maxine; her mother, Mrs. L. P. Larson; a brother, Will Larson, of Anamosa; three sisters, Mrs. Hilda Rinard, of Waterloo; Mrs. Ellen Baker, of Cedar Rapids; and Mrs. Jennie Raymond; also her husband's mother whose home she shared, Mrs. Daisy Ellison, other relatives and friends. Her father, L. P. Larson, two sisters, Marie and Louise, and an infant brother preceded her in death. For eighteen month she fought a losing fight with disease, and passed away November 5, 1932. The funeral was held at the Fairview Church, Elder E. R. Davis in charge. Interment was in Norwich Cemetery.

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Herald Publishing House.

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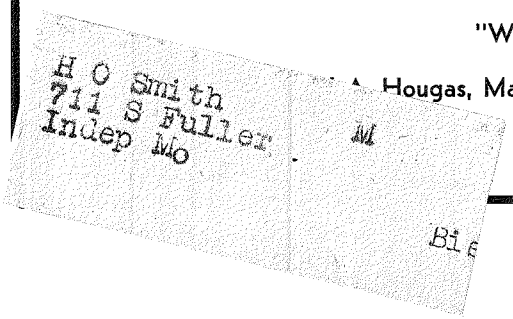

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The Saints' Herald

Across the Desk of the Editor-in-Chief

A New Editorial Feature

The Leadership of Jesus

By A. B. Phillips

●

The Heritage W. W. Phelps Has Given Us

By L. B. M.

chapter iv

riches untold

by florence tracey

"sister livingston talks about people"

Volume 80 - - January 25, 1933 - - Number 4

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THE SAINTS' HERALD

January 25, 1933

Volume 80 Number 4

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
WARD A. HOUGAS, Business Manager.

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CONTENTS

EDITORIAL:
- Across the Desk of the Editor in Chief 99
- How Shall We Build on Our Foundations? 99
- Thank You Very Much! 100
- Young People's Problems 102

OFFICIAL:
- Financial Information 101

NEWS BRIEFS 104

ARTICLES:
- Tithing, by L. F. P. Curry 102
- Only Christ Satisfied 103
- The Leadership of Jesus, by A. B. Phillips 105
- Riches Untold, by Florence Tracey 107
- The Heritage W. W. Phelps Has Given Us, by L. B. M. 110
- Notes on Prohibition 111
- Elder T. J. Jett, a Biography, by Inez Kinney 112
- Youth Builds a New World of Its Own 115
- Prayer and Testimony 116
- Question Time 118

NEWS OF CHURCH AND HOME 119

THE BULLETIN BOARD 126

The Pigeonhole

The Will to Do

An example of courage and unfailing devotion is always admirable, wherever one sees it. One may not always sympathize with the object, but one can never fail to admire and pay tribute to those who do fine things against enormous difficulties. A clipping sent to us from some unidentified source brings us the following story:

"People must thrill to the achievement of that little group of Benedictine monks who, after nearly twenty-six years of steady labor, rebuilt out of the dust the Buckfast Abbey, at Devonshire, England, as a successor to the powerful medieval monastery founded eleven hundred years ago and destroyed by Henry VIII. The Abbey, restored to its twelfth century proportions, was consecrated recently in the presence of the Papal Legate and many foreign bishops and abbots.

The monks, to rebuild the Abbey, worked in relays of six, and used their own slender funds earned with their wine and honey. Moreover, it was stated that none among them had any knowledge of construction when they started their task. It proves over again what can be accomplished where there's a will."

The Work and the Credit

"Judging from the number of letters from feminine writers approving the article by Mrs. Ruth M. Kirby, *'The Bible on the "Woman Question,"'* urges the pigeon, "there are several women in the church who resent the you-can-be-the-assistant-and-do-the-work-but-a-member-of-the-priesthood-must - be - in-charge-and-get-the-credit attitude of certain august church members."

Wanted: Diplomats

"I'm a believer in sincerity, truthfulness, and frankness," declared the pigeon cocking his eye at me, "but I am also a believer in the gentle art of tactfulness. What would the world do without diplomats?"

"And half of the muttonheads," continued the Pigeon, "that are always bleating out their notion of the truth are wrong. They could at least keep discreetly quiet until they know the facts."

The Ways of Poets

"Isn't it curious?" asked the Pigeon the day before yesterday. He was standing on my shoulder and had just finished polishing his beak on my locket (*ulp!*)—I mean, on my collar button. "What's curious?" I asked. "Isn't it curious that so many who can't write a single sentence of correct prose will write reams of poetry and send it to some poor editor?" "Yes it *is* curious. I've never been able to understand it. But I fix it easily. I send it back and tell them to write me the same stuff in prose. They never do!"

And that's the truth.

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Editorial

Across the Desk of the Editor in Chief

THIS REMINDS US," says one of our ministers in sending in his application for 1933 certificate, "we have come to the end of another year. I have been blessed and have enjoyed my work more this past year than for ten years previously." And he wishes us a happy New Year.

Well, this is not an unusual letter. Everywhere our men and members of the church are giving expression to feelings of renewed pleasure and interest in the church. And when the opportunities for service are seized, there follows a satisfaction which warms the heart and inspires the zeal for even greater service.

ONE WHO IS GIVING HIS WHOLE TIME TO THE CHURCH wrote the Presiding Bishopric a few days ago saying that he and his wife were asking that their family allowance be reduced, the reduction to be effective January 1. And he says:

"We recognize that this is not much intrinsically, but it represents about four per cent, and we feel that it will still be giving us as much as we were getting a year ago."

The move was entirely voluntary, and bespeaks a fine devotion and willingness to serve as nearly as possible on the basis of "needs and just wants." We commend the brother and his wife for the fine spirit displayed.

ONE OF OUR BRETHREN, an old-timer in church work, in a letter extending New Year's greetings, writes that in an old volume he found a New Year's wish that he wanted to pass on to us. It is good, and we pass it on to our readers. Here it is:

" 'I wish you a vision of God that shall make you eager to guide others to the place of vision; a vision of yourself that shall give you charity for the weakness of others; a vision of others that shall reveal their virtues more than their faults; a vision of life that shall make you eager to work, willing to endure, patient in waiting, a master of self and a servant of all.' Let this be my salutation for the New Year."

F. M. S.

How Shall We Build on Our Foundations?

"Seek ye first to build up the Kingdom of God."

VII.—By Personal Growth and Development

The church is only as strong as the aggregate strength of its individual members. Sometimes the man who shouts loudest, "Why don't they do something?" is himself doing nothing. He contributes no strength to the total strength of the church. An immediate and certain way to build up the church is to begin at home and develop ourselves spiritually.

A "Spiritual Program"

In years gone by the Joint Council has spent much time discussing subjects upon which there seemed little hope of agreement. During the Conference of 1932 the Council sat down and attempted to map out the things upon which we could agree. As a result several documents came from the Council of Presidency, Twelve, and Presiding Bishops with unanimous approval, were also approved by the seventies, and later received unanimous approval of the Conference. These were set forth in the pamphlet, *Church Objectives*. The first of these documents deals with "Major teaching objectives of the Church." The things to be stressed in teaching the Saints are set forth as follows:

"We suggest an affirmative spiritual ministry to the Saints, including the urging of:

"a. Individual and family devotion.

"b. The study of the Word of God, especially as found in the *Bible, Book of Mormon,* and *Doctrine and Covenants.*

"c. Intelligent and regular reading of the church periodicals.

"d. Regular attendance at church services.

"e. Intelligent, alert, and efficient participation in the work of the church.

"f. Financial support of the church through whole-hearted compliance with the financial law.

"g. Godly walk and conversation."

Any member who will faithfully carry out the program outlined will soon find his or her spiritual power greatly increased. It is not too much to say that any branch whose members will unitedly observe these teachings will find its power doubled. The suggestions are simple and practical.

Prayer and Study

It is not necessary to pray long, loud, and tediously; but every member should pray every day. A people united in praying for certain results will get

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together and work for their accomplishment. The Lord is quite likely to hear and answer such prayers.

These are times when many are unemployed and may well heed the advice, "Study the word of God." Those who have work and must work twice as hard as formerly to hold their jobs will be surprised to find how much ground they can cover in a year if they give even ten minutes each day to reading some one of the three books of the church.

The admonition to read the church periodicals may now be amended, since *Vision* and *Ensign* have been merged with the *Herald.* All now go out as one at the former price of the *Herald.* Every family should take and read the *Saints' Herald.* Branches may well work out some such plan as that being tried out in Houston, Texas, to help those take the *Herald* who can not spare the money for an immediate cash payment by the year. (See *Herald,* December 7, page 1252.)

Branch officers and missionaries as they preach to and visit among the Saints should stress this matter of reading the *Herald.* It is vital. The *Herald* is the one channel through which we may well attempt to reach all of our members with any given message that the church should hear and consider. It is impossible to visit each family or even each branch. We can only put our message in the *Herald* and pray that it may reach the greatest possible number of readers. Will you help increase that circle of readers?

Regular Attendance at Church Services

Some are hampered by illness or other adverse conditions and can not attend church as much as others do; but all should endeavor to make attendance habitual and not spasmodic. I attended a district conference recently at which the average per capita attendance (at all services) of members in different branches was reported. The largest and best equipped branch had about the lowest average. (A large branch with widely scattered members is at a disadvantage in that regard.) This branch had less than one half of one meeting each week to the credit of each member. One of the smaller branches had nearly four times as high an average. How is it in your branch? Not so good as you would wish? And at that, the only reason the average is now lower is because some can always be depended upon.

A member of the Presidency or an Apostle is advertised to preach, and the church is full—the pastor knows too well how it will be the next Sunday when the "special occasion" is over. The church must depend upon the dependable ones or the church building would be closed excepting on "special occasions"—and soon there would be no special occasions. Why not be one of the dependable ones? "Surely the Master can depend on me!" Why not make it a point to invite and even urge others to attend. Those who drive to church and have space in their cars should do a little telephoning each week and pick up passengers to fill their cars—those who might wish to go but have no way.

Participation in Church Work

If anyone is happy it is usually the one who is at work. Why not take part in the work of the church locally or generally rather than to be a "spectator" standing on the "side-lines." The church work, including the church school, offers a very wide range of opportunities for service. "*All* are called, according to the gifts and callings of God unto them."

A part of this work is included under the specification: "Financial support of the church through whole-hearted compliance with the church law."

Godly Walk and Conversation

A soldier is known by the way he carries himself. He has been trained to walk erect. He does not go slouching down the street. His uniform is not soiled and his weapons not tarnished. If they were he would be discharged or put in the guard house.

The term, a "Godly walk," is a figure of speech. Saints, like the soldier, should be distinguished by their general deportment. They should at all times carry themselves like men and women of God. That fact should also be discernible in their conversation. A church composed entirely of those who so walk would grow rapidly in strength and power.

The advice briefly set forth as coming from The Council and the Conference is wholesome and practical. We may say with the Apostle Peter:

> "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." —2 Peter 1: 8-11.

Elbert A. Smith.

(Concluded.)

Thank You Very Much!

Ensign readers have been very generous in answering the request, recently printed, for a certain copy to fill out some important files. The volumes are now amply completed, with some to spare. We take this means of expressing our thanks to those who have so kindly sent copies from their own files.

L. L.

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OFFICIAL

Financial Information

Practically complete returns covering the sacrifice period for the month of December have now been received. While the result did not come up to the requirements, yet we are quite sure that the membership has responded to the best of its ability. The total income from tithes and general offerings for December, subject to further increases covering districts whose reports have not yet been received, was $43,331.79 as compared to $68,067.76 for the same month a year ago. A comparative statement by districts is given below.

In the *Herald* of November 9, 1932, it was stated that the amount needed for the months of October, November and December to meet current operating expenses and principal and interest was $120,000. The amount received during these three months was $77,824.40, which was $42,175.60 less than the amount needed.

However, as has been the case during the last two years, additional adjustments have been and are being made which will enable us to "carry on." One of these adjustments is that of the reduction of interest on our notes and bonds. Splendid cooperation has been given by the majority of our creditors. An actual saving of over $5,000 annually has already been effected with many of our bond and note holders yet to be heard from. This reduction of interest has made possible the payment of some allowance to the missionary families. Our fixed charges had to be met from cash received. The reduction of interest permitted an equivalent amount of cash to be paid on allowances. Further comment will be made in regard to this when final figures are available.

A detailed statement of how the December income has been distributed will appear in an early issue of the *Herald,* but there are a few items already taken care of in which the Saints will be interested, such as the payment of $16,000 on the principal and $8,000 interest which was due January 15 on the Auditorium Bond issue, one half month's allowance to missionary families, amounting to approximately $5,000, $1,500 to Graceland College, $7,816.38 for consecration contracts and aid, and other budget items. As previously stated, a detailed statement of disbursements will be published at an early date.

The total income from tithes and general offerings for the year 1932 subject to some further increases as above mentioned was $277,731.07 as compared to $421,635.39 for 1931. Our books for the year 1932 are just being closed so that it is impossible to state definitely just what our total expense has been during the year, but a rather cursory examination would indicate that in spite of adverse conditions during the year we find ourselves in just a little better position than we were a year ago.

The constant support of the members throughout the year has been greatly appreciated. All should feel encouraged to move forward in faith.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

District	Dec. 1932	Dec. 1931
Independence Stake	$ 3,720.34	$ 7,759.34
Far West Stake	1,782.44	1,899.25
Holden Stake	1,291.73	1,411.78
Kansas City Stake	2,057.67	2,612.95
Lamoni Stake	716.37	1,487.62
Alabama	126.39	235.28
Alberta	149.94	169.04
Arizona	55.68	104.54
Arkansas	174.19	143.96
California, N.	1,195.53	2,919.12
Chatham	510.02	1,929.36
Clinton	283.12	1,065.12
Colorado, E.	855.88	974.66
Colorado, W.	62.43	130.36
Des Moines	613.54	1,033.44
Detroit	966.06	1,840.31
Florida	151.58	335.93
Idaho	159.19	219.89
Illinois, C.	164.79	156.74
Illinois, N. E.	805.06	1,139.01
Illinois, S. E.	133.85	319.21
Indiana, S.	159.73	358.25
Iowa, N. W.	1,813.12	2,058.28
Iowa, S. W.	305.08	1,031.22
Kansas, N. E.	245.43	310.30
Kansas, N. W.	32.69	96.68
Kansas, S. W.	302.39	618.53
Kentucky and Tennessee	34.67	67.71
Kirtland	844.02	925.09
London	628.69	833.94
Maine, E.	654.08	299.67
Maine, W.	826.75	841.45
Michigan, C.	382.72	903.97
Michigan, E.	793.66	1,257.05
Michigan, N.	584.27	696.72
Michigan, S., and Indiana, N.	634.77	972.71
Michigan, W.	286.24	560.10
Minnesota	218.23	356.69
Missouri, S.	164.61	245.99
Mobile	98.46	256.40
Montana, E.	163.44	209.14
Montana, W.	203.80	429.75
Nauvoo	613.68	834.40
Nebraska, C.	98.60	76.54
Nebraska, N. E.	272.71	467.17
Nebraska, N. W., and Black Hills	81.28	249.51
Nebraska, S.	269.26	655.86
New England, S.	1,757.15	3,474.73
New York	466.26	1,485.35
New York and Philadelphia	925.60	2,474.88
North Dakota	300.61	416.02
Ohio, N. W.	459.86	367.20
Ohio, S.	1,576.64	1,287.82
Oklahoma, E.	102.09	228.09
Oklahoma, C.	1,867.89	1,315.79
Oklahoma, W.	230.89	269.50
Owen Sound	910.09	1,238.19
Pittsburgh	329.28	1,153.20

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District	Dec. 1932	Dec. 1931
Portland	$ 399.08	$ 635.86
Rock Island	743.34	816.90
Saint Louis	588.61	348.05
Saskatchewan, N.	301.86	1,700.09
Saskatchewan, S.	10.00	67.50
Seattle and British Columbia	1,163.02	1,615.47
Spokane	331.38	229.30
Spring River	899.58	704.35
Texas, C.	486.10	360.16
Texas, S. W.	136.17	285.73
Toronto	753.76	1,255.35
Utah	174.86	92.39
West Virginia	135.16	224.54
Wheeling	211.02	349.67
Winnipeg	41.62	
Wisconsin, N.	135.62	376.49
Wisconsin, S.	392.46	374.61
Unorganized	376.19	720.12
Hawaii	338.95	486.27
Norway and Sweden	49.46	147.12
Society Islands	49.01	66.99
	$43,331.79	$68,067.76

Reports outstanding: Southern California and foreign reports.

Young People's Problems

Young People Invited to Write for "A Page for Youth"

Looking forward to the Youth Conference to be held in Lamoni, on the Graceland College Campus in June, we realize that there must be some preliminary discussion of problems if the conference is to reach the mark of success that is expected of it.

Some of this discussion ought to come from the young people themselves, and from the leaders who are really interested in this part of the church work.

Accordingly, we invite young people and their leaders to write to us concerning their problems. As far as possible, we shall attempt to print the best suggestions from all of the letters. These will be presented on the "Page for Youth" and so will be sure to come to the attention of those who are coming to the conference.

Watch the *Herald* next week for the "Page for Youth" for a statement of some of the problems that have already come up for discussion in the preliminary plans. Then sit down and "take your pen in hand" with the determination of telling your views as they should be told. L. L.

Sympathy is an understanding pity, and we can not have sympathy for those passing through trials save as we shall have in our own lives experiences which help us understand. Even the Master himself was under the necessity of becoming a man of sorrows and acquainted with grief, that he might stand as our advocate before God.—President Frederick M. Smith.

Tithing

By L. F. P. Curry

IX

The last subject to consider in this discussion of tithing is the reward of obedience. Is there any?

When a steam engine is offered for sale, it is possible to say almost exactly what the performance of the engine will be. One may not be so precise in stating the rewards which follow obedience to God in the keeping of his law, but we are persuaded that such rewards exist. It is not a question of singling out one principle, such as tithing, and rendering obedience to that, for balanced obedience is as necessary now as in Christ's time, when he rebuked the foolish Scribes and Pharisees, saying:

"For you pay tithe of mint, and anise, and cummin; and have omitted the weightier things of the law; judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."—Matthew 23: 20, Inspired Version.

If we remember that God requires us to keep all of his law, and not a part only, the inquiry concerning the result of obedience to the principle of tithing will not be misunderstood.

Once, after a sermon about tithing, a woman approached the writer and asked why the church could not promise specific blessings of a material character if the tithing were paid. She pointed out that one organization at least did that, and she felt that we, of all religious groups, should be better able to do so. Possibly it is unfortunate, but the record is too mixed to enable us to do this, even if we desired to sponsor such teaching.

There is the case of one faithful tithepayer whose funds were placed in a bank which later failed. It is a serious question whether the balance deposited there will ever be returned. Yet during a terrible storm this person received miraculous protection. In another instance, the tithepayer loaned funds to a business man. Subsequently, when reverses set in this business man voluntarily confessed judgment on the Court records, thus creating a prior lien in favor of the tithepayer. In the failure which afterward took place this man was the only creditor to receive payment in full. In both these cases there was a reward, but how different they were. Who shall say what gift God desires to grant his children?

A reward is negatively expressed in *Doctrine and Covenants* 64: 5, in the words, ". . . he that is tithed shall not be burned (at his coming)." This is the other side of the promise of Malachi 4: 1, Inspired Version, which reads that "all that do wickedly, shall be stubble; and the day that cometh shall

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burn them up. . . ." The works of the righteous man endure and they go before him to judgment. Because of their worth they may endure the severest test. "He that is tithed" blesses others through the means he contributes to the church; he also receives blessing himself.

A positive promise is found in Malachi 3: 10, Inspired Version. Yet if the remainder of the chapter is read carefully, it will be found that a spiritual blessing was to crown the material, and raises the thought that the blessing to be poured out, as mentioned in the tenth verse, was a spiritual blessing. The sixteenth and seventeenth verses, particularly, reflect this view. If the tithing law had been fully obeyed in that day, its very operation would have prevented undue accumulations of material goods. But there is no bound to the spiritual goods God's children may receive, save their ability to contain the abundance bestowed. One of our beloved elders relates an experience of his which occurred some years ago. Occupied by especial problems with which it was his calling to deal, he was for days blessed with such a degree of God's Spirit that the physical strain began to tell upon him. He was compelled to cry, "It is enough." His earthly possessions may endure for a time, but this unusually rich spiritual experience may not be taken from him.

Recalling the growth of pride in those of the past who have become wealthy, and their subsequent forgetfulness of God, there is no doubt that greater happiness would have come had they sought "first to build up the kingdom of God, and to establish his righteousness," and the needful things would have been added unto them. (Matthew 6: 38, Inspired Version.) The fruit of disobedience has always been a bitter thing. Many have seen this clearly, but none, perhaps have put it more expressively than Dante, in Canto VIII, of the Divine Comedy, when after seeing a group in dire torment, inquires:

"O say, my guide!
What race is this? Were these whose heads are shorn, on our left hand, all separate to the Church?
He straight replied: 'In their first life, these all
In mind were so distorted, that they made according to due measure, of their wealth
No use.'
. . . 'That ill they gave, and ill they kept, hath of the beauteous world
Deprived, and set them at this strife, which needs
No labored phrase of mine to set it off.
Now mayest thou see my son! how brief, how vain,
The goods committed into Fortune's hands,
For which the human race keeps such a coil!
Not all the gold that is beneath the moon,
Or ever hath been, of these toil-worn souls
Might purchase rest for one.' "

The scriptures are rich with promises of blessings to God's people (and instances of fulfillment are many), but the promises are conditional upon obedience to his commands. Possibly it is a concession to our human frailty, as well as a constant reminder of His love, that the promise of reward as well as the reward itself so frequently appear. Christ, however, gave all, not for himself, but for us. There was in his mind no thought of reward. No labor was too great, no pain too severe, no death too terrible, that he would not endure for us. "Greater love hath no man than this, that a man lay down his life for his friends." These were his own words. They completely reflect his attitude. Should, then, we ask if there is a reward for the payment of tithing? Rather should not our question be, Will obedience in this thing enable us to serve as Christ has served?

* * * * * * * *

Truly, as stated at the outset of these brief studies, tithing is a precious fundamental of our faith. If the pilgrim rising from his shrine, again refreshed and strong in spirit, turns eagerly to his world of work, may not we, too, renewed by our meditations, return to our tasks with new insight of a way we may work with God to build a better world.

Only Christ Satisfied

Carlyle once said to Professor Tyndall, "There is something in man that your science can not satisfy." Science is good, philosophy is good, culture is good, but that can not satisfy the human soul. Money, for which men are losing their souls, can not satisfy, and whosoever drinks of these waters shall thirst again, but in Christ, there is a fountain from which, if we drink, we shall never thirst. During a serious illness through which Rudyard Kipling was passing some years ago, the nurse noticed the author's lips were moving, and thinking he desired something, she bent over him and heard him pray, "Now I lay me down to sleep." She apologized and begged his pardon, saying she thought he wanted something, and he replied, "I want my heavenly Father."

No man can be satisfied until his deepest nature is satisfied. Deep longings require something deeper than man's wisdom can offer. Christ comes from the depth of God's love to satisfy, and when we come to Him and awake in His likeness here and hereafter we shall be satisfied with His forgiveness, likeness, and love.—John L. Brandt, in *Finding Christ;* Richard R. Smith, Inc.

It is well if we take an inventory of our resisting powers and our ability to adapt ourselves to the things which may come to pass.—President Frederick M. Smith.

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NEWS BRIEFS

Apostle E. J. Gleazer on His Way West

Apostle E. J. Gleazer left Independence yesterday, to resume work in the Pacific Slope Mission. Sunday, January 29, he will be in Salt Lake City, Utah, and from there he plans to go to Las Vegas, Nevada. A flourishing mission of the church has been established at Las Vegas, a considerable number of Saints from neighboring States being employed on the Boulder Dam project there.

Brother Gleazer's itinerary will then take him into southern California. At San Bernardino he plans to confer with W. A. Teagarden, president of the Southern California District, and a stop will be made in Los Angeles. Then he will go into Arizona to visit various branches.

Apostles Gleazer and M. A. McConley are this year associated in charge of the Pacific Slope Mission, Brother Gleazer taking the southern regions, and Brother McConley the northern.

Santa Barbara From Struggling Mission to Thriving Branch

After eight years Elder G. H. Wixom returned early in January, to preach to the Saints at Santa Barbara, California. For twelve days he conducted services, being delighted to find the group now organized into a thriving branch of seventy-nine members in charge of a good corps of the priesthood. Brother Wixom, Apostle J. A. Gillen, and Brother T. M. Chapman organized the Santa Barbara Mission in January, 1925.

Burn Church Mortgage on New Year's Eve

It was with a happy feeling that the Saints of Yakima, Washington, entered the new year. They were free of debt! The crowning event of the New Year's Eve watch party at the Nutley home, was the burning of the mortgage on the church property.

The Gunsolleys in New England

Evangelist and Sister J. A. Gunsolley are conducting a series of meetings at Dennisport, Massachusetts, and plan to go from there to Fall River. They recently spent a few days with Bishop and Sister E. L. Traver at Arlington, Massachusetts. Last summer Brother and Sister Gunsolley took a trip into Maine in the interests of church work which they much enjoyed and which also was greatly appreciated by the church members of that region.

Puyallup Priesthood Set Example

The priesthood of Puyallup, Washington, are setting a splendid example of obedience to the financial law. In addition to regular ministerial activities, each priesthood member has filed his inventory, and is a regular tithepayer.

New Philadelphia Women Help in Community Project

The women's department of New Philadelphia, Ohio, cooperating with the women of the Methodist Church South, of that city, began the year by supplying noon lunches to the needy children of the vicinity. Meals are prepared and served at the Methodist Church, and collection boxes have been placed in both churches and various business places for donations to help further the project.

Bishop G. L. DeLapp Visits Minneapolis

Bishop G. Leslie DeLapp has just returned to Independence after visiting his home congregation at Minneapolis, Minnesota, where he was guest and speaker the week-end of January 21 and 22. For a number of years he was an active member of that branch, and his visit home was enthusiastically received.

Next Sunday Brother DeLapp plans to spend with Saints at Richmond, Missouri, in Far West Stake.

Omaha Organizes for Young People's Convention

Workers in Omaha were thoroughly organized for the two-day young people's convention which convened there January 21. Letters were sent to about twenty-five branches and groups in eastern Nebraska and western Iowa, inviting the young members to attend the convention, and urging as many as could to avail themselves of the opportunity offered by the week of services following. Several teams of young priesthood were dispatched on the Sunday preceding the gathering to speak in neighboring branches and build up enthusiasm. Local young people were called together on an evening shortly before the convention opened, and the majority of them were assigned definite tasks.

As a result of these preparations more than one hundred and fifty young people were expected to attend these meetings designed especially for them. Council Bluffs promised to respond with from forty to fifty; Lincoln, twenty to twenty-five, and smaller groups, too, were quick to seize the opportunity offered.

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The Leadership of Jesus

By A. B. Phillips

IN ALL of the great movements of past ages there have arisen outstanding men upon whose leadership these movements depended for their success. Political giants have builded great empires, resourceful generals have won critical battles and wars, inspired artists have placed fame on canvas, and powerful orators have swayed the multitudes. The great men of distant centuries are more and more fading from the consciousness of today. They are becoming less and less real to this generation, for we are living in a different world—a world of different concepts, aims, and surroundings.

But even the vastness of the past could not lose one great figure of long ago. Indeed, that figure grows in reality and worth and might with each passing century. It is the peerless Teacher of Nazareth, who lives today more vividly and completely than ever before over all the broad earth. Never in all the ages of history has any personage arisen with such power to lead men after more than a thousand years have passed away. To what may we attribute this unequaled power? Was it in Himself, was it in His message, was it in both, or was it in neither?

Elements of Christ's Leadership

Political leaders have arisen who gained their objects by deception and at the expense of human misery. Their fame today is mingled with aversion and reproach. The military genius of the past is shrouded in our memories by the death and destruction that he wrought upon the field of battle, and perchance by the loss of a better cause than his own. The master painter has left us a portrait that grows dim and unreal after the lapse of many centuries, and more modern claims are increasing their distractions from the past. Life hurries on, and its changing scenes and interests are claiming our attention.

But in the leadership of Christ something has survived that grows more powerful and inspiring year by year. No one today knows anything about the personal appearance of Jesus, whether his form was commanding or unimpressive, whether his voice enthralled the people or seemed ordinary to them, or what were his features. Yet he must have had surpassing elements of leadership, for the fishermen were ablaze with faith when he said, "Follow me, and I will make you fishers of men." He kindled within his followers a fire that burned brightly through all the dark nights of their persecuted lives.

The leadership of Christ can not be judged by ordinary standards, for he did not employ ordinary methods. He never raised a false hope or uttered a deceptive promise; he did not seek the favor of the powerful or offer flattery to the proud; nor did he attempt to buy the patronage of the rich or the protection of the rulers. Yet his power to lead grew with astonishing rapidity, and on many occasions he led the multitudes by the thousands, actually feeding more than five thousand people who followed him on one occasion. Among the elements of his leadership were spirituality, truth, faith, wisdom, sincerity, holiness, and love. But with these went a vision of ideals and a conviction of their reality that won the devotion of yearning and honest hearts.

How Jesus Approached Men

The great spiritual comprehension of Jesus enabled him to see that worldly things do not endure and do not satisfy. He saw them only as incidental means to higher ends; and, when he saw men striving for wealth, it was his clear insight into the purpose of life that enabled him to caution his disciples:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matthew 6: 19, 20.

"Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."—Luke 12: 33, 34.

In his dealings with men, Jesus did not employ the ordinary methods of approach, nor did he use them for similar ends. His every effort in human associations was directed toward the twofold objective of individual improvement and collective well-being. Every precept and every act of his amazing career gave notable emphasis to this purpose. It was fundamental to his consistent harmonizing of acts with thoughts that he should warn his followers of the disingenious methods of certain pharisaical teachers, by saying:

"Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known."—Luke 12: 1, 2.

The outstanding importance of the truths which Jesus taught were so impressive that no one could

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easily forget them. Indeed, they seemed to grow in power with the passage of time, so that thirty or more years afterward Matthew, Luke, and others were able to commit them to writing, apparently in all their living potency. When but twelve years old, Jesus held the rabbis of the temple enthralled by his power to teach. Years later he amazed the Pharisees when he pointed unerringly to their weakness in emphasizing little things and omitting the great things of life, and when he bared to public view the unworthy motives of their hearts while they sought the chief seats and places of honor.

Reaching the Heart of Life

Jesus reached the heart of life, both in his teachings and his deeds. To the Pharisees he gave warning:

"Ye blind guides, which strain at a gnat, and swallow a camel. . . . Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."—Matthew 23: 24, 28.

To the superficial worshiper he declared:

"And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6: 46.

His advice was always supremely adapted to the type of persons with whom he discoursed. He was able to see the weakness that would prove the undoing of its possessor. To the impetuous and overzealous Peter who smote his enemy, the discerning Master commanded:

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword."—Matthew 26: 52.

It is marvelous to realize that every one of the precepts of Jesus has found place in the very heart of the civilized world, and the growing comprehension of mankind enables them more deeply than ever before to appreciate the immortality of his great message. There is no experience or trial that is not given more divine meaning and purpose through him. To the indigent and discouraged he could say:

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."—Luke 12: 6, 7.

When the humble and despised disciples contrasted their condition with that of proud and envied men of prominence, it was perhaps natural that they should begin to worry and become anxious for their own future. But Jesus showed them the insignificance of such empty and vain things, when he said to them:

"Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."—Luke 12: 27.

Making His Work Immortal

An element in the leadership of Jesus was his power to make the right sort of people conscious of supreme principles and to inspire their complete devotion to him and his message. Of this great power his disciples demonstrated the most wonderful examples ever known to history. It was his own sincerity and utter devotion to God that contrasted so strangely with the shallowness of those around him. Even the Roman commander who observed that devotion and faith while on the cross was forced to exclaim: "Truly this man was the Son of God!"

Though he was greater than all others among men, yet Jesus exalted his message rather than himself, declaring to the Jews:

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John 6: 63.

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 16, 17.

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works."—John 10: 37, 38.

In the highest sense it would be impossible for us to separate Jesus from his divine message, for he was the living embodiment of the sublime precepts which he proclaimed. But it is largely from his language, as well as from his remarkable deeds, that we are able to discern something of the wonderful and forceful personality which not only drew multitudes wherever he went but inspired them with living words of truth and light.

It was not any social or political distinction of name or family that caused the people to follow Jesus. Indeed, it was the apparent lack of any such prestige that caused those of the synagogue to become offended because of his great influence, for in astonishment they said:

"Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son?"—Matthew 13: 54, 55.

The sublime truth is that Jesus made his mission and his teachings immortal by expressing perfectly in life and words the principles that gave life in the hearts of men. Such great principles can never die, for they have the power of growth, like the mustard seed, until all nations of the world may enjoy their enduring potency.

Jesus Gave Surroundings New Meaning

Another secret of the wonderful leadership of Jesus, if it may be termed a secret, lay in the fact that he gave new and living meaning to the surroundings of life. It is well recognized as a common experience that daily and yearly contact with

(Continued on page 115.)

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Riches Untold

By Florence Tracey

Chapter 4.—Sister Livingston Talks About People

HOW IT ALL STARTED

A group of good-looking and lively girls, the Happy Half Dozen, just reaching the age of romance and beginning to think of homes and careers for themselves, are gathered around Polly Nelson, and recognize her as a sort of spiritual counselor and intellectual guide. A part of Polly's almost perfect background is Carrol, a little golden-haired cherub of a son, and Brad, a husband with a fascinating eye. Brad brings a handsome young business friend home to dinner, and Edith, one of the Half Dozen, who has helped Polly in the emergency by playing maid, exclaims in a swift aside, "Polly, he's good looking! . . . Bet he's married. . . . Wouldn't it be interesting—if he isn't?" And while Polly became so absorbed in church and social duties that she nearly forgot him, Brad stayed home from church, holding company with his private thoughts. *Meanwhile—*

WHY so serious this evening, old dear?" gaily demanded Edith as she bounced in at the front door and tossed her books upon the lounge. "And just when I have gone and made an enormous *E* in a Vergil test, too."

"I was thinking."

"No! . . . Oh, is that the coat you were telling me about? What a lovely color! Blue as a—a, as —a hailstorm, isn't it? There, give me credit for being original at least."

"Yes, I'm just putting on the finishing touches. I've worked three hours on it this afternoon. Hope whoever gets it will appreciate the work on it."

"Probably won't, but, don't worry, they'll appreciate how pretty it is. Gee, I envy the girl who does get it!" And Edith danced across the room, dropped herself upon the piano bench and played a bar or two of a popular air. . . . "Oh, something happened today!"

"I surmised as much." Calmly.

"How?"

"Why, from the way you act, of course. Like a suppressed cloud, or something."

"Can't guess who I got a letter from today. It was there at noon when I got home." Edith paused only long enough for breath. "That delightful Mr. Russell that Brad brought home to dinner the other night! Why, think, Polly, it was less than a week ago that he was here! And yet," dreamily, "it seems that I have known him for *years.*"

"What! Big business man falls for maid, and maid—" grinned Polly.

"Really, now don't tease, Polly, he wrote the nicest letter—just a short one, you know. Wants to know if I'll write to him. He says Brad told him that night that I wasn't your maid but that I was just playing at the job and helping you. He said he had more fun watching me. I'll have to scalp Brad for that! . . . Why are people always wanting to tease me, Polly?"

"Because you're so cute," smiled the other, giving her a hearty hug. "Come, want to talk to me while I start supper?"

"Let me help."

"No, there isn't much more to do. I don't want any more maid-acting around here. It seems to be too romantic for some of my friends," and Polly gave the girl a keen glance.

"Don't be funny, dear! I just think he's nice. There is no danger of my falling for him, you may rest assured. You know there isn't. You know I have my life planned. First I'm going to Graceland after I finish school, where I shall take up nurses' training. I intend to devote my days to nursing and shan't have time to fall in love, besides I'm not the romantic type."

If Polly disagreed with these assertions, she did not take the trouble to state her disagreement.

"Where's the baby?"

"Grandma Livingston has him. I went to the women's meeting at the church this afternoon, and her rheumatism was bothering her so badly that she didn't want to go, so she kept Carrol. He was asleep when I got home, and I haven't been over for the last hour or so. Oh, by the way, our sacrifice envelopes of the women in Zion totaled three hundred and sixty dollars again this week!"

"Hurrah for the feminine economists! The women will get this church out of debt yet. . . . But it occurs to me, Polly dear, that I rather rudely interrupted your chain of thought when I came in. What was it—anything I may know?"

"Why, yes. Maybe you'll be interested. We're going to have a new member in our family."

"Why—why, Polly!"

The young housewife paused long enough to put the sweet potatoes she had been preparing into the

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oven. They were to have a baked supper.

She laughed: "Oh, no, not that. Brad's mother is coming to visit us for a time at least. She has lived for a number of years with her two married daughters, but Brad is her only boy, and she hasn't seen him for seven years. She belongs to the church and hopes eventually to come here to live. While she is visiting us, she plans to look about for a place to stay, as if that were necessary. I'm sure she will always be welcome to stay here as long as she likes. I'm really anxious to see her. I've never met her, you know, except by letter. We planned to go out and visit her on our wedding trip, but that has never yet materialized. So, instead, she is coming here. Well—why so silent?"

"Oh," the girl's laugh was a little forced, "guess I was just stunned at the announcement. I—I hate to sound selfish, Polly—but it won't seem the same with her around. I like you and Brad and Carroll so much that—"

"Don't be silly, dear. She'll just be another person for you to like, I'm sure. Her letters are so sweet and sort of devout. She must be nice, for she has a wonderful son, you know."

"I'm afraid I don't like some devout people. Of course I like sincere devoutness like Brother Evans's kind, but some of these people who pray long prayers and bear long testimonies and then go right out of the meeting and do mean things and talk about their neighbors. Why, Polly, there's that Mr. Dalton. Hardly misses a Wednesday night telling how much he loves the gospel—and then he goes right out and teaches his children to cheat by the very things he does. He thinks he's a Christian—"

"Don't be bitter, dear."

"You'd be bitter, too, if you knew some of the people I do—always so pious and ready to tell you about your own faults."

"Oh, I think I know them," and Polly sighed. She was thinking of all the gossip she had heard about herself and her own family as well as tales about her friends,

"When's Mrs. Nelson coming?"

"In a week or two. You see it'll take her some time to get here. Oregon's a long ways."

THAT night Polly and Brad laid plans for the coming of their mother-guest.

"She can have the guest room, of course," from Polly. "And I want to finish that orchid quilt before she comes, to match the drapes. Does she like orchid?"

"I guess so. She'll like anything you fix for her, but, Polly, don't go to too much trouble."

"And while she's here we want her to have a good rest?"

"Rest? With you chasing about as you do with your work, and with her in her long-dreamed-of Zion? I wouldn't worry about her. She'll find plenty to do. She's not the idle kind."

There was something about Brad's tone that startled his wife.

"Oh, but we want it to be as pleasant as possible. I'll invite some of the women in so's she can get acquainted with them, and take her to group meeting with me."

"Now listen, Polly. This sounds funny, but don't put yourself out making things pleasant for Mother. She prefers—"

"Why, Brad!"

"Well, you don't know her as I do. She's sweet and generous and all, but Polly, she's 'agin' finding things pleasant in this world. She's oppressively religious and resigned to the sins of mankind, and you can't argue her out of it. It's just her nature. I don't mean to worry you, but just get her acquainted and then let her pick out her own friends, and she'll be happy in her way. She revels in religious melancholia, but I hope she doesn't bring it into our home. She likes to read of accidents and earthquakes and storms and terrible things, and simply exudes sympathy for the suffering."

"You mustn't talk like that, Brad. She's your mother."

"But it's the truth," he protested. "Just wait. Only, I hope she won't make my bright-eyed Polly down-hearted." His arms were about her.

"As if she could," Polly laughed up at him, "with you around to help."

But the look in his gray eyes troubled her for the rest of the week. Perhaps it was the doubt in them that caused her to take extra pains to prepare the guest room. One evening Edith helped her to clean it from top to bottom. The floor was newly waxed. The rug was sent away to the cleaners. The new quilt was a beauty. Polly brought two of her choice colonial silhouettes, wedding presents, from her treasure chest and hung them on the wall. She even sacrificed her wall picture of Brad that had hung upstairs since their marriage. And when the room was finished, the Happy Half Dozen declared it "just too peachy for words!"

Then Polly flung herself into other work that had piled up during the week. She wanted to "catch up on everything" before Mrs. Nelson's arrival.

She was still puzzling over a paragraph in the last letter from their guest-to-be: "It's lovely of you and Brad to invite me to visit you. I always try to do my best in the homes of my children. Of course, I'm used to staying with my own daughters; but I depend on my son's taste in the choice of a wife. I know that we shall be happy together, Polly, dear.

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And to be with the church in Zion, I consider one of the greatest blessings. I hope that in these hard times and in the midst of a world of sin, we shall be a mutual comfort to each other, for I imagine there is the blackest sin even in Zion."

What did she mean by "try to do my best"? And what was her conception of happiness? Mutual comfort? Well, people had told Polly that she was a comforting soul.

PERHAPS the most enjoyable task the young housewife had was to fulfill a promise to Sister Livingston. She devoted Wednesday afternoon to making over a dress for her neighbor. Just after lunch she bundled Carrol into his blue jersey suit, and tripped with him across the lawn.

Since the death of her own mother, Polly had depended on Sister Livingston for counsel. The old English lady's deep faith in fundamentals and her sound judgment had many times proved a boon to her young friend.

"Polly, my child,"—that was the way she always addressed her—"I couldn't love you more if you were my own blood. That's what the gospel does for us. It is the tie that binds."

"I like to hear you talk like that, Sister Livingston, your faith helps me because nowadays there are many people who don't seem to have much of it left."

"Well, we are told to have faith in God and each other. And if we presume to be Saints of Latter Days, we must keep his commandments."

"You certainly do," the words were indistinct because Polly's mouth was full of pins. She was pinning on the new collar. "If there ever was a Christian—"

"Latter Day Saint, Polly my child. That's the title I'm proud of. Have been proud of it for more than forty-five years, long before I crossed the water. That name's something to live up to."

"Well, you certainly are a Saint," warmly. "Who is it people always call on if they have sickness or trouble or death or need of any kind. Why you'd take off your coat and give it to somebody who need something warm if I'd let you. I simply have to watch you all of the time to see that you keep something for yourself. And as for advice—" Polly cut the last snip from the new armhole—"you just can't be equaled."

"Did I ever tell you my favorite passage from Paul's writings?"

"No."

"He wrote to the Colossian Saints: 'Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom.' It takes all of my time to live that, Polly, my child."

"But you certainly do, and how I wish there were more like you." And right then and there Polly confessed a great worry—the gossip she had heard of herself and Brad. She had not told a soul except Edith whom she trusted without question. "There's not a thing to it, Sister Livingston," she declared at the end of her story, her eyes full of tears. "Some one is just maliciously doing it, or jumping to the wildest of conclusions."

Seriously, tenderly, the older woman heard her to the end. "Now just don't you worry, Polly, my child. In spite of the fact that the Lord in latter days has said, 'And let all my people be very faithful, and prayerful, and humble before me,' some aren't. We can't hide our eyes to that fact. Some don't have a mite of faith it seems. They don't know what prayer is unless awful trouble or loss drive them to their knees, and they're as conceited as," she groped for a comparison, "as a male robin in the early spring. Human frailty doesn't seem to let some people see straight, hear straight, or think straight, and you can't keep 'em quiet. I wish it were possible for all of us to be so busy we wouldn't have time to gossip, but it isn't. A gossip will tattle and make trouble no matter how busy she is, or he is. In some ways we're all of us just little children, just plain fussers. Haven't I watched the women in our Sunday school class for years, and some of our clubs. I love them every one, but sometimes I'd like to spank them."

Polly's laugh rang out. She could not help it—the picture of Sister Livingston spanking anyone was so funny.

"As long as we're human, Polly, my child, we'll go on suffering from talebearers. Most gossip is just the outgrowth of envy and jealousy; that's why people who do things are always gossiped about. Haven't you read what terrible things people told on Christ—why, they crucified Him! And the servant is no greater than his Master, so we must suffer. It's a part of our growth. And someday there'll be a checking up of all the things that have happened here on earth, and we'll find where we each stand. Just forget it, Polly, my child, as fast as you can. But just let *me* hear anyone say something like that. If I don't put my foot down!—"

Carrol had waked up from his nap, and as soon as she was released from a fitting, Sister Livingston bore him away to the kitchen to milk and crackers.

Polly sat quietly stitching on the hem of the dress. She was thinking of her neighbor's favorite quotation: "Let the word of Christ dwell in you richly in all wisdom." Was she doing that to the best of her ability? She would forget what she had

(Continued on page 114.)

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The Heritage W. W. Phelps Has Given Us

By L. B. M.

Sometimes we are distressingly casual about things which should mean much to us. Sometimes we take our privileges so for granted, that we miss a world of appreciation. Here is an example—

"Redeemer of Israel,
Our only delight,
On whom for a blessing we call:
Our shadow by day,
And our pillar by night,
Our king, our companion, our all."

THE other night I heard a congregation, a large congregation, sing this traditional song of the Saints. How appealing is its sentiment; how reassuring are its words! It is a song of assurance and exaltation, a dream realized in song. It breathes bigness, joy, and hope. And yet very often we sing it matter-of-factly, even laboriously, and sometimes almost grudgingly.

In Independence *"Redeemer of Israel"* is an important conference-opening song whether for the General Conference of the church or for quarterly conference in Zion. The worn copies of the old *Saints' Hymnal* are much thumbed in the neighborhood of No. 158; and it will not be many years before the new *Hymnals* will bear a like appearance at No. 190.

While we were singing, I fell to thinking of the man who gave us this song as it is, who rearranged another's thoughts to fit our particular Latter Day Saint need, William W. Phelps.

He was a pioneer of the press, a printer, an early churchman and missionary, a gentleman, a stalwart. His was an eventful life, and it leaves us a heritage rich with faith, conviction, loyalty, and hope.

Almost one hundred and two years ago William W. Phelps and his family arrived at Kirtland, Ohio. He was a man who "desired to know the will of God concerning himself," and after praying over the matter, he received instruction directing him that he was called to the ministry and to assist in the literary work of the church. (In this connection read *Doctrine and Covenants* 55.)

He was a member of the party which accompanied Joseph Smith to the land of Missouri in the summer of 1831. They left Kirtland, June 19, Joseph Smith, Sidney Rigdon, Martin Harris, Edward Partridge, Joseph Coe, W. W. Phelps, and A. S. Gilbert and wife. At Saint Louis Brothers Smith, Phelps, Harris, Partridge and Coe went on foot to Independence, arriving about the middle of July and a little ahead of the rest of the party who came by water.

On the first Sunday after the arrival of this party in Jackson County, there is record that W. W. Phelps preached to an audience of white pioneers, Negroes, and Indians, and that on that day two were baptized.

We have every reason to suppose that he was present on the second day of August when Joseph Smith assisted the Coleville Branch to lay the first log for a house, as a foundation for Zion in Kaw Township, twelve miles west of Independence. At that hour Elder Rigdon consecrated with prayer the land of Zion and dedicated it for the gathering of the Saints.

He is named as one of those present at the dedication of the spot for the Lord's Temple, "A little west of Independence," August 3.

The next day the first conference in the land of Zion convened, and we can picture the interest of Brother Phelps in all the affairs of Zion and the church.

Those were eventful days for the few chosen to give the gospel again to the world. Many times they were given revelations, helping, instructing, rebuking, teaching. And during those days W. W. Phelps was frequently mentioned in revelation.

During the year which followed, Brother Phelps was instructed to purchase a press and type and to establish and publish a monthly paper at Independence. This was *The Evening and the Morning Star.* The journal's purpose was to give the Saints fair press representation, to print revelations from time to time and other information to enlighten the inquirer after truth. It early advocated the establishment of common schools for the education of the children in a pioneer country. Its first copy, issued in June, 1832, proved a treat to the Saints back at Kirtland. In May of that year W. W. Phelps, Oliver Cowdery, and John Whitmer were chosen to review and prepare such revelations as were deemed proper for publication, and three thousand copies of the *Book of Commandments* were ordered for the first edition printed by W. W. Phelps & Co.

But the work of this company was rudely interrupted in July, 1833, when the printing office and dwelling house of W. W. Phelps was demolished by a mob. Mrs. Phelps, with a sick infant child, and the rest of her children and the household furniture, were thrown out of doors. The press was broken,

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type pied, book work, furniture, and other office property and equipment destroyed. Feeling ran high. The mob ordered the Saints to leave the county, and threatened their lives. Three days later with others Brother Phelps offered himself as a ransom for the church, being willing to die if that would appease the anger of the mob toward the church.

During the stormy days which followed he conducted himself as a minister for Christ. Once he accompanied others of his brethren to visit the governor of Missouri, carrying a petition concerning the Saints. In July, 1834, the High Council of Zion was organized in Clay County, Missouri, and he was one of the assistant presidents. A year later he and John Whitmer, "Presidents of the Church in Missouri," arrived at Kirtland, and there Brother Phelps and his son, Waterman, assisted the committee in compiling the book of *Doctrine and Covenants*. In 1836 he was a president of the High Council in Zion; at another time, assistant president of Far West Branch.

What faith it must have taken in the midst of such vicissitudes as the early Saints in Missouri experienced, to write:

"We know he is coming
To gather his sheep,
And plant them in Zion, in love;
For why in the valley
Of death should they weep,
Or alone in the wilderness rove?"

Was he thinking of their plight, driven from home, their property confiscated, their lives threatened, when he wrote the third verse?

"How long we have wandered
As strangers in sin,
And cried in the desert for thee!
Our foes have rejoiced
When our sorrows they've seen;
But Israel will shortly be free."

They had wandered in sin. God rebuked them for their disobedience. They were admonished to be faithful and prayerful. Revelations given to them during this season contain such significant statements as: "Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands," and "My people must needs be chastened until they learn obedience," and "In consequence of the transgression of my people . . ."

But great were the promises given the Saints if they would do the will of the Lord. He would fight their battles. He would give their elders a "great endowment and blessing" if they were faithful. He would bring them together in a redeemed Zion.

And so the last verse of our hymn is one of joyous promise:

"As children of Zion,
Good tidings for us;
The tokens already appear;
Fear not and be just,
For the kingdom is ours,
And the hour of redemption is near."

To us this hymn should be a living lesson. We can not afford to take it for granted. It catches up and presents to us the heritage not only of one man but of a people. Are we so much better than they that we can afford to be casual over this the expression of their faith and hope?

It is well that we sing this song often, that is if we think of the words we sing. Thoughtful singing of this hymn will dispel confusion, antagonism, personal littleness and selfishness. If the Redeemer of Israel is truly "our only delight," if we do honestly call on him "for a blessing," if we know "he is coming to gather his sheep, and plant them in Zion, in love," if we are assured that "Israel will shortly be free," if we have a knowledge that "the kingdom *is* ours, and the hour of redemption *is* near"—in short, if we (every member) believe what we sing, the ensuing meeting can not but be one of harmony, unity, and helpfulness.

Notes on Prohibition

Prohibition has been a great benefit to American agriculture, to the increase of dairy products and the increased standards of living of the consumer. It takes more grain to make a quart of milk than a quart of beer, and the increase in the use of dairy products has been especially marked since Prohibition.—Walter H. Lloyd, editor of the *Ohio Farmer*, of Cleveland.

Everyone of the older faculty members and citizens with whom I have talked is positive that conditions have improved both as to the town and university as a result of the prohibition law.—Dean H. E. Stone, West Virginia University, Morgantown, West Virginia.

My conviction is very strong that there is much less drinking by students than there was before 1920. Drunkenness among undergraduates seems to be exceedingly rare at the present. It was not at all uncommon in the earlier period.—Professor Cecil C. North, Ohio State University, sociology.

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Elder T. J. Jett

A Biography

(Continued.)

By Inez Kinney

ALL THESE grilling experiences, hard work and dangers did not harden the heart or coarsen the fine character of Thomas Jett. Rather they tended to build a strong fibre of body and a clean, wholesome quality of soul. The religious influence of grandparents and parents, contact with early Christian leaders as well as a natural tendency toward the religious—inborn faith in God—had their great part in shaping a religious attitude that has grown finer throughout the years. At one time, Elder Sutherland, a Methodist preacher, held services for the Mexicans at Medina Rio and the lad attended some of these services and learned to read Spanish from the hymn books. Services were held in one of the Mexican houses or in an open space outdoors, and often the whole family attended. Then came Elder Bays who first preached in the home of Tom's uncle, Andrew Kuykendall. He was impressed by the sermons, saying they had the "right ring" but he did not then obey. He attended meetings of various denominations and being a "thinker" weighed the evidence carefully for he was determined to find the right church. The more he studied, the truer became the "ring" of the Gospel story as taught by these missionaries. As time went on other Latter Day Saint elders had come into the community, confirming the message of the first. Among these were Heman C. Smith, I. N. Roberts, Elder Kato, J. W. Gillen (Apostle Gillen's father), A. B. Moore, and Johnie Currie. Full obedience came in 1893 when he was baptized by Elder A. B. Moore, the ordinance of confirmation being given under the hands of Elders Moore and J. W. Gillen. The words of that confirmation which Elder Jett remembers so distinctly were, "show forth the preparation of the gospel, and you shall carry this gospel to a dark and benighted people." From then on he earnestly endeavored to obey that injunction and did verily carry the gospel to a dark and benighted people, working for many years among them and bringing many of them to a knowledge of, and obedience to it.

After baptism the young member greatly desired a spiritual manifestation which would confirm his belief and strengthen his faith. He had studied the word and believed he had joined the true church, but prayed for a spiritual experience which would prove an added assurance of the truth of the Gospel and of the angel message. Others had told of seeing lights and of having wonderful experiences and he wished for himself a like blessing.

The bedroom of the house in which the Jett family lived at this time was large. Besides the bed in which the parents slept was one in which the three little sons slept, and a cot for the two little girls.

The experience in Elder Jett's words:

"One night when the family was sleeping in a dark room, some being touched me and woke me up. I woke and looked. I saw a light and a personage, seemingly right by the side of the bed, in the air, on the side where my wife was sleeping. I, of course, had a desire to wake my wife that she might see this also, but I was speechless. I couldn't talk—couldn't utter a word. I felt my weakness in the presence of a heavenly being. It continued there for a short time then moved to the northwest corner of the room where my two little daughters were sleeping on a cot. Their feet were together and heads in opposite directions. So bright was the light that I could see the little feet as plainly as I can see you at this moment. The personage stood in the air over the children's feet. It stayed for a moment or two then disappeared right out of the northwest corner of the room.

"I wondered why it was I could not show the heavenly being to my wife, and it was made known to me that I had prayed for a testimony and she had not, and this was the reason I was not permitted to wake her. Also I was unable to move with the knowledge of my sinful condition in the presence of the heavenly being.

"I wondered why the personage went to the cot of the little girls. It was made known to me in the latter part of my life, that these two girls were to be a comfort to me in my old age. Three small boys were also sleeping in the bedroom. The light was about the personage and was pure white."

SOME time in the year 1894 a brother, T. J. Shepherd, then living in the Chicasaw nation—now Oklahoma— visited Oak Island, Texas. He advised the Saints of the better soil and living conditions in the territory, altogether a more prosperous land. The young rancher and his wife were finally persuaded and made immediate preparation to move to Oscar Branch, "The Nations."

It appears that the venture was unfortunate, for bad luck attended from the beginning. Shortly after the new home was established at Oscar Branch, Elder Simmons gave a prophetic message at a meeting of the members, which brought consternation and dismay to the Saints—especially to the new arrivals.

The message advised the Saints of a scourge that would shortly be visited upon the infidels of "The Nations," and that wisdom directed leaving as soon as practicable. Brother Jett and his wife with the others of the branch later met at the Gooch home for prayer—T. J. Shepherd also being present. At this prayer meeting, brother Jett was spoken to in prophecy and told that it was wisdom to leave the territory. Then came a time of distress, turmoil, and grief for the young couple. They were living—crowded and uncomfortable—in a half dug-out; there was little or no money; oats had been planted and it seemed unwise to leave, losing the seed, their time and labor; and it was difficult to sell the oats in the field. All the members except the family of Brother Jett and his uncle, left the territory—headed Zionward.

The young man prayed every day in the open for further light, but his prayers seemed not to avail and his distress of spirit was keen. One day when out in the field he say a red cloud coming. He hurried home and told his wife that a sand storm was coming. They gathered the frightened children and went into the dugout as the storm struck—screaming, tearing, twisting, and driving sand into crack or crevice, through everything not solid enough to resist the terrific force. A large box (four feet square) full of bedding and clothing, left outside because of the need for haste, was taken up and carried away—not a vistage of either box or contents ever being seen again. The loss was serious for most of the family clothing was in the box and there was little or no money for more. Great damage to gardens, crops, and stock was done and the young strangers felt their sore afflictions keenly, though their faith in the gospel remained firm. The dugout home had been so damaged by the storm that the family moved into a better log house and dugout combined. Here the young couple were praying one day for direction when the spirit of prophecy fell upon the wife and she arose from her knees and said to her husband—"Go home. Your work is there—waiting for you."

But Brother Jett was not satisfied; he continued to pray saying, "I want the evidence for myself." While still on his knees the spirit came upon him in such power that his whole body shook and he exclaimed, "Lord! It is enough." About this time Sister Jett was given a dream in which she saw that they were all asleep. A storm was coming and Elder A. B. Moore came to warn them

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of the danger. He carried a lantern and the family followed him to safety. Some time after the dream, Elder Moore made a trip to the territory and visited at Brother Jett's home. He said, "Go home to San Antonio. Your work is waiting for you."

The family now began active preparations to move, and the oats were finally sold in the field. Possibly because of the hardships and worry of this distressing time, Sister Jett became ill, but bravely continued preparations for the departure, in accordance with directions given. Heavy rains brought flood conditions making river crossings difficult and dangerous. At this time a beautiful little two-year-old girl became ill, and died in a few days. (Sister Jett tells of this time, with agitation and she arises to pace the floor.) After the burial of the baby, the family went to stay with the uncle, and in a short time left for San Antonio.

AFTER starting back to San Antonio Brother Jett was given a night vision in which he saw the group of Mexicans he was to labor among in the "bottom" at Medina. He carried the gospel message to them and afterwards worked among them in San Antonio, baptizing about forty there.

He was ordained a priest, then an elder by Heman C. Smith and was told at this time that his work would be "among a people whose language he knew." His first work, in carrying the gospel message, was with this people, has continued largely, with them since—and has born fruit.

In 1901 when preaching to Mexicans on Medina Rio, Elder Jett was approached by a Mexican who had listened to his sermons and told of a Mexican Baptist minister who was preaching to a group of Mexicans in San Antonio and asked him to visit the services as the Baptist preacher had said he would be glad to permit men of other denominations to preach also.

Elder Jett, accordingly, attended a service and was invited to preach. He occupied only about twenty minutes, but the Mexicans were pleased. Elder Jett depended on the Lord for spiritual direction and told the listener that he would preach the truth "though the heavens fall." After the short sermon a number came and asked him to come again and preach the truth to them. However he hesitated about coming again for the Baptist preacher, though apparently friendly, was not eager to have the stranger invade his sheepfold and disturb his little flock.

Of this group of Mexicans were a Senor Menchaca and his wife. They were a very intelligent and capable couple, and Senior Menchaca was greatly impressed by the evident sincerity of Elder Jett. He told his wife, who was not present at the meeting, of the talk by the strange preacher.

Senor Menchaca felt free to choose any preacher they might prefer, since he provided the little church building; so decided to ask Elder Jett to preach the next Sunday. However no one knew his address and there was difficulty in locating him. Among the group who had attended the Sunday service was one who said he had seen Elder Jett at the City Market. Accordingly, Senor Menchaca went to the market place and soon found the man he sought. Approaching, he said, "Are you the man who preached for the Mexicans Sunday?" Elder Jett answered that he was. "Will you came and preach for us next Sunday?" Elder Jett assured him of his willingness to come and preach to the group, but hesitated to offend the Baptist preacher. Senor Menchaca then asked Elder Jett to come and take full charge, assuring him that he (the Senor) had authority, since he furnished the building and equipment. All was then settled and the real work began.

The next Sunday he preached in the morning to an interested group, held prayer service in the afternoon and preached again in the evening. After the morning service, Elder Jett went to an old quarry for a half hour of prayer and meditation. While he was gone, Senora Menchaca was going from door to door among her neighbors, inviting them to come to the services. From then on Senora Menchaca was a tireless and faithful worker, and Elder Jett speaks of her in highest praise—not merely of her faithful work but of her intelligence, ability, and spiritual insight.

Before the coming of Elder Jett, she had asked God to send a man "as sincere and as valiant as John the Baptist." Later she testified that when he came she had witness of the spirit that he was the man sent in answer to her prayers.

Senor Menchaca brought a picture to Elder Jett of two men laying hands on the head of a youth. He asked Elder Jett if his church practiced the laying on of hands, and on being assured that it did, he answered, "Well then, I am ready for baptism." Shortly after this both he and his wife were baptized, and later their daughter.

The Mexican Baptist preacher was somewhat disturbed by the evident preference for Elder Jett. He would endorse all that Elder Jett preached, but tried to dissuade the people from being baptized, saying it was not necessary. However, those who believed were baptized and the preacher accused Elder Jett of "stealing his flock." Great faith was manifested among many of the members and they have remained strong in the faith.

AN INTERESTING story is told of the religious experience of the daughter of Senor and Senora Menchaca. She had not obeyed the gospel, though believing, but one afternoon Elder Jett went to call on her in pastoral capacity. She was living on an acreage and was out tending her cows when Elder Jett drove in. She came to the vehicle and said, "I want you to baptize me Sunday. When I saw you drive in I knew I should be baptized." Accordingly, arrangements were made for the ordinance, but sometime during the week she was taken ill. She continued ill up to Sunday, and some of the elders as well as members, questioned the wisdom of baptism under the circumstances. However, the daughter was determined and her mother settled the question by saying, "She is my daughter and she is ill, but I want her to be baptized; then if God wants to take her, *es bien*—it is all right."

On Sunday, the party drove fourteen miles to Salado Creek but found the stream muddy and difficult to walk into. Elder Jett walked up stream until he came to a deep clear pool of water. The banks being very steep here, two of the brethren lifted the daughter and let her down into the water to Elder Jett. He noted her lips moving and saw that she was in prayer, so waited till the prayer was finished, then baptized her. He helped her up the bank to the brethren and she was taken home. She then asked for food, and declared she was instantly healed when baptized. The rejoicing of this group of trusting people, in this added evidence of God's approval of them, can easily be understood.

Afterwards severe trials came to this daughter. Her husband, none too reliable in prosperity, abandoned her when adversity came. Having no children of her own the daughter had adopted a boy. A mortgage had been placed on her modest home and there seemed no possible way to save the place and provide for herself and the adopted boy. It is quite likely that in the effort to encourage her daughter to carry on bravely the mother had appeared unsympathetic. Whatever the cause of the misunderstanding, the daughter went back to her little home after a visit to her mother, feeling that she was forsaken of all—her husband, her mother, and her God. In her overwrought condition she decided to end her life. She secured poison and afterward told the pitiful story of waiting until the boy was asleep and she was quite alone, then lifting the glass of poison to her lips—or making the attempt. She testified that some force prevented the glass from reaching her lips. In wonderment she tried again and—behold, the Master stood before her. He chided her for the attempt on her life. Then, when able to speak through the paralyzing effects of awe and amazement, she told him of her griefs and struggles; of her failures and discouragement. She told Elder Jett, that the Master smiled on her and said, "Trust me. I will help you." It was an amazing experience, and she, "one of the least of these." It brought peace, courage, and confidence. The next day she was able to secure work and her fortunes began to improve. She not only found pleasure in her work and in pro-

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viding for her adopted boy, whom she educated and raised to be a credit to her, but had great joy in the service of her Master.

She paid for her little home and is still carrying on—a faithful servant in the kingdom.

SOME exciting and probably dangerous experiences fell to the lot of Elder Jett during the years of his labors with the people "whose language he spoke." One night when preaching in the neighborhood of the Menchacas, a mob gathered, and soon stones began to hit the small building in which the meetings were held. These buildings in the south are none too substantial at best, and there are numerous windows, usually, for the climate is warm enough to make the advent of any stray breeze very acceptable.

Elder Jett continued preaching, but the men of the audience quietly gathered about him to take the blows from any stones which might be directed at the speaker. One does not remember of having read or heard of any such loyalty, or protecting care as this, from a Gentile congregation. When the service was ended, the same group of men kept closely about the elder ,until he was safely on his car so that none of the stones thrown should hit him.

At another time, after an evening service, he was walking through a lonely section to reach a car line. The road passed by a thicket and under a bridge. Near the far end on the right-hand side of the bridge was a house, on the porch of which sat a man and woman—evidently quarreling.

As Elder Jett came out from under the bridge, he saw the woman enter the house and immediately the man left the porch and made his way past the thicket and off toward the railroad tracks. As Elder Jett was walking past the house, the woman came out of the door holding a revolver in her hand. Seeing Elder Jett walking past she undoubtedly mistook him for the man who had just left the porch. She took a shot at him, then shouted out, "You'd better move along. I'm coming again." At that she fired again, the bullet scattering gravel on Elder Jett's feet and legs—as the first shot had done. He reported the occurance to police but on being questioned, the woman declared that a prowler had disturbed her and she had attempted to frighten him away. Having heard something of the quarrel, Elder Jett doubted her story and believed she had mistaken him for the man sitting with her on the porch and with whom she had been quarreling. Moreover, he believed that she had intended to shoot him.

Many heart-stirring incidents developed and passed on into the "shadow land of memory," leaving their impress and their influence. Who knows how far such influence spread, or how potent for good. One such incident occurred during the early years of Elder Jett's ministry among the Mexicans. He had been preaching in a house across the street from his own. Many became interested, among whom was an aged Mexican by the name of Cruz. The old fellow loved to walk, and was seen here and there about the city—always walking.

One day he tripped on a stone and fell —breaking his hip. He was taken home and put to bed—suffering great pain. He called for Elder Jett and asked for administration. Elder Jett administered several times and each time the old man experienced relief from pain. However, it became evident that the end was near and the Priest was called to absolve him. He had also been attended by a physician, but had received no benefit. The family was opposed to the ministrations of Elder Jett, and after the priest was called, was instructed not to permit further administrations. The sufferings of the poor old fellow grew more intense and he kept calling for Elder Jett, holding out his hands in pleading, but the family refused. They sent for a young man to say or read prayers over him since they could not afford the services of the priest, but the old man found no relief. At last Elder Jett was told that the old man was calling for him and that he could come in and see him, but could not administer. When the elder went in Senor Cruz held out both hands saying, "Jette, Jette," "Jette, I've been raised a Catholic and the priest has visited me and prayed over me and the doctor has been to see me and the young man has said prayers over me but I never did get any relief. But every time you administer to me *yo seinto alevia*— I felt relief. I've been raised a Catholic, but your church is the true church of God."

When he was dying, his relatives would place the Crucifix on his breast, and each time he would brush it off. This continued until the last breath. Needless to say that Elder Jett was not permitted to offer spiritual solace after the instructions of the priest.

Elder Jett continued to preach in the "house across the street," as opportunity offered. On a lot fronting on the next street a Mexican by the name of Eulajio Valdez had a store. The back of the lot, which was fenced, ran up close to the back of the house in which the meetings were held. The Mexican had often been invited to come to church, but had refused. However, he would walk down his lot, lean on the fence and listen to the sermons. Afterwards he said to Elder Jett, "I listened many times and all you preached is true. I could not come in because I had to watch the store, but I believe your preaching." He lived in a jacal (small Mexican house) near the store and early one morning when Elder Jett was standing out in his yard he heard a gun shot. At that, the Mexican's girl came running out of the jacal screaming that her father had killed himself. In Elder Jett's words: "I ran to the house to learn the cause of the trouble and found Senor Valdez lying across a single bed with his feet on the floor, blood oozing from his breast. He had shot himself through the heart with a Winchester rifle, using his toes to pull the trigger. So that ended the story of his life. He had told me that his wife and another woman were gossips. That he wanted to sell his place but the woman 'kept his wife from signing the deed.' Senor Eulajio Valdez was a high spirited and excitable man and in a moment of insanity had committed the deed. He was pursuaded concerning the truth of the gospel and admitted he should obey, but delayed."

Thus flowed and ebbed the tide of life for the man who took the gospel to a "dark and benighted people." He has continued his ministry among this people until now, at an advanced age, being too frail to engage in active, continuous work. He will continue to labor where and when he can, according to his strength. While the number of baptisms were not great, the extent of his influence for good, only the living God can know.

Here is his simple testimony: "I know this is the true church of Jesus Christ. I have received many manifestations which have proved to me that the Church of Jesus Christ of Latter Day Saints is the true church. My desire and determination is to continue faithful and to be worthy to meet my Lord and Master."

(The End.)

RICHES UNTOLD

(Continued from page 109.)

heard as fast as she could. She would go right on working and working even though she knew she would be tired and discouraged at times. It was not an easy thing to live in Zion.

"O Lord," she prayed within her heart, "give me courage for my tasks. Teach me thy patience and thy love. Help me to be grateful for the church, my family, my friends, and guide me as I learn to 'dwell in you richly in all wisdom.' Amen."

(To be continued.)

It is all a matter of contrasts. The fetish worshipers of Africa kill through ignorance, superstition and distorted reasoning. Civilized people kill for greed, for love, for hate, for political power. In the last analysis, it is easier to forgive the savage slayer than the killer of an enlightened race. Civilization must progress far before it protects human life adequately, and that progress is needed as badly in New York, Chicago, Paris, and London as in the jungles of the "dark continent."

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Youth Builds a New World of Its Own

A Courageous Challenge of Our Economic System by Young People in British Columbia

The following, selected from an Associated Press dispatch to the Kansas City Star, gives the story of how a group of young people, determined to work out for themselves a better way of life, are going ahead with the plans for an ideal community. We shall watch their progress with great interest.

Planning a Utopia where "each shall labor for all and all for each," the Canadian Young People's Cooperative Society has taken an option on a site for a communal colony at Sooke, near here. . . .

Eighty acres of rich land, blessed by climatic conditions which insure bounteous crops, a long stretch of sandy beach, a harbor providing shell food and fish, and virgin forest abounding in game—that is the picture which has attracted the interest of the Young People's Society.

A colony of about three hundred religious students spent nearly one quarter million dollars in establishing the settlement. A general assembly hall and twenty-four buildings, including an office structure, laundry, cheese factory, workshop and small cottages still stand, although somewhat overgrown by thick underbrush.

The Young People's Society, which has its headquarters in Jasper, Alberta, is headed by H. A. MacDougall, president, and A. C. Morris, secretary-treasurer.

Literature of the society explains the organization believes that "by concerted effort in the field, factory and workship, in religious and spiritual matters and in every branch of endeavor generally touching the common interests of man, social equity and happiness may be ultimately attained."

By midsummer, it is hoped, sufficient progress may have been made to permit the admittance of wives of the first colonists or other young women. While Morris points out that it is "essentially a young people's colony," the presence of older people will be considered necessary as "a steadying influence."

"No man or woman entering the colony will be compelled, except under the direct necessity, to work at any phase of industry to which he or she is by nature unfitted," a pamphlet says. "The proceeds of each colonist's labor, be it mental or physical, will go to the general welfare of the colony, of which each colonist is a component member.

"The profits will afford an opportunity to concentrate more and more upon those finer things in life which only sound economic conditions and true domestic felicity make it possible for us to enjoy."

Three hundred to five hundred colonists are expected. They will live in family groups. Applicants will be selected from members of the society who convince a governing committee that they believe in "production for use and not for profit."

THE LEADERSHIP OF JESUS

(Continued from page 106.)

our surroundings may make them seem commonplace and lacking in interest and incentive to high action. It is only our own dullness and lack of mental vigor that most commonly produce this result, for all things around us are filled to overflowing with new wonders waiting to be discovered and employed for our enjoyment and good.

Jesus showed convincingly that all the temporal things of life are designed of God for spiritual and eternal ends. It is the temporal things alone that decay and lose their charm and desirability. From this truth the poet drew his inspiration when he said:

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away:
Change and decay in all around I see;
O Thou who changest not, abide with me!"

In every act and purpose of this life Jesus saw eternal significance. When Satan sought to tempt him, urging that he satisfy his hunger by turning stones into bread, the great Metaphysician refuted the false proposal and reasserted the true motive of action by saying:

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4: 4.

With the useful salt, which had come to be full of symbolic meaning in the "covenant of salt" and other Jewish ceremonials, Jesus illustrated another most important lesson when he charged the disciples with their great responsibility to the world by saying:

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?"—Matthew 5: 13.

From the familiar flocks of sheep scattered over the Judean hillsides came another great lesson to his followers from the "good Shepherd" who "giveth his life for his sheep." Even in the presence of that great mystery, death, came his assurance of endless day. Eternal power was in his voice when he proclaimed before the tomb of Lazarus:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11: 25.

His Leadership Personal and Social

A new purpose, a new meaning, and new ideals of life, were expressed in the leadership of Christ. This expression gave inspiration in the lives of men in two important ways. It moved them to higher endeavors of personal conduct worthy of immortality and the society of their Lord. It also turned their hearts toward the brotherhood and fraternity which Jesus proclaimed as the only power that can regenerate the social body among all nations. Without the consciousness of God personal responsibility to the highest ideals will not be assumed and observed, and without the sense of brotherhood in this world there will be no recognition of the divine Fatherhood which is over all.

The influence of Jesus in the personal conduct of men is become so widespread and so deep-seated in daily thinking, that no man fully realizes to what extent it actuates his purposes and his life. But it is even more impossible to estimate and express the multitude of influences derived from him which permeate the complexity of social relations among all the highly civilized nations of the world today. Without this stabilizing monitor to uphold organized society, our social order would disintegrate and collapse throughout the earth.

The Messianic concept will change swords into plowshares, make the vine and fig tree the symbol of social safety, because he whose interests are expressed in brotherhood will merge all interests in the God of beneficence and love. Jesus was the supreme moralist, but he was also the perfect economist. He taught that to secure social and economic safety we must abolish antagonism, envy, rivalry, and greed. And he proclaimed and demonstrated the law of brotherly love as the means to that end.

The Miracle of Unselfish Leadership

Jesus was not the leader of a moment, but of all ages. Many leaders of tremendous worldly power and resource have arisen, dominated for a brief time, and disappeared for ever. Most of them are now all but forgotten, save for the bloodshed and misery they caused. But Jesus was without wealth, political friends, or social supporters; yet he rules more men today than any empire on earth. He saw the things of which enduring kingdoms are made, and he showed men how to sift the chaff from the wheat. His inspiration is still the greatest power in all the world, for his leadership is that of devotion to all. Even Renan the skeptic is eager to render him homage, and I close with this selection of his eulogy:

"Jesus was not a founder of dogmas, or a maker of creeds; he infused into the world a new spirit. . . . He was the first to proclaim the royalty of the mind; the first to say, at least by his actions, 'My kingdom is not of this world.' The foundation of true religion is indeed his work: after him, all that remains is to develop it and render it fruitful."—*Life of Jesus,* page 382, ff.

Avarice is insatiable, and is always pushing on for more.—L'Estrange.

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Prayer and Testimony

This Is a Marvelous Work and a Wonder

By John McCoy

About thirty-three years ago I was invited to the meeting place of the Saints on West Crosier Street, Akron, Ohio. Elder McConnaughy was preaching and later A. H. Parsons lectured on the two-way chart (Matthew 7: 13, 14). Among the many good thoughts he gave us was that if we wanted to know which church was right we should ask God. I considered that the most reasonable thing I ever heard. I listened to the sermons and was convinced that this man had more truth than I had heard before. So one night wife and I went home and after discussing the matter for some time, she retired, and I knelt down and offered a prayer to God. I was thirty-two years old and had never offered a prayer before. Light and truth came to me which I will never forget. I was convinced that God still speaks to his people.

About three months later my wife and I were baptized. It was the middle of January and the water was icy cold. My wife had a cold and could not speak aloud, but after she had changed her wet clothes, she had no cold. After I was confirmed by the laying on of hands, the Spirit rested on me and I could see that chart and could understand it from one end to the other. This I had not been able to do before.

I was ordained to the office of teacher about three months after that, and then the Saints wanted me to preach. I was scheduled to preach the next Sunday night, but when the time arrived I had a very sore throat and could not talk. The appointment was made for the next Sunday night, and when I arrived at the church that night the room was full. In the front seat sat a retired preacher of another faith. He liked our people and came frequently. I took my place and thought of Ezekiel and the dry bones shaking in the valley, for I was shaking with fear. But when I picked up my *Bible,* all fear left me. For a text I took John 3: 5: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." I preached for one hour and twenty minutes and saw only one man in the congregation and that was the preacher. I enjoyed a spirit that I had never before received, and from that night until the present time, I have been preaching. Later I was ordained a priest, and January 28, 1906, to the office of elder by G. A. Smith, E. Miller, and A. R. Manchester. I have preached all over Summit County, on the streets, in halls, in houses, in parks, and in the American Catholic Church.

The Sunday that we went to the Catholic Church, wife and I were late. First mass was over, and the priest said that the next mass would start in about one half hour. He said that there were some things in the *Bible* they did not understand, and I asked him what some of these things were. "The Godhead" he replied. So when mass was about half over, he blew out the candles and said, "We will hear from Elder McCoy." I took the Godhead for my theme and for about thirty minutes endeavored to show that God is the eternal Father and Jesus Christ the Son of God and that the Holy Ghost is to guide all men to all truth. What a glorious thing it is to be in the light! They thanked me for the talk.

I have been blessed many times and in many places, and some of the greatest blessings I have received in the pulpit. I have found everything in this church that I expected to find and some things I did not expect, but that has been the case in all ages.

We retired early one night and at ten o'clock a man knocked at the door. He wanted me to go with him to see his neighbor. The man had run a nail in his foot and gangrene had set in. He was suffering severely. I knelt down and prayed for him and administered to him. The next morning he was much better and his foot got well. That was about ten years ago, and I met him the other day and he said, "Mr. McCoy, do you see that foot?"

"Yes," I replied.

"I can thank you that I have it."

"Not I," was my reply, "but God. Give the praise to him."

Here I would like to tell of a wonderful case of healing. A brother in Barberton, Ohio, who is a carpenter by trade, hit a nail with a hammer, and it slipped and struck him in the eye, point first. He was taken to the hospital, and the doctor said his eye would have to come out. He was lying there one morning with his eyes closed. Suddenly he looked up and an old man stood beside his bed. Though his lips looked as fresh as a young man's, he wore a long white beard. As the sick man was about to speak, the visitor waved his hand over the bed and disappeared. "Who do you think it was?" I questioned the brother, and he replied that he was impressed it was John the Revelator. That afternoon he sent for the elders, Brother Hammond and A. R. Manchester. The next morning he slipped the bandage off and could see. When the doctors told him they were ready to remove the eye, he said, "But, doctor, I can see!"

"You can't see and you will never see out of that eye," replied the physician.

But when the patient insisted, he slipped the bandage off, and to his surprise he saw the eye had filled up and was again normal.

I saw this man about two weeks ago and one could not tell by his appearance that he had ever been hurt. Christ said these signs will follow those that believe.

WADSWORTH, OHIO, Route 2.

My Christmas of 1932

By D. H. Schmidt

Recently I attended the Christmas program at the Church —a pageant depicting the coming and mission of the Christ child. In its contemplation I was led to exclaim: "Say what we may of Christianity, there is in this a more beautiful inspiration, a wonderful fascination that is unequaled in any other story the world over." I do not believe any theosophy or other philosophy in all the ages has ever evolved such a sublime and wonderful story to attract the attention, engage the emotion, and stimulate the thought of man to higher aspirations than this wonder of wonderful stories. Under its inspiration I feel it has a power (if we were fit) to revive and enliven our souls. I can not help thinking that if I were sufficiently responsive it would, as it were, lift me beyond the limits of the present environment unto a taste of the great eternity, and in spite of any present outward suffering, I might realize heaven within my soul. I can not help thinking that what I lack of being able to envision this fully is my limitation and not the limitation of this Christ story. I feel it to be my shortness and not the lack of an actual Christ in the story that causes my blindness. That sense of divine love and mercy that sometimes to a degree pervades our sordid minds is nowhere so beautifully depicted, or accounted for as in this story of Divine birth, of mother love, of angelic regard of the Babe of Bethlehem that I saw portrayed in drama that night.

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Prayer and Testimony

Dreams of Church's Need of Loyal Support

By William C. Porter

The gospel means everything to me. I have had many evidences that it is true. I feel impressed to write this experience to you.

I have been much concerned about raising the church budget. I prayed that it might be done. On the night of November 23, I had a dream. In it I thought I saw a large signboard. This board was large and white and decorated with beautiful painted letters, but I was not able to read the writing. The sign had been blown over by a terrific gale. The standards were not broken, but had become loosened from their support, thus letting the sign about halfway down to the ground.

In my dream a few people were working on the sign, trying to lift it up into place. They lifted again and again, but were unable to raise it. It was too heavy for them. As I looked upon the scene I thought, if only a few more would come, it could be easily raised.

As I awoke and thought of my dream, I was given to know that the sign represented the church and that financial support was what was needed to put the sign into place.

DIXFIELD, MAINE.

We Are Brothers in Christ

By James A. Hervey

I am glad to get the *Saints' Herald* each week, for it brings joy to my soul to read the wonderful testimonies from God's children. I am thankful that the Lord opened my heart to obey the gospel, and pray that I shall live faithful to the end. I have many trials, but the Lord is willing to help those who try to help themselves. He wants willing workers in his army, and I am willing, but I am weak and need the prayers of the Saints.

A few years ago I was burned and hurt in a refinery and became so weak that I had to give up my job for good. Now I am living with father and am a salesman for a product that he manufactures.

Brother J. W. A. Bailey was holding a five-week series of meetings in Tulsa Branch, and I was telling the mother of a sick friend about the church. She questioned me about our belief, and I told her that we believed in prayer. Later, when I called to see the patient, the woman said, "I want you to pray for me; I believe in what you say." The Spirit came upon me and I prayed to God in heaven that he would heal her. He did.

A few years ago I took up the use of tobacco. On October 26, 1930, when I returned to my home a still small voice spoke to me and told me to throw away my pipe. I went into the house, laid the pipe on the stand table and went on through the house and out the back door. That same small voice spoke to me again telling me to throw the pipe away. It bade me deny myself and follow Him. I did as I was told. I threw the pipe away and quit the use of tobacco in every way. Tea and coffee went, too, and I am glad to do what the Lord wants me to do.

Pray for me that I shall prove faithful to the end, and pray for my father who has been sick for six weeks.

TULSA, OKLAHOMA, 433 East Newton Place.

For the Sake of Christ and His Church

By Mrs. John Teeters

I feel the deep need of the church in my life. I feel that the church needs my best efforts to live close to the Prince of Peace. Are we, whom He died to save, doing all we can to help him carry on through this world-wide depression? Many are helping as they can.

This Christmas I put a dollar bill in a church envelope to be placed in the manger at the Christmas pageant of Alexander Branch. Many others gave their offerings for Christ's sake, giving as they could.

All of us should help the church. It is our privilege. Some of you may say, "Oh, Sister Teeters can do that easily." But it is not easy. Times here are hard, too. We have no bank account. I have only one coat, and it is ragged at the elbows and has no lining. We need potatoes, sugar, fresh fruit, vegetables, and many other things. I was urged to keep my offering and use it to purchase necesary things for my family and myself, but I felt that it was God's money, that I must give it. Let all of us give as much as we can to the need of the church.

My faith is in the Reorganization. I have a deep belief and trust in this church and its people. If we do our part, God always does his. The letters and testimonies of God's people help us. I read with much interest the latest writing of Gomer T. Griffiths. That grand old servant of God has wonderful faith at the sunset of life, and is worthy of emulation. And how Brother Elbert A. Smith's writings inspire us to go forward until the victory is won!

May the time not be long when we shall have learned our lesson, and can go forth with more zeal, and with God's power working through us, bring about Zion to which all shall be gathered in love and peace.

ALEXANDER, KANSAS.

Missionary Family in Spirit and in Deed

By Vida H. Hartman

We greatly enjoy reading the testimonies of the Saints in the *Herald,* and think perhaps a few words from this section of the country will be welcome. We feel that a number in and near Hershey would obey the gospel if they could hear a few sermons by a minister of the Reorganized Church. We have four families taking turns reading our *Heralds.*

The Brighamites have been holding meetings at Harrisburg for several months. They had twelve members before Christmas.

We are looking forward with pleasure to meeting with the Saints at Philadelphia some Sunday morning in the near future. Philadelphia is only about ninety miles from here.

Our twelve-year-old daughter is ready for baptism when an opportunity offers. If an elder should pass through Hershey any time in the near future, and could stop for a visit with us, we would deeply appreciate it. We have not heard a Latter Day Saint sermon since Elder A. M. Chase visited us and baptized my husband ten years ago.

We desire the prayers of the Saints that the Lord will open the hearts and minds of our neighbors that the seed we scatter in our humble way, may take root and grow. May the Holy Spirit be with the Saints everywhere.

HUMMELSTOWN, PENNSYLVANIA, Route 2.

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QUESTION TIME

Did the Reorganization have apostles before Joseph Smith became president? If so, how were they called?

In both the first organization and the Reorganization the apostles that were first chosen were selected by a committee of three pursuant to revelation. In the first case the committee selected twelve men in February, 1835, according to instructions given in June, 1829. Why the delay occurred is perhaps best explained by the fact that there were not many men available who were suitable for the position at first.

In the Reorganization a committee was authorized at a conference on April 8, 1853, to choose seven men for the office of apostleship, pursuant to previous instructions. This was about seven years before Joseph Smith became president of the Reorganization. In both organizations the subsequent apostles were mostly named in the revelations, but this was not the case invariably.

Did Joseph Smith use the same Urim and Thummim that was had by Aaron?

In Exodus 28: 30 the taking of the Urim and Thummim for the breastplate to be used in the priestly office is mentioned. They do not appear necessarily to have been the same as was used by Joseph Smith, who states that "God had prepared them for the purpose of translating the book" (*Church History,* volume 1, page 13). The time when they were thus prepared is stated in the *Book of Mormon* (722-3: 88-93) to have been in the days of the brother of Jared. This was at least several centuries before the time of Aaron. In the *Book of Mormon* they are called interpreters, but *Doctrine and Covenants* 15: 1 leaves no doubt as to their identity with the Urim and Thummim.

The interpreters, or Urim and Thummim, prepared for Jared's brother were sealed up and deposited with the plates or records of the Jaredites, and later with those of the Nephites, and were had by Mosiah (232-3: 72-75; 202: 35; 291: 15-20; 723: 95), having been handed down with the plates from one age to another. In the time of Ezra and Nehemiah the Jewish Urim and Thummim is referred to as objects with which they were familiar, but whether or not they had them at that time is uncertain, though Josephus indicates that they did not cease to function until about two hundred years before his own time. The evidence seems to support the existence of two sets of instruments.

Is there any record that makes known the name of the brother of Jared?

So far as I know there is no evidence to indicate his name. Some have thought that possibly his name might be Gazelem, from the statement in the *Book of Mormon* which states that the Lord prepared for Gazelem a stone, or the Urim and Thummim as some understand the words to mean. But this could just as easily refer to Joseph Smith, who was the translator of the work there referred to, it seems (*Book of Mormon* 440: 55; 233: 73-79; 722-3: 87-95; 724: 100). This may be supported by *Doctrine and Covenants* 77: 2; 101: 4, 8, where the word Gazelam, or Enoch, is understood by many to refer to Joseph Smith, the term being used at a time when much persecution was suffered because of the activities and plans of the Saints for building Zion.

What is paradise, and who are to go there, and when do they go?

The *Bible* does not contain any lengthy description of paradise. Jesus promised the repentant thief on the cross that he would be with him in paradise, and the angel said to John:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Revelation 2: 7.

Paul declared that a certain man known to him was caught up into paradise and "heard unspeakable words, which it is not lawful for a man to utter." The word is derived from a Hebrew word, such as is rendered "orchard" in Ecclesiastes 2: 5. Literally it meant a park or garden ground, and anciently was used to denote the garden of Eden. The question asked, however, is given this fuller answer by Alma, stating that at death:

"The spirits of those who are righteous are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow, etc."—*Book of Mormon* 448: 44.

While the spirits of the wicked go to God for a judgment or assignment, they are then cast out "into outer darkness; there shall be weeping, and wailing and gnashing of teeth."

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Saskatoon, Saskatchewan

Nonmember Artists Assist in Programs

Last month the members of the church school enjoyed a splendid program of music, given by the most outstanding artists of the city. Mr. Lyell Justin spoke twenty minutes on *"Youths in Music,"* beginning with early *Bible* musicians and touching on the musical genius displayed in the early years of Liszt, Schubert, Brahms, and others. Here is the program: Song, *"With Joy the Impatient Husbandman,"* Haydn; piano, *"Perpetual Motion,"* Weber; songs, *"Hark, Hark the Lark,"* and *"Wasted Serenade,"* Brahms; piano, *"The Waves,"* Moszkowski; song, *"Erl King,"* Loewe; violin, *"Scherzo Tarantelle,"* Wieniakski; songs, *"Land of Heart's Desire,"* Kennedy-Fraser, and *"I've Been Roaming,"* Horn; piano duet, *"Allegro Vivace,"* from the Symphony in C Major, by Schubert.

On the succeeding Friday, Doctor Boughton, superintendent of the sanatorium for tuberculosis patients, lectured on prevention of infection, and displayed an interesting moving picture, *"The Seal of Prevention."*

An excellent Christmas program was arranged by Sister Ward L. Christy. An episode from the pageant, *"The Lamp,"* was portrayed by a group of young people. This was followed by a playlet, *"The Magic Star of Bethlehem,"* which was well staged, and held the attention of the audience. A quartet sang several numbers supported by children's voices. They sang *"Starlight and Song," "O Come, All Ye Faithful," "To Us a Child of Hope Is Born," "Joy to the World," "Hail the Blest Morn," "The First Noel,"* and *"Christmas Bells."*

Following the program, Santa Claus appeared and distributed gifts and sacks of goodies to the children. The latter were provided by members of the women's department in order to conserve branch funds which this winter have been inadequate for all local needs.

On Sunday morning, Christmas Day, a seasonable program was provided, and in the evening the superintendent of the school for the deaf, Mr. Peterson, told the Christmas story while a young girl, dressed as an angel, gracefully and dramatically depicted in the sign language the scene at Bethlehem.

Iva Cornish, fourteen-year-old daughter of Brother and Sister John Cornish, of Wilkie, and a granddaughter of Brother J. J. Cornish, attends the school for the deaf, and was unable to spend the Christmas holidays with her parents. Their loss was the gain of Brother and Sister C. E. Diggle and family, for by her sweet personality and naive humor, she gladdened their hearts and added joy to the festive season.

The young men of the branch were hosts to the young women December 29. Games were enjoyed during the afternoon, and at six-thirty the group sat down to dinner. After the dishes were done, the girls having volunteered their help, skating occupied the evening. Then another visit was paid to the basement. Question: What became of the seven and one half pies and the kettle of noodles left over from the supper? The girls voted the boys the best of hosts.

The young people are organizing a club to promote their special activities.

The radio broadcasts at three o'clock every Sunday afternoon, and Elder Ward L. Christy's sermons are delivered with even more earnestness and power than in former years. Many favorable comments are heard.

The members of the women's department after a three-week holiday, are carrying on with more zeal than ever, hooking rugs and making quilt tops. They are succeeding admirably in making something out of nothing, a real art in these times of depression.

Brother Christy had an interesting letter from Brother Elgyn Clark who recently journeyed to Ontario to visit his mother. He is preaching and endeavoring to spread the gospel among his kin and old neighbors. Brother Clark gave faithful and efficient service in Saskatoon Branch for many years, not scorning to do the menial tasks as well as to assist in teaching and expounding the truth.

It has been voted to hold a young people's convention here this year, but all arrangements and the setting of the date are under the jurisdiction of the branch council.

"The mistake of the best men through generation after generation, has been that great one of seeking to help the poor by alms giving, and by preaching of patience or of hope, and by every other means, emollient or consolatory, except the one thing which God orders for them, justice."—John Ruskin, *"Unto This Last."*

Apostle F. Henry Edwards in Western Montana

Spends Three Days in Young People's Convention

November 16, 17, and 18 were designated by Apostle F. Henry Edwards and the district president, Elder N. P. Coleman, of Great Falls, as a convenient time to hold a young people's convention at Anaconda. The event was considerably affected by the cold wave, when the thermometer registered around thirty degrees below zero a short time previous to the convention. Two days before the convention convened, however, the mercury began to rise and the weather moderated until it was possible for many of the Saints of Deer Lodge and Race Track to attend. Owing to the fact that highways were closed in many places, members from Great Falls and other locals were unable to come. This was regretted by the Saints of Anaconda, who had been very generous in arranging to care for the visiting members.

This was Brother Edwards' first visit to this part of Montana and while some were already acquainted with him, and others knew him through the church papers and his quarterly on the *Doctrine and Covenants,* all now know him as an apostle and representative of Christ. He made friends for himself and more consecrated workers for God, and his reward will be in the lives and souls of men.

Each day was filled with the morning prayer meeting in charge of Patriarch George W. Thorburn, and class periods and preaching services by Brother Edwards. His theme was, *"We Should Expect Big Things of God,"* and he illustrated from church history how the early men of the church expected big things from God and received these things of him. His strong faith in God and the church, and his masterly, yet humble, way of presenting his subjects caused the people to remark, "He makes us think," "He brings God closer to us," "He makes us think of the church as *our* church."

Young People at Work

At the reunion in August, a plan was started to organize the young people of Deer Lodge, Race Track, and Anaconda for social activities as well as church work. A meeting was called shortly after, and a committee composed of the

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church school supervisor and two others was chosen in each branch. Deer Lodge was represented by Dorothy Perrin, M. G. Perrin and Lois Pears; Race Track by Harvey Eliason, Eva Meagher, and Kenneth Eliason, and Anaconda by F. W. Kendall, Grace Allen Staton, and Lawrence Beck. At this meeting F. W. Kendall was chosen Chairman and Harvey Eliason, financial secretary. The work was outlined by the committee, and money was raised to remodel the building which was in need of repairs for reunion purposes and which will now furnish a meeting place for the young people's organization. The labor was donated by members of the three groups. The committee is planning a big program and social time to be held sometime in February to celebrate the victory of an undertaking that some said could not be done. They are looking forward to some interesting achievements from this organization.

Parsons, Kansas

Many Reasons to Rejoice and Go Forward

The Saints have been encouraged to move forward in the great latter-day work by the inspiring messages of those holding the priesthood and by the blessings of the gift of prophecy.

The women's department has been a help in various ways. The workers have quilted, held candy sales, given a dinner at the hall, and in other endeavors have raised funds and turned them to the bishop's agent for the furthering of the work of the general church. They have also given assistance to several families in the branch who have needed help, contributing some of the necessities of life.

The branch enjoyed a short Christmas program after the regular church school session on Christmas Day. The program included an appropriate sermonet by the pastor.

Those who have been ill are now improving.

This branch was well represented at the district conference held at Joplin in November, and all enjoyed meeting Brothers Elbert A. Smith and John F. Garver. They also were glad to have the opportunity of hearing Brother Garver speak at Cherryvale shortly after the conference.

The new year opened with the members renewing their covenant with the Master and rededicating themselves to the service of the Father. Testimonies of the goodness and mercy of God inspired and uplifted the worshipers, causing them to desire to continue in this great work.

Parson members desire your prayers, that they may be found acceptable and worthy in the sight of God.

North Star Branch at Underwood, Iowa

Change in Organization Brings Renewed Zeal; Young People Active

A new spirit and zest have come into Underwood Branch as a result of the recent change in branch organization. At the December business meeting the membership voted to conform to the church school plan and to reorganize the different departments accordingly. Brother Nels Johnson, recently moved into this vicinity, was chosen as pastor with Brother David Carlile and Brother K. W. Klopping as his assistants. Brother Johnson has brought to the Saints a new spirit of love and unity. He is a kind, fatherly and uplifting leader.

The branch is proud of its young people. This group numbers over twenty in regular and active membership. These young workers have been given the responsibility of various community projects and important branch offices.

The Christmas program which was well attended by friends outside of the church as well as by church members, was sponsored by the young men and women. Everyone was given a treat and a beautiful tree was laden with gifts which Santa Claus presented.

On New Year's Eve the young people invited those of their age from the neighboring branches, Hazel Dell and Crescent, to join them in watching the New Year in.

The class, under the direction of Sister Iona Damitz, makes choral work a specialty. Due to a variety of excellent voices along with real endeavor, they have been able to render many pleasing anthems and special numbers. In class work, Roy Cheville's quarterly, *What It Means to Be a Latter Day Saint,* is being studied.

These young workers are active individually as well as collectively. Darold Sewing holds the position of church school director and is giving much time and conscientious effort to the work of his office; Lavonne Carlile, Carol Sewing, David Damitz, Ardis Scott, Maxine, Elmer, and Glen Johnson assist in branch work by teaching classes or leading the music. Cyril Damitz, whom many Graceland ers remember, is finishing the medical course at University of Iowa this year. Another Graceland alumna, Doris Swain, teaches in Underwood's public school and assists in the publicity work of the branch.

The older people, too, have well-planned class work in the study of the *Doctrine and Covenants* and *Book of Mormon.*

The branch was encouraged by a recent visit from President Frederick M. Smith. A reception was held for him after the service at the home of K. W. Klopping. This was the president's first visit here.

Underwood members are studying the financial law and are cultivating the spirit of sacrifice. With the opening of a new year they have set up anew an old goal: "Evangelize the world and Zionize the church."

Brooklyn, New York

Hear Lectures by Apostle P. M. Hanson and President F. M. McDowell

Apostle Paul M. Hanson was here delivering a series of lectures from November 27 to December 4, on such subjects as *"Essentials of Christian Conversion," "Missionary Experiences in Many Lands," "Momentous Events of Our Times Foretold in the Scriptures,"* and others equally interesting and instructive.

President Floyd M. McDowell was also here and lectured November 15, 16, and 17, his topics being of general interest.

The semiannual business meeting was held December 7, at which time the following officers were sustained: Branch president, Ephraim Squire; counselors, Paul Belleisle and William Nichols; secretary, Gladys Harris; treasurer, Joseph Squire; chorister, LeRoy Squire, and junior superintendent, Ethel Squire. Glenn Parrish resigned as correspondent, and Sister Paul Belleisle was elected to succeed him. Howard Mousley was elected church custodian and Martha Mousley, young people's superintendent. Paul Belleisle was also sustained as director of Religious Education. A number of committee reports were read and other business was transacted.

The various clubs are active as usual except the Kappa Sigma Literary Club.

The junior department presented its Christmas pageant with Brother LeRoy Squire as Santa Claus.

On the evening of December 30, the local budgeteers met at the church to discuss the budget for 1933.

Yuma, Colorado

Have New Meeting Place

Saints of Yuma group have changed their meeting place from the schoolhouse in the country to the Legion Hall in town, where it is possible for many more to attend. Interest is good and several members who have been indifferent for years, are now coming out to services.

It is also possible now to have preaching service each Sunday by either Brother Reno Auld or Brother Ralph Vincent from Otis.

On New Year's Day the group had an interesting sacrament and testimony meeting. Attendance has increased until on January 15, forty-five were present for the preaching service.

The Sunday school is under the direction of Superintendent C. F. Klusman, aided by Sister Klusman as pianist and Ramon Lutz, secretary and four able teachers. The members hope to interest people not of the faith.

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Far West Stake

A glorious spring-like day added to the success of the second stake-wide day held within two months, as Saints gathered from the various parts of the stake to hear their chief executive, President Frederick M. Smith, on January 22 in Saint Joseph. A maximum crowd listened attentively to two splendid sermons from President Smith at the morning hour and again at two thirty in the afternoon. The services were a great success in all phases. Roads and weather made it possible for most of the branches to have representatives present.

The results of the Sacrifice period in Far West Stake were beyond the expectations of those in charge, as many of the branches made a splendid showing in the face of discouraging conditions. Various groups made special efforts, and the local solititors cooperated in a fine manner.

Elder Blair Jensen, president of Lamoni Stake, spent January 7 and 8, in Far West Stake, preaching at Kingston Branch Saturday and Sunday. He also preached at Cameron Branch Sunday evening. Elder John F. Sheehy, of Independence, also spent a recent Sunday in this stake. He preached twice at First Church and once at Second Church in Saint Joseph. Patriarch F. A. Smith commenced a series of meetings at the Third Church, Saint Joseph, the evening of January 22. He will continue each night of the week. The Saints are glad to have these visiting brothers augment the efforts of the local priesthood of the stake, numbers of whom are traveling many miles throughout the stake, filling appointments in the various branches.

Stewartsville Church

The Christmas season was a happy and profitable time for Stewartsville Branch in commemorating the outstanding birthday of all ages. The true meaning of the Christmas spirit, "In Him was life and the life was the light of men," was fittingly portrayed in all of the services Christmas Day. The theme for the church school worship period was *"We Would See Jesus."* A beautiful sacrifice gift service was held at the ten forty-five hour with the theme continued with tableaux, music and readings, and the Three Wise Men bearing the offering of over one hundred and fifty dollars to the Little King.

At night the pageant, *"Where the Young Child Lay,"* was impressively given by all of the young people and children of the church school, under the supervision of Sister Madge Head, the director, and her group of helpers. The first part of the pageant emphasized the wonder and beauty of the Christ Child's coming. It was his coming that linked the outer world with the Bethlehem scene; and so they came, first the shepherds, then the Wise Men, and on down through the ages, bringing their tribute of love to the Little Savior of all the world. The two antiphonal hymns, *"The Light of the World Is Jesus,"* and *"Watch man, Tell Us of the Night,"* were especially effective. They were given by the Hinderks quartet, and Miss Mildred Powell.

New Year's Eve, the Rustlers of the recent contest, entertained the Hustlers with a watch party in the church basement. This included the entire church school. A general good time was had, with especial merriment at the close of the evening, when Old Father Time appeared much worried because, he said, some one had kidnaped a member of the Time Family. A court was established, and was in progress trying to convict the guilty one, when at twelve o'clock in bounded the kidnaped member, Little New Year 1933. The church bell then welcomed in the new year.

An impressive Christmas star service was held on the church lawn just preceding the party.

Although the hour of parting was late the night before, there was a good attendance on time at church school, with director for the new year, Leonard G. Ehlers, in charge. This was a beautiful setting for the communion service, being the first day and first Sunday in the new year. Brother Gordon Hidy, pastor, and Brother Z. J. Lewis, and Brother B. J. Dice, counselors, were in charge. Brother Lewis gave an inspiring and onward message in the opening talk.

On January 8, the branch was happy to have Ward A. Hougas, stake president, with them. Brother Hougas said as it was the beginning of the new year, it was a good time for a check-up. His theme reference was, "Behold I set before thee an open door, which no man can shut."

Sunday, January 15, at the close of the church school period, the three classes of young people were merged, and effected their organization, under the direction of the supervisor, Sister Madge Head. Twenty-seven were present. Miss Mildred Powell was chosen president, Loraine Powell, vice president, and Miss Vernelle Powell, secretary-treasurer. These three are cousins. The object of the organization is character building, by working, playing and praying together. They expect to enjoy many pleasant and profitable activities during the year. They are looking forward to the youth conference at Lamoni in June and hope for a large number to attend.

At ten forty-five on the fifteenth, Gordon Hidy gave an inspiring and interesting sermon, using as his subject, *"The Golden Rule."*

Sister Fern Ehlers, superintendent of the children's division of the church school, conducted junior services at the same hour in the basement.

At 7.30 p. m. the Saints joined in a Temperance Union service at the Methodist church commemorating the thirteenth anniversary of the adoption of the Eighteenth Amendment. F. L. Ferkins, a superintendent of the Anti-Saloon League in Western Missouri, gave a forceful and convincing sermon on Prohibition. A strong supporting program, of music and readings, was also given under the direction of the local Women's Christian Temperance Union. A number of the local church were active in the program. Sister Maggie Powell is president of the union.

Priesthood meeting was held at six thirty at the church. *The Priesthood Manual* is being studied under the direction of the pastor.

The music committee for the new year is Leonard G. Ehlers, chairman, Mrs. Stella Hidy, Willard Hinderks, and Misses Mildred and Vernelle Powell.

Sister Frances Mauzey has been chosen leader of the women's department, with Sister Cora Lewis, assistant. Much the same program as last year will be followed with weekly meetings for work, and once each month an educational service with lesson study is held. Sister Stella Hidy was reelected as teacher.

Brother and Sister Gordon Hidy gave a party at their home Tuesday night, January 10, for his class of young people.

There were no services at the local church the morning January 22, as all looked forward and expected to be in Saint Joseph, where President F. M. Smith occupied in a stake-wide service.

Cameron Church

Members of Cameron Branch seem to be infused with the spirit of enthusiastic service founded on loyalty, a sentiment that marked the five-day meeting held in the early part of November by Bishop C. J. Hunt. "Why bless your hearts!" came his comforting assurance to the Cameron Saints, "We have a bigger, and grander thing on our hands than that of any other people in the whole world! While we work, prophecies are being literally fulfilled. God is counseling us. The outcome of his work at our hands depends on how big we are!"

Brother Hunt's talks were attended by numbers who evinced keen appreciation of the cheerful tone of his messages.

At the annual business meeting of the branch few changes were made; however, a resolution was adopted which changed the time of the election to September, making the fiscal year to conform to that of the study outlines used in church school activities.

On December 18, Far West, Oakdale, and Kingston Branches united with Cameron in an all-day meeting here, to hear Bishop G. Leslie DeLapp talk concerning the financial law of the church. He was assisted at the eleven o'clock hour and at the two thirty meeting by Elder Ward A. Hougas who accompanied him from Independence. A basket dinner was served at the noon hour.

In the evening the church was filled to capacity by an audience made up of

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Saints and nonmembers. The choir presented the Christmas cantata, *"The Bright and Morning Star,"* under direction of Brother Paul Fiddick. The Latter Day Saint choir was the only one in Cameron which presented a cantata this season. Choir practices began early in the fall and are still going strong. They are the source of many special numbers for evening and morning services.

A beautiful service was carried out Christmas morning with the presentation of the Christmas offering. The goal aimed for was seventy-five dollars, to be raised by the church school. This quota, in turn, was divided into thirds, making the goal of the juniors, the adults, and of the young people's division twenty-five dollars each. However, the three divisions raised a total of eighty-eight dollars. The goal of 1933 for Christmas offering has been raised to one hundred dollars.

Brother Blair Jensen preached here the evening of January 8, bringing a message which sounded as its keynote, the necessity of preparation for "the worldly expression of a spiritual Zion."

On January 15, Elder F. L. Hinderks, of Stewartsville, and a member of the stake presidency was the speaker at the morning hour. Elder Hinderks was formerly pastor at Cameron. In the evening the Saints joined in a Women's Christian Temperance Union meeting.

Everything is moving forward smoothly, on the whole, and the Saints are enjoying a measure of peace and abiding comfort that marks wholehearted activity throughout the branch. Blessed by its share of spiritual blessings, Cameron too, would pour its energy into the preparation for the upbuilding of the kingdom of God.

Saint Joseph Branch

It was fitting that the opening service of the new year should be an amalgamated sacrament service for the four churches in the city. A very good crowd attended the initial service where covenants were renewed and another year's work was begun. Elder Ward A. Hougas, city pastor, gave the theme talk, his subject being, *"What of the New Year?"*

A city-wide priesthood meeting was held in the afternoon of January 1, at which problems and plans were discussed.

First Church

Christmas Day at First Church was an outstanding day this year. From the opening worship period of the church school until the close of the vesper hour the true spirit of Christmas was presented through music, and dramatics. At the morning worship period, *"The Story of the Other Wise Man,"* was given in three parts with fitting music interspersed. The children's division also gave songs and exercises.

Perhaps the outstanding thing about the Christmas programs was the spirit of giving that was expressed in all parts of the day's program. The children had prepared two Christmas trees and took these, with many toys, fruit, and candy, to two families for whom Christmas might not have meant much otherwise. The girls in the junior young people's class helped materially by dressing dolls and repairing toys. Again this year the children willingly voted to sacrifice their Christmas treat and give the money to the church. This was turned in to the general church with the sacrifice fund.

In the evening the program was divided into two divisions. The children's division again presented short playlets and several songs. A pageant, *"The Road to Bethlehem,"* was very beautifully presented by young people, assisted by the choir which sang from the balcony. The theme of this, too, was gift bringing to the Christ Child, culminating in the general offering of the congregation.

On the first Sunday of the year Elder Ward A. Hougas preached at the vesper service using the subject, *"The Open Door,"* for a fitting new year's sermon. On January 8, he also preached in the evening. Elder John F. Sheehy was a welcome guest January 15, when he preached at the morning service and also at the vesper service.

The regular O. T. Z. meeting on January 10, was in the form of a debate and was very well attended.

On Thursday, January 19, the Ul-Lik-Us Players met for their annual party. After a short business meeting, an interesting program was presented which included a review of *Apple Cart,* by Bernard Shaw; a reading of the one-act play, *"Dust of the Road";* several impersonations and humerous skits. The next big task of this club will be a religious drama for the coming stake conference. Rehearsals will be started soon on *"The Slave Maid of Israel."*

Fourth Church

On December 16, the religio society held a silver medal preliminary contest in oratory under the auspices of the Women's Christian Temperance Union. There were five contestants, all from Fourth Church group. The medal was won by Floyd Wheat, his subject being, *"Tell it to Dad."*

Although the weather was very cold, the contest was well attended by Fourth Church members as well as by a good representation of the Women's Christian Temperance Union members and officers. Mrs. W. L. Butts, State vice president, made a stirring speech showing the fallacy of the idea that revenues on beer will help the working man.

Meetings at Fourth Church have been well attended recently. The Saints were fortunate in having as a recent guest-speaker, Bishop C. J. Hunt, whose words of encouragement were gladly received.

A Christmas pageant was presented Friday, December 23, by the dramatic club and another Christmas program was given Sunday morning, December 25, including the *"Story of the Other Wise Man,"* told by Mrs. J. L. Bear. No service was held in the evening of Christmas Day.

Kansas City Stake

Central Church

The ministry of the stake were given a practical lesson in caring for the church interests placed in their hands, at three o'clock the afternoon of January 15, Apostle J. F. Garver the speaker. A representative number gave Brother Garver close attention. He was also the Sunday evening speaker at Central, opening a series of meetings in the stake which continued throughout the week.

Bishop C. A. Skinner was the morning speaker.

Thursday, regular church day, was crowded full of activities. The women's club met and had luncheon at one o'clock following morning class work. The usual program was held in the afternoon, and at six thirty a supper was served. This was followed by prayer meeting at seven thirty and the choir practice at 8.15.

The new choir director, Brother Eugene Christy, is also sponsoring the organization of an orchestra.

Bennington Heights Church

On Christmas night vesper services were held at Bennington Heights Church. The service consisted of a number of songs by the choir, scripture and response readings and an address from Elder George Mesley. There was large attendance.

Apostle Clyde F. Ellis was the speaker the evening of January 8.

Two days later the O. B. K.'s of the local congregation had a get-together party as one of their organization events. Many of these young people attended the stake young people's prayer meeting at Mount Washington Church Wednesday, January 18.

The eleven o'clock service the morning of January 15 was devoted entirely to the blessing of babies. Those blessed were Virginia Shirline Davidson, Dorothy Elizabeth Jones, Don Kirby Maxon, Thomas LeRoy Maxon, James Audrey Glayzer, and Flora Jean Glayzer. Ministers officiating in this ordinance were Pastor O. G. Helm, E. W. Lloyd, and Edward Larson.

Mount Washington Church

Sacrament services for this congregation in the months of December and January were well attended, and a good spirit prevailed.

During the forepart of December the boys' choir from the Stone Church, directed by J. Glenn Fairbanks and Miss Marcine Smith, gave a program of several numbers. The McCarty sisters sang a selection, *"The Lord Is My Shepherd,"*

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Esther LaVerne Bolinger played a piano solo, and Franklin Hunter sang, *"The Prayer Perfect."* The sermonet was by Priest Howard Cook.

During the latter part of the holiday month the epidemic of flu grew to such proportions that it was thought wise to dispense with the Christmas service.

These speakers from Independence have visited Mount Washington this year: Elders R. S. Salyards, E. A. Thomas, and Leonard Lea. Each brought a helpful message.

The O. B. K.'s installed new officers at their fellowship meeting on a recent Sunday evening. Those who will this year serve the organization are: President, Mark Gerber; vice president, Jack Winegar; secretary, Pauline Waldron; treasurer, Ruby Davis, and historian, Edith Burbridge. Elder Chester Constance was the speaker at this service using as his theme, *"Our Opportunities in Life."*

The women's division has been meeting at the home of Sister Frank Hunter, 539 Arlington Avenue, each Friday, spending the day sewing and quilting. They are working to buy paint for the church.

One hundred and forty-seven young people were present at the O. B. K. stake prayer meeting held at Mount Washington the night of January 18. Their prayers and testimonies brought renewed hope and courage to the few adult members present. Apostle J. F. Garver and Elder George Mesley met the young people at this hour.

Franklin K. Hunter has enlisted in the United States Army.

Yakima, Washington

Local Organization Free of Debt

During 1932, Yakima Branch was busy proving to Old Man Depression that where God is, all is well.

There is not a large group of Saints at Yakima, but the members are active. The membership of the church school has materially increased under the supervision of Mrs. Ben Nutley as director of Religious Education. Each Sunday a devotional program is prepared by one class of the school. Up to the present there have been no preaching services except when visiting members of the priesthood are present. Recently one of the young men, Paul A. Anderson, was ordained to the office of priest. He is a willing worker and is preparing himself for more efficient service.

Mr. Ben Nutley, who for the past few years has been teaching the young people's class was forced to leave Yakima because of a change in divisional headquarters. December 2, his class gave a surprise party for him at his home, and presented him a pen and pencil set in appreciation of his service to them.

The ladies' auxiliary has only a few members, but is eager to serve. On the evening of December 9 the women gave an oyster supper at the Nutley home. Two quilts, pieced by the auxiliary, were also disposed of, and the proceeds from the quilts and supper were applied on the branch indebtedness.

The church school gave its Christmas program the evening of December 21, at which the Christmas story was retold in pageant and song.

New Year's Eve the Nutley home was the scene of a happy watch party. The crowning event of the evening was the burning of the mortgage on the church property just before the midnight hour. It was a pleasant feeling to greet the new year free from debt.

This little group was saddened by the death of one of its number. Norvil Clapshaw, a young man twenty-five years of age, died, January 8, at the Northern Pacific Hospital in Tacoma following an operation for appendicitis. The funeral services were held in Yakima, January 12, Elder A. C. Martin, of Seattle, being the speaker. Norvil was a member of the priesthood and held the office of branch teacher. All will miss him greatly.

Bishop D. S. McDole, of Seattle, spent Sunday, January 15, with Yakima Branch. The Saints appreciated this opportunity of becoming acquainted with Bishop McDole.

Atchison, Kansas

Ninth and Santa Fe Streets

For the past few weeks illness has prevailed among the members of the branch. Brother and Sister William Scarcliff, sr., Robert Johnson, Brother A. R. Ranes, Nora Marie Lentz, Lyla Brink, and Donna Jean Dittemore have suffered attacks of influenza. Brother Robert Johnson has a cancer that has been very painful. It has separated and come out and the continued prayers are that it may not return. Mrs. Charles E. Lentz has suffered some time from neuritis. Sister Lentz requests remembrance in the prayers of her acquaintances throughout the church.

Elder J. W. A. Bailey held a series of ten meetings from November 14 to Thanksgiving. His sermons were interesting and instructive. Brother Bailey is highly esteemed by the membership.

An entertaining Christmas program and treat were provided for Christmas morning by the Misses Anna Lentz and Isabelle Gildehaus.

January 8, Apostle Roy S. Budd and Sister Budd were visitors. At the morning hour Brother Budd delivered an interesting and comforting sermon on the theme of *"The Fatherhood of God and the Sonship of Man."* At this service Gilbert Paul, the infant son of Gilbert F. and Eva Keller Hedrick, was blessed by Brother Budd and Frank G. Hedrick. Brother Budd visited this branch December 31, conferring with the officers.

Brother and Sister H. B. Sprague, of Independence, were visitors at the morning service January 8. Brother Sprague assisted in the service.

Bishop C. J. Hunt, of Independence, will be the visiting speaker January 22.

Holden Stake

Grandview Missouri

Elder Richard Bullard held services for several nights, last fall, encouraging the Saints to go forward with faith and courage.

On October 13, Sister Morse passed away, and the funeral was held at the church, Brother Charles Martin in charge.

Thanksgiving was observed by the Saints at Grandview with a dinner in the basement.

A week of instructive and helpful services was conducted by Elder S. S. Smith in December.

Christmas was observed with a special service, and a collection of food was taken to the needy members.

A cottage prayer service at the home of Brother C. Taylor on Wednesday night closed the activities of the year, 1932. Cottage services of this kind have been conducted since the coming of cold weather.

For this branch the closing months of the year were quiet ones, but the members are busy keeping the gospel light shining.

In October the children's division of the Atherton Church, visited this congregation, and presented a program.

Dayton, Ohio

Resolve to Help Locally and Generally

The Saints here are trying in some way to be helpful to the local organization and to the church as a whole. The branch reached its quota for tithes and offerings for 1932, and looks with renewed hope to the year ahead.

The young people of Dayton, known as the C. S. M. Club, are taking greater interest in the church work. They sponsored a splendid Christmas program which was enjoyed by everyone. January 13, they sponsored a squab supper in the church basement. The club members gave the food and the proceeds from the supper were presented to the branch.

Sunday, January 8, Elder John R. Grice was the speaker morning and evening. Dayton members always look forward to his meeting with this congregation.

Elder E. L. Ulrich, of Bradner, Ohio, has found employment in Dayton, and has been the speaker at a church service.

Prayer meetings have been well attended, and a wonderful spirit has prevailed. God is very mindful of people in their time of need.

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Independence

Roy Settles, of Second Church, was reelected president of the young people's council at the meeting the evening of January 16. The council is composed of representatives from each congregation, and meetings are held in the pastor's office at the Auditorium the first and third Monday nights of each month. Other officers elected were: Vice president, Kenneth Morford, of Walnut Park; secretary, Ruth Bryant, of Walnut Park, and treasurer, Ruby Johnson, of Enoch Hill.

The council is sponsoring a play contest, which any young people's group of the church in Independence is eligible to enter. More than a score of entries are now listed, and preliminaries will be held in each congregation. Two plays may be entered by each congregation in the finals, which will be held February 27, 28, and March 2.

Brother Kenneth Morford this month is in charge of the young people's Sunday afternoon programs, another undertaking sponsored by the council. Entertaining programs have this year attracted a representative group of young people. Among the speakers have been Elder D. S. McNamara, director of Religious Education, President F. M. McDowell, Elder Ward A. Hougas, president of Far West Stake, and Mr. Frank Rucker, of the *Independence Examiner* staff. These Sunday afternoon meetings open at two-thirty in the young people's room at the Auditorium, and are designed to promote friendliness and sociability among the young members from all the congregations of the church in Independence. The variety of programs is one of the attractive features of these services. All young people are invited.

Stone Church

Sunday's speakers at the Stone Church were Elder Leonard Lea in the morning who took for his subject *"Our Project for 1933,"* and Apostle J. A. Gillen who spoke to a large congregation in the evening. Brother Gillen stressed the fact that we as a church are not living up to our opportunities, that we have not yet fully accepted Christ's invitation: "Go ye into all the world, and preach the gospel," and urged the Saints to come up to the high standards of the gospel requirements.

Music for the morning service was given by the Stone Church Choir, directed by Paul N. Craig. This half hour program was broadcast over KMBC. In the evening Earl Audet led the congregational singing, and Albert Brackenbury sang a solo.

The funeral of Sister Cloe I. Wiggins occurred at the Stone Church Sunday afternoon at one-thirty, Elder J. E. Vanderwood in charge. Brother Vanderwood baptized Sister Wiggins into the church sixteen years ago in Texas. She was a woman of faith and conviction and had many friends. Her life was one of service to others. She passed away January 20, 1933, being seventy-nine years, seven months, and twenty-four days old. She is survived by three daughters: Mrs. Pearl W. Moriarty, of Independence; Miss Loretti S. Wiggins, of Tulsa, Oklahoma, and Mrs. Columbia C. Havens, of Chicago; a son, F. G. Buchanan; ten grandchildren, one great-grandchild; two brothers, Lucian and W. H. Cole, of Loughman, Florida, and other relatives. Interment was in Mound Grove Cemetery.

Second Church

Sunday, January 22, junior service was directed by Brother R. Conyers. The pianist for the meeting was Helen Willoughby and the leader of the singing was Helen Bolt. Mrs. Jess Queen told the story, *"Rebecca at the Well."* Brother J. Warnock talked a short time on *"Sharing God's Gift."*

The eleven o'clock service was opened by an organ prelude played by Mrs. Sam Inman. The choir then sang *"In Heavenly Love Abiding."* Elder B. C. Sarratt offered the invocation. *"Soul of Mine"* was sung by the choir, and the sermon was by Apostle F. H. Edwards. The benediction was by B. C. Sarratt.

After congregational singing, Sunday evening, a male chorus of fourteen voices sang *"Day Is Dying in the West."* Following the opening prayer by Elder D. A. Whiting the chorus sang *"I Am Thine for Service, Lord."* The speaker, Elder R. S. Salyards, used as his text section four of the *Doctrine and Covenants*. The closing prayer was by Elder D. A. Whiting.

The funeral services of Sister Emma A. Burke, seventy-one years old, were conducted at the church January 20, and interment was in Mound Grove Cemetery. Pneumonia caused her death. She is survived by her husband, Peter Burke; two sons, Frank Payne and John Payne, of North Platte, Nebraska; three daughters, Mrs. Lille Owens and Mrs. Pearl Johnston, of North Platte, and Mrs. Ollie Wright, of Denver, Colorado; two brothers, Charles Taylor, Oklahoma City, and Harry Taylor, Maywood, Nebraska.

Liberty Street Church

Presiding Patriarch F. A. Smith was the Sunday morning speaker January 22. His text was taken from Matthew 5: 13: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of man."

At seven-thirty the juniors and intermediates gave a short play directed by Sister Osa Curnott.

Apostle E. J. Gleazer gave the evening sermon. Liberty Street Saints were happy to hear him speak before leaving Independence for his Pacific Slope mission.

Sister Emma L. Curtis, sixty-five years of age, and wife of J. M. Curtis, died of influenza and pneumonia at her home January 17. She is survived by her husband, J. M. Curtis; four daughters: Mrs. Violet Tracy, of Saint Joseph, Missouri; Mrs. Lavena Brown, Mrs. Mabel Paschall, and Mrs. Bessie Cain, of Independence; six sons: Samuel J. Curtis, of Kansas City; Mack W. Curtis, H. Thomas Curtis, Walter E. Curtis, Joseph V. Curtis, of Independence; and Frank W. Curtis, of Englewood; two sisters; three brothers; twenty-six grandchildren, and one great-grandchild. She was a member of this congregation for many years, and a faithful Saint. Her husband is dangerously ill with heart disease and dropsy at the home. The funeral was held from the Stone Church Monday morning.

Walnut Park Church

Sunday morning, January 22, the pastor, Elder Frank McDonald, spoke, using as his text Philippians 3: 13: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." Around this Scripture he builded a message of hope and counsel, enumerating some of the accomplishments of the past and also a few of the things which he hoped to see done in the future.

Sunday evening the Walnut Park Religio journeyed to Englewood, and presented a program for the Religio of that congregation. About fifty members of this young people's group made the trip. This was a return visit, the Englewood group having visited at Walnut Park two of three weeks previous.

Thursday evening, January 26, the Dorcas Society, a young women's sewing organization of the church, will present a musical program and a one-act play entiled *"An Economical Boomerang"* in the church basement. Those who will have parts in the play are: Violet Chase, Kenneth Morford, Gene Douglas, Ina Lutz, Vernon Sackman, and Lois Butterworth. Laura Scott Pennell is the director.

Considerable interest is being shown in the one-act play contest, which is being sponsored by the young people's council. Four, and possible five, plays will be entered in the contest by groups of Walnut Park young people. The Swastika Class and the young people's class taught by Brother Athey have each chosen *"King Row"* as the play which they will enter in the competition. *"Afterwards"* has been tentatively chosen by the Dorcas Society; and the A. W. Z. Class has yet to select its entry. There also is said to be a possibility of another play being entered by a group of young people of the congregation composed of those who do not belong to any of the organizations previously mentioned. This play is yet to be selected also. An interesting preliminary to determine which two plays will represent Walnut Park in the finals, is assured.

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Enoch Hill Church

"Opportunities for Service in the New Year" was the topic of E. H. McKean at the church school the morning of January 15.

The choir opened the eleven o'clock service by singing *"Israel Is Free."* Special music was also furnished by a double quartet of younger choir members.

The Saints were pleased to have Elder Ward A. Hougas pay his first visit to Enoch Hill, and to listen to his admonition not to be satisfied with the smaller things of life, but to reach also for the greater things. He likened men's lives to those of fishermen. Some fishermen are content with the small minnows found along the shore; others dare to sail into deeper waters to find more worth-while fish.

A pleasing concert was given Sunday evening by members of the Enoch Hill Choir and the Liberty Street Orchestra. This was the first time these two organizations have combined their talents for an occasion of this kind, and their efforts were received by a full house. Every number was well rendered. Sister Amos Allen, director of the choir, and Alfred Waters, orchestra leader, are to be complimented on the splendid work they are doing along musical lines.

"Service to Others," the church school worship theme last Sunday, was carried out by congregational singing and by a talk from Elder C. S. Warren.

Pastor in Zion J. F. Sheehy spoke forcefully of the need of true worship among the Saints in his Sunday morning sermon, and urged his hearers to live in such a manner and to so revere their church building that they may go there any day in the week in a worshipful attitude, and be brought nearer to God.

"Loyalty Unto Christ" was sung by the choir Sunday evening, and Mrs. Willis Young sang *"Abide With Me."* Pastor H. L. Barto was the evening speaker, and took his Scripture reading from Revelation 19.

At a recent meeting of the young people, Richard Maloney and George Griffin were selected as members of the young people's council. The interest in the different young people's activities is increasing. New faces are seen at each Wednesday evening prayer service. The cast for the play to be entered in the dramatic contest, has been chosen, and rehearsals will start next week.

A fine spirit of cooperation is being shown by the three groups of the women's department. This week they will meet at the home of Mrs. E. E. Kramer to make shirts for the Red Cross.

Spring Branch Church

Attendance at the Wednesday night prayer services is increasing. Following the service at the church the night of January 11, the young married people formed a class with Kenneth Davis as president and Laurel Gool as secretary.

Bishop J. A. Koehler, speaker Sunday morning, January 15, used as the foundation of his sermon *Doctrine and Covenants* 1: 7. "Search these commandments, for they are true and faithful." Using other passages in this book of present-day revelations, he impressed upon the congregation the great need of Zion.

An entertaining program was enjoyed at the evening church school hour, Brother J. Andes' class being in charge. There were instrumental and vocal numbers.

Elder Leonard White was the evening speaker, and his text was chosen from Matthew 16: 18: "And upon this rock I will build my church; and the gates of hell shall not prevail against it."

Last Sunday's speakers were Bishop J. S. Kelley in the morning and in the evening Elder E. A. Thomas who chose as his subject *"Spiritual Gifts."*

Pastor G. W. Eastwood furnished the program for the evening church school. It consisted of a piano solo by Shirley Ann McFarlane; a piano solo by Kenneth Turner; recitation by Helen Robertson, and a piano number by Miss Violet McFarlane. There was a short talk by Brother Eastwood.

Thirty-one young people from the classes of Brother Andes and Sister Velma Jones enjoyed a party January 20, at the Andes home.

Gudgell Park Church

The opening sacrament of the year found the church crowded with worshipers. Other services of the day were also well attended.

Good attendance is characterizing the midweek prayer services held in the homes of the Saints. Between thirty-five and forty are present.

Among those who have spoken to the congregation at regular church services this month were Elders Walter Chapman, W. A. McDowell and Sister A. V. Trego, from Mount Washington, who showed pictures and presented a lecture on her trip to France with the War Mothers.

On a recent Tuesday evening Brother Fred Mollison, of Walnut Park, organized a class of music students with a view to orchestral work.

The choir rehearses on Thursday nights at the church, Sister John Hook in charge. The young people are giving this organization strong support.

Women of the congregation are alert to the opportunities for good service. Thirteen sisters held an all-day meeting recently at the home of Sister Melvin Atwell for whom they sewed. On Friday, the thirteenth, there was no ill luck for these workers. Thirteen gathered at the home of Sister Joe Barnhard and tied two comforts. Fine work is being done under the leadership of Sister Nina Tucker. They also have a study class in the *Doctrine and Covenants,* Sister Hallie Gould, the teacher.

On January 15, the church school, in charge of Brother C. E. Martin, had good attendance. The total membership is now seventy-three, and seventy were there.

That night at the Religio hour Brother Fred Mollison entertained the congregation with a half hour program by his young people's orchestra from Second Church.

East Independence Church

The new year was ushered in with the church school session in charge of local officers, director, C. Edgerton and assistant, Richard Smith. It was followed by the communion service in charge of Pastor Frank Minton and the local priesthood.

Much sickness in this community has of late cut down attendance at church services, but all are grateful that those who have been ill are improving.

Recent speakers have been Brother Joseph Friend; Elder H. V. Minton, who brought an earnest message; T. W. Thatcher the local bishop's agent, who talked on current events and their bearing on the latter-day work, and Brother Harry Friend. Sister Charlotte Koehler was here January 15, bringing a message to the family and especially to the women in the home and branch.

The young people of this branch have entered the dramatic contest sponsored by the young people's council of Independence. Miss Opal Newcomb is coaching their play. They will have their preliminary tryout February 10.

Santa Barbara, California

Meetings by Elder G. H. Wixom

The Saints of Santa Barbara have enjoyed a fine spirit. They are blessed with an active young people's group as well as a group of adults who have started out in earnest to build up the local organization and to assist in taking the gospel to interested people.

Elder George H. Wixom conducted a series of meetings here, beginning January 3, and concluding January 15. All were much edified. This visit and contribution caused the Saints to remember the month of January in 1925, when Brother Wixom came to Santa Barbara with Apostle J. A. Gillen and Elder T. M. Chapman to organize the mission. He was much pleased this year, to find the group grown into a branch of seventy-nine members and a priesthood of six, one elder, two priests, two teachers, and a deacon.

There is a vast field at Santa Barbara for the work at the Lord. The members pray that God will assist them with his Spirit in their endeavors to go forward.

All else has failed, try religion.—From a placard.

All else has failed, try *love.*—E. J. Gleazer.

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The Bulletin Board

Young People's Convention

The attention of young people in Seattle and British Columbia District is hereby called to the young people's convention to be held in Seattle, February 10, 11, 12, and in Vancouver, British Columbia, February 17, 18, 19. *"Lest We Forget,"* will be the theme of the convention. Apostle M. A. McConley will be the speaker. Let the young people in the district take notice and individually and collectively prepare for the coming event. We are for one hundred per cent attendance.—Monte E. Lasater.

Conference Notices

New York and Philadelphia District, at Brooklyn, New York, February 11 and 12.—Elizabeth Teal, 7517 Watson Street, Fox Chase, Philadelphia.

Our Departed Ones

RICHARDS.—Jasper M. Richards was born October 3, 1840, and spent his boyhood and early manhood in Ohio. There he answered President Lincoln's call to arms, and in the early days of the Civil War joined the fourteenth Ohio battery. At the battle of Shiloh a piece of bursting shell struck him in the leg and he spent three months in the hospital. He returned to his company afterwards and served the remainder of the conflict. Almost immediately after the war he went to Kansas and settled in the region which is now Crawford County. He was married February 12, 1868, to Miss Clara Ellen Holden. He and his bride lived in a wooden house with an earthen floor. He plowed his acres, using six yoke of oxen hitched to a 24-inch plow, and knew all the hardships and labor of a pioneer. He traded for a number of years at Weir, Cherokee, and Fort Scott. For about thirty years he lived on a farm four miles south and one mile east of Pittsburg, and since that time he had lived in town. He united with the church about 1875, and was soon called and ordained first to the office of priest and later to that of elder. He was a fearless and faithful exponent of the faith, going night after night on foot or in a lumber wagon to fill his appointments, often after a hard day's work on the farm. Since moving to Pittsburg, he had labored constantly to build up the work, giving liberally of his time and means in support of the cause he loved. He preached almost to the last. His faith was unwavering and he passed away with the firm assurance of a glorious resurrection in the kingdom of God. Died December 2, 1932, at his home in Pittsburg, and the funeral was held the following Sunday. Surviving are his wife, eighty-three years of age; one son, Ira; three daughters, Ella Ross, Ollie Williams, and Ida Thomas; twenty-two grandchildren, twenty-five great-grandchildren, and a host of friends. The funeral was held in the Saints' church and the sermon was by Elder S. Farrington. Interment was in Landon Cemetery, four miles south of Pittsburg.

HARMON.—Mary Ann Speaks was born in Vermillion County, Indiana, December 3, 1849. She died December 12, 1932, at Hollene, New Mexico. She was married to Jesse J. Harmon in 1868, and to this union were born ten children, five boys and five girls. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Walnut Park, Independence, Missouri, in 1918, by Elder A. H. Parsons. There remain of the children, John W. Harmon, of Brock, Oklahoma; J. C. Harmon, Marysville, Texas; R. M. Harmon, Hollene, New Mexico; Charles M. Harmon, Cleveland, Oklahoma; Mrs. O. C. Duncan, Hollene, New Mexico; Mrs. Sam Hadam, Noble, Oklahoma; Mrs. J. W. Downs, Butler, Missouri; J. E. Harmon, Santa Fe, New Mexico, and many grandchildren and great-grandchildren, and a host of friends to mourn her passing.

THORESON.—Theodore Thoreson was born in Norway in March, 1854; died at Salt Lake City, Utah, January 4, 1933. He was married in Norway, and with his wife came to Utah, settling in the southern part of the State, but after some years he moved to Salt Lake City, where he resided for about the last fifty years. His wife preceded him in death some ten years. He leaves relatives in this country as follows: A sister-in-law, Mrs. Anna Thoreson; one niece, Mrs. L. H. Moshier, both of Ogden, and one nephew, Harold Thoreson, of Salt Lake City. Funeral was held in the Larkin Mortuary, Elder A. M. Chase preaching the sermon, and members of the Reorganized Branch furnishing the pallbearers and much of the singing. Interment was in the City Cemetery. The attendance at the funeral attested to the respect his many friends held for him.

RULE.—Ellen Westhead, daughter of Robert and Mary Westhead, was born in England, June 4, 1849, and died December 18, 1932, at Dunreath, Iowa. Her husband preceded her in death seven years, and since then she had lived alone most of the time. She had no living relatives in the United States. Saints at Dunreath looked after her needs and nursed her in her last sickness which lasted about two weeks. She contracted a cold which developed into pneumonia. She was a faithful Saint; cared for the missionaries; did the janitor work of the church for several years, and did not miss a service when she was able to attend. Funeral obsequies were held at the church in Dunreath Wednesday, December 21. The sermon was preached by Elder Clyde McDonald, of Des Moines, Elder Norman Anderson assisting him.

BAILLIE.—Janet Wilson was born in Airdrie in the parish of New Monkland, June 20, 1850, and departed this life January 9, 1933. She was united in marriage to James Baillie, February 28, 1879, and to them were born six children, two daughters and one son having preceded her in death, also her husband who left her just four months before her death, lacking two days. She came to this country in 1882, with her husband, and they located in Pennsylvania. Moved to Scranton, Kansas, in 1883, and had lived on their farm two miles south of Scranton for the last thirty-five years. She united with the Reorganized Church of Jesus Christ of Latter Day Saints, July 6, 1889, and was a devoted member the rest of her life. Leaves three daughters: Mrs. L. C. Oliphant, of Commanche, Oklahoma; Mrs. Dave Little, of Burlingame, Kansas; Mrs. Jean Hatfield, of Ottawa, Kansas; three brothers, Thomas, Joseph, and James, of

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While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

FOR SALE in Independence: Hardware-Plumbing and Sheetmetal Works, doing a good business. Bargain. Will take Church Bonds as part payment. Sickness only reason for selling. G. W. Eastwood, 213 Carl Building.

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Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Scotland; nine grandchildren; two great-grandchildren, and a host of relatives and friends.

JENKINS.—Lewis Jenkins was born February 21, 1906, and was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, September 10, 1916. He died December 31, 1932, from lead poisoning from painting cars. He is survived by his parents, of Pittsburg, Kansas; his wife Mrs. Jessie Jenkins, of Pittsburg; two sisters, Mrs. C. Nicklas, of Detroit, Michigan, and Mrs. Mae Hampton, of Haileyville, Oklahoma; a brother, C. I. Jenkins, of Pittsburg, and a host of friends.

GILBERT.—Milton J. Gilbert was born June 24, 1884, at Fall River, Massachusetts. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, October 11, 1896, by F. M. Sheehy. Died October 26, 1932, after an operation for appendicitis. Doctor Gilbert leaves his wife, Ella, and three sons, Willard, Donald, and Raiph, also an aged father and mother, Doctor John and Elizabeth Gilbert.

REYNOLDS.—Lorenzo Walter Reynolds, eldest son of Samuel and Betsy Reynolds, was born at Fox, Illinois, January 11, 1868, and passed away December 20, 1932, at his home near Plano, Illinois. With the exception of four years spent in Missouri, he lived his entire life in Illinois. Was married November 27, 1886, to Minnie Vickery, daughter of Elder Wentworth Vickery, and to them were born six children. Sister Reynolds preceded him in death. He was baptized into the church January 20, 1896. March 13, 1907, he was married to Maggie L. Jamison and to them six children were born, one dying in infancy. He had been ailing for about a year and during the last six months of his life Brother Reynolds was a great sufferer. Nevertheless his faith was unbounded. Left to mourn are his wife, Maggie Reynolds, eleven children, twenty grandchildren, two sisters, Clara Southwick, of Plano, and Mrs. Cora Pierce, of Earlville; one brother, Delbert Reynolds, of Aurora, and other relatives. His children are: Verna Mall, Bert Reynolds, and Lida Apple, of Plano; Ila Sampson, of Somonauk, Illinois; Delbert Reynolds, of Sandwich; Ervie Reynolds, of Earlville; Clarence, Viola, Hazel, Claude, and Harold who reside at home. The funeral services were held at home and at the Stone Church at Plano, December 23, 1932, Elder L. O. Wildermuth officiating, and J. M. Blakely assisting.

HOOK.—Mary Ann Hook was born April 17, 1855, at San Bernardino, California. Passed away January 8, 1933. She was the wife of the late George A. Hook. Leaves to mourn her departure, a daughter, Zada Hook, of Sacramento; a son, Henry G. Hook, of Roseville; a sister, Mrs. Sarah C. Dawson; two brothers, William A. Green, of Sacramento, and Joseph C. Green, of Portland, Oregon; two granddaughters and many friends. She was a resident of Sacramento forty years. Was baptized into the church November 18, 1875, being a faithful member until death. She made many friends along the pathway of life. She glorified God by living a useful, busy, fruitful life, and goes to a well-earned reward. She was a granddaughter of Harvey Green, an early Reorganized Church missionary. The funeral sermon was by W. H. Dawson, of Sacramento. Interment was in East Lawn Cemetery.

WIGGINS.—Cloe Isibel Cole, daughter of Orin and Minerva Cole, was born May 27, 1853, at Kidder, Missouri. Her parents were pioneers, and her father an early member of the church established by Alexander Campbell. In this faith he reared his family. Cloe Isibel's girlhood was spent in Davis County, Missouri, and Cherokee County, Kansas. When a young woman she went with her father's family to the Northwest. She was a school-teacher. Married Amos Buchanan at Moscow, Idaho, in 1878, and to them were born three children. She was left a widow when her daughter, Fair, who died last June, was a small baby. In 1891 she was married to Henry Wiggins who died twenty-three years ago. Mrs. Wiggins gave many years of service to the church of her girlhood faith, working especially with the children, teaching, superintending, and leading. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in August, 1917, at Amarillo, Texas, by Elder J. E. Vanderwood. She moved to Independence, Missouri, in 1920, and for several years was an active group worker and member of the Liberty Street congregation. For five years she had been an invalid, and for nineteen months she had been confined to her bed. Death came peacefully January 20, 1933, at Independence. Mrs. Wiggins is survived by three daughters: Mrs. Pearl W. Moriarty, of Independence; Miss Loretti S. Wiggins, of Tulsa, Oklahoma; Mrs. Columbia C. Havens, of Chicago, Illinois; one son, F. G. Buchanan, of Kansas; ten grandchildren; one great-grandchild; two brothers, Lucian Cole and W. H. Cole, of Loughman, Florida; two stepsons and two step-daughters of the Pacific Coast. The funeral services were held from the Stone Church Sunday afternoon, January 22, Elder J. E. Vanderwood in charge, assisted by Elder J. M. Baker. Interment was in Mound Grove Cemetery.

Jesus' power is tested by what he can do for the worst of men, not the best.—Roy L. Smith.

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Sincerely,
L. A. Keck

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The Saints' Herald

Youth Conference and Leadership Convention, June 17-25, 1933, Lamoni, Iowa

Blue Pencil Notes

By E. A. S.

A Working Guide for Teachers and Leaders

By C. B. Woodstock

The Ministry of Women

By O. A. McDowell

Problems of Youth

A Conference Preview

Volume 80
February 1, 1933
Number 5

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THE SAINTS' HERALD

February 1, 1933

Volume 80 **Number 5**

FREDERICK M. SMITH, Editor in Chief.
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FLOYD M. McDOWELL, Associate Editor.
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CONTENTS

EDITORIAL:
- Across the Desk of the Editor in Chief 131
- The "Oxford" Movement in Kansas City 131
- Blue Pencil Notes 132
- The Religion of Youth 132
- The La Da Sa Clubs 133

A PAGE FOR YOUTH 134
NEWS BRIEFS 135
ARTICLES:
- Hope, by C. E. Wight 133
- Experiences by the Way, by J. F. Garver 136
- The Ministry of Women, by O. A. McDowell 137
- Riches Untold, by Florence Tracey 139
- A Working Guide for Teachers and Leaders, by C. B. W. 142
- The Jews Are Gathering—Millions of Dollars Expended in Palestine, by C. J. Hunt 143
- Standards of Pleasure, by O. J. Tary 145
- "Why Are We Surrounded by Mysteries?" by E. L. Acord 147
- Righteousness, by Thomas Ward 147
- Prayer and Testimony 149
- Question Time, by A. B. Phillips 150

NEWS OF CHURCH AND HOME 151
THE BULLETIN BOARD 158

The Pigeonhole

Patches of Silver

The women of Dow City, Iowa, have devised an interesting method of raising money, for the purpose of obtaining additional funds to help with the general church debt. Since it met with approval and aroused considerable interest, workers wish to pass it on to *Herald* readers. A sister raided her attic and found an old pair of boy's trousers. Another woman attached the following lines:

"The 'britches' are old and need a patch—
What does it matter if colors don't match?
Don't try to cover a little tear;
Just sew on a patch most anywhere.
But—beneath each patch, is asked of you
To place a coin, either old or new.
In this act, sisters and brothers all,
Is your chance to answer the church's call.

"When the time is up, in a month or so,
The cash will be counted so we all will know.
And so if you help, thanks very much,
And the Lord will bless in the doing of such.
In doing what little 'bit' we can,
We are helping along a wonderful plan."

The trousers were placed in a box and after patching, each person signed his or her name on a piece of paper, and handed all to another member or friend of the church.

Be Brief

Know what to say,
  And make it brief,
Loquacity
  Is a petty thief.

Long-winded talk
  Is so unjust;
Talk to the point,
  If talk you must.

Talk less and less,
  Not more and more;
A wagging tongue
  Is such a bore!

—Grenville Kleiser.

"Some people say," sweetly cooed the pigeon, "that I 'get under' their skins. Well, I've often heard beauty is only skin deep. Wonder what I'll be finding next?"

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Editorial

Across the Desk of the Editor in Chief

Conditions Improving

AT DIFFERENT TIMES we have called attention to the fact which is apparent to many observers, that a fine feeling and sense of unity is being developed in the church. It is by some believed to be one of the results of the difficult financial and industrial times through which we have been passing. Adversity seems to drive us closer together as well as closer to God, and so we are not surprised to read in a letter from Brother H. L. Livingston, pastor at Philadelphia, that the work there seems to have taken on new life in the past few months, that every organization of the branch is looking to ways in which they can help the general church financially. He finds it encouraging to see the people concerned so much about the church. Their interest has increased in the filing of inventories as is evidenced by the fact that a number have been added to the list in that district. He expresses appreciation of the improved *Herald* and tells us that the members of the branch are praying for the men in the leading quorums of the church, and in addition to this are manifesting a willingness to work with these men in any way that promises help in solving the problems before the church.

THE CONDITIONS reflected in Brother Livingston's brief paragraph of news relative to the spirit prevailing in Philadelphia are similar, we feel sure, to conditions existing in many other places. If this feeling of unity can be continued and this helpful interest become more widespread, as it seems to be doing, we are encouraged to believe that in due course of time under the blessing of the Lord the way will open for us to enter into richer fields of activity toward the goals toward which we have so long been working.

John A. Grant Passes

AN ITEM in the last issue of the *Beacon Light* of Detroit attracted my attention. It was to the effect that on the 28th of December at his Florida home John A. Grant passed into the beyond. It will be recalled by many of the readers of the *Herald* that Brother John A. Grant was for a number of years an active representative of the church, both in missionary and local work, and for many years he served as an honored and useful member on the Standing High Council of the church. His many friends in the church will regret to learn of his passing and will, with us, be disposed to extend to the family their expressions of sympathy and condolence. F. M. S.

The "Oxford" Movement in Kansas City

Doctor Frank Buchman's Four-point Gospel to Middle West

"Absolute honesty, absolute purity, absolute unselfishness, absolute love"—these are the fundamentals of the four-point gospel presented to Kansas City men and women in a large room of one of the best hotels by a group of young men and women drawn from the highest circles of culture and education. All of them have university degrees, and some of them have been tutors and instructors in famous institutions. They speak the language of those who have enjoyed the best that the world has to offer, and they bring a message that they have found ultimate satisfaction in the teachings of Jesus, and in submission to the will of God.

There is no hint of the "saw-dust trail" in their meetings—no sensational condemnations of sin, no exploitation of emotionalism. And yet one knows that they have encountered the Something which has deeply moved them to devote their lives to a sacrificial service in a cause that they believe to be true.

Their views—despite the depth of their learning—are those that satisfy the most naive fundamentalist: they believe implicitly in God, and say that they have experiences of Him; they accept a personal devil as a part of the arrangement of life and death; they believe in cleansing and forgiveness by confession, and in the guidance of individual lives through daily contact with the Holy Spirit.

This has been called a "house party" religion, because men and women of the moneyed and aristocratic circles have been brought into it at the house parties where they have been invited to hear testimonies of "changed" lives, and to witness the cleansing effects of a total confession of sin. In the intimate association of the party, the whole matter of life and religion is talked over in a personal way, for there is never anything like a revival meeting or any of its tactics. The group aim to convert the "top layers" of society first, believing that they will bring its effects to the masses afterward.

As a party of our own church members were driving home from one meeting, one remarked, "Why, that is only a part of Latter Day Saintism." "Yes,"

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replied another, "but there are not enough of us working at it."

We do believe that we could do far better than we have been doing with those four absolutes: honesty, purity, unselfishness, and love. L. L.

Blue Pencil Notes

In the museum room of the public library in Kansas City there are two very complex and interesting "perpetual motion" machines—neither of which is in motion. One such machine invented near Lamoni ran well and shares sold excellently until some inquisitive person discovered how it was wound up. A little later still more ingenius persons discovered how to wind up the stock market and secure "perpetual prosperity."

A popular New York minister, pastor of a wealthy congregation, went into his pulpit during this present winter, and after setting forth plainly the needs of the poor and of the community in general concluded, "If these things do not interest you, you may go to hell and take your money with you and be damned." Some thought he was swearing but to others it sounded more like prophecy—not unlike *Doctrine and Covenants* 101: 2.

When I was in California, November last, I visited the fruit ranch of Brother Sylvester Garner in the beautiful Valley of Sunland. Sylvester avers that his fruit is not only "sunkist," it is "star loved and moon hugged." He had just marketed sixty-two boxes of fine oranges (full sized boxes). The fruit growers' association deducted the cost of picking, packing, and marketing the fruit and sent him a check for forty-two cents for his sixty-two boxes. He says that he will never cash the check—it cost him too much and he will keep it for a souvenir. The sun and moon and stars did their part, but somewhere on earth some one failed. In the East at that very time one dozen first-class oranges cost the consumer as much as the sixty-two boxes brought the producer. We have not gone far yet on the problem of distribution.

In the days of our grandfathers every family produced or manufactured most of the things that it needed, and bartered directly for those not produced at home. Every one had employment—too much of it. We have developed "mass production" and invented machines that with the supervision of a comparatively few men will produce all that every one needs; but people generally did not profit by this change as they should have done. Swollen fortunes for a few and unemployment for the many resulted. The machines need but few laborers, but they need many to buy their products; while the many, being out of work, can not buy. It seems improbable that any returning wave of prosperity will bring market enough to furnish employment for all in running the machines at the speed at which they have been geared and working the hours hitherto observed in industry. It seems inevitable that if all are to have their turn at the work, and so have money with which to buy, the hours of labor must be shortened very radically. That means in turn that very much more of the profits of the machines must go to wages. Will those in power submit? If not there is an alternative: here stand the Communists at our door, saying, "If that plan does not please you, we will take over the machinery of production ourselves, and run it entirely in the interests of labor." There is yet one other way, which it is hoped will emerge in the building of Zion; and that is the Lord's way—which is neither competitive nor communistic.

If there is one thing more than another to strengthen our faith in the divinity of the Restoration movement it is found in the fact that Divine wisdom so clearly revealed to the Prophet a hundred years ago conditions coming in the industrial world (not then dreamed of by the wise men of the times) and so definitely commanded the setting up of another order. We may well trust the power and wisdom of the Lord to carry through this project. Ours it is to learn to cooperate with him.

E. A. S.

The Religion of Youth

An anguished father, who, through circumstances that could not be helped, saw his son go to a university rather than to Graceland College, discovers that the university has done something to the faith of his son; that something has not been all for the good. In writing to us of how deeply he feels about the matter, he sends us a clipping which, he says, expresses a great deal of truth about what the institutions of higher education may do to young people.

This may not be an inopportune time to say to parents who have young people soon to be ready to choose the college they are to attend: "Send your boys and girls to Graceland." Do not be too wise in the wisdom of the world.

Graceland is in no sense a reformatory for children who, due to your own mismanagement, have escaped your control. But Graceland builds young men and women, develops character, and provides a

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bulwark for a reasonable and wholesome faith. The clipping follows:

COLLEGES AND RELIGION

To say that college does something to the average student's religion is to state a truth which will be conceded by anyone who has given the matter a moment's thought. Nine young men and women out of every ten who received their degrees this June would probably admit, if they were called to testify, that education has acted as a poison to their faith.

In many instances the virus generated by the reasoning processes induces only a mild distemper of skepticism, but in others it works like an acid, eating its way into the bump of credulity until in the end this estimable organ is completely corroded.

Though I am an apostate, I must admit myself that it gives me no satisfaction to realize what a large company of young men and women now share the label with me. But I see no help for it. The church has lost its power to move us. Its conceptions seem as unreal to my generation as the gods of ancient Greece.

In so far as the colleges destroy religious faith without substituting a vital philosophy to take its place, they are turning loose upon the world young barbarians who have been freed from the discipline of the church before they have learned how to discipline themselves. Perhaps this was what one of my least orthodox Harvard professors had in mind when he once said, "There are only a few men in the world who have earned the right not to be Christians."—Philip E. Wentworth, in the *Atlantic Monthly.*

The La Da Sa Clubs

Women in various branches of the church have formed social organizations under the name of "The La Da Sa Club," a name which is taken from the first two letters of each word in the name "Latter Day Saint."

These clubs help to solve the problem of social, cultural, and benevolent activities for church women who do not want to engage in the usual bridge-and-gossip of ordinary club work. A record of their activities is very interesting.

Some of them meet once a month to eat lunch together, report activities of committees engaged in church work, and to listen to a lecture from some good speaker. The subject matter may include church topics, general information, or culture. Sometimes the groups hear programs of good quality music, or readings.

An outstanding feature of the club work is the "talent money" idea. Each woman selects some talent with which she endeavors to earn extra money to be given to the church. Some take passengers to church in their cars, and so receive the money that would have gone for car fares. Some make and sell cakes or rolls. Others perform the humbler tasks of pressing suits or laundering shirts. Some give dinners for which charges are made. Remarkable ingenuity is often displayed in finding talents and exploiting them.

Members of the clubs are women who are active in all lines of regular church work. Musicians, Sunday-school teachers, secretaries, and general workers are in the ranks.

Much good is done in providing interesting cultural activities for church people, and in contributing to the cause of the church.

Other clubs in some branches are doing the same kind of work for the women, although they do not use the same name. This, of course, makes no difference, so long as the benefits are being realized. The women of the church are to be commended for their enterprise and energy. L. L.

Hope

The tragic suffering of the world through the past few months has brought many to the verge of despair. The fact that our troubles are man-made and have their roots in selfishness and greed, scarcely makes the load lighter while it must be borne.

During this time of great stress, the church has had its finest opportunity to reveal those eternal qualities of goodness that help to share the load of those too heavily burdened.

There are many today who can thank God that they have learned anew the meaning of the Gospel through their helping of some one who needed them. There are many others who thank God that through the Christlike attitude of their fellows, there has come to them a new vision of one of the principles of the gospel—that of hope.

The world has far to go in the solution of present pressing problems. But surely none of us dare say that the nation which has survived Valley Forge, Gettysburg, the Chicago fire, and the San Francisco earthquake can not survive the present shock.

We are going forward, with the hope of the gospel as our shield and buckler. We shall give help where help is needed and thus attempt to "forget ourselves into immortality."—C. E. Wight, in *Central Church Bulletin.*

In religion, as everywhere else in life, attention is the key to success. Yet we are often too busy or too preoccupied to give the time and the concentration that is needed. Meditation in the sense in which it has been practiced by the great masters of religion has become all but a lost art. For this there is but one remedy. We must change our habits. We may not be able to will God's presence, but we can desire the things that his presence would bring and we can take time to wait for them and to prepare our spirits for their reception.—William Adams Brown, in *Pathways to Certainty.*

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A Page for Youth

Remember the YOUTH CONFERENCE and LEADERSHIP CONVENTION June 17-25
Graceland College Campus, Lamoni, Iowa

YOUTH'S PROBLEMS are many, and can be stated in an almost unlimited number of ways. To state them at all it is necessary to group them around certain fundamental institutions and interests: adjustments with the family, training for life, work in the church, gaining economic independence, preparation for the new home, and world citizenship.

In the center of this page we are presenting a brief statement of these problems, which will be discussed in greater detail later by a number of writers. If we can secure contributions from the young people themselves, we shall be glad to print several articles on the same or related subjects. Everything depends upon the general interest in the Youth Conference and the problems it will discuss.

If you are a young person, or if you are a young people's leader and intensely interested in these problems, we invite you to write about them. Keep in mind that we are trying to give the discussion a trend that will develop something to start with when we go to the conference at Lamoni. We shall use your contribution, or some part of it, if we can. At any rate, let us hear from you.

Youth's Problems

1. Youth's Place in the Family.
2. Youth's Training for Life.
3. Youth's Way to Economic Independence.
4. Youth and the Church.
5. Youth Prepares for Its New Home.
6. Youth and the New World.

THE METHOD OF THE CONFERENCE, according to those who are interested in promoting it, will be to explore—to get the young people to state their problems, their convictions, and their offerings that may suggest solutions. The conference will be flexible, and will therefore be in a position to give free expression to the thoughts of the young people.

IT IS TO BE HOPED that leaders who will be present at Lamoni for their separate convention will not go with any cut-and-dried conclusions; that they will not go with the intention of securing the endorsement and support of youth for any particular set of pet theories. It is the purpose of those who are arranging the conference to prevent that very thing and any effort at domination that may grow out of it. This, primarily, is the reason for the separate meetings of youth and leaders. Among the leaders, to be sure, there will be a vision of the goals toward which we should be driving, and these goals will be discussed adequately in their own meetings. Old and young, facing the problems honestly, but with Christian kindness, will probably find a meeting ground of agreement.

IT SEEMS CERTAIN that, facing the extreme difficulties that it does today, youth may have some striking and even severe things to say to the older generation. The older men and women will need courage to face problems frankly with youth. It will be a meeting of a generation who have had to face disappointment in giving up certain romantic illusions about the world, and a younger generation who have never had the opportunity for any such illusions. Youth will need courage, but older men and women will need courage, too.

One thing must be realized. We will get nowhere in attempting to fix blame, or in harping on the old subjects of guilt and incompetence. A generation of young people that grew up slashing at and satirizing their elders have inherited the world, and have done not a bit better than their elders did. If anything they have done worse. The generation of young men and women now going forward to meet life, seeking to find their places in the world, are serious-minded, realistic, and somewhat analytical. But they are not heartless. They have learned to "be human" in a world where all too many have reverted to their animal instincts.

The Call of God to Youth always has been one of Christian Service; and the response of Youth to that Call always has been one of self-sacrificing usefulness.—Dwight D. W. Davis.

There are two kinds of people who never change their opinion, and those are the foolish and the dead.—J. Russell Lowell.

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NEWS BRIEFS

With Members of the First Presidency

President Frederick M. Smith spent January 28 and 29, with Saints of Joplin, Missouri.

President Elbert A. Smith represented the Quorum of the First Presidency in Independence over this week end, speaking to the Walnut Park congregation Sunday evening.

President Floyd M. McDowell conducted services at Omaha, Nebraska, all last week, following the very successful young people's convention held there January 21 and 22.

To Open Saginaw Church February 5

Saginaw, Michigan, Branch reports a church building as good as new. Their church edifice was badly damaged by fire the morning of December 8, but the work of reconstruction has been rapid. Carpenter work is done, plastering finished, and the workers are now painting and decorating the interior.

The church will be opened for services by an all-day meeting on sacrament Sunday, February 5, and plans are, to follow this event with a series of meetings by Elders William Grice and Hubert Case.

Prefers His Brother in Office

A recent action of Elder Franklyn Steiner, former pastor of the branch at Mobile, Alabama, bore testimony to his wish to give his congregation the best in experience and training. At the arrival of Elder and Sister Amos Berve in Mobile, Brother Steiner, who is a very young man, suggested that Brother Berve, who has served thirty-three years in the ministry, be chosen pastor. The congregation approved the suggestion, and former pastor and present pastor are working in harmony for the good of the group.

Spring River District Has Good Financial Standing

Good news from District President Amos T. Higdon: Spring River District paid into the coffers of the church in 1932 $1,100 more than in 1930. The district income for 1932 amounted to $5,242.35, not including that paid in on the Auditorium fund or all that was sent directly to the Presiding Bishop's office during the month of December. In 1931, this district raised $4,923.91.

The Saints of this district are elated over its present financial standing in the face of a depression that has almost taken from them their coal, oil, lead, and zinc industries.

"I am of the opinion that our district gatherings and the hearty response we have received from headquarters have had much to do with our success," writes Elder Higdon. "During the year we had one young people's convention, two conferences, four institutes, and the young people have met monthly since June with the exception of November. We have had with us Elbert A. Smith and F. M. McDowell of the First Presidency; J. F. Garver, F. H. Edwards, E. J. Gleazer, and R. S. Budd, of the Quorum of Twelve; G. L. DeLapp of the Presiding Bishopric, and Elders C. B. Woodstock, John F. Sheehy, and Leonard Lea. All brought messages of encouragement."

Golden Gate Well Represented at Graceland

East Bay Church (Berkeley and Oakland, California) is well represented at Graceland College this year. This congregation sends four, Mildred Bronson, Muriel Bush, Russel Ralston, and Ned Jacobson, to the church college, besides other young people who are attending the University of California.

Women Hold Week-day Morning Prayer Meeting

The women of First Church congregation, Columbus, Ohio, are alert to both spiritual and temporal needs of the church. A feature of the department's activities is a weekly prayer meeting held at the different homes each Thursday at 10 a. m.

2,667 Church Families in Independence

There are 2,667 church families in Independence, according to the statistical report approved by the late conference in Zion. Six thousand and fifty-nine known members compose this large number of families and are divided as follows into the congregations: Stone Church, 2,473 members; Second Church, 597; Walnut Park, 821; Enoch Hill, 317; Liberty Street, 603; Englewood, 475; Spring Branch, 248; East Independence, 102; Gudgell Park, 73; Sugar Creek Mission, 70; nonresidents, 280.

Letter From Seattle and British Columbia District

A comprehensive letter from officers and branches in the Seattle and Columbia District, printed in the News of this issue of the *Herald,* gives highly encouraging information as to the spirit and work of the Saints in the Northwest.

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Experiences by the Way

By J. F. Garver

EVERY MISSIONARY for the church has experiences worth telling, and time was when our church publications were full of these stimulating stories of God's goodness to his ministers and people. Of late years, however, there seems to have grown up among us a sort of mock modesty, or by some other turn of events we have been drawn aside from this long-time custom in these matters. It ought not to be so. God is as good to us now as in our former days. Our experiences are as enduring. And as they have not needed them before, the Saints these hard days have need of the warming and quickening influences that come with the bearing of testimony concerning blessings received.

This work had its beginning in testimony. Joseph Smith ran forth from his first experience to testify to what he had seen and heard and felt, in the presence of God. And ever since, sincere testimony has borne fruit in honest hearts. So shall the cause be continued in the power of testimony.

This was brought home to me in renewed force in the home of Brother and Sister B. M. Anderson, of Lincoln, Nebraska, on the morning of January 10, when after Brother Anderson had gone to his work, I visited with Sister Anderson till the time of my train, late in the forenoon.

At no time have I thought of myself as being much. Indeed, growing no doubt out of the hard lines of my childhood and early youth, in the presence of people of superior opportunities, I have not infrequently sensed a near inferiority complex. It had never occurred to me, therefore, I could be of help to Sister Anderson—a strong woman, of abiding convictions and broad background in spiritual life.

I found her at this time, however, despite her clear vision and strength of personality, as eager for reassurances of the present-day divinity of our cause as might be the most obscure of my acquaintances of the church. And as we talked together of conditions in the world, and in the church, and in the lives of its ministers and its people, pointing to the need of Zion; as we talked of the spiritual experiences of her father, the late Joseph Smith; and particularly when I spoke of blessings received during recent months and weeks in my work, her countenance bore evidences of renewed hope within for the cause to which we give allegiance, so that as I left to take train, and since, I was and have been buoyed up and sustained in the consciousness of God's continued care over his own.

We men who go about among the people may be considered strong. If and when so, it is in the strength of God. Many times when left to ourselves, we are weak, and in need of help. Happy are we then when the blessing of God and the response of Saints bring us newness of life by which to go on. Under the skin, we are as other Saints, in need always of others' help, and of the help of the divine presence.

I recall in this connection an occasion of last June when I was in sore need, and received. This was at Lancaster, Wisconsin. I had for many weeks driven myself to be with as many Saints as I might, to give encouragement. Under continued pressure from the depression, the affairs of the people as well as those of the church were in a bad way. It seemed that material relief was not forthcoming in the measure necessary. I noted how some Saints would help the church financially, but could not. How some could, but would not. I wondered how much longer our families under appointment could continue to serve in the general ministry of the church. How much longer we could continue those who could go on. I recounted over and over again my own weaknesses, and the weakness of my brethren. I magnified our limitations all along the line. I recalled how in past times the church had been broken up, and asked myself if it was to be so again. In this time of discouragement, I asked myself, Is the Reorganized Church to break up as an organization, that God shall have again to take of that that remains, and rebuild his church of latter days?

It was in this mood, worn in body, and mind, and spirit, I went to the Sunday morning prayer service of this Lancaster conference last June, when it seemed I must have help to move on in confidence that our efforts were to be rewarded. I declined to have any official part in the meeting. I contributed nothing to its success. A goodly number were present. They were active. They were hopeful. They spoke of their confidence in the final triumph of the cause and the church. They built in me a new spirit.

And as I rose up within myself, it was to be met

(Continued on page 144.)

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The Ministry of Women

An address delivered at a union service of the Women's Groups of Tulsa and Sperry Branches, at Tulsa, Oklahoma.

By O. A. McDowell

MANY years ago in far-away Palestine, there occurred an event of unusual news value. It seems that at least four reporters were present and, as usual, all differed in the details of the event. The occasion was a meeting of Jesus and a woman named Mary who was carrying a supply of very precious spikenard with which she anointed his feet and wiped them with the hair of her head. One reporter carries us further in the story and says, "The whole room was filled with the fragrance of the ointment," and I would like to carry you still further and say of her anointing that the fragrance fell upon the life of Jesus and herself in this beautiful and loving deed.

God has somehow particularly fitted women and given them great opportunity to fill the lives of others with the fragrance of their anointing. Virtue, courage, self-abnegation, are the fragrant issues of a godly companion and a saintly mother.

The same year this church came into existence there was born in Cork a little Irish girl who at the age of seven, came to this continent with her parents. Later, during the awful scourge of yellow fever, she lost her husband four small children. Blinded by grief but not deaf to the call of the needy, she went where the dreaded disease was at its worst, nursing the sick and comforting the dying. She later turned her activities to the needs of the poor and became known as the workers' friend, whose cause she pleaded and in whose interests she incessantly worked. When a century of time had rolled over her head and she was laid to rest, among other tributes to her wonderful life one wrote thus: "I bring the laurel crown of greatness to place upon the brow of Mother Jones. I call her great for she has given bread to those who hungered and rest to the wearied. She has clothed the naked and worn rags in the doing. She has worked that the homeless may have homes, and sacrificed that the laborer may be happy." Thus did the fragrance of her anointing fall upon untold numbers.

I call to mind another girl who, very early in her life developed an intense interest in every living, suffering thing. Always did she think of how she might help others. Often she was seen astride her faithful riding horse, a basket over her arm, carrying food or some good things to the sick, the poor or the needy. Her days and many hours of the nights were filled with dreams of a more extended ministry for others who, like herself, found it the ruling passion of their lives. She knew they must have training and preparation to make their work more effectual. Traditions were ever against her, stating most emphatically that no decent woman ever took up nursing as a vocation. Many, too, believed that nursing was a gift and therefore one needed no training; but the profession was raised to the high place it now holds through the ceaseless dreams, the tireless efforts and the indomitable will of Florence Nightingale. Millions of lives have been filled with the fragrance of this Christlike ministration, for Florence Nightingale early and thoroughly learned to differentiate between *good* work and make-believe, between really giving one's self to a worthy cause or merely drifting along with the masses.

The world, too, has received the fragrance of the life of that girl who was so tremendously handicapped with blindness and deafness, Helen Keller. But whence came this overflow of fragrance? Let us glance back of the scenes for a moment. The parents of Helen, wishing to overcome this great handicap and give their daughter the benefit of such training as would bring about the highest possible development, chose Miss Sullivan who had herself been blind at one time, as Helen's teacher. Science and medicine had not then been developed to the stage they are today. Her equipment was inadequate, experience limited, and alone with her faith and her pupil, little by little and with the most infinite patience, Miss Sullivan laid upon that life from her treasure of precious spikenard, a fragrance that is the marvel of the world.

Fragrance Dissipated

There are many women today with these God-given charms and possibilities with which they might anoint many lives, who are dissipating and wasting their precious ointment. There is many a home presided over by a tired, irritable, careworn woman, made so by the pitiable slavery she permits. Too many are so eternally busy with just things, *things,* THINGS. Unlike Florence Nightingale, they have not learned the importance of distinguishing between being busy and giving themselves to some worth-while accomplishment. Too

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busy with just mere things to anoint those within the home from their supply of precious and fragrant ointment.

Then, there are many other homes bereft of this fragrance because of numerous outside interests and attractions. There is such keen competition to the home today. Of course, there is the social standing to maintain, the social code to observe. There are dinner engagements, card and theater parties, dances, afternoon teas, a week-end picnic, and—shall I mention it?—yes, sometimes excessive church activities until the home is robbed of the fragrance flowing out of the service of a loving wife and mother who thrills with excusable pride in that ministry. In search of diversion, many are drawn down in the whirlpool of outside and competitive activities. These diversions, created for needy women, now rise up in their insistent demands, and reaching out their mighty tentacles, enslave the very beings the diversions were created to liberate. No longer is the home filled with the fragrance of their anointing.

True of the Church

What is true of the home is equally true of the church. For many years we have been building up keen competitive forces and activities within the church which now all but stifle it. The fragrance of its ministry which fell upon the whole church organization and its membership, and whose fragrance also attracted many not of the church, has become dissipated and wasted. Its fragrance has been ofttimes supplanted with many cheap, gaudy and spiritless activities, exhausting the supply of priceless spikenard whose sweetness might fill the whole church and countless souls. A minister of our time sums up the trials of some of his parishioners in the dizzy whirl of activities, carrying their burdens to the Almighty, and terms this a "Modern Prayer." It is expressed thus:

"Oh, Lord, I come to thee in prayer once more, but pardon if I do not kneel before Thy gracious presence, for my knees are sore with so much walking. In my chair instead I'll sit at ease and humbly bow my head.

"I've labored in Thy vineyard, Thou dost know, I've sold ten tickets for the minstrel show; I've called on fifteen strangers in our town, their contributions to our church put down.

"I've baked a pot of beans for Saturday's spree; an old-time supper it is going to be. I've dressed three dolls, too, for our annual fair, and made a cake which we must raffle there.

"Now, with Thy boundless wisdom, so sublime, Thou knowest that these duties all take time; I have no time to fight my spirit's foes, I have no time to mend my husband's clothes. My children roam the streets from morn till night, I have no time to teach them what is right, but Thou, O Lord, considering all my care, wilt count them righteous and wilt heed my prayer.

"Bless the bean supper and the minstrel show, and put it in the hearts of all to go. Induce the visitors to patronize the men who in our program advertise, because I've chased these merchants till they hid whene'er they saw me coming, yes they did.

"Increase the contributions to our fair, and bless the people who assemble there; bless thou the grab-bag and the Gypsy tent, the flower table and the cake that's sent. May our whist club be to thy service blest, our dancing party gayer than the rest; and when thou hast bestowed these blessings, then, we pray that Thou wilt bless our souls. Amen!"

Too often have we measured the success of the church generally and locally as well as the qualifications of our pastors, by the number of these activities entered into, even though the house of prayer has been turned into a house of merchandising. I predict that when Christ comes again there will be another overthrow of the tables of the money changers. Indeed, he does not await his coming to speak his disapproval of our dissipation of precious ointment upon activities unworthy and our spikenard upon these lesser things. And after all, with all our money-grabbing methods, with this department often functioning primarily to make money, and with all the activities centered upon raising funds for the churches of this country, the flesh, the world, and the Devil are getting four hundred times as much as the Lord's cause. Why? Because we are training lives for future activity in the "Money Changers Club" instead of training them to live God's way in matters of financing his church, and altogether too many within our homes and in their church experiences are living in an atmosphere of ticket selling, bazaars, bake sales, advertisement soliciting, refreshment stands, quiltings, socials, suppers, etc., to the impoverishing of spiritual supplies.

Church Objectives

May I ask you ladies just what is the objective of our church? And answering that question, will you ask yourselves another? Do the activities you now carry on in your branch always propel us toward that objective? The recent General Conference declared two outstanding objectives, the first of which has to do with carrying the *good news* and instructing in the GOSPEL, viz; "Evangelizing the world." No side issues or outside attractions, but actually carrying the *gospel*. The second objective, like unto it, is "Establishing Zion." My dear sisters in this worthy cause, these can never be realized until we have homes pungent with the odor of real missionary and Zionic ambitions and ideals. Homes, whose inmates have had laid upon them by you mothers and wives, the spirit of the Master who came to *seek* and to *save*. I appeal to you in whom I have learned to place great confidence, that without your entire support to the cause, we are doomed. But

(Continued on page 146.)

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Riches Untold

By Florence Tracey

HOW IT ALL STARTED

A group of good-looking and lively girls, the Happy Half Dozen, just reaching the age of romance and beginning to think of homes and careers for themselves, are gathered around Polly Nelson, and recognize her as a sort of spiritual counselor and intellectual guide. A part of Polly's almost perfect background is Carrol, a little golden-haired cherub of a son, and Brad, a husband with a fascinating eye. Brad brings a handsome young business friend home to dinner, and Edith, one of the Half Dozen, who has helped Polly in the emergency by playing maid, exclaims in a swift aside, "Polly, he's good looking! . . . Bet he's married. . . . Wouldn't it be interesting—if he isn't?" And while Polly became so absorbed in church and social duties that she nearly forgot him, Brad stayed home from church, holding company with his private thoughts. Brad's mother writes that she is coming to make them a visit, and Polly is surprised to find that he is troubled rather than pleased with the news. *Now let us introduce Grandma Nelson—*

Chapter 5

Carrol Entertains His Grandmother

CARROL was doing his best to entertain his new grandmother. Though she had been there not quite one hour, he already felt quite at ease with her. He liked her big black pocketbook with the bright chain, for hadn't she taken from it just a moment ago a white and red stick of candy, and given it to him? And now as he sat astride of the end of the lounge, licking the red off the candy, he gave her a wide, besmeared smile.

"Yes," Mrs. Nelson was saying, as she anxiously inspected her grandson: "He's the only grandson I have. Milly and Evelyn have all girls, you know," nodding at Polly who sat on the lounge within arm's reach of her son. "Milly has three of them, and Evelyn, two, and I've always been anxious for a grandson though I didn't expect one with blue eyes. The Nelson's, you know, are brown or gray-eyed. But Carrol, now, Polly, are you sure he's healthy? We must be careful of him. It wouldn't do to lose him as a neighbor lady of Milly's lost hers last winter, just from neglecting a little cold. Carrol doesn't have a cold, does he? He isn't a mite too heavy, is he?"

Since Mrs. Nelson's arrival, her daughter-in-law had had the sensation of one trying to stem or turn an irresistible tide of words. Never had Polly heard a woman talk more continuously. Her conversation consisted of questions, and very personal questions at that, with a pathetic illustration thrown in now and then. Monosyllable answers were all the hostess could offer and keep up with the trend of thought.

"Oh, no, he's all right. He's quite healthy, and his weight is good. You see he is growing." The young woman flushed almost guiltily as she glanced at her son. Carrol was in one of his "moods" today. You could never tell what he would think up next. The presence of a visitor stimulated him to "show off," and since inexperience bound him with no inhibitions, this he was proceeding to do.

"Carrol, you mustn't climb up there!" Her son was in the act of climbing atop Polly's eighteenth century occasional chair. Three weeks before, Brad had shown him how to mount the hitherto insurmountable and taught him a trick of diving from it into his father's arms. Polly knew what would follow if the child attained the top. She started toward him. With a last scramble he reared himself on the back.

"Dive, Mummie. Dive—" and without more ado, extended his arms and flung himself head foremost.

"My goodness! He'll break his neck!" shrieked Mrs. Nelson.

"He's all right," breathlessly. "It's just a trick Brad taught him the other day. He doesn't know what fear is." Returning to the lounge she attempted to keep the child on her lap.

"A lot to do Brad has to teach him such a trick as that!" severely.

"No, no," protested Carrol, squirming free, and worming his way toward his grandmother's handbag, "Tandy?"

"No more until supper, child. You'll be sick."

"Carrol not sick," and he smiled coaxingly.

"I'm eager for you to make the acquaintance of some of my neighbors," smiled Polly. In her heart she was troubled that her son was not making the best impression he might. Ordinarily he was very well-mannered, but today—well, he just would have to show off! "Here, son, let's play with your train," and she removed him from the lounge and the tantalizing bag. "Right next door I have the dearest old English friend. She's an active church

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worker. I hope you two will be great friends."

"Can you understand her?"

"Oh, dear yes," laughed Polly.

"Well—you can't some of 'em, these foreigners, I mean."

"But she's been in this country more years than I am old, and then—Carrol"—there was a note of sternness in her tone—"hasn't mother told you to leave those alone?" He had wandered into the dining room, clambered up on a chair and was endeavoring to reach some lovely porcelain candlesticks Polly kept on her buffet. "Excuse me," hastily. Claiming her son, she took him to the kitchen, perched him in his chair, and thrust a cracker into his hands. That would keep him still for at least two minutes.

"What, a cracker at this hour?" demanded the grandmother. "Why, it isn't more than half an hour until supper, Polly."

AT THAT instant the telephone gave an imperative peal, and Polly whisked herself away without having to explain the problem of Carrol and a cracker just before dinner.

"Polly," as she reentered the kitchen some two minutes later, "this child's heart beats awfully fast even for a child."

"But he's been running about."

"And look, he has a little breaking out on his neck here."

The young mother stifled a sigh. Was Carrol always to be the object of all ills. How glad she would be to have Brad home to entertain his mother. He had brought her from the station, but had had to return to the office after the introductions.

"Why don't you cook potatoes with the peelings on? They're so much more healthful and economical, too, and you wrote that you were trying to economize and sacrifice to put more in your envelope each week."

"Once in awhile I do cook them that way," desperately, "but Brad doesn't like them so well—"

"Humph! Brad—why—"

"Who's 'humphing' Brad already?" was the gay question from the door. And the person in question advanced toward the stove, put one arm about his wife, and the other about his mother. "Two of 'em now instead of one," he chuckled. "My, what's one poor fellow to do?"

Carrol was beating the table of his chair with small, pink fists and shouting at the top of his lung power: "Dadee! Dadee! Dade--ee!"

"Got you penned up, have they, old chap?" and his father had claimed him and flung him high in the air—

"Bradford! Don't you know you shouldn't do that to that child?"

"But, Ma, he likes it. Hear him yell? Don't you like it, old boy, eh?"

"More, Dadee, more!" excitedly.

"See there."

"But—stop. You must be careful. His heart!"

"His heart? Whatsa matter with his heart?"

Behind their visitor's back Polly was going through the entire category of hush signs for her husband's benefit. But he refused to see them. Abruptly he turned to her, "Has the doctor ever said there was anything wrong with the kid's heart, Polly?"

"No, Brad."

"But there is! I know there is. It acts just like Mrs. Smith's cousin's little boy's heart did back home, just a week or two before he passed away. They wouldn't believe anything was wrong either," and she closed her lips with a now-I've-warned-you-and-the-responsibility-isn't-mine air.

"Aw, shucks! Carrol's all right. Why, he's the son of Polly and Brad Nelson, and we're both huskies."

The evening meal went nicely until Polly served the pie.

"You may have you choice tonight, Mother," she said; "pumpkin or mince, which do you prefer?"

"None at all, thank you. I never eat pie. The crust is indigestible and stays on my stomach for hours. Pies aren't good for anyone, and I don't eat them."

"It's awful, this job of keeping fit, isn't it, Ma?" agreed Brad at the same time serving himself to a quarter of a mince pie. Polly wanted to giggle.

"Brad." Most disapprovingly.

"Well, you see how healthy I am, and my wife knows the old man must have his pie."

"Any drinker will use that argument, Brad. Just you wait until you're forty." And her lips drew into a thin line, but she said nothing when she saw Polly cut a small piece of pumpkin pie and remove the filling for Carrol's plate.

IS SHE always going to be putting me through the inquisition? the young woman was wondering. Brad must have been right about his mother, but she looked sweet. From her guest's opening greeting, "So this is Polly, well, bless your heart," she had felt as though she were being scrutinized and not altogether with approval. Carrol certainly had not put her in the light of a good parent. The room she had so carefully and hopefully prepared had been casually surveyed, and called forth: "Well, I'm sure this is a lovely color, but, Polly, how can you afford all these pretty things on Brad's in-

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come?" When told that Polly herself had made the most of them, she had replied with finality, "Well, I'm sure I don't see where you find time with all the church work you ought to be doing."

Nevertheless, Polly was determined, for Brad's sake, to be her sunny self. Somehow she maneuvered to get Brad and his mother away to the study while she washed the dishes and brushed up the kitchen. Twice the telephone called her away, and the water cooled too fast, and Carrol had an unusually rowdy spell, requiring the attention of both his parents.

"If you don't mind," Polly apologized as she joined them, all unconscious of how young her flushed face and trim house dress made her appear, "I'll mend while we talk." It was not nearly so late as she thought—half an hour yet until Carrol's bedtime. "My mending basket is my closest friend when I'm home. It always seems to be full," she laughed.

"Well, now, my dear, you won't need to worry about the mending. I'm sure I'll be glad to do that for you. Brad always was hard on his socks, and with Carrol coming up the line, you'll soon have double duty."

That was the first genuinely kind-hearted speech Mrs. Nelson had made, and Polly stammered her appreciation.

"That's nothing at all." Her tone was matter-of-fact. "I'm sure I've had years of experience, and what are a few socks more in an old woman's life?" Then her tone changed to one of inquiry: "Brad, do you carry much life insurance?"

"Why?"

"Well, if something were to happen to you, do you have your family well provided for?"

Carrol was occupied hauling the magazines out of the rack, opening them, and putting them face down on the floor about his father's feet. He was "making houses."

"Why, ma, you aren't selling insurance, are you?"

"Of course not."

"Well, your question sounded exactly like one dozen other questions propounded to me this fall by Latter Day Saints who are out of a job. This town is simply stuffed with insurance sellers. You don't suppose, good-natured as I am, that I could escape them for ever?"

"But you aren't answering my question."

"Oh, don't worry. I think they'll be safely provided for in case the old man kicks off," Brad's slang sometimes troubled Polly, and especially so tonight though she knew he was putting it on. Surreptitiously he was looking about for the paper. "You're not by any chance thinking of poisoning me to collect?" teasingly.

To this Mrs. Nelson deigned no reply. To Polly she explained: "We had a neighbor who had a lovely wife and two small children, and when he dropped dead on the street, they discovered that months before he had carelessly let his insurance lapse—"

"I beg your pardon," to their guest. "Son, come here," from Polly.

"—And the result was his wife had to go in debt to pay his funeral expenses, and she lost their nice little home—"

"Hard luck," from Brad who had deliberately walked to the lounge for the paper, and buried himself behind it.

Mrs. Nelson folded her hands resignedly, and looked about her. Polly thought wildly for something to say, but Carrol was keeping her pretty well occupied. He had what Brad often described as "the get-ins."

The evening paper crackled.

"My gracious, if you haven't Aunt Mary's picture on the wall! Now, Polly, there was a woman who endured worlds of suffering. She—"

Carrol was into the music cabinet now, but Polly let him explore rather than interrupt her mother-in-law's speech. The little mischief! What unfair advantage he was taking of this liberty! He was really diggin' in.

"—Her oldest boy was barely fifteen months when the second was born, and before his mother was out of bed again and at her work, he put his eye out with a splinter," the story went on.

POLLY fidgeted. Carrol was into the picture shelf now! She sat on her right hand to appear at ease. Brad did not move.

"—and then her husband died and she had six children to support, and they found out she had tuberculosis." Already Polly had resolved to remove Aunt Mary's picture from the wall. If she had known all these terrible things, she never would have enjoyed having it there. She did not make a specialty of using martyr's pictures for living room decorations.

"So you can see—"

"'O-o-k, Mummie, Mummie!" Carrol had made a discovery. He staggered toward her under a load of pictures, dropping them all the way across the floor.

Polly lifted him to the lounge between Brad's mother and herself. On top he had a picture of himself taken only a short time before.

"Who is this, son?" hoping to divert her guest's attention from Aunt Mary's picture.

"'At's Carrol. See Carrol," and sociably he shoved the picture toward Mrs. Nelson.

(Continued on page 144.)

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The Work of the Church

A Working Guide for Teachers and Leaders

By C. B. W.

President McDowell has continually challenged church school workers with the task of making a definite, concrete contribution to the work of the church. Most any one may be called to the work of a class teacher or leader, but few can measure up to the standard of efficiency demanded of one who would really share with the Master the supreme task imposed in the injunction, "Go ye therefore and teach."

It is obvious that we must, (1) sense clearly our goals, (2) understand the interests, needs and capacities of those whom we would teach, (3) organize our materials for effective presentation, (4) adopt effective teaching method, (5) provide for adequate outcomes of our teaching in constructive life experiences, (6) lead and inspire in worthy Christian endeavor by virtue of our own dynamic Christian character.

Among these perhaps the first in importance is that of a series of clearly defined goals. In recent years these have been variously stated. A concise and stimulating statement was recently made by Doctor Paul H. Vieth of the International Council of Religious Education. This has been adapted by President McDowell and expanded into a challenge or guide to our own church workers. The challenge may well be used as a personal check upon one's own work, or be studied by a group as a basis for a cooperative effort in improving the teaching work of the church school. It may well serve as a guide by supervisors who must pass upon the work of teachers, and assist them to a point of maximum efficiency.

Note the continual emphasis upon "the changes taking place in the lives of those I teach and lead." This is the keynote of all successful teaching.

A Working Guide

I. *What changes are taking place in the lives of those I teach and lead with reference to their relationship with God?*

Are they discovering God for themselves? Am I revealing God to them in what I do and say? Am I providing opportunities for actual practice of communion with God? Do they give evidence of an increasing faith in Him and increasing willingness to trust and obey Him? Is their concept of God becoming more true and rich and their relationship with Him increasingly intimate? What evidences have I that they are more willing to let God have first place in their lives? More willing to yield themselves completely to His will than they were a month ago or a year ago?

II. *What changes are taking place in the lives of those I teach and lead with reference to their relationship with Christ?*

Are they daily learning more about Jesus? Do they show greater appreciation of His nature and purpose? In what measure has Jesus become a living presence in their lives? In what measure has He become their highest ideal? Does the quality of their allegiance to Him seem to be growing? What expressions or evidences have come to my attention that they would go with Jesus all the way, whatever the cost?

III. *What changes are taking place in the lives of those I teach and lead with reference to their philosophy of life, their ability to give a Christian interpretation to life and the universe?*

Are they more apt to put God into all they do? What evidences have I that they are putting on the mind of Christ? Have I provided opportunities for practice in thinking things through in terms of the standard of Christ? What is their attitude toward themselves, towards their neighbor, towards God? Have I noticed any change in their standards of value? What do they put first in their lives, material or spiritual; things or persons; self or others? Are they in life for what they can give or what they can get? Do they see in the universe a divine, on-growing purpose? Have they evidenced a desire to align themselves whole-heartedly with this on-growing purpose?

IV. *What changes are taking place in the lives of those I teach and lead with reference to their character?*

Have they evidenced a progressive and continuous development of Christlike character? What growth have I observed in this respect? Are they evidencing an increasing ability of self-direction and self-control? What changes in their ways of doing things are actually taking place? Have they grown

(Continued on page 146.)

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To many of our readers the return of the Jews to Palestine is a subject of perennial interest. Important developments have been made within recent years in the movement to fit the Holy Land for occupation and to bring the Jews back to their "Promised Land." The author of this article has studied the matter for many years, and has corresponded with Jewish leaders on the subject.

The Jews Are Gathering---Millions of Dollars Expended in Palestine

By C. J. Hunt

THE never ceasing activities, the increasing faith and loyal devotion of the Hebrew people to the faith of their fathers is commendable.

Of the Israelitish prophets who predicted the present movement of the Jews to Palestine, was Jeremiah (Chapter 30: 3), who said, "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

In Saint Luke 21: 24, Jesus declared that, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

All students of sacred writings should be interested to know that one of God's prophets named Nephi, on the American continent, about the sixth century before Christ, recorded the following concerning the Jews: "And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will shew unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed for ever." *(Book of Mormon,* page 158: 73, 74.) A sacred promise indeed. And it should be encouraging to the Saints to know that the time is nearing when a special effort will be made by our church to present the blessed message of the restored gospel to the Jews, in fulfillment of revelations given by God's prophets in this generation contained in the book of *Doctrine and Covenants,* Sections 39: 3, and 87: 3. Every member of the church ought to renew his dilligence in the Lord's work. His promises are sure.

In confirmation of the prophecies recorded in the three standard books of the church concerning the gathering of Israel, a glorious heavenly vision was given to Joseph Smith, and Oliver Cowdery Sunday, April 3, 1836, in the Kirtland (Ohio) Temple. In this vision the Prophet Moses appeared to them "and committed unto them the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." *(Church History,* Volume 2, pages 46, 47.) Hence this church has a very deep interest in all developments favorable to the rehabilitation of Palestine by Israel.

Most all Jews are strong in the Hebrew religion and Christians should be charitable towards them. It is generally admitted that they "are the purest-blooded people, nationally, and have the best established descent in the world." Their statistician says the Jewish population of all nations has increased from about four million to nearly sixteen million in the last century. For nearly two thousand years Israel has had an eventful life—adventurous, prosperous, and at times filled with extreme adversities—yet they maintained courage and held to the sacred objective prophetically assured to them: a strong nation in the Holy Land. Although they have not yet accepted the true Messiah, Jesus Christ, impostors have from A. D., 130 to 1872, tried to satisfy their longing desires for a Savior to the number of twenty-five different false Messiahs, all of whom made special claims but were exposed and their spurious title to Messiahship soon ended. (See fuller account in the *Saints' Herald,* December 5, 1894.)

Jerusalem and Palestine—Partially Reclaimed

It was a glorious, and much appreciated event to *Bible* believers when Great Britain authorized General Allenby and his army, December 11, 1917, to take possession of Jerusalem and Palestine, liberating the places from the Arabs (Ishmaelites), to such an extent that the Jews could have greater opportunities and special privileges in reinhabiting the country and rebuilding cities held sacred to all Israelites. Their loyalty to an inherent principle and a devout religious cause as evidenced by published reports show that the Zionist Movement has two hundred million dollars invested in Palestine, although payments to their land fund by American Jews has fallen off fifty per cent since the great financial depression began.

Doctor Nehum Sokolow, of London, president of the world Zionist organization, organized thirty years ago, says two hundred thousand Jews are living in Palestine and that one half of that number have returned there during the last ten years under the stimulus of Zionist supervision. The universal interest in Palestine by the Jews was so great in the world that in July, 1931, Zionists of thirty-four nations signed the Federation Pact at Basle, Switzerland, uniting all general Zionists. Judge Julian W. Mack, of the United States, acted as chairman of the Jewish congress and was the first to sign the document. The activities of that Federation are far reaching for good in the Holy Land.

It was my pleasure in October, 1931, to have about two hours visit with a rabbi lecturer, in Illinois, who represented the Zionist Movement of Palestine. He said the Zionist organization had purchased three hundred thousand acres of land in Palestine; had fifty thousand acres of orange groves, forty thousand acres of grape vineyards, and harvested twenty thousand acres of wheat that year. It had one hundred and nine thousand Jewish people, young and old, on farms. They controlled one modern city of 42,000, all Jews, called Tel-Aviv near Jaffa, in which they have good schools, colleges, factories, etc. He showed me a book containing bequests, large and small, made by Jews in many countries, which means a constant yearly income, as well as from other sources, of money to purchase real estate, etc., in their Promised Land. (A good example for us.)

During that pleasant interview I asked the noted rabbi what textbook they used when preaching to their congregations. His reply was, "the stick of Judah, commonly called the *Bible,*" meaning the Old Testament. Then I asked, do you ever use the stick of Ephraim (at times called the Stick of Joseph) mentioned in Ezekiel 37: 15, 23, where also the Stick of Judah is named. He quickly answered that he never saw the stick of Ephraim, knew nothing of such a book or record. With *Bible* in hand I turned to Isaiah, Chapter 29, and read the verses telling of the "book that is sealed" to be given to the world in our day, to which he said that he knew

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nothing of such a book. Then it was my pleasure to take from my brief case the *Book of Mormon,* known to the church as the "stick of Ephraim," or "sealed book," and placed it on the *Bible,* the "stick of Judah," and explained to the rabbi many things pertaining to the great Restoration of God's church, including the two Priesthoods, the Urim and Thummim, the visitations of Moses and Elijah in the Kirtland Temple, our promised Zion in America, etc. He asked many questions, showed deep interest and said, "This is all new to me, I am interested. Your church has the best intellectual and most satisfying approach to the Jews I have ever heard of." He expressed a strong belief that God made selection of certain families from the nine and a half tribes of Israel about 720 B. C., and took them into a land northward, a place not now known to present civilization, and that they would be returned in God's own due time. (Jeremiah 16: 14, 15-23: 59. 2 Esdras 13: 39, 50, Apocrypha, Old Testament.) We must be of good courage, for this Latter Day Saint Church will, by and by, do a great work among the Jews.

Gratifying Results From Money Expended in Palestine

It is claimed by prominent Jews that in rebuilding the Jewish homeland, "the investments have proved much safer than those in most other countries," and "the Jewish center, Palestine, is increasing in prosperity and population." Their Zionist organization having a cash surplus of over two million dollars.

The Dead Sea of Palestine is proving a veritable gold mine, as millions of tons of muriate of potash, bromine, magnesium chloride, etc., a year, are produced from that sea, and sold to many countries, giving employment to hundreds of Arabs and Jews which means that the Dead Sea is becoming a sea of life and usefulness from an industrial, productive and money-making point of view. Jerusalem is now favored with "a Jewish engineering wizard who is forcing the Jordan River to do his bidding and is electrifying the whole of Palestine," which all means that good substantial developments are taking place in that land.

It was my pleasure in 1898 to have a visit with Mr. Kennedy Henry, of Minneapolis, Minnesota, who superintended in 1887 the building of the first patent roller flouring mill in Jerusalem. He said the only kind in use prior to that time was those where "two women shall be grinding at the mill; the one be taken and the other left." (Matthew 24: 41.)

Important Religious Views of Jews

Permit me to say that in letters from Jewish rabbis of different states, answering questions on several matters of vital interest to Latter Day Saints, that the Jews do not claim to have High Priests or any one having divine rights, since Old *Bible* times, to confer by ordination ministerial privileges in priesthood by the laying on of hands.

On the subject of priesthood, a rabbi wrote:

"In the days of the tabernacle and temples, every male descendant of Aaron (not sufficient to be a descendant of Levi) who was without physical blemish or moral corruption was a priest, but at thirty he had to be ordained by the high priest.

"Today every male descendant of Aaron, one whose name is 'Cohen,' is a priest. As there are no sacrifices, nor any high priest, his only duties are to bless the people three times a year and is the first to read the scrolls on Sabbath.

"I believe that we are priests after the order of Melchisedec in that we may approach God in his sanctuary, but that does not make us pastors, evangelists, or elders. These offices are obtained only by the laying on of hands."

Another prominent rabbi and assistant editor of a popular monthly Jewish magazine says, Moses and Aaron "presided over the church as its first presidents." . . . "Moses is regarded as the first emancipator of Israel, the mediator of the Covenant of *Yehweh,* the real founder of the nation and also the founder of the legal system which the prophets and priests developed later. Moses was the high priest of the Hebrews during the forty years journey through the wilderness, but was denied the priestly descent in his family. Aaron the other high priest was granted the descent." . . . "In the days of the Second Temple the Hebrew nation was ruled for five hundred years by a high priest and aside from external troubles was very successful." It seems quite evident that in order for a church to fully interest the Jews it must have high priests and a first presidency, the Melchisedec and Aaronic or Levitical priesthoods, with divine rights to ordain by the laying on of hands, to offer to them. This church can and will be the one to supply their long felt want.

From the New Testament viewpoint on a first presidency in the Lord's church, two presidents of Protestant Christian colleges wrote me, in 1902; namely, J. W. McGarvey, of the College of the *Bible,* Lexington, Kentucky, and J. A. Beattie, of Hiram College, Hiram, Ohio, that it would be proper in speaking of Peter, James and John whom Saint Paul called "pillars" (Galatians 2: 9), to call them presidents or a first presidency of the Christian church.

Of the growing liberality favoring an acquaintance of the New Testament by prominent rabbis, I am pleased to report Doctor Isaac Landman, editor of the *American Hebrew,* saying, "the time has come when the New Testament should no longer be a closed book to the Jews."

EXPERIENCES BY THE WAY

(Continued from page 136.)

by the Spirit of God. New hope came to me. I can not describe the experience. I can only say, as I sat there under ministry of the Spirit, there came to me its reassuring power. It filled the whole of my being. It brought the conviction the church shall go on. This does not say no man will fail. Any one of us may fail, or any number of us. But the Reorganized Church of Jesus Christ of Latter Day Saints shall go on, and under God's outstretched hand shall finish the work he has called it to do. This was the assurance of the Spirit that Sunday in June—The church shall go on!

And with the assurance came the occasion for the rededication of what little I have and am to the unfinished task of the church. So that be the time long or short for me, I can but give to the cause the best I have.

Oh, yes, we enjoy today the presence and power of God, as in earlier days of our church life. And it occurs to me we ought to tell each other about it.

RICHES UNTOLD

(Continued from page 141.)

"Well, that is a nice picture."

"Yes, I had those taken on his second birthday. Brother Charles Manner takes remarkably good photographs. I have one here of Brad somewhere, and here's another of Carrol."

After all, Carrol's idea of showing the pictures was a pretty good one. At least there were no martyrs among them.

"This is my neighbor of whom I was telling you," from Polly.

"'O-o-k! Mummie. Mummie!" from Carrol. It was a picture of herself in wedding veil and with bridal bouquet, taken four years before.

"Who's that, Carrol?" Mrs. Nelson politely asked.

"'At's my Mummie wif flowers!" proudly declared her small entertainer, giving her a round-eyed smile.

(To be continued.)

When everything goes crooked
And seems inclined to rile,
Don't kick, nor fuss, nor fidget,
Just—you smile!

When some one tries to "do" you
By taking more than half,
Be patient, firm and pleasant;
Just—you—laugh.

But if you find you're stuffy
(Sometimes, of course, you will)
And can not smile, nor grin, nor laugh,
Just—keep—still.

Impoverish your creed, and you sterilize your morality.—J. H. Jowett, in *"Apostolic Optimism."*

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Standards of Pleasure

By O. J. Tary

THE DESIRE for pleasure is inherent in every normal person. This God-given attribute in humanity sustains the idea that the Creator designed that his people should have pleasure, beginning in this life and reaching completeness in celestial life. In all civilized countries, standards of value have been adopted for the benefit and protection of the people, the wisdom of which no one questions.

When a citizen of one country desires to become a citizen of another country, he must qualify according to the standard of citizenship adopted by that country. In the gospel of Christ the call goes to people of every kindred, tongue and nation, to become members of the kingdom of God on earth. The King who extends that call reserves to himself the undisputed right to set the standard to govern those who apply for citizenship in the kingdom. The law of adoption as set forth in the Word of God contains principles that are fundamental, upon the acceptance of which the promised blessings are predicated. Adoption into the household of God places us under "The perfect law of liberty." (James 1: 25.) Under this law our activities may not be restricted by the mandatory "Thou shalt" or "Shalt not," but the responsibility in choosing our course is just as great if not greater than before. When under the light of Divine truth, reflected in teaching and example of the Master and inspired writers, together with that which comes under our observation in the world, if then we choose unwisely we will be without excuse. Under the law of liberty, higher ideals and a higher standard should motivate our conduct, for liberty grants no license to do wrong. Environment and social custom often determine the kind of pleasure sought, and quite often the mind is diverted from real pleasure to an illusive substitute. It is easy for young people to fall into the habits that are popular with their friends, and when these turn to the dance, the bridge parties and other forms of worldly amusement, say, "I can see no harm in them." There may be no immediate harm, as the divergence from the gospel standard may appear almost invisible, but the farther followed, the wider the breach grows, and safety is supplanted by danger.

The Lord has been calling on the church to "Come up higher." Shall we respond by lowering our standard to that of the world? To do so will be to forfeit the blessings of the gospel, the things that bring real pleasure, and partake of the shallow pleasures that are not uplifting and which often bring remorse. The Perfect Law of Liberty gives to the children of God freedom to choose in seeking pleasure, but holds up a high standard to direct in choosing safely.

The Preamble and Resolution introduced in the recent conference by the Order of Patriarchs, called attention to the divinely approved standard, and gave timely warning against lowering it. As spiritual fathers to the church, none are better qualified to give counsel than the Patriarchs. Warnings from watchmen on the towers of Zion can not safely be treated with indifference. While the conference did not by vote adopt the resolution to reaffirm, the position of the church is just as clearly set forth in the former resolutions that remain unchanged. The Resolution from the Order of Patriarchs urged the necessity of more fully teaching the laws and rules of the church by example and precept as set forth in *Conference Resolutions* number 317 and number 377. Also *Doctrine and Covenants* 127: 7, and 59: 2, 3. The position of the church as set forth in the Resolutions and *Doctrine and Covenants* should have the united support of the church membership. The attention of the Saints is called to the danger in the growing tendency to depart from the recognized standard. If the preaching of the gospel is to be successful, gospel converts must live its precepts. Living to the gospel standard increases spirituality and develops a capacity for pleasure of a higher degree.

He who would gain real and lasting pleasure will regard the admonition, "Abstain from all appearance of evil." (1 Thessalonians 5: 22; also Romans 12: 1.) "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." As children of the light we are charged with the responsibility of winning souls to Christ.

If we adopt a lower standard, that is popular in the world and that appeals to present desire for pleasure, we may not be condemned for having violated a specific law of the church, but we may stand condemned for failure to win souls to Christ because of lowering the gospel standard. Surely the pleasure that comes from winning souls from darkness to the light, greatly exceeds the momentary pleasures of the world. The church can rise no higher

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than the individual members of the church.

Recently two ladies, in relating their experience in working and teaching in rural Sunday schools and churches, stated that they had never taken part in dancing or card playing. It was evident they found greater pleasure in the work they were doing. They were sisters, and one had served two terms as county superintendent of schools, and is a successful teacher. What does the Restoration mean to us if we allow our standard to fall below that of the people we try to enlighten? Do we find comfort in the words of Jesus, "The children of this world are wiser in their generation, than the children of light"? (Luke 16: 8.) Pleasure will be real and enduring, or fantastic and disappointing, according to the standard we adopt.

A WORKING GUIDE FOR TEACHERS AND LEADERS

(Continued from page 142.)

"in wisdom and in stature and in favor with God and man"? Are they becoming more clean, more honest, more dependable? What have I observed about their conduct, their team work, their attitude and treatment of the opposite sex? The kind of games they enjoy, the kind of books they read, their attitude towards worship and the house of God?

V. *What changes are taking place in the lives of those I teach and lead with reference to their relationship to the church?*

What progress have they made in the acquiring of necessary knowledges about the church, its mission, its message, its organization, its history and doctrine? What definite changes in their attitude toward the church? Are they more able to assist in the work of the church than before? Are they more willing to carry their share of the load? Are they more intelligent, active, and efficient members of the church? Do they attend church regularly? Do they understand and obey the financial law? Are they specialists in some field of church work? Have I provided them opportunities for sharing in the work of the church? What evidences have I observed of an increasing devotion to the church and concern about her welfare? Has the church become their church in a very real sense?

VI. *What changes are taking place in the lives of those I teach and lead with reference to their knowledge of and appreciation for the best religious experience of the race?*

What have I observed in respect to their knowledge and appreciation of the standard books of the church? Have they evidenced any development in this respect under my instruction? Have those books become increasingly meaningful, beautiful, and helpful in their lives? What opportunity have I provided my pupils for growing appreciation of the best religious pictures, religious music, and religious dramas? Have they evidenced a growing desire to claim their spiritual heritage? Have they grown in their appreciation of the best thought and ideals of other faiths and other times?

VII. *What changes are taking place in the lives of those I teach and lead with reference to their relationship to the task of building a Godlike social order—Zion?*

Has there been noticeable increase in their ability and disposition to work together in harmony with the Christ pattern? Have they learned to love righteousness and hate iniquity? Have they developed a passion for the welfare of mankind? To what extent do they evidence a desire to substitute social righteousness for social unrighteousness? Have they in their group activities in a measure depicted the potential beauty of Zion as a symphony of social relationships? Have I provided them opportunities to practice the parts which they are prepared to play and would like to play in a Godly social order? What opportunities have I provided for them to actually participate in building the kingdom?

D. M. Wiesen, church school director, Philadelphia, has made a very practical use of the above guide. A copy has been sent to each teacher and leader of the school to be made the basis of consideration in the coming year's work. The church school of Philadelphia is, in many ways, a model of organization and administration. Its success is doubtless due to a clear vision on the part of leaders and to the spirit of earnest cooperation and willing service on the part of all. The school naturally becomes a most vital part of the total program of the branch.

THE MINISTRY OF WOMEN

(Continued from page 138.)

from a confidence born of experience, I know you are not going to withhold your support, but the fragrance of your intelligent and Christlike anointing is going to fill your homes and your branch and spread to the membership of the church.

HOME SUPPLIES THE CHURCH

The home as an institution is second to none in its power, its possibilities and its duties in sending to the church its finished product. Whatever that product is, that must the church work with toward its objectives.

Whatever the home has accomplished or failed to accomplish, these are coming to the church *as they are*. Is it not high time to consider seriously the relationship of the home to the church and its responsibility in this connection? What greater condemnation can befall you than to have failed by allowing your precious spikenard to flow out to other and less worthy interests until a life who needed its fragrance shall be wholly unfitted to make its contribution toward the church ideals? What kind of a contribution will make possible our objectives? I would have you know that it will require the same kind of a contribution that was made by men and women of the early church.

What was the activity of the church during those dark days of uncertainty, when driven from Missouri, a number had gathered at Nauvoo, and from that place fourteen Seventies and five High Priests were appointed to foreign missions, and over four thousand souls were brought into the church in one and one half years? Making due allowance for our present depression, and even that can not be compared with conditions obtaining then, with a membership of more than 110,000 we have had to wait over four months to send one of the two Apostles appointed at last General Conference to his field in a foreign land. What kind of a contribution is necessary to reach our objectives? The same spirit of sacrifice that sent Lyman Wight walking six hundred miles, baptizing three hundred ninety souls in less than three months' time, or the fragrance of a life like that of Orson Pratt who, in his zeal, walked three hundred miles in a short time carrying the gospel message. These are but samples of the host of courageous, enthused, zealous souls of those days and since, who worked in the interests of mankind, and the whole church is fragrant with their anointing. Please note also, *"God gave the increase."*

Were their activities caught up in a continuous round of socials, suppers, quiltings, parties, money-making schemes? Was their conversation, their interests, their efforts related to just things?

THE COST IS HIGH

There were those who complained at the cost of Mary's anointing. It is going to cost you dearly to anoint the lives of others. That anointing is too sacred to be cheap. How it costs to maintain a home where the fragrance of honor, of love and high ideals eternally dwell. Where individual interests become subservient to the rights of and interests of the group, and where characters are developed who shall be fitted to work in and toward our mighty and most worthy objectives. The church is the power house from which must go a mighty ministration to all the world, and it is depending upon you to dip deep into that alabaster box and send down the mill stream the fragrance of your energies, your interests, your means. By constantly tapping this source of power, leading off here and there to give life

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and power to lesser interests, we but dry up the sources of fragrance and lessen its power until the church has a difficult time of it turning its wheels and its machinery, much less generating power to minister to a needy world.

Then, carry back into your homes and your branches this mighty missionary spirit. Let all your activities and interests center in the objectives of this church, sending these down the main stream to power the church and in the name of Christ minister to the needs of your fellow men. How worthy and how fragrant might your anointing become were you to go into homes where sickness and need are apparent, speaking words of comfort and courage, and like fragrance bearers of the long ago, say in word and in deed, "Such as I have, give I unto thee."

Mothers, hear me, for you, more than any other beings, can understand. That day you went down into the valley of the shadow of death, that day God must have shown you that He was not much interested in just things. To Him, humanity counted most. That moment you were willing to sacrifice your life if needs be that another being might live, you must have known how God loved those whom he created in his image and upon whom he placed glory and honor. Enslave not yourselves then, to the cheap, the gaudy, the lesser and sometimes the trifling things of life, but lay the fragrance of a worthy ministration upon the souls of men until they shall come into the image of their Creator.

"Why Are We Surrounded by Mysteries?"

By E. L. Acord

Little children, when they begin to reason and think, find themselves surrounded in a world of mystery too big and complicated to understand. For this reason they are continually seeking information, and this is never outgrown. Their questions, to us, seem simple and amusing, but very complex to them. But ofttimes with our advancement in knowledge, we find it a very difficult task to explain some of the simpler things to them. Why? Because their minds have not developed to that degree of understanding. For instance, a small child would ask, "What makes a clock run?" Try as we may, and explain until we run out of breath, we could not make the child comprehend, because it is too far advanced.

So it is with us, we, too, wonder what is the meaning of many of our mysteries. But could we comprehend, would our minds grasp the real meaning if God would try to explain them to us? Or is it better for us to work up to that degree of understanding as the child does?

Righteousness

(A Selected Reprint.)

By Thomas Ward

"He that doeth righteousness is righteous." This quotation is the solemn declaration of an ancient servant of God, and if we examine the sacred oracles of divine truth, we shall find that although it is "not for works of righteousness which we have done, but by grace are we saved through faith, and that not of ourselves, it is the gift of God"; yet every man of God has performed works of righteousness—he has been moral, virtuous, upright, and consistent in his deportment, and that he was saved by works as well as by faith.

Some have supposed that Paul did away with the necessity of good works, by telling us that it is "not through works of righteousness that we have done, but by grace that we are saved, through faith, and that not of ourselves, it is the gift of God." We shall find, however, that this reasoning is very fallacious.

There were many in those days who thought that if they fulfilled the moral law, that they were pursuing the right course, doing the will of God and would be saved. Paul tells them something else; that in the fulness of time God sent forth his Son into the world to redeem those that were under the law; hence, if redemption was needed, they were not in a salvable state without redemption, and he thus speaks emphatically of the necessity of faith in the Lord Jesus Christ, as being the great foundation of a sinner's hope, for if Christ was not the Messiah, then indeed was their faith vain, as was also the preaching of the apostles and elders. This was the doctrine that was taught by our Savior and by all the apostles. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Although Paul speaks so much about faith, he contends as strenuously for works. He complains that some had turned the grace of God into lasciviousness, and positively says, that "if any man defile the Temple of God, him will God destroy." And further remarks, "know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Corinthians 6: 9, 10.

Many of the ancient pleaded before God their righteousness and good deeds, as even being meritorious; hence Job says, "my righteousness I hold fast, and will not let it go"—Job 27: 6. David says, in speaking on the same subject, "O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him I was at peace with; (yea, I have delivered him that is without cause mine enemy): let the enemy persecute my soul and take it; yea; let him tread down my life in the earth, and lay mine honor in the dust. Selah." . . . "The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me." (Psalm 7.)

The apostles were not forgetful of these things either. Peter in speaking to Cornelius says, "I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted of him."—Acts 10: 34, 35. John says, "every one that doeth righteousness is born of God." And again, "whosoever doeth not righteousness is not of God."—1 John. And we are told in Revelation 19: 8, that "the fine linen is the righteousness of the saints." We know that "Abraham believed God, and it was accounted unto him for righteousness:" but then James tells us that his "faith was made perfect by his works." So that we shall find after all, that it is not the hearer, nor the believer, alone, but the doer of the word, that is justified; and that whatever virtue there is in faith, that without works it is dead, even as the body without the spirit is: and that faith is of no use unless it "works by love, and purifies the heart." Paul speaks of the saints in his day, "having on the breastplate of righteousness," and being "filled with the fruits of righteousness."—The gospel indeed makes us free: but let us be careful how we use our freedom, and not turn the grace of God into lasciviousness; as, says Peter, "As free and not using your liberty for a cloak of maliciousness, but as the servants of God."

The Lord has done great things for us, he has revealed unto us "the abundance of peace and truth"; he has made manifest his will, and unfolded his purposes; he has put us in possession of great blessings, even the blessings of the new and everlasting covenant, and has planted in our bosoms a hope that blooms with immortality and eternal life. Let us then walk worthy of the high vocation to which we are called, and as free servants of God be governed by his law, keep his commandments, and do his will; for man shall "not live by bread alone, but by every word that proceedeth from the mouth of God." Paul has very clearly elucidated this subject in the following words, the which, if we observe we shall do well.

Not until we become united workers in the branches can we become unified colaborers in the district. When we attain the latter stage of comparative perfection, we are ready to be called "Zion Builders."—Dwight D. W. Davis.

We are born believing. A man bears beliefs, as a tree bears apples.—Emerson.

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Prayer and Testimony

Your Testimony May Help

Since these letters of testimony began appearing in the *Herald* we have not had to ask anyone for them. All have come to us unsolicited. Only once did we print a general invitation in these columns for people to write. Yet we have never lacked for enough good letters to fill these two pages, and more.

You may never know what good your written testimony may do. It may bring hope and comfort to some isolated person far from you. Some have been brought to a belief in the gospel through reading these letters, and have written to us of it.

Have you borne your testimony for the sake of those who do not have church privileges? Are you holding the blessings that you have received all to yourself? If you have enjoyed reading these pages, it may be that you should help to fill them with the message of your testimony.

Two Outstanding Blessings

By Mrs. Holma Johnson

I have written at other times testifying of the goodness of God to me and my family. He has not ceased to bless us, and I feel it my duty and privilege to praise him and tell of his goodness.

The testimonies of others always strengthen me. I have often said as the editor stated, that reading the wonderful testimonies is like attending a large prayer meeting. My husband was largely converted to the faith through the letters written in the *Ensign*. We were not taking the *Ensign* at the time, but a good sister gave us copies of it from time to time. Experience causes me to admonish the Saints not to neglect handing out the church paper to nonmembers. We never know how much we are doing in this little act. Words can not express my thankfulness to God for showing me the truth.

Each day I realize how much more I need God and the gospel. Without these I know that my life would not be pleasant. The gospel has taught me trust and the blessings of faith and how to serve God more acceptably. It is a comfort to know what our heavenly Father has in store for us when our cares and toils here are over. How my heart reaches out to many good people who are in darkness, those who do not understand this beautiful gospel as God intends us to see it.

Here I wish to tell of two of the many blessings that have come to us. We have five girls and our baby is a boy, our only son. When he was but two months old, the other children fell ill with red measles. They had a high fever and a hard cough. Little Bobby, too, fell ill. We had not noticed how sick he was until we woke up late one night and he was struggling for breath. He threw his head from side to side and moaned. He was our only boy and the thought of losing him made us very sad.

My husband said that we should send for the doctor. It was the spring of the year and the roads were very muddy. We would have to go two miles to meet him with horses. I told my husband that God wanted us to put our trust and faith in him, that we should pray, asking him that if it was his will, our baby should be healed of his affliction. At once we knelt in earnest prayer. God heard our petition and was ready to give us aid. The elders of the church were too far away at that time to be called, but the heavenly Father understood our need, and when we had finished our prayers, the baby was breathing naturally and resting quietly. He rested like that for a number of hours and then he was better.

I thought he had pneumonia, and two days later took him to our family doctor. He looked at him, talked, and tried to make him smile, but little Bobby did not feel well enough to smile. The doctor told me: "You have had a very sick baby. He has pneumonia in one lung, but he will get along all right now." He gave me no medicine.

The baby will be five years old soon and is a sturdy, healthy boy. I may add to this that his five sisters have knelt beside him in prayer at different times, asking God to spare him.

About three years ago my husband was very low in health. He went to several doctors, stayed overnight and a day in a hospital to be examined by a specialist. When they were through with him, they gave him no medicine because they thought there was no hope for him. They said they could do nothing for him. They told him as all the other doctors had told him, that his lungs were affected with tuberculosis.

It was hard for my husband to think of leaving a family of six small children not old enough to earn their living. He grieved over the matter. Again dark clouds hung over our home. Then again I told him that he must not trust in the arm of flesh, but obey the commands of God, send for an elder and be administered to. So he wrote sending money for train fare to Brother L. Houghton to come. After we had mailed the letter we found that Brother Houghton had been called here to preach a funeral sermon. He came to our home and administered to my companion that night. At once strength and comfort came from the Power on high, and at different times since, he has been healed of afflictions. He is able to do his own work about the farm.

Yes, God is good. Who can say in the face of these experiences that he is not the same God who blessed Israel?

We have not much reason to rejoice because of worldly goods, but I am happy when we are so rich with blessings from the throne of heaven. We have not as much to give to the church as we should like, but from time to time we give as much as we possibly can. Only the Lord knows of the sacrifice offerings we have given, but we can truly say these things are worth while. I often think of His promise to us: if we give to help this gospel work along, he will always give us his watchcare.

SPARTA, WISCONSIN, Route 1, Box 71.

Receives Divine Promise

By Viola Coswell

I am thankful for the many blessings God has given me. Though there are no other Saints here, I am not alone, for the Lord is with me. Often his presence comforts me while I look to the day when I can be associated with Saints.

Some years ago I was on my sick bed. My husband was in the hospital, and a son was sick at home. I prayed to our Father to help all and to take care of us. My prayer was answered. On that night the Lord came to me in a dream and said: "I will be with you always." Oh, those wonderful words—and how happy I was!

I can truthfully say that God has healed my body several times. Once I was healed of heart trouble under the hands of Brother Roth. Almost nine years ago the Lord healed me of a serious affliction. I had been ill almost a year and at times did not know what to do. I went to my room one

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Prayer and Testimony

morning and prayed to the Lord to take me home, or make me well as it pleased him. My friends and neighbors were surprised at my getting well and not having a doctor. What a loving Father we have if we put our trust in him!

I ask the prayers of the Saints for me and all of my family. Pray for me that I shall be faithful.

MANKATO, MINNESOTA, 1435 North Fourth Street.

Many Testimonies Prove Truthfulness of Gospel

By Mrs. Fred Baber

For the past ten years I have enjoyed the testimonies of my brothers and sisters, and I can say they, as well as the experiences of our missionaries which I have read in our church periodicals, have been a great strength to me. I would not want to be without these, for in addition to the pleasure we derive from reading them, there is real study value in these letters.

I know that the latter-day gospel is true. God has given us many testimonies proving the truthfulness of his work. Many times he has come into our home as the Great Physician, healing our bodies and speaking peace to our souls. I am grateful that he permitted us to have a knowledge of his truth. I was baptized when a child, but at a very early age I lost my mother whose responsibility it was to teach and instruct me in the way of truth. I drifted into the ways of the world and did things which were not pleasing in the sight of God; but he in his infinite mercy brought me back to the fold and gave me an understanding of the gospel. I can say now with the hymn writer:

"The world and its folly,
I bid them all adieu;
I find there no comfort
That's lasting and true."

I feel that there is no time to be spent in the follies of the world, and think that as mothers, we women, have a great responsibility in teaching the children intrusted to our care.

How thankful we should be for the gospel in these latter days, for it is an anchor to our souls.

There is much I desire to do to help advance the cause, but being under the hand of affliction I am hindered to a great extent. I ask to be remembered before God's throne that this affliction may be removed and I may be able to accomplish any work He has for me to do. I know it is within His power to do this thing if it is in harmony with His divine will, for I have been the recipient of many blessings bestowed by His bountiful hand.

DOW CITY, IOWA.

The Gospel an Inspiration

By Edwin O. Butler

I have been associated with this work a number of years, and while I have not made the advancement I might have, I feel that the gospel has been an inspiration in my life. With its precepts before me, I hope to attain a place in which I can be of greater value to the church.

We can only reach such a height by putting into effect in our lives the law God has given. As Saints we must rise above the present conditions if we expect to be successful. Many adjustments need to be brought about in our lives before we can become the pure in heart. May the time speedily come when we shall place our all in the hands of the Bishop and trust in God who is true to the promises he makes to his people. Frequently we hear the statement from latter-day revelation: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (*Doctrine and Covenants* 81: 3.)

There must be a willingness on our part to keep the commandments of God so that we may develop into a spiritual people. Just as rapidly as we develop, the heavenly Father will reveal to us more and more. Let us strive to carry on the marvelous work and a wonder which has come down to us through the suffering of those who gave their lives that we might have the privilege of hearing the angel message.

I thank the Lord that I have lived to see this glad day in which God speaks as of old. It has been my happy experience to labor with men who are true servants of the living God.

We know not what the future holds for us, but we have hopes of seeing greater achievements, and I am quite sure if we place our hands in the hand of God and go with him all the way, this will be the best and happiest of our experiences. It is my prayer and desire to go forward.

HAMMOND, INDIANA, 6247 Jefferson Avenue.

Request Prayers

Brother Henry Brown who suffered a broken back in an accident over two years ago, is still paralyzed. Some time ago he requested the prayers of the Saints in behalf of his recovery, and as a result of these he has enjoyed better health and grown stronger in every way. He hopes to walk again if it is God's will, and would like to ask the Saints once more to pray for him.

ONTARIO, CANADA.

Alice Sousy, a young woman who is an invalid now confined to her bed for some months, asks the prayers of the Saints. She is not a member of the church but believes the gospel and is seeking more information concerning truth and light. Her father acquainted her with the Restoration movement last summer, but since she is ill and isolated from association with Saints, she has not yet been able to comply with all the gospel requirements.

ONARGA, ILLINOIS, Rural Route 2.

Cora Bell Kjolnik desires the prayers of the Saints that she may be entirely restored to health if it be God's will. She has been unable to work for over a year because of tuberculosis. She has been helped by administration and is a believer in prayer.

MINNEAPOLIS, MINNEAPOLIS, 824 22nd Avenue, N. E.,

Sister Ada Goodwin desires the prayers of the church in behalf of her sister, Mrs. Ella Leghorn, of The Dalles, Oregon, who is ill with heart trouble and confined to her bed for over four months. She is strong in the faith and is greatly in need of a blessing. She would be glad to have any elder passing through that city stop to see her.

THE DALLES, OREGON, 401 East Fourth Street.

Sister Sarah Scott, of Leedey, Oklahoma, asks prayers for her daughter-in-law, Sister Ruby Scott, who is in poor health, that she may be healed and given strength to care for her two little sons.

LEEDEY, OKLAHOMA.

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QUESTION TIME

Shall we know each other in heaven?

The intent of this question is not quite clear as to whether it refers to those whom we have known in this life, or to everyone that is in heaven. I do not recall any text of scripture that specifically tells us that we shall know all of those who are in heaven, but several passages quite clearly imply a reciprocal understanding of each other there, and this might refer to a divine enlightenment which shall make all persons known to each other. Or it might simply mean that we shall know fully those whom we have understood but partially in this life. For instance, Paul states:

"For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."—1 Corinthians 13: 12. (Revised Version.)

The question is suggested: Was Paul fully known by any one except God? If not, then the full knowledge he refers to would appear to be the fullness of knowledge to be enjoyed in the future life. That the heavenly life is a life of divine knowledge, is a reasonable supposition; for he who obtains the resurrection of the just will become a new and an immortal creation, possessing in fullness those powers of comprehension and intelligence which belong to an eternal being.

The use of perfect powers in the perfect and eternal realm is so far beyond anything we now experience, and so outside of our realm of knowledge, that we can only grasp an imperfect idea of them. Paul tells us that:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Corinthians 2: 9.

From the implications of scripture and the fact that the heavenly life will be a complete brotherhood of infinite love, it seems reasonable to conclude that perfect knowledge of each other and of God will be enjoyed in the heavenly life.

When and to whom does the command, "Feed my sheep," apply?

These are the words of Jesus to Peter, just before the ascension (John 21: 16). But a revelation to the church records this command to apostles of this age also. It says:

"Now, I say unto you, . . . and what I say unto you I say unto all the Twelve, . . . Arise and gird up your loins, take up your cross, follow me, and feed my sheep."—*Doctrine and Covenants* 105: 6.

The duty to feed the flock, however, is also extended to those elders of the church who have been appointed over the churches. Peter expressly commanded it (1 Peter 5: 2); and Paul also, after he had called together the elders of Ephesus, enjoined them by saying:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20: 28.

It must be noted here, however, that the word *overseers* is properly translated by the term "bishops," and it is so translated in the Revised and Douay Versions. The apostles had ordained bishops over the saints in various important church centers, and some hold that these were the ones addressed at this time. But the term also meant overseer or inspector, and therefore was doubtless applied to those in charge of the flock of God. It seems clear that it would apply in all ages of the church to these officers.

Was the ark of Revelations 11: 19 the same one had in the time of Moses?

It will be noted that this great manifestation is represented as being at the time of the judgment of the dead (verse 18) and the giving of reward to the righteous. The opening of the "temple of God" in heaven is believed to indicate the opening of the holy place of judgment. When this judgment takes place, we are informed that all shall be judged by the things written in the books:

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

The ark of the Mosaic covenant contained the books of the law to stand as a witness against Jews who broke the covenant, and it was probably this witness that was shown by the ark of "the testament" in the temple of judgment.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Seattle and British Columbia District

Spirit of Sacrifice and Consecration Prevails

The branches of Seattle-British Columbia districts manifested an excellent spirit of sacrifice during the months of October, November, and December.

Catching up the spirit of the occasion, the officers of Puyallup Branch conceived the proposition of suggesting that families go on a missionary allowance basis for December, and put in as a special sacrifice all the funds they received in excess of what they would be allowed if they were on a missionary basis. All of the members who are employed are receiving modest wages and this meant no cash reserve to draw from. The group at Puyallup paid in approximately two hundred and thirty dollars for December, alone. An excellent spirit of consecration characterized their sacrifice period, and the need of the church has apparently been realized in a fine way.

Tacoma branch, with but two employed, managed to show a nice spirit of sacrifice and surprised the district with a very nice return.

The Bremerton Group did a fine piece of work during 1932, setting their goal at six hundred dollars for the year. The solicitor reports that it became necessary to borrow one dollar and forty-eight cents to complete their six hundred dollar goal for the year. The few families making up this branch have shown a constant spirit of sacrifice throughout the whole year and have made a good showing in each month. For the most part, this group is employed in the Navy Yard at Bremerton.

Both Vancouver and New Westminster Branches made good showings with a large number of tithing and offering receipts written for each branch, indicating a widespread interest in participating in the spirit of sacrifice. Knowing something of the conditions of unemployment, together with local church debt obligations, officers in charge feel the assurance that these good Canadian Saints are looking forward to the day when they will be a part of Zion.

The Saints at Seattle who, in company with all the other branches, are suffering from widespread unemployment and are therefore lacking of income, succeeded in raising nearly one thousand dollars during the month of December alone. One hundred and four tithing receipts were written for that month, indicating that virtually every home was well represented. In a prayer service one widow was heard to say that she had recently been reading of the hardships and trials of the earlier civilization of this continent and she did not know whether she could endure what they endured or not. She and her family had made up more than one fifth of the December tithes and offerings.

Centralia, which has been unusually severely injured with the recent burning of their last remaining and large active sawmill, the transfer of the railroad terminal to the adjoining town of Chehalis, and the closing of their last remaining bank, which was a consolidation of the three former banks of the city, succeeded, in the face of these conditions, in showing rather liberal offerings and tithe payments which came from a real spirit of sacrifice.

The new group at Willapa Harbor, which does not have a single person employed, succeeded in increasing the amount of their monthly offerings.

Bellingham greatly increased the number who had tithing receipts written for them and Everett hopes, in the year 1933, to show a good spirit of sacrifice and cooperation.

Seattle, Washington

Apostle F. H. Edwards was the principal speaker at a district workers' conference held at Seattle church, December 2, 3, and 4. Although the conference was not very well attended, due, probably, to the financial conditions of many Saints in the district, each worker present received much inspiration from the classes, lectures, and sermons of Brother Edwards. The members are determined to qualify for more efficient service that the work of this church might be hastened.

Upon the recommendation of Elder Monte Lasater, who for the past year has been serving as branch and district president, Elder Alma Johnson was elected pastor of Seattle church. The new pastor has selected Elders Carl Crum and Dwight Davis as his counselors. Sister Emma McDole was again made the director of Religious Education. Elba Crum succeeded Alma Johnson as supervisor of the adult division; Harold Watkins succeeded himself both as supervisor of the young people's division and branch treasurer; Mary Jane Johnson succeeded Irene Emslie, who is to be commended for her faithful and efficient services, as supervisor of the children's division; Charles Powers, pastor of junior church, was elected to this responsibility again; Austin Earl was made director of music, and Alice Phipps was retained as branch clerk.

The quarterly meeting of branch officers and leaders was held at the home of Sister Emma McDole, January 9. Bishop McDole opened the evening's work with a message challenging the group with the question, "Why are we here?" and pointing out the necessity for greater church-wide unification of effort in the future if the will of God is to be accomplished in this generation. The new pastor, Elder Alma Johnson, pointedly summarized Brother Woodstock's recent *Herald* article, *"Training for Service in the Teaching Work of the Church,"* and was followed by Dwight Davis who spoke on the topic, *"Our Branch Secretarial System and Suggestions for its Improvement."* A round table discussion followed these talks.

The young people of Puyallup Branch made a good will tour to the young people of Seattle, January 8. Puyallup was in charge of the entire evening, and made the most of the opportunity by presenting numerous musical selections, a two act play, *"Faith,"* and a sermon by one of Puyallup's young men, Burr Bronson. Sitting room was at a premium. Everyone is talking about the "wonderful" program the young people of Puyallup put on. This is but another testimony of the willingness of the young people to assume their place in the work of this church.

The pastor is busily at work endeavoring to charter on a large city map, the membership of the branch, with an eye to establishing missionary centers in strategic locations. He also is endeavoring to set monthly themes for the evening preaching services with all sermons dovetailing into the month's central thought. The advantage of this will be manifested in a more systematic, educational method of presenting the gospel message to both member and nonmember.

Rosedale, British Columbia

Some time ago this small group was organized under the new church school

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plan which seems to fit the need of the local school.

Guest speakers for December were District President Elder Monte E. Lasater and Sister Lasater, Sister Emma McDole, district director of church school work, and Elder Alma Johnson, all of Seattle, Washington. The visits of these Saints as well as the inspiring addresses given by them were the source of strength to all privileged to attend. Rosedale Saints are happy to welcome visitors at any time. The church school department held its annual Christmas concert the evening of December 22. The program, which consisted of choruses by the school and junior classes, recitations, monologues, and readings, was greatly enjoyed by all present. From a prettily decorated Christmas tree, gifts and bags of candy were distributed to all the children. Refreshments were served during the social hour which concluded the evening's program.

The members were happy to assemble on Sunday, January 1, it being the first day of a New Year, as well as the first Sunday of the month, and to partake of the sacrament of the Lord's Supper. It is the desire of all who were present to strive during the new year to assist in the onward march of the church.

Centralia, Washington

Activities of Centralia Branch are moving. A teachers' training class has been organized, with Brother O. L. Oppelt as teacher. Although the class is small, the students are greatly interested and are striving to earn certificates.

The dramatic society, under the direction of Sister Jessie Ward, produced a three-act play, *"Dollars and Cabbages,"* by Lillian Mortimer. The players are made up of our young people and members of the high school. The dramatic society serves a twofold purpose. It is a means of entertainment and also it brings the high school girls and boys into closer contact with church life. The play was given two evenings, and had very good attendance.

Brother F. Henry Edwards and Brother H. I. Velt were here November 29, and Brother Edwards spoke. In spite of the rain, there was good attendance, and the Saints went home with renewed courage and determination.

Pastor C. E. Schmid, conducted a series of missionary talks on Sunday evenings.

Friends of Sister Drebis will be sorry to hear that she has passed away. Sister Drebis was a member of the church for many years, and will be remembered as a stanch worker.

The Christmas entertainment was furnished by the young people and the children. Christmas songs were sung and a play, *"The Christmas Guests,"* were given.

Now is the time of reports and Solicitor George Green is very busy with the tithing reports. The majority of the Saints here have lost considerable in temporal things through this depression, but the spiritual gain and the bond of fellowship, and understanding that now exists are far greater than all temporal losses. These times have brought the Saints closer together than ever before.

New Westminster, British Columbia

New Westminster, British Columbia, Branch has at last requested a hearing, then between the request and the writing, time sped on. The merry season of the Christmas, the more solemn, but onward looking New Year's, season are gone.

One Sunday toward the close of 1932, was devoted to the centennial program in the honor of Joseph Smith III. The hymns he wrote, were the hymns sung. Brother Pope preached the sermon.

One evening that was quite outstanding, a program of Schubert was given. All were invited to an evening with Schubert. Brother Lewis and Sister Lillian Cross were instrumental in arranging and in helping to carry it out. Sister Strachan, who teaches music and elocution, gave her ready assistance in both her arts. Sister Cross gave a short account of Schubert's life, which intensified the interest with which the program was received. A picture of the great teacher and musician was hung over the platform. Flowers from Sister Harry Butterfield's florist shop added beauty. There was one number by the orchestra; piano and organ solos; piano and organ duets; violin, and other numbers. *"Ava Maria,"* was read after its setting had been pictured. Other recitations were, *"The Second Minute,"* and *"The Erlking."* Vocal solos and duets added lightness and variety. Thanks were due to Miss Ruth Lewis, not of the church, who gave of her talent; also to Brother Percy Quance, of Vancouver, who assisted with vocal numbers. The violin and the able hands of Brother Lewis Cross, accompanied at times by Brother Reed and Brother Morrison, added much to the charm, but Sister Lillian received the flowers presented by Sister Butterfield at the close of the performance.

The young people frequently have social gatherings at the church. The girls have a Dorcas Society, and the ladies are diligent in carrying on the Laurel meetings, during which a paper, written by one of their members, is sometimes read, work done, and business transacted. Before Christmas, they had two bazaars to dispose of quilts, fancy work, and home cooking. They are under the leadership of Sister Woods.

On New Year's Day, a short program from *"The Messiah"* was rendered instrumentally by Mrs. M. L. Strocham, organist; Lewis W. Cross, violinist, and Lillian Pope Cross, pianist.

Bremerton, Washington

At a business meeting held in June, it was decided to alter the church building in order to have class rooms, and a place for recreation, so the building was turned at right angles to face Montgomery Street instead of ninth as here before. A full basement has been placed under it, making an auditorium, a large kitchen, a small room for prayer meetings, a furnace and coal room, and an inside stairway has also been provided. The improvements are nearing completion and Saints are hoping now to have activities that have hitherto been impossible. This year they have not tried to have any thing except the regular services.

The women of the harmony club are busy. They have contributed most of the money used for supplies and branch expenses. As soon as possible they expect to have a kitchen shower for the church, then start a money raising campaign to buy dishes and silver. A sink and range have already been donated. Their regular meetings are always of interest. They assemble at one o'clock in the afternoon for a dessert luncheon followed by the business meeting. Then either study or work is taken up. This year the history of different countries are being studied, each woman choosing a country. So far Spain and Palestine have been reported on.

During the year Apostle J. A. Gillen, Bishop D. S. McDole, and District President Monte E. Lasater have visited this branch, preaching to and encouraging the Saints. Brother and Sister L. E. Larson have gone to Soap Lake for a year. Sister Larson has been in poor health, and all are hoping she will be much improved when she returns home. Brother Bacher and Mrs. Bacher were in an automobile accident. He was only slightly bruised, but she received injuries that will keep her in bed at least two months.

Vancouver, British Columbia

Since reunion at Silver Lake, Vancouver has had short visits from Brother J. A. Gillen, Brother F. H. Edwards, and Brother A. C. Martin.

In November six girls and one boy were led into the waters of baptism by Brother Isaac McMullen. Previous to their baptism, Pastor George Miller conducted a class for a month in preparation for their baptism. At the confirmation they were each presented a junior stewardship book and were made to feel that the financial law is as important as any other law that God has given.

The sacrifice period was a success spiritually as well as financially The Daughters of Zion, under the leadership of Sister Dallyn, worked hard and turned in the money made on their talent dollar as offering. On December 25, a Sunday morning gift service was held when the money saved through sacrifice was turned in.

On January 8, a special service was conducted for the turning in of inventories and financial reports.

January 9, the Fidelis Club held busi-

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ness meeting and election of officers. The following were elected: Sister Staynoff, president; Sister Bertha Morrison, vice president; Hazel Stanbridge, secretary; Sister Dolly Krause, treasurer. On January 12, a number of Saints from Vancouver and New Westminster spent a social evening at the home of Sister McConnell, of Burnaby. Sister McConnell also invited in a number of her neighbors. There is a wonderful opportunity there to open up a mission. The guests spent a lovely evening in games and singing, and enjoyed the opportunity to become better acquainted.

Sunday, January 15, the young people of Vancouver went to New Westminster and took charge of the evening class. New Westminster came to Vancouver about two months ago and took charge.

Puyallup, Washington

Among the visitors in the past few weeks have been Apostle J. A. Gillen, Bishop D. S. McDole, District Missionary A. C. Martin, and Elder M. H. Cook. They have been of much help to Saints in this city, and also the local priesthood are to be commended for their untiring efforts and the example they are setting the members of the branch. Every minister has filed his inventory and is a regular tithe payer.

No special service was held here on Thanksgiving Day, but on the evening before an interesting program was enjoyed. This event caused each one present to sense the importance of the month of sacrifice.

The members were happy to have here during the holidays Sister Elma Stong, who is attending college in California.

On Christmas Day the young people presented the play, *"Faith,"* by Maxine Post. They thought it fitting at this time of sacrifice to remind the Saints of the struggles of the missionary families. Another special feature was the blessing of Brother and Sister Claude Wheeler's young son, the fourth generation on both the Wheeler and Reed side of the family. He was blessed by his grandfather and great uncle, and the father and mother presented him as their offering to God. Also they had him present his inventory and sign it with the help of his father) before the congregation and pay his tithing to date.

The sacrifice period made a real impression on the members in Puyallup. Some of the wage earners pledged their salary for the month, over fifty dollars, which amount they figured was the average of that received by the missionary families. This small group sent $229.75 to Bishop McDole.

The young people's division is going to Seattle soon to meet with the Saints there and will furnish the entire program for the evening. Seattle Saints will return the visit in the near future.

The sudden death of Pete Sorrells came as a shock to many. His wife, Edna Moore Sorrells, is a niece of Apostle Gillen. Mr. Sorrells was not a member of the church, but a believer in its teachings.

The church school director, Charles Hufferd and his family, made a trip to Spokane during the holidays to visit Sister Hufferd's mother. On account of the snowstorms since, they have not been able to return.

Pete Stong was married on Tuesday after Christmas. His bride is not a member of the church, but she frequently attends services.

New Philadelphia, Ohio

Cooperative Project to Help Needy Children

The women's department, cooperating with the women of the Methodist Church South, began the year by supplying noonday dinners to the needy children of this vicinity at the Methodist Church where more facilities are available. Collection boxes have been placed in both churches and in various business places for donations to help further the project.

At the annual branch business meeting held December 13, Brother John Carlisle, pastor, tendered his resignation. All other officers were reelected except Sister Edna Howells who was elected branch secretary to succeed Sister Minnie Cramer. Sunday morning, January 8, Richard Watkins was elected church school superintendent; all other officers retained their positions. Sister Ada Stein will remain president of the women's department as will her associates. All pastoral work of the branch will be in charge of the four elders, Charles Cramer, William Goudy, A. B. Klar, and John Carlisle..

District President James E. Bishop was a visitor December 18, and preached at the morning service.

Sunday evening, November 6, a program was carried out in honor of the centennial of Joseph Smith's birth. Elders John Carlisle, Charles Cramer and William Goudy spoke at length on important incidents of his life. Several musical numbers were enjoyed. A large number attended this service.

The evening of November 10, Elder Carlisle, then the pastor, was pleasantly surprised by a large number of Saints at the church. It was his birthday, and the occasion was also in honor of his five years as a successful pastor. The event was sponsored by the young people of the branch. The program was entertaining, and refreshments were served. Brother Carlisle received useful gifts and many good wishes.

Funeral services were conducted for Sister Maud Cramer Friday, November 25, Elder William Goudy in charge, assisted by Elder John Carlisle, and interment was in East Avenue Cemetery. Sister Cramer's father, Richard Watkins, sr., followed her in death one week later. Deepest sympathy was extended to the bereaved families.

Elder William L. Goudy was in charge of funeral services for Kenneth P. Robb, a nonmember and husband of Sister Alice Robb nee Benbow, November 30. Sympathy goes to his widow.

A large number of Saints surprised Sister Margaret McMillen and her husband, A. J. McMillen, the evening of December 23, it being their fiftieth wedding anniversary. They were presented a nice gift.

A program was given by the children the morning of December 25, and they received their usual treat. The evening program, a cantata, was postponed owing to a large number being ill with influenza.

East Bay Church

Berkeley and Oakland, California

Knowing that the years bring lessons of growth and development, Saints of the East Bay Church look to 1933 for greater hope, more faith, and deeper love. Death has called from them in the past year Bishop Cecil Hawley and Sister Dekoto who had always helped as director of dramatics, and others whom they loved.

The sacrament service on New Year's Day, a most fitting service for the opening of the year, inspired them with a determination to do all within their power to aid the church.

Under the direction of Elder Guy P. Levitt as pastor and Elders M. F. Ralston and Eli Bronson as associate pastors, a complete organization has been brought about. Each department has its capable director who is cooperating in every way to make the year outstanding.

The adult division under Sister Julia Christensen's supervision is doing a great deal. The women have helped with dinners, bazaars, socials, plays, and quilting, to lighten the financial strain. The Dorcas Club, Sister Ruby Strand, president, belongs to the Federated Women's Clubs, and has a junior club of young women with Margaret Christensen as president, which is helping in a philanthropic way. They are specializing in the making of layettes. They also entertained the mothers at a tea last Mother's Day, and made charming hostesses.

The department of music, under Sister Irene Gatchett's direction, has helped and is helping greatly to make each worship service more beautiful.

The church school leaders of morning and evening sessions deserve much praise. Brother William Collins has charge of the morning adult service and Sister Camilla Collins has the children's division. Brother Stanley Sessions has charge of the evening church school.

Midweek prayer services are a blessing to those who desire spiritual help.

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It is regretted that more can not avail themselves of this opportunity to leave the hustle and bustle of worldly affairs for a peaceful hour with the Master. Doctor W. P. Bush is in charge of this service.

The outstanding service of the new year thus far, took place the evening of January 8. The young people of the church had charge. The beauty and effectiveness of this service are hard to describe. *"Our Quest for Jesus,"* was the theme and Elder Arthur Oakman, the young district missionary, was guest speaker. The service began with a processional, followed by a call to worship, response, prayer, song, offering, Scripture reading, and the singing of two verses of *"Consecration."* Then came the sermon, the singing of the last verse of *"Consecration,"* charge to the ministry, lighting of the candles, commission to youth, and the young people's response, *"I Would Be True,"* benediction, and recessional. Sister Elva Sturges who helped to make this service possible, deserves much praise. It was a real worship hour for young and old, instilling in the hearts of all a desire to become better men and women and more worthy of being affiliated with the church of Jesus Christ.

Several young people of this branch are attending Graceland College: Mildred Bronson, Muriel Bush, Russel Ralston, and Ned Jacobson. Others are attending the University of California among these being Maxine Reese, James Savage, and Stanley Sessions. Elizabeth Smith, of Independence, Missouri, is also here attending the University of California.

Omaha Young People's Convention Is Outstanding

President McDowell's Challenge: "Be Not Spectators But Participants"

On January 21 and 22, there convened at Omaha a convention of young people from about twelve branches and groups in Western Nebraska and Eastern Iowa. It was one of the most successful meetings of its kind ever held in that part of the church. About two hundred and fifty young people attended, coming from branches at Omaha, Council Bluffs, Lincoln, Hazel Dell, Missouri Valley, Logan, Morehead, Nebraska City, Woodbine, Pisgah, Fremont, and Dow City. President F. M. McDowell, speaking of some of the meetings during the convention, said they were among the finest meetings of this kind he had ever attended.

The convention opened with a banquet at which President McDowell was the guest of honor. There were about two hundred and thirty-five young members in attendance. The Odd Fellow's Temple was filled nearly to capacity and the speakers had difficulty in reaching the last table with their voices. Besides President McDowell, the speakers were Marion Cooper, of Omaha; Paul Harding, of Council Bluffs; Pastor Ray Whiting, of Omaha and Council Bluffs; Richard Stakes, of Lincoln; and Merl Grover, toastmaster, of Omaha.

A reporter from one of the newspapers in talking to Brother McDowell during the banquet said, "I've seen a lot of church young people's affairs, but never anything like this. How do you do it? What is the challenge you hold before them?" and Brother McDowell summed that challenge up in the words, "Be not spectators, but participants."

Sunday services began with a devotional at eight thirty at which a splendid spirit of unity and peace was felt, and during which Brother McDowell pleaded that the youth spend less time in seeking God, and more time preparing themselves so that God can reach them.

A heavy fog had hung over the city the previous day, and considerable rain had fallen during the night, leaving the sky overcast and gloomy when the service began on Sunday morning. During one of the prayers, the sun broke through for the first time, and when the youthful congregation arose from the attitude of prayer, the whole room was lighted, and the rays of the morning sun shone beautifully on Brother McDowell and the two young men assisting him. Someone commented on the symbolism of this fact, that the fog of yesterday was being penetrated by a new spirit, and that the young people of the church were entering upon a new and brighter day.

Following the regular church school worship program, Brother McDowell conducted a large class of young people using as his theme, *"The Primary Factor —the Hearts of Men."* At the eleven o'clock preaching hour, he continued this theme, taking as his text, *"Wilt thou be made whole?"*

The convention met with a well-filled house for a round table discussion of young people's problems at two thirty Sunday afternoon. Mrs. Esther Schrunk, of Lincoln, spoke on, *"Ways of Serving"*; Joe Hufford, of Missouri Valley, on, *"What the Church Means to Me"*; Don Hendrix, of Council Bluffs, on, *"Problems Difficult for Us to Solve,"* and Edgar Salts, of Logan, on, *"Young People's Problems in a Small Branch."* These talks were followed by an hour and a half of interesting and animated discussion, during which there were often four or five young people on their feet at once attempting to get the floor to present the problem of their group, or suggest possible solutions for problems of perplexities which had already been presented. Among the questions brought up were: What shall we do for the boys and girls from twelve to fifteen? How shall we hold the interest of youth of high school age? What shall we provide to hold the interest of youth of mixed ages? At the close of this meeting Brother McDowell stated that while he had sat in and conducted many round table meetings of this kind, this was the most interesting and enthusiastic he had ever attended.

Many of the out-of-town visitors had to leave following the afternoon service, but those who were able to remain were inspired by a musical program by the Omaha Choir, under the direction of Mrs. Don Stoft, and by a short sermon by President McDowell at which time he presented an introduction to his series to be given during each evening of the following week. He used as his text, *"I Come That Ye Might Have Life,"* saying that long ago he himself dedicated his life to the youth of this church.

Independence

About six hundred people composed the body which assembled Monday night, January 23, at the Stone Church, to continue the transaction of quarterly conference business, carried over from the meeting of January 9. President Frederick M. Smith was in charge of the service, and opening hymns were, *"Redeemer of Israel,"* and *"Guide Us, O Thou Great Jehovah."* President Elbert A. Smith offered the invocation. In the stand with the Presidency were Elders D. S. McNamara, director of Religious Education in Zion, and Bishop J. S. Kelley.

One of the first items of business was the adoption of the 1933 budget for the churches in Independence, $7,965. The budget for the year had been referred back to the budget committee at the previous business meeting with instruction to reduce as widely as possible, and reapportion among the churches in the city.

Then came the business of approving names of officers for the year. Pastors for the various congregations were approved as follows: Second Church, William Inman; Walnut Park, Frank McDonald; Liberty Street, J. R. Lentell; Enoch Hill, H. L. Barto; Englewood, Perry Hiles; Spring Branch, G. W. Eastwood; East Independence, Frank Minton; Gudgell Park, Walter Chapman; Sugar Creek Mission, Ira G. Clutter. The First Presidency of the Church are the pastor of the Stone Church, Elder John F. Sheehy being their assistant and at the same time pastor in Zion. The names of H. G. Barto and D. S. McNamara were approved as assistant pastors in Zion; W. Earl Page, director of Religious Education in Zion.

The conference also approved the following recommendations for ordination: W. Earl Page, elder; James Moses, priest, and J. N. Sherwin, priest. Oliver McKevit, of the Stone Church, was elected to fill a vacancy on the Campus Board. Names of local custodians and bishop's agents were also approved.

Among other matters of business

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transacted by the conference was the approving of the names of Frank McDonald and J. E. Kelsey as counselors to E. A. Thomas, president of the first quorum of elders.

"An evening of friendship and conversation," is the way one who was there describes the Laurel Club's entertainment in honor of President Frederick M. Smith's birthday last Friday night, at his home in Kansas City. A large number of friends, old and new, were there to visit, to wish him well, and all contributed to a purse of money which was presented to him by Elder R. V. Hopkins. Brother Smith's natal anniversary is January 21; the postponement of the celebration was made necessary by pressing business matters requiring his time and attention.

Stone Church

The Stone Church Choir sang two anthems Sunday morning at the eleven o'clock service, *"Peace I Leave With You,"* by Roberts, and *"O Lord Most Holy,"* by Franck, Edward Brackenbury singing the tenor solos, and Gomer Cool playing the violin obbligato. Paul N. Craig was the director and accompanists were Robert Miller, organist, and George Miller, pianist.

The morning's sermon by Elder A. B. Phillips called a large congregation of Saints to thought and worship.

In the downstairs auditorium the juniors meet for worship at the eleven o'clock hour each Sunday. The service, January 29, was one of baptism, Elder W. A. McDowell baptizing eight-year-old twins, Mary Frances Darmon and Robert Lee Darmon, and Kenneth Eugene Savage. These three candidates were confirmed by Elders McDowell and S. A. Thiel.

"Launch out into the deep," the words of Jesus, composed the theme and text of Elder Ward A. Hougas, the evening speaker, and his discourse challenged the large congregation.

An attractive musical program was presented by the Wahdemna Choral Club, directed by Paul N. Craig. The chorus sang the hymn arrangement of, *"Jesus Lover of My Soul," "Song of the Night,"* by Dunn; a Negro spiritual, *"Chillun, Come on Home,"* arranged by Noble Cain, and *"The Lost Chord,"* Sullivan, arranged by Spicker. Mrs. Juanita Resch Roedel, soprano, sang, *"Give Thanks and Sing,"* by Harris, and there were selections by the organist of the chorus, Mrs. Hazel Scott Withee.

Elder D. S. McNamara was in charge of the service assisted by Elder J. A. Gardner.

The Y. K. T. *(Ye Know Them)* Class, a unit of the adult division of the Stone Church School, counts the year 1932 as one of achievement. Pastor John F. Sheehy is at present giving the class a lecture course on church history at the church school hour on Sunday morning. The annual report of this group bears record to a pleasing amount of progress, touching on such high points of helpfulness as the class's participation in receiving and making comfortable guests of the General Conference; in a decorative exhibit at the Harvest Home Festival, and in other events. This group of men and women raised more than two hundred dollars for Christmas Offering.

Second Church

The eleven o'clock adult service opened Sunday with an organ prelude played by Mrs. Leslie Sellers. *"Gospel Restored,"* was sung by the choir. The opening prayer was offered by Brother Ellis Murdock, then another choir number was, *"Jesus My Shepherd."* For his excellent sermon Elder R. D. Weaver used as a text Daniel 5: 27.

The seven thirty service was the first of a series of four illustrated lectures by Elder C. E. Miller, this series being sponsored by the young people. An interesting program of music was composed of the following numbers: *"The Little Green Valley,"* a piano solo by Nadine Inman; *"Face to Face,"* and *"My Task,"* solos by Mrs. Irene Barnhardt accompanied by Mrs. Gladys Inman, and a duet selection, *"Unanswered Yet,"* by Mrs. Ethel Schuyler and Mrs. Alice Mintun.

Elder Miller's first lecture was on the Old Testament. The opening prayer was given by Pastor William Inman and the benediction by Apostle J. F. Curtis.

The junior service Sunday morning, January 29, was led by Elder R. C. Conyers. Helen Willoughby and Bethel Davis supplied the music, playing the piano and leading, respectively. There were readings by Shirley Davis and Helen Willoughby, and a piano solo was given by Billy McPherson. *"Take Time to be Holy,"* a duet, was sung by Alice Willis and Ruth Bolt, accompanied by Geraldine Fields. The talk was by Brother Roy Settles. *"A Measuring Rod; a Dream,"* was a story told by Mrs. J. Hopkins. Elder S. H. Fields assisted in the service.

Walnut Park Church

Sunday, January 29, Apostle J. F. Curtis was the speaker in the morning, and President Elbert A. Smith in the evening. Attendance was good at both services, and also at the Sunday school and religio sessions.

At the regular meeting of the priesthood of the congregation, held at two thirty Sunday afternoon there was a splendid attendance. Pastor Frank McDonald discussed the duties of the various officers and sought to encourage them to greater efforts during the present year.

Funeral services for Brother Carl V. Hopkins were held at the Walnut Park Church Friday morning, January 27, at ten thirty o'clock. Brother Hopkins was a faithful member of the priesthood, holding the office of high priest. He was a member of the high council of Holden Stake for a number of years after its organization. He also was pastor at Grand view for a period of twelve years. Elder W. S. McCrae was in charge of the services and Elder F. A. McWethy preached the sermon. Both of these brothers were associates of Brother Hopkins in the work in Holden Stake. Music was furnished by members of the choir of the Enoch Hill Church and those who served as pallbearers were J. A. Koehler, D. R. Hughes, G. W. Bebee, W. H. Stevens, A. E. Allen, C. W. Childers, Neal Crandall, and W. T. Chipley. Burial was at Olathe, Kansas.

Thursday night, January 26, the Dorcas Society, an organization of young women of the congregation, presented an entertainment in the church basement. The program consisted of musical numbers arranged by Miss Maurine Nace, and a one-act play under the direction of Laura Scott Pennell. Those who assisted in the musical program were: Brother and Sister Joe Countryman, Helen, Thelma, Alta June, and Melba Moorman, Harold Dillee, Maurine and Milford Nace, Arlon Chapman and Evalyn Phillips. The cast of the play, *"An Economical Boomerang,"* included Kenneth Morford, Violet Campbell Chase, Vernon Sackman, Ina Lutz, Lois Butterworth, and Gene Douglas. The basement was crowded with a fine and appreciative audience.

Brother and Sister Lloyd Masterson announce the birth of a daughter, Betty Gwendolyn, born Friday, January 27. Mrs. Masterson formerly was Miss Lila Green, daughter of Elder and Sister C. K. Green of this congregation.

Spring Branch Church

At the church school Sunday morning, Elder D. S. McNamara talked and introduced his successor in office, Brother W. Earl Page, the new director of Religious Education.

Brother A. B. Taylor was the speaker at eleven o'clock, and the service was in charge of Pastor G. W. Eastwood and J. Andes. Sister Alma Edwards sang a solo, *"Just for Today."*

In the evening, following an entertaining church school program, Elder James Gault was the speaker. For a theme he chose the signs of the times.

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Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Colorado Springs, Colorado

Home Variety of Winter Experiences

On the evening of December 25, the young people presented a Christmas drama, *"No Room at the Inn."* The children gave their program in the morning, sponsored by Sister Neva De Coster and Sister Harrison.

January 2, the branch held its annual business meeting, electing officers for the year: Branch president, J. E. Ebling; secretary and treasurer, Charles Leggett; church school director, Sister E. E. Conway; musical director, Sister Ina Engstrom.

Another joyful occasion of the holiday season was the wedding of Miss Margurite Sade and Mr. Roy White. The marriage occurred at the home of Elder J. D. Curtis who performed the ceremony.

Church attendance has been poor due to the flu and other illness. But those who have been sick are much better. Brother Root, who was seriously ill, is greatly improved. The Saints have fasted and prayed for the numerous afflicted ones.

Sister Helen Patton, daughter of Brother and Sister J. D. Curtis, passed away December 9, 1932, after a long illness. Elder Glaude A. Smith, of Denver, conducted the funeral service.

The branch still has one credit class each Sunday evening. Willard Cummings is the teacher.

The young people's class enjoyed a cabin party in Black Forst, January 14 and 15. Skiing and tobogganing served as entertainment. These outings, sponsored by Brother and Sister Engstrom, are much enjoyed.

Mobile, Alabama

Advancing Under Able Leadership

Members of Mobile Branch are fortunate in having Elder and Sister Amos Berve with them. Brother Berve has served thirty-three years in the ministry, the last four years being in Southern Wisconsin District. It was the suggestion of Brother Franklyn Steiner, a young man, that he resign as pastor of Mobile Branch, and that Brother Berve be chosen to occupy his place. These two ministers are working in strict harmony for the development of the congregation.

The priesthood have organized their work so systematically that each member has been given a definite task to perform, and is taking up that task with diligence. The weekly priesthood meeting is proving successful to the priesthood as well as to the members of the congregation. During each week members are being visited.

The choir is being organized anew, and is endeavoring to secure new members from the congregation to make a more proficient organization.

The church school is under the leadership of Brother Franklyn Steiner who, with his teachers and other coworkers, is making Religious Education a special work. The junior church department is supervised by Anna Mae Hough. The priesthood cooperate with her by responding when she asks their assistance in the worship services.

The young people's department, under the direct supervision of Brother Earl Smith, is doing its share in educating the youths in religious life. Various activities are provided including an instruction period as well as a recreation period.

The women have weekly meetings in which they engage in worth-while projects.

Members of Mobile hope to have a successful year with their church activities and are striving to put forth efforts to make this hope a reality.

North Platte, Nebraska

Encouraged by Visiting Ministers

A branch business meeting was held here December 18, and the following officers were elected for the coming year: Branch president, Elder E. R. Sivits; church school supervisor, Elder J. F. Payne; branch secretary and treasurer, L. C. Reneau; chorister, Sister Faye Payne; librarian, Sister Jessie Morant; publicity agent, Sister Lillie M. Reneau; adult supervisor, Sister Nora Baskins; junior supervisor, Will Sivits, and janitor, E. R. Sivits. All officers are functioning in their calling.

The Saints enjoy preaching services at eleven o'clock following the ten o'clock church school held in the Adventist Church on Willow and Tenth Streets. On Sunday evening at seven thirty class work is had at the home of Sister Lillie M. Richards, 1123 West Sixth Street.

The adult class is taught by Elder J. F. Payne, and is studying the *Book of Mormon.* Elder E. R. Sivits is instructor of the junior class in the study of the *Doctrine and Covenants.*

Sister Fenner was taken away by death January 2, 1933, having been ill for a period of two years. Her husband, Doctor H. Fenner, and son are not members of the church.

Two others were called away by death last year, Sister Mabel Wallameth and Sister Grant Tibbles.

Elder Ralph A. Harder visited church services here the second Sunday of the year and in the evening preached a good sermon, his text being the words of President F. M. Smith, *"Zion Is Still calling for Redemption."*

North Platte members are especially happy when some of the elders from a distance meet with them. Elder O. Salisbury, of Saint Joseph, Missouri, has stopped while passing through here and preached helpful sermons. Elder Frank Holmes, son-in-law of Apostle J. A. Gillen, preached one sermon here last year. He also preached Sister Wallameth's funeral sermon.

The Saints hope that Brother Smith, president of Southeastern Nebraska District, will soon come here to hold meetings, also Elder Glaude A. Smith, of Eastern Colorado District.

Rock Island, Illinois

Bishop G. L. DeLapp Teaches Financial Law

Saints of this city are looking forward to advancement. Elder F. C. Bevan was reelected pastor, and Elders Lee White and Leonard Stiegel will again assist him as counselors. The branch is working completely under the new plan of Religious Education and has a full corps of officers.

Bishop G. Leslie DeLapp spent a week-end here in December while attending to some business matters at Davenport. He spoke Saturday evening and both preaching hours Sunday and conducted an interesting round table discussion Sunday afternoon. Due to inclement weather, very few Saints from neighboring branches were able to attend, but those who heard him were much encouraged over the definite progress in debt reduction and successful budgeting which the church has carried out this year. Brother De Lapp decried the fact that too many of the church members follow, as in the time of Christ, "afar off," waiting to see if it will be profitable for them to cast their lot with the church, including their financial support. Rock Island members are gratified to know that the church has at the helm men of such ability and integrity as Brother DeLapp. His personality is one to inspire confidence and trust.

The membership has been divided into four social groups which provide consecutively an evening of recreation each month. The Halloween and Thanksgiving parties were well attended, and an attractive display of harvest home produce was arranged at the Thanksgiving season. To this display many generously contributed. Part of this has already been distributed to needy families.

Saints of this city were happy to make the acquaintance of Elder F. T. Mussell, of Des Moines, Iowa, who was the speaker here on Rally Day in September.

The board of stewards is installing a new furnace to improve the heating facilities of the church. The women's department has purchased a large steam table which will be of valuable service in preparing meals for conferences.

Friends of Graceland will be interested to learn of the marriage of Cecil Willets (1928-30) to Miss Lennea Peterson in a pretty ceremony at the home of the bride's parents. They are living at Quincy, Illinois, where the bridegroom is employed by the government.

A Christmas program was well at-

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tended, and there were the usual treats for the children. A silent drama of the Christmas story was prepared by the young people, and the children gave songs and recitations woven into a clever playlet.

The slogan of this branch for January was "Every member of the church a tithepayer."

Kansas City Stake

Central Church

Pastor C. E. Wight preached the morning sermon Sunday, January 22, and Apostle F. Henry Edwards was the evening guest speaker.

The usual Thursday evening dinner was held at six thirty, January 26, Sister Lucy Bowser in charge. This enterprise is going forward and contributes to the success of other week-day activities.

Brother Al Simpson who, with his wife, spent several years in active service in this congregation, is in poor health. He is being remembered in the prayers of the Saints.

Second Church

The few Saints of this group valiantly endeavor to keep the gospel before the people in this part of Kansas City. Difficulties are many, but the faithful ones persist in their activities.

In the death of Pastor Francis A. Evans, which occurred January 23, not only Second Church congregation, but also the church at large has sustained a great loss. He was an indefatigable worker, spending his entire ministerial activity for the advancement of the cause of Christ as represented in the Reorganized Church. His endurance knew no bonds. His labors in Bevier, Missouri, and surrounding territory are an index to his love of the work. Sometimes he took care of four local appointments over the week-end which required a walk of some thirteen miles and return. He worked arduously with Second Church congregation, responding to every demand the membership made upon him in making sick calls, adjusting difficulties, counseling, and encouraging. For fifty-five years he honored the financial call of the church, paying tithes and offerings. He was a contender for God's inspired word as contained in the three standard books of the church. Many souls were added to the church by his ministry. He was loved and honored. Brother Evans was employed by the city at the Turkey Creek pumping station of the water works, and many of his fellow workers attended the funeral. His former calling was as a stonemason and coal miner.

Brother E. W. Lloyd preaches frequently in this group.

Among those whom the Saints are remembering in their prayers is the little son of Brother Mont and Sister Elizabeth Raw Flynn.

Elder Ed. Sanders preached a series of five Sunday night sermons here, inspiring the congregation. Brother John Siebert was the speaker the evening of January 8.

Sister Mildred Lungwitz prepared a nice Christmas entertainment for Christmas Day.

A contest between the reds and the blues of the church school has just closed. This event helped to increase attendance.

Saints are happy again to have in their midst Brother and Sister Gilbert Burnett and children who have been absent a long time on account of illness.

Sister P. J. Raw is director of the O. B. K.'s. She is an ardent worker with young people. The stake O. B. K. prayer meetings held once each month at different churches, have fostered growing interest and an increasing number of spiritual blessings.

This congregation is glad to report that it reached its goal for the sacrifice period.

Saints of Second Church want to do all they can to get the church out of debt. The sisters make and sell pies to care for local expenses.

Brother George Burnett and son, Gilbert, are out of employment. They have done much work around the church, but refuse to take pay for it, saying that this is the only way they can help the church at present.

Grandview Church

Apostle J. F. Garver gave this congregation an excellent discourse, January 19, it being one of the series of missionary meetings held in the stake, beginning the fifteenth. His lesson was taken from the first letter to the Thessalonians, chapter one, verse five: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Brother Garver's other speaking appointments were at Central Church, Mount Washington, and Quindaro.

Grandview is to be congratulated for the orchestra which is being developed into a unit of service under the direction of Frederick Brose. Brother Lester Fowler is the efficient choir leader and has the support of a fine group of singers.

Pastor George Mesley is recovering from a severe cold, but is busy with his many duties.

Argentine Church

Elder George Mesley of the stake presidency gave an illustrated lecture on Australia and the work of the church in that country not long ago. The congregation was happy to get better acquainted with a country which is practically new to Saints in America.

Brother William Fox gave the sermonet at the church school on a recent Sunday.

Bennington Heights Church

January 15, Elder Carroll L. Olson, church statician, was the evening speaker.

A large number of this congregation's O. B. K.'s attended the young people's prayer meeting at Mount Washington, January 18.

Apostle J. F. Garver delivered a sermon here, January 20, one of a series preached in various congregations of the Kansas City Stake. Mount Washington, Gladstone and Northeast were visiting congregations, and furnished musical numbers on the program.

Elder William Bolinger, pastor at Mount Washington, spoke here the morning of January 22.

Brother Edward Larson preached that evening, his theme being, *"Progress."*

Missionary Work at Blythedale, Missouri

Our third week of the missionary effort here at Blythedale, began last night (January 22). We had one hundred or more nonmembers present, whereas when we began the series there were about fifty out.

Graceland musicians and others from Lamoni, Iowa, deserve special mention for the splendid assistance they have given in music and song on several evenings.

It may be necessary for us to remain here this week and next.

J. CHARLES MAY.

Four Corners Mission

(Seven Miles South of Ava, Missouri)

Three families of Saints live within a radius of three and one half miles of here, and there is no branch closer than sixteen miles. These scattered members crave the association of those of like faith, but none are financially able to drive the long distance to church. And so the little handful of members has started a mission of its own.

They met January 8, and organized, and now regular services are held at the home of Brother C. L. Hursh. D. A. Fuller, a priest, is the leader. Everyone is willing and eager to do his share.

The Sunday school has a membership ranging between fifteen and twenty persons and most of these remain for preaching.

Members are hoping for a prayer meeting about twice a month, for they realize that prayer services are essential to spiritual growth.

The *Herald* is read by each family and enjoyed, and the Saints desire to go forward in discharging their duties. They invite members traveling this way to visit their meetings.

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The Bulletin Board

Conference Notices

The Lamoni stake conference will convene Sunday, February 5. The program for the day is as follows: Church school session, 9.30 a. m.; business session, 10.30 a. m.; preaching service with President F. M. Smith as speaker, 2 p. m.; sacrament of the Lord's Supper, 7.15 p. m.—Lamoni Stake Presidency, Blair Jensen.

Young People's Convention

A young people's convention, beginning Friday evening, March 10, and continuing Saturday and Sunday, will he held at the Saints' chapel, Saskatoon, Saskatchewan. Interesting features will be a play and musical program Friday evening; class work and recreation Saturday, followed by a get-acquainted banquet, and lecture or debate in the evening. Each day will open with prayer service followed, on Sunday, by church school, preaching, and talks by young people. The Saskatoon Young People's Club is challenging the Senlac young people to a debate. A cordial invitation is extended to all young Saints to attend. "Bed and board" will be free. Those planning to attend should notify us of their intention.—Lottie Clarke Diggle, 1011 Dufferin Avenue, Saskatoon, Saskatchewan.

New Addresses

D. B. Sorden, 5119 Sixth Avenue, Los Angeles, California.

E. J. Gleazer (mission address), 5119 Sixth Avenue, Los Angeles, California.

Conference Minutes

SOUTHEASTERN ILLINOIS.—District conference was held at Marion, Illinois, December 10 and 11. At 10.30 a. m. action was taken placing the district presidency, R. L. Fulk, Ernest Roberson, and Charles Wesner in charge of the conference; Apostle J. F. Garver was associated with them. District Secretary Myrtle Choate acted as secretary of the conference. Imogene Casey was elected to act as chorister for the conference; Pauline Cavitt, pianist, and Lindolph Casey, usher. The remainder of the morning hour was given over to talks by the following: T. C. Kelley, Lindolph Casey, E. S. Choate, R. L. Fulk, Ernest Burklow, Charles Wesner, and J. F. Garver. At two thirty in the afternoon the members were called together for the business session of the conference. Minutes were read, reports given, etc. Statistical reports were read from the following branches: Mount Vernon, Brush Creek, Benton, Marion, Tunnel Hill, Centralia, and Springerton. And ministerial reports were read and approved from the following: E. W. McKinny, Ancil Burrough. Hershel Harmon, O. P. Allen, R. H. Henson, Ernest Roberson, and R. L. Fulk. There were also reports from Sister Virgie Fulk. district chorister; and bishop's agent, Charles Wesner. Elder R. L. Fulk was nominated and unanimously elected district president, being given power to choose his counselors. Myrtie Choate was reelected district secretary. The conference acted to combine the offices of church school director and leader of the department of recreation and expression, and Lewis Deselms was chosen

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5 ROOMS—modern—southeast of square—excellent condition—formerly priced at $4,000. Reduced to $2,250.
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While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

TWO ACRES: Brenner Heights, Kansas, small improvements, forest trees, living spring, fruit, grapes, berries. Twenty minute ride to Quindaro L. D. S. Church, Kansas City, Kansas. Two blocks Leavenworth Interurban. Clear. Cash $1,000. Lottie La Grange, Bethel, Kansas, Route 1. 5-1t*

ARE YOUR FRIENDS reading *"Riches Untold"?* No L. D. S. should miss it. It's a real modern Independence story running serially in the *Saints Herald.* It's not too late to start a subscription today. Act quickly.

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FOR SALE CHEAP: 1½ acres, southwest part of Grandview, Missouri. Partly improved. Three room temporary house; well at door; garage; chicken house; cow barn; on oiled street, one block off rock road. Gas and electricity; six blocks of high school and church; some fruit; all fenced. $1,200. Write Cumorah Anderson, Route 1, Grandview, Missouri.

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to act as superintendent. The secretary of the district was instructed to write a letter of sympathy and condolence to Sister R. L. Fulk concerning her late illness and the death of her father. Recommendation for the official disorganization of the branches as follows was accepted: Bellair, Dry Fork, Joppa, and Skillet Fork. Sister Helen Cisne was sustained as head of the women's department. H. O. Plumb and Henry Sparling, former missionaries to Southeastern Illinois District, sent their regards to the conference. A sum of $7.25 was voted by the conference for the replacement of the fence on the south side of the reunion grounds. Saturday evening's sermon was by Apostle J. F. Garver. Sunday at 9.30 a. m., prayer meeting was in charge of Brothers Garver, Fulk, and Wesner. A good degree of the Holy Spirit was present. The eleven o'clock sermon was by Brother Garver; 2.30 p. m. sermon by Charles Wesner. Conference adjourned to meet again at the call of the district presidency.

NORTHEASTERN KANSAS.—The semi-annual conference of Northeastern Kansas District convened at Topeka, January 14 and 15. Saturday at 11 a. m. a prayer service was held in charge of G. G. Cadwell and F. G. Hedrick. All groups and branches except one were represented in this initial service. The business session at 2 p. m. was in charge of the district president, Dave Little, with whom was associated Apostle Roy S. Budd. Ministerial and bishop's agent's reports were read and passed upon by the conference. The present status of Netawaka Branch was discussed, looking forward to ways and means of reviving interest there and reorganizing the branch. Joe Green led the discussion. By vote the office of district church school director was declared vacant and O. E. Weedmark was elected to fill the vacancy. The choir presented the name of Virgil E. Sheppard as counselor to fill the unexpired term of James A. Thomas who had moved out of the district. The appointment was ratified by the conference. After the treasurer, O. E. Weedmark, reported the depleted financial condition of the district treasury, the conference voted twenty-five dollars for funds to be prorated among the groups and branches to reimburse the treasury. A motion prevailed that the district presidency and apostle in charge take up the matter of a reunion for this district this year and if a reunion is advisable, they be empowered to make arrangements for the same, also to decide upon time and place. Apostle Budd spoke on building up the district, and emphasized that this must be done by the talent and priesthood resident in the district. At a subsequent meeting Brother Budd submitted the name of J. W. A. Bailey as an additional member of the reunion committee. This was approved. A committee on resolutions of condolence to the family of the late James Baillie and his companion, Janet Baillie, was authorized by the conference and Mrs. H. C. Pitsenberger. Mrs. B. F. Deller, and Mrs. C. H. Happe were appointed. By vote the time and place of the next conference were left to the district presidency. Preceding the evening preaching service by Brother Budd a short program was given in charge of O. E. Weedmark. Since the prevailing conditions in country, government, and nation have a tendency to place the Lord's work in the background, it was the primary intent of the early Sunday morning prayer service to concentrate the mind upon things of the conference through the attitude of prayer. There was a good attendance at this service. Music for the conference was in charge of Sister B. F. Deller. The church school was in charge of local officers. Adult class period was in charge of G. F. Hedrick. At the eleven o'clock preaching service two babies, Charles Harvey Hays and Merle Wayne Zirkle, were blessed under the hands of Apostle Budd and G. G. Cadwell. The sermon was by Evan Fry, of Kansas City, and his theme was, *"Laying Aside the Weights."* He also assisted with the music and conducted the adult class period in the evening. The ordinance of administration for the sick was given to four people at the close of the morning service. Apostle Budd's theme for afternoon and closing service in the evening were *"Loyalty,"* and *"Go Through the Gates and Gather Out the Stones."* As a child feels his parents' interest in his welfare, so did the conference feel the interest of this general church officer. The following places were represented at the conference, Lawrence, Scranton, Burlingame, Netawaka, Atchison, Barclay, and Blue Rapids.

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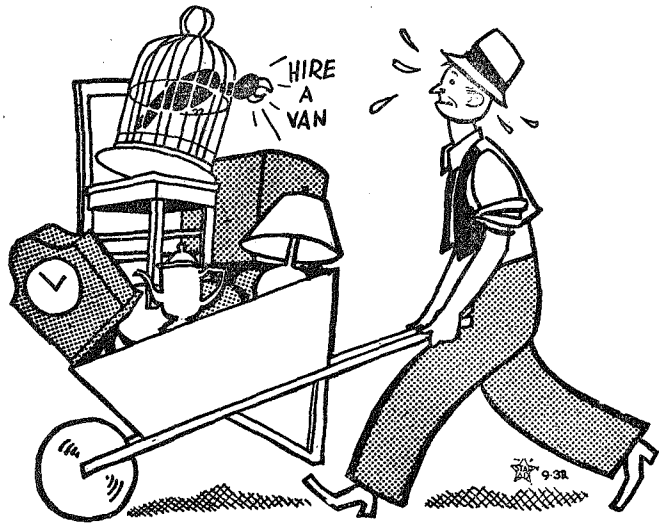

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The Saints Herald

Youth Conference and Leadership Convention, June 17-25, 1933, Lamoni, Iowa

Working at Our Project

An Editorial

Living Waters

By E. G. Hammond

The Great Temptation

By Roy F. Davey

The Church School

Programs for March

Volume 80

February 8, 1933

Number 6

www.LatterDayTruth.org

THE SAINTS' HERALD

February 8, 1933

Volume 80 **Number 6**

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CONTENTS

EDITORIAL:
- Working at Our Project 163
- Across the Desk of the Editor in Chief 164
- Blue Pencil Notes 165

NEWS BRIEFS 166

A PAGE FOR YOUTH:
- Young People in Action 167
- Two Builders, a Poem 167

ARTICLES:
- Living Waters, by E. G. Hammond 168
- The Great Temptation, by Roy F. Davey 169
- Riches Untold, by Florence Tracey 171
- Programs for March 174
- Prayer and Testimony 180
- Question Time, by A. B. Phillips 182

NEWS OF CHURCH AND HOME 183

THE BULLETIN BOARD 191

The Pigeonhole

Greater and Lesser Things

"Sometimes," declared the pigeon as he perched on the rim of my wastebasket this morning, "I think I'd like to be a preacher. Preaching has lots more variety in it than editing, don't you think?"

"Possibly, but you see I can speak only from the editorial point of view," I replied. "But tell me, if you were a preacher, what would you preach about?"

"U-um, well, I think I'd take for the text of my first sermon the first two lines of a hymn:

'Rise up, O men of God!
Have done with lesser things.'

And my objective would be to give the people a pretty clear understanding of their own responsibility. I'd explain that the word *men* as it is here used, means men and women and children; that this church business demands one hundred per cent participation. After I had convinced them of that, I would take up the clarifying of their understanding of the word *lesser*. In that case I'd tell them it doesn't mean the important little things—it refers to the trivial, the unimportant, the time-wasting little affairs which plague us all."

"Too bad you can't manipulate the typewriter," I sympathized a little absently, reaching for my paste pot; "you'd make a splendid editor."

"Don't be sarky," admonished my visitor; "then if I ran out of material for my maiden sermon, I'd just fall back on the rest of that hymn. It has some stirring ideas. Why don't we sing it more?"

Testimonies, Not Arguments

Christianity has become weak in the modern world because it has exhausted itself with arguments and has forgotten its testimony. The world is sick of arguments. In whatever direction men open their ears they hear the wrangling of discordant voices debating, debating, debating about things that do not matter and about which nobody cares.

But the world now is, as of old, ready to listen to one who has been in the Divine Presence, who knows whereof he speaks, whose life has been changed by a great experience. God is real; his goodness and mercy are boundless; he sends his Spirit to heal and to save; Jesus lived through all that we are asked to do, and his sacrifice made salvation possible for us. This is our testimony. Let us speak it and forget our arguments.

Good books are to the young mind what the warming sun and refreshing rain of spring are to the seeds which have lain dormant in the frosts of winter.—Selected.

Stumblingblocks are always ahead of you unless you are going backwards.

He who would be a leader must go before.

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Editorial

Working at Our Project

SO FAR AS adult education is concerned, the pulpits of our church are the most important educational factors we have. And our ministry, especially the pastors, occupy most strategic positions as the educators of the church. In their hands rest a great power and a great responsibility. They determine whether their congregations shall go forward, or whether they shall merely mark time.

We know that the year 1933 will be a difficult one —and some unfortunately are minded to let it go by without hope of accomplishing much because of the financial condition of the world. But we have a spiritual mission that must not halt and need not halt even during the worst of depressions.

Conscious that a great deal of our pulpit teaching proceeds from Sunday to Sunday without any definite objective or related program, it occurred to us that a statement of a project would be of help as a suggestion to some of our pastors. Searching for what that statement should be, we referred to the "Seven Standards of Sainthood" which was issued from the last General Conference, and revised it to fit our present purposes. After considerable discussion by the editors we feel that the present statement is worthy to be presented.

We have often thought how wonderful it would be if all the pastors could meet in one place and arrange, by common consent and agreement, a teaching program for all congregations. How the work of the church could be unified! How we would go forward together! How much we could accomplish!

Time and distance make it impossible for the priesthood to get together. Each follows his own plan without benefit of counsel from brother ministers not of his branch.

Yet it is possible for our priesthood to unite on an educational program for the congregations of the church through the columns of the *Herald.* It is not that anybody wishes to dictate what should be taught from the pulpits of the church. But many a pastor could as well be teaching something that would help the congregation keep in step with the rest of the church as not, especially where he has no particular plan of his own. It is merely a matter of whether he wishes to use the material, or to construct something of his own.

With the hope of presenting something that would be helpful to the pastors and the priesthood, we printed in a recent *Herald,* an editorial on *"Our Project for 1933."* That has been modified, after consultation, into the statement which occupies the center of this page. This statement will be made the subject of several editorials that will appear in succeeding issues of the *Herald.*

Criticisms and suggestions will be in order. We shall be glad to hear, too, from pastors who use them, and the results of their experience. We should be happy to have helpful suggestions of whatever kind from pastors in order that these good things may be passed on to others who may profit by them.

We need a task for 1933. We need a program to work at. We need to keep this program before our people. Pastors can help in this important task. On this work and our devotion to it, depends our spiritual life. Let us measure up to the full requirements of our duty.

"The work of the church must go on," has been the call of our leaders in time of stress and difficulty. It *must* go on, but it must also go on toward something definite. It will go on better if we can get in step and go and work together for some common ends. We shall be the stronger and the safer if we stand together, work together, keep together. Our combined service to the church shall be the more effective if it is unified under the leadership of the priesthood, directed by the pastors, working under the leaders of the church, who look to Christ for their inspiration. L. L.

"Our task is to evangelize the world and Zionize the church."—President Frederick M. Smith.

Our Project 1933

We must do these things, and teach others to do them:

1. Spiritualize our lives by righteous living, pure thinking, clean conversation, and daily prayer at the family altar.
2. Prepare ourselves for work in the church by daily study of its books and papers, and other good writings.
3. Attend church regularly, and help maintain the dignity and beauty of the services by reverent conduct.
4. Give willingly of our talents and labor whenever and wherever we are needed in the work.
5. Support the church by continuous and conscientious compliance with the financial law.

The good die young—they are prepared for it.

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Across the Desk of the Editor in Chief

An Encouraging Report

A DISTRICT PRESIDENT, in introducing a splendid detailed report of his activities in the district over which he had been called to preside, has extended to the Presidency a wish for a happy New Year "with many business reverses." He says:

"There come to me the words of the prophet: 'And the prophet came to the King of Israel, and he said unto him, Go strengthen thyself . . . for at the return of the year the King of Syria will come up against thee.' This was given to the king that he might prepare to protect himself. But what will the new year bring to us?

"A renewal of life's battle. The nobility of life's conflict.

"The return of the same old antagonists, the same old Syrians, with new faces possibly, but certainly with reenforcements.

"The need for adequate preparation in strength, in alertness, in self-possession.

"The same victorious leadership, to whom hill or valley battlefield is alike, and with whom menacing numbers and parading chariots do not count.

"The call for individual loyalty and fidelity.

"Realizing somewhat the task that is before me in this part of God's kingdom, I want to pledge myself to its tasks and to the support of the leaders of the church this year, 1933."

And then follows a detailed report of activities which have carried the branches in the district over the goal set for them by the Bishopric in the effort to raise the needed finances.

SUCH A REPORT comes with encouraging effects. It is always encouraging to know that men of consecration, of devotion, and willingness to spend and be spent are at the call of the church, and to these splendid local workers who are giving so unstintingly of time and talent midst discouragements and trials, we pay our tribute of praise, and we know from our own experiences that, despite the handicaps and discouragements, service of this kind brings a compensation that can not be measured in dollars and cents, for the knowledge that the best we have is given to the best cause we know and which has our deepest love and affection brings a peace and satisfaction that serving for the emoluments of the world never brings.

A MISSIONARY writes to the Presidency and near the close of his letter he adds a comment about "Technocracy." He says:

"I am wondering if the 'Technocrats' who are being lambasted from every side and even disowned by the past fostering mother, Columbia University, do not very pertinently point out some stubborn facts with which Zion must, sooner or later, have to do? There is a very fine article in December *Outlook,* by Parrish, and the *Technocracy Review,* which is devoted entirely to an examination by some of the brightest minds, have a lot of good things to say also. They seem to reach the conclusion, that though some of Technocracy's claims may seem a little strained and untimely, yet many facts are pointed out. Oh, for the establishment of Zion and a solution to present world problems. What a gigantic task awaits us! Will the church answer the call? From present spiritual experiences I would say *Yes!* And I hope it may be soon."

It is fine to read such emphatic optimism about the accomplishment of our task. Sure, we must finish it.

"Technocracy" raises the question of distribution of goods, and challenges the present system in that regard. In and under Zionic conditions that question need not be raised, for with initiative to create wealth coupled to consecration of individual surplus to group stock in common goods, equitable distribution is automatically assured. There will be no incentive to hoard, except as groups, and even group surplus will be kept in a state of mobility whereby it can easily and quickly flow to where any local disturbance of economic factors creating shortage or need can easily and smoothly be adjusted and met.

Even the problems raised by the "technocrats" yield or will yield to Zionic solution.

BROTHER DUTTON, writing of conditions in Indiana, says that a local officer in writing to him says that among a certain group of Saints conditions are so bad that they can not buy gasoline for their cars, and so have no way to get together, as many of them have no horses. They are not grumbling, just facing facts and doing the best they can.

Of course they are! As a people we have faced untoward conditions many times, and our power to adapt ourselves is a factor in progress. The guess is ventured that those Saints will find some way to meet, if not in large groups, then in smaller ones, where they can "walk to meeting." And through their present troubles, if their faces are turned towards the heavenly Father, and their trust is still safely planted in him, they will come with enriched faith, for from trials and tribulations come refinement of soul and enrichment of the spirit.

F. M. S.

We must *know* for ourselves that Jesus lives.—John F. Sheehy.

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Blue Pencil Notes

When I was a small boy I had an uncle who derived a lot of pleasure from arguing with me that a pound of feathers is as heavy as a pound of lead. He could not convince me; I had lifted feathers and I had lifted lead, and I knew. The hardest man to reason with is the man who knows something that is not so.

Sometimes when I would ask for a piece of pie, this same uncle would cut a piece in two and give me one of the half sections. I would insist that it was only a "half piece" of pie while he would maintain that it was a "whole piece." We never came to an agreement. A good many religious disputations in the past have been about matters no more important—and ofttimes both parties to the controversy were right—from their standpoint.

"The trouble with some folks," said Deacon Goodentart, "is that they feel, and then talk, and then think."

Christ came first to the Jews with his message. They had the first opportunity to accept it, but they refused to do so. The gospel then went to the Gentiles. It would have gone to them in any event, for it was to be "preached in all the world"; but the Hebrew people were given a chance to bear that message and to be the teachers of the world under the Christian dispensation as they had been under the Mosaic economy. The prophets held that after the "times of the Gentiles were fulfilled" the gospel would again go to the Jews. Our people have always had a definite interest in the gathering back of the Jews, since their return to the Holy Land was foretold in the message that the angel gave to Joseph Smith, and so has been wrapped up in our traditions as a part and parcel and a sign of the prophetic character of that message.

In the light of the foregoing, Saints will be interested in statements recently made in Kansas City by Maurice Samuels. Even after making due allowance for the over-enthusiasm of a special advocate, his statements as reported in the *Journal-Post,* December 15, hold much of interest to us:

Unemployment and financial depression are unknown among the Jews of Palestine, and Zion rapidly is becoming Eden, according to Maurice Samuel, Jewish author and lecturer, who addressed the Young Men's Hebrew Association Wednesday night at the Y. M. H. A. auditorium.

"Although Palestine is only one twelfth the size of Egypt," he said, "it has become the focal point of industrial activity in the near East. The Jews are employed, to a man; and the national ledger shows a surplus of $2,000,000."

Mr. Samuel, who spends half his time in the Jewish national homeland, declared that while rioting between the Jews and Arabs had not entirely ended, it is decreasing and "they are doing business on an unprecedented scale."

"The Jews are rooted to the soil of Palestine," he said, "not in the spirit of men clinging tenaciously to all that is left, but in the spirit of men inspired to build and achieve. The time will come when Palestine will not be known for its sentimental news value, but because it buys and sells."

More recently the *Literary Digest* (January 14) contained a similar report:

In the midst of world-wide depression, searchers are able to find one country which is actually shaking off the burdens of depression and was more prosperous last year than it was the year before. And that country lies on the eastern shore of the Mediterranean—it is Palestine, the holy land of Christian and Jew. As the New York *Evening Post* remarks:

In that little country, not so long ago the scene of bitter strife between Jews and Arabs, it is reported that exports are higher last year than year before, that the unemployment figures are showing an impressive downward curve, that building activity and general industrialization are steadily going forward. At the great annual fair at Tel-Aviv, for example, the number of exhibitors has increased from 300 in 1928 to 1,300 in 1932.

The explanation of this phenomenal state of affairs is that deprest conditions in other countries have caused the immigration of a more substantial class of Jews, and that by resisting whatever impulse there may have been to tighten the ban on immigrants Palestine is now reaping the reward of its liberality through definite economic recovery.

We hope the reports of this situation are fully justified. It is a distinctly bright spot on a none too promising international horizon.

E. A. S.

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Subscribers who live on rural routes are excepted from this request. Rural mail is slower in delivery than other kinds, and this situation can not be helped at present. Rural subscribers may disregard this request.

O well for him whose will is strong
He suffers, but he will not suffer long;
He suffers, but he can not suffer wrong;
For him nor moves the loud world's random mock,
Nor all calamity's hugest waves confound,
Who seems a promontory of rock,
That compassed round with turbulent sound;
In middle ocean meets the shock,
Tempest buffeted, citadel-crowned.

—Tennyson.

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NEWS BRIEFS

Apostle J. A. Gillen Leaves for Southland

Apostle J. A. Gillen left Independence yesterday for the Southeastern Mission, where he has been appointed to serve the church. His itinerary will shortly take him to Alabama and Florida, a territory he has not visited for two years, and the Saints await his arrival with anticipation.

Graceland in Front Ranks in College Training for Nurses

Graceland is in the front ranks of colleges which this year, have increased their standards to include the preparatory college training for graduate nurses. And now the dream of Graceland's administration, of combining regular college work with the nurses training course, is being realized. The experiment is working out well.

Ten students are this year enrolled in the prenursing course, and will complete the work in May. After a four-week vacation, they will begin three years of practical training at the Independence Sanitarium, according to the *Lamoni Chronicle*. At the close of the three-year course, they will receive the degrees of associate in arts and graduate nurse.

The prenursing course offers work in psychology, biology, English, physiology and other subjects.

Thirtieth Anniversary for Traverse City, Michigan

The branch at Traverse City observed its thirtieth anniversary January 28, with a program and social. A check on the changes which have taken place during that period shows that only two who were present at the organization meeting of the branch, remain in the city. The branch now has a membership of approximately one hundred and forty.

Independence Women's Sacrifice Offering $3,005

One of the largest weekly offerings yet, $276, by the women of Independence, brought the total of their sacrifice offering up to $3,005 on January 30. This offering has been collected weekly through the personal sacrifice of hundreds of women in the center place. The movement began late in October, Sister Charlotte Koehler, women's leader, working in full accord with general church officers and the pastor in Zion. Fine enthusiasm and interest continue to mark the various sacrifice activities this movement involves.

Twenty Baptized in Alpena, Michigan

Twenty have been baptized at Alpena, Michigan, as a result of missionary meetings conducted there during the winter weeks by Elder J. J. Ledsworth, Northern Michigan missionary, and Sister Ledsworth. Beginning at Christmas time and continuing through the month of January, Brother Ledsworth aroused much interest in the gospel in this community. It is the opinion of the Alpena pastor that many others will accept the gospel.

J. A. Gunsolley Reports Storm Along New England Coast

In a letter to *The Lamoni Chronicle* Evangelist J. A. Gunsolley writes: "Have been having the worst storm for thirty years along the New England coast with millions lost in damage to property, houses and shipping. Streets in Boston close to the shore were flooded eight or nine feet deep. Not much snow or severe cold, but a gale up to seventy-two miles an hour. We are secure in the midst of Cape Cod on south shore."

Brother and Sister Gunsolley are in Fall River, Massachusetts, where he began a series of meetings Sunday.

Big Sacrifice Offering for Central Chicago Church

Though the City of Chicago has suffered acutely from the depression, and her unemployed number in the thousands, Central Church sent to the Bishop a sacrifice offering, during November and December, amounting to $359. In view of the fact that numbers of the people making this offering have only half-time employment, and some are jobless, this was a sacrifice offering in every sense of the term.

Alaflora Branch Has New Pastor

Alaflora Branch, about eight miles from Brewton, Alabama, has a new pastor in the person of Elder Earl T. Higdon. Brother Higdon, son of Missionary Amos T. Higdon, is young in years and in the ministry. He was ordained an elder in the Melchisedec priesthood last November, and his work is consecrated and full of zeal. The Saints are happy to acknowledge his leadership.

This is one of the oldest branches of the church in the South. It stands on the Alabama-Florida line, hence the name Ala-flora, and in this church edifice have spoken many of the church officers and stalwarts.

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Youth's Problems

1. Youth's Place in the Family.
2. Youth's Training for Life.
3. Youth's Way to Economic Independence.
4. Youth and the Church.
5. Youth Prepares for Its New Home.
6. Youth and the New World.

A Page for Youth

Remember the YOUTH CONFERENCE and LEADERSHIP CONVENTION

June 17-25 Graceland College Campus, Lamoni, Iowa

Our contribution for this week is a report bearing on Problem Number Four: Youth and the Church. It shows what the young people are doing for the church in various branches. The items have been collected by C. B. Woodstock.

Young People in Action

Grandview Branch, in Kansas City, Kansas, reports an active Boy Scout Troop and a young people's orchestra. The young people frequently furnish church school programs and the orchestra regularly provides music for the church services.

At the monthly meeting of young people in the Spring River District, held at Joplin, Missouri, December 13, a special Christmas service was had. The theme was, *"Bringing Our Gifts to God."* In an impressive ceremony each brought his gift, amounting in all to $17.80, which was sent to the Presiding Bishop.

The months of January and February are to be occupied in good will tours of the branches of the district under the direction of a sponsoring committee.

Spring River promises several automobile loads of young people to attend the June Convention in Lamoni.

Carthage, Missouri, has an active group of Intermediates, organized as "Second Milers." Their organization under an able teacher has made possible a number of very fine experiences. They gave a local play, then took it to a district meeting; they have parties, hikes, and wiener roasts. The class has been using the quarterly, "Seeing Life Whole," and has enjoyed carrying out many of the home projects. On the side they have been studying artists and the great pictures. At the close of the year Plockhorst's *"The Good Shepherd,"* was presented to the church.

The Young People's Council in Zion organized for the coming year on January 16. Here are gathered representatives of all the organized groups of young people in Independence. Thirty elected council members represent some two thousand or more young people, very earnestly seeking the good of all and planning ways in which the entire group may be enthusiastically enlisted in the constructive work of the church. A program of activities for the year is under construction, various projects being assigned each to a certain committee of the council.

Projects already set up include the following:

A play contest in Zion to be held February 27, 28, March 2.

A week's series of services followed by a young people's banquet in March.

A young people's rally in April.

Attendance at the Youth Conference and Leadership Convention in Lamoni, June 17 to 25.

One of the most successful winter projects has been the holding of a young people's gathering each Sunday afternoon at two thirty in the Young People's room at the Auditorium. Speakers are chosen who have a message for the hour. Group singing and special numbers are enjoyed. Recently a group of young people from the Watson Memorial Methodist Church presented the program of several musical numbers and Frank W. Rucker, a prominent business man and leader among Methodist young people gave the address, *"The Measure of True Success."*

The occasion was greatly enjoyed by a large gathering and indicates the type of good fellowship and high idealism which should characterize Christian young people engaged in the task of building a Christian community.

The Jonesport, Maine, "Zion Builders" is a group of 40 young people, members and friends of the church. They meet each Friday evening under the leadership of the pastor, Elder Newman Wilson, for a varied program. On Monday evenings a young folks' prayer meeting is held. At social gatherings the High School faculty members and others are invited in. "Good will" socials are held to carry out local projects.

The young people of Pontiac, Michigan, have sponsored two cantatas and are preparing to give some short plays. They provide the musical numbers and a speaker for one service a month.

Grand Rapids, Michigan, young people are well organized for an interesting program. A monthly health lecture by a medical student of their number has been a helpful feature. A Saint Valentine party is being planned under the title, *"A Silver Tea,"* at which a Silver King and Queen will be host and hostess and the silver contributions will be used for church projects.

Two Builders

A builder builded a temple
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty
"It never shall know decay,
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.

—Hattie Vose Hall.

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Living Waters

By E. G. Hammond

WHEN the Lord commissioned Peter to feed his sheep he employed a figure of speech that is full of meaning for those who embark in this service today, if they will search its implications.

For instance, a most important consideration is the fact that sheep manifest a profound preference for blue grass above baled hay. All of it is grass, of course, whether pasture or provender, but everyone must concede that it loses vitally when cut and dried. All the life-giving and digestion-aiding juices which impart flavor to grass in the pasture stage, and make it food for sheep evaporate when it is cured, and if they eat it dry it clogs their systems, and induces disease and death.

Happy the flock therefore, of whose shepherd it may be said:

"He maketh me to lie down in green [that is, *living*] pastures."—Psalm 23.

And since sheep thrive on green grass so much better than dry hay, we should not be surprised to find a corresponding principle to be observed in dispensing the gospel. Indeed, such a principle is traceable in the description of the Master of himself as the *living* bread, followed by the declaration that the bread he will give is his flesh. (John 6: 51.)

This does not mean, of course, that mortals are to eat him bodily, any more than it was meant that Peter was to feed sheep in the literal sense. But it means, rather, that as to his word which was "made flesh," mankind may enjoy it, even as the prophet who said:

"Thy *words* were found, and *I did eat them.*"—Jeremiah 15: 16.

The prophet could relish the word of God for the reason, doubtless, that it came to him fresh and first-hand rather than by that second-hand process, consisting of the repetition of what may have been heard but indistinctly and related but imperfectly. He received the living word, rather than the report of those who had heard it.

And again the principle requiring green pastures for sheep is apparent in the words of the Master to the woman by the well, by which he declared:

"If thou knewest the gift of God, and who it is that sayeth unto thee Give me to drink, . . . he would have given thee *living* water."—John 4: 10.

Even so, when we think of the word of God as the *bread* of life, we realize that, like the manna of the Israelites, it is most wholesome when we "gather it every morning, every man according to his eating." (Exodus 16: 21.) And if we think of it as the water of life, it should come to us fresh, and not from storage tanks.

Something deep in our nature causes us to prefer to wash in a running stream; and no one ever drinks from a cistern, but as a last resort. But notwithstanding He has endowed them with a taste for better things the Lord has complained of his own followers, saying:

"My people [Saints; people] have committed two evils: they have forsaken me, the fountain of *living* waters, and have hewn them out cisterns."—Jeremiah 2: 13.

It is difficult to understand why mortals will thus pervert their own natural tastes to partake of things contrary to their nature, but this they will do. Nevertheless there is always present a hidden, better quality in both men and brutes which rejects stale food, such as fallen apples, or withered vegetables, and the flesh of animals found dead.

This taste for the better things is attested by the fact that no one pays but half price for fallen apples, in the one instance, and again Moses commanded Israel to "eat nothing that dieth of itself.' But the lion seems to be wise enough and strong enough to follow his better appetite without instruction. At least, Shakespeare has said of him:

" 'Tis the royal disposition of that beast
To prey on nothing that doth seem as dead."

The lion of the jungle is no scavenger, and neither is the Lion of the Tribe of Judah so resourceless that he must turn to the leavings of dead generations, those seeking meat from his hand, today. The seasons give a more correct pattern of his ways: and as each succeeding springtime clothes the fields with new grass, the gift of that particular spring, so at this season of the world's history in the gospel sense, we seek fresh fields not browsed upon, nor trampled under the feet and defiled.

IN THIS connection it is significant to note that when this Church of Jesus Christ was organized among men in 1830, the angels of heaven participated in the ceremonies; and when it was established the Lord said of it that it was,

"The only true and *living* church . . . with which I, the Lord, am well pleased."—*Doctrine and Covenants* 1: 5.

Wherefore, without denying the value of scriptures given in former times, but making acknowledgement of a deep, natural craving for something these scriptures can never supply, we turn hopefully to the fountain opened to this generation through this "living church," which was organized

(Continued on page 178.)

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The Great Temptation

By Roy F. Davey

WHEN SATAN tempted Jesus after Jesus' forty days in the wilderness, we can be sure he used the three most powerful temptations his cunning brain could devise. Times may have changed greatly in the past two thousand years, but fundamentally man has not. Civilization and so-called progress have brought man the complexity of modern life and modern human relations and have given him a veneer which has a high polish but which is also very thin.

The temptations that were powerful in Jesus' time are as powerful today. It is these three temptations which Satan uses at the present time with the greatest effectiveness. Of course, he dresses them up in modern garb, but essentially they are the same. In order for us to protect ourselves from these subtle wiles of the adversary of our souls we must understand just what the modern version of these three temptations is that we may successfully meet them.

As recorded in Luke 4: 1-12, these temptations seem to have a symbolic meaning or significance. "And the devil said unto him, If thou be the Son of God command this stone that it be made bread." Jesus was hungry and bread would satisfy it. Here is the temptation to satisfy his physical appetites by whatever means possible. "And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." In this there is the appeal to his natural desire for power and wealth and all that goes with them. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." In modern parlance the devil would have said, "I dare you to jump." This is plainly a dare.

Let us see how these subtle wiles appear in their modern form. First, the satisfaction of our physical appetites. How well we like to eat delicacies that tickle our palate, wear fine clothes, live in a large, well-furnished house, ride in a luxurious automobile! And to what end do we sometimes go in gratifying these appetites and innumerable others. The temptation does not lie so much in the satisfying of these appetites as in the manner and method in which they are satisfied. However, the *Doctrine and Covenants* admonishes us to be temperate in all things. Looking at the matter from a different angle we observe that we are more susceptible to temptation when we are hungry, tired, cold, or sick. Then, we are irritable or melancholy to an extent at least.

The third temptation touches a spot in the human make-up that usually brings a sure response. Only a coward or a very wise man will refuse to accept a dare—even a foolish dare. So with his tongue in his cheek today Satan says, "I dare you to break the law and try to get away with it," and expectantly awaits results. When we risk life or limb for no good reason at all we tempt God.

The second temptation is the appeal to the fundamental urges of man, to forces within him even stronger than his appetites. This is the one which merits the name of the Great Temptation, because it is more fundamental than the other two. It is the one which I wish to discuss somewhat in detail.

THERE are four urges, wishes, desires—call them whatever you may. They are universal in that all humanity has them. They are the basis of life and without them civilization, progress, society would cease to exist. Yet as Satan well knows, these fundamental urges wrongly directed can produce havoc.

These urges are for security, adventure, recognition, and response. To be more specific: the security urge is that one which gives us the desire to save money for a "rainy day," that keeps some of us from going eighty miles an hour in a car, or that prevents some from taking a ride in an airplane. When it is completely satisfied we experience a feeling of entire safety and well-being. The urge toward adventure is responsible for our seeking after new experiences in the way of "going places and seeing things," and of seeking new thrills in the way of performing dangerous feats or of experimenting with the moral code. Every one likes to be recognized as being of some consequence. With most people this urge for recognition is especially strong. It is the motive power behind their striving for fame. Recognition they must have by whatever means possible. The urge for response, however, is even more pervasive. We like others to respond to

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us. In fact, it is necessary for our happiness that we get a response whether it be the intimate response of a loved one or the well-wishing response of a nation.

Thus, the second temptation was the Great Temptation in Jesus' time, and today Satan still finds it the most potent lure. On every hand we hear his voice saying, "Bow down and serve me, and all your urges will be gratified. I will give you security, new experiences, recognition, and response."

Certainly the unscrupulous seem to prosper. The "swinishness" of the political system continues apace. For example, Jimmie Walker for many years was secure, had adventure, enjoyed great recognition, and received unbelievable response—witness the path of roses given him to walk upon as he returned to New York City from Albany after one of his forced trips to the Capital city. Then, too, the "muckrakers" earn a more lucrative sum of money, become more widely known and generally have their desires gratified to a greater extent by peddling their literary filth than do many of those who strive to write wholesome, uplifting literature.

Besides this, Satan playing upon their fundamental urges deludes many honest, good-intentioned men. With honest trifles he betrays them in deepest consequence. He says, "If you want to help humanity and the church the right thing to do is first to become rich and famous because then you can help so much more." He knows that after a man surrenders himself solely to the gaining of fame and fortune he will forget, unless he is extraordinary, about all the good he intended doing for humanity when he became "successful."

OF COURSE, it would be poor tactics for Satan to point out both sides of the case. And human beings have a strange tendency to believe that they can get something for nothing, that they can gratify their urges in whatever manner they please and still not pay the price that cosmic law insists must be paid for such a gratification. Thus, many are ensnared by the devil's wiles. Still others also see only his side of the case even though they do not yield to the lure of Mammon. They do not yield, simply because they believe that would prevent their going to heaven. After all, going to heaven is really a matter of secondary importance. Living a worth-while life *here* is the matter of primary importance.

The other half of the case is as has been intimated: no matter how we seek to satisfy our fundamental urges we reap our reward here as well as hereafter. Everything has an inexorable price. It is not necessary to go to the *Bible* to discover that here in this life we reap what we sow, for many famous authors represent this fact in their works. Goethe in his story of Faust recounts how a man who sells his soul to the devil in return for a gratification of his urges lives to regret it. In *Macbeth* Shakespeare tells the story of a man who pays a terrible price because he satisfied his desire for power and wealth wrongly. Also Richard III, that multi-murderer for the sake of power, discovered the other side of the case too late. He exclaims at last, "There is no creature loves me and if I die no soul shall pity me."

Yes, in this mortal life inevitably the way we have sought to satisfy our urges reacts upon us. If we surrender to the Great Temptation, we will start reaping our woeful harvest long before we reach the pearly gates.

ONE FACTOR complicates the matter greatly. With some people the urge for security is strongest of the four, with some others the urge for adventure is quite intense. Likewise with the other two urges. No two individuals have urges of the same relative strength. Then, too, the urges as a whole are stronger in some than in others. As a result what is the strongest temptation for one person is not the strongest temptation for some one else. Power or influence appeals to some individuals, fame to some others, wealth to still others.

For this reason there is a need for tolerance and consistency. "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." (Luke 6: 41, 42.)

Here are a few examples of this very thing. A glutton on pork will reprimand another for drinking coffee and tea. Some won't play bridge and berate those who do, but see nothing wrong in wasting their money as well as their time in going to all sorts of shows—some of rather questionable character. Others are sure that those who dance are Satan's own children, but their righteousness is not one whit disturbed by their attendance at petting parties. This is not intended as a defense of either alternative in any of the cases cited.

This line of reasoning leads us to the conclusion that we can be penny-wise and pound-foolish in matters of conduct. It is for this very reason that Jesus so bitterly condemned the Pharisees: for keeping the letter of the law and not the spirit of it, my pet ways of breaking the cosmic law are

(Continued on page 179.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

Can Church Work Break Up a Home ?

HOW IT ALL STARTED

A group of good-looking and lively girls, the Happy Half Dozen, just reaching the age of romance and beginning to think of homes and careers for themselves, are gathered around Polly Nelson, and recognize her as a sort of spiritual counselor and intellectual guide. A part of Polly's almost perfect background is Carrol, a little golden-haired cherub of a son, and Brad, a husband with a fascinating eye. Brad brings a handsome young business friend home to dinner, and Edith, one of the Half Dozen, who has helped Polly in the emergency by playing maid, exclaims in a swift aside, "Polly, he's good looking! . . . Bet he's married. . . . Wouldn't it be interesting—if he isn't?" And while Polly became so absorbed in church and social duties that she nearly forgot him, Brad stayed home from church, holding company with his private thoughts. To complicate matters, Brad's mother arrives for a long visit, and from the first she begins to criticize the life and habits in her son's home. *Beginning here the reader can watch Grandma Nelson in action—*

Chapter 6
A Matter of Views

"POLLY, I like the view from my window. Sight of that great Auditorium dome just lifts my soul up and fills me with new courage in the struggle of life. Have you noticed how perfectly majestic it looks with the snow drifted into those ridges or spines or whatever they are on the dome?"

"Yes, Mother Nelson. I'm glad you like it. It is pretty."

The two were sitting in the breakfast nook soon after Brad's departure for the office. Mrs. Nelson insisted on rising and breakfasting with the rest of the family, and she and Polly were fast falling into the habit of lingering at the table to talk.

"Pretty! I didn't say pretty, I said majestic, and by that I meant glorious, soul-stirring, magnificent. That's the way the Auditorium appeals to me even if it isn't finished. It stirs my very soul. But you people here in Independence accept it just as you accept all the other rare blessings of the church in the center place, with only a casual 'It is pretty all right.' "

Mrs. Nelson had lost no time in establishing herself in the household of her son, and in making her acquaintance with church people. She came and went among her new friends and even though winter had set in in earnest, she was out of the house almost as much as her daughter-in-law. Inside the house she had asked to be allowed to take over the family mending, had assumed entire charge of her own room, and was trying to make herself helpful in many little ways. She even offered to do the family ironing.

"I love to iron, dearie. When I iron I think of how wonderful it is to be able to smooth out the rough places in life. I think maybe the reason I like to iron is that I can use my missionary spirit in doing it. Now at Evelyn's I did all the ironing. Evelyn works out, you know. And I cooked there, too. I'd be glad to help here."

But Polly thanked her gratefully, assuring her that the mending would be a big load off her mind. As for the cooking, she could not explain that she preferred to work alone in her kitchen, but she did mention her weekly household budget and the fact that her meals were planned a week ahead to insure thrift and economy.

"What, you and Brad have a budget? Well, I declare! Milly and Henry started out with one, but they didn't get far. It was the cause of many quarrels, because, you see, they're both extravagant. And so one night after a real bad quarrel they put the budget in the furnace and agreed not to mention it again. Those two used to have such scenes over money! Of course, you can depend on it, when they started, I kept my mouth shut, but Henry could always see where my sympathy was. My dear, he was absolutely the most stingy man—"

"But Mother Nelson, I don't want to hear of Milly and Henry's quarrels or of Henry's shortcomings. We all have them."

"Henry Brown's are *long*comings if I do say so."

Somehow Polly managed to shift the subject to a more comfortable one, the ladies' aid. Not three days after her arrival in Independence, Mrs. Nelson had become acquainted with some of the members of a quilting society composed mostly of elderly women, and she planned throughout the remainder of the winter to devote one and sometimes two days a week to quilting. "You seem to have your household pretty well regulated, my dear," she had declared, "and I don't want to interfere. But I must be busy. I'm never happy when I'm idle, and you know what modern revelation says about there be-

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ing no idle in Zion." And so she was quilting to her heart's content.

BRAD'S mother puzzled Polly. Sometimes the young woman admired her intensely, and the next moment she would find herself rebellious under the look in Mrs. Nelson's brown eyes. Her mother-in-law had shown that she could be sweet and helpful, but so often she seemed to prefer to be perverse, critical, and melancholy just as Brad had predicted.

And it was Brad that worried Polly most. His mother's very presence seemed to irritate him. He was restless, and no wonder, for no longer after dinner, was he permitted to retire to the study to read the paper, lounge alone, or listen to the radio. If he tuned in to hear the next installment of a mystery serial, or a blues singer, the noise worried Mrs. Nelson. If he played with Carrol, every movement was closely watched for fear he would hurt the child. If, after the paper was disposed of, he showed an inclination to do nothing but rest in his chair, his mother talked enthusiastically of study courses and lectures that "ambitious" and "consecrated" men were taking in. Home wasn't the same to Brad.

Polly had not thought so much about it until one evening Brad followed her into the pantry, closed the door, and took her in his arms and kissed her. "I may not do it every night when I come home, dearest," he confided, the old light that Polly loved in his eyes, "because of mother, but you can depend on it I think of it and want to do it. I can't very gracefully kiss you without kissing her, too, and she does have an awful peck."

"Foolish," chided his wife as she laughingly patted his cheek and then turned away to reach for the salt and pepper shakers. "Mustn't have such naughty thoughts!"

But there had been several evenings that he had not kissed her when he came in from the office.

The night before, after they had gone upstairs, Brad had hesitated, looked at his wife, and then began with the air of a man who is doing something he doesn't like: "I suppose I'm a selfish brute, Polly, and I don't want you to think I don't love Mother, but the place just doesn't seem the same with her around. Sometimes when she starts her hard luck stories at the dinner table, I just want to swear."

"I know, dear," comforted Polly. "It's bound to seem like that until we get used to her." She did not mention her own reactions to her mother-in-law, how she puzzled, and wondered, and sometimes worried, and Brad did not question her. Polly kept in her own heart any fears she might have had concerning Mrs. Nelson's ever being able to adjust herself well to her son's family. She had not tried to remember the numberless little arguments that she herself had turned aside with a smile; how already Mrs. Nelson was talking a little too much to the neighbors about Polly's work and problems; how sometimes she interfered with Carrol, and a dozen other little things.

"Don't ever grow to be like her, Polly," growled Brad as he snatched off his tie and threw it on the dressing table.

A low laugh, and Polly's hand slipped into his. The forefinger of her other hand was placed on her lips: "Come," she invited, "let's look at the baby."

And together, as they had often done before, they gazed upon the cherubic countenance of their small son, their hearts throbbing with the wonder of his perfection. Brad's clasp on his wife's hand tightened. For a long moment neither spoke, and then he said very reverently: "With him, dear, we are rich!"

"Excuse me, Mother Nelson." Polly jerked herself out of the world of her own thoughts. "Did you say something?"

"I asked if you are going to prayer meeting tonight. My arrival last Wednesday night deprived you of that privilege, and I thought you would be going—"

"No," a little hastily, "I really hadn't planned to. I had other plans. But Sister Livingston generally goes and I thought if you felt like going—"

"However I might feel physically, unless I was actually ill, I should feel it my duty to go." There was a touch of asperity in her tone. "The prayer meeting is the source of our spiritual power, and without spiritual power, we can do nothing for the Lord. He commands us to assemble together."

"Yes, I know. I like to go, and generally I do go, but sometimes there are other things I just have to do on Wednesday night."

"Nothing can be more important on Wednesday night than prayer meeting."

"But there are some things that demand one's attention—"

"I'm surprised, Polly, that you are no more interested in prayer meeting than you are, and you such a church worker, too. Do you think you are setting a proper example—"

"Yes," flashed Polly, "I do, just as long as I try to make my religion really vital, practical, helpful, and kindly. I'm trying to do the best I can. I do get help and strength at prayer meeting, but just because I do not go all the time I don't think I'm setting an unholy example for my girls." Something in the look of the other's eyes stopped her. She wished she had not said so much. Confusedly

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she went on: "I'm staying at home tonight with my husband. I promised Brad—"

"Why don't you take him to prayer meeting with you? I'm sure it would hurt neither of you," coldly.

"But, Mother Nelson, he does go frequently. Tonight we just want to visit as we used to do before—before we got so busy." She was surprised at the feeling of rebellion and perversity that swept over her. She had almost said "before you came."

At that moment Carrol, who had taken a great fancy to his grandmother, demanded that she "Tome an' see my house." In the hall between the kitchen and the guest room was a nook where Carrol had play space. It was warm and light, and as long as his mother remained in the kitchen or his grandmother was in her room, he was content to play there. Brad had built a small railing to pen him in his corner.

If during the day there was a slight chill in the manner of Mrs. Nelson, Polly pretended not to notice it. Before lunch time the former donned her coat and hat and announced that she intended to "step over to Sister Livingston's." Half an hour later, she returned, jubilantly announcing that the prayer meeting was to be over there that evening. "So you and Brad will have to go out of common civility, my dear," she added as an afterthought.

SO IMPORTANT a part does the telephone, as the vehicle of sound and communication, play in the lives of people of this age, that we allow it to become common, and fail to realize its aids and blessings. Often the telephone's propitious ring had rescued Polly from an embarrassing situation, from answering an unanswerable question. Many times it had saved her from confusion. "If I ever write a story—imagine my settling down to write!—I shall make its title 'Then the Telephone Rang.'" Just now, true to form, the telephone did ring.

It was Arthea Kent. She wanted to give a mid-January tea for the Happy Half Dozen and a few of their girl friends. "Just something social, dear," she explained. "I want to prove to the girls that I am serious about cutting out cards and dancing. Do you think they will like the tea?"

Polly assured her that she knew the girls would be delighted, and offered to help.

"There is something you can do," came the eager voice over the wire. "I want to have it in about a week, and would like to get the invitations out." Could Polly help her pick out special friends to be invited? Could she, Arthea, come over this afternoon?

Rapidly Polly reviewed her plans. All she could remember for this afternoon besides some baking she hoped to do, was to coach one of her Sunday school girls on a story for junior church the next Sunday. That was scheduled for three-thirty.

Certainly Arthea could come.

IT TOOK quite a struggle to reserve this night for you, Brad, darling." Polly was curled up in the corner of the lounge. She smiled entrancingly across at her husband who was comfortably established in his favorite easy-chair near the fire. He had dropped his paper, turned off the reading lamp at his elbow, and for several minutes, had been enjoying the picture his wife made, as the lights from the fire gleamed in her hair and set out the oval of her cheek.

"Nothing like a winter evening and an open fire to make things cozy, but it seems strange, doesn't it?—so quiet," she continued.

"Strange?" and her husband's hand closed over hers as he took the place beside her. "It seems wonderful. It reminds me of the times when I used to come to see you down at Mrs. Stevenson's. Remember the nights we used to sit beside the fire and talk of the future?"

"Do I remember?" Polly's brown head now rested comfortably on Brad's shoulder. "How could I forget it, Brad?" His arm tightened.

"We stayed before that fire because we wanted to be alone together, and because it was cheaper, too. We were saving our money," he pursued as though to himself.

"Yes, and we were dreaming, too."

"Dreaming, yes. But we didn't dare dream, dear, of all the happiness we have now, did we?" huskily.

"No, Brad," very low, "we couldn't comprehend it then."

The fire was burning lower, but neither of them noticed it.

After a time Brad murmured: "It's wonderful having you alone this way, Polly. It doesn't happen very often." Was there a wistful note in his statement? "You're so capable, and are called on so many times to help. I wouldn't have it different—I'm proud of you, and your church work means a lot to me, dear, but sometimes—I miss my wife."

Something made Polly shiver. "Oh, darling, I don't mean it to happen that way." The words were muffled in the lapel of his coat so that he had to bend nearer to hear; "but it seems there are so many things over which we don't have control. Sometimes I want to drop it all and just stay home with you and Carrol."

He held her closer: "I know, dear, but it's your nature to do things, you're so sweet and generous. You'd miss it terribly."

"But it makes me tired, and then I'm cross to you—"

(Continued on page 179.)

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Programs for March

The Church School

Worship Programs for March, 1933

Prepared by Arthur Oakman and Elva T. Sturges

GENERAL THEME: "FELLOWSHIP IN TRUTH."

MARCH 5, 1933

Theme: "Let us go up together."

Instrumental Prelude: *"Thy Holy Day Returning,"* number 32.

Call to Worship: *Doctrine and Covenants* 3: 16, 17. "Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him."

Group Response: Isaiah 2: 3. "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

(S) Hymn: *"Great God! As Followers of Thy Son,"* number 64.

(S) Prayer: A petition that we may hear the call to "come up higher." That we may realize that we can go to God only in company with each other. That we may understand our fellowship with God only as we come into fellowship with one another. That each of us counts for one and only one. God is "Our" Father and this is His Church.

Talk: As a basis, use Matthew 5: 1-3. When Jesus sought to give the law pertaining to His kingdom he turned away from the multitude and went up into a mountain. The reason for His ascent was not that He did not wish every man to hear His voice, but rather because He knew that His words would be drowned in the noise of the crowd. To some of the people the climb seemed most foolish—they remained behind on the hillside. To some it was another opportunity to be with Jesus—they followed Him upwards. Because they chose to follow Him they were His disciples. It is much the same today. Those who would discover the laws governing the kingdom must climb to the high places where Jesus is—away from the noise of the multitude. They must climb in company with the others who are also eager for Jesus' companionship, for it is only during the quiet moments when we are at our best, when we are on the high places of spiritual vision, that we can hear the voice of Jesus in that message that begins, "Blessed are ye who believe on me."

Hymn: *"Dear Lord and Father of Mankind,"* number 243, verses 1, 2, 3.

Scripture Reading: Matthew 5: 3-12, Matthew 6: 38.

(S) Hymn: *"Lead on, O King Eternal,"* number 181. (Unless the service which follows takes place in the room in which the group are worshiping, the last verse of the hymn may be used as a recessional.)

Picture: Tissot, *"Sermon on the Mount."*

MARCH 12, 1933

Theme: "See that ye love one another."

Prelude: *"The King of Love My Shepherd Is,"* number 288.

Call to Worship: John 15: 16, 17. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it to you. These things I command you, that ye love one another."

(S) Prayer Response: *"O God, Whose Presence Glows in All,"* number 73.

Story: *"The Monk's Consecration,"* from *"He Took It Upon Himself,"* by Margaret Slattery. While getting his early education a young monk tries out all the pleasures that life has to offer. Finding them vain he enters a monastery. He is assigned work in the city and there the sorrow, suffering, and ignorance of the people sickens him. At last he is permitted to return to his native village, but he finds that poverty and sin are predominant there, too. In dismay he builds for himself a hut far up on the side of the mountain. Then one day as he sits looking at the village which lies in the valley below, he pauses to wonder if Jesus ever had periods of hopelessness when it seemed that he must fail in his mission. He reviews the various incidents of Jesus' life and kneels to pray. A vision is granted him. In the darkness he is traveling through briars and over sharp rocks. Gradually it grows lighter and the way becomes easier. Finally he comes to an opening that is beautiful with flowers. Meeting the Master he kneels and urges Christ to go back to the earth where people need him so badly now. Christ tells him that he has finished the work that he had to do and that now he is sharing with those who understand his mission, the burden of men's need. The monk in puzzled wonder asks what if men fail him. Christ's answer comes with a power and force that thrills him, "I am counting on them, for he that loveth God loveth his brother also." The monk awakes, leaves his hut and goes down the mountainside to take up his work among men.

Hymn: *"Teach Us, O Lord, True Brotherhood,"* number 341. Sing verse 1.

Read: Jacob 2: 24. "After ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted."

Sing: Verse 2, number 341.

Read: *Doctrine and Covenants* 38: 5b; 42: 8. "And again I say unto you, Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just." "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me."

Read in Unison: Verses 3, 4, and 5 of the hymn, number 341.

(S) Hymn: *"Let Us, Brothers, Let Us Gladly,"* number 287.

(S) Benediction: 2 Thessalonians 2: 16, 17. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

Picture: Burnand, *"The Great Supper."*

MARCH 19, 1933

Theme: "Witness Righteously."

Instrumental Prelude: *"The Whole Wide World for Jesus,"* number 391.

Call to Worship: Matthew 16: 24. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me."

(S) Hymn Response: *"Breathe on Me, Breath of God,"* number 191.

(S) Prayer: Petition asking God to forgive us for our past failure to always live up to the light which has been given

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to us, asking His help that we may see the truth more clearly so that in the future we may be able to witness for Him as He would have us.

Scripture Reading: *Doctrine and Covenants* 102: 2; 85: 18-20.

(S) Hymn: *"Gracious Spirit, Dwell With Me,"* number 192.

Talk: Acts 4: 32, 33. "And with great power gave the apostles witness." The early followers of Jesus believed on Him. They believed His companionship mattered more than anything else in the world. All of them loved Him with an affection that made their love of earthly things seem insignificant. They gave of their wills, desires, and material things freely. They were of one heart and one mind. "Then," says Luke, "with great power gave the apostles witness." Today the world awaits the same witness. It will be given when our righteousness exceeds the righteousness of the world. Our faith in Christ must make us want to be with each other; for we must witness with a social righteousness. When this goal is achieved then again will apostles be able to testify with great power to the reality of the Lord Jesus and His resurrection. Upon each one of us lies the responsibility for the coming of this endowment.

(S) Hymn: *"It May Not Be on the Mountain's Height,"* number 292.

(S) Benediction: Jude 24, 25. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion, and power, both now and ever. Amen."

Picture: Tissot: *"Jesus in the Synagogue."*

MARCH 26, 1933

Theme: "Onward to Zion."

Instrumental Prelude: *"Onward to Zion,"* number 436.

Call to Worship: *Doctrine and Covenants* 135: 2, 3. "The hastening time is here and greater unity than ever before is necessary if the forces of opposition are to be met; and such unity will prevail if those holding the priesthood will remember their commission to preach the gospel, and each officer will strive to discharge his own duty and magnify his calling. The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power, yet they shall rejoice in the protection of his grace."

(S) Hymn: *"We Thank Thee, O God, for a Prophet,"* number 415, verse 1. (Conclude with an instrumental "Amen.")

(S) Prayer: This should be a petition for understanding and forgiveness; for the coming of the Holy Spirit of promise; for the possession of the love of God and our fellow men.

(S) Period of Meditation: (An unseen quartet may sing, *"Father, Whate'er of Earthly Bliss,"* number 274.)

Reader: *"Love's Response,"* by Joseph Luff.

"Why criest thou to me
So tenderly—
Breathing thy prayer the while
In melody?
Doest thou this thoughtfully
And in sincerity?
Wouldst thou in verity
Be nearer me?

"Dost thou with fervor yearn
To know my way?
Wouldst thou new virtue learn
Each passing day?
Or is the blend of tone
The yield of lips alone—
Directed toward my throne
In formal way?"

Hymn: *"Father, When in Love to Thee,"* number 151, verse 1.

Reader:

"If from thy heart thou wouldst
Thus fondly pray
And thou wouldst sanctify
Thy word and way—
Pleasures of earth decry
And each himself deny—
Bearing his cross, that I
Might shine alway.

"If, with my bread alone—
Fed thee from heaven,
Thou wouldst be content—
Seeking no leaven,
Then, by that faith made whole,
Each prayer would find its goal
And waft thy pleading soul
Nearer to me."

Hymn: *"Father, When in Love to Thee,"* number 151, verse 2.

Reader:

"If thou wouldst near me be,
Enter this door.
Climb not some other way
As thieves before.
He pleads availingly
Who can behold in me
Immutability,
And ample store.

"Seek not one stake to draw
Set by my hand,
Nor yet a wider path
Than I have planned.
Few—few, alas, there be
Who ope' their eyes to see;
Blind they prefer to be
To my command."

Hymn: *"Father, When in Love to Thee,"* number 151, verse 3.

Reader:

"Followers of Christ alone,"
They sing in glee
While yet they tread the paths
Untrod by me.
Pleasures and shrines by me
Unsought, they seek, yet see
No insincerity—
No mockery.

"Oh, heritage of grace,
Seest thou in me
Naught to be loved or feared
Sufficiently,
To rouse thy consciousness
And bring forth righteousness
Superior to this
In troth to me?

"Oh, Israel, how oft
Must I implore?
How long in mercy, thus
Knock at thy door?
These gods of self displace
And give me ampler space
Or seek in vain my face
For evermore.

"All that now separates
Thy souls from me
Thou canst remove at will
And nearer be.

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But while these intervene
Thy prayers but little mean.
Choose thee, this day between
These gods and me."

Hymn: *"Onward to Zion,"* number 436.
Commission: *Doctrine and Covenants* 136: 3. "The movements towards better understanding of ministerial responsibilities, duties, and goals, and towards unity of endeavor in teaching, preaching, evangelizing, and the perfecting of the Saints, are pleasing to the Lord. Contentions, bickerings, and strifes are unseemly, hinder the work of the church, and should not find place among the Saints. Only in the peace of fraternity and the unity of those caught up in the spirit of Zionic redemption can the work of the Lord be accomplished. To this task let the church devote its energies."
Benediction: 2 Corinthians 13: 14. "The Grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all. Amen."
Picture: Von Uhde: *"The Ascension."*

Suggestions to Those Carrying Out the Worship Service

(S) means that the group are to stand during that portion of the service.

All hymns are to be found in the new *Saints' Hymnal.* Other hymns on the same theme may be substituted by those using the old *Hymnals.*

Every hymn that is a prayer or just preceeds a prayer should end with an instrumental "Amen."

Be sure that all know the hymns before they are used in this type of service.

The outlines which are given for the talks are only suggestive—not final or binding. The assignment for the talk should be made sufficiently in advance so that the talk itself can grow out of the experience and the study of the one making it.

The reader of the poem which is the basis for the fourth worship service should make himself thoroughly familiar with it. It is hoped that it will have deep meaning for him, otherwise he will not be able to make it live for the group.

The pictures which are suggestive are merely to serve as a focal point in the background. When they are so used there should be a previous period devoted to their interpretation. They should help in the creation of a beautiful setting for the service.

Each person who attends these worship services should realize that he can worship only when he has made his own heart ready for that spirit to enter in. Those who come to be entertained will probably be disappointed for that is not our aim. The services will be successful only to the extent that each person prepares himself so that Christ's Spirit can there blend with his.

The Children's Division

Worship Programs for March

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, MARCH 5, 1933

Sacrament Service

We suggest that a short appreciation of the picture, *"The Last Supper,"* by Da Vinci, be given to the children before they join the adults in the sacrament service. If the picture talk is followed by a brief period of meditation, during which, *"Till He Come,"* (new *Saints' Hymnal,* 383), is played softly, the children may enter the service with a feeling of reverence.

(A large copy of this picture may be purchased from David C. Cook Publishing Company, Elgin, Illinois, for 15 cents. A short printed description accompanies the picture.)

SECOND SUNDAY, MARCH 12, 1933

Theme: "God's Plan for Us."

Prelude: *"Did You Think to Pray?" Zion's Praises,* 105; new *Saints' Hymnal,* 327.
Call to Worship: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." (Isaiah 52: 7.)
Hymn: *"Glad Tidings," Zion's Praises,* 149.
Prayer.
Scripture: John 3: 16. (Memorized.)
Hymn: *"We Come With Joy the Truth to Teach You," Zion's Praises,* 132; old *Hymnal,* 164; new *Saints' Hymnal,* 393.
Sermon Talk: Explain briefly, in simple language, the necessity for the gospel plan. Help the children to understand something of the result of Adam's disobedience and to appreciate God's kindness and mercy in giving us the gospel plan. Outline the principles of the gospel. Help them to sense its beauty; that it is not a set of harsh rules, but a plan designed to help us make our lives useful and happy here, and to develop us so we shall be worthy to live with God and Christ. For many years the gospel was not here. We are thankful God has restored it to the earth.
Story: *"The Gospel Brought to the Nephites." (Book of Mormon,* pages 631-681; 624-630.) (See this issue of *Saints' Herald.)*
Special Music: *"What Was Witnessed in the Heavens?"* This should be sung in the form of questions and answers.
Story: *"The Gospel Restored in the Latter Days."* (Suggested material for the story: Chapter XVIII, *"Joseph Smith the Prophet and His Progenitors,"* by Lucy Smith; chapter 8, *Young People's Church History.)*
Closing Hymn: *"I Have Found the Glorious Gospel," Zion's Praises,* 206; new *Saints' Hymnal,* 408.
Benediction.

THIRD SUNDAY, MARCH 19, 1933

Theme: "Faith in God and His Word."

Prelude: *"My Faith Looks Up to Thee,"* old *Hymnal,* number 12; new *Saints' Hymnal,* number 281.
Call to Worship: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." (Isaiah 12: 2.)
Hymn: *"What Is Your Song?" Zion's Praises,* number 121.
Prayer.
Scripture: Mark 11: 22, Matthew 17: 20.
Hymn: *"Have Faith in God," Zion's Praises,* 214.
Sermon Talk: *"Faith"* is the first principle of the gospel. In the eleventh chapter of Hebrews, we are told of many wonderful things accomplished through faith. Sometimes we believe in our friends and they disappoint us, but we can rely on God's word. His "words are true and faithful." (Revelation 21: 5.) All that God has promised He will do, but we must do our part; we must have faith in Him and show our faith by our works. Joseph Smith believed what he read in God's word (James 1: 5) so he prayed and his prayer was answered.
Story: *"Tamati's Faith," Stepping Stones,* August 2, 1931, or *"Elements Confess His Power," Stepping Stones,* August 28, 1932.
Special Music: *"Faith of Our Fathers,"* new *Saints' Hymnal,* number 291, sung by junior choir.
Story: *"To Whom Would You Pray?"* page 120, *Seventy-five Stories for the Worship Hour,* by Eggleston.
Closing Hymn: *"With a Steadfast Faith," Zion's Praises,* number 21.
Benediction.

FOURTH SUNDAY, MARCH 26, 1933

Theme: "Obedience to His Plan."

Prelude: *"In the Light,"* old *Hymnal,* number 182; new *Saints' Hymnal,* number 410.

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Call to Worship: "Exalt ye the Lord our God, and worship at His footstool; for he is holy." (Psalm 99: 5.)
Hymn: *"Holy, Holy, Holy Is the Lord," Zion's Praises,* number 26; new *Saints' Hymnal,* number 7.
Prayer.
Scripture: John 14: 15, 21, 23.
Hymn: *"Trust and Obey," Zion's Praises,* number 4.
Sermon Talk: Text: Proverbs 3: 1, 2. When Joshua said to the Israelites, "Choose you this day whom ye will serve," they answered, "The Lord our God will we serve, and his voice will we obey." (Joshua 24: 15, 24.) The Israelites' experiences taught them it was best to obey God's commandments. The people in *Book of Mormon* times found out the same thing. We should obey the first principles of the gospel, and then "go on unto perfection." (Hebrews 6: 1.) We should do the things God would have us do. Mention some of these things, including the "Word of Wisdom." God has promised us health and spiritual blessings if we keep it.
Story: *"Another Brave Minister."* (Sidney Rigdon. Page 16, Junior Quarterly, *The New Testament and its Writers,* by Hallie M. Gould, January, February, March, 1933.)
Instrumental number by a junior boy or girl.
Story: *"Tempered Wind," Stepping Stones,* September 6, 1931.
Closing Hymn: *"There's an Old, Old Path," Zion's Praises,* number 207; new *Saints' Hymnal,* number 260.
Closing Prayer: "Teach me, O Lord, the way of thy statues; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." Amen. (Psalm 119: 33, 34.)

The Gospel Brought to the Nephites

(Book of Mormon, pages 631-681; 624-630.)

One morning a large number of Nephites were gathered around the temple in the land Bountiful. Some time before this there had been a terrible earthquake, and for three days there had been darkness in the land—a darkness so dense that the sun or moon or stars could not be seen, and the people could not even light a fire. Many people were killed, only the more righteous ones being spared, and many cities destroyed, some being sunk in the depths of the sea. This was the sign given to let them know that Christ had been crucified. Out of the darkness Jesus had spoken to them, telling them that the awful destruction had come upon the people because of their wickedness, and appealing to them to repent and turn to Him. Finally the trembling of the earth stopped and everything was calm and peaceful. The people's sadness was turned into joy and their cries of distress into praise and thanksgiving to the Lord.

On this particular morning they were talking about Jesus and also about the wonderful changes that had taken place. Suddenly, there came the sound of a voice as if it came out of heaven, a small voice that pierced their very souls. They listened, but did not understand. Again it came, but still they did not understand; but the third time they understood, and this is what the voice said:

"Behold, my Beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him."

They looked toward heaven and saw a person clothed in white come down and stand in their midst. They thought it must be an angel, but He spoke to them, saying:

"Behold I am Jesus Christ, of whom the prophets testified should come into the world."

Then the people remembered the prophecy that Christ would visit them after He had ascended into heaven, and they all fell to the earth. Jesus in a loving voice told them to arise and to come near Him and feel the wounds and nail prints in his hands and feet and side. One by one the people did as Jesus directed and satisfied themselves that it was really Jesus. Then they fell at his feet and worshiped Him.

Jesus called Nephi and eleven other men to be his disciples and taught them the gospel, which they were to declare to the people. He gave them authority to baptize and told them just how it should be done. Then Jesus taught the multitude as he had the people in Palestine, in the Sermon on the Mount. "Blessed are the merciful," "Blessed are the pure in heart," "Love your enemies," "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and thieves break through and steal," the Lord's Prayer, and many other wonderful things.

When Jesus told the people he had to return to his Father, their eyes filled with tears and they wished they might ask him to stay with them a little longer. Jesus was sorry for them and told them to bring their sick to him. He healed every one and raised a man from the dead. Then he told them to bring their children to Him, and taking them one by one, He blessed them, and angels came down from heaven and encircled the little ones and ministered to them. Jesus told his disciples to bring bread and wine and he gave the sacrament to the people, and then ascended into heaven, having told the people he would come again.

The news soon spread over the country that Jesus had been there and that he would come back the next day. The people were so anxious to see Him that many of them worked all night so they might be in the place where Jesus would come the next day. When Jesus came there was a great multitude there to see Him. Again He served the sacrament to the people, but this time there had been no bread or wine brought by the disciples or the people, and the miracle He performed reminds us of how He fed the multitude on the shore of Galilee.

Jesus again appeared to his disciples as they were praying. He taught them many things and finally ascended to his Father. The disciples went about preaching the gospel, and in two years all the people in the land, both Nephites and Lamanites, were converted, and there were no contentions or disputes among them, and this peace and happiness lasted for many years.

What Was Witnessed in the Heavens?

(Revelation 14: 6, 7)

What was witnessed in the heavens?
  Why, an angel earthward bound.
Had he something with him bringing?
  Yes—the gospel—joyful sound!
It was to be preached in power
  Upon earth, the angel said—
To all men, all tongues and nations,
  That upon its face are spread.

Had we not before the gospel?
  Yes—had sev'ral taught by men.
Then what is this latter gospel?
  'Tis the first one come again:
This was preached by Paul and Peter,
  And by Jesus Christ, the head;
This, we Latter Saints are preaching—
  We their footsteps wish to tread.

Where so long had been the gospel?
  It had truly fallen away.
What became of those neglected?
  God is just—that's all we say.
Seek no crop where 'twas not planted,
  Nor a day where reigns the night;
Now the sunshine bright is beaming,
  Let all creatures see aright.

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

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LIVING WATERS

(Continued from page 168.)

and is in operation by direction of the living God, through a living prophet, to minister to *living* needs.

And how refreshing it is to find here the offer to the woman by the well renewed to us in our day, fresh from the throne of glory, and charged with all the vigor and value which characterized it two thousand years ago, as it fell from the Master's lips, declaring that,

"Unto him that keepeth my commandments, I will give the *mysteries* of my kingdom, and the same shall be in him a well of *living water,* springing up unto everlasting life."—*Doctrine and Covenants* 63: 7.

But if these mysteries of the kingdom are to enlighten rather than to mystify, we must realize that the true relationship of man with God is expressed in terms of obedience, friendship and understanding, rather than in terms of fear, awe, and adoration, alone.

The world is filled with churches and aggregations of people who worship God, and adore, and praise him, but the true disciple enjoys an additional privilege as he is found among those who worship not only in spirit, but in truth. He is numbered among those who truly *understand* God. (See Psalm 14: 2.)

It is our privilege to understand the mysteries of the kingdom as they are interwoven with the mysteries of life and death, of origin and destiny. Everyone is concerned in regard to these mysteries, or would be so concerned, but for the fact that the fashion of the world's thought is to despair of ever comprehending them. It is the vogue not only not to know anything about such matters, but not to seek to know. But in the silent, sacred hours, when retiring from the world and the fashion thereof, there springs in every honest breast the cry for understanding. Men inquire naturally, as Job of old, saying:

"Where can wisdom be found? and where is the place of understanding?"—Job 28: 12.

If there is reason to believe that a true understanding of death would abate the fear of it, then it would seem profitable to seek that understanding. And if a correct knowledge of the power of God and its applications to the affairs of men could make it available in obliterating the specter of poverty now haunting the land, we should seek that knowledge.

Few people have ever heard that heaven is concerned with our material, as well as spiritual welfare, and that on conditions of observing his counsel God has promised his children that,

"The fullness of the earth is yours; the beasts of the fields, the fowls of the air, . . . and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens or for vineyards."—*Doctrine and Covenants* 59: 4.

Ephemeral as these things are, they are essential to our present state, and it is comforting in this time of depression to find them on the list of things available through godliness. Yet mortals lack these things, and leave unused all the power of God for obtaining them, because they do not understand its applications.

I doubt if it is true in as large a sense as we might wish to find it, but the poet says that,

"Poor men's children, they, and they alone,
By their condition taught, can *understand*
The wisdom of the prayer that daily asks
For daily bread."
—Wordsworth (quoted from memory).

There is probably a wisdom in the practice the world, and the poor as well, have never comprehended. But as the invitation is extended to us to seek to understand God, though "the well is deep," as the woman said, we venture to indicate an Order of Men on earth having something, in her words, "to draw with."

When this Samaritan woman could not see how Jesus could give her drink from so deep a well, since he had apparently nothing with which to draw, he said to her in effect, that if she had known the *"gift of God"* he had "to draw with," she would have asked him.

It must not be supposed that this woman and the people of her generation were the only people who could ever have this water of life, for when Jesus returned to His Father he appointed Peter and the other ministers of his day to continue the work he had started. Likewise, when Peter and the others were gathered to the fathers men were appointed in their stead, and finally, to be brief, we come to our own day, when the command has been given:

"If ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jr., . . . and if ye desire the *mysteries* of the kingdom, provide for him, etc."—*Doctrine and Covenants* 43: 3.

It is evident that Joseph Smith and the brethren of his day were concerned with these mysteries of God, even as Paul and the brethren of his day were to be accounted of as

"The ministers of Christ, and stewards of the mysteries of God."—1 Corinthians 4: 1.

That is, as before suggested, the ministers of Christ in all ages are invested with the divine gift, or power, to explain the mysteries of the kingdom, and thereby to refresh and to nourish the people, even as the Lord himself did while among them.

Wherefore he saith:

"The words that I speak unto you, they are spirit, and they are life,—whether by mine own voice or the voice of my servants, *it is the same.*"—John 6: 63, with *Doctrine and Covenants* 1: 8.

Or in other words, "He that heareth you heareth me."—Luke 10: 17.

That makes the true and chosen ministry of Christ an order of great importance to mortals, and Paul seems to infer that mankind can not understand the mysteries of heaven "without a preacher," and that no one can preach "except he be sent." And if that truth needs any more definite statement, it may be found in *Doctrine and Covenants* 83: 3, which reads:

"This greater priesthood administereth the gospel, and holdeth the *key of the mysteries,* even the key of the knowledge of God. Therefore in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh."—*Doctrine and Covenants* 83: 3.

Thus we see that the "bread of life" or the *"living* bread," and the *"living* water," are administered by the priesthood, by the gift which is in them, and in no other possible way. Regardless of the many activities with which we may bestir ourselves we come by the one means. And the health, vitality, and well-being of the Saints will probably reflect the measure of space on the program accorded these ministers, and the degree to which they adhere to the principle which prescribes green grass for the sheep, rather than dry hay.

CHRIST put the value on the "words that I *speak* unto you," I believe, rather than on what he wrote, and you can imagine an important difference, as the same is reflected in a measure in the statement of Aeschines concerning the orations of Demosthenes by which he himself was defeated. After he read them to his disciples and they said they were very wonderful, he replied, saying, "Ah,—but you should have *heard* the beast himself."

As we have before suggested, it is not sufficient to give the people the scriptures, alone, helpful as these may be. The Eunuch had a book of scripture, and could read, but he could not understand until the man of God got into the chariot and *preached* Jesus unto him.

As the grass can not retain its life-giving juices when cut and dried, so there is something vital in the word of God which can not be impressed upon the dead leaves of a book, or upon stone, or gold, or upon any substance but the living soul. And neither can the word be transmitted in its living form, but by some living agency, "some man" endowed with the Spirit of God.

Wherefore, in order to have the Eunuch understand, Phillip *"preached* unto him." He did not give lessons to the Eunuch, nor lecture, nor teach him, but he did what was a *divinely different* thing in that he preached unto him. And since the Eunuch was ready presently for baptism it may be assumed that the

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preaching he heard was of no ordinary sort, but such as is possible only by the "Gift of God," which is more particularly designated as the "Gift of Preaching." (*Book of Mormon,* page 332: 31.)

It is by this means that we receive the word in digestible, assimilable form, so to speak, and we should constantly concern ourselves to beware of substitutes. For there is no makeshift whereby to replace the gift of the gospel and produce the same results. The art of teaching can never produce the results obtained by the "gift of preaching," and while it is conceded that the word "teaching" and the word "preaching" are used interchangeably throughout the scriptures, the two functions differ about as widely as the "wisdom of this world" differs from the "wisdom which cometh down from above."

The difference between these two functions is seen when it is considered that the aim and end of teaching is education, only, while that of preaching, divinely better, is edification. Teaching must assume that the pupil is ignorant, and therefore inferior, and that the teacher is learned, and somewhat superior. But preaching regards the speaker and the one spoken to as being on the same level before their Maker, so that as once was said: "The preacher was no better than the hearer." (*Book of Mormon* 301: 39.) Finally, the teacher knows beforehand what he will teach, and his work can profit no one but the learner only. But in the use of the Heavenly Gift, "He that preacheth and he that receiveth understandeth one another and *both* are edified, and rejoice together." — *Doctrine and Covenants* 50: 6.

". . . Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." (*Doctrine and Covenants* 83: 14.)

Therefore by this peculiar gift of the gospel we have a double benefit. Like the quality of mercy, and all other heavenly qualities, "it blesses him that gives and him that takes." That is God's better way in which it is designed that,

"Man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord." (*Doctrine and Covenants* 1: 4.)

Or, in other words,

"If any man speak, let him speak as an oracle of God."—1 Peter 4: 11.

That would be to speak like holy men of old, "as moved upon by the Holy Ghost"; and it would fulfill the promise to the Melchisedec Priesthood that, "Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation."—*Doctrine and Covenants* 68: 1.

Thus, speaking the mind of the Lord and the *will* of the Lord, is like drawing water from the bottom of the well. And only in this way can we legitimately publish the most sacred invitation ever given to man, and give a present-day, living meaning to the same as it is written, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely."—Revelation 22: 17.

We may be the servants of God to break the bread of life to the people, that is our privilege. But if we "neglect the gift" that is in us, and incite the people to "climb up some other way," they will doubtless be found spending their "money for that which is not bread, and their labor for that which satisfieth not."

Oh, that we might cease to neglect the gift that is in us, and as those who are diligent about the peculiar business for which they are "called out of obscurity," we might hail the wayfarers along life's road, like as the holy man of old, saying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money."

I pray that the Lord may bless those who love his ways, and who seek to walk therein, and to give them strength to go steadily forward until they shall lie down in green pastures, to go no more out. Amen.

(Note: The author wishes to make grateful acknowledgment of the assistance given by Sister Hazel L. Minkler in the preparation of this article.)

THE GREAT TEMPTATION

(Continued from page 170.)

justifiable, but your pet ways are not.

Too many so-called righteous people are negative in their refusal to yield to the Great Temptation. They worship neither God nor the devil. They are the insipid folk in whom the fundamental urges barely exist. Those who do not feel the power or the call of the Great Temptation are worthless — the luke warm that Jesus said he would spew out of his mouth—the kind that the devil would not have. They have not the energy to do bad—or good either. It is a pretty small person whose time is taken up solely in keeping himself unspotted by the world, who will not go into the world to help remedy the grave ills that flesh is heir to for the fear of spoiling his lily white soul.

There was a time when people thought that repressing and suppressing these fundamental urges was being religious. On the contrary the church and humanity are desperately in need of militant men and women, those in whom these urges are powerful and abiding. Heaven forbid that anyone attempt to repress them. They are the motive power of all human actions. It would be as possible to go somewhere in your car by shutting off the engine as it would be to repress these urges and still do something for the church or for mankind. On the other hand it is ridiculous for us to expect to get somewhere in a car by simply starting it and stepping on the accelerator without placing at least one hand on the steering wheel. But that is not as absurd as the expectation of accomplishing worth-while feats without directing and controlling the fundamental urges.

It is by people who *do* things that Zion will be redeemed, which is of more importance than going to heaven. Passive goodness is not enough. Reading the *Bible* and going to church services in themselves are not going to bring about the brotherhood of man.

The reason Satan tempts us as he did Jesus is because he appeals to man's deepest wishes and desires which are in themselves a blessing or a curse just as we make them. How great is this temptation because it is so subtle. If we realize that these urges are *not* in themselves bad, but are the mainspring of all action we can be on our guard against the insidious promptings of the evil one and can direct our energies to the glory of God and the edifying of mankind instead of merely damming them up.

It may be helpful for us to keep fresh in our minds that we are rewarded *here* for our actions. So when the evil one says our lives will be complete and rounded out only by serving him let us ask what is the price. But also let us remember that the sin of omission is as great as the sin of commission. As long as man is mortal he will continue to make mistakes. But in the Day of Judgment it will be better for the man who has made mistakes in doing much good than for the man who has not made a single mistake but has been of no service whatsoever to his fellow men.

RICHES UNTOLD

(Continued from page 173.)

"You cross, why, Polly darling, what are you talking about?"

"Don't you think I'm cross?" Polly raised her head and regarded him in the light of the dying fire.

"Of course you're not cross. It's I that am cross—always."

And then the old humility swept over her. Polly felt almost crushed with the sweetness of life. When Brad was in that kind of a mood, taking all the blame on himself for misunderstandings, hastiness, ills, and hurts, he was wonderful. She felt that she did not deserve him.

(To be continued.)

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Prayer and Testimony

The Lord Blesses Those Who Obey Him

By Arthur C. Poquette

I wish to bear my testimony of the goodness and loving-kindness of our heavenly Father towards me.

My past life has been sinful and wicked. One day in December, 1931, or January, 1932, something caused me to take a New Testament and start reading. I became interested as I read further until I read where the Savior had been crucified to save me from my sins. Something struck me with sorrow, and I decided to make a start for Him, serving him and helping. I visited a neighbor who talked about his church, and invited me to attend. This I did but did not find there that for which I searched, and so I took the matter to God in prayer. I asked him if he had an altar or church on earth to make it known to me. At that time I was given a spiritual minifestation of light and instruction. In this I was told that I should study my *Bible*. And I was convinced that the New Testament church was his church.

Not long after, I was visiting an old sister, Mrs. Annie Leverton, who lives near me. I told her my experiences, and she spoke about the Latter Day Saint Church.

As I read the Scriptures I found where I could not enter the kingdom of heaven without baptism. So I inquired and learned from Sister Leverton where I could find a man with the authority from God to baptize me. In the meantime I continued to pray over the matter and am confident that the Spirit was directing me although I did not realize it at the time. Sister Leverton directed me to Elder E. S. Grinnell of this neighborhood, and I made arrangements to obey the gospel as early as possible. January 24, 1932, I was baptized.

I want to tell you of this experience. When we left the house and started for the creek, a strong wind was blowing and it was cold, but I noticed that when we were ready to enter the water the wind ceased to blow. After the ordinance, when we came out of the water, Elder Grinnell and I were as warm as if not a drop of water had touched us. It encouraged me greatly to know that I was entering the straight and narrow path, but I have had many trials and temptations to overcome and many bad habits to break. The worst of these, it seems, is to quit my pipe and tobacco. I have used it since I began going to school, or for eighteen or twenty years, and in this matter I still need the prayers of the Saints. I have tried many times to quit but to no avail.

Several wonderful experiences have come to me since my baptism, which I am here unable to relate. One experience, however, proves to me that I am on the right path, and I think it will help you. Last spring just before time to sow buckwheat I was asked if I would go to town six miles away to get the seed. I was almost barefooted and we had just enough money to pay for the seed. I wondered how I was going to get anything to repair my shoes. I had just two dollars in money and thought that was what the seed would cost, but something drew my attention to a shoe repairing sign on the street as I was going into town. First I went to the elevator and made my purchase. I had money left after buying the seed, and something told me to go to this shoe shop. When I asked for what I wanted, the clerk brought out a pair of oak leather soles, but I told her that I always bought the chrome leather when I could afford it. Of course I knew that I had not the price to buy a first grade pair, so she brought a pair that the shoemaker had discarded and was going to send back to the wholesale house. She said if I wanted them I could have them for fifteen or twenty cents. Ordinarily they are worth about sixty cents. She also gave me the rest of the materials I needed, nails and other things. When I returned home I still had over fifty cents. This little incident causes me to believe that the Lord was blessing me for obeying his will.

God has blessed me financially and he has blessed me in many other ways by protecting, enlightening my understanding and speaking to us in the gift of tongues and interpretation of tongues. He has thus informed me that he has a work for me to do.

It is my desire to live worthy the calling he has in store for me, to let my light shine before men that they will see my good work and glorify God.

Pray for me that I may overcome all evil, and may God help us all.

VASSAR, MICHIGAN, Rural Route 3, Box 142.

Happy When Telling the Old, Old Story

By S. W. Simmons

The last time I spoke through the *Herald* I was in great need and was asking your prayers for what was supposed to be my affliction. Indeed my suffering was intense from what I have recently learned was not eczema, but weed poison. I am glad now to be able to say that I am well and never felt better in my life. I cured myself by applying a solution of soda and vinegar.

I am thankful for relief. I was at my daughter's home at Davidson, Oklahoma, when I discovered the remedy which cured me. As soon as I was able to return home, I preached several sermons on my way.

Since coming home, I have held a two weeks' series in a nearby schoolhouse, enjoying the finest liberty and a crowd of between two and three hundred people. There was fine attention. All were nonmembers except wife and I and another brother and his wife.

This is the first time the restored gospel has been preached at this place, and there seems to be a great interest.

I am never so happy as when I am telling the people of our wonderful gospel and the angel message. I love to tell the story, and want you to know that I am busy and expect to be as long as I have strength and ability to tell the old, old story we love so well.

KELTNER, MISSOURI.

Hungers for Association of Saints

By Mrs. George H. Cook

If missionaries or district officers come to Phillipsburg, we should be glad to have them visit us. We live five and one half miles northwest of Phillipsburg and a mile off the Phillipsburg-Buffalo Road and on the Lebanon-Buffalo Road, eleven miles out of Lebanon, Missouri.

I am the only Latter Day Saint I know of in this community, but my husband knew many Saints at Independence. (I went through training at the Sanitarium there.) I have many relatives, good neighbors and friends here, but I believe no one understands the loneliness of isolation except those who have been denied church privileges, especially when there is nobody with whom one can talk of the precious evidences and blessings God has given. Though we love the world and are loved by many, we hunger for the

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Prayer and Testimony

understanding and unity that is ours in Christ Jesus.

I am thankful that God has blessed me, and I hope to be of service to him.

PHILLIPSBURG, MISSOURI.

A Dream and Its Fulfillment

By Mrs. Sarah Scott

When our oldest boy was small, I dreamed that he was very sick and that we were giving him medicine. Brother Decker was present and he said to me: "If you keep on doctoring the child, he will die."

That dream was given me in August, and the next May the child fell ill. The elders were gone to conference and we sent for a doctor, who seemed to do him no good. In a few days the elders returned and I wanted to stop the doctor's treatments and call the elders. My husband thought the child would get well, but he said, "If you want the elders, send for them." However, I did not want to take all the responsibility on myself.

In a few days Brother Decker heard that the boy was sick and came to see him. He asked us what we were doing for him, and we replied that we had a doctor. "If you keep on doctoring him, he will die," he told us. "Brother Decker, you told me that almost word for word in a dream last August," I exclaimed. His reply was that that should be evidence that the dream was from the Lord.

We stopped the medicine and sent for the elders, and the child was healed. He is living today.

Though we have been isolated thirty-one years, I have been blessed many times during my life.

LEEDEY, OKLAHOMA.

Jesus Is the Good Shepherd

By L. J. R.

In John 10: 9, 11, we find recorded these words of our Savior:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. . . . I am the good shepherd: the good shepherd giveth his life for the sheep."

What food for thought is here given! "I am the door." In Christ we enter the door by baptism, to walk in newness of life. Having entered the door, are we, his covenant children, able to exemplify the Christ life? Can we say: "The good Shepherd giveth his life for his sheep."

Under the divine urge, are we, having entered the door, as did the Christ, able to say in our lives: "The good Shepherd giveth his life for his sheep"?

Jesus, my Shepherd,
Holy, divine,
Give me Thy Spirit,
Tender, sublime.
Oh, may Thy unction,
Pure from above,
Fill and pervade,
Foretaste of love.

May Thy peace linger
Granting all grace,
Being my guerdon,
Armed for the race.
May Thy prompting,
Thy whispering sweet,
Ever find Thy will
In me complete.

Thus down life's vista
Storm-crested wave,
Be Thou my Pilot,
Mighty to save.
With Thy hand tenderly
Holding my own,
I shall be never,
No—never alone.

INDEPENDENCE, MISSOURI, 1325 South Pleasant.

Blessed With Divine Vision

By Alice M. Moyle

Words can not describe my gratitude and thanks to God for his goodness to me and the way in which he brought me into his fold. I know this is the true church. I was never a member of any church, having gone to almost any Sunday school convenient to my home in my childhood. And in later years I did not go at all, and I knew nothing of dreams and visions.

My husband was the first to be interested in the Reorganized Church, and after he was convinced that this was the true church, he became a member. As I was not very strong and was unable to go to the little church at Bisbee, Arizona, to attend meetings, my husband told me a great deal about it. I was just getting over a serious sickness. We discussed the gospel many times, but that did not seem to be all I wanted to know.

One night before going to bed, I prayed asking God if this was the true church. It was not long until I was sound asleep. In the night, I heard a knock at the door. I sat up in my bed and opened my eyes. Christ stood before me. I will never be able to tell how wonderful he was, dressed in a long white robe reaching to his ankles. His face shone with kindness. His hair was long and wavy, also his beard. On his feet he wore sandals as they did in ancient days. He put out his hands and showed me the prints of the nails. Then he showed me his side.

This was a wonderful experience. I joined the church soon after. I want to do the little I can for Christ's church.

Request Prayers

Sister Helen Smith Logan, of Tulsa, Oklahoma, asks prayers in behalf of an old schoolmate and a sister in the church, Sister J. L. Lancaster, 1419 South Gary, Tulsa, Oklahoma. She is about to lose her eyesight. The doctors say there is no hope. "But we all believe in the loving power of God to heal if he wills it," writes Sister Logan, "so we are asking the Saints all over the world to pray for her, that God in his mercy will remove the obstruction whatever it may be." Sister Lancaster is mother of the pastor of Tulsa Branch.

Sister Nellie I. McCulley, of Newberg, Oregon, seeks the prayers of the church for her daughter-in-law who has the flu and is in a weakened condition. Sister McCulley hopes for the time also when her daughter-in-law will understand and accept the gospel.

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QUESTION TIME

Please explain Luke 21: 32: "This generation shall not pass away, till all be fulfilled."

The language preceding this text deals with events far removed from each other. The siege of Jerusalem took place less than forty years after the crucifixion of Christ. The "wars and rumors of wars" appear to refer to a much more extensive period than that of the destruction of Jerusalem, so that Jesus evidently was referring to some particular period of all those he had dealt with, when he used the words quoted above. After mentioning many events to come, Jesus uses this significant statement:

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21: 24-26.

Following these events, Jesus promises that he will come in power and great glory. It is concerning these events that the generation referred to evidently applies, and not to all of the matters which he had previously mentioned. The generation when all shall be fulfilled is therefore that in which the "times of the Gentiles" is to be fulfilled; and this is made clear in the Inspired Version, as follows:

"Verily I say unto you, this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled."—Luke 21: 32.

The New Testament was written many centuries ago when punctuation and many other developments in grammar had not been brought into use. Both this and other texts of that period are therefore easily confused with their contexts in some instances, as they do not always clearly show the scope of their application, which might lead one to erroneous conclusions.

Why does John say that Jesus baptized, and then say that he did not baptize?

This supposed contradiction is explained or avoided differently by different writers on the subject. It arises from the fact that John 3: 22 states:

"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized."

John 4: 2, of the Authorized Version, states that "Jesus himself baptized not, but his disciples," which some interpret to mean that Jesus baptized only his disciples. Others claim that John 3: 22 is intended to show that the disciples baptized under Jesus, but not necessarily that he baptized personally. The Moffatt Version omits John 3: 22 and the verses which follow until verse 31, but on what authority, I have not learned. But the Inspired Version reads as follows:

"Now the Lord knew this, though he himself baptized not so many as his disciples."—John 4: 3.

In this way the two texts are made to harmonize. Of course the two texts are written so closely to each other that they evidently relate to the same period, and probably to the same occasion.

What land did Isaiah 18: 1 refer to as Ethiopia?

The *Bible* uses this term to mean the descendants of Cush, of Hamitic stock. There were no fixed boundaries to the country mentioned, as they were changed from time to time by conquest or otherwise. The Greeks and Romans used the term of any of the countries where lived people of a sable complexion, but the scriptural use was more restricted. Doctor Morren states that "it for the most part exclusively designates the 'Ethiopia of Africa.'" It was sometimes called "African Cush," and probably more or less included Nubia and Abyssinia, though some authorities insist that it included Arabia as well.

In this connection it should be noted that the word *Ethiopia* is related to the Hebrew word *Cush,* and is so translated in some versions of the scripture text. The sacred writers did not, however, employ the term uniformly. Sometimes it specifically referred to the kingdom of Meroē in Nubia. The king of Ethiopia appears to have united with Hezekiah at one time (2 Kings 19: 9) against Assyrian threats of invasion, and in an earlier period Moses is said to have married an Ethiopian woman (Numbers 12: 1). The "rivers of Ethiopia" which Isaiah mentions were probably the Nile and tributaries, and possibly the Orange, Senegal, and Cambia.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Philadelphia, Pennsylvania

Young People Help in Church Financial Program

The young people of this branch are enthusiastically helping in the financial program of the church.

A trip around the world was recently staged by the *Book of Morman* Class, composed of boys fifteen to nineteen years old. The program was arranged by Brothers Samuel Dyer and Adolph Edwards.

It opened Friday evening, January 13, with a visit to Germany, guests sharing wieners and sauerkraut with root beer as a substitute for German beer. German songs were sung and the customs of the fatherland were presented by Sister Quedenfeld and members of her family.

A visit to France revealed French cookery and grape juice instead of French wines. This program was by Sister Ostertag who was born and reared there.

Guests were ushered into China by a Chinese servant who spoke Chinese as Chinese dishes were served. Chimes and oriental music entertained, and incense filled the room. This country was arranged by Sister Elsie Wilson.

Welsh folk songs were sung to those who visited Wales. The guests were served delicacies of that country, tea and Welsh cookies. The hostess was dressed in Welsh costume, and several voices joined in the songs. This program was arranged by Sister Benson and a group of her friends who were born and reared in Wales.

As a result of this entertainment a sum of twenty-five dollars was raised and presented to the general church for the missionaries.

The heaviest snow fall of the year, the week before Christmas, did not mar the festivities, or dim the spirit of joyfulness. On Sunday evening at the vesper service the story, *"The Other Wise Man,"* was read and illustrated by lantern slides. This service was enjoyed by all both as a lesson and an entertainment. At eight o'clock the young people's department, under the direction of Sister Phoebe Fowler, presented a pageant, *"When the Star Came."* The cast was large and each part was admirably played.

The following Wednesday evening the pageant, *"Where the Young Child Lay,"* was given by the junior department. The setting was the manger scene with Mary and the Christ Child guarded by two angels. The junior girls as angels caroling their way to the manger led by a Bambino carrying a lighted candle, made an impressive picture. The junior children with a few grown-ups in appropriate costumes, represented shepherds, wise men, and people of all nations, coming to pay tribute to the child.

Though it was terribly cold the carol singers from the young people's department left the church at two thirty Christmas morning and visited shut-ins and various others, singing all the old Christmas hymns. After their return to the church, breakfast was served, and all attended the six-thirty prayer service.

The evening service on Christmas Day was devoted to the singing of *"The Holy City,"* by the choir, beautifully rendered, and conducted by Sister Clara Thumn. This cantata was enjoyed by all. It was given again at a neighborhood church on the following Friday evening.

Sacrament service on Sunday morning, January 1, was well attended, and the spirit of hope and resolution was felt by all worshipers.

The young people of the church are planning to charter a bus to attend the conference which is to be held in Brooklyn, February 11 and 12. Great enthusiasm has been shown by this group of young people, and with the hearty cooperation of the elder folk they will go far in their efforts toward Zion.

Columbus, Ohio

First Church, Tompkins Street and and Medary Avenue

Since the visit of President F. M. Smith, last October, this congregation has been gaining in spiritual understanding of the church work. He gave the members just what they needed, and they have moved forward. They were glad to see so many branches throughout the district take advantage of the meetings while Brother Smith was here, making themselves this group's guests.

Toward the latter part of October there was a general meeting of the women's department of this city, bringing together the women and their companions from the three churches here. After a light lunch, they heard several short talks. The branch president, Elder J. R. Grice, spoke, the women's department presidents from the three congregations, and others. The room was adorned with fall and Halloween decorations.

One of the features of this department's activities at First Church is the weekly prayer meeting held at different homes each Thursday at ten o'clock in the morning.

The district meeting commemorating the centennial of the birth of the late Prophet Joseph Smith will long be remembered by those who attended. It was held November 4, 5, and 6. The program Friday evening partook of a dramatic, musical, and biographical nature, centering about the life of the Prophet. On Saturday classes were conducted by Bishop H. E. French, Patriarch J. E. Matthews, Elder C. W. Clark, R. M. Gray, J. R. Grice, Floyd Rockwell, and others. The music was in charge of the district chorister, Hazel Gribbens. A sunrise sacrament service in charge of Southern Ohio district officers, the presidency, bishopric, missionary, and patriarch, started at 6.50 a. m. with an organ prelude by Sister Elsie Gabriel, beginning a wondrously spiritual day. This service lasted for three hours, and there were one hundred and thirty-one testimonies and three prayers besides unusual manifestations of the gospel gifts. The sermons throughout the day were most helpful.

Patriarch F. A. Smith visited Columbus, November 27, and the Saints were blessed by his uplifting advice.

The Loyal Club began December with a supper, the proceeds going to the general sacrifice fund.

The annual business meeting was held early that month, Elder C. W. Clark being retained as branch president. All other officers were reelected for the year except the librarian. Mrs. Lola Miller is now functioning in that office.

A class studying stewardships and the problems of Zion is generating good interest. It meets the first and third Sundays of the month.

The closing week of the old year was marked by a variety of activities.

The Loyal Club had a supper and bazaar on Thursday, January 22.

The Sunday school Christmas program was given to a large congregation. On Sunday morning a vesper service was carried out according to the program of the *Herald* for December 14. The

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choir gave a musical program and there were readings for the evening service.

Third Church

The activities of the year opened with Sunday school in charge of the new officers, and there were increased crowds and collection. Pastor F. C. Welsh was in charge of the sacrament service. Ray Dougherty and C. Schafenberg of First Church, Columbus, visited the evening Religio, which held its first prayer service.

District President A. E. Anderton and Homer Owens were cospeakers that night, and their theme was *"Loyalty."*

The Spirit of the Lord was manifested through the services of the second Sunday of the year. *"Thirsting for God,"* was the theme of the morning speaker, C. H. Foster, and Elder A. E. Anderton was the evening speaker. Music for the day increased the attractiveness of the services, and Pastor Welsh spent the afternoon visiting throughout the city.

Sister L. Schmidt was again elected to head the women's department, and this group of workers gave a Swiss steak supper for the benefit of the church not long ago. They also had a sale of handwork. The ladies now have their "mystery girl" club in full swing.

The largest Sunday school and collection of the new year were had January 15. On that day the church was presented some beautiful ferns and palms by Brother Robert Albright. Speakers morning and evening were Elder Schafenberg and Elder F. C. Welsh. The Religio had its monthly prayer meeting in the evening, and at the church hour the young people sang their first musical offering of the year, *"God's Way."*

The first teachers' and officers' meeting of the year occurred January 22.

Patriarch G. T. Griffiths visited Third Church, January 29, and taught the juvenile class. He was also the morning speaker and his theme was, *"The Vines and Foxes."* In the evening Elder L. C. Lewis talked on *"Angels."*

That evening the church's twelve-year-old soloist, Robert Pinkerton, sang a solo, and C. H. Foster sang a number assisted by the young people's choir, which is doing a good work.

Papers and talks have been given at the Religio by Ethel Walters, Robert Bohlen, James Bohlen, Ted Doughterty, Robert Albright, and others have assisted with music.

A high standard of order is maintained by the midweek prayer meetings which are enjoyed by the Saints.

Brother and Sister Wright celebrated their twenty-fifth wedding anniversary not long ago. Sister F. C. Welsh was also surprised on her birthday.

Sister Nichols is out of the hospital and living again with her sister at Kenton. She will long remember the divine message she received at the last prayer service she attended in Columbus.

Plano, Illinois

Had a "Sacrifice" Christmas

Plano members are more determined than ever to be a help to the church.

The Christmas season was very pleasant here. On the morning of Christmas Day the primaries contributed their part of cheer, and treats were given to the church school pupils. That evening the house was crowded for the service. There were no presents and no Santa Claus, only a small decorated tree. A sacrifice offering was taken, and the children responded well.

On November 6, at the district anniversary service, Saints were pleased to have present President F. M. Smith. Sister Clara Easterbrook, district supervisor of Religious Education, was in charge of the morning church school session. A peaceful communion hour followed, and at two o'clock in the afternoon Brother Smith gave a sermon concerning the life of his father. That evening the play, *"Milestones in the Life of Joseph Smith III,"* was presented by local talent, assisted by some from Aurora. This was followed by an illustrated lecture by Brother Smith.

Elder L. O. Wildermuth, missionary to Montana, came home for the holidays. Doris Wildermuth, widow of Charles Wildermuth, and four children are living at the home of Brother and Sister L. O. Wildermuth and their son, Richard. Brother and Sister Jerome F. Wildermuth, wife and son, from Mansfield, Ohio, came to spend Christmas under the parental rooftree, and when they returned, took Helene May, youngest child of Sister Doris, for a visit.

Miss Irene Johnson, who is teaching in Iowa again this year, spent Christmas at the home of her parents.

Brother Walter Sanderson who was severely burned in September is still confined to his home. While he was at his work at the railroad pumping station, a blowtorch ignited his clothing, and his leg was badly burned. He has been a great sufferer, but has often found relief through administration. He is missed from local services. His father is totally blind and his mother is an invalid.

The death of Brother Ren Reynolds, December 20, brought sadness to Plano Saints.

Branch officers for the new year are: Pastor, J. M. Blakely; director of Religious Education and church school, Sister Roberta Gregory; adult supervisor, Sister Alice Blakely; young people's supervisor, Richard E. Wildermuth; chorister and teacher of Zion Builders' Class, Ilah Blakely; junior division supervisor, Sister Ruth Gregory; treasurer and clerk of the branch, Sister Rillie Moore.

The women's class which meets during the week held a business meeting January 4. Attendance was good. Sister Easterbrook was present and Sister Grace Johnson, of DeKalb. Sister Daisy Reynolds was chosen president, and Gladys Gregory, secretary-treasurer; Sister Moore is teacher, and Sister Cretia Sanderson is assistant. This class has been studying *Doctrine and Covenants,* but they decided to have that study when the men could attend and to use Sister Salyards book, *Jesus and His Message.* At a meeting Sunday afternoon they decided to hold study class Thursday evening after prayer service and use Brother Edwards' outline.

Much sickness and unemployment are here, but the Saints are thankful for the many blessings they have received and that there is no suffering among them at present for the necessary things of life. They gladly responded to the call to sacrifice.

Fanning, Kansas

Interest and Energy Enjoyed Here

It seemed especially fitting that the first sacrament service of the new year should come on New Year's Day. A large crowd was in attendance and a splendid spirit was enjoyed. Many testimonies were given and the predominating thought of each speaker was that he desired to do more and better work for the church this year than ever before.

Attendance at all services has been good since the new year, and the Saints seem to be working with renewed zeal. The evening services are better attended at present because of a *Book of Mormon* contest which is being held at the religio hour. The contest is under the leadership of Brother William Gurwell. Sister Inez Pilcher and Brother Virgil Sheppard were selected for captains and sides have been chosen. Questions are asked by one side and answered by the other. The study began with the Book of Ether. Elder Samuel Twombly is the judge. The losers are to entertain the winners when the contest closes.

The women's department went to the home of Sister Mabel Mortimore for an all-day meeting Thursday, January 12, Sister Marie Sheppard, leader, had asked each woman to bring to the meeting, a covered dish, a game, and plenty of energy.

A sale of home-made candy at the store of Brother Sheppard in Fanning, recently, netted ten dollars. With each dime's worth of candy a number was given. The person holding the lucky number, when the number is drawn, will receive the embroidered quilt recently completed by the women's department. On Friday night, January 27, a social will be given at District Forty-nine schoolhouse near Fanning. A program will be presented, refreshments will be sold, and at this time the quilt will be given to the holder of the number drawn.

The Jolly Gang Club of the young people's class are working on a three-act comedy, *"The Dutch Detective,"* which they plan to present the latter

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part of February. During the holidays Sister Elsie Long entertained the young people's class with a depression party.

Some inspirational sermons have recently been heard by Fanning Saints. Recent speakers have been Brothers, Fred and Will Marsh, Samuel and Will Twombly and Virgil Sheppard.

Madison, Wisconsin

2119 Jackson Street

At the joint priesthood meeting held at Evansville in December, Elder Henry Woodstock, pastor at Madison, suggested a theme for the district for December and January, *"Think on These Things."*

These are the things Madison has been thinking on at prayer services: *"Bearing Fruit," "Sacrifice," "Giving," "Reverence," "Loyal Saints," "Obedience,"* and *"Trustworthiness."*

Indeed the branch thought so much on sacrifice during the sacrifice period that the local solicitor reports $252 sent to the Bishop. Christmas Offering for the year was $84.56.

Christmas Day was much enjoyed at the church. In the morning the children rendered the program. In the evening the young people presented the play, *"The Christmas Voice."*

The annual business meeting of the local occurred December 14. After a short season of prayer, Henry Woodstock, branch president, introduced the business. Brother Woodstock was given the loyal support of the branch and re-elected to his office. Other officers are: Branch clerk, Mary Woodstock; director of Religious Education, Lee Root with Charles Fields and Helen Richardson, assistants; financial agent, Orville Dahlem; musical director, Carl Wirth; librarian, Tom Johnson; custodian of building, Orville Dahlem; publicity agent to take orders for Herald Office, Leda Colbert; organist, Mary Woodstock. Since there is no teacher in the branch, Floyd Griswold was elected to act in that office.

Elder L. G. Holloway spent a week visiting here. December 18, he preached morning and evening.

On that day District President H. W. Woodstock was in Milwaukee assisting the branch with its business meeting.

Brother Woodstock read the marriage ceremony which united Beatrice Lambke and Stanley Drefahl in wedlock, December 10. Beatrice is the daughter of Brother and Sister Albert Lambke, of Evansville. The wedding occurred at the home of her sister, Mrs. Miller, of Madison.

Margaret Johnson was married to Roland Bender December 7, by Brother Simpson, of Rockford.

An all-day meeting was held at Evansville, December 11, at the home of Charles Hoague. The morning service was unified, prayer meeting, church school, and a short sermon by Brother Woodstock, *"Do Today."* A sumptuous dinner was served by Evansville members. In the evening Elder J. E. Vanderwood gave the sermon.

A watch party was held at the home of Robert Brigham on New Year's Eve, and a happy time was had.

The opening sacrament service of the year was highly spiritual. In the evening Brother Paul Utnehmer gave a sermon.

New officers for the women's organization of "Gleaners" are: Director, Mrs. Carl Wirth; assistants, Miss Wilson and Leda Colbert. The object of this organization is to study and to raise money to help in church funds, local and general.

At the January joint priesthood meeting an organization was perfected: President, Harry Wasson; secretary and treasurer, Lee Root. The purpose of this organization is that the members may help each other in solving their branch problems and in study. Priesthood members living in branches a distance from the meeting place of this organization, may write their problems to the secretary. These questions will be considered and discussed at the next meeting of the priesthood, and the conclusions reached will be sent back to the writer. The priesthood hope also to work out uniform and central themes so that the entire district may be thinking along the same line.

Lee Root was invited to Beloit, January 15, to help in the young people's service. He was the speaker. Carl Wirth and Floyd Griswold spoke there January 29.

The Madison priesthood are launching out to help other branches. The work in Madison is forward that the members may help Zionize the church.

Windsor, Ontario

Successful in Meeting Financial Obligations

During the term of office of the late pastor, Elder Isaac Andrew, this branch has been able to meet all its financial obligations as well as to assist the general church to some extent. In a recent letter to Windsor Branch, Bishop John C. Dent wrote: "It is with a great deal of pleasure and pride that I look over the several accounts of Windsor Branch with her departments and see the many thousands of dollars sent by them to the general church while at the same time they supported themselves."

The official personnel of this group for 1933 has undergone quite a change. Elder Lawrence D. Campbell succeeds Brother Andrew as pastor. William Garnier is taking charge of the church school instead of Basil E. Barrick. Musical activities, formerly under the direction of Mrs. Edith Moore, are now under the care of Harry E. Depew, who is also branch treasurer.

On New Year's Eve a special meeting was held in which the branch paid respects to the retiring officers in the way of letters and tokens. The Saints feel indebted to them and know that they have not relieved themselves because of a loss of interest in the work.

The first Sunday evening service of 1933, took the form of a New Year's Welcome Service. Messages of greeting and instruction were read to the congregation from President Frederick M. Smith, Apostle D. T. Williams, Bishop John C. Dent, District President D. J. Williams, the branch treasurer, publicity agent, and the pastor. These messages were interspersed with hymns and vocal numbers. The arrangement was both pleasing and novel.

London, Ontario

Special Missionary Effort by Young Men's Class

London Branch was much encouraged by a visit from President Floyd M. McDowell recently. Although here for one night only, he gave the members new hope and a greater desire to move forward in assisting the work of the church.

The church school held one of the most successful Christmas Concerts in years on December 19, in the parlors of the church. Many were obliged to stand owing to the large attendance. It was very gratifying to witness the cooperation and enthusiasm exhibited by all participating. The program consisted of Christmas plays, dialogues, songs and readings by children of the junior church division and members of the intermediate grades of the adult school. The three prizes offered as highest awards of merit for the year went to Jean Bicknell, first; "Billy" Bicknell, second; Vera Millman, third. These were beautiful books.

The church school has appointed Sunday assistants for Elder Frank Gray, director; Nelson Ridley and J. Lincoln Rankin, first and second assistants, respectively; on Friday evening, Carlyle Dent and Norman Fishleigh, first and second assistants. Activities have been divided among members of a program committee.

Brother Archie Ebsworthy, a young man, was called to the office of a deacon, and on Sunday, January 8, was ordained under the hands of Elders J. E. MacGregor and J. F. Winegarden.

On the first Sunday of the new year the local had a visit from Elder Percy Farrow whose sermon was much appreciated.

The pulpit has been occupied lately on Sunday evenings by the pastor, Elder J. E. MacGregor, Bishop J. C. Dent, Elder F. Gray and Elder J. F. Winegarden. Elder Gray has also occupied the pulpit of a local church in the absence of their minister who was ill. His sermons were well received and created considerable interest among the members.

With the purpose of making the Latter Day Saint Church and position better

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known in this city which has a population of about 80,000, the Young Men's Class undertook a special missionary effort Sunday evening, January 15. The service was conducted entirely by the class. The young men composed the choir, and under the direction of Fred Heddington, rendered two anthems. Doctor D. A. Campbell sang a solo. W. A. Alford and J. L. Rankin, priests and president and vice president of the class, assisted in the stand. Brother Archie Ebsworthy was assisted by C. Dent in his work as deacon. The orchestra through the efforts of Roy Bicknell, was augmented by several musicians from the orchestra of the Dundas Centre United Church. Mr. S. Byfield, conductor at that church, acted as guest conductor here. The orchestra and choir invite musicians from other organizations of the city to assist in the music from time to time and thereby indirectly cause them to hear the restored gospel message.

Through personal invitation and boosting, this service was largely attended with over three hundred present. Many of these were nonmembers. Several citizens prominent in civic and judiciary circles of the city attended. With the church crowded Bishop John C. Dent, teacher of the class, preached a wonderful sermon, referring particularly to Latter Day Saint church doctrines, and also made clear the distinction between the Reorganization and the Utah Mormon Church. He stressed the point that it *does* make a difference what church a person belongs to. At the close of the service the sixteen-piece orchestra presented a sacred concert lasting about a half hour. This evening was one of the most successful efforts of the Young Men's Class, and it is hoped that the message presented will bear some fruit.

Some members have been ill lately. The familiar figure of Elder W. A. Hardey is at services. He has been confined to his home and bed since November. He is just now getting around again. Sister Muriel MacGregor has been quite ill with pneumonia, but is now on the road to recovery. Sister Jessie Renecker is sick, necessitating hospital treatment. Sister Irene Duesling had to undergo an operation for appendicitis, but is now home from the hospital.

Brother and Sister W. A. Alford were recently blessed with the gift of a new daughter and so were Brother and Sister Risler.

In an effort to assist in the expenses of the coming missionary services, the Young Ladies' Class had an oyster supper, January 24. Members of the class sang a song specially composed in honor of their beloved teacher, Brother John Vasbinder, familiarly known to all as "Uncle John." He has been teacher of the class for young ladies for fifteen years or more. The program was exceptionally good with dramatic skits by the girls, readings, and solos. The orchestra assisted with appropriate music.

Alaflora Branch

Near Brewton, Alabama

At a business meeting held early in the year, new officers were chosen. By unanimous vote Elder Earl T. Higdon was elected pastor with E. N. McCall and Ben Jernigan as associate pastors. Other officers are: Branch treasurer, Jeff Barnes; clerk, J. A. Bishop; in charge of young people, Sister Earl T. Higdon; director of music, Ben Jernigan.

The Saints are encouraged as the spiritual outlook of the branch is good. The workers are enthusiastic and anxious to be about their Father's business. Elder E. N. McCall is again at the head of the church school.

The Saints are especially proud of the new branch president, Brother Higdon. He truly has the work at heart, and to associate with him as leader is inspiring. He was ordained to the Melchesidec priesthood last November. Brother Earl and Sister Faith are big assets to this branch. They moved to Brewton from Independence, Missouri, last year.

Brother B. Jernigan promises to "make things hum" in the music department, and some good choir work is expected among young people and adults.

Some of the juniors are adding their bit to help in the church school programs.

Last summer Apostle Roy S. Budd gave some wonderful lessons on the fundamentals of stewardship. These are still talked about in Alfaflora Branch.

Nor must the good work of Elder J. G. Halb be overlooked. He spent some time here in November, and his personality was one to draw friendships and make people hopeful and humble. He baptized five into the church, two being promising young man. His influence here was one for good.

Apostle J. A. Gillen is expected in February.

Merlin, Ontario

District Helps Celebrate Local Anniversary

The gospel work in this locality is making progress. The Saints held branch anniversary services November 13, with a good representation from all parts of the district.

The morning prayer service was in charge of Elders D. J. Williams and Henry Atkinson, of Chatham, and of R. T. Brown, pastor of this local.

The morning sermon was on *"Individual Responsibility,"* and Elder David Dowker, of Detroit, a released missionary, was the speaker. Eight Blue Birds girls sang the anthem.

The Sunday school hour was in charge of Elder Ezra Mifflin, of Essex.

Elder Percy Farrow preached at three o'clock in the afternoon, and his topic was, *"The Church's Foundation."*

Bishop J. C. Dent, of London, was the evening speaker, and was assisted by Elder John Dent, of Merlin and the Reverend J. C. Mitchell of the United Church in Merlin. The Reverend Mitchell dispensed with his evening service so that his congregation might attend the Saints' service. Solos were sung by Miss Jean Dawson and Miss Jeanette Sales, of Merlin, and Fred Moore, of Windsor.

Meals were provided in the basement of the church by the women's department for visitors and members. About three hundred people were served through the day. The women deserve much credit for the success of the anniversary services.

Apostle D. T. Williams has paid this branch two recent visits and his themes were, *"A God Who Speaks Today,"* and *"Why I Am a Latter Day Saint."*

Brother Charles Atkinson, priest, with Clarence Smith, teacher, is visiting the Saints and trying to place a *Herald* in every home.

Kansas City Stake

Chelsea Church

Elder John F. Sheehy, pastor in Zion, conducted a series of special services at Chelsea, beginning January 22 and closing the evening of January 29. He was given splendid attendance each night and the best of attention. Though some nonmembers attended, Brother Sheehy's appeal was especially directed to the members of the faith. His sermon topics were: Sunday night, *"How We Worship"*; Monday, *"Unchangeable God"*; Tuesday, *"Following Jesus"*; Wednesday, *"Ye Must Be Born Again"*; Thursday, *"Choose You Today What You Will Do Well Tomorrow"*; Friday, *"I Must Decrease, But He Will Increase,"* and Sunday, *"The Power of Example."*

Quindaro Church

This congregation is going forward under the leadership of H. A. Higgins, assisted by the local officers. It is advancing spiritually and financially. Members moving into the neighborhood are invited to worship here.

Christmas morning the *"White Gift"* was given by the junior department and the giving of gifts by the whole congregation demonstrated the Christ Spirit. Tables across the front of the church were laden with gifts for the needy.

The young son of Brother and Mrs. Berwyn Lungwitz was blessed by Elders H. A. Higgins and E. N. Palmer and given the name, Teddy Vance.

The choir under the leadership of Otis Swart, furnished an evening of music which was much enjoyed.

Apostle Paul Hanson was the speaker on New Year's night. For a text he chose Matthew 13: 16: "Blessed are your eyes, for they see: and your ears, for they hear."

The opening sacrament service of the year was well attended, and helped the

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congregation to enter the new year full of hope and courage.

Good attendance characterizes the Wednesday night prayer services.

On a recent Tuesday evening Quindaro was pleased to have as a speaker Apostle John F. Garver. Chelsea and Heathwood congregations met with Quindaro on that night, to hear Brother Garver's discourse.

Bennington Church

The young people as a group, attended the regular weekly prayer service, January 25, and it was generally agreed that meeting with the older members was of great value to the young people.

The confirmation service for Sister Tressa Nelson and her daughter, Virginia Lee Nelson, was held at the eleven o'clock hour, January 29. These two sisters were baptized January 22.

Brother Bishop, former pastor of Bennington and Mount Washington Churches was the evening speaker, January 29, giving the congregation a good sermon on *"Spiritual Power."*

Argentine Church

At the church school hour, January 29, Elder Levi Gamet gave the sermonet on the words of the jailor to Paul and Silas, "What shall we do?" and the question of the people to Peter on the day of Pentecost, "What shall we do?"

In the evening Elder Joseph Ray Lloyd preached on a lesson from Alma 3: 8-63.

Gladstone Church

As the result of cottage sermons by Stake Missionary J. Charles May, Brother Thomas Staff and Sister Lue Dema Williams were recently led into the waters of baptism. They have been investigating the work and attending services for the past three months.

Sunday morning, January 8, Elder L. C. Connelly gave a historical survey with reference to the periodical literature published by the church from June, 1832, when the *Evening and Morning Star* was published at Independence, Missouri, down to the present official publication, the *Saints' Herald*. Brother Connelly is the publicity agent of the group and brought out the importance of the *Herald's* being in every home. The *Herald* is on sale at the church each Sunday for five cents a copy for those who do not subscribe for it.

Junior church is held each Sunday morning. All children under O. B. K. age are represented in this service. A special theme is followed, and individual participation is encouraged.

Midweek prayer meetings are held in the homes of the Saints under the direction of Elder George Harrington.

Once a month the social committee arranges a social evening at the Saints' homes. Both adults and children participate in the games, programs, and treats, and a pleasant time is enjoyed.

Dow City, Iowa

Church School Divisions Are Busy

This group appreciates speakers from other branches. Recently the Saints have listened to M. O. Meyers, Warren E. Oliver, and C. C. Talcott, of Deloit; George Hansen, of Dunlap, and Frank Fry, of Woodbine. Local priesthood members who have talked are Fred Baber, Everett Landon, and Elvin Baughman.

Interest is good and the desire to go forward permeates the actions of the members.

Although unemployment has affected several families here, there has been no suffering among the members.

Lynn Talcott and Phyllis Pearsall attended the banquet in Omaha, January 21, an event of the young people's convention. Zeta Clothier was there on Sunday. Dow City was glad to be represented.

Officers in charge of the work in this branch are: Pastor, Fred Baber; church school director, Mrs. Bessie Pearsall; clerk, Mrs. June Griffin; financial agent, M. A. Pearsall; church school secretary, Leta Riley; pianists, Zeta Clothier, Phyllis Pearsall, and June Griffin; organist for the basement, Ruth Justice; supervisor of adults, Mrs. Nettie Smith; supervisor of young people, Zeta Clothier; supervisor of children, Helen Jackson.

All divisions of the church school are active. Four teachers are employed in the children's group each Sunday, and junior church is held with the exception of sacrament day.

The young people's division has opportunity to express itself in choir work, and arranging the early worship service each Sunday evening. They have responded a number of times with anthems for the services: *"He Leadeth Me," "King All Glorious," "Jesus Savior Pilot Me,"* and others.

The adult division functions in a class period in the church school, studying the *Book of Mormon* quarterly. Numbered among these members are some not of the faith who are very regular in attendance.

In addition to the study class, a group of women is working under the leadership of Sister A. L. Jackson. Not long ago they sent to the Bishop a sum of money earned by their quilting.

Christmas was appropriately observed with music, scripture reading and a sermonet by Frank Fry, of Woodbine, at a special service Sunday, 10 a. m. An offering was taken and turned into the Christmas offering fund. The children's program was given December 22.

In November the Joseph Smith centennial was beautifully observed. A special feature of the church school service was an autobiography written by Mrs. Nettie Pearsall Smith and read by her granddaughter, Wilma Griffin, grandniece of the one whose birthday was celebrated.

The branch is happy to have Brother and Sister Elvin Baughman and family worship here. They are residents of Buck Grove, a small town about six miles from Dow City.

Social diversions have been few of late. The children's division under those in charge enjoyed a Halloween party in the church basement, and the women of the working group gave Mrs. J. L. Butterworth a birthday surprise by taking supper with them when they went to spend an afternoon of quilting at her home.

Prominent in the Graceland College Day program last fall were four ex-Gracelanders: Lynn Talcott, Helen Jackson, Mrs. June Smith Griffin, and Frank Fry.

Alpena, Michigan

Twenty Baptized There in December-January Meetings

Elder and Sister J. J. Ledsworth, Northern Michigan missionaries, came to Alpena at Christmas and from that time until January 30, had baptized twenty candidates into the church.

These new members are to be admired for their determination in stepping forth to obey the Master's commands when, of necessity, the baptisms must be perfomed in Thunder Bay River, and the last two steps leading into the river of ice.

The Saints also feel confident of the calling and authority of Brother Ledsworth who ably presents the gospel in power and beauty.

One outstanding confirmation was that of a fifteen-year-old girl who was spoken to in a gift of tongues by Brother Ledsworth. There were many who believed the gospel that night.

After the baptism, January 29, a Jew stepped forth and announced that he wanted to be baptized. It seems there was only one who knew this, Brother Marshall McGuire, of Mikado. When the man was informed that the baptismal service was ended, he said, "Well, never mind, I only have on my rough clothes anyway." Workers will visit this man and make him feel at home among the Saints.

The group at Alpena needs a better building, also a baptismal font. When a baptism is carried on at great discomfort to both candidates and minister, and when crowds stand laughing, smoking, and jeering on the river banks, the Saints especially wish for a better building and a baptismal font.

Many feel that there is much more to be done here, and workers wonder if they are equal to teaching these new Saints and helping them over the rough places which are frequently encountered. People seem to have been waiting to hear just such a message as the Restored Church has to present. It appeals to them as nothing else can.

Among the new members are several heads of families, some young men and

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women and some fine boys and girls. And there are others who even now are convinced of the genuineness of the gospel. The pastor of Alpena Branch, Brother W. C. Scott, feels that if Brother and Sister Ledsworth remain, others will be baptized in the near future.

Corinth, Ontario

Organize a Religio

Brother Henry Pearson was reelected branch president at the regular business meeting, January 1, and all business was transacted in the proper spirit. At this service it was decided to hold a *Book of Mormon* study one night each week for the purpose of increasing knowledge of that book and promoting sociability. The first of these meetings was held in charge of Brother Laur, January 5. A good crowd attended for so small a branch, and an interesting address was given by Brother Clarence Weeks, of Delhi. There was also a short musical program.

These meetings are proving very helpful. The second was held January 13, and was declared a real success. Brother Laur was in charge and Brother Best, the speaker, talked on *"The Confounding of Languages,"* as a topic with which to begin the study. There is half an hour of study then a short program of music, piano, violin, cornet, and accordion selections as well as orchestra music.

At the meeting, January 20, the Religio was organized to carry on studies. Brother Leo McCurdy was appointed leader, Brother Wray Best, teacher; Sister Ruth Beemer, secretary; Sister Norma Best, treasurer and pianist. Brother Ernie Best was also added to the orchestra as first cornet player.

After discussion as to the future possibilities of this work, it was decided to hold these meetings every Wednesday evening at eight o'clock after which the orchestra will practice. A good number of visitors have attended the meetings, and the members are hoping for success and profit to the branch.

Fanshawe, Oklahoma

Young People Alert

Although the Saints of this town are few in number, and congregations attending church school and other services are chiefly composed of young people, the workers feel that God is blessing them. It seems as though the young people are remembering the statement of Brother E. A. Erwin who has gone on to his reward, "Keep the campfires blazing."

Church school is held at nine forty-five each Sunday morning and prayer meeting at eleven o'clock following the sacrament service on the first Sunday of the month. There is preaching in the evening.

Because of much sickness among the members, the branch was late in holding its business meeting. New officers for the year are: President, J. J. Jackson; church school director, Joe Mangrum; secretary, Kate Sartor; chorister, Maxine Sartor; organist, Cecile Moore, and church school secretary, Mary Goss. A splendid spirit of cooperation and good will was present at this meeting.

Last September a visit from Brother C. E. Goss was enjoyed. He held a short series of meetings, and baptized three young men, Ezra Goss, John Glenn, and Joe Mangrum.

Apostle Roy S. Budd preached an interesting sermon here last fall, and the Saints hope for another visit from him.

Brother J. J. Jackson was given a *Bible* for Christmas by his adult students.

Sister Etta Jackson has been ill with pneumonia. The doctor expressed surprise that she has survived as long as she has, but she was remembered in the prayers of the Saints, and is now able to be up again.

Traverse City, Michigan

Visited by District Missionary C. E. Harpe

The flu has visited many homes of Saints in this branch.

District Missionary C. E. Harpe came to Traverse City, November 23, and held three weeks of meetings, preaching the gospel, administering to the sick, visiting the Saints, cheering, and advising. He is a wonderfully clear and interesting speaker. Though no baptisms marked the immediate results of his labors, the Saints pray that seed sown by him in the hearts of his hearers will soon spring up and bear fruit.

Brother John Clark was returning home from church, December 18, when by some misstep he slipped and seriously injured his leg. He suffered intensely for five weeks and is not yet able to sit up.

Sunday evening, January 22, an interesting and instructive program was given at the Saints' church, several nonmembers assisting. There was a piano number, and organ duet, a song by a mixed quartet, a vocal solo by Sister Florence Richardson, and Elder H. A. Doty showed slides of his trip to the Holy Land. During the evening a collection was taken for the benefit of Brother Clark and his family. Such helpfulness is always timely when the husband and father of a family has been sick in bed for a long time.

January 28, marked the thirtieth anniversary of the organization of Traverse City Branch, and was a time for checking up on the changes that have taken place in that period of time. Only two are left in the city who were present at the meeting of organization. The evening was devoted to a program and social similar to other anniversary observations in the past.

Chicago, Illinois

Central Church, Sixty-sixth and Honore Streets

This branch responded to the call of the church during the sacrifice period, sending in a sum of three hundred and fifty-nine dollars. Workers were pleased to be able to raise this amount in view of the half-time work of some members and the lack of employment of others.

At the Christmas season they tried to remember the shut-ins and needy with baskets of fruit and purses of money and cards of good cheer.

Brother A. Edstrom preached the Christmas sermon the morning of December 25, and special music was by Sister Pearl Kerr and Arthur Sherman. That evening a White Christmas program was had, and the setting was made beautiful with colored lights, and a white cross. Scripture reading and carols by a hidden choir and by the junior choir, the story, *"Little White Cross,"* by Sister Ruth Hall, sermonet by Brother H. P. W. Keir and the gift processional were features of the program.

The women will meet in the homes of the members during the cold weather. They made and presented a friendship quilt to Sister Ruth McPeak, a young bride.

The passing of Sister A. Sherman, January 11, saddened the branch. For several years she has been in failing health, but her passing was peaceful. The funeral sermon was preached at Bartz Funeral Home, by Elder Roscoe Davey. The heart-felt sympathy of the Saints is given her loved ones.

The first sacrament of the year was a happy event, Brothers Lowe, Keir, and Clark in charge. Many encouraging testimonies were given, and the gifts of the Spirit gave encouragement and instruction.

The annual business meeting in December saw some changes. At his request, Brother H. P. W. Keir was released from the branch presidency, and a rising vote of thanks was given him for the many years of untiring service he has contributed. Brother E. Lowe was elected branch president; J. J. Olliver, clerk; Steve Lester, church school leader; William Keir, leader of young people; Arthur Sherman, chorister; Floyd McNickle, organist; Jean McDonald, pianist; Ralph Swanson, treasurer; Sister E. Horton, correspondent, also leader of the women's group. As assistants Sister Horton has Sister Woods, Emily Nelson, Florence Daalde, Lucille Olliver, and Fay McDonald. Committees for visiting the sick, sewing, and social and entertainments were selected.

For the past ten weeks on Sunday evening the congregation has listened to a series of sermons from Brother A. Edstrom. These have been intensely interesting. Brother Lowe, Keir, and Davey have also given splendid sermons.

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Independence

Uplifting communion services for the congregations on Sunday opened the week of the priesthood institute in Independence. The first session of this institute gathered priesthood members from all over the city and surrounding territory to Liberty Street Church on Monday night, February 6. This week the men of the ministry are giving intensive study and thought to church problems. President Elbert A. Smith is teaching *"Spiritual Aspects of Our Ministry,"* and Bishop G. L. DeLapp is presenting *"Financial Aspects of Our Ministry."* Nightly class periods will continue throughout the week.

Interest in the young people's Sunday afternoon meetings at the Auditorium, continues good. Last Sunday R. L. Bishop, formerly pastor of Mount Washington Church, was the speaker, and on the Sunday before Sister Charlotte Koehler, leader of women in Independence, spoke. These Sunday afternoon programs are designed to give the young people from the various congregations in Independence, opportunity to participate and become acquainted. They are sponsored by the young people's council.

Stone Church

One of the most impressive services held in the Stone Church for many weeks was enjoyed by the young people last Wednesday night when they witnessed the sacred ordinance of ordination. W. Earl Page was ordained an elder under the hands of the two assistant pastors in Zion, H. G. Barto and D. S. McNamara, and James Moses was ordained a priest by S. A. Thiel, superintendent of the Stone Church School, and T. A. Beck, superintendent of the young people's department at the Auditorium. Both of these young men have for some time been working in the church school, and are now assuming additional responsibility. Brother Page is the new director of Religious Education for Independence, and Brother Moses has taken up the work of pastor of the junior department at the Stone Church.

The service was in charge of Pastor J. F. Sheehy, and President F. M. McDowell delivered the charge. Bishop J. S. Kelley was in the stand to assist. The ceremony was one which appealed to the large group of friends and young people.

The sacrament service Sunday morning was dominated by the spirit of worship. Though the weather was wintry, the congregation was large and attentive to the communion address by President Elbert A. Smith who based his thoughts on the twelfth chapter of Romans. Pastor J. F. Sheehy presided, and assisting him in the stand were President Elbert A. Smith, Elders H. G. Barto, D. S. McNamara, and T. A. Beck, and Bishops R. T Cooper and J S. Kelley. Opening organ music was by Mrs. Hazel Scott Withee.

The junior sacrament service was held in the lower auditorium at the same hour.

Pastor J. F. Sheehy, the Sunday evening speaker, chose as his subject, *"The Prophet and the Book,"* honoring the To-Ko-Lon Class of young people which attended the service in a body. This class is studying the *Book of Mormon.* Reading Isaiah 29, Brother Sheehy showed how the coming forth of the book and the life of the young Prophet Joseph Smith are inseparably linked, and are among the outstanding features of our belief. After a discussion of external evidences of the book's truthfulness—scriptural substantiation and the testimony of the book's witnesses—he named two fundamental and internal testimonies: (1) The book teaches righteousness, and (2) It leads you to do good.

An excellent program of music was furnished by the Stone Church Choir of more than fifty singers. Paul N. Craig directed and Robert and George Miller accompanied on organ and piano. Elder H. G. Barto was in charge of the service, assisted by Elder Ephraim Brown.

Among those lately passed into immortality was Charles Raymond Mathews, son of Mr. and Mrs. Edgar C. Mathews, who died February 1, after many days of illness. He was eight years of age. The funeral was held from the Stone Church, February 4, and interment was in Mound Grove Cemetery. The child leaves his parents, two brothers, two half-brothers, and other relatives.

Walnut Park Church

Pastor Frank McDonald was assisted by Elders M. T. Williams and H. P. Andersen at sacrament service Sunday morning. In making the opening remarks Brother Andersen stressed the value of the communion service in the life of every Latter Day Saint. The Saints at Walnut Park are always out in large numbers on sacrament Sunday to partake of the emblems, and the main auditorium was filled on this occasion. During the few minutes remaining after the serving of the emblems, two former pastors of the congregation, Elders B. J. Scott and Samuel Smith, were called upon to give messages of cheer and counsel for the members of their former flock.

At six o'clock Sunday evening the religio was entertained by the juvenile orchestra conducted by Brother Fred Mollison. The orchestra gave a short concert preceding the class work. After the classes had reassembled in the upper auditorium, a program was presented by the family of Brother and Sister Benjamin Bean. Brother Bean announced the numbers and four members of his family took part. Following the program, since the organization had been operating successfully for several months without an official name, a motion was made and carried unanimously that the organization be known as the Walnut Park Religio Literary Society. Two hundred and nineteen were present at this session.

Elder Cal Rich occupied the pulpit in the evening and was greeted by a splendid Sunday evening attendance.

A *Book of Mormon* class has been organized by the Saints in Group 29 East. Sister L. E. Hills is the teacher and the class meets each Tuesday evening at the home of some member. Tuesday night, February 7, the meeting was held at the home of its president, Brother Imal Burke, on the Blue Springs Road.

Englewood Church

The young people, lately organized, are doing a good work under the sponsorship of Sister Florence Moore, Ralph Dunlap acting as president. Brother Dunlap is comparatively new in this branch, having come from Flint, Michigan. J. R. Closson is vice president, and Alice Richardson is secretary.

They have entered the dramatic contest now being sponsored by the Young People's Council of Independence, assisted by the White Masque Players. The preliminary of the contest will be held soon.

Three plays are being prepared. *"Ambition,"* the story of a young prosecuting attorney whose ambition in his profession means more to him than anything else in life, is being directed by Sister Florence Moore. *"Gas,"* a tragedy is directed by Miss Pauline Siegfried, and *"Aunt Martha Pays,"* a thrilling drama, is directed by Delmar Goode. This trio of plays is well cast, and the young people are enthusiastic over the contest.

It is expected on the night of the preliminary that there will be music between the plays by the Shupe sisters, and numbers by Mrs. Harold Henderon, and Donald Webb, instrumentalists. Candy will be sold, the proceeds to go to the women's sacrifice offering, and a silver collection will care for the expense of the plays.

"The Influence of Dramatics on Everyday Life," was the topic of Brother W. Earl Page, who addressed the dramatic class at the Religio hour Sunday evening, A playlet, *"The Lover's Errand,"* was presented at the close of the lecture, as illustrative of salient points, by Miss Ethel Thomas and Edmund Gleazer.

A class studying *"Parliamentary Practices"* has been organized at the young people's service on Sunday evening and is taught by Virgil Julian. Elder Jesse Holsworth is teaching *Book of Mormon,* and Sister George Gould has the juniors.

The women's department under the leadership of Sister Gladys Closson Welch is doing excellent work in a spiritual, temporal, and social way. The women meet all day on Wednesday and have luncheon. Their headquarters are in the home of Sister Pauline Clow Seymour. They are now carrying out some novel and socially attractive ways of

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adding to the sacrifice fund. In the past twelve weeks the department has raised $150.80 for the sacrifice fund and forty-six dollars for branch expenses. This is an exceedingly good record in view of the shortage of work for the breadwinners of the congregation.

Elder Leonard Lea talked on, *"The Unseen Guest,"* at the sacrament service Sunday morning.

Spring Branch Church

The largest attendance in a long time was had at the midweek prayer service, February 1, and Brothers C. D. Brewer, Elmer Peer, J. S. Andes, and Morris Jacobson were in charge.

Sister Robert Fish gave a talk concerning Lazarus and the rich man at the Sunday school hour, last Sunday.

Pastor G. W. Eastwood was in charge of the sacrament service, assisted by Alma Tankard and Robert Fish. A quartet sang, *"Take Time to Be Holy."*

Elder J. S. Andes was the speaker in the evening, and his text was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matthew 28: 19, 20.) This helpful sermon on the principles of the gospel, was heard by a considerable number of nonmembers.

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The Bulletin Board

Conference Notice

The annual conference of Northeastern Nebraska District will be held at Omaha, February 18 and 19. Business session at 2 p. m. Saturday. Election of officers. Apostle J. F. Garver will be the guest of honor.—H. A. Merchant.

Our Departed Ones

HALL.—Almond Stanhope Hall was born July 10, 1848, in Canada. His parents were Mr. and Mrs. A. A. Hall. At the age of twenty, in 1868, he came to the United States. January 1, 1869, he married Priscilla Alton. Eight children were born to the couple, two of whom died. Mr. Hall died at the home of his daughter, Mrs. Ernest Steidley, of Keokuk, Iowa, January 14, 1933. For thirty years he was an employee of the Keokuk Barrel company, and for seven year he operated a grocery store. He retired from active work five years ago. January 1, 1933, he and his wife celebrated their sixty-fourth wedding anniversary. He united with the Reorganized Church of Jesus Christ of Latter Day Saints a number of years ago. Funeral services were held at the Keokuk Funeral Home, January 16, Elder W. H. Gunn officiating. Surviving are, his widow, six children: A. W. Hall, of Huntington, West Virginia; Mrs. William Gunlock, of Rock Island, Illinois, Mrs. Walter Laing and Mrs. J. B. Thomas, of Chicago; R. A. Hall, and Mrs. Ernest Steidley, of Keokuk; a sister, Mrs. Lottie E. East, of Valparaiso, Nebraska; twenty-six grandchildren, and nineteen great-grandchildren.

HOLMES.—Amy McDaniel was born June 9, 1864, in Williams County, Ohio. She was married to Virgil E. Houck, at Bryan, Ohio, November 23, 1884, and to them eight children were born, five sons and three daughters: Bert, of Napoleon, Ohio; Frank, Florence, Charles, and Marie, of Toledo, Ohio; Beatrice, of Auburn, Indiana, and Glen, whose address is unknown. Dewey passed away in infancy. She was widowed May 5, 1906. She joined the Reorganized Church of Jesus Christ of Latter Day Saints July 28, 1915. Married August A. Holmes, January 28, 1924, and passed from mortal life December 5, 1932, at Toledo, Ohio. Besides her husband and children there survive, three brothers, Ellis and Charles McDaniel, of Ann Arbor, Michigan; Samuel, of Montpelier, Ohio; two sisters, Mrs. Julia Kollar, of Toledo, and Mrs. Maud Fair, of Pittsburgh, Pennsylvania; eighteen grandchildren, and one great-grandchild.

SAURES.—Aaron Saures was born in Brent County, Ontario, February 10, 1838. He was united in marriage to Miss Charlotte Banister in 1865. To this union were born three children; Minnie, Annie, and Robert. Mr. Saures became acquainted with the church through the ministry of Bishop R. C. Evans and was baptized by him July 12, 1902. At the time of his death our brother's faith in the work was strong, and despite weakness due to advanced years he attended service Sunday, January 1, by the help of loved ones. For several years he enjoyed a fair degree of health, but on Tuesday, January 10, became seriously ill. After a short illness of four days he passed peacefully away, January 15. His wife, Charlotte, and children, Minnie and Robert preceded him in death. He leaves his only daughter, Mrs. Pierce Hughs with her husband and three grandchildren. Funeral services were conducted at the home of Brother and Sister Hughs, Chatham, Ontario. The sermon was by Elder D. J. Williams, Elder R. H. Jones assisting.

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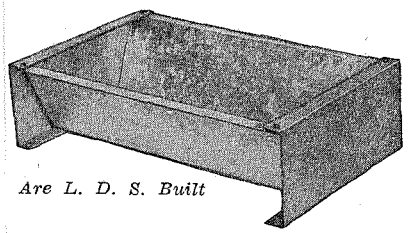

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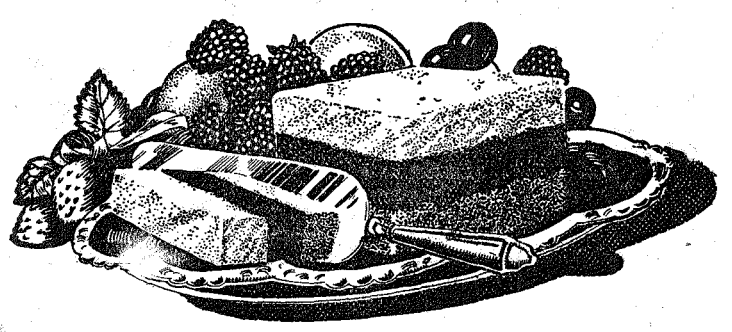

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The SAINTS HERALD

Volume 80 - - February 15, 1933 - - Number 7

Making Ready for the June Conference

By F. M. McDowell

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"Problem Mosaics"

chapter seven

in

RICHES UNTOLD

by

Florence

Tracey

THE GIFTS OF THE SPIRIT

By J. Frank Curtis

BLUE PENCIL NOTES

By E. A. S.

WOMAN'S RIGHTS

By Helen Smith Logan

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THE SAINTS' HERALD

February 15, 1933

Volume 80 Number 7

FREDERICK M. SMITH, Editor in Chief.

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CONTENTS

EDITORIAL:

The Growth of Spiritual Life 195

Across the Desk of the Editor in Chief 196

Blue Pencil Notes 196

"Herald" Climbs Right Up the Line 198

A PAGE FOR YOUTH:

Getting Ready for the June Conference, by F. M. McDowell 197

NEWS BRIEFS 199

ARTICLES:

Woman's Rights, by Helen Smith Logan 200

The Gifts of the Spirit, by J. Frank Curtis 201

Riches Untold, by Florence Tracey 203

What the Gospel Will Do for You, by George W. Thorburn 206

The Gift of the Holy Ghost 208

The Gathering of Israel, by Charles H. Porter 211

Keep Smiling, a Poem 211

Prayer and Testimony 212

Question Time, by A. B. Phillips 214

NEWS OF CHURCH AND HOME 215

THE BULLETIN BOARD 220

The Pigeonhole

Testimony

Almost any of us would rather listen to a tongue-tied explorer who had been to the north pole than to the most brilliant rocking-chair conversationalist who had only read about it. Experience gives validity to the humblest of words.

Out of all that is written and spoken concerning Jesus and the gospel, it is the testimonies that do the most good. For they are born of actual experience of life and religion. And they come directly from those who have felt the touch of the Divine hand and the inspiration of the Spirit.

Testimonies are the notes from the laboratory of life. They have about them a directness and simplicity that is not to be found in books, nor in philosophies.

You may argue with a man, and prove that his philosophy is false. You may move one to reconsider who has all his information at second hand. Wherever he has learned his religion, it has not become a part of him until it is something that he has learned from an intimate understanding of God that is to be obtained from experience. But the man who has a real and personal testimony is not to be moved by anything less impressive than experience itself.

Two Brands of Religion

"I overheard two women talking the other day, and their conversation was so interesting that it made me forget I was looking for a crumb or two," confided the pigeon. "One woman's brand of religion—yes, they were talking about religion—made me think. Hers is the kind that is dominated by fear. She prides herself on being a good Latter Day Saint, and because she thinks she is, she is sure that she must accept every jot and tittle of the law without question. She doesn't know what it's all about, and she dares not to reason over her religion. The poor soul said to her companion: 'I'd be afraid not to believe so-and-so. If I didn't believe every single word in our standard books and that our ministers utter, I'd be afraid of horrible judgment because of my disbelief.' Well, the other didn't see the matter just that way. She said something about intelligence being the glory of God, and how He has given each one of us intelligence with the gracious privilege of using it."

Afraid

"We're all brothers under the skin," consoled the pigeon. "Everybody is afraid of something. Me? Well, I'm afraid of a boy with a bean-shooter in his hand; and you? Why, you are afraid of the sharp-tongued, swift-penned critic, and a hundred others."

"There are some people," remarked the pigeon this morning, "who seem to have been born to boss. They delight in it. It is meat and drink to them. We do need leaders and good ones who know their own minds. But when personal dominance exceeds wisdom, good leadership goes into the hole."

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Editorial

The Growth of Spiritual Life

This is the first of a series of five editorials on "Our Project, 1933" which is summarized below. It is suggested that this project may be of value to pastors in their pulpit work of education for their congregations.

It is one of the first tasks of religion to bring men into the presence of God, working upon them reforms of mind and heart necessary to bring them into that Presence, and necessary to continue them there. Upon this first work of religion, every other social and moral good depends. Many a time ministers have said, "You can not build a righteous society with unrighteous people." The most perfect system in the world will fail if it is managed by people who are immoral, incompetent, or ignorant. But more depends on righteousness than on all the others. If that is lacking, all else fails.

The spiritual way of life, which is the ideal, is not something that has an existence apart from daily living. It is integral with the other motivations, interests, and factors which give character and significance to human life. There is no way for a man to enjoy the blessings and advantages of the spiritual life on Sunday and to go the way of the world during the remainder of the week. The dual existence can be lived only by those who start by being hypocrites; and the dual existence will eventually lead to a breakdown of personality, and the destruction of its better parts.

The spiritual life, therefore, has its foundation in the acts and modes of daily living. If a life is to be spiritual, it must proceed in the way of righteous living, pure thinking, clean conversation, and daily prayer. Without these things the attempt to gain the spiritual way of life will be frustrated, and the individual defeated, and ultimately self-destroyed.

The spiritual way of life is dependent upon an observance of the fundamental principles of the gospel. It is not sufficient to have faith enough to bring us into the church; we must always have faith renewed by constantly seeking God. It is not enough to repent of sins once for our entrance into the Kingdom; we must repent daily and purge ourselves of sin, selfishness, deceit, and error. It is not enough to be baptized with water; we must again and again be baptized with the Holy Spirit, which is the center and essence of our religious life.

Therefore we set as the first item in our project for 1933 this ideal: *"Spiritualize our lives by righteous living, pure thinking, clean conversation, and daily prayer at the family altar."* We must do this, and teach others to do it as well. We should teach it to our families, to our children, and—insofar as possible—to our neighbors and friends. But first of all we must see that we follow that way ourselves.

We become accustomed to wrong ways of living and thinking in the world until we see no harm in ways that are full of harm. It is our duty, not to measure ourselves by the standards of the world about us, but to measure ourselves by the Absolute standard set by Jesus Christ. Only by following that standard can we hope for the improvement that will enable us to establish the kingdom of God on earth.

The constitution, the mechanics, the structure of economic and social institutions of a new order must be achieved before any considerable improvement can be effected in the present conditions of the world. But it is a mistake to suppose that these mechanical features alone will be effective for the redemption of mankind. Our present conditions are an outgrowth of our *mores* rather than a result of our economic and social institutions, so will future conditions be.

There must be spiritually and morally better men and women to build the better world. Our immediate task is to do what we can to bring that spiritual improvement to ourselves, our young people, and then to others.

L. L.

"Our task is to evangelize the world and Zionize the church."—President Frederick M. Smith.

Our Project 1933

We must do these things, and teach others to do them:

1. Spiritualize our lives by righteous living, pure thinking, clean conversation, and daily prayer at the family altar.
2. Prepare ourselves for work in the church by daily study of its books and papers, and other good writings.
3. Attend church regularly, and help maintain the dignity and beauty of the services by reverent conduct.
4. Give willingly of our talents and labor whenever and wherever we are needed in the work.
5. Support the church by continuous and conscientious compliance with the financial law.

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Across the Desk of the Editor in Chief

IT IS ALWAYS A PLEASURE to have the work of our colaborers well-appraised. In a letter to me Brother Whiting speaks of the work of Brother McDowell at Omaha in words we pass on. He says:

"We have all been inspired and blessed and encouraged by the splendid work of President McDowell in the Omaha Branch this last week. His work, it seems, is always outstanding, but I believe he was at his best this time. He was clear, forceful and definite. At times he was almost painful for he struck with such force right in our weak places, our tender spots. He made us ashamed of ourselves, then he would point the way out and up and lift us up to high resolve.

"When he went away he left some real tangible evidences of his good work. Several young people who had been indifferent toward the church for a long time rededicated themselves to God and the church and a large number of the rest of us who had been carrying on in the past have definitely decided to do more and better work in the future.

"He left the young people better organized and with a new inter-city movement which gives promise of some fine things. We appreciate his work very much."

Again we say, Fine! The awakening among our people is not confined to the older ones. The youth are feeling the stirrings of spiritual and religious longing. It is right and natural we should "feel after God." And to find him brings peace as well as joy.

BROTHER BIRCH WHITING is one of the busiest district presidents in the church. He seems to find work for everyone who is willing to lend a helping hand. He even has Missouri mules helping out. Note what he says in his letter to the Presidency:

"I have had eight and ten head of mules and that many men for two weeks grading our church grounds consisting of one city block. It was low in the center and high on all sides. Counting a team the same as a man there have been 130 days of work donated here this month. You know it is predicted that the valleys would be exalted and the hills made low. Well, that is in process of fulfillment here just now."

I know from observation that Missouri mules when rigidly handled can do a lot of work. To handle them one must be able "To talk their language." Must be some one in Rich Hill who can talk to mules. F. M. S.

The Branch Bundle is now taking the *Herald* into more than sixteen hundred church homes.

Blue Pencil Notes

"We have passed through a great number of peculiar exigencies which have happened to the church, and it has only been by the intervention of God's providences . . . that we have been more than once kept from being overcome by internal dissension among ourselves. This was as I predicted to you years ago, and some of you will remember it, that which the adversary purposes as the entering wedge—that he would create dissension in the councils of the church, and thus prevent our onward progress. And you will bear me witness that I warned you against it time and again."—President Joseph Smith, 1897.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win;
We drew a circle that took him in.

—Markham.

A brother writes that after reading one of my editorials pleading for unity among the Saints, especially among the priesthood, that no two should be found at variance one with the other, he offered prayer, then lay down to rest, and suddenly found himself saying, "What a burying of hatchets that will be." Amusing? Well, not altogether, and in any event the words served me as a springboard for the following verses. Fortunately a great many hatchets have been buried during very recent years; but if you still have one, you might sing these verses at the funeral, to the tune of "What a gathering that will be."

DISARMAMENT

When the servants of the Master each and all shall cast aside
Every grievance, every hatred, and be free
To forget the petty quarrels, and the grudges that divide—
What a burying of hatchets that will be!

When the ministers of Jesus, be they small or be they great,
From the prophets to the deacons, bow the knee;
Bishops, teachers, and apostles, have more love and less debate—
What a burying of hatchets that will be!

And I think it would be blessed just to live myself to stand
O'er the last grave of the last feud men shall see
Found among a faithful people in fair Zion's lovely land—
What a burying of hatchets that will be!

When we learn to walk in kindness, wear the smile, forget the frown;
When we gladly shall forgive men, full and free;
Every small and bitter envy, every malice trample down—
What a burying of hatchets that will be!

When no two of all our number, Lord, shall longer be at strife,
When we walk in love and mercy close to Thee,
We shall know a joyful service, we shall find abundant life—
What a strong and happy people we shall be!

E. A. S.

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Youth's Problems

1. Youth's Place in the Family.
2. Youth's Training for Life.
3. Youth's Way to Economic Independence.
4. Youth and the Church.
5. Youth Prepares for Its New Home.
6. Youth and the New World.

A Page for Youth

Remember the YOUTH CONFERENCE and LEADERSHIP CONVENTION

June 17-25 Graceland College Campus, Lamoni, Iowa

Getting Ready for the June Conference

MAKING THE CONFERENCE COUNT

By F. M. McDowell

In this critical time in the history of the world and of the church it is necessary to count the cost of each undertaking and challenge the worthwhileness of each activity. The program of the church has been curtailed. The budget has been cut and we must live within its provisions. Each undertaking of the church must be made to count. Each activity must take us toward our established goals.

Emerging from this process of rigid selection is the June Youth Conference and Leadership Convention. This is the one general church effort of the year. Those responsible for this arrangement are convinced that some of our most vital problems as a church center in the interrelations, the spiritual nurture, the moral guidance, the sympathetic understanding of and cooperation with our young people. They are certain, also, that the young people themselves must share in the solution of these problems.

Let us keep in mind that the June conference is not an end in itself, but is rather but one step in the program of the church. Preparation for this conference is therefore in reality but preparation for carrying on the work of the church.

Financial Considerations

Perhaps the one outstanding obstacle to a wholly successful conference is the financial situation. Careful consideration was given to this problem by the First Presidency and Presiding Bishopric before the official call for the conference was sent out. It was their united opinion that while rigid economy must be practiced on every hand, yet the spiritual ministry of the church must go on. They feel that the solution of our problem will be found not in the elimination of such gatherings but in their wise selection and careful planning. *The June conference and convention is a definite part of the on-going program of the church.* It is the one big church-wide effort for 1933. It is the response of the church to the call of its youth.

Every effort will be made to keep the expense of the conference down to a minimum and yet make it self-supporting. Board and room will constitute the main item of expense. These will be furnished at a total cost of one dollar per day. The incidental expenses of the conference, such as programs, printed matter, outlines, credit cards, etc., will be covered by a nominal registration fee of not more than one dollar.

The Effort Must Be Church-wide

If possible every district of the church in the United States and Canada should be represented. It is hoped that a number of district and branch presidents will be able to attend. The conference will be of special interest to them as well as to the young people and their teachers and leaders.

We are well aware that in many places the financial conditions are very bad indeed. Hundreds of those who otherwise could be counted on to attend the conference will not be able to do so. If you can not attend you can still help and share. How?

1. By giving moral and financial support to your representatives. A branch or district may help provide transportation and expense money for one or more representatives.
2. By sending to the *Herald* a discussion of your problems, programs, plans and activities. Watch the *Herald* for suggestions. Let the "Conference" begin now in every branch.
3. By joining whole-heartedly in the program of preparation herein outlined. Study, work and pray for the growth of our young people in the work of the church.
4. By subscribing for the *Herald* so as to receive the special "Youth" number and other issues which will contain the findings of the conference.
5. By becoming alert, intelligent, and efficient participants

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in the work of the church, joining forces with the other workers of your branch in carrying your share of the load. The call to youth is for active enlistment in carrying forward the Restoration.

Preparation, Mental and Spiritual

The problems to come before the conference and its forums are vital problems which youth and the church must face. Adequate preparation is imperative. Superficial expressions of opinion, random and purposeless discussion will be worse than futile. Conclusions of value will be arrived at only through the pooling of knowledges, appreciations and convictions which are based on real study, intelligence, and experience.

We are urging that the young people of the church and their leaders enter upon a period of intensive preparation for this conference and forward movement in the church. Such a program might well include individual and public *prayer, meditation,* carefully planned *worship,* purposeful *reading,* individual *study,* creative *thinking,* class study and *discussion,* class and *round table services,* the preparation and *reading of papers,* and local and district young people's *conventions.* The editors of the *Herald* expect to furnish from time to time some definite suggestions as to worship themes, themes for prayer services, references for selected reading and study, problems and topics for class and round table discussions, subjects for papers, talks and addresses to young people's classes, gatherings, or conventions. In fact there would seem to be no end to the worth-while activities in this connection which may be carried out by young people's organizations in the various branches and districts, not only before June, 1933, but onward to the General Conference of 1934, and beyond.

Shall We Not Expect Divine Guidance?

Let us recognize as a vital truth the fact that God stands ever willing to bless us with divine light, power, and wisdom. He not only loves young people but is cognizant of their problems and ever anxious to aid in their solution. This is his church. He has in times past guided its destinies. He will continue to reveal his will to us if we shall actually seek and expect such guidance. Let us enter upon our preparation with the determination not only to study and pray but actually to live in harmony with the best that we know. Let us give to the consideration of our mutual problems the best that we have to offer. Let us ask God to supplement our human intelligence with his divine wisdom. Let us uphold those who shall be asked to teach and lead that they shall be blessed with power from on high. *Manifesting* a consciousness of our needs and limitations, *bringing* to our mutual tasks the best we have to offer, *humbling* ourselves before the throne of grace and *confessing* our insufficiencies, we may *call* upon God for light, strength, and wisdom. *Expecting* great things of him, *he will hear and bless.*

"Herald" Climbs Right Up the Line

The *Herald* Branch Bundle keeps gaining in popularity. By actual count, bundles are now going to two hundred and seventeen branches, and the number will probably be greater by the time the reader gets this statement, for new bundles are being added daily.

At the same time, despite the depression, the *Herald* bids fair to double the circulation it had at the time just after the consolidation of publications last fall. At the present time it is going into more than nine thousand church homes; and a conservative estimate would say that it is read by at least thirty-six thousand people.

Just recently one branch bundle was discontinued. The brother who acted as agent wrote: "This is the last bundle that will be needed at our branch. All of my customers have become subscribers now." Which is a fine tribute to the good work that the brother did. The branch bundle is meant to take the *Herald* to people who can not afford to subscribe at the time. When conditions improve it is hoped that all will subscribe.

The management take this opportunity to extend an expression of sincere thanks to all who are laboring to extend the usefulness of the *Herald.*

Philosophy should make us know the ends of life, and the elements in life that have value on their own account. However our freedom may be limited in the causal sphere, we need admit no limitations to our freedom in the sphere of values: what we judge good on its own account we may continue to judge good, without regard to anything but our own feeling. Philosophy can not itself determine the ends of life, but it can free us from the tyranny of prejudice and from distortions due to a narrow view. Love, beauty, knowledge and joy of life: these things retain their luster however wide our purview. And if philosophy can help us to feel the value of these things, it will have played its part in man's collective work of bringing light into a world of darkness.—From Bertrand Russell's *Philosophy.*

We have a feeling as a faculty that the conditions are better than they ever were. Certainly our social functions have less noticeable drinking than ever before.—Professor M. L. Fisher, dean of men, Purdue University.

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NEWS BRIEFS

Patriarch Albert Carmichael in California

For two weeks now Brother Albert Carmichael, ordained a patriarch at the 1932 General Conference, has been laboring in the interests of the church in Northern California District. First he held meetings in San Francisco, then in Sacramento.

Brother Carmichael left Independence the latter part of January for the Golden State, visiting first the Southern California District. His purpose is to visit and hold meetings in as many branches as his time will permit. He expects to return home about the middle of April.

Golden Wedding for Davidson Couple

Elder and Sister B. F. Renfroe celebrated their golden wedding anniversary at Davidson, Oklahoma, January 18, with a repetition of their marriage service of fifty years ago. This was a happy occasion for the branch, and the bride and bridegroom of many years were assisted in the ceremony by their children, grandchildren, and friends.

The pair settled on a farm near Davidson in 1901, and Brother Renfroe performed the first wedding ceremony and preached the first funeral sermon there. They are charter members of the branch.

Officers Attend Lamoni Conference

Leading churchmen to attend the conference of Lamoni Stake, February 5, were President F. M. Smith, President F. M. McDowell, Apostle J. F. Garver, and Elder C. B. Woodstock. These assisted local officers in the business and programs of the day. President Smith's afternoon address was on *"Fidelity to Ideals."*

Record crowds attended the conference services held at the Coliseum, and a communion service proved a fitting close to the day's activities.

Elder Arthur Oakman Gives Concert

A high point in recent activities for Central Church, Los Angeles, California, was the concert sung one Sunday evening by Elder Arthur Oakman, missionary to that State.

An especially appealing number was *"Rest in the Lord"* from Brother J. T. Gresty's oratorio, *"The Course of Time."* Brother Oakman was assisted in the program by Sister Margaret Wickes Jones, pianist, and Sister Viola Bogue, reader.

The Women at Work

The women of the church are busy, and their services in their local groups are indispensable. They help the priesthood, visit the sick, work as officers in various departments, and in many places have functioned largely this winter in raising branch moneys, general funds, and caring for the needy. They use blanket terms such as "performing other tasks" to tell what they do, and are happy to give service wherever it may help. Here are some things they are doing in this week's News:

The second Sunday of the year was Go-to-Church Sunday for the women of Second Church, Columbus, Ohio, and the department attended in a body. They added five new members to their group at their monthly meeting in January. On the last day of that month, they had a get-together dinner in honor of their husbands. These women meet regularly to work, study, read, and visit.

The women at Davidson, Oklahoma, recently refinished their church floor, applying varnish and wax.

Mrs. J. M. Johnston, a nonmember, presented Davidson Branch new rostrum drapes, scarfs, and chairs on Christmas morning.

The Ladies' Aid Society of Pisgah, Iowa, serves lunch each month, remembering those who have birthdays. They quilt, sew, and help in other ways.

Brooklyn, New York, women are organized into groups under the adult division, and these groups call themselves the Luncheon Club, the Needlework Guild, and the Patroness Society. There are also prospects of organizing a literary club for weekly study. These workers are whole-heartedly in favor of doing their part to supply the branch budget which designates a definite amount to be sent to the general church each month.

Feminine church workers in Ontario, California, are organized, and lately enjoyed a quilting "bee."

The women of Independence have now set their weekly sacrifice quota at two hundred dollars. Their total collections February 6, reached the sum of $3,200.13. These workers are giving much time and ingenuity to the raising of their sacrifice offering to the general church, and are holding well up to their quota. They hope to see other groups of women throughout the church take up the weekly sacrifice idea in an effort to help the general church pay off its debt.

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Woman's Rights

By Helen Smith Logan

The Editor has certainly thrust a stick into a hornet's nest when he asked if we women would be willing to give our opinion on "Woman's Rights." If we can put the blame on him and the *Bible,* we will give some of our ideas on rights of both. However, we are glad he said to be reasonable. What is "Woman's Rights" anyway?

I think the sister's points are well taken, for no doubt tradition plays a great part in the molding of thoughts and opinions, and even to establishing of laws and customs in these days of ours.

It does seem that the *Bible* is rather obscure on woman's activities (only as a trouble maker), save a few exceptions. I do not think it was because the woman was ignored or held inferior to man, but rather recognized as equally responsible with man, because God said they twain were one flesh; and the woman was part of man. That is fair and just to both, but it is quite evident from the *Bible* that both man and woman had a distinct and separate work to do, although cooperative. The first body formed from clay in the image of Christ was called man, and he certainly is considered the head and protector of his household—That is his right and privilege.

No doubt God made man and woman equal in all things intellectually and physically, otherwise they could not be efficient helpmates. Nor would it be possible for them to carry out God's purpose in them were it not true.

Again, according to *Bible* lore, woman was given higher honor and rights than man or the world could give her. God gave her the right (without competition) to be the mother of a world of unborn people—to training the minds and thoughts of nations, molding characters that make noble men and women.

Woman was chosen to be the mother of the Savior of the world. And many others were the proud mothers of men that walked and talked with God anciently.

Are there any women prepared to say what the conditions might be today in the Christian world and in the nations of peoples, had they been satisfied to remain on the pedestal where God placed them, where they had the high and holy privilege of molding the thoughts and actions of boys and girls, building strong characters for both man and woman? Can there be any higher right than that? God gave them the best he had, but they were not satisfied, she looked and beheld forbidden fields to investigate and stepped down with her curiosity to see what she could do.

Study of the *Bible* does not reveal any difference of rights in male or female, but rather as a whole were they considered. Man was by all odds her shield and protector. But people have become perverse in these days, and seek to change God's plan and way of doing things, and woman has become her own jailer. I think it will be conceded by all fair-minded people, man was meant to be the ruler, provider and protector of his household, but for reasons best known to the man, he has made these privileges very tyrannical and abusive in the home life. Some even claim that God made woman exclusively for man's use as he saw fit. Woman rebelled at this interpretation of man's right, and tried to establish her opinion of woman's right. As the result of these contentions for sex right, we see nearly a wild and lawless people stalking the earth today.

If man will treat his wife as he wishes her to treat him and love her as his own body, and the wife reverence her husband, be keepers of the home, be sweet and clean, this fight for their rights will adjust itself.

I am for woman first and last, but I am also for justice and fair play—that is the only way—it is God's way.

Here is another view on the disputed question of woman's place in society. Apparently stimulated by an article that appeared in these columns some weeks ago, it gives us something serious to think about. We are not inviting controversial argument, but we shall be glad to have other articles on women's work and their place in the church, the home, and society.

After the death of Jesus his disciples were discouraged and defeated. They were a company of nerveless, timid, cowering men. There was no song on their lips, nor any light in their faces, nor any fire in their voices; and yet after a few days these men, for some reason, became bold as lions, and fairly sprang upon the world. They were eloquent as archangels entrancing men's hearts. They were as mighty as Titans, and turned the world upside down. How are we going to account for a transformation so marvelous? These eleven men, filled with a burning conviction that Jesus had risen, began to organize men around themselves.—Charles Edward Jefferson, in *Things Fundamental.*

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The Gifts of the Spirit

By J. Frank Curtis

ST. PAUL had broad experience, both within and without the church, and in writing to the Corinthian saints on the question of spiritual manifestations, he gave them the benefit of that which he knew to be the working of the Spirit of God.

Evidently in his day and time there was a necessity for instructing the membership as to their right and privilege pertaining to the work of the Spirit; and if the manifestations of the Spirit or workings of the Spirit were as little understood in the world then as now, Paul's effort with the Corinthian saints along this line was certainly a necessity.

One of the things that divide the religious world today is the question of the manifestation of the Spirit of God. Indeed, if there were a unity of the faith on the question of the Holy Spirit, a full understanding of how it should work and operate in the lives of men and women, there would be much more of a unity of the faith than there is at the present time.

Paul assures us the gospel of Christ that he represented came not in word only, but in power, in the Holy Ghost, and in much assurance. Writing to the Corinthian saints, he says, "The manifestation of the Spirit is given to every man to profit withal." It is not simply for the man's entertainment, but for profit. Then it is to profit us all.

THE BIRTH OF THE SPIRIT

Jesus said in his day, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." This being true then, is it not just as true in our day? There must be the birth of the Spirit, as well as the birth of the water.

Again, we are told that as many as are led by the Spirit of God, they are the sons of God. Paul says in Romans 8:

"Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

But there are many spirits gone abroad in the land, and there must be some way of distinguishing between the true and the false. The true Spirit of God is to be in the church, to be received by the membership of the church, that they may be profited. They must have this Spirit to enlighten them in order to accomplish the work necessary to be done in the church. And the Spirit is for us today as it was for the former Christians.

The statement of Peter on the day of Pentecost, as recorded in the Acts, is possibly well known to all of you. The Apostle Peter said:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, [and here comes the promise] and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord, our God shall call."

That includes us. So the Spirit of God is for us, and we are to be profited by it. It comes from God.

THE OFFICE WORK OF THE SPIRIT

The Spirit of God performs a double office work, as shown by 1 John 5: 7:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

And the next verse says:

"And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

So the Spirit has its work to do in heaven and also on earth. It has a double office work to perform. No wonder that Jesus Christ said, "It is needful for me to go away. If I go not away the Comforter will not come, but if I go away, I will pray the Father, and he will give you another Comforter, that he will abide with you forever." And then he tells some of the things that the Spirit has to do.

"It will take the things of the Father and show them unto you. Whatsoever he shall hear, that shall he speak, and he will show you things to come." God's mind is to be revealed to the children of men, through the operation of the Spirit of God; and it is to guide into all truth.

Paul, in speaking to the Corinthian saints, makes the statement more positively, "No man can say that Jesus is the Lord, but by the Holy Ghost." This world at the present time would be in a terrible condition, if, out of all of the thousands who claim to be followers of Jesus there were no one who could say positively that he knew that Jesus was the Lord; and that can be said knowingly only as the Spirit of God reveals it to the individual.

An individual might say he believed that Jesus is the Christ, but he could not say he *knew* that Jesus was the Christ, without the Holy Spirit revealing to him that fact.

My mind goes back to a statement made by the Prophet Jeremiah, in the 31st chapter, wherein he says:

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"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Why? Because the Spirit of God would come into their lives, and that Spirit would reveal to them the fact that Jesus is the Christ, the Son of God.

Jesus himself makes that statement in substance, when he says in the closing verses of John 15, "When the Spirit comes he will testify of me."

And the angel said to John the Revelator on the Isle of Patmos, that the testimony of Jesus is the spirit of prophecy.

Thus, when we talk about the manifestations of the Spirit, we are talking about something that is of great value to the church in all ages.

Paul Instructs the Saints

Paul said to the Corinthian saints who had just come into the church, "Now concerning spiritual gifts, brethren, I would not have you ignorant." No, he wanted them to be well informed. He said to them:

"Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."

Formerly they had worshiped idols, but they became members of the church, and so Paul instructed them:

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

The Gift of Wisdom

The word of wisdom—this is one of the first gifts mentioned by Paul. I remembered once hearing one of our leading ministers make the statement that wisdom was not only mentioned first, but that it was one of the greatest gifts, if not the greatest. At that time I was not in full sympathy with the speaker on that point, but the more I know of the work, the more I am persuaded that one of the best, if not *the* best gift of the Spirit, is the gift of wisdom, for without it it is almost impossible to accomplish anything for the Lord in his work. So wisdom is represented here as a gift of the Spirit.

Some people have some wisdom. There are degrees of wisdom, but the wisdom that cometh from God, the gift of wisdom, the gift of the Spirit, brings divine light and intelligence, qualifying the individual to perform a wonderful work pertaining to the great cause of God; for without wisdom it is impossible to accomplish much.

I am reminded here of a story of an elderly couple, an old man and his wife, who sent their boy John to college to get an education. The old folks had no education. The good old mother was very spiritual, however, and was trying to live close to God. She knew enough about education, or the lack of it, to make her willing to sacrifice that he son might be educated, which was very commendable in her.

When John returned home from college, and it came time to retire to bed, the old lady said, "Well, let's have a word of prayer." She bowed down to pray, and in her prayer were these words: "O Lord, you know our son John has a good eddication. Now, O Lord, give him some gumption." That's as near as she could come to her desire for John. She meant all right, just the same, and she did all right.

So it is with any wisdom, the wisdom that is divine. Yet some very well meaning people in the world and in the church do not have any more than they need.

The Gift of Knowledge

Again we read, "To another the word of knowledge, by the same Spirit." Knowledge is given by the Spirit of God. Yes, some people have knowledge, but they can have more knowledge. There are degrees of knowledge, just the same as there are degrees of wisdom, degrees of light, or degrees of heat. So God reveals knowledge to individuals.

Some people think that about the only gift there is by the Spirit is the gift of prophecy, and that isn't true. Prophecy is indeed one of the gifts of the Spirit, but it is not the only one. There are different spiritual manifestations, or ways in which the Spirit may manifest itself, so to one is given the word of knowledge by the same Spirit.

Sometimes people are made to know things from above. They receive that knowledge from God. That's the way it used to be in the days of our Lord and Master. So it is today. And so this gift of knowledge is to be enjoyed here and there as God may see fit to designate the individuals who may

(Continued on page 209.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

Can Two Women Ever Keep One Home?

HOW IT ALL STARTED

A group of good-looking and lively girls, the Happy Half Dozen, just reaching the age of romance and beginning to think of homes and careers for themselves, are gathered around Polly Nelson, and recognize her as a sort of spiritual counselor and intellectual guide. A part of Polly's almost perfect background is Carrol, a little golden-haired cherub of a son, and Brad, a husband with a fascinating eye. Edith Sterling, one of the Happy Half Dozen, helping Polly in an emergency, meets Dan Russell, a handsome business friend of Brad's. What looks like a happy romance begins to grow between them. Dan is not a member of the church. Into Polly's home comes Brad's mother, critical, sharp-tongued, and gossipy. Polly faces the future with forebodings of trouble, but she feels powerless to do anything to save herself and her family. Brad, too, is restless and unhappy. Anything might happen—

Chapter 7

Problem Mosaics

EVERYONE knew that Polly Nelson was a sociable soul, that she enjoyed opening her home to her friends, and that everything in that home breathed the most natural, the most perfect brand of hospitality—grateful sharing of what you have with others. The Nelson latchstring hung out to friends at all hours of the day. Indeed the girls of the Happy Half Dozen designated the place as the "Wayside Inn." Hardly a day passed but one or two of them dropped in to see their leader, inquiring after the health of the whole family, bringing a "play pretty" for Carrol, or offering to help.

The girls knew that they were welcome to have their teas at Polly's, their regular meetings, and even to bring their dates to the Nelson fireside for little get-togethers. Polly often told them that she needed only a moment's warning, and if they did not give her that, they helped her mix up waffle batter, make cocoa, search out the grape juice in the basement, or all of them lent a hand at pulling molasses candy. The radio, games, puzzles, the piano and Polly's music, with always Polly's or Brad's smiling supervision, helped them to have a jolly time.

Elder Evans had once told Polly: "You're doing a great work among our young people, Sister Nelson."

Brad enjoyed these gatherings, too. Of him Marial Bris often remarked: "Brad Nelson is the worst tease of any man I know, and how he gets away with it and still has so many friends, I don't know." He teased the girls when they came to their regular club meeting, or he teased them before their dates. Nothing escaped his teasing notice—a new dress, a peculiar mannerism, a social inclination, something at school, or work. He was always at it.

"Makes me feel like a kid again," he frequently chuckled after their guests had gone. "They're so young and happy. I hate to see 'em disillusioned. It makes them happy to be here, Polly. Anyone could see that with half an eye. I'm glad you do it."

Polly was interested, too. There were budding romances in this little group, and she was standing watchfully by her girls.

MOST charming of the young fellows who frequented the Nelson living room, Polly thought, was Postelle Jennings, red-haired, freckled, small of stature—he measured five feet, five—but quick-witted, clever, and good-natured. Postelle got along well with all the girls, but he was the self-confessed admirer of Echo Duncan. He took her places, waited on her, endured her merciless teasings, and the two, as some of the girls laughingly dubbed them, were "Tillie and Mac" in person.

But Echo consistently refused to take him seriously. "Postelle's sweet as he can be," she once admitted to Polly when they were alone, "and I appreciate his devotion, even though sometimes it is uncomfortable, but, my dear, he's too little. He's two inches shorter than I!" Her eyes were as serious as Polly had ever seen them except once at a funeral. "And then, too, he has a brain for real thinking, and mine is nimble only for the frivolities of life."

"Nonsense, my dear. Your imagination—"

"Polly, do you think after I have gone with him on and off for two years, my imagination would still have full sway. It's true. When I try to be serious in his way, I'm bored to tears. His conversation bores me. He has studied and can talk about a thousand things I've never even heard of."

Postelle was a Graceland boy who had finished his

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four years at the University of Kansas. He was a promising young architect employed by a firm in Kansas City. Echo, on the other hand, had finished William Chrisman High School and promptly gone to work to aid a needy family of little sisters and brothers.

And so, knowing them as she did, Polly was not surprised on the morning after the prayer meeting episode with her mother-in-law, to receive a telephone call from Postelle. He wanted to see her about something important. Could it be today? The anxiety of his tone stirred her to action, but there were big plans on for the rest of the day and she dared not make conflicting promises. And so she put him off until tomorrow, which had its advantages, too, for that was Mrs. Nelson's day to quilt.

"Can't you come down to lunch?" she asked. "Brad will be here, too, of course, but if there's any way I can help you, we can snatch a little time." Of course it was something about Echo, and though she generally didn't approve of third person work in romances, what was a person to do when sought out in an instance of this kind?

Ever since her high school days, people had taken Polly to their hearts as confidant and counselor. Women with recreant husbands and sons and brothers had launched their problems and troubles in the quiet sympathy of Polly's heart. Though often confused as to what she should tell them, because of her own inexperience, Polly had always done her best to comfort and advise. She liked people and was deeply interested in their joys and ills. The seemingly insufferable anguish at the loss of her own mother seemed to mellow and mature the girl Polly, and she soon turned from her own grief and loss to sympathize in the griefs and losses of others. Still—many times she had not felt herself competent to counsel people who came to her. Often she had prayed over the matter, and there had been occasions when she said: "Go to your group elder. Ask him to pray with you over it."

Meanwhile, after her telephone conversation with Postelle, Polly was feverishly at work in her kitchen. Tonight that "ravishing Mr. Russell that Edith talks so much about," as Echo designated him, was to be the Nelsons' guest, also Edith Sterling.

Dan Russell was making another business trip to Independence—Brad had winked at his wife at this news, and emphasized the word "business." Edith had blushingly admitted that she knew Dan was planning to come. He had written that he hoped "to make it soon."

"Now, sonny boy," Polly addressed Carrol who was engrossed with some building blocks in his pen, "Mother's busy today, and you must be a good boy."

"Mummie busy. Mummie busy!" chanted the child, waving a block which bore the letter "B" and the picture of a bear on it.

"Polly, the way you keep that child penned up is pitiful," protested Mrs. Nelson. "I'm going to take him into my room if you won't let me do anything to help you."

"He's quite contented there, Mother. I don't want him to get used to being always under my feet. It was a little difficult to train him to like his pen, but now that he does, please don't disturb him. And as for work, will you please see that Brad's shirt is mended, the one he tore yesterday, and those socks, too—"

"I've mended things a lot longer than you, Polly, and I always set aside one day a week to do the mending, Tuesday. That's why I didn't promise to quilt on that day. So I could stay home and do the mending after you wash on Monday. I don't believe in scattering the mending out all week!"

"But—I don't always wash on Monday."

"Well, you should," and decisively she marched away to her room.

Polly bit a trembling lip and turned back to the sink full of dishes. She would not argue or quarrel. Since keeping house for her family, she had made a practice of picking up the mending whenever she could. She never could seem to spare several hours at a time to give the mending basket; and to devote a day to it, with all the other work, was out of the question.

But the warm water, fluffy soapsuds, and shining clean dishes soon restored her good humor, and she was busy with tonight's menu. She had planned to have spare ribs and sweet potatoes, one of Brad's favorite dishes; but, of course, that had to give way to something more elaborate in view of special circumstances.

She was not a slave to the old tradition that the way to a man's heart is through his stomach, but Polly knew that most men like good, home-cooked food, and that Mr. Russell, being a traveling man, would doubly enjoy the meal. He had been very appreciative last time, but this evening, with Edith as a fellow guest, it would be even better. However, Polly was not sure that she wanted to find the way to this man's heart for her friend.

THE young lady under question was to help her as soon as school was out, though she could stay no longer than an hour, for she had to get dressed to meet her guest. Polly was glad that she had canceled a trip to the city planned for the afternoon. There were many things to be done. She would have potatoes and gravy, pork roast garnished with red baked apples, creamed peas, and mince pie. That sounded like a real man's meal.

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The kitchen was strangely quiet. Something was missing. The young housewife looked about inquiringly. Carrol and his baby chatter! Where was he? The pen was empty. Though frightened for a moment, Polly understood—Mother Nelson! As she brushed past the tiny wall mirror near the clock, she caught a glimpse of herself, her face white but calm, her eyes very dark.

She knocked twice on the bedroom door before she opened it. Mrs. Nelson started half-defiantly, half-guiltily. "Well?" Carrol was exploring the contents of the wastepaper basket.

"Didn't I ask you please to leave Carrol in his pen?"

"But Polly, he gets so lonesome. He—"

"He's perfectly all right there. Come to mother, Carrol." She wanted to get away before anger made her say something she would regret.

"But there's a draft in that hall, and he'll take cold."

"Nonsense."

"Well, I'm sure if you want to kill your own child, it's none of my business," stiffly.

How the busy hours flew! It was four o'clock.

"Oh, Polly, I'm so excited!" The heightened color in Edith's cheeks would have told that had she hesitated to confess it. "This evening's going to be so thrilling—Gee! Having a date with Dan won't be like having one with the home-town boys. . . . I can't decide what to wear. Do you think my red or my brown dress would be best? What are you going to wear?"

Polly was glad that the most of the work was done. What if she had almost broken her rule about going to a lot of special pains to entertain? What if she was just a little shaky about the success of the pies? Everything would be all right, and soon she dispatched Edith homeward with a pie for her mother.

"As a matchmaker I'm sure I'd make a wonderful ditch digger," she giggled. It had been a long time since she had put so much time and elegance into preparing for company. "One would think I never had anyone to dinner in my life," she scolded, "and all this when I've decided he mustn't be too well pleased with everything."

WHAT a good-looking pair they made! Edith in her brown velvet dress just the shade of her eyes, with the soft hair framing her diminutive face. Broad-shouldered Dan, with dark, wavy hair, and deep, expressive eyes alight with humor and admiration. He was a handsome chap. Polly could not blame Echo for using the adjective "ravishing."

"Mrs. Nelson," he queried after a second helping to roast and potatoes, "may I ask if your home is the home of all wayfarers, and do you feed them such good—"

"My wife's the best cook in the world," Brad broke in, seeing his mother about to speak. Tonight she was looking unusually nice in her black dress with the fine lace at her throat, and her brown eyes twinkling.

Everyone looked happy, Polly thought. She did hope the food tasted nice. As for herself, she had no appetite.

"How did you know that pork roast was my favorite diet?" from Dan.

"Diet," scoffed Brad, "with all that double chin!"

"He hasn't a double chin," stoutly contradicted Edith. "His chin's just as good-looking as yours, Bra—" She blushed hotly.

Perhaps Polly was the only one who caught the look Dan Russel gave the girl, a glance of tenderness almost instantly concealed by a bantering grin.

"Don't worry, old man," he retorted, "the goblins will git you yet. You look plumper even than when I was here last time, and I don't blame you—with such good cooking!"

"I do feel sorry for you men who have to eat restaurant-cooked food," politely offered Mrs. Nelson.

"Doesn't it get so that it all tastes the same?" from Edith.

"Yes, for the traveling man, life is just one greasy spoon after another." But Dan's eyes laughed.

"Well," Brad dared, "you know what you can do about it." Polly's foot just couldn't quite reach Brad's shin under the table. "There are lots of pretty girls in the world longing to feed up some poor, restaurant-starved man. We have 'em in Independence."

"Do you really?" The young fellow's question was directed to Brad, but his look was given to Edith who was industriously buttering a bit of bread.

At last Polly managed to swerve the conversation away to more comfortable subjects—politics, the President-elect, business, Prohibition, and the farm problem.

"Polly, my dear," Mrs. Nelson's voice was honeyed, "I promised to run over to Sister Livingston's to pick out some quilting patterns this evening. She has some old English designs that I want. Will you excuse me?"

And the four of them were left to sit before the fire and talk. Brad tuned in on his mystery story, and called Polly to sit beside him on the lounge while they followed the dramatic actions of Sleuth Robbin and Death-dealing Pete. Like every other happily married man, Brad wanted to give one of his sex looking over matrimonial prospects a picture of happy home life. "A fellow who doesn't

(Continued on page 211.)

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What the Gospel Will Do for You

By George W. Thorburn

The epistle to the Romans is classed as first in importance among the Pauline writings. It is so placed, not because it is first in point of time, but because of its doctrinal importance, and for the reason that it is addressed to the church in the capital of the world. It is not my purpose to employ my text in the way it is generally used, for giving you an explanation of its doctrinal aspect, but rather to emphasize the reason Paul was not ashamed of it. "For it is the power of God unto salvation to every one that believeth." This language implies that it required some courage to bring to the world what "to the Jews was a stumblingblock and to the Greeks foolishness." But its inherent glory as God's life-giving message to a dying world, so filled his soul, that, like his blessed Master, he "despised the shame." For it is the power of God unto salvation to every one that believeth. Here and in the next verse the apostle announces the great theme of his ensuing argument: Salvation, the one overwhelming necessity of perishing men; this revealed in the gospel message; and that message so owned and honored of God as to carry, in the proclamation of it, God's own power to save every soul that embraces it, Greek and barbarian, wise and unwise.

Jeremiah, in the ninth chapter, gives us a very interesting statement in this language, "Thus saith the Lord, let not the wise man glory in his wisdom." Why? "For after that in the wisdom of God the world by *wisdom knew not God,* it pleased God by the foolishness of preaching [the gospel] to save them that believed." (1 Corinthians 1: 21.) In this statement Paul informs us why the wise man should not glory in his wisdom, for by the wisdom of man (or the world) God can not be found. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Don't think that these scriptures are trying to convey the thought that the man who by study of nature can tell us much by the laws governing and beautifying the many things we find in nature, knows nothing about God, for God is in all these things. To know God we must be born again, of water and the spirit. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The man then that accepts the gospel and lives it, that Paul said was the power of God unto salvation, will be saved in the kingdom of God.

Jesus is recorded as saying, "Howbeit when the Spirit of truth is come, he will guide you into all truth: and he will show you things to come." I believe there are what may be called experimental truth and truth revealed. To illustrate, a young man may go to college to study medicine and surgery, and after a few years of strict application on his part he is given his diploma. When he goes out to make use of the knowledge he gained in school we would not say he knew all about the sciences of medicine and surgery, but by putting into practice the things he learned in school he comes into possession of truth that he could learn only by actual experience. So it is in a spiritual sense, when we first obeyed the gospel principles which Paul names in Hebrews 6:1: Faith, repentance, baptism, and the laying on of hands. These are the fundamental principles of the gospel that Paul said he was not ashamed of, for they are the power of God unto salvation.

Back to our text in the ninth chapter of Jeremiah we find another wonderful statement. "Neither let the mighty man glory in his might." Why? Because man can not save himself apart from God and the gospel. "He came unto his own, and his own received him not. But as many as received him, *to them gave he power* to become the sons of God." (John 1: 11.) It is true we are all sons of God by creation, but in a gospel sense we must become the sons of God by *adoption.* "When the fullness of the time was come; God sent forth his Son, to redeem them that were under the law, [the law that was given to Moses] that we might receive the adoption of sons, and if sons then heirs of God through Christ." (Galatians 4: 4, 5, 7.) "For as many of you as have been baptized into Christ have put on Christ." (3: 26, 27.) Going back to Jeremiah again we find another very interesting statement. "Let not the rich man glory in his riches." Jesus speaks a parable: "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things he possesseth." Experience has taught every man and woman both in the church and out of the church that life consists not in the material things of this life, for every day thousands are leaving them behind and they are passing on to try the realities of another world. "And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12: 21, see Matthew 6: 30.) In

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the tenth chapter of Luke we get a beautiful lesson there from one of Jesus' visits to the home of Martha and Mary.

I have often thought that our Lord and Master after holding what we would call a long series of meetings, till he got tired and weary, liked to go to the home of Mary and Martha where he could be quiet and rest. I imagine it was one of those visits that Luke has recorded. The record says, Martha received him into her house, and she began to prepare something for him to eat. Martha made complaint to Jesus about Mary not helping, when Jesus said, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Which was the good part that Jesus referred to? Let me quote it: "And she had a sister called Mary, which also sat at Jesus feet and heard his word." Mary was not only interested in obtaining that which would sustain the physical man, but she wanted to sit at the feet of the great teacher to be fed with the bread that comes from above.

Some people say if God is all wise and all powerful, knows the beginning and the end, and he wants all men to be saved, why don't he stop wrongdoing? I stepped into the library at Anaconda, some time ago and picked up a magazine and went to reading; and in answer to this question I read: "All virtue consists in choosing to do right, all sin is in choosing to do wrong." One could not choose to do right unless he had power to choose to do wrong. No man can be virtuous if he has not the power to be vicious. There could not be a world of good men and good women unless they were free to become bad men and women. Man, made virtuous against his will would not be virtuous. God is stopping sin in the only way in which it is possible to stop it, by training men to stop sinning of their own accord. I think it is one of our old time songs that beautifully endorses this sentiment in the following language: "He'll call, persuade, direct man aright, bless him with wisdom, love, and light; in nameless ways be good and kind, but never force the human mind."

What will the gospel do for us? It will bring peace. "And the angel said unto them, fear not for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2: 10.) "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. These things I have spoken unto you, that in me ye might have peace." (John 16: 33.)

All the world is in search of peace; every heart that ever beat has sought for peace and many have been the methods employed to secure it. Some have thought to find peace in political prominence, but whether office comes by birth, as in a monarchial government, or by election, as in a republican government, it does not bring peace. I am glad that our heavenly Father did not make the peace of the human heart depend upon the accumulation of wealth, or upon the securing of social or political distinction, for in either case, but few could have enjoyed it. But when he made peace the reward of a conscience void of offense toward God and man, he put it within the reach of all.

Christ is prophetically called the Prince of Peace, "For unto us a child is born, unto us a son is given, his name shall be called Wonderful, the mighty God, the everlasting Father, the Prince of Peace." (Isaiah 9: 6.)

Christ deserves to be called the Prince of Peace because he has given us a measure of greatness which promotes peace. "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20: 25-28.) Christ has given us a measure in this lesson which promotes peace. True service is a measure of greatness; it always has been true; it is true today and it always will be true, that he is greatest who does the most good.

The gospel will increase our love for that which is lovable, and make us hate that we once loved. Love is the first moving principle in all good acts, and Paul says without it we are but "sounding brass, or a tinkling cymbal." This same great man, in his letter to the Romans, and at the closing scene of an active life we find him making this statement, "I am persuaded that neither death, nor life, nor angels, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8: 38.)

The gospel brings to us that more abundant life. "Christ, who hath abolished death, and brought life and immortality to light through the gospel." (2 Timothy 1: 10.) Again, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law (gospel law) of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8: 1, 2.)

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The Gift of the Holy Ghost

(From the *Times and Seasons*)

WE BELIEVE in the gift of the Holy Ghost being enjoyed now as much as it was in the apostles' days. We believe that it is necessary to make and to organize the priesthood—that no man can be called to fill any office in the ministry without it. We also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things can not be enjoyed without the gift of the Holy Ghost.

We believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle. We believe in its being a comforter and a witness-bearer—"that it brings things past to our remembrance, leads us into all truth, and shows us of things to come." We believe that "no man can know that Jesus is the Christ but by the Holy Ghost." We believe in it in all its fullness and power, and greatness and glory; but whilst we do this, we believe in it rationally, reasonably, consistently, and scripturally; and not according to the wild vagaries, foolish notions, and traditions of men.

The human family are very apt to run to extremes, especially in religious matters; and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which, when he had done, they "spake with tongues and prophesied." Phillip, also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who, when they came, laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw, that through the laying on of the apostles' hands, the Holy Ghost was given, he offered them money that he might possess the same power.—Acts. viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are layed on for the gifts of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands by those in authority; and that the gift of tongues, and also the gift of prophecy, are gifts of the spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ; for Paul says, "to one is given the gift of tongues; to another the gift of prophecy; and to another the gift of healing." And again, "do all prophesy? do all speak with tongues? do all interpret?" evidently shewing that all did not possess the several gifts; but that one received one gift and another received another gift; all did not prophesy; all did not speak in tongues; all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the apostles' days, and sometimes they did not.

The same is the case with us also in our administrations, while more frequently there is no manifestation at all that is visible to the surrounding multitude, this will appear plain when we consult the writings of the apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii., says, "Now concerning the spiritual gifts, brethren, I would not have you ignorant." It is evident from this that some of them were ignorant in relation to these matters or they would not need instruction. Again, in the xiv.c., he says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." It is very evident from these scriptures that many of them had not spiritual gifts, where was the necessity of Paul telling them to follow after them? and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands; and yet to a church of this kind, under the immediate inspection and superintendence of the apostles, it was necessary for Paul to say "follow after charity and desire spiritual gifts, but rather that ye may prophesy"; evidently showing that those gifts were in the church, but not enjoyed by all in their outward manifestations.

But supposing the gifts of the spirit were, immediately upon the imposition of hands, enjoyed by all in their fullness and power, the skeptic would still be as far from receiving any testimony, except upon a mere casualty, as before; for all the gifts of the spirit are not visible to the natural vision or understanding of man, indeed very few of them are. We

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read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers."—Eph. iv.

The church is a compact body, and composed of different members, and is strict-analagous to the human system; and Paul, after speaking of the different gifts, says, "Now ye are the body of the Christ, and each one members in particular; and God hath set some in the church; first apostles; secondarily, prophets; thirdly teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues; do all interpret?" —It is evident that they do not, yet are they all members of the one body; all members of the natural body: are not the eye, the ear, the head, or the hand? yet the eye can not say to the ear, I have no need of thee, nor the head to foot I have no need of thee; they are all so many component parts in the perfect machine—the one body—and if one member suffers, the whole of the members suffer with it; and if one member rejoice, all the rest are honoured with it.

These, then, are all gifts; they came from God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart, and yet how few of them could be known by the generalty of men. Peter and John were apostles yet the Jewish court scourged them as impostors. Paul was both an apostle and a prophet, yet they stoned him, and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Saviour was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a pastor, a teacher, or an evangelist by their appearance; yet had they the gift of the Holy Ghost.

But to come to the other members of the church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii., Paul says, "There are diversities of gifts, yet the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the spirit is given unto every man to profit withall. For to one is given, by the spirit, the word of wisdom, to another the word of knowledge, by the same spirit; to another faith, by the same spirit; to another the gifts of healing, by the same spirit; to another the workings of miracles; to another prophecy; to another discerning spirits; to another the divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame spirit, dividing to each man severally as he will." There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue he of course would have to be silent.

There are only two gifts that could be made visible, the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a "barbarian to those present." They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift, perhaps of the whole, and yet it is one that is the most sought after, so that according to the testimony of the scriptures, and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion as on the day of Pentecost. The greatest, the best, and the most useful gifts would be known nothing about an observer. It is true that man might prophesy, which is a great gift, and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says, that it, "serveth only to those that believe."

The manifestations of the gift of the Holy Ghost, the ministering of angels, or the development of power, majesty, or glory of God, were very seldom manifested publicly, and that generally to the people of God, as to the Israelites, but most generally when angels have come, or God has revealed himself, it has been to individuals in private—in their chamber—in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night—came to Paul unobserved by the rest of the crew—appeared to Mary and Elizabeth without knowledge of others—spoke to John the Baptist whilst the people around were ignorant of it. When Elisha saw the chariots of Israel and the horseman thereof, it was unknown to others. When the Lord appeared to Abraham, it was at his tent door. When the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife. When the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or on the mountain top. When Elijah was taken up in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder, there was an earthquake, but the Lord was not in the earthquake; and then there was a still small voice, which was the voice of the Lord saying, "what dost thou here Elijah?"

The Lord can not always be known by the thunder of his voice, by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things are the least prepared to meet them; and were the Lord to manifest his powers as he did to the children of Israel, such characters would be the first to say "let not the Lord speak any more, lest we his people die."

THE GIFTS OF THE SPIRIT

(Continued from page 202.)

receive and enjoy that gift; and a wonderful gift it is—gift of knowledge.

That doesn't mean that individuals should not study, should not read, and try to acquaint themselves with histories and countries, and so on. No. God expects us to study, and to qualify ourselves as best we can; but in addition there comes the gift of knowledge that God gives here and there to whomsoever he may bestow it upon.

THE GIFT OF FAITH

To another faith by the same Spirit. Yes, there's difference in faith. There are degrees of faith, just the same as with the other gifts. The apostles said not only that they had some faith, but they said, "Lord, increase our faith." They needed more faith.

Faith is a wonderful gift; a gift of the Spirit: faith—belief in God—belief in Christ—the Holy Spirit—ah, more faith to believe in the written word of God. Some people are subject to doubt, and that is why Paul said, "Our gospel came not in word only"; but it did come in word; don't forget that; and we have the word to guide us, and to direct us. We must not forget that God has given us the word, but that is not all he has given to us.

Paul says in 1 Corinthians 3:

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's works shall be made manifest: . . . of what sort it is."

We must all preach the word of God—the gospel of Jesus Christ. That is what the world is hungering for today. That

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is our mission in the world. That is our reason as a church for being in existence. If we set aside the message of truth, the gospel of Jesus Christ, in its fullness, then we have no right to exist more than any other church. Our message is to declare the gospel of Jesus Christ unto the world.

The Gift of Healing

"To another the gift of healing by the same Spirit." Recently in the papers there has been a great ado about the gift of healing. Why, that's nothing strange. Ever since the beginning of this Restoration, in 1830, the faith of the people has been in the gift of healing.

It was taught, too, in the time of the New Testament, and in the days of Moses. When his sister was very much afflicted, Moses prayed and said, "O Lord, heal her now." He had faith in the gift of healing. That is our faith.

But I want to say this: there are many of us who live beneath our privileges. Many blessings there are that we might receive and enjoy that we do not enjoy because we do not contend for them as much as we should. Sometimes we do not ask enough; we do not pray enough. Sometimes we do not have enough faith. We ought to fast sometimes, and pray, in order to get these special blessings, the blessings of healing. I know many who have been blessed with these wonderful gifts.

We have known people who profess to be religious, and haven't been taught as we have. It is their misfortune. They may be just as honest as we are. They may not have had their attention called to this special gift of healing as provided in the word of God. Yet it is here, and to be enjoyed by those who have walked the way God has appointed.

It is no wonder, then, that James says:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

The Gift of Miracles

To another the working of miracles; another gift of the Spirit, or manifestation. "Why," says one, "I thought the day of miracles was past." Oh, no, it is nothing very strange if a miracle is wrought. Some people say it is the Devil. They seem to have more faith in the Devil than in God. They think he can work miracles, but that God has gone out of business.

There is one thing that comes to me very forcibly by way of comparison; the evil spirit is performing the same kind of work in the world now as he ever did. When men and women are possessed of the evil spirit, they will commit all manner of sin: lying, stealing, murder, adultery, drunkenness, swearing, and profanity. In everything in the line of sin, the evil spirit manifests itself today, just the same as it used to do.

That being true, why isn't it just as logical to say that the good Spirit, God's Spirit, will manifest itself today just the same as it used to? If not, why not? We know that the evil power works just the same now as it formerly did.

Yes, and we read more than that. We also know if we have come into the kingdom of our God—that close relationship provided in the gospel of Jesus Christ—we know that his Spirit, the Spirit of God, bears witness with our spirit that we are the children of God. We have the knowledge, the evidence, the testimony. To this end Jesus Christ laid down the proposition when here, He that will do the will of the Father "shall know of the doctrine, whether it be of God, or whether I speak of myself."

Yes, we will have the testimony as to whether this is his church, if we will always do the right thing. Every man and woman is under the necessity of living in harmony with the light of the Spirit, however, in order that each may be continually in touch with God.

You can grieve the Spirit after you receive it. We are commanded by Paul, or he commanded the Ephesian saints, rather, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." You can grieve the Spirit. How? By doing things contrary to it. We should avoid doing anything like that.

Well, here is the gift of miracles. Let me read another statement on miracles. In the latter part of this same chapter, 1 Corinthians 12: 28, Paul says:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

Who has a right to say that God hasn't the right to put miracles in his church? And who has a right to take them out? Here is a positive statement that miracles were placed in the church. So, then, we have a right to expect to find miracles in the church.

The Gift of Prophecy

"To another prophecy"—a splendid thing. Wonderful indeed, the true gift of prophecy. Through it the people of God have been encouraged and strengthened and built up in the faith. Men and women need the gift of prophecy.

There are men and women living so close to God that they are worthy of receiving and enjoying the manifestations of his Holy Spirit. As the Apostle Peter said, This gift did not come of old by the will of man. No, it is a gift from God. God spoke, as he willed, through holy men and women. They prophesied through the influence of the Holy Spirit. I am glad of that. That is my belief. I am sure that gift is enjoyed in the church today, and it is a wonderful gift. As Paul said in 1 Corinthians 14, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." It is a wonderful gift, and one enjoyed by many of our people in the world today.

The Gift of Discernment

I come to another, the discerning of spirits. A wonderful gift also. A gift to prevent us from being deceived. Yes, there are many gifts abroad in the land, many spirits, and it must necessarily be that we have the discerning of these spirits, in order that we may know which are true and which are false, that we be not imposed upon. Sometimes it is easy to detect a false spirit; at other times it is not. Sometimes a false spirit seeks to counterfeit the true; and sometimes many are deceived thereby. So there is a necessity for the discerning of spirits.

Tongues and Interpretation

Diversities of tongues. That's very essential, too, since there are so many people in the world today claiming this gift; and God has at different times used the gift to bring about his purposes among men. We have it in the *Bible*, and also in our day and time, and a splendid gift it is when properly used.

The gift is used that God may reveal something with it. That was the way it was on the day of Pentecost, when the servants of God were moved upon by the Holy Spirit, and spoke in seventeen different languages. The representatives there of all these nations heard the gospel, or the manifestation of the Spirit through this gift, as revealed to them in their own language.

I wish to say here that when a person speaks through the gift of prophecy, or the gift of tongues, it is intended to bring light and understanding to some one.

Interpretation of tongues. No need to go into that. If we have tongues, we know we must have interpretation.

All these different gifts, Paul says, work through the one and selfsame Spirit, dividing to every man severally as he will. That is, God will see that all these gifts and manifestations are enjoyed by receiving and accepting the one Spirit of God.

So may God help us in the study of his word, to search the truth of Christ, and to know how we may expect to enjoy the manifestations and blessings of the Spirit, which are just as essential today as they were in the former age of the world, and which are promised the faithful.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike, as it came.—Kingsley.

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The Gathering of Israel

A Letter to the Editors

Editors Herald: The *Herald* has come to our home as a welcome visitor for more than forty-nine years. Each week it comes with its editorials, letters, special articles, etc., keeping us in touch with the membership of the church, instructing us in righteousness, and giving spiritual food.

Its editorials are of first interest because from these we get the views of the authorities of the church upon the live issues of the day. Many special articles are also full of good things, and the letters are of interest because by them we come in touch with kindred souls. The *Herald* is a worth-while paper, and should be carefully read by all members of the church and their friends.

This week we are specially interested in an article under the head "Of General Interest," on *"The Destiny of British Israel,"* by Mrs. L. E. Hills, of which the editor says: "A number of our people have become interested in a theory, advocated here and abroad by organized groups, that the Great Pyramid was built with prophetic significance, and that the present ruling house of England is a lineal descendant of the kings of ancient Israel."

After reading the above statement we read with care the article and failed to find the Great Pyramid mentioned. We found many scriptural references, and some historical and legendary data, and found the writer following more or less closely lines already laid down by others. The subject itself is of absorbing interest for it follows closely the promises made to Abraham and his seed; the establishing of the throne of David; the separating of Israel into two kingdoms; the dispersion of Israel, and their promised restoration in the latter days.

The Great Pyramid may have a bearing upon the subject, but if it were never mentioned, or considered, the question of the predictions of the prophets concerning the restoration of Israel in the latter days would still be a vital one with the student of the scriptures.

It should be of interest to all Latter Day Saints that one of the fundamentals of our faith is, "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory."

It may be news to some that the "British-Israel-World Federation," with headquarters at London, England, has a membership of more than one million members, with branch organizations in Australia, South Africa, Ireland, Canada, the United States, and possibly in other countries. Their writers are of the higher type of scholarly attainment. Their literature and "The National Message to the British and All Anglo-Saxon Peoples," bring to their readers a wonderful message of hope concerning the working out of God's purposes in the earth in the latter days.

We are seeking to build Zion on this continent. We ought also to believe and teach the literal gathering of Israel and the restoration of the Ten Tribes. This was taught in the early days of the restoration. It seems to be a neglected subject of late years. Surely we are willing to accept the testimony of the angel Gabriel concerning the coming of Christ: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32, 33.)

Sometime ago the writer prepared a work giving a brief biographical, historical and prophetical account of God's dealing with man, particularly as touching the promises made to Abraham, Isaac, and Jacob, and their seed; the establishment of the throne of David; the division of the kingdom of Israel under Rehoboam; the promised restoration culminating in the glory of Israel and the enlightenment of the Gentiles under the reign of Christ according to the scriptures.

Being thoroughly engrossed with the subject, and looking forward to the fulfillment of the promises of Jehovah as made through the prophets, he was led to compose the following hymn as a song of triumph prophetic of the time when Christ shall reign as "King of Kings, and Lord of Lords." (Revelation 19: 10) and when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11: 9.)

Let all Creation bow;
The Lord Jehovah reigns.
His sovereign sway does now
Bring balm for every pain.
The year of Jubilee has come.
And Israel now is gathered home.

Ye men of earth give ear:
Nor hear His voice in vain.
Let all the nations fear,
And turn to God again.
The year of Jubilee has come,
And Israel now is gathered home.

The Prince of Peace shall come,
And reign on David's throne:
He'll gather Israel home,
And justice will be done.
The year of Jubilee has come,
And Israel now is gathered home.

The reign of peace extends
To all the earth abroad:
And all created things
Shall worship Christ the Lord.
The year of Jubilee has come,
And Israel now is gathered home.

The Lord Jehovah reigns:
His throne exalted see:
And Nature in her pains,
Shall bring the Jubilee.
The year of Jubilee has come,
And Israel now is gathered home.

Then shall wars for ever cease:
The reign of peace will come:
Christ will bring to all release,
And gather Israel home.

CHARLES H. PORTER.

RICHES UNTOLD

(Continued from page 205.)

have a family and a home of his own just doesn't know what he's missing," he often vowed to Polly.

Dan was an ardent conversationalist. He had traveled four years and could tell of people and places and amusing incidents in a way that gripped the interest of his hearers. He knew something of architecture, and commented on the fine lines of the Adam mantel of Polly and Brad's fireplace. He entranced Edith with college tales. He was in fact a charming guest. Edith's face told that she thought this, too. The girl followed Dan's every expression and action as one hypnotized. She was strangely silent, and silence in Edith was not a good sign. Polly sighed to herself. She was afraid Edith was falling in love with this young fellow of whom she knew little, and, after all, it might prove difficult to persuade the girl that Graceland was more important at nineteen than a husband.

(To be continued.)

Keep Smiling

When you feels a mighty mis'ry, an' yer
stomach's kinder bent,
And de doctor starts to projec' with the
cutting instru-ment;
When he lays you on de table, an
a-standin' by yo' side,
He's a-twitchin' an' a-itchin' ter be whittlin' up yo' side,
Den remember 'bout the 'possum who
was sittin' on de limb,
Wid de gun a-p'inting at him, an' de
dorgs a-treein' him;
How he holler to de hunter an' he holler
to de houn':
"I'se gwine ter keep a-grinnin',—doh I
spec' you'll fetch me down."

("Ole Marster," by B. B. Valentine.

The individual who finds satisfaction in sunsets, sunrises, in the beautiful skies, in the mountains, or at the seaside, unless these things make him more God-like and more considerate of his fellowmen is guilty of worshiping idols.—E. J. Gleazer, in a sermon, *"This Do and Thou Shalt Live,"* preached at the Stone Church, Independence, Missouri.

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Prayer and Testimony

Radio Audience Enjoys Book of Mormon Reading

By L. B. M.

For many months hundreds, perhaps thousands of people, have participated in the seven o'clock worship service conducted over KMBC by Elder John F. Sheehy, pastor in Independence, Missouri, and Paul N. Craig, musical director, commonly known as "John and Paul." Though this service is but fifteen minutes long, it includes organ music (familiar hymns), Scripture reading, brief comments, and an earnest prayer.

All over the central part of the United States, and beyond the central boundaries, too, people have worshiped with John and Paul, as they prepared for the day. The housewife in her kitchen preparing breakfast for the family, has listened, hummed the hymns with the organ, and bowed her head in prayer at the close of the service. The tradesman, the office girl, the school-teacher, the farmer have heard and taken up their day's work with new zeal. The sick and shut-ins, too, have been blessed. And the dying? No, I am not exaggerating when I say they also have heard, and been helped—it has been one of their last and closest links with the church.

Some time ago Brother Sheehy completed reading the New Testament to his morning audience, and began the reading of the *Book of Mormon*. Here are excerpts from letters he has lately received in response to his reading, to show you the wide area over which his talks are heard, and give you an idea of the appreciation with which his morning devotions are received. Most of these communications are addressed to "Paul and John," KMBC Studio, Independence, Missouri.

From Alva, Oklahoma:

"To say that I enjoy the devotional service each morning is not expressing half the good I receive. If I but hear your prayer, it starts the day off beautifully. I get more enjoyment in reading the *Book of Mormon* than any other book. . . . I hope and feel sure there are great numbers getting this service."

From Polson, Montana:

"We are receiving your early morning programs. Come rather early out here, but we hear you nearly every morning. There are but a few of us church members here. Brother F. L. Casey is our speaker. We hold services and Sunday school every Sunday. We are thankful to be able to hear from headquarters. Makes us feel nearer home. May God bless you in your work, for it is doing much good."

From Detroit, Michigan:

"We enjoy your morning programs very much, especially the talks on the *Book of Mormon*."

From Hiteman, Iowa:

"I am taking time from my household duties to let you know I enjoy your reading every morning. I enjoy the reading of the New Testament, and I am more than enjoying the reading of the *Book of Mormon*. The organ music is inspiring. Those hymns help me so much. . . . I hope some one will be converted to the *Book of Mormon* by your efforts, because it is a wonderful book."

From a church family in Wagner, South Dakota:

"We worship with you every morning, Brother Sheehy, and doubt if you can realize how much we enjoy the service. Isolated as we are, until we got the radio at Christmas, we did not know what it was to hear a sermon connected with our church. The radio has meant much to us, for now we hear you, and bow in prayer with you every morning.

. . . We hear all the church services over KMBC except the one at eleven o'clock Sunday morning. We are at Sunday school at that hour. Yes, there are six families of us, and we have Sunday school and a social evening every two weeks. Although there are only a few of us, in December, we sent over thirty-nine dollars in tithes, Christmas Offering, and sacrifice to the Bishop."

And from Independence comes the assurance:

"Glad to hear your voice again this morning, Brother Sheehy. We never miss your seven o'clock program of morning worship. Worship with you helps to start the day right. So when you receive letters and cards from far away, remember that right here in Independence, we appreciate what you are doing."

People are writing in their questions concerning the *Book of Mormon*—What is it? Where can one secure it? Some living as near the headquarters of the church as Kansas City, Missouri, confess that they never heard of the book until they tuned in on the morning worship by "Paul and John."

Faith Strengthened by Sign

By Mrs. Harry Richardson

I was reared in the creed of the Presbyterian Church, the church in which my forefathers had believed for generations. Therefore I was quite satisfied until 1925, when that church became a United Church with the Methodists. That act of the church set me thinking and hunting up scripture to find what commandments Christ gave for the building of his church.

I studied prayerfully, visiting different churches, examining their creeds, dogmas, and ceremonies. I studied one winter at the Toronto Bible College, thinking I might find what I wanted there. I enjoyed the fellowship of the school, became better acquainted with my *Bible,* and came to the conclusion that the doctrine of the Baptist Church (that is the doctrine of the old Baptists) was worth considering.

Immediately I started to attend that church, asking in my prayers that I might be directed in a way that was pleasing to God, for I recognized by that time that none of these church doctrines were in accordance with the teachings of Christ. However, I did not know of any church that came nearer, so I decided to be baptized into that church. I set the date for the beginning of June, but I was filled with anxiety. I wondered if I was doing right. My sincere desire was to do right in the eyes of God.

In the last week of May I fell ill and in a most unexpected way the Reorganized Church of Jesus Christ of Latter Day Saints was made known to me. That incident is a testimony in itself which I will give at some other time.

You may imagine my delight when I found just what I had been looking for. I was intensely interested, and read all the church literature that was loaned to me. At times, however, I was assailed with doubt. I had had so much to do with man-made doctrines that I was afraid if I accepted the teachings of this church I would not be doing right; all this in spite of the fact that I was almost sure of the divinity of the church.

In one of my doubtful spells, I covenanted with God in prayer. I asked if this was the true church of Christ, that some member of it present me with a gift of one or more of

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Prayer and Testimony

the church books. I waited for those books, but at that time they did not come. However, I was given such assurance of the divinity of the church that all my doubts vanished. After studying the doctrine of the church prayerfully, I received a degree of enlightenment sufficient, I thought, to ask for baptism. Ten days after my baptism I received in the mail a gift of a *Doctrine and Covenants;* a few weeks after, I received a gift of the *Book of Mormon,* and a few weeks later still, I received a gift of the Inspired Version of the *Bible.* This was a complete gift—the three standard books of the church.

Sometimes when I look back I feel sorry that my faith was not sufficiently strong without my asking for a sign from heaven. I have been seriously admonished concerning my lack of faith and have pondered over the words of Alma 16: 137-144, *Book of Mormon:*

"Yea, he that truly humbleth himself and repenteth of his sins, and endureth to the end, the same shall be blessed; yea, much more blessed than they who are compelled to be humble, because of their exceeding poverty; therefore blessed are they who humble themselves without being compelled to be humble; or rather, in other words, Blessed is he that believeth in the word of God, and is baptized without stubbornness of heart; yea, without being brought to know the word, or even compelled to know, before they will believe. Yea, there are many who do say, If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe. Now I ask, Is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it. And now how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression? Now of this thing, ye must judge. Behold, I say unto you, that it is on the one hand, even as it is on the other; and it shall be unto every man according to his work. And now as I said concerning faith: Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. And now, behold, I say unto you; and I would that ye should remember that God is merciful unto all who believe on his name: therefore he desireth, in the first place, that ye should believe, yea, even on his word."

I have received many blessings since I obeyed the word of God, and I sincerely desire an interest in the prayers of my readers, that I may continue worthy of the watchcare I have experienced.

TORONTO, CANADA, 131 Roman Avenue, Bedford Park.

Missionary Opportunity

Mrs. Grace Goodrich and her family, of Klamath Falls, Oregon, would like to have an elder or missionary of the Reorganized Church visit them. Sister Goodrich writes:

"There are quite a few Saints living at Klamath Falls, about fifteen grown people and ten children, and we have not seen or heard one of our elders for years. My house is always open to our missionaries, and I believe there are many here who would accept the gospel if they could hear it preached. If it is God's will that a work be done, I pray that we may have an elder sent here."

KLAMATH FALLS, OREGON, Route 2, Box 301.

Saints' Prayers Are Answered

By M. R. Shoemaker

Last summer I sent in a name for the prayers of the Saints, and this person wrote me a few weeks ago that she was healed. I am telling you this so that you will know such requests printed in the *Herald* are not in vain.

Here I would ask the prayers of the church for Mrs. M. R. Shoemaker. Four weeks ago she fell ill with the flu and was sick one week when my mother, lacking two months of being ninety-five years old, became sick. She died in six days. Mrs. Shoemaker tried to wait upon her in her brief illness and suffered a relapse, the disease settling in her ear. She has suffered severely. Her eardrum has burst, and the doctor is using his skill, but we know of a Physician who is greater than all others, and who answers prayers.

BEARDSTOWN, ILLINOIS.

Gospel Message a Challenge

By Joseph Pichler

A few years ago when I heard the gospel for the first time, I thought it more wonderful than anything I had ever heard. Its beautiful message was as if some one were calling from a distance with a voice sweet and full of melody. It was like a star in the distance that beckoned me on to new life, and new hope. This message came nearer and nearer, "On earth peace, good will toward men."

To me this is the sweetest message ever heard by man. It brings peace and joy to all those whose hearts are open to receive it. It is the message of the beautiful things of life.

A flower through its fragrance and beauty breathes peace and joy.

But such a message also carries a challenge. It requires preparations on the part of mankind, a growing into the likeness of Christ. This preparation is necessary before God can use men as his instruments, to bring and establish the kingdom of God here on earth so that peace and good will shall reign.

I desire with you to be worthy to publish that peace on the earth.

INDEPENDENCE, MISSOURI, Route 1, Box 314.

Request Prayers

Sister Patsy Peevy, Route 2, Brewton, Alabama, has been sorely afflicted for three months. Her head, throat, and ears have troubled her greatly. She desires the prayers of the faithful, that she may be healed and given strength to carry on in the gospel. She also seeks prayers for her son who suffers from heart attacks.

Sister M. S. Holt, of Oswald, West Virginia, desires the prayers of the church that she and her family will remain strong in the faith and hope of latter days. She is suffering severely from rheumatism, and desires prayers that her physical condition may be improved. She bears a strong testimony to the goodness of God to her and her loved ones.

Sister Emily C. Hillman, North Platte, Nebraska, Tryon Route, asks the prayers of her brothers and sisters. Her eyesight is very poor, and she has other physical afflictions. Her faith in God's power to heal is strong.

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QUESTION TIME

Can you suggest any book or reading about the gospel for the use of Christian friends?

It is not easy to suggest a work equally suitable for all, and what might interest one would not attract others in some instances. You can supply your friends' needs better if you learn their religious convictions and interests first, then select such topics as appear to touch these interests, adding to them as the needs of the individual require. The principle of conversion requires that one be induced to change, and the change in each instance depends upon the errors that may need to be corrected, willingly.

For those who know little of our message, perhaps the *Angel Message* tracts would be best in most cases. These can be varied as circumstances require by any of the following titles: *Why I Became a Latter Day Saint, The name of the Church, A remarkable church with an Unusual Message, A Glimpse at the Government of God, An Open Letter to the Clergy.* For more comprehensive books, one or more of the following may be used: *The Restoration Movement and the Latter Day Saints, Old Jerusalem Gospel, Voice of Warning, With the Church in an Early Day.* You should obtain a catalog from the Herald Publishing House, and select any other topics your friend may particularly need.

When was Paul called to be an apostle? Did he previously hold any office?

If the chronology of Bishop Ussher be correct, Paul must have been called to the work of an apostle about 45 A. D. The account of this call is stated in the following words:

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 2.

The apostolic office is not specifically named in this text, but in the next chapter of Acts it states that they were apostles (verse 14). Immediately after this inspired call Paul and Barnabas were ordained by laying on of hands, and following this event came the recognition of miraculous power, in which Elymas the sorcerer was stricken with blindness through the words of Paul. Some have thought that it was as successor to James the brother of John that Paul received his office, for James had been martyred but a short time before (12: 2).

There is evidence that prior to his apostleship Paul had exercised some office in the church, for soon after his conversion he preached in Damascus (9: 20), and was later sent by the disciples to Tarsus (9: 30). It was there that Barnabas found him, and they went together to Antioch and preached there for a year prior to their call to the office of apostle (11: 25, 26). It is uncertain what office they had previously held, but they are mentioned as of the prophets and teachers at Antioch (13: 1). It is safe therefore to say that Paul had been either a prophet or a teacher during his ministry at Antioch.

Were the Seventy chosen by Christ before the apostles, or afterward?

In the ninth chapter of Luke we are informed that Jesus called his twelve disciples together and sent them to preach. After this the apostles returned and recited their experiences to the Master. Three of these apostles were with him in the mountain when Moses and Elias appeared to them (9: 28-32), and afterward he sent some of them before him into a Samaritan village. It was after all these events that Jesus appointed seventy other disciples and sent them by two's into various places where he would come (10: 1). It is clear therefore that the Seventy were not chosen until some time after the Twelve had been ordained.

To what do you attribute the wonderful growth of Christian teachings?

First and chief of all, I would name the spiritual power of Christ and his message. Both Jesus and his teachings are divine, and this divinity inspires the soul that seeks the higher life. It even moves the soul to repentance and conversion, and it bears witness of the truth in such an indelible manner that one can never forget it. Next I would name the spiritual power of his disciples, for through conversion and consecration they have power also with God and men, and this has been a mighty influence in the world. The message of Jesus is adapted to the highest needs of men, and this has drawn millions to him. An essential reason for the growth of Christianity is the fact that it transforms the lives of men and gives them new vision of the purpose of life, and thus uplifts all around them.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Brooklyn, New York

One Hundred Per Cent for the Church

The activities of this branch are being very much stimulated by the definite aim set before them by the able pastor, Brother Ephraim Squire. Associated with him as counselors are Brothers William Nichols, sr., and Paul N. Belleisle. Under the supervision of these three men, the priesthood is well organized, and is anxious to carry into effect the program given by the General Conference of 1932. The local budget has been made for the year, and in it workers have planned a definite amount to be sent to the general church each month.

The church school, under the supervision of Paul N. Belleisle, with Glenn Parrish and Fisher Carlile as his associates, is being organized so that every member of the church may be reached and made to feel the need of being present in the hour when the church meets for study.

Brother Harry Moorman has been chosen corresponding secretary, and his especial job is to seek after the absent ones.

Henry Schaffer was chosen secretary of church school, Walter Suydam, musical director, and Hazel Konstantin, organist.

Sister Ethel Squire has charge of the children in the church school and junior church. Associated with her as teachers are, Sister Adeline Harris, Ada Skank and Ethel Parrish. The work they are doing with the children is of the highest type of training. The children's schoolroom has been transformed from a dismal, gloomy place to a bright, colorful room. This makes little hearts happy. A number of beautiful pictures of Jesus have also been hung on the wall. Sister Squire approaches her work with a full understanding that the children of today will be the church of tomorrow.

Sister Kathryn Nichols, supervisor of the adult division, is a talented and capable director. The different groups working with Sister Nichols are: The Luncheon Club, with Sister Gene Deane as its leader, meeting every two weeks at the different homes for luncheon and social functions.

The Needlework Guild, Sister Eliza Squire, leader, is busy working on plans made for the first three months of the year.

The Patroness group, Sister Anna Box, leader, have as their purpose the furnishing and maintaining of a room in the new Sanitarium. This is to be a memorial to the late Sister Ella Squire, who was in charge of this work here.

Sister Nichols is also arranging for a literary club to meet once a week for study.

The priesthood is planning a study class in this group.

On January 19, the young people met at the home of Brother and Sister Howard Mousley, to consider the young people's council. They organized, planned their work, and chose for their leaders, Harry Moorman, president; Dorothy Potts, vice president, and Gladys Harris, secretary-treasurer. There will be more to report later from this group.

The members looked forward to and planned for their district conference, which convened in Brooklyn, February 11 and 12.

As a branch, Brooklyn stands with the church one hundred per cent. The Saints send out to everyone their wishes and prayers for a happier year in 1933.

Manchester, England

Beresford Road Church

Members of this church and school held their annual tea party in the schoolroom adjoining the church on New Year's Eve, the most successful event of this kind in many years. The occasion was sponsored by members of the school under the supervision of the director, Elder Abel Hall, and the committee worked industriously, preparing and decorating. Outstanding among the decorations was a large Christmas tree in the center of the platform, literally covered with presents for all.

The number of guests exceeded expectations there being over one hundred present, including Patriarch W. H. Greenwood and several Saints from North Manchester Church, a few from James Street Church, and a large contingent from Stockport Church with their pastor, Elder Black. This branch had passed a resolution to join the Beresford Road party, and their smiling faces added to the joy of the occasion.

There was food for all even if the caterers were forced to hurry to keep pace with the appetites of the guests.

Following tea, a short program was given some of the items of which were two anthems by students of Beresford Road School; two songs by Miss Betty Baty who played her own piano accompaniment; a solo by Elder S. F. Mather; a duet number by S. F. Mather and William Hall, and a recitation by Elder Black. Elder James Schofield, of James Street Church, was the chairman.

Then followed the awarding of book prizes earned by members who regularly attended school. These were presented by the pastor of the branch, Elder W. R. Armstrong. Presents were from the Christmas tree, a novel and amusing method of distribution being employed. The school director personally presented each of his pupils a beautifully colored almanac for 1933. Games were played, and at the close of the evening Patriarch Greenwood expressed his gratitude at the Spirit of the Master present during the evening.

An abundance of this Spirit was poured out upon the worshipers at the services on the day following, New Year's Day. The sacrament service was blessed with this spirit of peace, and many testimonies of thanks were given for the evidence of a revival of interest in Beresford Road Church.

On the first Wednesday night of the year came the customary election of officers, also the monthly business meeting. Only one change was made, that being in the branch presidency. The personnel of that quorum for the year is: President, Elder W. R. Armstrong; counselors, Elders S. F. Mather and Abel Hall.

Cheboygan, Michigan

A Visit From Founder of Branch

This group has been blessed by those who have visited here and given messages of inspiration and helpfulness.

Elder William Henry Sheffer, of Snover, Michigan, visited in Cheboygan in November. He is the founder of Cheboygan Branch, and is much loved by the Saints. While here he gave a number of sermons.

In November also Apostle D. T. Williams presented a sermon that was wonderfully helpful.

Then just before Christmas Elder M. A. Summerfield, of Tawas City, Michigan, preached several sermons, delivering a gift of prophecy. The members have enjoyed the divine Spirit and have been provided for.

At Christmas Brother and Sister Al-

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fred Keehler took their nineteen-months-old son to the hospital for an operation. Doctors and nurses did not expect the baby to recover, but through the prayers of the Saints, he is again healthy and normal.

Pastor Irving Sheffer is doing well with his congregation, giving his best to their needs. In return, the Saints give him their loyal support and stand behind all members of the priesthood.

Davidson, Oklahoma

Elder Z. Z. Renfroe and Apostle R. S. Budd conducted a series of meetings here, January 15 to 29. Elder Renfroe delivered the sermons during the first week; Apostle Budd was present for the second week.

During the second week, the business men cooperated by closing their places of business from ten until eleven o'clock, to attend the morning lectures.

An excellent spirit prevailed throughout the series because of the splendid cooperation of the Saints and the contribution of the speakers. Although no one was added to the church, the Saints have been encouraged to move forward in the great latter-day work by the inspiring messages given, and they feel that a spiritual uplift to some extent has come to the community.

The branch enjoyed a short Christmas program, December 24. Santa Claus was present with his pack of treats for the children. On Christmas morning Mrs. J. M. Johnston, a nonmember, presented to the local church, new rostrum drapes, scarfs, and chairs. Following the presentation an impressive dedication service was held at which time the chairs were dedicated to Elders B. F. Renfroe and E. B. Stafford, faithful charter members of Davidson Branch. The Davidson charter members took their place on the rostrum and sang, *"The Old, Old Path,"* followed by their children and grandchildren who sang, *"Faith of Our Fathers."* The evening service was the story of the birth of Christ told in song and silent scenes followed by a sermonet by Elder Z. Z. Renfroe.

The new year was ushered in with a joyous watch party at the home of Brother and Sister Roy Skinner.

The women's department have repaired the church floors with a new coat of varnish and wax. Due to this work, regular Wednesday night prayer service was held at the home of Brother and Sister Tom Skinner. The spiritual nature of this service causes the Saints to hope for more cottage prayer meetings.

Brother and Sister B. F. Renfroe celecrated their golden wedding anniversary, January 18, at 8.30 p. m., at the church. The building was filled with friends and neighbors.

As the notes of the Wedding March from Lohengrin, played by Miss Edith Skinner, were heard, the flower girls, Glenna Sue Burks and Doris Young, entered, followed by the ringbearer, Charles Renfroe, grandson of the pair, the ushers, Ray Carrow and Iral Parker, the bridegroom and best man, Roy Renfroe, a son. Next came the bridesmaids, Mrs. L. A. Carrow and Mrs. G. R. Hood, the matron of honor, Mrs. Homer Qualls, a daughter, and the bride At the altar a mock marriage ceremony was performed by their son, Elder Z. Z. Renfroe. After the ceremony the following program was given: *"When You and I Were Young Maggie,"* sung by Valeria Parker, Mrs. Iral Parker, and Mrs. G. R. Riding; a musical reading, *"It Takes a Heap o' Living in a House to Make it Home,"* by Mrs. C. E. Bacon, Mrs. J. H. McClure at the piano; *"Silver Threads Among the Gold,"* by Mrs. T. H. Parker.

Elder and Mrs. Renfroe settled on a farm one and a half miles from Davidson, October 22, 1901, and he performed the first wedding ceremony and preached the first funeral sermon in Davidson.

"Love's Old Sweet Song," was sung by Mrs. Z. Z. Renfroe and a male quartet composed of Grady Hood, Glen Robinson, L. A. Carrow and Ray Carrow, sang, *"Put on Your Old Gray Bonnet."* Lovely gifts were presented the couple by three grandsons, Eldon and Ray Qualls and Jimmy Renfroe.

Miss Emma Carrow and Iral Parker were married at the home of Mr. and Mrs. John Parker, the bridegroom's parents, the morning of November 20, Elder Z. Z. Renfroe officiating. A miscellaneous shower was given the newlyweds at the church.

Los Angeles, California

Central Church

A high point in recent Los Angeles Branch activities was the Sunday evening concert sung by Brother Arthur Oakman, missionary to California. Many heard him for the first time, and were especially pleased to have him sing the number, *"Rest in the Lord,"* from Brother J. T. Gresty's oratorio, *"The Course of Time."* Brother Oakman has promised to sing here again. He was assisted in his program by Sister Margaret Wickes Jones, pianist, and Sister Viola Bogue, reader.

Patriarch Albert Carmichael has occupied this pulpit several times recently. He brought a message of courage and strengthened the Saints determination to join hands with members of other branches in making the year, 1933, a year of achievement.

Apostle E. J. Gleazer, newly-appointed to this district, has visited Los Angeles and given words of counsel and advice. Members look forward to his return, and hope he will see that his words have not fallen on barren ground. Apostle M. A. McConley, formerly over this district, has departed for work in the Northern Pacific slope.

The branch was saddened by the death of a young brother, Jack Kempf, January 22, who succumbed to a cancerous infection. Sympathy goes to Sister Lola Kempf, his mother, a loyal member. The family was formerly enrolled in Spring River District.

Brother M. D. Hall, formerly of Omaha, Nebraska, now a student at Pasadena Junior College, suffered a narrow escape from asphyxiation at his home. However, he is recovering nicely and will be on his feet again soon.

Under the direction of the pastor, D. B. Sorden, the various groups have been laying plans for the new year. The plans include new classes for the different age groups; dramatic activities, which include devotional services for occasional Sunday evenings, as well as plays for Friday evening programs; also novel means of raising funds to help the church financially.

The Saints are happy to read of the progress made in other branches, and hope to have some further reports to make soon of their own efforts.

Large District Gathering Greets President F. M. Smith at Joplin

Fourteen Branches Represented

The most instructive and spiritual gathering in Spring River District recently, was held Sunday, January 29, at the Joplin, Missouri, Branch with President Frederick M. Smith as the guest speaker. The pleasant influence of the Holy Spirit was felt throughout the prayer service at 8 a. m. and in each meeting thereafter during the day. The prayer service was in charge of the district president, Amos T. Higdon assisted by Elders Andy Jones of Columbus, Kansas, and G. E. Carter, of Joplin.

Such a large crowd was in attendance at the church school hour that the intermediate and adult classes were combined and Brother Higdon was the teacher.

In his morning sermon, President Smith urged the Saints to remember the church objectives passed at last General Conference and especially did he emphasize the reading and rereading of the *Saints' Herald.* "It is necessary to do this," he said, "in order to keep in touch with the general church's program and for the greatest development and growth of individual members in the church work."

In the afternoon, a second sermon was delivered by President Smith. When he departed for Independence following his sermon, he left behind a large group of Saints who are ardent admirers of him. It was the first chance that many have had to become intimately acquainted with the personality and preaching of

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this spiritual leader, and, coming from many distant places, all felt well repaid for the effort made to attend. His discourses on the ideals of the church and the benefits derived from living up to them, and also on the duties of the members and priesthood were especially elevating to the mind and spirit. It is expected that his talks will show results in the lives of Spring River District Saints.

The church building was filled to capacity, and many were turned away because of lack of standing room at the morning services.

The afternoon meeting was held at the South Joplin Christian Church where all were cared for comfortably. Fourteen of the sixteen branches in the district were well represented in what was perhaps the largest crowd that has ever attended a meeting of this kind in the Joplin branch.

S. G. Carrow, of Joplin, and Sister A. N. Deavers, of Webb City, led the singing throughout the day. A vocal duet number was given at the afternoon service by Brother and Sister J. E. Leslie, and the Joplin Orchestra, under the direction of Sister Marguerite Sheppard, played several selections at the morning services.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

The new year opened here with bright prospects. January 1, 1933, has gone down in the history of the branch as one of its most impressive sacrament meetings. The emblems were served and there was no testimony meeting following. Elder A. E. Anderton gave a short talk on *"The Significance of the Sacrament,"* and the Spirit was present in power and assurance. This day in January also marked the tenth anniversary of the opening of the church. Elder A. H. Nieman preached on the theme, *"A Sure Foundation."*

Elders John R. Grice, R. M. Gray, and A. E. Anderton were present at the first prayer service of the year, and the gifts of the gospel brought an encouraging message to the members.

The second Sunday was the women's Go-to-Church Sunday, and the department attended in a group. Elder R. E. Madden preached a splendid sermon on *"Opportunity."*

January 11, Elder J. E. Matthews baptized Mrs. Kathrine Scharfnecher and Mrs. Luella Swisher.

Five new members were added to the women's department at their meeting, January 12. A paper, *"A Statement of Our Belief,"* was read by Mina Turvey, and Ethel Kirkendall read a good paper on *"Responsibility."*

Other speakers for the month have been Patriarchs G. T. Griffiths and J. E. Matthews, Elders A. E. Anderton, G. H. Kirkendall, Bishop H. E. French, and Chester A. Carey, teacher.

January 31, the women gave a get-together dinner in the church social room in honor of their husbands. Bishop H. E. French was toastmaster, and the Humbolt Masonic Quartet furnished music for the evening much to the enjoyment of the guests. Speakers were Mrs. A. H. Nieman, Mrs. J. E. Matthews, Mrs. G. H. Kirkendall, Elders A. E. Anderton, G. H. Kirkendall, and J. E. Matthews. Elder W. B. Reeves showed some stereopticon views of Independence, Missouri, with a few taken at one of this local's Sunday school picnics.

Cleveland, Ohio

Steady Progress in All Departments

Five new members were added to the ranks here during the last quarter of the year, Sisters Katherine Marr and Dorothy Van Alstyne, and Sister May Sheppard's three little boys.

At the annual business meeting of Cleveland Branch held on the first Wednesday of December, 1932, the following officers were chosen for the ensuing year: Pastor, Elder J. A. McNeil; associate pastor, Elder George Lindsay; secretary to branch, Sister Harry Campbell; church school supervisor, Frank Ray; religio superintendent, Lester Vanderwerf; young people's supervisor, Arthur Hanna; children's supervisor, Florence McNeil; organist, Sister Clarence Thomas, and chorister, Sister J. A. McNeil.

Steady progress is being made in all departments, and the branch as a whole is on the upward trend. There is fairly good attendance at religio in which the adult group is taking up the study of Elbert A. Smith's booklet, *"What Latter Day Saints Believe About God."* This class is much enjoyed by all who attend and considerable benefit is being derived from it. The young people have also formed a class in the religio. Wednesday night prayer service is on the upward trend and on some occasions since the first of the year, the Saints have enjoyed the presence of God's Holy Spirit to a marked degree.

On December 2, eighty people were served at a supper held in the downstairs auditorium, followed by a delightful evening's entertainment. The Saints and their friends are enjoying the sociability of these suppers, which also serve as a financial aid to the branch.

Recent visitors to the branch have been Brother Bishop with an interesting lecture and lantern slides on Joseph Smith, III; Brother Clark and his family of circus fame; also Brother and Sister Hurst, from Chicago, and Patriarch George W. Robley.

On the first Sunday of the year the gift of prophecy was manifested in the sacrament meeting, several of the young men of the branch being spoken to and the branch as a whole commended and admonished.

Ontario, California

Small Branch Is Active

The women's department has been organized once more under the capable leadership of Sister Bates, of Pomona. One quilting bee has already been held and every one enjoyed it.

Sister Frances Maria Sanderson, of Pomona, who has been ill for months, unable to be about at all, has passed away. She remained faithful to God and her church.

Brother Moyle, of Long Beach, gave a fine sermon Sunday, January 29, on *"Our Individual Responsibility."*

The Saints are looking forward to a social February 14, sure that everyone will have an enjoyable evening.

Missionary meetings are being held at Riverside by Pastor F. J. Lacey. Much interest is being shown.

El Reno, Oklahoma

Missionary Meetings by Brother Lloyd Harding

The Saints of El Reno have been enjoying a two-week series of meetings by Brother Lloyd Harding, temporarily from Oklahoma City, formerly from Council Bluffs, Iowa. Brother Harding was not content to be idle, but went to different small towns near the city, trying to find a place to preach. On coming to El Reno, he received a welcome, and arrangements were soon made for the meeting. In company with the pastor, Brother Piatt, and Brother Eddie Powell, Brother Harding made personal visits, and a notice was put in the little paper that is said to go into every home in the country.

Members were pleased with the response, which was considered the best in recent years. Brother McMullin brought two carloads of nonmembers almost every night. Several Saints who are rarely seen at services, attended a number of times. The young people gave valuable assistance with music.

Brother Harding proved himself a true servant of God. With his kindly manner and smile, he won the hearts of his hearers. With his knowledge and the aid of charts, he presented the subjects from the church in Christ's time on through the Apostasy, the Reformation, and the Restoration "when the God of heaven set up a kingdom which shall never be destroyed." All these things were given in such a plain and powerful way, that some of the members felt to cry out: "Why can not our friends believe and obey?" Though no one obeyed the gospel and was baptized, much interest was aroused. One woman has taken a number of books and is preparing to read extensively. She asked for the *Book of Mormon*. May God give the increase.

On February 1, the Saints laid to rest

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in the city of the dead, Sister Julia Spears whose greatest pleasure was in her church. She had suffered poor health a long time. The funeral sermon was preached by Lemuel Dyke, of Minco, Oklahoma.

Independence

The second annual young people's play contest, sponsored by the young people's council, will be held in the Stone Church Dining Hall, February 27 and 28, and March 2, at seven thirty in the evening. Preliminary contests have been held in nearly all the congregations, and the casts which are taking their plays to the final contest are working hard.

Because of intensely cold weather and snow last week the priesthood institute sessions were discontinued until this week. Weather conditions after Monday night, February 6, made it impossible for all to attend. Two class periods are now being conducted each evening at Liberty Street Church, President Elbert A. Smith teaching, *"Spiritual Aspects of Our Ministry,"* and Bishop G. L. DeLapp, *"Financial Aspects of Our Ministry."*

Stone Church

Bishop J. A. Koehler preached what he chose to term "three sermons in one" to the Stone Church congregation Sunday, in the first of three Sunday morning talks during this month. For a text he chose: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." His discourse on Godly government was most instructive.

The Stone Church Choir, directed by Paul N. Craig, sang, *"Holy Father, Great Jehovah,"* an anthem by Gomer Jones, Mrs. Nina G. Smith singing the soprano solo, and a hymn, *"More Love to Thee, O Christ."* There was also a solo by Mrs. Smith. The morning's accompanists were Robert Miller, organist, and George Miller, pianist.

Elder H. G. Barto was in charge, assisted by Elder R. V. Hopkins.

Three classes are conducted at six o'clock each Sunday evening at the Stone Church in which students may earn Religious Education credits: *"Message of the Book of Mormon,"* taught by Elder C. I. Carpenter; *"Study of the Doctrine and Covenants,"* by Elder J. F. Sheehy, and the *"Three Book Class,"* by Bishop R. T. Cooper.

H. Roe Bartle, chief executive of the Kansas City area of the Boy Scouts of America, was the speaker at the evening hour, the occasion being a special Scout service honoring the twenty-third birthday of scouting in America, and the fifth birthday of Troop 223 of the Stone Church, Francis Holm scoutmaster.

Chief Bartle, who was introduced by Scout Commissioner Henry Stahl, impressed upon his hearers that daily life is what makes a scout. The spirit of scouting is that of unselfish service; it is not just to *be* good, but to *do* good.

For the past three years Independence has had more scouts for its population than any other city in America. In this large number of boys who are scouting the Latter Day Saint Church is strongly represented. Attention was also called to the fact that ninety-five per cent of the scout troops in America are sponsored by churches.

The members of the Kansas City Central Church Choir, directed by Eugene Christy, were musical guests at the service and sang an anthem, *"Jesus Savior, Pilot Me."* These singers gave the broadcast at the ten o'clock radio program.

Pastor John F. Sheehy was in charge of the scout service, assisted by Elder S. A. Thiel, committee member of troop 223, and Scout Commissioner Henry Stahl.

Second Church

An organ prelude by Mrs. Gladys Inman, opened the sacrament service, February 5. Pastor W. N. Inman was in charge, and the invocation was by Elder S. M. Inman. Apostle J. F. Curtis read Luke 24, and, following the oblation talk by Elder Inman, gave the sacrament address.

Apostle J. F. Curtis was also the evening speaker, taking for his subject his trip to the Holy Land with Apostle Paul M. Hanson. The song service was directed by Brother Earl Audet. In the stand were Pastor W. N. Inman and Brother Lane Bolt. The choir assisted with music.

Sister Martha C. Chappelow, wife of the late Frank W. Chappelow, passed away February 3, 1933. She was fifty-four years old and had been ill three months. She leaves to mourn, her mother, two sisters, three daughters, two sons, two grandsons, and many friends. Her funeral was held from Second Church, February 5. The sermon was by Patriarch F. A. Smith. Interment was in Mound Grove Cemetery.

Walnut Park Church

The birthday of scouting was observed with a special service Sunday morning for both Boy and Girl Scouts. The meeting was in charge of Claurice G. Closson, assisted by Kenneth Morford. As the orchestra played, *"Marching With the Heroes,"* the scouts marched in, the boys coming up one aisle and the girls the other, occupying the choir seats on either side of the pulpit. Harold Dillee and John Crandall were color bearers. After the singing of *"Onward Christian Soldiers,"* by the entire congregation, and the invocation, the combined Boy and Girl Scout troops sang, *"America the Beautiful,"* accompanied by the orchestra. The history and purposes of scouting were explained by Francis Holm, speaker of the hour. Following the address, the audience was led in the civilian's pledge of allegiance by Jessie Anderson. The program ended with the singing of *"America."*

The church school is continuing under the supervision of Brother Albert Chapman with splendid attendance. After the classwork Sunday a short program was given by the A. W. Z. Class, consisting of a piano number played entirely with the left hand by Mrs. Thelma Countryman, and a cello solo by Milford Nace, accompanied by Miss Maurine Nace.

The program at the religio session Sunday evening consisted of a play by the women's department and a musical reading by Miss Thelma Moorman. Both play and reading were written by Sister Erwin Moorman. Patriarch F. A. Smith visited the classes during the religio session, and was the speaker at the evening service which followed.

The preliminaries for the play contest were given Monday evening in the basement of the church. The plays given were: *"Afterwards,"* sponsored by the Dorcas Society; *"King Row,"* by the Swastika Class, and *"Sons of Soil,"* by the young people's class taught by Brother Odess Athey.

Enoch Hill Church

"I Have Resolved," was sung during the church school hour, January 29, and Church School Director C. E. Beal spoke on, *"What Are You Doing for Your Church?"*

At the preaching service the choir sang, *"Rock of Ages,"* and Mrs. Lilla Warren and Mrs. May Jones sang, *"Choosing My Path."* Elder C. S. Warren, morning speaker, urged the Saints to more complete trust in God, that they might have enlightenment in the hour of trial.

The congregation was made glad on that day when Mr. and Mrs. Jack Jeffers were led into the waters of baptism by Apostle J. F. Curtis. The ordinance took place in the font at Second Church. The new members have been attending church school here for some time.

In the evening the beauty and symmetry of the gospel was clearly brought out by Elder Petre, who used a blackboard to illustrate. The choir sang, *"We Would See Jesus,"* and David Allen played a cornet solo.

A good-sized crowd partook of the sacrament on the first Sunday of the month, and that evening Elder Amos Allen delivered an instructive and uplifting sermon. Alfred Waters played a clarinet solo.

On February 12, Mrs. Agnes Hartman talked at the church school hour on, *"Your Branch and You."* A quartet sang, *"Bringing in the Sheaves."*

"Restoration," was the theme of the morning discourse by Pastor H. L. Barto. Preceding the sermon a male quartet sang, *"Nearer My God to Thee,"* and *"Restoration,"* the latter an original composition of W. T. Shakespeare, one of the quartet members. The choir sang, *"I Saw a Mighty Angel Fly."*

"Win Them One by One," by the choir

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opened the Sunday evening service. Mrs. Amos Allen sang, *"An Evening Prayer."* Elder D. S. McNamara was the speaker and his theme was *"Zion."*

Spring Branch Church

Both Wednesday night prayer meetings last week, were one hundred per cent services.

The bishop's agent of this congregation, Brother Morris Jacobson, was the morning speaker Sunday. Pastor G. W. Eastwood was in charge, assisted by Jesse Smith. The first part of the hour was given to the Boy Scouts in honor of their nationally observed birthday. There was a solo by Alma Dixon.

At five o'clock in the afternoon ten of the young people went to the home of W. A. McClain and sang hymns for an hour. Sister McClain has been an invalid the last few years and has not had opportunity to attend church. She was very happy to be so remembered.

J. F. Weston was the evening speaker. The choir sang, *"No Work to Do,"* and the service was in charge of Robert Fish.

Pisgah, Iowa

Some Officers Introduced

During the past year Pisgah Branch rejoiced under the instruction and inspiration of Elder E. Y. Hunker, Brother A. Carmichael, and President F. M. Smith.

The branch is trying to go forward. Sometimes it encounters difficulties, but with the help of good leaders and teachers these are being overcome.

A few changes have been made for the coming year in the teaching staff, and Sister Pearl Van Eaton was chosen as president of the Aid Society.

Much credit for the work which is being done goes to the leaders, and here is something about Pisgah's officers:

Branch President George Meggers is an aggreeable and courteous coworker. He encourages his helpers, works with them, and is earnestly trying to be what God has ordained.

Mark Hutchinson, an elder acting as deacon, did very well with the financial problems in this local. His entire collections for the year amounted to $1,453.36, which sum includes Sunday school and religio collections, tithes, and offerings.

Mrs. Charles Wall was president of the Aid Society which served lunches each month, remembering those having birthdays during the month. The women quilted, sewed, and performed other tasks to help the church.

Scott Hough is president of the Sunday school, and he is one of the best workers Pisgah has ever had in this office. He tries to enlist the help of all. A number of the young people play in the high school orchestra, and the branch has a church orchestra, Mrs. Mark Hutchinson acting as the leader.

Religio is held on Sunday evening, Mrs. Scott Hough the president.

Holden Stake

Blue Springs

Blue Springs Branch is growing spiritually and numerically.

The congregation is considering the purchase of a building site for a church. Meetings at present are held in a hall, the upper story of a business building, but a more permanent and commodious meeting place is fast coming to be a necessity. Average attendance at all services is increasing.

Among the activities drawing attention during the last few months has been a religio organized for the young people.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue, South

Pastor H. E. Ratcliffe is presenting an interesting series of sermons, on the theme, *"What Do Latter Day Saints Believe About God?"* Another theme he recently used was, *"What Is Our Religion Doing for Us?"*

The young people's O. T. Z. Club enjoyed a sleigh ride party after which a lunch was eaten at the home of Brother Frank Stowell. A toboggan slide party was another outdoor activity, and Sister Florence Rife entertained them with a lunch.

A daughter was born to Mr. and Mrs. Julius Wilson, January 27, at Saint Luke's Hospital.

Missionary P. T. Andersen spent a few days here before going to his home in Council Bluffs for the holidays. He preached some spiritual sermons.

Several members have been ill with the flu, but all are now recovering. Because of prevailing illness some meetings have had to be postponed.

The children's division enjoyed their gaily decorated room and a cheery fireplace during the Christmas season. They gave a nice program Christmas morning in the main room in connection with several numbers by the young people. Santa arrived to make the children happy with treats.

A council meeting was held for the director, supervisor and officers to arrange a budget for the remainder of the year, to be presented at a business meeting held here February 2. A change in the arrangement of Sunday services, and other problems were discussed.

The five-cent-a-week *Heralds* are now being sold to families who are not regular subscribers. Fargo members think the *Herald* has improved wonderfully and should be in every home.

A good spirit has been evident at the prayer meetings. Many earnest testimonies come from old and young. In these days of depression Saints are telling how God's blessings have been abundantly felt.

Birmingham, England

Blessings Are Increasing

The year 1933 has been called a year of hope. Looking back on 1932, Saints of this city realize how richly the Lord has blessed and protected them. They have called on him in prayer and have not been turned away empty. Prayer meetings have increased from one to five every week, and these services are a source of strength to the members.

At present there is a scourge of sickness in the city. One hundred and fifty-eight deaths were reported last week. Some of the Saints have been suffering from influenza. But those who are well have prayer for them, and all are recovering.

On Christmas morning the Saints met at the church and enjoyed a happy hour of service. Pastor P. S. Whalley spoke in love and reverence of the Savior's birth, reading from the *Book of Mormon* the beautiful account of the fulfillment of the prophecy of Samuel. The Saints sang their carols to the living Christ and felt his peaceful Spirit in their midst.

The church school party held January 7, was a happy affair. There were plenty of good things for tea, fruit and presents from the Christmas tree, and games and entertainment at intervals. How happy the children were! What pleasure to help in giving them so glad a time!

January 9, Pastor Whalley and members of the women's guild visited Sister Rose Foster. Sister Foster met with an accident and has been confined to her bed for twenty-six weeks. Although she suffers considerably, she is improving, and is full of hope. Those who visit her, come away cheered; and Saints in Birmingham are praying that such a spirit of hope and trust may find place in the heart of every Saint.

Religion enables a man to believe that there is in this world something worth while, something worth living for and dying for inasmuch as it has at least a fighting chance to succeed. It begets in him the all-essential conviction that his labor is not in vain. It encourages him to labor for the needed reforms even though there is hardly a chance that they may be brought about in his own lifetime. It stretches his horizon, extends the range of his vision.

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Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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The Bulletin Board

Conference Notice

Kentucky and Tennessee district conference will convene with Paris Branch in the Odd Fellows' Hall, North Market Street, Paris, Tennessee, March 11 and 12. The first service will be at 10 a. m. Branch clerks, please forward reports.—Mrs. C. B. Gallimore, district secretary, Puryear, Tennessee.

New Address

Delbert Lewis Vining, Care Greystone Apartments No. 314, 3027 Troost Avenue, Kansas City, Missouri.

Conference Minutes

SOUTHERN NEBRASKA.—Conference convened October 28, 1932. Friday evening a play, *"Milestones in the Life of Joseph Smith, III,"* was given by Lincoln Branch, commemorating the one hundredth birthday of Joseph Smith. The opening meeting of the conference was called at ten o'clock, October 29. This was a prayer service in charge of District President O. L. D'Arcy. At the opening of this hour a talk was given by Apostle R. S. Budd touching on the life of the late Prophet of the church, and stressing the necessity of more earnestness in prayer and its importance in our daily contact with the world. An organization meeting was called at eleven o'clock, and B. M. Anderson presented the program of the conference. The business session assembled at two o'clock, minutes of the previous conference being read and approved, also reports from branch and groups. Reports from district officers were read and accepted, and the election of officers followed. O. L. D'Arcy was sustained as district president, and W. A. Poague and B. M. Anderson as his assistants. Mrs. F. M. Black was sustained secretary and treasurer. Mrs. A. A. Thiehoff was elected church school director. W. A. Poague was sustained district musical director. E. N. Byergo was sustained bishop's agent. Immediately after the business session Apostle Budd talked on the question, *"What Characterizes a Prophet of God."* The subject of Brother O. L. D'Arcy in the evening was, *"The Source of Spiritual Power,"* and this was a wonderful sermon. Sunday a large number filled the church to capacity. Apostle Budd's morning sermon was a tribute to the exemplary life of the late Joseph Smith. After lunch a general meeting was held and those who knew or had been associated with the late President were given opportunity to speak. His daughter, Mrs. Audentia Anderson, was the first speaker. Priesthood meeting followed, and Apostle Budd was the evening speaker. The conference adjourned to meet at the call of the district presidency.

Our Departed Ones

BURGER.—Rose Barbara Burger was born April 22, 1904, at Monroe, Michigan. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, November 4, 1928, at Toledo, Ohio. Died November 30, 1932, at Toledo. She leaves to mourn, her husband, Fred Burger; two daughters and one son, of Toledo. Her baby boy, six months old, was buried with her.

CHRISTIAN.—Sarah F. Dillon was born March 21, 1842. With several others she was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in the Salinas River, March 9, 1930, by Elder A. Ray Lawn. This was the only church she had ever joined, but she readily accepted the angel message when she heard it. She died at Watsonville, California, January 8, 1933. A few hours before she died she sent for her pastor and asked for administration. Though she had been suffering, her relatives said after the administration, she went to sleep and slept soundly all afternoon. When she was wakened, she remembered that the elder had been there, and was very thankful and happy. Her passing was peaceful and followed an illness of only thirty-six hours. Had it not been for a sudden attack of acute indigestion following too hearty a meal, she might have lived many more years, for she looked and acted far younger than her age, Sister Christian was a cheerful woman, always looking on the bright side of life; her friends were legion, and many came to render their last loving service. As a young woman she was signally honored; she and her sister were selected to carry the Stars and Stripes between them on horseback leading the parade at Lincoln's inauguration. She has literally seen "Knowledge increase in the earth," as many great inventions have come forth since her birth. She lived to see four great wars. Her first husband was killed in the Civil War. Her funeral sermon was preached by Elder A. Ray Lawn, and interment was in the I. O. O. F. Cemetery, Watsonville, California.

GROVES.—Willian S. Groves, son of Fred and Etta Groves, was born at Pleasant Ridge, Vernon County, Wisconsin, July 23, 1878, and passed away at Readstown, Wisconsin, October 13, 1932. His early life was spent in and around Vernon County. February 21, 1900, he married Miss Edith Kreamer. This union was blessed with one child, Hazel, of Chicago, Illinois. Three brothers and his mother preceded him in death. He leaves to mourn, his wife and daughter Mrs. Hazel Crouse and three grandchildren, Russell, Robert, and Warren Crouse, of Chicago, Illinois; his aged father, of Readstown, Wisconsin; one sister, Mrs. Charles McDowell, of De Soto, Wisconsin, and many other relatives and friends. He was a good citizen, a devoted husband and father, and to those who enjoyed his confidence and friendship, a warm friend. He united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1917. Occupied in the office of priest for sometime and later as an elder. The funeral was held at the Methodist Church at Readstown. The service was in charge of Phillip Davenport, jr., and the sermon was by Elder George E. Noble. Interment was in Liberty Pole Cemetery.

BAKER.—Ada Anne Betts, daughter of Louis and Elizabeth Betts, was born at Beetown, Wisconsin, March 28, 1858, and died November 23, 1932, at her home in the city of Platteville, Wisconsin. She is the last of a family of eleven children. January 17, 1875, she was united in marriage to William Henry Baker. They were privileged to celebrate their fiftieth anniversary in 1925. To them eight children were born. Her husband and two children preceded her in death. She leaves to mourn, three sons and three daughters: Lee and Roy of Harrison; Ervin, of Ellenboro; Minnie (Mrs. Neil Clements), Ada (Mrs. John Brogley), and Agnes (Mrs. Roy Cushman), all of Platteville; twenty-two grandchildren, and twelve great-grandchildren. Eleven years ago she joined the Reorganized Church of Jesus Christ of Latter Day Saints and was a faithful witness for her Master. Her *Bible* was a much read book. The funeral was held at the Whig Church. The service was in charge of George E. Noble, and the sermon was by A. E. Collins. Interment was in Whig Cemetery, beside her husband.

ELROD.—Homer Lee, son of Mr. and Mrs. George L. Elrod, was born September 5, 1905, at Jonesboro, Arkansas. Died January 19, 1933. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints about seven years ago. Leaves to mourn, his father, mother, one sister, Mildred; five brothers: Grover, Gene, Joe, Charles, and Harold. The funeral was conducted by A. M. Baker, assisted by Ale Ziegenhorn. Interment was in Philadelphia Cemetery. Services were held in the Baptist Church. Homer left a host of friends.

PARNAL.—George Louis Parnal was born June 6, 1865, at Newcastle, Ontario. Passed from this life at the Toronto General Hospital November 13, 1932, from the effects of an automobile accident which happened the previous night. He married Minnie White, of Toronto, June 29, 1893, who preceded him in death three years ago. Leaves to mourn his death, one daughter, Mrs. Elsie Lefeuvre, and one son, Nelson, both of Toronto. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, October 18, 1905. Was ordained a deacon in 1912, and was faithful to his covenant. He was always found in his place at meetings, and will be missed. The funeral was held from the Toronto Church to Mount Pleasant Cemetery. Elder J. L. Prentice was in charge, sermon by Bishop A. F. McLean.

CATES.—Lily May Stevens was born July 19, 1889, at Toronto, Ontario. Departed this life December 22, 1932, at Toronto. She was united in marriage to Charles Cates, and to them were born the following children: Grace and Doris, at home. Besides her husband and two daughters, she is survived by her mother, Elizabeth Stevens, of Toronto, and three sisters: Alma Hay, of Toronto; Martha Rowett, of Humber Bay, and May Quarrie, of Guelph; two brothers, Frank, of Saskatchewan, and Reuben, of Toronto, Ontario. The funeral was from Baycroft Funeral Home at New Toronto to Memorial Park Cemetery. Elder J. L. Prentice was in charge and the sermon was by Elder James A. Wilson.

RICHARDS.—Clara E. Holden, daughter of Peter and Eliza Holden, was born December 25, 1848, at Rockford, Illinois. She died January 19, 1933, at her home at Pittsburg, Kansas. Her parents and family moved to the Pittsburg vicinity in 1866, and she was united in marriage to Jasper M. Richards, February 12, 1868. Brother Richards died December 2, 1932, preceding his wife into the spirit world by one month and seventeen days. For thirty-five years Mr. and Mrs. Richards had lived in Pittsburg, and for many years she was a faithful member of the Reorganized Church. Like her companion she was loved and respected. Left to mourn are three daughters: Mrs. Ella Ross and Mrs. Ida M. Thomas, of Pittsburg, Kansas, and Mrs. Ollie Williams, of Webb City, Missouri; one son, Ira Richards, of Pittsburg, besides many grandchildren, great-grandchildren, and a host of friends. The funeral services were conducted by Elder S. Farrington, assisted, by Elder John Jones, January 22. Interment was in Langdon Cemetery.

HUNLEY.—Fannie F. Hunley was born January 1, 1858. Died January 7, 1933. She united with the Reorganized Church of Jesus Christ of Latter Day Saints twenty-five years ago, and remained faithful to the end. She is survived by two daughters, Mrs. Alfred Pratt, of Middletown, Ohio, and Mrs. G. W. Stephens, of Dayton, Ohio, and four sons: James, of Wellston, Ohio; Joseph, of Linton, Indiana; Clifford and Homer at home.

LUCE.—Carol Jean Luce, infant daughter of Mr. and Mrs. John A. Luce, of Lansing, Michigan, died Sunday, November 20, 1932, at the home after an illness of but a few days. She was born October 2, 1932. Besides her parents, she leaves two brothers, John and Philip, and two grandparents, Nelson Pierce and Mrs. Elva Luce, both of Lansing. The funeral services were held at the Estes-Leadley Funeral Home with Elder Alva J. Dexter officiating. Interment was in Mount Hope Cemetery.

COLE.—Mary Elizabeth Fent was born January 12, 1856, near Morning Sun, Iowa. She was married to Thomas Cole, August 19, 1878, going at once to Salina, Kansas, where they lived for three years. Then they moved to a farm north of Eagleville, Missouri, in the fall of 1880, living there for forty-four years, until their health began to fail. At that time they moved to Lamoni, Iowa, March 28, 1925. Her companion passed away March 28, 1929. Two children were born to this union, Edwin Cole, of Mount Ayer, Iowa, and Mrs. Cora Mathis, of Hatfield, Missouri. She had been tenderly cared for in the home of her son since October 17, 1932. Passed away January 15, 1933. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints in which she lived a faithful and consistent life. Besides her two children, Edwin and Cora, she leaves two brothers, Jim Fent, of Steele, North Dakota, and Joe Fent, of Warrensburg, Illinois, also grandchildren and great-grandchildren to mourn her death. The funeral was held from the White Funeral Parlors, Lamoni, January 17, 1933, by Elders J. D. Stead and T. J. Bell. Interment was in Rose Hill Cemetery, Lamoni.

CONNER.—Elizabeth Bentham was born at Cleveland, Iowa, April 13, 1890, daughter of Mr. and Mrs. Joseph Bentham. She went to Kewanee, Illinois, when about five years of age, and lived there until her marriage to P. G. Conner May 31, 1916, at Clinton, Iowa. For a time she and her husband lived at Matherville, Illinois. Five years ago they moved to Sherrard, Illinois. Two children were born to them, William and Peter. She died at her home at Sherrard, January 13, after an illness of three weeks. Had been in poor health for several years. Is survived by her husband; one son, Peter; her mother; three sisters, Mrs. Charles DeWitt, of Ke-

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wanee; Mrs. Richard Norris, of Kewanee, Mrs. Guy Maxfield, of Galesburg, and two brothers, William Bentham, of California, and J. H. Bentham, of Kewanee. The father died November 10, 1932, and the son, William, died fourteen years ago. She was a faithful member of the church, always meeting her friends and every problem of life with a smile of hope. She had many friends both in and out of the church. The funeral was from the Erickson and McHugh Funeral Home at Kewanee, January 16. The sermon was by District President E. R. Davis, assisted by the Reverend Litchfield, of Sherrard, and Elder L. G. Holloway, district missionary. Interment was at Kewanee.

TREFERN.—Hannah Jane Trefern was born March 1, 1847, Belmont, New York. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, October 6, 1895, at Garden Grove, California. Died at her home at Hansen, California, December 30, 1932. She had been blind for sixty-three years, but had not allowed her affliction to destroy her enjoyment of life or her usefulness. Of her a local paper said: "One met a cheerful friend when he met her." The funeral services were held at Anaheim, Elder Hiram Holt, of Whittier, giving a beautiful address. Years ago Sister Trefern chose Brother Holt to perform this service for her. There was a sympathetic bond between them, Brother Holt having also been blind for many years. Elder James Sheldon, of Long Beach, assisted, and interment was in Fairhaven Cemetery. Sister Trefern was a member of the Long Beach congregation, and when her health permitted she was a regular attendant.

BYRN.—Florence Howell was born January 21, 1864, at Pekin, Washington County, Indiana. Died January 12, 1933, at her home in Byrneville, Indiana. She was united in marriage to Newton Byrn June 16, 1885. To this union were born four children, Howard W. Byrn, of Bedford, Indiana; Benjamin O. Byrn; John R. Byrn, and Mrs. Edith L. Langford, of Byrneville, Indiana. Besides her husband and four children she leaves thirteen grandchildren, three brothers, and one sister. Her earnest testimonies will long be remembered by Saints of Byrneville Branch. She was faithful to the end. May her rest be sweet. She was baptized by Elder George Jenkins, March 9, 1894. The funeral was conducted at Byrneville Church, Elder W. O. Robertson in charge, sermon by Elder J. O. Dutton. Interment was at Byrneville, Indiana.

PARKIN.—Elizabeth J. Parkin, wife of the late Bishop Charles A. Parkin, died December 26, 1932, at San Francisco. This was a great loss to the church and especially to San Francisco Branch. She was one of the oldest living members of the church, having been born August 16, 1849, at East Camden, Ontario, and was seldom absent from church services, and hardly ever late. Always active, she was among the first to take part in any service to help the branch or church in general. She had been a member of the women's department since its organization, and served as its first president in the local. She was ready to help every worthy cause with her advice and money, and was always ready to help a brother or sister in time of need. She had the love and esteem of all the Saints many of whom considered her their best friend. She was lovingly called "Aunt Lizzie." For years her home was open to the missionaries. She will be missed at the district reunions and conferences, for she was a faithful Latter Day Saint. Was baptized September 2, 1894, at Alameda, California. She had no children of her own to mourn her death, and was the last of her father's family. She fell downstairs and was injured some time ago and this weakened her to the extent that she was an easy victim of the flu. She contracted pneumonia which caused her death. The funeral services were held at the undertaker's parlors. Elder John A. Saxe officiated, assisted by Elder George S. Lincoln, her two oldest friends. She leaves two sisters-in-law, several nephews and nieces to one of whom she gave her home and possessions previous to her death. Her busy life on earth is finished and she has gone to her reward. Her body was cremated.

KUTT.—Nellie J. Murray was born September 15, 1874, at Webberville, Michigan, and was united in marriage to John J. Kutt, October 27, 1895, at East Leroy, Michigan. She was baptized into the Reorganized Church by Elder Rathburn, April 25, 1894, and was a devoted member. She was held in high esteem by all who knew her. Died at her home in Lansing, Michigan, January 17, 1933. She was a member of the women's department for many years, always ready to do her utmost to help. Her life was a living testimony to the gospel. About three months ago she fell downstairs in her home, suffering injuries which confined her to her bed most of the time until her death. However, toward the end she seemed to be improving, and her death came as a shock to all. She is survived by her husband, John; two daughters, Mrs. Katherine FerDon, of Dayton, Ohio, and Mrs. Eleanor Norris, of DeWitt, Michigan; four sons: J. Murray, Lawrence, Clayton, and Robert, all of Lansing; one sister, Mrs. Fred Miller, and one brother, Willard Murray, of Webberville. Funeral services were held at the church, Elder S. A. Barss officiating. Interment was in the Alchin Cemetery near Webberville.

JAMES.—Walter L. James was born at Arcadia, Manistee County, Michigan, April 6, 1872. Died November 25, 1932, at his home in Lansing, Michigan. He married Harriet G. Perrigo at Saint Genevieve, Missouri, August 13, 1895. To this union six children were born five of whom are living. He was baptized into the church in November, 1917, by Elder S. F. Brackenbury. He with his family moved to Lansing in August, 1926. For the past seven years he has been much afflicted, but has borne his suffering patiently. Surviving are, his mother, Mrs. Caroline Norcott; one brother, George D. James; four sisters: Mrs. Retta Scott, Mrs. Ida Giles, Mrs. Blanche Johnson, and Mrs. Estella Dennis; his wife, Mrs. Harriet James; three sons, Leonard, Richard, and Howard; two daughters, Mrs. Gertrude Wagner and Mrs. Caroline Cain, and eight grandchildren. The funeral was held from the Nellar-Smith Funeral Home, Elder S. A. Barss officiating.

SHERMAN. — Margaret Isabell Eaton, daughter of John and Martha Balmer Eaton, was born in Toronto, Ontario, August 18, 1861, and died January 11, 1933, in Chicago, Illinois. She was married to Arthur F. Sherman, September 1, 1886, and to them were born six children, Lewis J. Sherman, Mrs. Laura Boehm, Mrs. Leta Swanson, Arthur A. Sherman, Mrs. Olive Evans, and Mrs. Eva Lgons. Two daughters, Olive, and Eva, preceded her in death. She was baptized by Apostle John H. Lake at Saint Thomas, Ontario, in February, 1889, where she lived for several years. She had lived with her family in Chicago, since 1902. Her parents came to Toronto, Ontario, about 1859, from Liverpool and Manchester, England.

KYSER.—Dorothy Lou, daughter of B. Frank and Gail Kyser, was born September 3, 1927, at Miami, Oklahoma. Blessed December 4, 1927, by Elders Alvin Smith and A. J. Jones. Passed to the other side Sunday evening, February 5, 1933, as a result of an unavoidable accident. She leaves to mourn her departure, besides her parents, five brothers: Donald, Robert, Eugene, Frank Junior, and Billie, all of the home address; her paternal grandmother, Mrs. Nora Kyser, of Miami, Oklahoma, and maternal grandparents of Los Angeles, California, together with a host of other relatives and friends. Services were conducted from the Baptist Church with Elder Alvin Smith in charge; sermon by Amos T. Higdon. Interment in Grand Army of the Republic Cemetery.

HARTNELL.—William G. Hartnell was born October 11, 1863, at Illigon, Cornwall, England. He came with his parents to Canada when about four years of age, and settled near Bothwell, Ontario. His parents were among the first to embrace the gospel in that section. He was baptized at Carlingford, Perth County, June 20, 1878, by Joseph Luff. His parents moved to Michigan when he was about fourteen years of age and settled near Lapeer, Genesse County, later moving to Juniata, Tuscola County, where they remained until after the death of his father. His father's home was always open to the missionaries and visiting members, and John and Elizabeth Hartnell were widely known among the church people of that section and time. He was married to Polly Baxter, July 4, 1887, and to them ten children were born, nine of which survive. He was ordained a teacher, August 27, 1888, at Juniata, by J. J. Cornish and R. W. Hugal; served Juniata Branch in that capacity for many years. He was ordained an elder on June 21, 1901, at Shabonna. He spent several years in Otsego County, living at Salling, and later at Gaylord, and at both places was active in church work. In 1906, he moved with his brothers, Richard and John, to Maple Grove, British Columbia, this place later being renamed Clayburn. While living here he spent some time under General Conference appointment laboring in Washington, and British Columbia, traveling chiefly with Elder J. D. Stead and Patriarch E. Keeler. After about three and one half years he moved to Post Oak, Missouri. His wife died there in 1916. September 17, the same year, at Holden, Missouri, he was ordained to the office of high priest, and also to the Holden Stake High Council, by F. M. Smith and David J. Krahl. In 1919, he moved to Centerview, Missouri, and later lived at Paola, Kansas, and at Kansas City, Missouri. In 1922, he returned to

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British Columbia and settled at Hammond, where he continued to make his home. He married Etta Scott, October 11, 1926, Mrs. Scott having been active in the woman's department of the church. He passed to his reward, January 27, 1933. He leaves to mourn, his wife, six sons, three daughters, his wife's son and daughter, two brothers, one sister, seven grandchildren, besides other relatives, and a host of friends. Funeral services were conducted by James Johnston, of Vancouver, and interment was in Frasier Cemetery, New Westminster.

HAWKINS.—W. A. Hawkins was born May 20, 1876, at McKenzie, Alabama. Died December 16, 1932, at Kennett, Missouri, of a heart attack. He was baptized July 12, 1894, and remained a loyal member of the church throughout his life. God's work was first in his heart, and he proved to be a father to Kennett group of Saints for seven years. Was cheerful and kind and showed great interest in others. The immediate relatives of the deceased who survive him are, his wife, Mrs. Ella Hawkins; four daughters and four sons, of Kennett; two brothers and three sisters living at Kennett; one sister at Monroe, Louisiana, and one at McKenzie, Alabama. Interment was in Kennett Cemetery. The funeral sermon was preached two weeks later by Brother W. E. Hayden.

GRANT.—John A. Grant was born in Elgin County, Canada, June 2, 1862, and in that same year was brought to the United States by his parents who settled near Bay Port, Michigan. His boyhood and early years of young manhood were spent there. October 14, 1890, he married Adeline Sharpstein. Five children were born to this union, two preceding him in death. He was baptized at Bay Port, in 1887, by J. J. Cornish. Was ordained a priest in 1888; elder, October 5, 1891; high priest, April 14, 1903, and was appointed a member of the High Council of the church at the conference of April, 1905, and served as a member until 1922, when the permanent council was appointed. His ministerial activities were in Michigan and Southern Ohio. Moved from Detroit, Michigan, to Tampa, Florida, in 1923, and lived there until his death, December 26, 1932. He is survived by his wife, Adeline Grant; one son, Alma A., of Detroit, Michigan; two daughters: Mrs. Ruth Hildreth and Miss Betty Grant, of Tampa; one brother; two sisters, and other relatives. Cremation was at Orlando, Florida.

EVANS.—Francis A. Evans was born at Ystradynlais, Breconshire, South Wales, December 10, 1855. He accepted the gospel in 1870, and was ordained a priest at the age of fifteen, and an elder when but seventeen. He was married to Elizabeth Griffiths, April 21, 1878, and to them eleven children were born, eight daughters and three sons. His wife preceded him in death, November 10, 1928, also three daughters. Brother Evans died January 23, 1933, at his home in Kansas City, Missouri, of pneumonia. There are left to mourn, his children: Mrs. Hanah Tweddell, Mrs. P. J. Raw, D. A. Evans, E. R. Evans, Mrs. Esther Myers, Mrs. Irene Smith, F. A. Evans, jr., and Mrs. Lena Maude; twenty grandchildren, and eleven great-grandchildren, besides a host of friends and neighbors. He came to America fifty-two years ago, settling in Pennsylvania, where he lived a few years, then moved to live at Bevier, Missouri, where he served as pastor several terms and held meetings at a number of nearby places. Twenty years ago he moved to Kansas City, where he was active at Second Church. He served a goodly portion of time as pastor, having occupied continuously in that office for the past few years. The funeral service was January 26, Elder E. W. Lloyd in charge, with prayer at the home and the grave by Elder W. B. Richards. The principal service was at Central Church, E. W. Lloyd offering prayer, and Patriarch Ammon White preaching the ser-

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mon. Interment was in Mound Grove Cemetery, at Independence. Brother Evans witnessed many wonderful acts of providence during his ministry such as healing of the sick, mending of broken bones, restoration to life of those whose eyes were set in death. He knew that God's power is strong and will prevail.

WOODS.—Eliza P. Larkey, daughter of Edward and Nancy Larkey, was born at Iron Hill, Iowa, April 8, 1853. She passed to her reward January 26, 1933, at the home of her daughter, Mrs. Carl Dostal, near Maquoketa, Iowa. She was the last of sixteen children in her father's family to pass away. For thirty years she had been an invalid, spending much of her time in a wheelchair. During all this period of time she was cheerful and never lost faith in the goodness of God. She united with the church when she was thirteen years of age, and was true to her covenant, passing to the other side with the hope of a glorious resurrection. A large circle of friends gathered at the last service to pay tribute to the faithful, devoted life she lived. The funeral was from her late home in charge of E. R. Davis, the sermon by L. G. Holloway. Interment was in a cemetery near Maquoketa, Iowa. A noble woman has gone to a well-earned reward. She leaves one daughter, three step-sons, many other relatives and friends.

CONDIT.—Mary Carmelia Hawley was born August 23, 1854, at Bandera, Texas, the daughter of Aaron and Ann Hawley. When she was three years old, her mother died while they were making their home in the Cherokee Nation Indian Territory. In 1859 when living with her uncle and family she moved to Gallands Grove, Iowa, and it was there she united with the church, being baptized in Mill Creek during the General Conference held at Gallands Grove in 1862. She was married December 31, 1869, to Leonard M. Condit at Little Sioux, Iowa, where they made their home for a few years before moving to Dunlap, Iowa. Leaving Iowa in the spring of 1881, they went to the Washington Territory, traveling by wagon. Winter of that year found them in the Soda Springs country, where they remained until the autumn of 1882, then moved to Cassia Creek and later to Malta, where they were living at the time of Mr. Condit's death in 1912. Since that time Mrs. Condit had lived with her children in Iowa, Arizona, Oregon, and California, the last two years being spent in Idaho. She passed away at the home of her daughter, Mrs. J. A. Handy, of Heyburn, Sunday, January 8, after an illness of several weeks. Services were conducted at the Saints' church at Rupert, Idaho, and interment was beside her husband at Malba. She is survived by four sons and two daughters: Leon A. Condit, of Arizona; H. M. Condit, of Vernonia, Oregon; J. S. Condit, Van Nuys, California; Arthur Condit, Rupert, Idaho; Mrs. J. A. Handy, Heyburn, Idaho; Mrs. Ed. Haas, Stockton, California, and Fred L. Condit, Lamoni, Iowa. Two sons and a daughter preceded her in death. There also are left, twenty-nine grandchildren, and eighteen great-grandchildren. Mrs. Condit was a faithful member of the church for many years.

CURTIS.—Emma L. Bishop was born April 27, 1866, at Provo, Utah. Later she with her parents moved to Missouri, and April 3, 1873, she was baptized into the church by Albert Bishop, at Thud Fork, Missouri. She was married to J. M. Curtis, December 29, 1886, at Independence, Missouri, and to this union nine children were born, five sons and four daughters, all of whom survive with her companion. January 17, 1933, she answered the summons of death, and passed on to the estate promised those who have remained faithful. Her obedience to the gospel was rendered because of her love for her Lord, and through the nearly sixty years that followed her baptism, her devotion was daily manifested in her willingness to endure, to sacrifice, and to labor for the promotion of the gospel, and in the earnestness with which she sought to train her children in the way they should go. She was one who could always be counted on to serve her Lord, her family, and her friends. The funeral sermon was by Doctor Joseph Luff, and interment was in Mound Grove, Independence, Missouri.

CURTIS.—Josiah M. Curtis was born in Maryville County, Missouri, October 18, 1860. He was baptized into the church by Elder A. J. Cato, at Sedalia, Missouri, July 4, 1875. Was united in marriage to Miss Emma L. Bishop at Independence, Missouri, December 29, 1886. Five sons and four daughters were born to them: Mrs. Violet R. Tracy, of Saint Joseph, Missouri; Mack W. Curtis, Thomas H. Curtis, Mrs. Emma L. Brown, Joseph V. Curtis, Frank W. Curtis, Mrs. Mabel E. Paschall, and Mrs. Bessie Cain, all of Independence, Missouri, and Walter E. Curtis, of Kansas City, Missouri, who was seriously ill at the time of his father's death; Samuel J. Curtis, a son by a former marriage. All of these survive him together with four sisters and one brother: Mrs. Mary Caley, of Cameron, Missouri; Mrs. Nancy Gibbs, of Kansas City, Missouri; Martha Curtis, Mrs. E. W. Bishop, and William Andrew Curtis, of Kansas City. August 15, 1877, he was ordained to the office of teacher at Montserrat, Missouri. He passed from this life, January 24, 1933, at his home in Independence, Missouri, just one week after the death of his wife. He was a devoted member of the church, seeking, like his parents, to support and honor it unfalteringly. Persecution in his younger days and sacrifice and toil were cheerfully accepted, and his confidence in the divine origin of the church and its final triumph continued until the last. It was his delight to render service to the church and its members. The funeral sermon was by Doctor Joseph Luff, and interment was in Mound Grove Cemetery.

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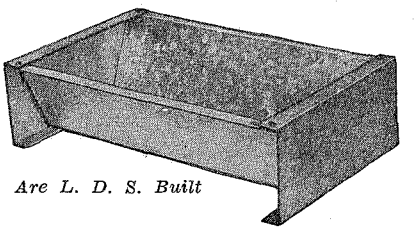

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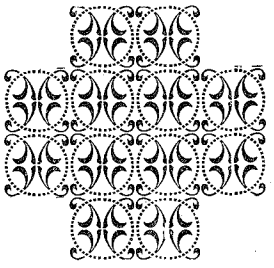

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The SAINT HERALD

Youth Conference and Leadership Convention, June 17-25, 1933, Lamoni, Iowa

Youth Looks at Life

A Preview of Conference Problems

By F. M. McDowell

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"No Man Hath Hired Us"

By Grace L. Krahl

Junior Stewardship Awards

By C. B. Woodstock

He Went Up

By Arthur Oakman

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THE SAINTS' HERALD

February 22, 1933

Volume 80 **Number 8**

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CONTENTS

EDITORIAL:
- Preparation for Work 227
- Across the Desk of the Editor in Chief 227
- Blue Pencil Notes 228
- Short Story Contest 228

OFFICIAL:
- Notice of Appointment of Bishop's Agent .. 230
- Notice of Change of Appointment of Bishop H. E. French 230

NEWS BRIEFS 231

ARTICLES:
- Youth Looks at Life, by F. M. McDowell 229
- "No Man Hath Hired Us," by Grace L. Krahl 232
- He Went Up, by Arthur Oakman 233
- Junior Stewardship Awards, by C. B. Woodstock 234
- Riches Untold, by Florence Tracey 235
- Autobiography of a Dime 237
- Word of Wisdom Centenary—1833-1933 by Earnest A. Webbe 238
- The Martyrs of Old, by Charles H. Arven .. 239
- Personality Through the Christian Spirit, by Roberta Lewis 240
- Natural Increase, by W. H. Deam 243
- Prayer and Testimony 244
- Question Time, by A. B. Phillips 246

NEWS OF CHURCH AND HOME 247

THE BULLETIN BOARD 254

The Pigeonhole

Careless Mother

It was twenty-two degrees below zero during the recent cold wave. A mother sent her little five-year-old boy across town to school, alone, and without mittens. When he arrived at school his fingers were frozen, and his teacher had to thaw them out, with the help of other children who brought in snow for the purpose. In this emergency the children showed a great deal of kindness to the unfortunate boy, one of them even going so far as to get his mother to make mittens for him.

The family is poor, but not so poor that they can't afford mittens, according to report. In any event, even if the child had possessed mittens, it would have been thoughtless and cruel to send one so young alone to school on such a day.

Mothers are the kindest and most considerate of all people. But some of them show little fitness for the responsibilities they should bear.

The divinity of motherhood is not manifested in bringing new life into the world, but in caring for that life after it arrives. It is a tragedy that so many thoughtless and indifferent young women rush into marriage and motherhood with no equipment for their tasks but their sex, which alone is inadequate. Brains can not be installed where there are none, but the weakest of minds can be furnished with a little necessary information, and it would seem to be the duty of every young woman to learn certain fundamental things about the treatment of children.

●

Cleaning day for the Pigeonhole ⊠ A man and wife, separated during years of prosperity, found that they needed each other when trials and reverses came, and have reunited their broken home. One of the few good effects of the depression ⊠ "You print it in the back if we die," says the Pigeon, "you print it in the front if we work, and you print it in the middle if we write. Is there any way to escape getting into print?" ⊠ Yes, several. The best way is to *try* to get into print, especially if you haven't done anything to deserve it ⊠ Is anything more treacherous than a snowbank? Yesterday it held us up. Today we sink in up to the knees, and the cold water trickles in around our socks ⊠ And I had to leave my rubbers in St. Jo the one time of year I really need them ⊠ Three years old last week, and I had become quite fond of them ⊠ Nothing in the world like the feeling of guilt and deficiency that I feel when I look into the eyes of a grieved and hurt author ⊠ "What have you decided about my Article?" (Dear Brother, I can not remember your Article.) "The one about the Three Nephites." (Oh, yes, I remember. It is misplaced; I can not find it.) "Why didn't you use it?" (I wouldn't hurt your feelings by telling you why I couldn't use it.) "What is wrong with it?" (I'd hate to have to tell you all the things that are wrong with it.) ⊠ In three days I find it and return it ⊠ And my rating is N. G. with just one more person in the ranks of the faithful.

●

Too many people make themselves miserable enjoying good things.—J. A. Koehler.

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Editorial

Preparation for Work

The tragedy of unpreparedness stalks in every church, in every branch, in every Sunday school. It robs men and women of opportunities, it robs the church of valuable service, it robs children of teachers. It is the more lamentable because it is in a large measure preventable.

If one were going on a winter journey to the far north, he would take nourishing food and stout warm clothing along. He would take medicines, and would make all of his preparations very carefully. But many a person will attempt to go about the work of the Master without any real preparation at all.

In the year 1933 many people are out of work. While they can do nothing else it may be their great opportunity to study. The story was told that when Nathaniel Hawthorne came home to his wife with the news that he had lost his position, she said, "Good. Now you can write that book." Not one word of regret, but the sensing of an opportunity.

A group of young people of Independence, unemployed, are now preparing to study and do what they can to help each other, so that when opportunities come again they will be better prepared to fill new positions. They are also planning to make a serious study of church work that perhaps they have never had time to undertake before. This is the real spirit of Christian service.

It is one thing to declare in prayer meeting a willingness to serve. But that declaration is without real meaning for the church unless the individual does something to get ready for the tasks that he sees ahead.

Lincoln said: "I will get ready, and maybe some day my chance will come." The chance will come to every man and woman some day if they will get ready now. There is use for every kind of knowledge, although some kinds are more practical than others. But all our study should be directed with some plan of future usefulness. L. L.

"Our task is to evangelize the world and Zionize the church."—President Frederick M. Smith.

Our Project 1933

We must do these things, and teach others to do them:

1. Spiritualize our lives by righteous living, pure thinking, clean conversation, and daily prayer at the family altar.
2. Prepare ourselves for work in the church by daily study of its books and papers, and other good writings.
3. Attend church regularly, and help maintain the dignity and beauty of the services by reverent conduct.
4. Give willingly of our talents and labor whenever and wherever we are needed in the work.
5. Support the church by continuous and conscientious compliance with the financial law.

Across the Desk of the Editor in Chief

ONE OF THE PASTORS writing to the Presidency tells of meeting some conditions which he terms hectic, and says the church assigned him no small task when he was sent where he is, yet he is glad the church sent him there. "There have been times," he writes, "when I wondered if I were big enough to cope with the situations. On several occasions I had to be firm in decisions affecting established precedents and minority groups; thereby earning for myself the titles 'Supreme directional control' and 'Czar.' We weathered the storm and the vessel is still intact."

Now that seems to have a familiar sound—those names hurled at one trying to exercise necessary control to straighten out things. And I am glad that pastor has the courage to carry on irrespective of the charges and names applied. Of course the church handed him a big job in sending him as a pastor. These jobs are as big as the man sent has the capacity to make them. They are opportunities for service, and service in this church means calling upon the best and the most a man has in him.

As if to encourage us after a bit of troubles told, he adds:

"You will be surprised to learn that our Wednesday evening prayer services have had an average attendance of between eighty and ninety since the beginning of the year, and one week ago we had one hundred present. God is pouring out his Spirit upon the people and young and old are enjoying its influence."

Now that is fine! And so, my brother, you just must carry on towards even better things and conditions.

A BROTHER who has a spiritual charge to burden him and consume his time, talents, and energies, writes that since the beginning of the year he has preached on *"Stewardships," "The Gathering,"* etc., to large crowds, and asserts his intention to "indoctrinate our people with our message." Well, why

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not? Isn't that the duty of the ministers? That's far better than riding some hobby continuously that has to do with what after all is incidental. The task of leading the Saints onward to Zion is our great divinely imposed task. And that the Saints will respond to such teaching and preaching, is evidenced in this case by what the pastor adds, "I find the people eager to move forward," and "a greater disposition to file inventories and comply with the financial law of the church, and to read church literature."

Well, again, why not? Our people hunger for the Zionic message, and the testimony of the Spirit is that the redemption of Zion is our great task. All who are indoctrinated can not but feel the urge, and the witness of the Spirit. And under the urge of this divine impulsion, the hearts of the Saints will be turned towards Zion; and they will be anxious to make moves towards the land of Zion—geographical as well as economic and industrial moves towards the land of Zion. And such longing and desire must be encouraged; but we must not forget the oft repeated injunction, "Let the way be prepared before you." Close contact with the general officers, Presidency and Bishopric, must needs be had on these matters. F. M. S.

Blue Pencil Notes

When my Grandfather Hartshorn removed an old nail from an old board he carefully straightened the nail with his hammer and put it in a box with other "reconditioned" nails for future use. When my Grandmother found a pin she picked it up and saved it. When the wick burned short in the lamp and would not reach the oil my mother put in a new wick, but first she sewed to it the remnant of the old wick, making a careful joint that would draw oil and not stick in the burner. When there were bits of stale bread they were saved for a bread pudding. There were reasons: it took money to buy nails and pins and lamp wicks and bread. And often there was no money. Ralph Waldo Emerson's wife is said to have added three commandments of her own to the ten that her husband preached. They were: "Wear it out. Eat it up. Make it do."

And yet with all this economy—some call it "parsimony"—there was a curious liberality. When a neighbor bought a bushel of potatoes it was a part of religion to heap up the measure until not another potato would stick on the basket—"Measure pressed together, heaped up, and running over." When a neighbor bought a dozen eggs he got a "baker's dozen." There was always room at the table for a guest. There was always a "spare bed," even if the host slept on the floor. My great-grandmother, Lucy Smith, saved all the stub ends of tallow candles and melted them in a pot to help make new candles; and yet when the Saints made their first journey from York State to Kirtland, part of the way via the old Erie Canal, from her own store and purse she fed twenty adults and thirty children who were without provisions.

That day passed. People learned to laugh, too loudly, at little economies. To be a "tight wad" was worse than to be a crook. "Time was money," and it did not pay to take time to straighten crooked nails. If the bread was a bit stale throw the whole loaf into the garbage can. But there was time to put the biggest apples on the top of the barrel, to raise the bottom of the berry box so that it might be heaped up and still not hold a quart, to put water in the milk and alum in the bread, to give short weight, to sell worthless "securities," to—well, time for everything but economy and honesty.

Today, again, many people have more time than money. The old economies are once more in order: "Eat it up. Wear it out. Make it do." And out of the common need comes again, as a hopeful sign, thought for the needs of others. After all, our grandfathers who themselves economized that they might afford the luxury to deal honestly and even generously with others were wise in their generation. E. A. S.

Short Story Contest

The back page of this issue of the *Herald* calls attention of our readers again to the Short Story Contest that was announced at the beginning of the year. We hope that many are hard at work on their stories now. There is still time for many to try who have not started yet.

No formal entry is necessary except to send in the story before April 1. If the story arrives by that time it is properly entered.

While the prizes are not great, they are enough in these times to be worth while, and many young writers will be interested. Entrants are conscious of the fact that the dollar will buy twice as much now as it would a few years ago.

The response of our readers to story material of good quality has been encouraging, and younger people in increasing numbers are found to be reading the *Herald*—not only the stories, but the articles as well.

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YOUTH LOOKS AT LIFE

A PREVIEW OF CONFERENCE PROBLEMS

By F. M. McDowell

What Shall I Do With My Life?

What shall I do? What *can* I do? What difference does it make? What does life amount to anyway? What are my interests? My capacities? My ideals? What is my life's purpose—money—pleasure—fame—power? Why not?

"Seek first to build up the kingdom of God."

There's the matter of my Education.

Why high school? College? University degrees? Grind? Does it pay? Should everyone go to college?

"Seek learning by study and also by faith."

In what capacity may I best serve the church? Humanity? Suppose the church or government should ask me to list the various ways I could serve expertly in an emergency. Could I name one way? What would it be? Where shall I go to college? How much will it cost? Can't afford it. Why not study at home? How about the thousands of college graduates now unemployed? Education hasn't helped them. High schools and colleges seem to be out of joint with life. My uncle made a success. He never even finished high school.

And the problem of choosing my life's work.

Shall I be a doctor, lawyer, merchant (thief)? Where can I get the most money? Where can I give the most service? How can I find what I ought to do? What are the opportunities for successful achievement? What is success? To what extent should I consider my own abilities? The needs of the church? The needs of the world?

"Workers together with God."

What are the purposes of God? How can I help? Why should I help? How may I get ready to help most effectively?

What about my leisure time? My recreation?

What shall I do when I am not compelled to do anything? Why not do as I please? Must I not express myself? I never have to bother about what I shall do anyway. There is the comic supplement, the radio, the picture show. Why not do the first thing that is suggested? What determines what is good or bad recreation, just so it is fun? Somehow I am not satisfied with ready-made recreation. That last picture show left me disgusted. I burned up the magazine my friend loaned me. The other night when I came home I found I had to choose between respect for my sister and mother on the one hand and the kind of recreation I had been indulging in on the other. What difference should church membership make in my standards? What should be the difference between church members and those who are not church members?

And Health?

"Body for the sake of soul," said Plato. "How are you?" means what is your health today? Have I a program for my physical health? What shall it be, style or health? Can it not be both fun and health? "The highest efficiency of man comes from a perfect mind in a perfect body."

My stomach revolts at food from the garbage can. My mind—what shall I feed it? *"Cleanliness is next to Godliness."*

Proper food? Wholesome exercise? Plenty of sleep? A task worthy of my best? Why not?

And Home?

Home, house, family, what is the difference? "Home," said a little boy, "is a place you quarrel and fuss." Said another, "It is a place to go when you can't find anything else to do."

Dad and mother are a bit old-fashioned. They never want anyone to have any fun. They are looking old and worn. When did I ever do anything to help them? What can I do? How many does it take to make a real family? What does it cost to make home life happy? Am I willing to pay the cost?

It looks to me like it costs too much anyway to build a home and rear a family. It is not worth it. Let's see, just what does it cost? Money? love? patience? self-sacrifice? self-denial? teamwork? What a price! and I haven't really qualified in any of these points in my father and mother's home.

Youth Looks at the Church

What shall I believe?

My science teacher the other day said he had completely lost faith in man. Why not? Isn't man just an animal? Yet our pastor said last Sunday Christ gave man power to become sons of God. God? Jesus? Man? Sin? Immortality? Out of date in this scientific age? Superstition?

What can an intelligent young person like I am believe anyway? The Russians are teaching their young people there is no God. Are they right?

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How can I help the church?

Why should anyone want to help the church? What can our church hope to do anyway? Some of the old folks seem to think that anything done for us is a necessary burden. They condemn us because we don't help and yet seem jealous when we take their places for a time. Sometimes I think they treat us like babies.

Wonder what I could do if I did get a chance to help. Most of my high school class meet with the ..... church. It is large and popular. I could get into the basket ball team if I went there.

Hello, what's this? Tenth Legion? Never heard of it. File inventory, pay tithing, make offering, attend church, support the missionaries, lead boy scouts, sing in the choir. Why not? Wonder if this is what the church wants us to do? How old should a fellow be anyway before he helps out in church work? One of my friends said the church work limited self-expression. I wonder if it does. What kind of pay should a person expect for working in the church?

Why don't we organize?

The church has no program for its young people. They took away our Religio. Wait—what's this about the Young People's Division of the Church School? It seems to me I read somewhere about the O. B. K.'s in Kansas City, and that the young people of Seattle and British Columbia had set up a district organization. It seems to me that I remember something about a young people's council in Independence doing a lot of things. I wonder just how we can go about it in our branch to effect the organization of our young people's division. I believe there are enough young people in our district to organize a district organization. Guess I'll write to headquarters and find out what we can do. Better still, I believe I'll plan to go to the June conference in Lamoni.

Youth Looks at the World

Well!

What do you make of it? Plenty of coal. Plenty of machines. Plenty of cotton. Plenty of wheat. BUT *Poverty, idleness, cold, hunger.*

Science, intelligence, skill, academic degrees. BUT *War, crime, corruption, injustice, breadlines.*

Despotism to democracy, and back again to despotism.

"Love your enemies," said Jesus. BUT *Twenty thousand dollars for war for every hour since he was born.*

"Hunger after righteousness?" YET *Men glorify the ungodly.*

"Life comes first." YET *Killed 350,000 in one year with automobiles.*

"God made of one blood all nations." *Japanese? Negroes?*

What is love? What comes first? What is justice? What is right?

"Thy kingdom come, thy will be done on earth."

OFFICIAL

Notice of Appointment of Bishop's Agent

Robert E. Madden has been appointed to act as Bishop's Agent of the Southern Ohio District, taking the place of Bishop H. E. French whose appointment has been changed.

We take pleasure in commending Brother Madden to the Saints of this district and trust that he may receive their loyal support in this phase of church work.

We request that the solicitors of the Southern Ohio District forward their February reports to Bishop French, as usual, but the March and subsequent reports be forwarded to Robert E. Madden, 924 E. Kossuth, Columbus, Ohio.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by THE FIRST PRESIDENCY,
By FREDERICK M. SMITH.

February 20, 1933.

Notice of Change of Appointment of Bishop H. E. French

Effective as of March first, Bishop H. E. French will labor in the entire State of Ohio, which includes Northwestern, Southern and Kirtland Districts. Bishop French heretofore has been serving as Bishop of the Southern District.

The present Bishop's agents, John L. Cooper of the Kirtland District and W. R. Wirebaugh of the Northwestern District will continue as heretofore, Brother Robert E. Madden having been appointed to act as Bishop's Agent of the Southern District. Bishop French will have general supervision of all three districts.

We take pleasure in commending Bishop French to the Saints of Ohio and think the church fortunate in securing this additional service. He has already discharged his duties and responsibilities in a manner to win confidence. We ask the Saints of the three districts for their continued loyal support.

THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

Approved by THE FIRST PRESIDENCY,
By FREDERICK M. SMITH.

February 20, 1933.

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NEWS BRIEFS

"Word of Wisdom" Centennial

February 27, 1933, is the one hundredth anniversary of the giving of the revelation familiarly known as the "Word of Wisdom" (*Doctrine and Covenants* 86) to the church. Scientists and food specialists are now teaching many of the principles set forth in this document taught for one hundred years by the church.

February also marks another church centennial. *Times and Seasons* quotes the words of Joseph Smith the Seer: "I completed the translation and receiving of the New Testament on the second of February, 1833, and sealed it up, no more to be opened till it arrived in Zion."

Missionaries Push Forward

Checking up on the activities of some of the missionaries in their fields, as their stories appear in this week's News, tells something of the devotion and zeal with which they labor.

Apostle D. T. Williams is very busy in Michigan. He has lately spoken to congregations at Coleman and Tawas City.

Apostle E. J. Gleazer spent sacrament Sunday this month with the branch at Bisbee, Arizona, and later visited Douglas Branch in that State.

Elders George Njeim and A. E. Boos have lately awakened considerable interest among the people on Bruce Peninsula, Ontario, Canada, by missionary meetings.

Elder Hubert Case, since his return to Central Michigan after the Christmas holidays, has been actively at work. He was the morning speaker at the reopening of Saginaw's church February 5, and has also preached at Mikado and Tawas City.

Elders A. M. Baker and Thomas W. Emde made a new opening for the church at Russell, Arkansas, a short time ago. They made many friends for the church, and have been invited to hold summer meetings there.

Elder William Grice is now conducting meetings at Saginaw, Michigan. He began his series the evening of February 5.

Elders E. R. Davis and L. G. Holloway closed a series of services at Dahinda, Illinois, the first Sunday of the month.

Elder S. T. Pendleton, of Beaverton, held helpful services at Coleman, Michigan.

Elder G. H. Wixom stopped at Bisbee, Arizona, on his way home to California before Christmas. Returning to his field in Southwestern Texas District, he visited Bisbee again and preached to the Saints January 25 and 26.

Elder Leonard Dudley held a series of meetings at Coleman, Michigan, from January 29 to February 12. That evening he went to Loomis, Michigan, to begin meetings where the work of the church is being revived through the help of Coleman priesthood members.

Evangelist and Sister Richard Baldwin returned to their old home at Sharon, Pennsylvania, for Christmas, arousing considerable interest and drawing good attendance at church services while there. They returned to Saint Louis District the latter part of January, and opened meetings at Brentwood, Missouri.

"Tenth Legion" for Spokane Young People

The Tenth Legion movement has been introduced to the young people's class of the congregation at Spokane, Washington. A special meeting was held in its interests February 4, and several of the class members are now qualified as full-fledged legionnaires.

Large Reunion in Australia

Attendance at the reunion of the Australasian Mission at Tiona (Zion) this year was larger than that of last. "More members put in an appearance from the north coast." says *The Gospel Standard,* the mission paper.

A fine sacrament meeting was enjoyed by the reunion on New Year's Day. There were six splendid sermons by the general ministry on the theme, *"Fundamentals of Our Faith."*

The camp saw the old year out and the new year in with the aid of a huge bonfire on the beach.

Classwork conducted by Apostle G. G. Lewis and Elder W. J. Haworth was given a hearty response by regular attendants. And the little folks gained pleasure from daily junior church sessions conducted by Sister Lewis and her helpers.

The Church in Michigan

The unusual number of letters from Michigan in this week's News, calls attention to church activities there.

There are 11,166 Latter Day Saints in that State, according to figures for January 1, 1933, from the Department of Statistics, and eighty-three organized branches. Priesthood members number approximately 850.

Michigan is a part of the Great Lakes Mission assigned to Apostle D. T. Williams by the last General Conference. Elders Hubert Case, A. C. Barmore, William Patterson, and C. E. Harpe are also laboring as missionaries there under General Conference appointment. The activities of district and local priesthood members bespeak the interest in the church of Michigan Saints.

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"No Man Hath Hired Us"

By Grace L. Krahl

"And about the eleventh hour he [a householder] went out, and found others standing idle, and said unto them why stand ye here all the day idle? They said unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that ye shall receive."—Matthew 20: 6-8.

THE PARABLE from which the above quotation is taken, in its entirety, refers, we have been taught, to the dispensations of time in which God has called men to repentance and salvation. We have no desire to misapply the meaning; nevertheless no language could more accurately or pathetically describe the lamentable situation of a large number of people today. Would that the unemployment problem could be as promptly and as effectually solved as it was in the parable of Jesus, when he said, "Go ye also into the vineyard and whatsoever is right ye shall receive." But apparently, there are not enough "householders" to go around to meet the demand of the laborers.

Without question every man needs, and is entitled to a job or a position according to his abilities; but must men stand all the day idle because no man hath hired them? God is always looking for employees to engage in his service, and service to God is service to one's fellows.

In these dull times when time hangs heavy after daily hours of searching for employment could not some sort of labor and assistance be engaged in for the good of one's neighborhood or community, without wages in anticipation? Since one's time is unemployed anyway, why not banish dull gloom by starting out to do something for some one else. For in a very important way this would react favorably upon the individual because, obviously, the more contacts one makes with people the more likelihood there is of becoming known in one's trade or profession.

I am reminded here of one of Seth Parker's stories which appeared in the July issue of the *Christian Herald*. The story was as follows:

"Up in a little town right near here is a store called Johnson's Groceries. When the times get bad and folks couldn't pay and they didn't buy much, he got hit pretty hard but instead of setting down and a-crying he got his old thinking cap to working. 'I'm going to advertise,' he says.

"Everybody laughed at him, because he'd advertised in the local paper and he'd put up signs and he'd tried every conceivable way, but Johnson he kept a-thinking and a-thinking and then he thought some more.

"Well, sir, I'll tell yer what he done. He went out inter the town and he hired three men what weren't working and he says to them, 'I don't want you to do nothing but walk the streets all day long, and every time you see a person doing something you step up and help them. When you get all through just smile and say it was done with the courtesy of Johnson's Groceries.'

"And so them three men started out. A woman would be hanging clothes up on the line, and all of a sudden a man would come up and tip his hat and hang them clothes up for her. She'd be lugging home some bundles and this man would walk up and carry them home for her. If a feller was cutting wood he'd find another by his side helping out, and then when it was all cut the feller would grin and say, 'With the courtesy of Johnson's Groceries.'

"Well, sir, news of that spread from one end of the state to the other. Johnson saved his business, and he done more in three months than he ever had in a whole year since he'd been in business.

"He just got his thinking cap to working.

"And it seems to me that if instead of making so much stew about things and gitting nowheres, and even praying to the Lord to bring back good times, that we'd get a heap sight further if we'd get our common ordinary horse sense thinking cap to working. Yes, sir, if we're going to pray for prosperity let's do our praying while we're working."

Johnson saved his business because of the human touch of helfulness, as well as by his wit. To have had an unexpected, helping hand in a moment of need, awakened the finer feelings of gratitude and appreciation which found expression in the people wending their way, when they had money to buy, to the little store.

"No man hath hired us." Must men always be *hired* to perform little tasks or even greater ones that would mean so much to the many? Have men only eyes that can see the dollars and cents attached to a service? Must the question always be "What is there in it?"

The story of *"The Stone in the Road"* that is frequently told to the children is a simple tale but it contains a great lesson. The high points of the story as I recall them are that in a road entering a city lay a great stone. It had lain there a long time. The milk wagons had to go around it. The farmers with their produce, driving to the city had to go out of their way to get around the stone, even the soldiery marched around it and the old and feeble men followed the others, but no one ever moved the stone. So the good king in passing one day observed what the people had been doing and he was grieved over their selfishness. He resolved to teach them a lesson. He ordered his men to move the stone, make a little depression in the earth and lay therein twenty pieces of gold and replace the stone. Then he summoned the people both near and far to meet him at the place in the road where the great stone lay. When they had gathered there he stood in their midst and reminded them of what

(Continued on page 243.)

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He Went Up

By Arthur Oakman

"And Jesus, seeing the multitude, went up into a mountain, and when He was set down, His disciples came unto Him, and He opened his mouth and taught them saying: Blessed are ye."

THUS in a terse sentence Saint Matthew's gospel describes the setting for the giving of the law of the kingdom of God. The King was tended by no scribes with a glittering golden pen to write the words as they fell from his lips, there was no effusion of courtiers with their mock adoration and courtly graces, no cloth of gold, no bejeweled throne, no diadem on his brow; just a crowd of ordinary people, a mountain and Jesus.

Seeing the multitude, Jesus went up. It seems that the reason he went up was because he saw the multitude. Here was a group of people encompassing various temperaments and varying and differing avocations. Maybe some were hungry, some socially prominent, others were busy men; some may have been skeptics, others merely curious; many of them no doubt "followed the crowd"; while a few were seeking the Kingdom. One must suppose that Jesus saw these different types, and moreover, foresaw their effect upon the setting He needed in order to give his law. His words were still and mighty, and their import could best be gained in stillness and reverence. Crowds are distressing, the various temperaments, degrees of sincerity and power of absorption were not calculated to give him the setting he needed, so he went up.

To Jesus the mountain represented an opportunity to teach those who recognized their need of instruction. His climb was merely a willing act to bring them to Him. How strenuous it was we do not know, neither does it concern us.

The people must have watched him ascend with mixed feelings. Those who thought of Jesus as a philosopher of keen mind and flashing wit *might* follow him. If they had no pressing social engagements or were not very hungry or otherwise physically disturbed the chances were they *would* follow. If on the other hand they were engaged or hungry, they would see in the mountain only a further obstacle to their satisfaction and turn away. Jesus intended them to see either him or the mountain. The longer these people considered the latter in light of their longings the more reluctant they would be to follow the Master. To some of them it seemed useless. Why, if he wanted them to hear his teaching did he not stay down among them? He claimed to be a teacher; let him stay down among them on their own plane. Some of them no doubt considered they could hear him at a more convenient time. "He will be teaching again," they said, "let us go and eat."

To the wily Pharisee and scribe, the climb was utterly foolish. They liked to be with many people. The greater the crowd the better the chance of impressing them with their own importance. They thought every teacher would naturally be as they were, jealous of the good will of the multitude. "This fellow hath a devil. Why climb after Him to listen to His lies?" They would return to their books and councils—confounding him would be easier after further study. They saw the foolishness of the climb; that was all they saw. To them this appeared as a happy chance for them to escape. The words and deeds of Jesus were sources of perpetual disquietude to them. Duty and vanity had compelled them to remain with the crowd so long as it chose to follow Jesus. Now they could go home with the people and use the wonderful opportunity to discountenance His words, and sow seeds of mistrust and evil into indifferent ears. What the mountain represented to them was a happy release from the smart of the conscience, and an opportunity to "teach" the "law."

Some simply could not follow Jesus. These waited below, they were too sick to climb. He would heal them when he returned, and his words were just as real whether they came from the lips of his followers, or from his own. They wanted to listen but could not. These people never seriously considered the mountain. It was no difficulty to them. Others who would have ascended into the hill where the Lord was, but could not because they had urgent and legitimate business to attend, did not consider the mountain either. They looked forward to hearing his law from the lips of some friends who went up with Jesus.

But "His disciples" came unto him. They saw Jesus, He was bigger than the mountain. It was much more imperative that they hear what he had to say than that they go and fill some other engagement. The business friend could wait, when the delay was explained to him, he would understand, and even be happy to share the experience when it was told to him. The evening meal was hardly considered. What matter the loaves and fishes? This

(Continued on page 242.)

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Junior Stewardship Awards

By C. B. Woodstock

Junior Stewardship is a project in real earnest obedience to the financial law of the church. It is designed as an experience for young people from eight to fifteen, and older, in which they actually share in the responsibility of managing their own affairs as young stewards. Boys and girls who have joined the church are old enough to earn and to spend their money with due consideration for the value of a dollar. To earn honestly and to spend wisely are two of the most valuable lessons of life.

Junior Stewards not only learn the value of money but they learn to account for the money which passes through their hands in an accurately kept record. They recognize their partnership with God and pay regularly one tenth of their increase as a tithe. They have opportunity to learn in a group under the guidance of a Sponsor, the meaning of the tithe and the method of calculating the tithing due. They have the joyous experience of consistently obeying the financial law of the church, and of feeling that they are partners, indeed, with God.

For Junior Stewards the Presiding Bishopric provide a very convenient and neat Record Book at ten cents each for project use. The Record Book contains carefully prepared directions for Junior Stewardship, sample entries for a month and a double page ruling for the entries of each of the twelve months of a yearly record. In recent years several hundred records have been kept each year. There is a growing body of young people who are informed in the principles and trained in the practice of individual stewardship.

Each year those who keep a well kept record and fulfill the conditions of a steward as vouched for by their Sponsor and the Bishop's Agent, receive a special Award of Commendation signed by the Presiding Bishop. This year there are at this date nineteen who have been thus recommended. No doubt there are many others who might have been on this list if they had been more faithful in their work, if they had had more cooperation on the part of parents, or if the Sponsor had been more diligent in following up those under his charge.

We commend the following Juniors. They have been faithful in this responsibility. We may expect these people to render a worthy service in the church in the coming years.

Louis Anna Keck	Sioux City, Iowa
Flora M. Fisher	Rockford, Illinois
Mary Ellen Whalen	Rockford, Illinois
Martin Whalen, Jr.	Rockford, Illinois
Jayne Thomas	Rockford, Illinois
Cecil Bronson	Enumclaw, Washington
Riley Gilmore	Seattle, Washington
Marvin Zahner	Skiatook, Oklahoma
Altha Smith	Skiatook, Oklahoma
Glen Smith	Skiatook, Oklahoma
Kenneth Gondales	Skiatook, Oklahoma
Lemuel Gondales	Skiatook, Oklahoma
Ira O. Rombo, Jr.	Skiatook, Oklahoma
Lilah Sowers	Tacoma, Washington
Naoma Lee Eaton	Tacoma, Washington
Hazel Lee	Tacoma, Washington
De Loris Bronson	Tacoma, Washington
Wallace Bronson	Tacoma, Washington
Esther Sowers	Tacoma, Washington
Viola Eaton	Tacoma, Washington

A new edition of Junior Record Books is just off the press and ready for mailing. Write to the Department of Religious Education for a detailed explanation of the Junior Stewardship Plan.

Single Record Books, each	15c
Two or more for project use, each	10c

Those who urge evangelism as the greater duty of the church are basically right. For the crucial thing, now and always, is the inner spirit that comes from one's life with God. No social problem can be finally solved without solving the problem of how to change the *motives* of men's lives. The Psalmist's prayer still pierces to the heart of every complex problem, "Create in me a clean heart, O God, and renew a right spirit within me."

And this is something that those who are zealous for a better social order are in danger of forgetting. Their forgetting of it is what justifies the charge that much of the emphasis upon the "social Gospel" is thin and superficial. Too often they do not reckon sufficiently with the fact that man is a *spiritiual* being. Surely we have learned from our experience in dealing with the liquor problem not to place too much reliance on external adjustments or merely legislative methods. We know now that in the end the crucial problem is how to substitute self-control for self-indulgence, a concern for social welfare for a selfish private whim. The word with which Jesus began His ministry—"Repent"—is the word with which we have to begin.—"Why Evangelism and Social Service Must Go Together," in *Federal Council Bulletin.*

The Branch Bundle is now taking the *Herald* into more than sixteen hundred church homes.

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

Can a Wife Share a Husband With His Mother?

HOW IT ALL STARTED

A group of good-looking and lively girls, the Happy Half Dozen, just reaching the age of romance and beginning to think of homes and careers for themselves, are gathered around Polly Nelson, and recognize her as a sort of spiritual counselor and intellectual guide. A part of Polly's almost perfect background is Carrol, a little golden-haired cherub of a son, and Brad, a husband with a fascinating eye. Edith Sterling, one of the Happy Half Dozen, helping Polly in an emergency, meets Dan Russell, a handsome business friend of Brad's. What looks like a happy romance begins to grow between them. Dan is not a member of the church. Into Polly's home comes Brad's mother, critical, sharp-tongued, and gossipy. Polly, loaded with responsibility and enmeshed in the tangle of other people's affairs, can not extricate herself. Unhappily she watches the dark clouds gathering over her home.

Chapter 8

Groping for the More Excellent Way

POLLY was not hearing the sermon. Nevertheless she gave all appearances of being an attentive listener. Sitting in her favorite seat in the gallery, where if Carroll became too noisy, she could take him out without feeling that she was doing so in the face of the entire congregation, she kept her hand near the baby's shoulder, her eyes on the speaker. Vaguely she remembered that he had read a rather lengthy Scripture lesson from 1 Corinthians. His name was William Jerome and he was of the old school of speakers, his oratorical powers seeming to catch and hold the interest of everyone in the room. Polly wondered how many actually were following his sermon, and how many, like herself, were worrying.

Behind Brother Jerome sat the purple-robed Stone Church Choir, their countenances relieved and relaxed. A few moments before they had completed their weekly 11 o'clock until 11.30 broadcast over KMBC. In the stand with the speaker were two of the elders whom Polly knew well.

But she saw none of them. She was thinking, and her heart was heavy. Life at that moment didn't seem worth a great deal to Polly.

Brad was not there this morning. He was rabbit hunting near the river with two of his friends. His wife had noticed for a week now that his restlessness had increased. Twice recently he had dined downtown in the evening and worked late. "We have a lot to do, darling," he had excused himself, but he had avoided looking at her. Brad had honest eyes, and he knew that often his eyes told Polly things that his tongue never voiced. And Polly's woman heart told her in this instance that it was not work that was keeping Brad out. It was his mother.

Not a day passed but what Polly scolded herself because of her seeming inability to get along with her mother-in-law. Many times she reminded herself that Mrs. Nelson was an elderly woman; that she was set in her ways; that she had difficulty in understanding younger points of view; and that, after all, she was generous and good, and wished to be helpful. The young woman had not spent hours and days with her husband's mother in vain. In the final analysis of her character, she had decided that most of Mrs. Nelson's actions were motivated by a deep craving for affection, a desire to be loved sincerely and intensely for her own merits. This love she had never found in the homes of either of her daughters, Polly was sure, and her son had not given it to her. Mrs. Nelson had been a widow for years, and in the extremity of her loveless condition, she had turned to the church for solace.

It was this belief that held Polly to patience and sweetness many times when anger set ablaze its fires in her heart. Because of it she kept to herself all the little home incidents of frictions and disharmony. She never mentioned happenings over the dishpan, or the baby's pen, or the milk jars, or the unmended socks, or a dozen others. There was no use.

But what was she to do about Brad? After all, he and Carrol were first considerations in her life. If it were only within her power to reconcile the different elements in her home, molding them into a family life of unity and peace!

Was there a way? Her soul wrestled with the problem, but still she felt lost, helpless, and almost hopeless. Here again, as so often before, humility flooded her consciousness. She felt the overwhelming need of the great Father of humankind. Her grip on Carrol's shoulder tightened until he paused in his drawing of "a house for Mummie" to look up

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into her face. Polly was thinking again the hymn-prayer the choir had just sung from the new *Saints' Hymnal*:

"Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

"Not for ever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly."

The steep and rugged pathway? Surely hers was that now. And was she treading it rejoicingly? No.

Carrol squirmed in her grasp, uttered a protesting, "Mummie." Instantly Polly's finger lay on his lips. A woman sitting near smiled at them.

HOW Polly loved that congregation! Everywhere she looked familiar faces greeted, kindly faces, sober faces. Some were sad. Some looked lonely. But all were peaceful faces. These people she had known since girlhood.

Three seats away sat the Bris twins. Arthea Kent and her widowed mother were in their accustomed place below the clock. Cora had not stayed to church. She had slipped by Polly murmuring something about a headache. On the opposite side of the gallery were Echo and Postelle, their young faces seriously quiet as they listened. Postelle was taking notes. People said he was a rising young man in the ministry. He had been recently ordained a priest. On the west side of the main floor, near the front, sat Elder and Sister James Evans. Two more devoted souls Polly had never known. With them was a frail-looking neighbor woman whom they brought to church when her health permitted. Near the front row also Polly discerned the white-tipped plume of Mrs. Nelson's hat. Edith, her eyes downcast, sat with her mother and sister. The little brown felt hat she wore set off her face becomingly. The girl was motionless, but Polly knew that she, too, was far away from the sermon. Edith was thinking of the future, probably a future in which a dark-eyed young stranger constantly paraded. Then there were the Porters and the Weicks, and Sister Livingston, and the Matthisons.

Carrol was rustling the paper she had given him to "draw" on, and when she raised her eyes from quieting him, Polly found Echo watching her. Echo was a beautiful girl, and Polly could not blame Postelle for loving her. She admired his constancy and devotion. And then Echo deliberately winked. No one except Echo could do that in church and not seem ill-bred and even vulgar.

But Brad. Brad! It was the old cry in her heart. He knew that she did not like to have him hunting on Sunday. Nevertheless all he had said the night before was: "It'll have to be Sunday this time, honey, don't you see? We haven't been yet this year, and Moore can't get away any other time. Besides Sunday's getting to be quite a drag nowadays."

Sunday, a drag! And wasn't it for him? From his mother's crisp: "Well, I should think you could get up early enough to take us down to the church. It would make the neighbors think you were a little interested!" until she went to church at night, Sunday was a day of nagging for Brad. Mrs. Nelson never missed a service on Sunday, or at any other time, if she could help it. Attendance at every meeting was a strong principle in her religion. She attended the eight o'clock prayer meeting, Sunday school, church, afternoon prayer meeting, class at six o'clock, and church again at night. And she reveled in many church activities. It was a real sorrow to her that her son was not equally as wrapped up in churchgoing.

"He's just downright lazy, Polly," she had said more than once. "And I'm surprised that you encourage him in it."

"But Mother Nelson, you're mistaken—"

"What? Haven't I watched him time and again? He doesn't do a thing for the church. If all Latter Day Saints were like him, Zion would never be redeemed. You ought to keep after him. It's your wifely duty."

"But he's tired—"

"Tired, fiddlesticks!"

"—and on Sunday he wants to rest. He always has been good to go to church with me—until lately."

"Well—what's the matter with him lately?"

That old rebellious feeling in Polly's heart made her want to shout: "You!" but she stifled it, and turned away.

"I'm sure it's one of the greatest sorrows of my life!" and Mrs. Nelson went to her room shedding actual tears.

"Gwamma cwying?" Carrol's blue eyes were round with concern.

Polly could have wept, too, but she didn't.

Resolutely the young woman brought her mind back to the sermon. It was what some term a "doctrinal discourse." The white-haired speaker was saying:

"Each of us as church members must have and know his place to serve. We can not all serve in high offices. The divine plan does not provide for that, but we must occupy in the different places whereunto we are called. Some must be the hands, the fingers, the feet, the toes of the body. Some must occupy very small and seemingly insignificant places, but yet they are parts of the great whole.

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Paul tells us, 'God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' Then he questions the Corinthian saints as he tries to impress his lesson: 'Are all apostles?' Of course they are not. Again he questions: 'Are all prophets?' Naturally not. We are chosen and established by the Almighty God that we may serve where we are. There is something for each and everyone of us to do.

"The poet compares life to a great stage and the action thereon. Let us carry out the comparison. We can not all be leading actors. If we are, who will remain behind the scenes shifting, moving, prompting, directing, managing lights and sounds? No, I say, there is something for everyone to do on this great stage, but unless all work together, the effect is neither harmonious nor satisfying. When some one refuses to do his task, some one else suffers.

"In carrying out his comparison of the church to the human body, Paul tells us that the eye can not say that it is not of the body, nor can the foot say it is not of the body, and on down the line.

"Saints, in this time of great need, of crisis and peril in the church, in these days when the prophecies of old are being literally fulfilled, there is need that we come to a common basis of understanding—"

"Can we?" cried Polly to herself. "Is there such a thing as a common basis of understanding?" She thought of her own varied experiences, of Brad's and those of their friends. Mrs. Nelson, too, had had many experiences, but did any of these insure a common basis of understanding between her and the other members of her family. If there was such a basis and it could be found, Polly fervently believed that her home would cease to be a place of misunderstanding and discontent. Understanding —it was a wonderful thing.

SOME ONE shoved a note into her hand. It was addressed "Mrs. Polly Nelson." A telltale movement of the twins revealed its authorship:

"Dear Polly:" it read, "We got a 'listin in' on some rare gossip the other day! Thought you ought to know it. Some one is telling that you and Brad are getting a divorce because Brad is losing interest in the church. Isn't that the biggest lot of hooey? We certainly let them know a few things." It was signed "Dittos."

Polly almost cried out in protest. She was stunned. But she managed to give them an arch smile. Gossip again! She was afraid of gossip, for she had seen how it had hurt the lives of several she knew to be good people. And then she was angry, deeply, intensely angry. Mother Nelson was partly responsible for this. At least she had given definite expression to her son's disinterest in the church. And it wasn't true. Brad was interested. He helped in many ways, the greatest being in the loyal support he gave Polly in everything she undertook for the church. How could Mrs. Nelson—how could she thoughtlessly talk until she started the rankest kind of gossip about her son whom she really loved? For a moment an unholy desire possessed Polly; she wanted to rise in her place, point out her mother-in-law, and say to the congregation: "There sits a female Judas!" And yet that would not be just. Mrs. Nelson had never meant to do such a thing. Her purpose was not malicious.

The sermon was taking on that tone of finality so often characteristic of old-time speakers close upon the conclusion. "A sort of running-down-almost-to-the-end tone," Brad had described it.

"Gifts? The church has many gifts," Brother Jerome was saying. "Paul was especially interested that the Corinthian saints be reminded of the gifts of healing and tongues and interpretation of tongues. He speaks also of knowledge and prophecy and others, but this is his grand conclusion: 'But covet earnestly the *best* gifts: and yet show I unto you a more excellent way.' That, my friends, is the divine message to us today—covet earnestly the best gifts. Seek the more excellent way."

"Oh, Lord," prayed Polly. "Do. Do help me. I would bring the best gifts into my home—the gifts of thy love and peace. And I would know the more excellent way. Teach me."

Then the congregation, the choir, and the organ filled the church with one mighty and majestic melody:

"Holy, holy, holy! Lord God Almighty,
Early in the morning our song shall rise to Thee;
Holy, holy, holy! merciful and mighty!
God over all, who rules eternity."

Autobiography of a Dime

I am a dime—ten cents.
I never talk to the butcher.
They tell me I am too small to be seen or heard,
So I remain in the pocket or purse.

I am ignored at the ball game, and never invited to see a good picture.

When it comes to "joy riding" I am invisible, because gasoline, oil and repairs cost money.

Clubs and lodges positively refuse to admit me.

I am too little and insignificant to buy a Christmas or birthday present.

I AM HARDLY FIT FOR A TIP!

But, believe me, when it comes to supporting the church—I am considered—SOME MONEY!

—O. R. Miller, in *The Christian Standard.*

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Word of Wisdom Centenary---1833-1933

By Earnest A. Webbe

STILL ANOTHER CENTENARY in the great work of the Restoration falls on the 27th of February this year for on that date in 1833 was given the revelation known to Latter Day Saints as the "Word of Wisdom," found in *Doctrine and Covenants,* 86th Section. One hundred years have passed over the church since that day, many of which were passed in great stress and tribulation so that doctrinally we were not able to give needed study and consideration to a matter more suited to smoother-going times.

But, until recent years, we had been prospering; the old persecutions had abated, or at least changed to milder forms; we had reached a vantage place for culture and refinement of life, a season when thoughtful people were giving time to self-improvement. We then had the time to dig down in the treasure-box of our Faith and see if there were not some old and sterling valuables there. Not antiquities, but bright and shining accoutrements well adapted to our present-day needs. One such is the Word of Wisdom.

Is it not remarkable that this centenary of "The Order and Will of God for the *temporal salvation* of All Saints" should find the church and its people in such straits? We have partaken so largely of the world, been so dominated by its customs and vagaries that we have been caught in the same slough of depression; we have been influenced by its standards, suffered its ills, and are expected to pay the price it exacts. The Spirit has cried, "Come up out of her, O ye My people, and be not a partaker of her," and all along this counsel of the 86th Section has lain mostly dormant when it should have been flourishing as the green bay tree in our midst and preparing us to withstand the stress now upon us. It is not too late for us to examine and consider whether or no we have been cheating ourselves in the neglect and diffidence we have accorded the Word of Wisdom.

We desire to call attention to a few salient features of the revelation that may inspire you to turn to it more avidly and delve for yourself amid its promises, for they are indeed significant to the true Latter Day Saint.

Do not read this 86th Section merely as an isolated revelation but consider it in sequence with those preceding and following. Surely this was a period in which the church reached its highest spiritual plane; see the latter part of 83d; and the 84th on Priesthood; the wonderful doctrine and philosophy found in the 85th, the deportment and ethical requirements necessary in the life of our ministry, then the 86th or "Word of Wisdom," undoubtedly one of the "Keys of the Kingdom" delivered to the prophet and his counselor with which to unfold the "mysteries of the kingdom" since "great treasures of hidden wisdom" are promised by observing the principles given therein. Thus are the 86th and 87th linked together as well as earlier ones on the work of the bishopric for the temporal salvation of his charges. Then the work of the Order of Enoch followed by the beauty and sublimity of the 90th in which is amplified the statement that even Jesus learned obedience by the things he suffered since "He received not the fullness at first, but continued from grace to grace until he received a fullness and thus he was called the Son of God."

Our mortal bodies are made up of the elements to become temples of God but he will not permit his Spirit to abide therein when there is uncleanness there, nor shall the mind function at its best or be attuned to his will while we are content with the common and even unclean that satisfies the world. Again we ask, "Are we not cheating ourselves greatly by our neglect of so good a counsel?"

Let us seek a little deeper into this treasure chest: It was given in trust to the "council of high priests assembled in Kirtland" for their personal benefit first and then to be sent (i. e., taught) kindly and considerately to the church. Now unless they put it to the test (and it will bear some strong testing) personally how could they properly indorse and recommend it to the Saints at large? Is not that largely why we find ourselves in the present distress today and for precisely the same reason? It would pay to "take time out" to study and analyze the values set forth in this counsel so that as a Priesthood we could present them intelligently to our congregations and families and study groups. Some may say there is too much variance of opinion and private interpretation to set out on any definite course but we know that there are half a hundred references in our books to "the restoration of all things had from the beginning"; Christ referred the lawyers to those conditions when they heckled him. Enoch managed to get his people off this detour through the "valley of the shadow of death." We shall have to learn how if we hope to reach the Mil-

(Continued on page 242.)

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The Martyrs of Old

By Charles H. Arven

WHILE conversing with my neighbor the other day, he asked me why the martyrs of old were such outstanding Christians and loyal unto death, and if I thought there were Christians today who would sacrifice their lives in the way the martyrs of old did. The question surprised me and I confess I was not prepared to give him the kind of answer I should have given. Since then, I have thought of those questions and expect I could give him a better answer.

One reason the martyrs of old were so loyal, even unto death, was they drew their strength and acquired their loyalty from the bodily presence of the divine Master. They talked and associated almost day and night with him and it is not to be greatly wondered at that they absorbed so much strength and the courage needed to be loyal unto death. Those martyrs did possess a loyalty that was outstanding, which, perhaps, has never been equaled in a religious way; but today the Christian, if he is loyal, is loyal by faith. Jesus walks with us in bodily form no more. And I believe that we sometimes forget that we still may walk with him in the spirit just as closely as did the martyrs of old.

I am inclined to think the martyrs of old did have a little advantage over the Christians of today, for what could be more inspiring to give courage of the kind needed to be loyal unto death, than to walk and talk with the blessed Savior as he was in person then? We are only human and though we may still walk with Jesus in the spirit, I suspect if he came again to earth to talk with us, our faith and loyalty would promptly increase a thousandfold.

Jesus was an innovator; he gave us a new life and taught the better way to live it. Centuries have passed since he walked the shores of Galilee but his glorious message and the way of everlasting life, which he taught his disciples, we have in our homes in black and white today. We are not left to grope our way blindly but a Comforter is provided to guide us in all things. Just why, then, should there be any doubt as to whether the Christians of today would prove as loyal, if brought to the test, as were the martyrs of old?

There is considerable criticism today as to why the gifts, promised by Jesus on the eve of his departure, are not in force as strong as they should be. These gifts were indeed promised by Jesus but he also made a proviso: "Go ye into the world and preach to all nations, observing all things whatsoever I have commanded you and these signs shall follow them that believe." If these gifts are not in full force as they should be, what is the reason they are not? Must we admit a lack of the Holy Spirit today? Is it because of the stress of the world and the many temptations that beset us on every side, or is our careless and indifferent natures alone to blame? I suspect it is up to the Christian to ask himself the question, "Why?" and also to find the answer.

The world has produced many martyrs and the name is sufficient praise for those who sacrificed their lives. It is to the martyrs of the *Bible* that I confine this article as they are more essential to the Christian and furnish the kind of instruction needed in our lives today. Men, who were not Christians, have died without a show of emotion or fear but the martyrs died with a willingness that is amazing and met death rejoicing, for they knew that only by separation of the spirit from the body, could they hope to be with Jesus again, and they welcomed the separation gladly.

Now I suspect the real secret of the loyalty of the martyrs of old was the power of the Holy Ghost with which they were filled. Peter was a peculiar character from the very first and at times seemed to be overenthusiastic, but failed woefully when asked if he knew the Master. Peter certainly did not have the Holy Ghost when he denied the Savior, but he did have it abundantly when he gave up his life on the cross. The sad request that he made, as to the manner in which he desired to die, could never have been made without the power of the Holy Spirit to sustain him in the greatest trial of his life. But, like Paul, he became a beautiful character in the end and is one of our outstanding martyrs.

The martyr Paul was educated and perhaps possessed some advantage over Peter, and in his early career was probably haughty and a rigid disciplinarian, and was almost forced to become loyal by the stern reprimand that Jesus gave him on the road to Damascus. But the incident quickly brought Paul to his senses and paved the way for a loyalty unsurpassed, and I suspect that Jesus wanted to make of Paul an outstanding disciple and if He did, Paul certainly proved he was well worthy of the Master's selection.

The years that Paul spent in prison at Rome awaiting his impending doom must have been sad and lonely ones. His writing probably furnished a

(Continued on page 242.)

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Personality Through the Christian Spirit

By Roberta Lewis

IT MATTERS NOT how we define personality—as "individuality in sociality."—some one in meaningful relations with the universe, "time transcendence," "realization of universal values," "self-giving," or, "climbing up from the valley of man to the windswept mountains of God,"—each definition finds its truest exemplification in the life of him whom we call Jesus.

Into a world dominated by selfishness, strife, and crass materialism, he brought his constructive gospel of God's good will, peace and spirituality.

He came teaching, not so much by word of mouth as by way of life. He was indeed the word become flesh, dwelling among men. He taught and achieved his ends in the way God has always ordained his will to be taught, through "the impact of one divinely appointed soul on other souls," or the influence of one strong personality on other personalities.

Jesus was keenly aware of the many conflicting aspects of the life about him and with unerring judgment sifted the chaff of hypocrisy and lifeless ritualism, from the wheat of the life-giving, integrating forces. He synthesized the best of the Hebraic and Hellenic spirits and imbued it with his own philosophy and gave the world its most comprehensive formula for personality-building.

Standing midway on the mountain with one hand firmly clasped in God's, he stood reaching his other hand down to struggling humanity, thus giving mankind its best revelation of what God is like and what man may become.

NO ONE can list all the contributions of Jesus to humanity, but an arbitrary division suggests five important ones:

First, The Fatherhood of God. In ancient days God had been imaged in varying conceptions, as a king, as a stern judge, as heartless destiny, and as an avenging spirit, but it is to Jesus we owe the conception of the loving fatherly God with a personal interest in the welfare of his creations.

Second, Potential Sonship of Man. Jesus said, I will give them "power to become the sons of God." If men believed sincerely that they were sons of God what a vital difference it would make in their activities and attitudes. If God is our father, then through obedience to his way of life we will be his heirs.

Third, The Brotherhood of Man. By his fine disregard for lines of party cleavage, his respect for the sanctity of personality, and his anxiety to help all who needed what he could give, he gave us the concept of true brotherhood.

Fourth, Possibility of Eternal Life. Eternal life is more a matter of quality than of quantity of life. He taught men how to live a quality of life that is eternal even while on this earth—an ever-expanding life, until it becomes the life of the eternal Father.

Fifth, The Redeeming Power of Love. Few of the leaders have gone about setting up their kingdom armed with love rather than with weapons of warfare, as did Jesus, and yet Jesus' kingdom is still growing while theirs have fallen into decay in a short time.

How much agony and desolation would have been spared the world had it learned just this one lesson even twenty years ago.

The high estimate Jesus placed on the sanctity and power of personality is evidenced by the fact that he intrusted his great message to but a small group of Galileans. He wrote no autobiography, no memoirs, no written instructions to his disciples; he deemed it sufficient to leave his influence indelibly engraved in the hearts of his little band of followers. ("I will put my law in their inward parts and write it in their hearts.")

A few of these disciples, urged by varying considerations, wrote down his sayings which they had treasured in their souls. Such an one was Matthew, Mark, Luke, and John; and such an one was Nephi, of whom I write.

FOR MORE THAN A HUNDRED YEARS a book has been published by a certain church. It is difficult to say whether the church or the book has received the greatest share of the unjust invective that has been constantly poured out since the book was published and the church was organized. And yet this same book—if true, and few who have read it doubt its veracity—is one of the rarest of all American books. In fact, it is *the* American book, for it is the record of the ancestors of the American Indians, written by themselves and hidden away in a New York hill until discovered there in 1827.

This book tells of their journey across the ocean; of their prophets and leaders, their wars and contentions, their great cities and their industries; it gives the only satisfactory explanation of the South and Central American ruins (few explorers go there unarmed with its helpfulness), but its most important

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recording is of the dealing of God with his people here, paralleling the record kept by the Hebrews, climaxed in each case by the revelation of Jesus unto them.

John records the words of Jesus, "and other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd." And in the *Book of Mormon* we find Jesus saying, "And verily I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. And they understand me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; . . . But behold ye have both heard my voice, and seen me and ye are my sheep, and ye are numbered among those whom the Father hath given me."

When the Spanish explorers first came to this continent they were surprised to find many symbols and traditions among the natives reminiscent of Christianity. Perhaps most interesting of all is the legend of one of their gods called Quetzalcoatl. From the history of Mexico, by Claverijo, I quote, "Quetzalcoatl was among the Mexicans and all other nations of Anahuac, the God of the air. He was said to have once been high priest of Teula. They figured him tall, big, and of a fair complexion with an open forehead, large eyes, long black hair, and a thick beard (a virile Jesus?) . . . he was thought to possess the greatest industry, and to have invented the art of melting metals and cutting gems. He was supposed to have had the most profound wisdom, which he displayed in the laws which he left mankind."

Might such a legend have rise in this *Book of Mormon* account? "And it came to pass that while they were thus conversing one with another, they heard a voice, as if it came out of heaven; and they cast their eyes round about, for they understood the voice which they heard; And it was not a harsh voice, neither was it a loud voice, nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear it, to the center, insomuch that there was no part of their frames that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were turned towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold, the third time they did understand the voice which they heard; and it said unto them, Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him. And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world; and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven."

Thus came Jesus to his "other sheep." Here he chose twelve disciples and here he taught the multitude. In a few days he gave them the quintessence of his life of ministry in Palestine.

Nephi was one of the twelve whom Jesus chose, and he it was who chronicled the story on plates of brass. A few quotations from his record will show Jesus taught the same soul-liberating message here as he did on the other continent. There was the same conflict between the Mosiac law and Christ's teachings, for these people had brought the Pentateuch with them.

"And he said unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold I say unto you that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore, it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, that old things had passed away, I do not destroy that which has been spoken concerning things which are to come. For behold, the covenant which I have made with my people, is not fulfilled; but the law which was given unto Moses, hath an end in me. Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testify of me."

There are a few verses that eloquently describe the mysticism of the Christian spirit, that somehow give a revealing glimpse into the greatness of Jesus and bespeaks the awe felt by any group when they see personality at its height, the respect of one soul for a greater soul.

"And when he had said these words, he himself also knelt upon the earth, and behold he prayed unto the Father, and the things which he prayed, can not be written, and the multitude did bear record who heard him. And after this manner do they bear record; the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father."

In Palestine Jesus associated freely with all classes of people, seeing the true person and not judging by superficialities. His message was universal in scope, intended for all nations, kindreds, tongues, and people, and so likewise he taught his disciples in America saying:

"And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not; but ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft, ye shall pray for them unto the Father, in my name; therefore hold up your light that it may shine into the world. Behold I am the light which ye shall hold up—that which ye have seen me do. Behold ye see that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment, suffereth himself to be led into temptation."

Jesus gave of "the water of life" to the woman at the well, the water which satisfies the thirst of the soul. One verse in the record of Nephi tells of similar spiritual food:

"And he said unto them, He that eateth this bread, eateth of my body to his soul, and he that drinketh of this wine, drinketh of my blood to his soul, and his soul shall never hunger nor thirst, but shall be filled."

THROUGHOUT the recorded words of Jesus, "Father" is the term used for God. The loving paternity of Jesus' God is well illustrated by this verse, "Ye must always pray unto the Father in my name, and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you."

Neither in Palestine nor America did Jesus confine his teachings and activities to the mystical and spiritual aspects of

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life. Well he knew that for its best expression a personality needs an unmaimed body—a body wholly sound, filled with the zest of living, and so he said, unto them:

"Have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner, bring them hither, and I will heal them, for I have compassion upon you; my bowels are filled with mercy; for I perceive that ye desire that I should shew unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient, that I should heal you. And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth, with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all that were afflicted in any manner; and he did heal them every one as they were brought forth unto him; and they did all, both they who had been healed, and they who were whole, bow down at his feet, and did worship him; and as many as could come, for the multitude, did kiss his feet, insomuch that they did bathe his feet with their tears."

He knew also that men could not realize their highest self if they were racked by economic worries, so he taught the gospel of love for one's brother and consideration for all. The record started by Nephi is continued by his son Nephi after the death of the elder Nephi, and he gives a very beautiful account of the effect of this visit of Jesus to them and the type of life led by the inhabitants for two centuries afterwards: "And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift . . . there was no contention in the land because of the love of God which did dwell in the hearts of the people . . . and surely there could not be a happier people among all the people who had been created by the hand of God."

The world today is groping for happiness and security. It has tried war and hatred and greed and has reaped its harvest in more wars, more hatred, and more greed. The way of competitive individualism has been tried and found wanting. Happiness has been sought in the possessions of "things," but the result is a fear of losing them and an insatiable desire for more "things."

When will men try Jesus' way to a more abundant life? When will they put the emphasis on the spiritual rather than the material? On men instead of things? When will they try love instead of hate? Peace instead of war? When will they think of sharing rather than acquiring?

Is there any real reason why it should not be said of America today, America, with her vast resources, her civilization, her opportunities, that "Surely there could be no happier people among all the people who have been created by the hand of God?"

HE WENT UP

(Continued from page 233.)

man had the words of life. These were his disciples *because they came unto him.* Nothing else mattered.

We still come, each one of us, to the foot of that same mountain. The only reason Jesus came down among us at all, was that he might lead us up there. The kind of people we are, the dominant interest of our lives will determine whether we follow him and listen to the law of the kingdom, or stay below with the crowd at the foot of the hill, a prey to the words of evil men and doctrines of devils.

Each of us, let me repeat, comes to the foot of that same hill if we follow Jesus. There is no escape. He leads us there, and compels us to choose to follow him and listen to the words he has to give, or remain with the crowd. What Jesus sees in the mountain is his opportunity to compel us to evaluate him and ourselves. Strange as it appears, the hill of the Lord judges us, because in it are the words of eternal life and the law of the kingdom. To those of us who are his disciples, he will count more than the mountain, and his first words are, "Blessed are ye."

WORD OF WISDOM CENTENARY—1833-1933

(Continued from page 238.)

lennium and our progress to Zion will fail without. "They shall not hurt nor destroy in all my holy mount," is the eventual condition even as it was "in the beginning." As the waters of obstruction rolled not back until Israel's priesthood stepped therein, carrying the Ark of the Covenant, so today it is desirable that we elders and ministry without privilege of omission, shall carry forth this Latter-day Covenant, for this seems to be near the time designated in Section 45: 4, ". . . They perceive not the light and they turn their hearts from me because of the precepts of men; in that generation the times of the Gentiles shall be fulfilled and there shall be men in that generation that shall see an overflowing scourge, for a desolating sickness shall come upon the land . . . but my disciples shall stand in holy places and shall not be moved," or as the Word of Wisdom concludes, "I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them." (By the way, have you ever read Numbers 11, to the end? or the seventy-eighth Psalm?) There are in our day many baffling diseases such as the flu, diabetes, cancer, etc., which honest doctors admit are beyond present medical science; yet, "strange to say," many of these dread diseases are alleviated and even cured by a return to natural living.

THE MARTYRS OF OLD

(Continued from page 239.)

source from which he derived considerable comfort and, no doubt, kept him from much brooding. He was probably aware of his coming fate but awaited it cheerfully and calmly, and the power of the Holy Ghost comforted him. But Paul was tired, worn and weary with the constant strife in the Master's work and at times, perhaps, was impatient for the end to come. "I have fought a good fight," he said, "and I know a crown awaits me." And Paul was indeed worthy of the reward and his memory always will be vivid in the minds and hearts of the Christian world. Thus, through his sad martyrdom, Paul becomes a shining example of what a Christian may attain.

Stephen was also an outstanding martyr, though not spoken of so often or so well known as Peter and Paul, perhaps, nevertheless he was an earnest and zealous worker and performed a number of miracles and his loyalty was true unto death: "Lord, lay not this sin to their charge," he cried as he was being stoned to death and fell asleep. And to think that at this time Paul stood by consenting unto his death, which, in after years, may have caused Paul much sorrow and regret.

John, the disciple who was beheaded, was also a martyr, for he perished for his belief while doing the will of the Master, yet like all the rest, he was abundantly endowed with the Spirit and even while in prison, the work of conversion was carried on. Much of the prevalent belief in regard to the manner in which certain disciples met their death, among whom was one of the most prominent, is not wholly confirmed by *Bible* historians but seems to rest on tradition alone. Even so, there may be more truth in tradition than *Bible* historians suppose.

There are other *Bible* characters spoken of as martyrs in religious history and by tradition, such as James, and even Isaiah who was supposed to have been sawn in two pieces, but the authority for and description of their death is very uncertain and had better be left to the imagination of our poets and artists. There seems, however, to be but little doubt that most of the disciples died martyrs for their belief, but whatever record of truth there may have been in the early times, in reference to certain ones and the manner of their death, it seems to have been lost for ever in vague antiquity.

Thus, a review of the *Bible* martyrs, will naturally draw the Christian's mind

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to that all-important subject, immortality of the soul. It has always been my belief that man was created immortal and is immortal today. His passing on from the materialistic environment here is only transition to continuous immortality, where it may be reasonable to infer, he continues on from where he left off here and steadily advances to that high standard of perfection. Creation is spiritual; that is, all life is spiritual. It is the throbbing and dominant force of the universe and the sooner unbelievers acknowledge the spiritual power of a spiritual God, the sooner the problem of immortality will cease to confuse them and leave them the comforting thought that immortality is for all.

The older the world grows, the more enlightened man becomes. The primitive times of superstition and belief in an unjust and revengeful God has long since passed away. In its stead, is the knowledge that God is love and little by little he releases knowledge of things spiritual for those of his children who earnestly desire to enter the door of truth. We can not, at this time, have any great conception of God's great plan. We have only a glimmer of the glory to come but we do know that the Father is love and loves humanity and offers immortality to all.

Book after book has been written on man and the ape, and the theory of evolution has been broadcasted over the world, but always, as has been the case with other false books of this nature, it has been rejected as an unbelievable theory. Man can not escape from that inherent belief in a living God. His nature is impregnated with it. He has believed in it since the day he was born and his soul cries out in protest to any materialistic form of belief that does not carry with it complete assurance that man's soul is immortal. When man leaves his environment here and passes on into a spiritual world, it is but a logical inference that he was created immortal here and simply gone on to fulfill the mission that was predestined from the birth of his creation. Thus, a review of the martyrs may lead the Christian into a deeper study of the life to come, and fuller realization that man does have an immortal soul, and inherits eternal immortality.

It is the desire of the writer, through portrayal of the martyrs, to create in the Christian's mind, a more earnest desire for a clearer conception of the marvelous power of the Holy Spirit, which enabled the martyrs to bear with fortitude, their greatest trial and the darkest hour of their turbulent lives. And I would appeal to all Christians to strive earnestly to acquire the precious gift of the Spirit which insures our loyalty, faith and obedience, even unto death. It is obvious that the Christian can not enjoy full and complete fellowship with Christ, until he receives the Divine Spirit. The uncertain span of our short lives should be ample warning not to let the opportunity pass by.

"NO MAN HATH HIRED US"

(Continued from page 232.)

they had been doing for a long time and said, "No people can be a happy people who do nothing for one another." The stone was then moved and there lay the shining gold before the eyes of all the people.

On our roads and highways the overgrown hedges that obstruct the view of an approaching car, could be cut; a wall nearby made safer; steps more steady; a few shovelsful of earth filling up a hole in the road; a menace removed from the neighborhood; a widow's yard made more tidy; the snow removed from an aged couple's sidewalk, and dozens of other things that would call forth the gratitude of neighbors and travelers, and touch the finer feelings of appreciation to which no appeal has been made, "for every man goeth his own way."

The days of Jesus were full of ministering. That he could accomplish so much can only be accounted for through his immeasureable love for humanity. The Apostle John said, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21: 25.) We can hardly compare our lives with the Master's—rather, must we contrast them. Jesus gave us these words: "Give and it shall be given unto you good measure, pressed down, shaken together, and running over shall men give into your bosom." (Luke 6: 38.)

We shall be the happier for the unpaid service that we can give even in these depressing times, when "No man hath hired us."

Natural Increase

By W. H. Deam

In Brother E. A. Smith's article in the *Herald* of December 7, I note the following: "If the church could retain its own natural increase from generation to generation," etc. It reminded me of a remark Bishop Keir made to me once: "If we could retain our own natural increase we would become a great power in a short time. Take for instance, the Catholics. Their missionary work is largely in the families. A child born in a Catholic family is brought up a Catholic from infancy. It knows nothing else."

When I came to Independence a good many years ago I was asked to teach a class of girls, whose teacher was absent. They were young maidens of about sixteen years of age. I asked each one if she had studied the lesson. Not one of them knew a thing about the lesson. They were supposed to be studying the Religio Quarterly. I asked each if she knew who Lehi was, Nephi, Moroni. They did not know there was such a book as the *Book of Mormon*. All had been baptized. All were daughters of very prominent men in the church.

Those girls have long since been married, are stanch members of the church. They have children and have been bringing them up in the belief of the angel message. At the time I undertook to teach the class they were in the giddy time of life, known as the adolescent age. They were good girls, but at that time their minds were filled with other things than religion. Their parents were trusting in the teacher, who evidently had not taught them much. I mention this for a purpose which will be seen further on.

Children should be taught with the same rigidity that the Catholic children are, by precept and example, should be taught to reverence God, and Christ, and Mary, too, not to worship her as the Catholics do, but we should reverence more than we do the mother of our Lord and Savior.

Now here is an example of what a mother can do for the church by teaching her children. She is a mother of four daughters. She taught the first two so that when they were eight years of age they wanted to be baptized, but there was objection by one member of the family. Finally outside pressure was brought to bear on the one having the objection, which was removed, and permission was granted. This paved the way for the other two to be baptized as soon as they arrived at the age of accountability.

That mother, through the careful teaching of her children has seen, not only her four girls in the church, but their father, and the husbands of all four girls. All have children and I suppose they have been baptized also, if the girls are anything like their mother. Had those girls not been baptized when they wanted to it is just possible they never would have been baptized.

What would be the increase if all mothers of the average family of four had the same amount of influence over their children as the one mentioned above had? It would be like an endless chain, ever increasing.

As soon as the little one's heart is right he or she should be baptized, even if they don't know exactly what it is all about, they will grow into it. Section 67 and paragraph 4 of *Doctrine and Covenants* states parents should teach their children the gospel, and if they do not and the children sin, the sin shall be upon the parents. People who go to church and live godly lives except they fail to teach their children will have something to answer for. They had better never go to church than to let their children run wild.

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Prayer and Testimony

God Is Adding to the Church Daily

By Hubert Case

The work of the church goes on. Having spent Christmas with loved ones at home in Independence, Missouri, I returned to Michigan to take up the work again, to work with a great people, a people whose hearts have been touched with divine fire. This is the fire of inspiration that is felt by every earnest worker for the Master when he enters the Latter-day work.

I know that God is adding to the church daily such as should be saved, just as he did in former times. On the first Sunday after my return to the work here in Central Michigan, the date was January 22, while I was preaching in the morning, one young woman said that the Spirit completely enveloped her, and impressed her to be baptized. That night during the preaching two others gave their names for baptism. Brother Murdock, a doctor, had also given his name, so on next Sunday, February 12, our class will be ready for the water.

The three days at Tawas City proved to be a real spiritual feast. The splendid group there is under the leadership of Brother M. A. Summerfield, a stanch worker for many years.

Yesterday (February 5) was the first day of meeting for Saginaw Saints in their newly-decorated and remodeled church. This was the building which was damaged by fire when Brother F. M. McDowell was scheduled to speak in December.

It was a great day for us at Saginaw. The Lord was with us in power, speaking to us at the sacrament meeting. Brother William Grice commenced a two weeks' meeting there last night, and I shall be here at Midland at least a week.

The Saints are increasing in spiritual power as they are willing to walk in the law of the Lord. May we all learn this lesson. Then Zion will be redeemed.

MIDLAND, MICHIGAN.

Missionary J. J. Ledsworth Healed

By a Contributor

On Saturday, December 3, Elder J. J. Ledsworth and wife were at the home of Brother and Sister Wood, of Onaway, Michigan, for the purpose of carrying on a series of meetings. Having had good interest and attendance for two weeks, they had decided to continue another week when Brother Ledsworth was taken ill. It looked as if his work was finished. He lay unconscious of the things of this world for almost two hours.

We sent Sister Mabel Wood for Elder Ernest Burt and telephoned for the doctor. The doctor arrived first and found our brother in a critical condition. When he left he said he would be back in about an hour. Then Elder Burt offered prayer and administered to Brother Ledsworth, but we saw no change.

Brother Burt returned home to do his chores, bidding us to come for him again if Brother Ledsworth did not get better. Within an hour he took worse and we had to work diligently to keep him breathing.

We sent again for Elder Burt who brought Elder Fred Truax with him. Brother Burt anointed with oil, and Brother Truax offered the prayer, followed by Brother Burt. At the close of Brother Burt's prayer, he asked God to cause our brother to breathe normally. Then the sufferer opened his eyes, looked around the room, recognized each one, and spoke to the elders by name. "Where is Mabel?" he asked. She had gone into the dining room. We asked if we should bring her in, and he replied, "Have them all come in."

We did so, and as he looked around the room, all were silently grateful, their hearts full of praise. Brother Ledsworth raised his hand and spoke in tongues, speaking directly to Brothers Burt, Truax, Wood, and to Sister Ledsworth. He then gave the interpretation, and those in the room sang, *"Praise God From Whom All Blessings Flow."*

Brother Ledsworth said that he was tired and believed he would be rested if he could get up. This he did, came into the dining room, and sat in a rocking chair visiting as if nothing had been wrong.

Sister Wood prepared a light lunch and Brother Ledsworth took his place at the table. Just as we were seated the doctor drove up to the door. Sister Mabel met him there. He asked how the sick man was, and she replied: "Sitting at the table ready for lunch." He came in with a surprised look on his face, and advised Brother Ledsworth not to eat any food, only to take plenty of hot drink and broth.

Brother Ledsworth was in the pulpit Sunday morning at the eleven o'clock service, and occupied each evening until the close of his series. He bore testimony Sunday morning that he took two journeys during his illness. He went to a place where there was a large and spacious mansion. Over the entrance was the word *Faithful.* The gate was closed. He came back and then made the second journey to the same place. This time the gate was open and he was permitted to look inside. The beauty of the place he could not describe, but he was told to go back and finish his work.

He closed his series of meetings the next Sunday. Four were baptized into the fold.

ONAWAY, MICHIGAN.

Thankful for Healing

By Alice Sousy

I am so thankful that my heart overflows with joy. I had been confined to my bed with tuberculosis of the walls of the bowels from July 18, when early in December my doctor told me he could do no more for me. All during this time I had taken his advice, but immediately I arose from my bed, and having heard of the church before, went at once in search of it. I found it at Beardstown, Illinois, and was administered to December 13. Administrations followed, one each day for several days. Then the Central Illinois conference opened, and on Friday evening Brother J. F. Garver, of Lamoni, Iowa, gave a sermon on the text, *"O, My Little Flock."* After the services I was buried in Christ's likeness, a wonderful ordinance.

Now I am at home with my family and doing my work for the first time in nearly a year. I have no pain and am sure that as long as I walk with Him, he will ease all my suffering. I thank the Lord daily for my earthly parent whom I had not seen for nearly fourteen years, and who came and brought this message of peace to me. I am thankful that the truth has been given to me.

ONARGA, ILLINOIS, Rural Route 2.

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Prayer and Testimony

Visits Old Home in Virginia to Bear Testimony of Gospel

By Samuel C. Andes

The last of August, 1932, I went on a visit to my old home in Virginia, which I left March 29, 1875. It was there I found the Reorganized Church of Jesus Christ of Latter Day Saints, November 17, 1874. I wanted once again to see the Saints I had known so many years before.

The days of my young manhood were spent searching for the truth. I had been in three churches before I found the latter-day gospel. I was satisfied with no faith, but kept going from church to church until the Father gave me a witness that I had obeyed his law by being baptized by one having authority from on high.

Always I have enjoyed living with men who kept the laws of God.

When I left my mother she asked: "Sam, do you believe you are right?" "I know I am," I answered her, "and I am thankful that always when I do God's will, he fulfills his promises."

And so this past summer I returned to my old home to tell my friends why after so many years, I am with this church. I had a pleasant visit everywhere I went.

Years ago Brother James Mohler went there and built up quite a nice branch. Another brother was with him, and the Spirit spoke to him saying that the branch would go down and would hardly be known. Now there are two sisters living in that place, one brother and his wife are about ten miles northeast and another brother about eight miles south. They have had no meetings for some time. I am quite sure, however, that the rest of the prophecy given that brother, will be fulfilled, and the branch will be revived.

My friends welcomed me hospitably and treated me well. I went about one hundred and twenty-five miles and visited two families of Saints near Washington, District of Columbia. Often I find myself wishing that the church had a missionary who could give considerable time and labor in that region.

INDEPENCENCE, MISSOURI, 200 South Crysler.

The Challenge

By F. J. Earl

If all the papers in the land
Would really care to lend a hand,
To show us how and when and where,
We all could take a part and share

In picking up the threads once more;
In opening up each fast closed door;
In banishing each silly fear;
In wiping every silent tear;

In lifting every heart that's down;
In helping every crook in town;
In giving everything we can;
In making everyone a man.

If all the papers in the land
Would really care to lend a hand:
One word they'd print, but that each day:
His word, who is the Living Way.

The Lord Does Provide

By Mrs. Burt C. Adams

We live eight miles from Hartford on what is known as the Grace Witter Farm, two miles southeast of Lawrence, and one mile south of Baker Lake. If any of the Saints living near or going through here, see this letter, we should be pleased to have them call on us. We visit Brother and Sister Earl in Hartford now and then. Brother Earl is an elder and is growing old. I have been blessed under his hands when he has administered to me.

I wish that I could pay some tithing to help others lift the burdens under which they are striving so hard. If only I could, but like many others, I am poor in this world's goods. I was wondering how I was going to have the *Herald,* this year, and God sent the money to me among my Christmas presents.

A few years ago I wanted to take the *Ensign* in order that I might hear what the church was doing. So I asked God to direct me how to earn the money. One morning a woman came to my door and said to me, "Mrs. Adams, for some reason I have had you on my mind so strongly that I could not think of anyone but you. I do not know if you will do it, but I should like to have three dresses altered. I have only one dollar and fifty cents to pay you for your work." "Yes," I answered, "I will gladly do them for you." I knew that my prayer was answered.

Again I asked God to tell me the name of a nonmember to whom I should send the *Ensign,* if I could make enough money to subscribe for another paper. That night the name was given me in a dream. Next morning I went to unlock the chickenhouse door. In doing so I dropped the key and as I reached down to pick up the key, I saw on the ground a twenty-five cent piece. My heart was filled with joy for I knew again that the heavenly Father had answered my prayer. Then I made out my order. As I was going through our yard to mail my letter, I found a dime.

I could relate many incidents of how the Lord has come to my rescue. If we stop to count our many blessings, we realize how if we but do our part or try to serve, we are blessed. If blessings are withheld from us, there is a good reason. Perhaps we ourselves are to blame.

LAWRENCE, MICHIGAN.

Request Prayers

Sister Trecie Rice, 202 Albott Street, Oil City, Pennsylvania, wishes prayers in her behalf as she is suffering from heart trouble. She would like also to be administered to if there are Latter Day Saint elders near Oil City.

Sister Nettie Doggett, of Pond Creek, Oklahoma, asks the prayers of the church for a friend of her family, Dave Miles who lives out West. He is not a member of the church, but has great faith in the healing power of God, and prays that he may be relieved of a severe affliction. Sister Doggett also desires prayers for herself and her husband in their isolation. She is afflicted with ear trouble.

Mrs. Nellie Brumbaugh, of Franklin, Nebraska, asks prayers for her little fourteen-months-old grandson who is sorely afflicted.

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QUESTION TIME

If Mary divinely conceived Jesus, how could he be of Joseph lineage?

As it was the Jewish custom to trace lineage through males, even when actual blood descent did not exist, it would be proper from the Hebrew viewpoint to trace Jesus through Joseph as the husband of Mary. The work of Doctor Fallows explains this, and states:

"On this principle Joseph, begotten by Jacob, marries Mary, the daughter of Heli; and in the genealogical register of his wife's family, is counted for Heli's son. . . . Joseph and Mary are of the same tribe and family; they are both descendants of David in the line of Solomon; they have in them both the blood of Nathan, David's son."—*Critical Bible Encyclopedia,* volume 2, page 696.

This was probably the most convincing lineage to the Jew of that day, but the *Bible* does not confine itself to the legal lineage. It also gives the lineage of Mary and thus proves that Christ was of "the seed of David," and fulfilled the requirement of prophecy concerning the coming Messiah, in this respect.

Is not the genealogy of Jesus doubtful?

There is no more reason to doubt the genealogy of Jesus as given in the records than most other accepted historical facts. It is true that two lines of descent are given, but the reason for this is quite clear and logical. They are not, as some questioning critics have supposed, inconsistent with each other, when well understood. Certain supposed differences have been clearly shown to be in harmony by scholars who gave the matter careful consideration. Africanus, one of the earliest Christian writers, gives us the solution which he states was received from relatives of Christ concerning Heli:

"It is to the effect that Matthan, the third in the list from Joseph, in Matthew's genealogy, and Melchi, the third in Luke's list, married successively the same woman, by whom the former begat Jacob, and the latter Heli. Heli dying without issue, his maternal brother took his widow to wife, by whom he had Joseph, who, according to law was registered by Luke as the son of Heli, though naturally the son of Jacob as Matthew records him."—Ibid., page 696.

Whether or not we accept this statement by Africanus, there is no proof of conflict in the genealogies given, as there are several other possible explanations which would be entirely reasonable. Paul was learned in the Jewish law, yet he states that Jesus was of the seed of David (Romans 1: 3), as one who was accurately informed. To warrant rejection of the record, it must be disproved, and no objector has yet done this.

Should any except church members partake of the sacrament of bread and wine?

This sacred rite is something more than a ceremony to be indulged in by any one at will or pleasure. It is connected with a personal covenant made between God and the person who obeys its terms. These terms are essential to a right of partaking the sacrament, and unless the conditions are complied with it would be useless for one to attempt to do so under the notion that some mysterious benefit would be derived. The only ones authorized to partake are those who have obeyed the gospel, received baptism by one sent of God, and entered into covenant relationship with him and his church.

Not only is no benefit to be derived from an unauthorized attempt to obtain the rite, but there may be actual harm in the result. Paul warns all people of this, and says:

"Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."—1 Corinthians 11: 27-29. (Revised Version.)

Christ sent specially chosen representatives to perform the ordinances which he had commanded. Those who obeyed the message were baptized into his church and thus became a people united in one covenant and having the same teachings. This unity of belief was declared to be essential to the Lord's body, the church, and therefore those who did not unite in that teaching and with that body were not officially made members thereof, and could not properly receive the sacrament which symbolizes the divine covenant relationship. Even unworthy members were forbidden the sacred emblems.

These facts show clearly that the sacrament is a rite of Christ's church, therefore no church of human origin has authority to administer it. The rite pertains to a covenant existing between God and men who have entered into that relationship under divine sanction, thus forming his church, and does not therefore extend to those outside of these provisions.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Coleman, Michigan

Makes Spiritual Gains

This branch numbering about seventy-five members is taking on new life and for the past year has made great gains spiritually. It has added several members by baptism, three children and one adult being baptized September 5.

Elder S. T. Pendleton, of Beaverton, held meetings here from December 26 to January 1.

Apostle D. T. Williams has made several one-night calls, and his lectures have been enjoyed.

Elder Leonard Dudley began a series of meetings at Coleman January 29, and closed on the morning of February 12. On February 8, three adults were baptized by the local priest, R. Lewis Johnson and confirmed by Elder Dudley February 10.

Elder Bert Turner, of Midland, assumed the duties of pastor here January 1. He is a devoted and tireless worker for the cause, and under his leadership and with the cooperation of the rest of the priesthood, the members hope to accomplish much in the year ahead.

Last fall a new roof was put on the main part of the church, and workers expect to roof the rest of the building as weather permits.

The men of the branch gave a chicken and rabbit supper the latter part of January, making more than twenty-three dollars. In this effort they were loyally assisted by the women.

The testimony of the Spirit was felt to a great degree at the February sacrament hour, and several of the members were spoken to in a gift of prophecy.

Elder Dudley went to Loomis the evening of February 12, to hold meetings.

The Loomis Church has been closed for a few years, and January 8, Coleman's priest, Brother R. Lewis Johnson, opened a series of meetings there for one week. He was assisted by John Burns, priest, who has lived at Loomis for years. A Sunday school was organized, and the latter-day work looks very encouraging. Brother Burns preached to a group of thirty-three on a recent Sunday evening. The workers feel that others will be added to the kingdom through Brother Dudley's effort.

The Coleman Sunday school now has an enrollment of seventy, and is ably directed by Brother Leo Tessman, a young man whose heart is in the work.

Spokane, Washington

Variety in Winter Services

Apostle J. A. Gillen came to Spokane in November, started a series of meetings. At this time the annual business meeting was conducted, in charge of Brother Gillen and Pastor Andrews. The officers elected were: Pastor, Brother Andrews; counselors, W. W. Wood and D. V. Coleman; secretary, Sister Orpha Coleman; church school director, H. E. Kinney; division supervisors: Adult, Brother Bagley; young people, Margaret Kenny; children, Orpha Coleman. Supervisor of music, Sister Grace Nichols; treasurer, Lloyd Whiting; home visiting, Arleigh Weeks; publicity agent, Millicent Kinney; historian, Catherine Porter; librarian, Lorraine Coleman. With the present crop of workers Spokane Branch is going to make much progress. They are consecrated helpers.

A beautiful Installation service was conducted on New Year's Eve. Each of the officers and workers dedicated his services to the church. The crowd dispersed to meet at the home of Brother and Sister D. A. Coleman to watch the old year out and the new year in.

Conference convened November 25, and lasted over the twenty-sixth and twenty-seventh. Brother Fout, district president, presided over the conference. Brother Cook, from Vancouver, Washington, paid Spokane a visit at this time. Brother Gillen was the principal speaker. The Spirit of God was present.

Young people's institute, December 9, 10 and 11, conducted by Apostle F. Henry Edwards. The classes were well attended. Young people from Yakimaw, Pasco, Kennewick, Chelan Falls, and Coeur d'Alene attended the conference.

The adult and young people's divisions have organized their classes with a president and secretary.

The "Tenth Legion" has been introduced to the young people's class, by their president, Merle Chiles. A meeting was held February 4, in charge of the young people's supervisor to encourage the young in this step. Several members have qualified.

A Christmas musical was presented on Christmas Eve in charge of Sister Grace Nichols.

The children's division was a busy group during the month of December, furnishing the Christmas program and attending the parties given for them besides participating in all other activities.

Spokane has been favored during the past few months by the visits from Apostle J. A. Gillen, Apostle F. H. Edwards, Bishop D. S. McDole, Brother M. Cook, and Joseph Sandidge.

The branch regrets to lose the family of Sister Mary F. Porter. They will make their home in Seattle. A farewell party was given them.

Sister Mary E. Cummings passed from this life December 24, 1932. She has been a member of the church since 1917. The funeral was held in the church, the sermon being preached by Brother Andrews. The body is in vault keeping until removal to her former home in Kentucky.

The unity manifested thus far has been brought about by the splendid cooperation and the attendance of the midweek prayer services. A goodly portion of God's Spirit has been experienced at these meetings.

Pleasant Valley Branch

Lucasville, Ohio

The branch business meeting was held here February 4, and the following officers were elected: Branch president, Elder Emory Williams; first counselor, William Altman; second counselor, Norman Pollock; secretary, Sister Ora Altman; treasurer, Norman Pollock; chorister, Sister Alta Culp. Delegates to the district conference to be held at Columbus, are Sister Mable Culp, Sister Ivy Williams, and Brother William Crabtree.

Brother Crabtree has been caring for the church building here of late, building fires and keeping the lamps trimmed and burning.

Brother Charles Altman is an active Sunday school teacher, instructing the adult class. He teaches the *Bible* Class held every Saturday night, of which William Altman is president and Orville Altman, vice president. These brothers are rendering a faithful service, and many in the branch hope to see the time when they will be members of the priesthood.

Sister Eleanor Culp, secretary of the *Bible* Class since its organization, is a splendid worker.

The women's department is doing a good work under the management of Sister Hill. The women are making

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progress. They have more than twenty-three dollars in their treasury.

Brother Norman Pollock is superintendent of the Sunday school, and is assisted by a fine group of teachers, officers, and young people.

Pleasant Valley Saints want to work to redeem Zion. They realize that such a big goal requires the cooperation of all.

Prophecy Is Being Fulfilled on Bruce Peninsula

Elders George Njeim and A. E. Boos Labor There

The Saints of Bruce Peninsula, Ontario, Canada, are enjoying a fine spirit of understanding in the glorious latter-day work. They have had laboring with them Elders George Njiem and A. E. Boos who have won their way into the hearts of many people on the peninsula. Saints who have been isolated are now rejoicing in the fulfillment of God's promise, and are looking forward to further blessings. They feel they have much for which to be thankful even though they are living under adverse conditions. They are convinced that though man may fail, God never fails, and it is satisfying to know the wonderful promise that God will not leave or forsake them.

They do not wish to give inordinate praise to the missionaries who have labored among them, but think that they should say good things while these workers are yet with them. The wonderful way in which Brothers Njeim and Boos have presented the truth has appealed to many. This series of lectures and sermons has inspired both Saints and nonmembers. People have attended services who had not been in the church for twelve years, and local faithful ones feel that the time has come when God will work and is working upon the hearts of these indifferent ones.

Two brothers and two sisters went to visit Saints in another town and heard a prophecy uttered, that the slothful servants would be cut off and that God would raise up others to carry on his work. They were also told that God will remove prejudice from the minds of the people. That prophecy is now being fulfilled.

Elder Boos deserves the prayers of the church in the sacrifice he is making. He is living by faith alone and standing up to represent the Father of light and to serve his fellow men. Elder Njeim has given some wonderful lectures on the Holy Land and Syria, his native country. These were accompanied by steropticon scenes. As he lectured he wore his native costume, and as he explained the Twenty-third Psalm, the minds of his hearers recalled the shepherd David.

One man who was bitterly opposed to Latter Day Saints has given his house for the holding of services, and has extended an invitation to the missionaries to come often to see him and his family.

The Saints are grateful to God for the manifestation of his love, and rejoice to be counted as his faithful followers.

January 19, an illustrated lecture was given at Stokes Bay which met with fine approval, and after a short talk the invitation was given to come back soon. Here the workers see a good opening and pray that the time will not be long when this part shall be a fruitful field for the church.

At Spry where the other meetings have been held, the Saints are making the best of their time. Every night of the week is spent in service to God. The Saints pray that their labors will be blessed.

Tawas City, Michigan

Benefit From Visits of Apostle D. T. Williams and Elder Hubert Case

District President Hubert Case was present January 30, when this branch held its regular business meeting. He was asked by the pastor to take charge of the meeting. The good Spirit was present and order prevailed throughout the entire service. Elder M. A. Sommerfield was elected pastor and Brother Harrison Frank his counselor. Other officers are: B. C. Bowen, secretary; Sister Mabel Ulman, treasurer; Sister Florence Ulman, chorister and organist. Brother Harrison Frank has charge of church school; B. C. Bowen, the religio. Sister E. L. Pringle is solicitor for Tawas City Branch and is to be commended for the interest she has shown in her work. The branch raised its quota for the year. The branch slogan is "Now all together, and everyone at his post with the spirit of love." Surely with all cooperating with the priesthood, there will be growth and development here.

Apostle D. T. Williams was here January 18, and delivered one of his excellent lectures, *"Why I Am a Latter Day Saint,"* which met with much favorable comment.

Brother Case delivered a forceful sermon on the topic, *"The Handwriting on the Wall,"* February 1.

February 2, twenty Saints and friends surprised Sister E. L. Pringle. It was her birthday, and the evening was spent in singing songs and telling experiences. Brother Hubert Case entertained the guests with a song in the native tongue of the South Sea Islands. After song and prayer and wishing Sister Pringle many more days, the party was over.

Four days later this group met at the home of another sister to cheer her on the way, it being her eighty-third birthday.

New Opening in Arkansas

Meetings by Elders A. M. Baker and Thomas W. Emde

Elders A. M. Baker and Thomas W. Emde have just closed missionary meetings at Russell, Arkansas, Brother Baker doing the preaching. Russell is a new opening, and the ministers secured the use of the Methodist Church. The meetings were well attended, many having to stand, and interest was high when the pastor of the church had his steward inform the missionaries that the meetings would be closed. This action was not favorably received by some of the members of the pastor's own church, and they suggested that the high school auditorium be secured for a continuance of these services. One man of the Methodist faith walked all day to see the school board and to advertise the meeting.

Not a service was missed and there was larger attendance at the school auditorium than was had at the church.

On Friday night before the latter-day ministers and their hearers went to the schoolhouse, the Methodist pastor filled his regular appointment, and Brothers Baker and Emde attended his meeting.

During the meetings a question box was had, and many questions were asked. A considerable interest has been generated in that place. Brother Baker closed the present effort there with two lectures on *"Christ in America,"* using his lantern slides.

The ministers left Russell feeling that they had made several friends for the church. They were invited to hold summer meetings there.

Bisbee, Arizona

Apostle E. J. Gleazer and Others Minister Here

Saints of this city enjoyed the presence of Apostle E. J. Gleazer, February 5. Douglas Branch joined Bisbee in sacrament service and the evening meeting. They ate dinner together in the church. Following the meal was a round table talk, Brother Gleazer presiding. In the evening the apostle's theme was, *"Come Out of Her, My People."*

Brother Gleazer remained for the business meeting held February 6. He ordained Brother Dave Meyers a priest. Brother T. R. Davis was reelected branch president. Then the business meeting adjourned, and Brother Gleazer continued his sermon of the night before. He left for Douglas where he preached February 7.

Early in December, Elder George H. Wixom was at Bisbee and held meetings. He was on his way to his home in California. He returned and held services January 25 and 26.

Elder W. P. Bootman was also a visitor and helper here in December.

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Saginaw, Michigan

Elder William Grice Conducts Services in Newly-finished Church

Saints of Saginaw met in their refinished church for the first time, February 5, about one hundred and fifty people congregating there in the morning with visitors arriving all through the day. They came from Midland, Bay City, Flint, and Beaverton.

The interior of the church is now differently arranged. The pulpit is at the side of the room and the seats are in a semicircle, which arrangement gives a greater seating capacity. Under the back of the place where the rostrum formerly stood is the baptismal font and above it is being painted a picture of Christ. The pulpit platform stands about eighteen inches above the main floor level, and the choir platform is still higher. In the kitchen there are cupboards which are to be inclosed, and a sink will care for hot and cold water faucets.

The services on the opening Sunday were young people's prayer meeting at eight forty-five; church school at nine forty-five; preaching by Hubert Case at eleven o'clock; song service at one thirty; sacrament at two o'clock. At the evening preaching service Elder William Grice opened two weeks of meetings.

The noon meal was furnished by Saginaw Branch, the women serving.

A correction of the number of baptisms here is in order. It was said in a former letter that fifteen baptisms had taken place at Saginaw, but a closer check on the statistics reveal the fact that twenty-six were baptized here during 1932.

Wagner, South Dakota

Winter Social Events for Saints' Families

A "kid" party at the Crisman home was the initial social event of this group in 1933. The Saints gave a surprise and farewell party for Mr. and Mrs. Owen Crisman and Phyllis, who have moved to Beardstown, Illinois. Letters to be read at intervals in their journey, were written by the group.

Some of the Saints worship with Elder John F. Sheehy, of Independence, Missouri, each week day morning by radio, and also enjoy the Sunday talks and vesper hour.

A "sing" of familiar songs from *Zion's Praises,* was enjoyed at the Caldwell home January 29.

Both the young people and adult classes are enthusiastic about learning more of the church history and becoming more acquainted with the *Doctrine and Covenants.*

Preceding the Sunday school hour the Saints have a brief prayer service.

Holden Stake

Holden, Missouri

A reception was recently tendered the choir in the Holden Home dining room by the pastors. Light refreshments were served, and mutual pledges stimulated hope for the continued activity of the singers. About forty-five were present. Among other recent choir activities was a fine vesper service in charge of the chorister, Sister Bernice Hampton.

The morning service hour was occupied by the junior church, February 12. Awards for attendance were given a number. About thirty rendered service in this department.

Special numbers are being prepared in the music department by Sister Kate Doty, who is specializing in quartets. A program of music will be given by the choir at Easter when *"The Risen Lord"* will be presented.

The young people's division is active under the supervision of Brother Freelin Hampton. A service of program and study is held each Sunday evening, and prayer meeting Wednesday evening is well attended. Teams are being organized to encourage attendance at the stake young people's institute at Lees Summit, March 17 to 19.

The women's activities under the supervisor, Sister C. A. Silsby are concentrating on the gathering of funds for the general church. The response has been gratifying.

The young people of Warrensburg treated this congregation to a play on a recent Friday night.

Through the neighborly kindness of Brother and Sister Abe Butler, of Kingsville, Brothers W. S. Macrae and C. F. Scarcliff were called to conduct the funeral of a Baptist friend and neighbor in the Baptist Church at Kingsville. This opportunity has missionary significance.

Brother and Sister John Lovell celebrated their golden wedding anniversary February 15, and their family circle was complete for the first time in several years. Four generations were present and a picture was taken. In the evening the happy couple were serenaded by the Saints' choir. Brother and Sister Lovell were married February 15, 1883, in Lucas County, Iowa. For twenty-four years they have lived in the Holden community.

Two deaths have occurred at the Holden Home for the aged this winter. Sister Elizabeth Lawhead, over ninety-two years old, passed away, and Brother Philip Rogers. Brother C. J. Spurlock was quite ill with the flu, but is recovering. Brother Dan Boren is in poor health.

Missionary S. S. Smith is holding a series of services at Post Oak, Missouri, and Gomer R. Wells is busy, too. He spent a week visiting Saints of Grandview.

About thirty Saints from Strasburg Mission, under the leadership of Brother Roy Kleckler, attended the sacrament service at Holden the first Sunday of February. The weather was near zero, and they had considerable car trouble; but they were happy for the opportunity to be present.

Lexington, Missouri

Sister M. R. Swift, of Pleasant Hill, eighteen miles west of here, brought eight young people in her car, and they enjoyed the trip. This group possesses the pioneer missionary spirit.

The young people's institute at Lees Summit, March 17 to 19, is especially arranged for the young people, and their attendance is urged. President F. M. McDowell and possibly Apostle J. F. Garver will be there.

An aged sister, Elizabeth Enlow Nance, has passed to her reward. She was born March 26, 1856; married Isaac L. Nance sixty years ago. To them were born five sons and two daughters. She lived in the State of Missouri all her life. Died December 15, 1932. She united with the church, March 11, 1924, and was a devoted and faithful member. She leaves many friends.

Knobnoster, Missouri

Under the leadership of Pastor J. T. Nutt, Knobnoster Saints are striving to move forward. The visit of Missionary S. S. Smith before the holidays was much appreciated, and his sermons were encouraged.

The young people of Warrensburg gave two short plays at Knobnoster a short time ago.

The church school is progressing under the leadership of a promising young brother, Ben Kramer. Knobnoster has a number of young people of whom the church is proud. These will surely assist in the redemption of Zion if they continue faithful.

A stewardships class is being conducted by Brother E. E. Petre with Brother Nutt as the teacher. Bishop J. A. Koehler's *"Problems of Industrial Zion"* is the study text.

Manchester, England

Gospel Hall, James Street

The church school held an empire surprise party and prize distribution Saturday, January 28, in a room gaily decorated with flags of the empire. This was highly successful, judging by the response of young people and adults.

About one hundred sat down to tea at five o'clock, then came the program which was of varied and novel character. First there were instrumental and vocal numbers and readings by the children, made more interesting when the audience was asked to judge the best by its applause. The prize was awarded to one of the youngest, Miss Rose Roslin. Then followed a yo-yo contest, three boys and three girls demon-

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strating their skill. Here Miss I. Dargue was judged the best performer. Community singing was led by the director of the school, then came the surprise of the evening. Four cases were carried to the platform, and while the audience curiously waited to see what was going to happen, Miss Edith Noble, the pianist, began to play national airs, first English, then Irish, Scotch, and Welsh. As each tune was played the covering on a case broke and from it arose a little girl dressed in the costume of that country. Each one in the audience was finally asked to choose a country from which he should receive a present. The novelty of this performance caused great amusement.

This led up to the school prize distribution long waited for by those who merited awards for regular attendance. Many beautiful books were piled high on the table awaiting distribution—picture books for the children, and more advanced books for older ones including some beautiful *Bibles*. Pastor G. W. Leggott distributed the prizes, and also received one himself from the school director, H. Barrington.

The evening's program was closed by prayer and the remainder of the time was given to games under the leadership of Mr. C. Chorlton and Mr. John Tapping. These ended when young and old joined hands and sang, *"Auld Lang Syne."*

Mikado, Michigan

Branch Goes Forward

When the Saints met January 1, the spirit of admonition was present, and a number were spoken to individually through Brother M. J. McGuire. The Lord expressed his pleasure in the work of this group, but told his children to pray more.

The young people's Sunday school class is studying the *Young People's Church History,* which they find intensely interesting. The adults are studying the *Doctrine and Covenants* which Elder Hubert Case advised them to read.

Wedding bells were ringing the evening of January 7, when Zella A. Kurtz and Ellis W. Smith, of Fairview, were united in marriage by Elder M. J. McGuire at the Saints' church. The bride was attended by Miss Marie S. Notestine, of Curran, and Henry L. Smith was best man. This has the distinction of being the first wedding in Mikado's new church.

The first funeral in the church was held, July 5, 1932, and was that of Miss Ilean Mayes, who was accidentally shot. Brother Amos Guy, of Hillman, preached the sermon.

Elder Hubert Case was here a short time ago to preach to the members. Brother M. A. Summerfield accompanied him from Tawas City.

Independence

It is with new inspiration, zest, and consecration that the priesthood of the center place return to routine duties after a week of spiritual and social regeneration in the priesthood institute held last week at Liberty Street Church. This institute was designed to meet the needs of all the priesthood in Independence, and one hundred and sixty-six men participated in classwork under the instruction of President Elbert A. Smith who taught, *"Spiritual Aspects of Our Ministry,"* and Bishop G. L. DeLapp who taught *"Financial Aspects of Our Ministry."*

Twelve plays will be given by young people from seven congregations at the finals of the second annual play contest sponsored by the young people's council February 27 and 28, and March 2 and 3. This week finds the casts shaping their performances for the final night. The twelve plays may be seen for twenty-five cents, the price of a season ticket, or for ten cents a night.

About fifty young people responded to a call meeting last Tuesday, in charge of Pastor J. F. Sheehy and Elder C. B. Woodstock, to consider the organizing of classwork among the ranks of those who have no work. A committee of ten members representing five congregations, has had several meetings to consider the organization of classes to study civil and electrical engineering, architecture, drafting, and mechanical drawing, commercial law, landscape gardening, music, leadership, journalism, and other subjects.

Stone Church

For the past month the junior, intermediate, and adult departments of the Stone Church School, which meet in the main auditorium of the church, have enjoyed the musical services of children's choruses during the school's opening exercises. For three Sunday mornings the boys' choir, directed by Miss Marcine Smith and J. Glenn Fairbanks, sang sacred numbers, and last Sunday the Clematis Chorus of girls, directed by Mrs. J. R. Lentell, contributed music.

Elder J. A. Koehler preached the second of his series of three Sunday morning sermons to the Stone Church congregation Sunday. His general theme is, *"Kingdom Building,"* and in this discourse he presented the characteristics of the church which make it the instrument through which God will build his kingdom.

A fine musical broadcast was presented by the Stone Church Choir from eleven o'clock until eleven-thirty, Paul N. Craig directing, Robert Miller at the organ. Mrs. E. N. Brinkman, contralto, and a new member of the choir, was the morning soloist, singing, *"How Lovely Are Thy Dwellings,"* by Liddle. Miss Lilly Belle Allen, soprano, took the solo part of one of the anthems.

For the theme of his evening sermon Apostle J. F. Curtis chose *"The Second Coming of Christ."* This was a profound discourse calling into use many scriptural prophecies of and references to the second coming of our Lord.

Congregational music was led by Paul N. Craig, and the Æloian Chorus of ladies presented two special numbers, *"All Hail the Power of Jesus Name,"* and *"Lift Thine Eyes."*

Brother Henry Booker, seventy-six years of age, died at his home, February 14, and his funeral was held from the Stone Church the morning of February 16, Elder U. W. Greene in charge and Elder J. F. Sheehy preaching the sermon. Brother Booker was a priest in the church. He is survived by his wife, Mrs. Mary Ann Booker and a large circle of relatives and friends.

Second Church

Elder E. A. Thomas was the morning speaker, Sunday, using for his text John 14: 6. Brother Thomas is president of the first quorum of elders in Independence. The choir sang, *"Great and Marvelous Are Thy Works,"* directed by Earl Audet, and the service was in charge of Elder B. C. Sarratt, assisted by Elder John Miller.

The junior service at this hour was in charge of R. C. Conyers, and Brother James Hopkins talked on *"Doing the Things One Should Do."* A story, *"How Jimmy Kept His Promise,"* was told by Mrs. B. C. Sarratt, and there were two readings, a piano solo by Billie McPherson, and a story, *"Serving God in All Lands,"* by Helen Willoughby.

Elder C. Ed. Miller was the evening speaker and he talked on parables of the New Testament. Musical numbers, *"I Shall Be Ready,"* and *"Angel's Dream,"* were sung by a ladies' quartet of this congregation, and Miss Katherine Warnock played a piano solo.

A baptismal service was held at three o'clock Sunday afternoon, February 12. Janette Darman was baptized by Elder William Inman; Billy Campbell by Elder Soderstat; Mary Jane and Alda Gene Warnock by William Inman, and Theresa Vincent by William Inman. These candidates were confirmed by Elders Self, Soderstat, Conyers, Ben Sarratt, William Inman, and Sam Inman.

Speakers to the adult congregation, February 12, were Patriarch Ammon White in the morning, and Elder C. Ed. Miller gave the second of a series of illustrated lectures in the evening. Brother Miller's lectures on the New Testament are sponsored by the young people. At both these services music was supplied by local musicians—the choir in the morning, and quartets in the evening.

Elder D. A. Whiting talked at the junior church on *"Speaking the Truth in All Things,"* and there were other program features which interested the children.

Friday evening, February 10, three

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plays were presented in the preliminary try-out of the branch. They were directed by Miss Palace McPherson, Mrs. Irma West, and Mrs. Agnes Edmunds. The last two were chosen to represent Second Church in the dramatic final contest next week.

Liberty Street Church

For two Sunday mornings Pastor J. R. Lentell has been the speaker. Last Sunday his subject was, *"The Organization of Zion as I See It."* The choir sang, *"The Woods and Every Sweet Smelling Tree,"* by West.

In the evening the orchestra gave a brief concert preceding the sermon by Patriarch Ammon White.

The class of senior girls taught by Miss Mabel Tignor, presented a play, *"The Conspirators,"* January 30, in behalf of the new hymnbook fund. The girls were assisted by Brother Cecil Walker's class, Hubert Mills, John Isaacks, Virgil Woodside, Alice Woodside, and Betty Crawford.

The young people of this district will give a play, *"The Kettle Singing,"* Saturday evening. Those taking part are Gertrude Davis, Fanita Anthony, James Moses, and Mabel Tignor. This play will be presented in the play contest February 27. Sister Osa Curnutt is the director.

Walnut Park Church

Following the eight o'clock prayer meeting Sunday morning, two children were baptized, Elder W. T. Gard officiating. Those baptized were Ruth Hannah Atkins, daughter of Mr. and Mrs. Clarence Roy Atkins; and Donald Dean Barber, son of Mrs. Blanch Roberts Barber. Both children were confirmed at the eleven o'clock preaching service by Brother Gard and Pastor Frank McDonald.

After the classes of the church school had reassembled in the main auditorium for the closing exercises, a short program was given consisting of a piano number by Miss Margaret Chapman and a trumpet solo by Brother Joe Countryman, accompanied by Sister Countryman.

Pastor Frank McDonald was the speaker at the morning preaching service, and at this time, in addition to the confirmations mentioned, the baby daughter of Brother and Sister Carl Bateman, Viola Margaret, was blessed by Elders Roland Kapnik and Nathaniel Mann.

A splendid religio program was given after the classes, the following numbers being given: Reading, Virginia Moorman; vocal duet, Beulah Jean and Virginia Byrne, accompanied by Juanita Byrne; reading, Enid Moorman; reading, Lois Jean Williams, and piano numbers by Mrs. Thelma Countryman.

Mrs. A. V. Trego was the evening speaker and presented an illustrated lecture.

Preliminaries in the play contest, sponsored by the young people's council, were held at the Walnut Park Church Monday evening, February 13. Three plays were presented as follows: *"Sons of Soil,"* presented by Brother Athey's young people's class and directed by Brother Athey. The cast was: Robert Butterworth, Jean Dillee, Anna Barwise, Leonard Curtis, Harold Dillee, Marion Willee, and Margaret Gunsol. *"Afterwards,"* presented by the Dorcas Society, and directed by Laura Scott Pennell. The cast: Melba Moorman, Audrey Horn, Helen Moorman, and Violet Campbell Chase. *"King Row,"* presented by the Swastika Class, and directed by Sister E. E. Moorman. The cast: Leona Hartman, James Odom, Kathryn Price, George Stowell, Marybelle Sanders, Dehryl Grimes, and Opal Colebank.

The judges placed *"King Row"* first, and *"Afterwards"* second, giving honorable mention to three of the characters in *"Sons of Soil"* for individual acting. The last two plays will represent Walnut Park in the finals.

Spring Branch Church

Saints of this congregation especially enjoy their prayer services. Attendance is good, and a wonderful spirit is enjoyed.

At the Sunday school session Sunday Sister Grace Smith gave a reading, *"The Greater Vision."*

Brother Robert Fish was the eleven o'clock speaker. At this service which was in charge of Morris Jacobsen and Leonard Roberts, Sister Roberts was announced as having charge of young people's activities. Mrs. Winogean Boyse sang *"Come Unto Me."*

In the evening the congregation enjoyed an attractive church school program. Elder J. A. Holsworth was the evening speaker. The choir sang, *"Rejoice, Jerusalem, and Sing,"* and Sister Beulah Donkawich sang as a solo a song given by the Spirit through Brother Holsworth.

Gudgell Park Church

The Wednesday night cottage prayer meetings of this district are very well attended, and the Saints are finding them the source of strength and help.

The women's department meets in the homes each Friday afternoon for work and study. They have tied several comforts and done some quilting. A thirty-minute study class is conducted by Sister Hallie Gould in *Doctrine and Covenants.*

Not long ago they had an all-day meeting at the home of Sister J. S. Myers, tying comforts and doing mending for the hostess. A nice lunch added to the happiness of the day. Two members of the priesthood, not employed that day, were also present for lunch.

The orchestra in charge of Fred Mollison practices each Monday evening and has a beginners' class of twenty. And the choir practices on Thursday night.

Recent speakers have been Brother Will Haskins, W. A. McDowell, W. A. Atwell, William Odom, Charles Pooler, and others.

The church school is going forward under the direction of its officers and teachers.

The young people enjoyed a taffy pull at Sister Bean's home on Blue Springs Road on a recent Friday night.

Brother William Odom and family have recently moved into this district from Akron, Ohio. Their help is most welcome.

East Independence Church

This district has been blessed with good speakers during the past Sundays. They have preached the word with power and courage. Patriarch Ammon White brought fatherly council which appealed to young and old. His sermon was followed in the evening by an earnest discourse from Brother Joseph Friend.

On the following Sunday the Saints were very happy to welcome the pastor in Zion, Elder J. F. Sheehy. Brother Clair Austin was the evening speaker, bringing a vivid word picture of people who are continuously "trampling underfoot the Christ."

Because the weather was bad sacrament this month was administered to a small congregation. Brother H. V. Minton closed the day's services with a lantern lecture.

Pastor Frank Minton brought a message full of pastoral insight and concern as to the spiritual needs of the members February 12. That night Brother Erwin Moorman was the speaker.

Two members have found it necessary lately to enter the Sanitarium for operations, Brother Herschel Green who is now at home and able to be up and about, and Sister Florence Minton, the pastor's wife, who is not yet able to return to her home.

Friday night, February 10, the Rainbow Class of young people held their preliminaries in the play contest. They are entering *"Detour Ahead,"* in the contest which is sponsored by the young people's council. The play on this night was followed by a short program of varied numbers. Then the young people sold pie, doughnuts and cocoa, the proceeds to go to local branch expenses.

The intermediate class of the church school, taught by Sister Rena Friend, gave a good program at the church school hour not long ago. They are studying the *Book of Mormon,* and their program gave an original sketch of the book as far as they have gone.

He who does not advance falls back; he who stoops is overwhelmed, distanced, crushed; he who ceases to grow greater becomes smaller, he who leaves off, gives up; the stationary condition is the beginning of the end.—Amiel.

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Kansas City Stake

Argentine Church

The stake bishopric furnished speakers for the eleven o'clock hour at the various stake churches Sunday, February 12, and the Argentine appointee was Brother Berwyn Lungwitz, a young man who was blessed in his efforts. For his lesson he took a text from *Doctrine and Covenants.*

A Boy Scout program was planned for seven o'clock. The first number was not given according to schedule. It was to have been a moving picture reel of the life of Thomas A. Edison, but the film was delayed so that it could not be shown. This circumstance gave the evening speaker, President F. M. McDowell, an early start, and he made good use of his time. *"Building Boys,"* was his theme. His sermon was impressive and instructive.

Brother Frank Tuttle is the local scoutmaster. Two other troops are sponsored by Kansas City stake churches. There are seventy-seven hundred scouts in Greater Kansas City.

Chelsea Church

Twenty-four O. B. K.'s from Chelsea Church were guests of Elder and Sister John F. Sheehy at their home in Independence the night of February 4. Theirs was a happy party. The young people enjoyed the hospitality of the home of the pastor in Zion.

Sunday morning, February 12, Sister H. A. Higgins, wife of the pastor at Quindaro Church, gave a talk at this Sunday school, her subject being the *Book of Mormon.*

At the eleven o'clock service, in accordance with Bishop's Sunday, Elder T. A. Beck, of Independence, talked on *"Tithing."*

On Saint Valentine's evening the O. B. K.'s had a jigsaw Valentine party at the home of Brother and Sister James McHarness, who surprised their twenty-three guests with refreshments of white heart-shaped cup-cakes with the letters "O. B. K." written across the top in pink. There was also jello with whipped cream and candy hearts.

A fine stake O. B. K. prayer meeting held at Heathwood Church was attended by ten Chelsea O. B. K.'s, February 15.

Brother Ralph Freeman, O. B. K. councilor at Bennington Heights, gave a short talk at Sunday school February 19. *"Love the Truth,"* was his subject.

Bennington Heights Church

Sister Emily Beaman, a loved and honored member, died Friday, February 10. The funeral service was held at Bennington Heights Church Sunday, February 12. Burial was at Mound Grove Cemetery. Sister Beaman was born September 7, 1869, at Hope, Ontario. She was baptized into the church August 15, 1889, at Oscodo, Michigan. She moved to Independence twenty-seven years ago where she took normal work at the Stone Church. In May, 1912, she moved to Kansas City and began to attend Bennington Heights Church. She was a woman of faith and conviction and had many friends. Much of her life was devoted to service to others. Living close to the church, she opened her home for church meetings or gatherings. Interested in all church work, she gave all the help that she could. She was at the head of the women's department for a number of years. She is survived by a daughter, Mrs. Mary S. Black, of Kansas City; a son, Glynn Beaman, of Osage City, Kansas, and six grandchildren.

Brother Joe Curtis met with the Bennington Heights group February 12. Brother Curtis has been in southern Missouri preaching.

Brother Paxton, a member of the stake high council was the speaker for the morning service February 12.

The first speech for tryouts in the stake debate contest was given by Ralph Freeman February 12. His speech was on the subject, *"Resolved That Industry Should Take a Part in Christianity."* After this speech, Brother O. G. Helm gave additional ideas on the subject.

The young people of Bennington are planning to attend the stake young people's prayer service at Heathwood next Wednesday.

The young people's study class, held at six thirty o'clock each Sunday evening, had a social meeting, January 30, at the home of Ailene and Maxine Schwartz. Twenty-two were present and they decided to begin the study of the *Doctrine and Covenants* within a few weeks. Brother and Sister Don C. Stafford were reelected teachers. Cleo Renninger was elected the new president of the class, and Dorothy Helm, vice president.

The regular sacrament service for February was well attended, and under the leadership of Pastor O. G. Helm and Brothers Don C. Stafford and A. L. Myers, many took active part in the meeting.

That evening the young people had a prayer meeting at their six thirty hour. The theme was, *"My Task."*

Claude Vernon Maxon, jr., son of Mr. and Mrs. Claude Vernon Maxon, was blessed January 15, at the morning hour.

The things that we prize most in ourselves do not come without effort. They have to be won by concentration and sacrifice in the course of the discipline of life. This is true of freedom. It is true of happiness. It is true of character. Certainty is no exception. We have to work for it. And because we have to work for it, and often to wait for it, it is all the more precious when it comes.—William Adams Brown, in *Pathways to Certainty.*

Far West Stake

Saint Joseph Branch

First Church

First Church Saints are busily engaged in the various activities that demand attention. All regular Sunday and week-day services have been carried on in spite of the bitter cold, and attendance has been very good.

On January 29, the Saints were glad to hear Patriarch F. A. Smith again. His message was one of hope and good cheer, and was much appreciated by a good-sized congregation.

Another month was begun with a fine sacrament service, February 5. In the evening Elder Howard C. Timm, associate pastor, gave a good sermon.

Pastor Ward A. Hougas spent February 12, in Saint Joseph. In the morning he gave a heart-to-heart talk, pleading for loyalty on the part of the Saints as they may move forward with the church Zionward. In the evening a beautifully illustrated story of Nauvoo was much enjoyed. Brother Hougas used the failure of the Saints at Nauvoo as an example of what happens when people do not remain loyal to their task. He urged that the present-day Saints strive to prevent any such catastrophe today.

A pleasant evening was spent in the lower auditorium of the church, February 14. The occasion was an O. T. Z. Banquet which was a decided success. An interesting program was presented after all had partaken of a fine dinner. Elder Leonard Lea, of Independence, was the guest speaker and Mrs. Lea assisted with her talent. Elder Ward A. Hougas was toastmaster for the occasion. Committees had been at work for some time and every effort was well repaid as comments were many on the decorations, program, and, of course, the food.

On February 19, Brother Hougas was again present, delivering a timely sermon in the morning and giving another illustrated story at the vesper service. *"The Early Plymouth Story,"* was especially fitting in this month of great men's birthdays. At the morning service the girl's chorus, under the direction of Mrs. Ruth Haden, sang a group of three songs preceding the sermon.

A wonderful degree of the Spirit was felt by those present at the regular young people's prayer service Sunday morning, February 19. Although the number was not large, the meeting did not drag but came very near being one hundred per cent in testimonies. It is this type of meeting that gives the young people strength to go out and perform their daily tasks of service.

Second Church

On December 18, Second Church had the privilege of having at their church Rabbi Myron Meyer. He took for his subject, *"Jesus the Savior or Christianity."*

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On Christmas night the children gave a miscellaneous program. At the close of the exercises, eight junior girls passed through the congregation and took up the sacrifice offering.

In starting the new year, the following department heads were installed: Pastor, Elder O. Salisbury; church school director, J. Gilbert Bowser; junior church director, Alma J. Moffet; music director, Verne Goodenough; department of women, Mrs. Mae Goben; financial clerk, Orvall Carpenter; church pianist, Zelda Witlow; group recorder, Mrs. J. Gilbert Bowser.

Attendance at all services is growing from Sunday to Sunday and the Saints feel greatly encouraged. The young people's society, under Marybelle Bear's direction, has shown a decided increase in attendance.

Brother Salisbury, in his sermons this month, has been telling the difference between our church and others. There are a number of nonmembers attending.

Brother John F. Sheehy, of Independence, was a guest speaker recently. The message that he gave was enjoyed.

On January 22, Second Church congregation had the privilege of hearing President F. M. Smith deliver the evening sermon. As usual Brother Smith's talk dwelt upon the social ideals of the church, comparing the peace and comfort of the Zionic community to the chaos and squalor existing under the present social order. The Saints are praying that under the leadership of the President something effective may be done to bring about security and order. They appreciate President Smith's visit.

Third Church

Third Church is progressing nicely under the leadership of their pastor, Brother Roscoe D. Peterson, who does a great deal of visiting among the Saints as well as among many nonmember families.

Patriarch F. A. Smith came again to Saint Joseph, January 22, this time to hold a series of meetings at Third Church. While the weather was very cold, good crowds attended each of his services which lasted about a week and a half. He brought a message of courage and strengthened the Saints in many ways.

On February 12, Brother Ward A. Hougas gave an illustrated lecture on old Nauvoo which was very worth while.

A feature at Third Church worth mentioning is a short talk on church history by the pastor which precedes the prayer meeting every Wednesday evening. For about fifteen minutes previous to the opening of the service proper, Brother Peterson tells of some church history event which puts the entire group in the spirit of worship.

The Saints at Third are determined to go on and with the church accomplish those things that are required at their hands.

Fourth Church

There has been marked improvement in all departments at Fourth Church since the first of the year. Brother Floyd Wheat, church school director, has increased the interest and has organized a junior choir for the school.

Brother J. A. Ferris, assistant pastor, is selling ten *Heralds* to different members of the group each Sunday.

On February 5, at the evening service, the pastor, Elder J. L. Bear, gave an illustrated sermon for the young people. His subject was, *"The Line Shall Not Break Where I Stand,"* and the choir sang a hymn with the same name.

Thursday, February 9, the women's department gave a play at the home of Mrs. J. L. Bear, entitled, *"Burglary at Mrs. Day's,"* which was very interesting.

Sunday morning, February 12, at the ten forty-five service, the choir sang, *"When the Roll Is Called Up Yonder I'll Be There."* The subject for the morning was a roll call which was very successful in getting the addresses of many whose whereabouts was not known to the church as well as getting up-to-date information on a number of marriages and deaths that had not been reported.

What the hand is to the lute,
What the breath is to the flute,
What is fragrance to the smell,
What the spring is to the well,
What the flower is to the bee,
That is Jesus Christ to me.

What's the mother to the child,
What the guide in pathless wild,
What is oil to troubled wave,
What is ransom to the slave,
What is water to the sea,
That is Jesus Christ to me.

—Arranged by C. H. Spurgeon.

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The Bulletin Board

Stake Conference and Young People's Rally

Far West stake conference and young people's rally will open with rally night, Friday, March 10, at First Saint Joseph Church, 415 North Seventeenth Street. Guest speakers and helpers for the week-end will be Apostle J. F. Garver, Bishop G. L. DeLapp, Elder George Mesley, and Stake President Ward A. Hougas. Saturday's sessions will be business meeting in the morning, preaching in the afternoon, and an illustrated lecture at night. On Sunday morning Bishop DeLapp will speak, and in the afternoon Apostle Garver. The stake high council will meet Sunday afternoon at three o'clock. The concluding event of the rally will be a drama, *"The Little Slave Girl,"* presented by the Ul-Lik-Us Players, of Saint Joseph, Missouri.—Helen Beadnall, secretary.

Conference Notice

Pittsburgh District will meet in conference at Pittsburgh, Pennsylvania, March 18 and 19. The conference will begin with business session at 2.30 p. m. Saturday, at which time district officers will be elected for the year, and other important matters will be considered. All who can come are urged to be present at this conference. Reports from all branches and from members of the

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priesthood should be mailed to the secretary at once. Apostle Paul M. Hanson will be present at this conference. District secretary, B. L. Cooper, 200½ Meadow Avenue, Charleroi, Pennsylvania.—T. M. Carr, district president.

Conference Canceled

After consultation with those in charge in the district, it was decided by the district presidency to dispense with the spring conference of the district, to be held at Minneapolis, and to put all our efforts into a four-day reunion at Chetek.—Wesley Elvin, district secretary, Minneapolis.

Notice of Silence

Brother Samuel H. Goskill, of North Charleroi, Pennsylvania, elder, having refused to surrender his license upon request of the district president, notice is hereby given that the said brother has been placed under silence, and is not authorized to act in the office of elder until the silence is revoked.—T. M. Carr, district presidency, Pittsburgh District.

New Addresses

E. R. Davis, president of Rock Island District; J. C. Stiegel, bishop's agent, and Mrs. J. C. Stiegel, district secretary, 2329 Twenty-third Avenue, Moline, Illinois; telephone, Moline 1341X.

Roy F. Healy, Tinley Park, Illinois.

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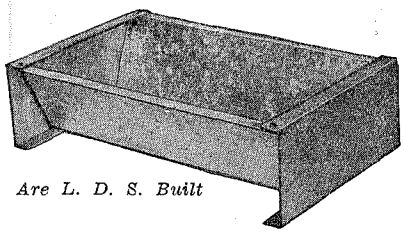

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2. Length to be 3,500 words or under.
3. Good, lively stories wanted. Problems of religious life may enter, but long recitations of doctrine will not be favored. Character, atmosphere, and plot should be clean.
4. All stories must reach the Herald Publishing House not later than April 1, 1933.
5. All stories submitted in the contest will become the property of the Herald, and available for use.

GOOD WRITING TAKES TIME. DON'T DELAY.

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The SAINTS HERALD

Youth Conference and Leadership Convention, June 17-25, 1933, Lamoni, Iowa

Youth's Place in the Family

A "Youth's Problems" Discussion

The Foundation of a Successful Ministry

By Earl T. Higdon

The Forgiveness of Sins

By A. B. Phillips

The Child's Religious Education

By Annie Twaddle

SCHEDULE OF REUNIONS, 1933

Volume 80 - March 1, 1933 - Number 9

www.LatterDayTruth.org

THE SAINTS' HERALD

March 1, 1933

Volume 80 Number 9

FREDERICK M. SMITH, Editor in Chief.
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FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
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CONTENTS

EDITORIAL:
- Our Project, 1933 259
- Across the Desk of the Editor in Chief 259
- Blue Pencil Notes 260
- Herald Branch Bundles Growing Rapidly 260
- Thank You Very Much 262

OFFICIAL:
- Tentative Reunion Schedule 262

A PAGE FOR YOUTH:
- Youth's Place in the Family 261
- Zion Builders at Work in Tahiti 262

NEWS BRIEFS 263

ARTICLES:
- The Foundation of a Successful Ministry, by Earl T. Higdon 264
- The Forgiveness of Sins, by A. B. Phillips 265
- Riches Untold, by Florence Tracey 267
- The Child's Religious Education, by Annie Twaddle 270
- A Prayer for Peace 271
- Report of the Department of Statistics, by Carroll L. Olson 272
- Question Time, by A. B. Phillips 275
- Prayer and Testimony 276
- Let's Be Positive, by Ella Brackenbury Lambkin 274
- The Polite Mother 274
- Young People in Action, by C. B. W. 283
- A Good Name, by Arthur H. DuRose 284

NEWS OF CHURCH AND HOME 278

THE BULLETIN BOARD 285

The Pigeonhole

SIX CHILDREN
(And No Chance to Do Anything for the Church)

A mother writes to us: "Many times I have asked my husband what good am I accomplishing. I am in poor health most of the time, and have six children to care for, so I am unable to do church work, or teach a Sunday school class, which I dearly love to do."

It would seem to us that this mother has six wonderful opportunities to do a marvelous work for the church. Her Sunday school class is right with her most of the time. She can do a lot to form their characters. Hers is the rare chance to make six good citizens for the kingdom of God. What better opportunity should she ask?

Apropos this incident, a friend tells us one that happened many years ago. A mother had her little son at a general church meeting with her. He was a lively, lovable little fellow and found it hard to keep still, and the mother acted very disagreeably and mean-tempered in continually nagging and reproving him. At that time a well-known woman church worker was making a brilliant speech. The mother said, "Oh, how I would like to do something like that! But I have no chance, and no abilities, to do anything for the church." She little realized that she would probably drive her own son out of the church by her attitude toward him. No opportunity, indeed!

Some people want to do something for the church, and others only want to stand in the limelight. It is true that mothers seldom get conspicuous public attention for raising their children to be good church members, but they have the satisfaction of doing the noblest work in the world.

●

Wallflowers and Cactuses

Of all human futility, none is more pathetic and amusing than that of the mother who tries to snare a beau or make dates for the daughter that she considers a wallflower.

Nothing will frighten all the young men into a more rabbit-like fear and flight than to know that the mother of any young woman is trying to arrange social contacts for her. It immediately isolates the daughter more than if she were shut behind prison walls. And the news soon gets around to all the young men, too.

The mother's ambition is especially hopeless if her wallflower is a flowering cactus. No young man will be caught picking the thorns from it with a mother watching, even if she approves.

Romance does not blossom under observation and supervision.

The whole thing would be funny if it didn't result somewhat tragically for the young people. Well-intended but misguided parental influence can do more to upset the social life of young people than any other one thing.

The social salvation of young people must be worked out by themselves. Parents can advise, but they must keep out of the way and not interfere. Every young person should wear a sign on his back: *"This is my life. Keep out."*

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Editorial

Our Project, 1933

3.—Church Attendance and Services

Every church has its attendance problems. Half of a congregation will come all the time. Another quarter will come when there is a good speaker, which varies from a half of the time up. The other quarter comes but rarely, and must be spoon-fed and handled with silk gloves when they get there.

The kingdom of God can not be built with a major part of the army serving half time and when they choose. And if it should be built in spite of them they could never enjoy it or share in it.

In some branches there is a legitimate complaint, to be sure, that the church has too many services for all to be well attended. If one went to everything he would never be at home, and would neglect both family and private obligations.

No Sunday ought to pass without every family that is in reach of the church getting there for church school and preaching services: to the church school to study or teach, and to the preaching service to hear the weekly message from the pastor or other member of the priesthood. This should be a minimum spiritual requirement for all.

It is quite obvious that a program of life which does not allow frequent contact with the church, and association with other church members will result in spiritual starvation if not in spiritual death. Isolated members testify of the trials they suffer, of loneliness and temptation. But many people who could attend allow indifference, fatigue, and mere laziness to keep them away.

If the services are not attractive, parents and members should feel responsible to exert an influence to improve them.

We are all vitally interested in the building of the Kingdom. Yet many members, through nonattendance and indifference, help to let the work go to pieces in some places, and see whole branches disintegrate. The work of the church can only be kept up through faithful, steady attendance. L. L.

"Our task is to evangelize the world and Zionize the church."—President Frederick M. Smith.

Our Project 1933

We must do these things, and teach others to do them:

1. Spiritualize our lives by righteous living, pure thinking, clean conversation, and daily prayer at the family altar.
2. Prepare ourselves for work in the church by daily study of its books and papers, and other good writings.
3. Attend church regularly, and help maintain the dignity and beauty of the services by reverent conduct.
4. Give willingly of our talents and labor whenever and wherever we are needed in the work.
5. Support the church by continuous and conscientious compliance with the financial law.

Across the Desk of the Editor in Chief

IT HAS SOMETIMES BEEN A QUESTION with me how plainly I should speak in discussing before the public some of the problems and situations facing us as a people, and in presenting the unfinished tasks of the church in relation to our individual and group responsibilities. It is always more pleasant to speak of the good things accomplished than to point out some of the failures and their causes. It is more pleasant to emphasize our securities than to point out the dangers with which we are confronted, especially when the latter involve individual lapses and yielding to insidious forces.

This question arose again in my mind as I returned by car from a visit to Lamoni recently, where I addressed the Stake conference and pointed out or indicated some of the dangers. So it was with interest that I read a letter from the stake president, Brother Blair Jensen, wherein he spoke of the reaction to my sermon. Our readers may find his comments of interest. He says:

"Upon returning, we find the favorable reaction to your sermon to be more than one could hope for. All concede it to be a timely message and the inspiration and power manifested in its delivery is accepted quite generally as an indication of prophetic leadership. Words at best could hardly express the value of this message. Frankly, I believe it has done more to strengthen the cause here than anything in years. Several have expressed the thought that the message caused them to accept it personally in such a way as to cause them to gaze within themselves and apply the content of the message. I am sure that such messages from you and similar contacts by you with our people are not alone going to insure the accomplishment of the work, but will hasten the arrival of the day that shall see our material loads lifted.

"I found that personally I was strengthened and encouraged, as well as challenged by the message, and this feeling is augmented naturally as we find a similar feeling existing among

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the stronger ones of our members here. Our only desire is to play our part according to our ability and the demands of the church, and we pray that the blessings of our Father may be with you in your office and according to your needs."

The call to duty is meeting with a fine response from our people. Everywhere they want to know what is to be done. May we soon be in condition and position to move forward with our constructive social program! In the meantime there is our present great task of freeing the church from the delaying effects of the shackles which bind us.

Yet again, "Onward."

ON MY DESK is a tabularly made report of the finances of the Kansas City Stake comparing the income for the month of January in 1932 and in 1933. In local receipts a gain of 17.6% is shown and in general receipts the gain is 53.4%, a very fine showing. The results were probably affected by what is reflected in another column of the table, for in 1932 (January) there were seventeen solicitors in the stake and no assistants, while in January 1933 there were thirty-three assistants. With fifty solicitors and assistants working a field where seventeen were working previously the factor of personal contacts is certain to be much larger, and the results prove the efficacy of the plan. F. M. S.

Blue Pencil Notes

Who said "Love is blind"? Probably some old crab who had grown so dim of vision that he could not see the good qualities that Love saw.

"Some people go to church on Sunday morning," said Deacon Goodentart, "and some people catch up on their sleep, and some do both."

In the *Herald* for February 15 one of our most energetic district presidents writes that he has had some of the brethren with mule teams grading up the church lot in a certain branch. He adds that counting two mules as the equivalent of one man they had put in 130 days work. The estimate is fair—though there have been times during church difficulties when every man engaged seemed more than a match for—ah, two of the creatures under consideration.

A Sunday school teacher being desirous to impress upon his class the value of practical Christianity, said, "If I should see a man beating a balky donkey and should persuade him to stop beating the poor donkey, what Christian virtue would I be practicing?" A small boy replied instantly, "Brotherly kindness!" When our brother is most stubborn and intractable, if we would only examine our own natures we might find something in common with him that would enable us to understand and be patient.

There are a great many changes contemplated in Holy Writ as the prophets forecast future conditions; we shall have to adjust ourselves to those changes. Brother T. W. Williams used to say, "Three times I have seen God. I have seen him in the mountains, by the sea, and in the desert." Blue Pencil Notes had their beginning at Hermosa Beach in 1917, right down near the water's edge, in a little cottage close to whose front steps the waves came when the tides were high. When I am near the ocean I never miss an opportunity to get down to the beach and watch the breakers come roaring in. When the earth shall become "as a sea of glass," when there shall be no more ocean, and the mountains "shall flee away," I shall have to change my own habits a bit. At present I feel:

I would like to walk the strand
Of that glassy sea,
For an hour; it would be grand,
(So it seems to me),
But I could not longer stand
It's monotony.

I would rather feel the spray
From the heaving sea,
Watch the billows blue or gray,
Hear the breakers free,
Roaring from the vast sea way,
Sent from God to me.

E. A. S.

Herald Branch Bundles Growing Rapidly

The circulation of the *Herald* through Branch Bundles is expanding so rapidly that one must specify the day for which he quotes figures. On Tuesday, February 21, the bundle list was prepared for 1,975 copies going to 225 separate branches of the church. Individual bundles average nearly nine to the bundle, as against an average of five a few weeks ago. The largest bundle to date is that of Council Bluffs, which regularly takes forty-two.

When it is realized that this circulation is all in addition to the regular subscriptions, the real value of the Branch Bundles will appear.

Is it too much to hope that the Branch Bundle will carry the messages of the church into three thousand church homes within the next few months?

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A Page for Youth

Remember the YOUTH CONFERENCE and LEADERSHIP CONVENTION June 17-25
Graceland College Campus, Lamoni, Iowa

Youth's Place in the Family

By L. B. M.

This week's discussion concerns the first one of our list of problems of youth: "Youth's place in the family." We shall be glad to have articles and letters on any of these problems, preferably under 1,000 words in length.

ZION can never be unless it has Zionic homes as its foundation. There is nothing new in that statement, but I wish to add something more: And Zionic homes can not exist unless they are built by Zionic families. And families? Well—you are a member of one, I of another. Families compose one of youth's big problems. Let us here consider our place in our father's family.

We have heard (more than often) that ours is an age of machinery, of swift communication and transportation, of commercial recreations, of crime, of luxury on one hand and poverty on the other, of large scale production, of glutted markets, of unemployment, of complexes, of attitudes, of promiscuous social relationships, and a thousand other things. This is a time of confusion, of strife, of materialism, of selfishness—nothing at all like the "good old days!"

Are we big enough to untangle ourselves from these things long enough to take an objective look at the world and at ourselves?

FIRST, let us look into the family. Youth is as essential to produce full happiness and usefulness in the family circle as strings are essential to a violin, or steps to a stairway. Youth's place in the family is by no means small.

But one caution as we go on into our problem: Be careful that you don't let your own little self and your own problems get between you and the big world of other people and their problems. All of us tend to do that, because we're pretty well acquainted with ourselves.

Fortunate is the young man or the young woman who lives in a home ("abiding place of the affections"—Webster). Today there are thousands of homeless people and among these are great numbers of the teen age, drifting from city to city, jobless, hungry, unwanted, desperate. They understand the feeling of Wordsworth when he said:

"And homeless near a thousand homes I stood,
And near a thousand tables pined and wanted food."

If these drifters were organized or going toward any particular place, history might one day speak of the Crusade of the Homeless away back in 1933. Whole families have turned wanderers because they have no home.

"Be it ever so humble" there's something wholesome and stabilizing about home. Let us begin by appreciating our homes and exerting ourselves to make them more than just part-time "hang-outs" "filling stations" and "parking" places for ourselves and our families. That is part of our responsibility.

"But I've always had a home," objects twenty-year-old Johnnie; "what I want to know is, don't I have any rights in my own family and my own home?"

Of course you do, Johnnie. Your rights are comparable with those of the rest of the family. You have the right to remember that:

1. Unselfishness is a flower of unsurpassed loveliness when found blooming in the family flowerbed.
2. Cooperation will get you a long way even in your own family.
3. Gratitude, truthfulness, honesty, and helpfulness contribute to family happiness.
4. You owe much love and service to your family, for it has given wonderful opportunities to you.

You have a right to:

1. Grow up to be a self-reliant individual.
2. Broaden your understanding and be big in soul.
3. Be a friend to all who need friendship.
4. Pass your heritage, made more attractive by your own experiences, to your children.

ONE OF THE BIGGEST things Johnnie can do is to adjust himself to his parents, family, and home until such a time as he shall step forth to build a home of his own.

Contrary to the opinion of some, it is possible for a young person to remain at home during high school and college age and after without developing a "mother complex" or similar malady. This, however, is not always easy. It is up to the family concerned, first the father and mother, second, the young person himself, and third, the rest of the family.

A big aid in determining the conduct and actions of the family and building faith, trust and understanding is the family council. Each member should have a seat in this council. A good time for such a council to hold session is just following the family worship.

"Oh, but our family never finds time to have worship," protests some one, "we're all so very busy. We're never together in the evening and seldom even at mealtime."

Such a family is to be pitied—and the church is to be pitied, too, because there are so many of its families just like this one. I wonder that it has never occurred to some member of such a family that it is possible to hold a short worship *before* breakfast. This is being done by some families I know, "And it starts the day off wonderfully," they say.

Problems of dating, of chaperons, of accepting invitations, of forms of recreation, of smoking and drinking, of "old-fashioned notions" compared with modern ideas, of school work, and of religious and moral views are constantly coming before growing boys and girls. Many of these can be safely and helpfully solved by the family council; or if for some reason, it is not wise to bring such individual matters up there, it would pay twenty-year-old Johnnie and eighteen-year-old Mary Jane to make good friends out of Dad and Mother.

WE AS YOUNG PEOPLE should think, too, of the problems of habit forming. While you yet live at home with your parents are you practicing the Golden Rule? I mean are all the habits you are forming such as you wish to have in your own home and to see in your own children. If they are not—if they are careless and indifferent and even dirty habits, you are doing your family an injustice. You are imposing on those who love you most.

Let me illustrate. Johnnie is not much of a thinker. He doesn't appreciate the

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OFFICIAL

Tentative Reunion Schedule

We publish herewith a tentative list of the time and place of the reunions for the 1933 season, so far as these have been arranged with the First Presidency. District presidents and others concerned will please check the following list and inform the First Presidency as soon as possible of any inaccuracies as to time and place. Presidents of districts which intend to hold a reunion but which are not listed should immediately get in touch with the First Presidency and send the information requested in various communications sent out from headquarters. It is particularly important that we know immediately the time of reunion, the place at which it is to be held, and the speakers desired.

District	Place	Time
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Northern Saskatchewan		July 27 to 30
Southern New England	Onset	July 22 to August 6
Toronto	Lowbanks	July 29 to August 12
Lamoni	Lamoni	July 28 to August 6
Alberta		August 4 to 6
Northwestern	Silver Lake	August 4 to 13
Eastern and Western Maine	Brooksville	August 12 to 19
Kirtland Combined Reunion	Kirtland	August 10 to 20
Far West Stake	Stewartsville	August 10 to 20
Western Montana	Race Track	August 18 to 20
Southeast Illinois	Brush Creek	
Chatham, Ontario	Erie Beach	July 28 to August 6
Central Michigan	Midland	August
Idaho		August 16 to 20
Eastern Montana	Fairview, Montana	July 7 to 9
Western Oklahoma	Eagle City, Oklahoma	August 5 to 13

THE FIRST PRESIDENCY,

By F. M. MCDOWELL.

Thank You Very Much

The Business Manager wishes to express his thanks to those who have written in with regard to the time their copies of the *Herald* arrives. So many responded that they have given a great deal of help toward the solving of some of our problems. We are now studying mailing schedules and will do everything in our power to get the *Herald* to domestic subscribers by Saturday of the week of publication. We will not be able to do so in all cases, due to train connections, but we promise to do our best. Meanwhile, we shall appreciate it if subscribers, especially those who are distributing branch bundles, will keep us informed.

---

blessings of his home, and every day acts his lack of appreciation. He grouches. He criticizes the food on the table. He throws things about in his own room and never puts anything away. I have seen dozens of such Johnnies. But someday Johnnie will pay the price of forming these habits with embarrassment, and perhaps social or economic hurt.

Mary Jane may be a little "grandstander" (May I borrow the term, dear Pigeon?) She may fail to learn to do such humble things as sew, keep house, and cook because of "other more important things." But I should not be one bit surprised if the day would come when her sins of omission will find her out to her grief and discouragement. Life is astonishingly like that.

We have heard many things about Zion—how beautiful and lovely the city is to be; how the people are to gather here from everywhere; how there will be peace and love and harmony. The youth of the church are conscious of the fact that Zion is far from flourishing, that especially at present conditions are most adverse to Zion. It is a big, a very big task that lies before us—but who wants a small one?—a task committed to the church more than one hundred years ago.

Right now the church challenges us to grow up and lend a hand in the mighty endeavor of building Zion. The opportunity for us to help will not be open for ever, to be embraced just when ever we get ready to help. Calls are coming now, and they find us unprepared. Let us remind ourselves every day as we think of the work ahead of us that Zion depends on Zionic homes, which in turn, depend on Zionic families. And Zionic families must, of course, be composed of Zionic people. Does that bring it close enough to you? It does to me.

Zion Builders at Work in Tahiti

I have always enjoyed the reports of the work of the young people of Independence as they went from branch to branch giving programs and encouraging the weaker congregations, but did not think that it would be our privilege to report such activities from the Society Islands Mission.

We have a sister branch at headquarters about six miles away, that has been sustained by the work of Tarona Branch officers. They are struggling along making occasional gains. By request the young people from the headquarters' branch arranged a trip by truck to meet with Outumaoro Branch Sunday evening, January 29.

The huge passenger motor truck arrived at Tarona at four thirty sharp and about thirty-five young people, members and nonmembers, with their guitars, mandolins, ukuleles, banjos, and violins were loaded ready for the trip. They were all happy and report a most enjoyable time with even a noisy battle between one of our members and a Catholic friend over some point of difference in doctrine.

The young folk, excepting two who ate supper before leaving, experienced a good joke when the supper that they were expecting at the expense of Outumaoro Branch was not forthcoming, and all of the eating places and stores were closed when they returned. They did not mind though for a native is accustomed to eating when he gets the food and not regularly as Americans are. A good time spiritually is the report and I am afraid that I will get criticism when I try to check a too-soon repetition of the trip. Young people in Zion, we are following you.

J. H. YAGER.

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NEWS BRIEFS

Sixty-five New Members for Kansas City O. B. K's

Sixty-five new candidates for the O. B. K. organization of Kansas City Stake were presented by the vice-councilors at the sixth annual initiation and offering service at Central Church, February 20. And about one hundred and eighty people filed or pledged to file their inventories. Of the one hundred forty-nine O. B. K's filing inventories in 1932, forty-six have paid tithing in full and sixty-five in part. Others are paying tithing who have not yet filed inventories.

At this service President F. M. Smith, C. E. Wight, stake president, and C. A. Skinner, stake bishop, were asked to accept honorary membership in the organization because of their interest in young people's activities. All the stake pastors and their wives are honorary members.

Milwaukee's Pastor Zealous in Church Work

John Maas, priest and pastor of Milwaukee Branch, lives at Watertown, Wisconsin, forty-five miles away. He is a man who is alert to the needs of the church both local and general, and is not satisfied with conducting a successful pastorate at Milwaukee alone, but is arousing interest by missionary meetings in his home town.

Recently in sub-zero weather Brother Maas and his family drove ninety miles each Sunday to minister to Milwaukee Saints.

The Women at Work

The women of the La Da Sas, Pasadena, California, are sacrificing in many ways. Through their help the mission's sacrifice offering was greater in 1932, than the year before. They have sacrificed in their homes, at their social functions, and are now trying to save a mile of pennies. They also have an apron accumulating "silver" patches.

The sacrifice offering of the women of Independence mounted to $3,490 at the February 20 meeting. It was at this session that the women unanimously voted to turn every fourth collection to local expenses.

Through their local storehouse, Milwaukee women, twenty in number, have done much relief work. They gladly responded to the church call to sacrifice, reserving in their treasury only enough to carry on their relief work.

At a special meeting for the women at the Central Texas district conference, at Houston, President Frederick M. Smith presented a vivid description of the women's activities in Zion in behalf of the general church debt.

The women's group at Valley Center, Michigan, numbers twenty-one members, and meets each Wednesday for work. They are quilting at present. Frequently on the department's meeting day, the men of the branch gather to do some good turn. Once they cut, sawed, hauled, and stacked eight cords of fuel for the church. Another time they had a corn husking bee to help one of the brothers.

Wife of Horahitu Is Dead

Sister Teata a Tamariki, wife of Missionary Taruiarii (Horahitu) Tauhiti, is dead, according to word received from Elder J. H. Yager, of Papeete, Tahiti. She passed away January 10, 1933, at Mataura, Tubuai, Society Islands.

Sister Teata and family went to Tubuai with Horahitu in 1931, and was very active among the young people and the old in the island until she was taken ill in October, 1932. Her ailment is given as heart disease. She was forty-five years old.

The Saints of the islands mourn with the native missionary and elder in his loss, and an impressive memorial service was held for the sister at Tarona Branch, mission headquarters, January 22.

Brother Horahitu made the acquaintance of many in the church when he visited the Centennial Conference, 1930.

J. Charles May in Lamoni Stake

Elder J. Charles May is finding the southern part of Lamoni Stake a fertile missionary field. He spent thirty days at Blythedale, Missouri, and is now conducting meetings at Allendale. Attendance of nonmembers is unusual, and some are considering baptism. In a period of four weeks Brother May has preached forty-four sermons.

Seventeen Baptized at Brentwood

Seventeen candidates were baptized during the four-week series of missionary meetings conducted in Brentwood, Missouri, Branch by Evangelist and Sister Richard Baldwin. The series closed February 12, after having awakened considerable interest in and friendliness to the church in that community. Brother and Sister Baldwin are now laboring at Sawyerville, also in Saint Louis District.

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The Foundation of a Successful Ministry

A Life of Training and Spiritual Sensitiveness Without the Experience of Sin

By Earl T. Higdon

ONE OF THE religious concepts of the restored gospel that we present to the world affirmatively is the concept of a "restored priesthood with divine authority for the ministering of salvation unto mankind." Such a concept is easily defended from point of scripture and reasonableness. But the greatest test that this concept so beautiful in theory and appealing in religious expression can be asked to pass is, "Is the ministry successful?"

It is no new experience for a pastor or young peoples' supervisor to have an adolescent youngster of the local branch ask the question, "Why is brother S—— not able to inspire people to conviction and activity while Brother T—— with the least effort can inspire an eager following, both holding the same office of priesthood?"

Such questions as this have been asked, and are still being asked, and must be answered. It is not too bold for our young people to ask such questions, nor is it too much for us to expect the absence of such questions when our priesthood members have lived a life of training and spiritual sensitiveness without the experience of sin.

Training

While some have argued in the past that no training is necessary for the ministry, that has not been the teaching of the church. The church has ever been in favor of the education and development of the individual and this not to the exclusion of the ministry or members potentially eligible for the ministry.

On a certain occasion the Lord by divine injunction, advised: "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may be blameless before God at the last day." (*Doctrine and Covenants* 4: 1.)

If we should see a teacher in the branch who seemingly had been living prayerfully and humbly make a mess of a social problem, that had arisen in the branch, because he was tactless and did not understand the approach to the problem; are we to indifferently shrug our shoulders and excuse the affair from our mind by saying, "He evidently is not in spiritual atunement?" Do you think that this teacher, who has been ordained to this particular office will "be blameless before God at the last day"? How will he account for his ministerial stewardship?

The message of the Restored Gospel is one of vital importance. Christ expected that we should put every principle into effect. The gospel was created to function through a human ministry, but in this very function itself, it makes a challenge so ringing until every member of the priesthood must be brought to the realization that he must be a fit vessel for the ministering of salvation.

The Lord again commanded, (*Doctrine and Covenants* 85: 21) "that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms."

The Lord gave this very specific instruction as to what should be studied by the ministry so, "that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

Becoming Spiritually Sensitive

While we are polishing our mental equipment, in order that we may magnify our calling, knowing that we must interpret the principles of the gospel to a practical world in such terms as will be understood, we must become spiritually sensitive. Becoming spiritually sensitive is a matter of individual cultivation and development. Of course, our training, study and environment have a great deal to do with our spiritual sensitiveness, but, to a great degree it depends upon our mental reflection and introspection, cultivating those thoughts and feelings which bring to us those desires which will motivate our actions into noble service for our fellows.

Becoming spiritually sensitive is necessary for the constant intercourse of the holy spirit. It is

(Continued on page 273.)

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The Forgiveness of Sins

By A. B. Phillips

THE DIVINE CREATOR has placed us in a world that is full to overflowing with beauty and beneficent gifts. He has endowed us with capacity to enjoy them, and with ability to use them for the good of ourselves and all mankind. The proper use of the material things by which we are so richly surrounded brings joy to our hearts and adds to the happiness of everyone with whom we are concerned. When these beneficent gifts of God are employed in accordance with their intended purposes, or are enjoyed in innocent and harmless ways, they have the magic power to open our eyes to the glorious love of our Creator and to the wonderful brotherhod in which all humanity may find the fullness of life.

In order that we shall have the added power to become builders of great and noble things in accordance with upright desires, God has bestowed upon us that most priceless of all possessions, the ability to choose our own course subject to environments in which we live. It may be that our Divine Maker could have created us with such restricted powers that no choice would be ours but to act mechanically and automatically as he might will. But had this been our fate, we never could have known the wonderful satisfactions that come to us when we choose for ourselves the desirable things of life. Nor could we have enjoyed the sublime consciousness of making and possessing our own personality, which, after all, is our most cherished creative work as individual builders. Charles Arnold has said:

"If my thoughts were passed through me by another; if my desires, affections, resolves, were phenomena of the psychical force that came my way; if, further, the whole genius and knowledge of the human race, the moral struggles of its heroes, the literature, philosophy, and art of its cultivated nations were but the ripplings of the Divine Reason upon a world, itself the aggregate of divine powers—there would, in fact, be only One Person in the universe, and the whole drama of our life and history would dissolve into an illusion."—*Cosmos, the Soul, and God,* pages 206, 207.

Sin, and What it Implies

Individually we possess the power to choose and to make selections from the many roads that lie before us. But because we may choose, and because we have power to affect the lives of others, justice demands that we shall be held accountable for our deeds. God has loaned to us the use of earthly things, but forbids us to employ them to the injury of ourselves or others. To those who do his will and choose righteously he has extended the assurance of eternal life, but those who refuse to live uprightly must pay the penalty of their evil deeds and must also be denied the blessedness of the heavenly life.

The life that disregards the will of God and the happiness of mankind is the life of sin. The divine law is based upon the wisdom and goodness of God, and its observance leads to the well-being of all mankind. To break the divine law is to bring misery into the lives of men, and therefore we can discern infinite love as the motive which commands us to keep it. The Beloved Disciple explains the nature of sin, and declares:

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."—1 John 3: 4.

The very meaning of sin implies a wrong committed. This wrong may be against God, or it may be against men. But sin committed against men is also a sin against God, who gave man his agency and holds him responsible for its use. Unless men were accountable for what they do, they would not be guilty of sin when they do wrong, for the wrong could not in justice be charged to them. The fact that one may sin therefore implies that he possesses the agency or power to choose between sin and upright conduct.

The Offer of Forgiveness

Because of the frail and imperfect nature of man, and perhaps also because of his lack of extensive experience and far-seeing knowledge, he could never realize the offer of eternal life if a single act of sin were an immovable barrier to its possession. But the love and mercy of God has provided a means of release from the disastrous consequences of sin, provided the sinner will avail himself of the opportunity and comply with certain conditions which constitute his alternative.

Through the divine atonement our Lord has opened the way by which all who have sinned may obtain forgiveness and remission of sins, and by this means they may return to the path that leads to eternal life, and may come into the enjoyment of divine grace. It is one of the perfect attributes of God that he condescends to the needs of man, and as no one can make full restitution for all the errors of life, the gracious Creator offers to remit the penalty deserved.

It is no difficult, costly, or unreasonable demand which God makes of his creatures. He only requires that they repent and turn to him in faith and sincerity of heart. The life of sin has always brought unmeasured misery and trouble to mankind. On the

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other hand, the greatest blessings ever enjoyed, and the greatest peace and satisfaction ever known, have come to those who were free from the troubles wrought by sinful lives. Sin is a terrible plague to the innocent, as well as a moral disease that wrecks the life of the guilty, and only by repentance may healing be obtained. John the Baptist preached "the baptism of repentance for the remission of sins." And Jesus solemnly warned his hearers: "Except ye repent, ye shall all likewise perish."

Meaning and Nature of Forgiveness

The forgiveness of sins is conditional, and the application of forgiveness is also to a great extent dependent upon the circumstances of the individual seeking it. For instance, forgiveness does not in every case mean that the sinner will not be required to make restitution for his wrong. If one has stolen from another, he must return that which he stole, or else make such other restitution as lies within his power and as justice requires. If he refuses to do this, he has not repented, and has no claim on forgiveness. The effect of forgiveness, therefore, is to remit such penalty as the sinner incurs but is unable to pay, or to restore him into confidence and former relationship.

Several Hebrew terms are translated by the English word *forgive,* or its equivalent. But all of them mean to pardon, besides several other meanings not uniformly possessed by all. Most of the New Testament Greek terms which are translated *forgive* also mean to pardon. This uniformity of meaning is by no means accidental, as the application of the texts will show. For the Divine forgiveness is clearly shown to be in the nature of a pardon for an offense committed, and it involves a freeing of the offender from the penalty which might otherwise be exacted from him. This is indicated in God's promise to "heal" the land of Israel, if they would repent; for evidently their land would suffer as a penalty for their sins. But Jehovah said to them:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chronicles 7: 14.

So also the promises of God's forgiveness as taught by Christ always implied that he would remit the Divine penalty that otherwise the guilty one must suffer, and would remove the barriers between him and the acceptance of his devotion. God would be gracious to him. His pardoning grace is no temporary consideration, for he declares that even the memory of past transgressions shall be no more, in the day when his people return to him. With sublime unction his words declare:

"I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jeremiah 31: 33, 34.

Forgiveness Requires a Right Attitude

The scriptures are explicit in revealing the fact that forgiveness is not secured from God by purely selfish appeals of the offender. On the contrary, it is his manifestation of repentance from selfish deeds and purposes that entitles him to divine consideration. For this reason Jesus taught his disciples to pray, "forgive us our debts, as we forgive our debtors." We must approach God in the spirit of forgiveness toward others, and with justice in our hearts, for otherwise we shall be denied. Our Lord expressly states:

"And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark 11: 25, 26.

The selfish and cruel attitude of the servant who begged his Lord to have patience with him, because of the great debt he owed, is shown in his harsh treatment of a fellow servant who owed him but little. The parable of our Lord shows that such cruelty will receive the condemnation and punishment which it merits. The Apostle James emphasizes the need of clean hands and pure hearts, which he uses as symbols of honest deeds and upright thoughts. He admonishes the wayward:

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."—James 4: 8.

God also requires an attitude of fraternity toward others, in order that our petitions and offerings to him may find acceptance. For this reason comes the warning of Jesus:

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matthew 5: 23, 24.

The Confession of Sins Required

One of the important requirements of scripture is the confession of sins. The world today is sadly lacking in sincerity and that true spirit of humility which God desires of his people toward each other. It is not sufficient to be sorry for a sin which has been committed. Many people have been sorry for

(Continued on page 273.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

Where Do the Two Generations Meet?

HOW IT ALL STARTED

A group of good-looking and lively girls, the Happy Half Dozen, just reaching the age of romance and beginning to think of homes and careers for themselves, are gathered around Polly Nelson, and recognize her as a sort of spiritual counselor and intellectual guide. A part of Polly's almost perfect background is Carrol, a little golden-haired cherub of a son, and Brad, a husband with a fascinating eye. Into Polly's home comes Brad's mother, critical, sharp-tongued, and gossipy. Polly, loaded with responsibility and enmeshed in the tangle of other people's affairs, can not extricate herself. On the same Sunday that Brad goes on an all-day hunting trip, Polly, sitting alone in church, receives a note telling of a rumor concerning a divorce between her and Brad. Heartsick, she blames Mother Nelson's wagging tongue. In desperation she prays for help. At this point a surprising complication occurs. Echo Duncan, a tall and beautiful girl, one of the happy Half Dozen, who can not reconcile herself to her short admirer, Postelle Jennings, becomes involved in Polly's life in a serious way. *Right here is where things begin to break.*

Chapter 9

Echo Meets a Life Pattern

SAINT AGNES' EVE—Ah, bitter chill it was.

"The owl, for all his feathers, was a-cold—" chanted Echo as she kicked off a pair of brown galoshes on the Nelson doormat. "Do you have any cold owls, Polly?" She was brushing snow from her coat collar: "It was awfully sweet of you to invite me over to dinner tonight. Gee, Polly, but you're a grand friend!"

"Off with that snowy coat, my dear," the hostess ordered, "and follow me to the kitchen. I left only Carrol to mind the oyster stew!"

"Oyster stew and English literature—my two most intense loves! I'm crazy about both of them, but until this minute I have never been able to associate them closely." And having hung her coat and hat in the hall, the tall, blue-eyed girl followed Polly into the kitchen from which crept all over the house tempting odors of oysters and of apple pie. "Why, where is everyone tonight?"

"Brad had to make a trip to the city with a friend of his, Mr. Moore—some business matter—and Mother Nelson is sitting up with old Sister Benson. So we have the evening to ourselves, you and Carrol and I." If her visitor's cheek paled and a slender hand nervously pushed a lock of hair away from her face, Polly was too busy to notice it. "We'll have a lovely chance to visit here all alone," the young housewife continued.

"I—I almost didn't get to come," Echo hurried to say. "Postelle wanted to go to a show, but I hardened my heart and told him that I was coming over here. When I mentioned you, he seemed to relent awfully quick. You and he couldn't be organized against me?" teasingly.

At that moment, Carrol, having restrained himself as long as he could, plumped all the eagerness and interest of his two years into the situation: "Big horse!" he crowed rounding his mouth like a letter "O" and pointing a stubby finger toward his play pen.

"Big horse? Where's the big horse?" demanded Echo.

"Over there."

"He wants to show you the horse his grandmother gave him for Christmas. He adores it, seems never to get used to having it, and shows it to every visitor time and again," explained Polly who was rapidly dishing up the meal.

"See—Spotty," proudly proclaimed Carrol, leading his guest over to view a squatty hobby horse of black and white.

"Well, my dear, your son shows comprehension of black and white, nay even a sense of humor. That varigated animal is properly named—Spotty," chuckled Echo.

This was the heaviest snowfall Independence had seen for years—eleven inches in a little more than twelve hours, and still fitful gusts of flakiness. During the day traffic had frequently been blocked. Snow shovelers and plows had worked for hours, and still business people had difficulty in getting up town. All whom necessity had not compelled to go outdoors, had remained inside, snowbound.

And so as the meal progressed, it was natural that Polly and Echo should discuss the weather. Then they talked of work. Echo was a clerk, spending her days selling hose, gloves, and beads. Her business ability and courteous manner made her a valued employee of her firm. She had worked there for a year.

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"It's not very often that one catches you in seclusion this way, is it, Polly?"

"No, but even the postmen want to go into seclusion this kind of weather, poor fellows," smiled the other. "I haven't been out all day, and Mother Nelson has been gone since one o'clock. She'll probably stay all night. Brad was home for just a minute before he started for the city."

"Brad's pretty busy these days, isn't he?" The tone was casual.

"Oh, quite. He's tired, does too much. I'm worried for fear he'll get sick."

"He ought to be like Postelle. Honestly, that boy can stand anything."

"Are you sure?"

"Of course. Haven't I tried him out? Put him through the third degree, so to speak? Did you ever see a red-haired person who wasn't pretty sturdy and enduring?"

Polly laughed: "So many questions all at once. I'll answer them all with a single statement: It's interesting to watch you two."

"I call that being downright irrelevant," from her guest. "Well, what would you do?" she challenged. Never had Echo looked prettier, thought Polly, than she did at that moment, across the table with the glow of candlelight on her face. There had been a note of defiance in the tone, but the expression on her face was one of sweet seriousness. There was a tiny flutter of the long, dark lashes. The oyster stew was forgotten by one of its devotees.

"I'm a poor one to advise," countered the hostess. "It's all I can do to solve my own problems—and more, too." What had put that startled look in the girl's eyes? "But I do think Postelle's a fine boy."

"That's just the trouble," groaned Echo; "so does everyone else, and to complicate affairs, he *is* a fine chap. I admire him intensely. In a way, sometimes, I think I even love him. But, Polly, I'd just as soon marry a—marry a," she groped for a comparison. Her eyes lit on the cracker bowl. "I'd just as soon marry a cracker box!"

"Why, Echo!—"

"Oh, I know I've shocked you, but I would. I've known Postelle a long time. He's terribly clever, but in spite of all his cleverness, he's just the same, Polly, possessive in a hundred ways, old-maidish about my taking care of myself, and—oh, I don't know what I want just now, Polly, only I'm sure that I don't want Postelle Jennings. . . ." She was actually trembling.

"Well, come, dear, let's don't discuss such deep subjects when our stew is getting cold," cheered Polly. "Plenty of time for that later, after we get Chappie here to bed," and she nodded at her son who was demanding.

"More 'tew, Mummie. More 'tew—pwease."

AFTER they had washed and put away the dishes and left the little Dutch clock ticking to itself in the kitchen, Echo was the delighted spectator as Polly prepared Carrol for bed. In honor of his "pwetty lady," Carrol's name for Echo, the boy was allowed to sit up ten whole minutes longer, and was toasting his little pink toes before the fireplace.

"Polly Nelson," Echo's voice shook, "I should think you'd have every reason in the world to be happy—this wonderful baby, a comfortable home, your own splendid personality, and your work—"

"You forgot the most important of all," Polly reminded, "Brad."

"Oh, yes, and—Brad." Did a shadow flit over Echo's face at that moment? "You ought to be a happy woman," she mused. "Now take some of the rest of us—unsettled, don't know what we want, probably couldn't have it if we knew, battling with problems, poor as poor, wanting and needing so much and getting so little. Sometimes, Polly, I'm utterly lost. I tell you it's awful—this business of being twenty!"

Polly squeezed her hand sympathetically: "Come," she bade her. "It's time to get this youngster into bed."

The trio softly mounted the stairs, and while Echo hovered in the shadow, Polly took her son in her arms and heard his prayer. It ended: "An' Dod bwess Mummie and Daddy an' Gwamma, and Ediff and my pwetty lady. Amen."

"And now, my dear," the two were again in front of the fire which Polly had replenished until it leaped merrily into the black throat of the chimney, "I've wanted to talk with you for weeks, but the opportunity just hasn't offered itself. I know something's wrong. What is it?"

"I'm not one of these people who like to talk about themselves, Polly." The voice was low, the glance averted.

"There's been a difference in you this winter, Echo," went on the calm voice, "and I can't just put my fingers on it. I can't name it. You seem older, but more flippant than ever."

"Oh, Polly, don't you understand? I have to be that way! But—but I must go," and she hurriedly jumped to her feet. "I really must. I—shouldn't have come here tonight, Polly."

"My dear child," a light hand fell on her shoulder, "if it hurts you, we won't talk about it. We'll talk about other things. I'm afraid you're working too hard."

"Oh, no, I'm not! no, I'm not! If only I had enough just to throw myself into work and forget everything else!" Her words were hurried, fearful. Polly was troubled.

"Do sit down, dear," she pursued. "I want to

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show you the quilt I'm working on before you go."

"Do you know," she continued after the two had watched the fire for a moment, "I sometimes think you are a little more selfish than you used to be, Echo. I'm not scolding, dear, but I know you pretty well, and I've been watching you lately."

"I have to be, Polly." The voice was muffled. "If I don't think of myself, no one else will."

"Postelle—"

"Oh, don't throw him in my face every time I say anything," implored the other. "That isn't true what I just said. He would look after me; he does look after me in spite of myself. He is a real friend."

"He's more than that," gently. "He's a lover." Echo only shrugged. "What I meant by selfish was this, dear. I know that you pay more than your share of the family expenses, and that you always are giving presents to your family that you can't really afford, but you're so wrapped up in Echo and her problems that you forget other people have their problems and troubles, too."

"That's what's all wrong, Polly. Because I'm silly and flippant, no one thinks I have problems. It's just all clear, smooth sailing for Echo Duncan. She should become Mrs. Postelle Jennings and fulfill her destiny. It seems so easy when you don't know—They don't know how he bores me with his talk, smothers me with his attention, how I can't, simply can't marry him because sometimes I *dislike* him!"

"Echo," the tone was low, "is there some one else?"

For a full moment the girl gave Polly a stark stare. Her eyes were wide with fright, and yet she did not move. She seemed hypnotized. When she did recover the power of motion, she flung herself into the pillows at the end of the lounge and sobbed heart-brokenly.

"There, there, dear, you're tired," soothed the older woman. Who would have thought that merry, lovable, teasing Echo could be this tempestuous creature? "Come, it can't be half so bad as all this. If you don't love Postelle there's no reason why you can't send him packing and give your whole time and attention to the other man."

"But I can't! I can't! Please, Polly," she begged. "Let's forget all this. Let's don't talk about it. I'm—I'm going now.'"

"Oh, don't. The evening is young yet, and I'll be lonesome." Polly smiled winningly. "It'll be hours yet before Brad is home."

THOUGH, a few minutes later, color began to ebb back into her guest's cheeks, the hunted expression remained in her eyes. Who could this man who merited Echo's favor be? wondered Polly. What was back of her unhappiness? Perhaps it was just an outburst of temperament characteristic of adolescents.

Polly's workroom was the storeroom upstairs, a large unfinished place under the eaves where she kept her sewing machine, pressing board, iron, and a dozen other useful things. It was her workshop, and when she took her guest there that snowy night, a half-finished quilt of the pine-tree pattern stood in the frames.

"Oh, I love green and white, Polly."

"So do I. Mother Nelson works up here quite a lot, and Sister Livingston, too. They seem to enjoy it on these afternoons when they can't get out to quilt with their club."

"You're always sewing, aren't you?"

"I love it. Only wish I had more time for it. I'd rather have a closet full of lovely patchwork quilts than almost anything else. Here's one we took out of the frames last week," and she opened the lid of a large cedar chest, revealing a mass of color, orange, yellow, and white. "This is the French star pattern."

"It's gorgeous," breathed the girl.

"There's something about sewing and making quilts that makes me think of the woman in Proverbs."

"Who was she?"

"Suppose you read about her tonight when you are home, the thirty-first chapter. I love that chapter; it gives me a sort of life pattern."

Then it was time to go. "Isn't Postelle coming after you?"

"No, I told him not to." Echo was hurriedly donning her galoshes.

"It's starting to snow again. I'd better call a taxi."

"Please don't. I love to walk in the snow."

As Polly hesitated, the girl tucked in her scarf and turned toward her. "Good night, Polly. I—I had a lovely time," and then a rush of words: "Truly I did, and I'm glad I came. Won't you forget about my scene a few minutes ago?"

"I'll try to, dear," a little dubiously, "but I feel responsible for you in a way, and it hurts me to see you suffer needlessly. I've been through some rough places, and if I can help—"

"You do help me, Polly. Believe me, you do."

"But I could do more if I knew what it's all about, Echo. It's like stumbling around in the dark, trying to find a match—" She choked over the double meaning of her words. And then: "Won't you tell me the name of the man, Echo?"

"No, no. For heaven sakes no!" wildly cried the girl. "Goodnight, Polly—goodnight."

(Continued on page 274.)

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The Child's Religious Education

By Annie Twaddle

(This paper was prepared by a very earnest and talented young sister who is devoting her life to the teaching of children. We appreciate the warmth of her love for them and her desire that their little feet may early find the path that leads to God. How wonderfully teachers may share with us parents the intimate problems of growing boys and girls! We thank God for such teachers.—C. B. W.)

"As the bough is bent, the tree is inclined," is a very true statement. With this in mind, parents should start the religious training of the child very early.

If I were a mother, I would do as follows: As soon as I had tucked the baby in for the night, I would drop on my knees by his cradle and offer up thanksgiving for care given me, and a short, earnest appeal for guidance and wisdom for my task. When the child was old enough to take notice he would want to do as I and would want to know why we were doing it. In very simple language I would tell him about God as our heavenly Father. Rather than teach him a formal prayer I would lead him to express thanks for his gifts and ask forgiveness and help to be a good child.

This outcome would not take place immediately, but could be brought about by a series of bedtime confidences. As the child grew he would naturally continue telling me of his experiences and problems, provided I received them sympathetically and together we sought wisdom for their solution from God, our Father. Not only would he be gaining an idea of God as Father, an ever present help, but I would also better know his particular problems and perplexities.

I would try at all times to be his companion (not to the exclusion of his little friends, however). To give me the necessary time he would have to learn to help me. At first he could acquire the habit of replacing his toys in their places when through with them. As he grew older other tasks requiring more skill could be assigned him. If he failed to do these I would explain to him that I would not have time to play as I had to do his work. If carried out properly, I'm sure the child would acquire two valuable habits—neatness and cooperation.

On our hikes we would study nature and thus see how our Father cares for us, how he has provided us with the means of livelihood. In very simple terms the idea of stewardship could be introduced by explaining that God requires us to give the tithe, surplus, and offering in return for his goodness. Do not stress the idea too much at this time, but refer to it again when the subject occurs in *Bible* study.

The part of the evening just before family devotions could well be utilized by the family as a story hour, the type of story, of course, depending on the age of the child. Fairy tales, myths, legends and hero stories should receive attention. These may be selected from sources other than the *Bible*. A few well chosen from each of these classes, well learned and well told would prove more beneficial than a larger number less well prepared. Be interested in your story and really live it while telling it. Never read it. This hour would automatically develop into the family reading hour when history, travel, biography, and good fiction could be enjoyed.

As soon as practical let each child join the family circle during devotions. Encourage him to take part but do not force him to do so. Before or after the *Bible* reading it might be well to discuss the history of the *Bible*. Suitable material for this discussion could be found in the quarterly, *"The Junior and His Bible."* Perhaps the history of each of the standard books of the church could be treated in this manner.

While stressing God's care for us, parents should not forget to teach the child to help God care for him. Here a family health chart could be introduced on which each member would check his record. A little family competition would do much toward helping the child to acquire correct health habits.

Since the child's welfare is of prime consideration attention must be given to obedience. While generalities can not be made, there are certain fundamental principles which should be kept in mind. During the first six years of a child's life absolute obedience should be demanded. Be sure you know what you wish the child to do, state it simply, being sure he understands. Never promise him anything that you can not, or do not, carry out. In as far as advisable let the punishment take the form of a natural result of his deed.

During the next six years try to reason with the child. Do not punish without giving definite and sufficient warning. By allowing sufficient time between warning and punishment the child is given an opportunity to use his will power. When it is necessary to punish try to have several penalties so that he may select his own.

The father should take time to be a pal to his son, entering into his games whole-heartedly. Let him relive the adventures of heroes, being careful only to substitute worth-while heroes for the poor

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ones the son may have chosen. The mother may gain the admiration and trust of the gang by judiciously preparing "eats" for the adventures. She, too, should enter into the spirit of the game by addressing the children according to their title.

When the child has reached the adolescent stage, parental authority should be less in evidence, but always should the parent be the sympathetic, confidential helper and adviser. Now the youth should be encouraged to act more and more on his own initiative. If the family altar and prayer life have been consistently carried out he will seek divine aid in solving his perplexing problems. The parents should continue their companionship with the children and make the home a happy meeting place for the young people. Be young with the young people.

At an early age, let the child realize that he is a part of the family. When decisions are to be made let him be a member of the family council. He must be led to see that each member can not have everything that he desires, but must at times sacrifice for the good of the group. The family budget with the temporal law as the basis should be worked out in these councils and strictly observed so that the family may do its part in the great work of the church. When first admitted to the council the child must be made to understand that he should not tell the family affairs to his friends. Methods suitable to the occasion will have to be devised by the parents.

Whether he is given an allowance or earns his spending money, care should be exercised in helping him to learn to spend it wisely. Do not strive to implant your ideas on him. Let him learn by experience. If he has spent his money and still wishes to buy something else explain to him that it will be impossible for him to secure it as he has already used his money. If he really needs the article, it may be best to lend him the money with the understanding he will have to repay it, a little each week or month from his allowance. Should he discover later that he did not want it or that he had made a poor selection hold him to his bargain. One or two experiences similar to this will teach him to select carefully and spend wisely.

During the entire period—from infancy through adolescence—emphasis should be put on the distinctive features of the restoration movement. If the family live in a town where there is a branch the family could supplement the Sunday school lesson in the family devotions. If the family is isolated, particular attention should be paid to the selection of quarterlies and the material should be carefully studied.

In the latter case, if it is not practical to start a Sunday school it may be well to allow the child to attend a Protestant school. If he does so, at least one parent should take an active part in the work by teaching a class. If there is a young people's meeting, encourage the child to attend, for in it he will meet many splendid young people and will have many enjoyable social evenings.

The family life should be such that the child will unconsciously realize that the keynote of life is to "love God with his heart, might, mind, and strength," and to show that love by loving service to his fellow man. He should learn through the examples of his parents to "put the kingdom of God first."

The religious education of the child is a sacred duty and one which should only be undertaken with much prayer and study. The result should more than repay for the effort expended.

A Prayer for Peace

"Lord, teach us to cultivate peace of heart, even while the waves of anxiety dash against our mind, and though our bodies are bruised in the conflict of life. Teach us to rest at the feet of the Prince of Peace.

"Teach us to bring men into a peaceful relation with their God, and help us to cool the heated jealousies of men; as much as lieth in us, may we live at peace with all men, remembering that no life sheds its sweetest fragrance while it is torn by strife.

"When we carelessly offend others, may thy 'good will' heal the wounds we make, and may each approaching Christmas find us the more, proclaiming and practicing 'good will to men.'—Amen."—Marvin M. Walters, in *Church Management.*

"For thousands of years men will look on at some simple operation such as the falling of an apple or the boiling of a kettle, without thinking it necessary to ask why. The first why? is put, the answer is sought and found and in a century the face of the earth is transformed by the practical application of the new knowledge. It was a genuine inspiration to demand a reason for the obvious; to the rest of mankind it was a revelation. Intuition is swifter in action. It seems to find an answer to a question never put; it is perception not based on previous experience. For the intuition of the saints, says a Catholic writer, there is no proof. Believer and atheist are alike incapable of refuting each other, for their belief and disbelief are concerned with what is beyond the human horizon. But the poet stretches one hand out to reach, and his intuitions have a richer spiritual significance than they have been normally credited with.—Selected.

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Report of the Department of Statistics

By Carroll L. Olson

The report of the Department of Statistics for the months of November and December are herewith presented for your consideration. During these two months the following changes have taken place in the total enrollment of the church:

Total enrollment of the church, November 1, 1932,		112,409
November baptisms	260	
Gains from the unknown	3	
Reinstated	1	
Total gain	264	
Deaths reported in November	75	
Expulsions reported in November	15	
Total loss	90	
Net gain during the month		174
Total enrollment of the church, December 1, 1932,		112,583
December baptisms	140	
Gains by correction	25	
Reinstated	3	
Gains from the unknown	2	
Total gain	170	
Deaths reported in December	76	
Transfers to the unknown from the old disorganized file	4,401	
Total loss	4,477	
Net loss during the month		4,307
Total enrollment of the church, January 1, 1933,		108,276

The following miscellaneous changes also took place in the records during these two months:

	November	December
Transfers	323	505
Blessings	176	107
Marriages	65	85
Ordinations	25	19
Divorces	7	5
Silences	2	4
Licenses restored	1	2
Branches organized		2

The branches and missions in the United States and Canada, outside the stakes, which had three or more baptisms during November were as follows:

Detroit, Michigan	14
Mansfield, Tennessee	14
Owen Sound, Ontario	13
Clitherall, Minnesota	12
Council Bluffs, Iowa	7
Drumwright, Oklahoma	7
Mapleton, Kansas	6
Nebo, Illinois	6
Paris, Tennessee	6
Alaflora, Alabama	5
Bellaire, Ohio	5
Second Columbus, Ohio	5
Sarnia, Ontario	5
Bridgeport, Washington	4
Third Columbus, Ohio	4
Eros, Louisiana	4
Portales, New Mexico	4
South Boardman, Michigan	4
Harrison, Michigan	3
Minneapolis, Minnesota	3
Persia, Iowa	3
Reed Point, Montana	3
South Bend, Indiana	3
Whittemore, Michigan	3
Wichita, Kansas	3
Windsor, Ontario	3

During December the following had three baptisms or more:

Philadelphia, Pennsylvania	7
Vancouver, British Columbia	7
McDermott, Ohio	5
Alto, Michigan	4
First Columbus, Ohio	4
Local, Alabama	4
Nevada, Iowa	4
Portland, Oregon	4
Tulsa, Oklahoma	4
Welleston, North Dakota	4
Wellsburg, West Virginia	4
Marfa, Texas	3
Port Huron, Michigan	3
Seattle, Washington	3
Sparta, Wisconsin	3
Springfield, Missouri	3

Independence and the stakes had the following numbers of baptisms for the two months:

	November	December
Independence	6	1
Far West Stake		1
Holden Stake	2	9
Kansas City Stake	4	13
Lamoni Stake	16	2
Totals	28	26

The total baptisms for the two months were distributed as follows:

	November	December
Zion and the stakes	28	26
United States and Canada outside the stakes	202	110
Australasian Mission	24	
British Isles Mission	6	4
Totals	260	140

It will be noticed that among the losses for this month are 4,401 names transferred to the unknown from the old disorganized file. Regarding these names, we have made a continuous effort to locate them ever since we came into the office. They are the remnants of branches which have been disorganized, but at the time of disorganization proper disposition or transfer was not, or could not, be made. Some of these branches were disorganized thirty and forty years ago. Lists of these names have been sent to the officers of the district in which the branches were formerly located, and by these means a large number of the names have been properly transferred or accounted for. The above total of 4,401 represents the residue remaining after such efforts have been made. This total is being transferred from the counted enrollment of the church in harmony with the resolution passed at the last General Conference.

There are, however, approximately 5,000 more names of persons whose addresses we do not have and who are still counted in the total enrollment of the church. We believe that a large number of these can be located by publishing

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the names in the *Saints' Herald,* and for that reason we do not feel justified in transferring this total from the counted enrollment of the church until further efforts along that line are made to locate them. As soon as it is practicable to do so these names should be published in the *Herald.* At the present time, on account of financial conditions, it has been thought best not to publish the list.

A complete report covering the year 1932 in summary form will be ready for the next issue of the *Herald.*

February 21, 1933.

THE FOUNDATION OF A SUCCESSFUL MINISTRY

(Continued from page 264.)

like an electric wire becoming sensitized to the electric current. If Peter had not been spiritually sensitive, he would not have been able to deliver his pentecostal speech with such power. "The spirit of Peter spoke much more than the lips of Peter could utter." (President Elbert A. Smith.) The Spirit of God saturated the whole speech of Peter on account of his sensitiveness.

The Experience of Sin

In the minds of some people it is thought that the experience of sin is necessary for the sympathetic understanding of the sinner. We have all heard the expression, "Every youth must sow his wild oats." Some, however, are slowly coming to recognize the fact that sin is not a necessary experience of life.

Sin is not only unnecessary but it has a blighting influence upon the effectiveness of the ministry. "Sin is a spiritual parasite which produces blindness so that sinners can not see the awfulness of their wrongdoing. Moreover sin which is persisted in gives rise to habits and is thus incorporated into the life of the sinner and becomes a part of him." (Apostle F. Henry Edwards.) This principle is effectively illustrated by putting a drop of black ink in a glass of clear water, the glass of water illustrating the spiritual life of the individual and the drop of ink, the stain of sin. It will be surprising to see the amount of clear water that will be necessary to pour into the glass before the last traces of the ink stain are removed.

So it is in the life of the ministry, even if a black stain of sin is incurred during adolescence; it will take years of spiritual living before our ministry will become effective. One of the factors that made the ministry of Christ so successful, was his sinlessness. The hypocritical Pharisees could not point their fingers of scorn at any clouding experience in the life of Jesus. Moreover the disciples of Jesus placed in him absolute confidence on account of the life which supported his ministry.

It is a sad experience we too often encounter, when we find a local pastor not receiving the support of his congregation because some in his congregation are remembering an event which has beclouded his life and ministry; the Saints having lost their confidence in his integrity.

The membership generally are eager to follow a ministry that has been conscientiously trained and spiritually sensitized. The membership expect the ministry to have a clear vision of the objectives and how they shall be accomplished. A ministry that is suffering from spiritual blindness as the result of some staining sin can not picture to the flock the process of "Evangelizing the world and Zionizing the Church."

(The author is pastor of Alaflora Branch, Florida.)

THE FORGIVENESS OF SINS

(Continued from page 266.)

their sins, particularly in the early stages of their downward career, whose sorrow did not lead them to repent. Such people often conclude that they can not be very bad, or they would not regret their evil conduct. This is a dangerous attitude, for it leads almost inevitably to an unrepentant life, the end of which is stated by Paul when he says, "the sorrow of the world worketh death."

From very ancient times God has required the repentant one to make confession of the wrong which he has done. It was strictly commanded in the time of Moses. And when John the Baptist ministered at Jordan, the record states that those who were baptized confessed their sins. This same practice was observed in the Christian Church, for we are told that under the preaching of Paul, "many that believed came, and confessed, and showed their deeds." The importance of this is shown by the Apostle John when he declares:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrightousness."—1 John 1: 9.

The meaning of the Greek word which is rendered *confess* in this text is significant. It is the word *homologeo,* and is a compound from two other words, *homou* and *logos.* The direct and implied sense of these terms would show that to confess according to the intent of this text would be to covenant together with God, or to promise him with full thought, reasoning and motive. Confession to God therefore partakes of covenant relationship with him, actuated by full purpose of heart.

The spirit of humility and fraternity also requires that we shall confess frankly to those whom we may have wronged in any way. The wonderful blessing of healing that Christ bestowed upon his people was offered to those who confessed their sins, and the Apostle James commanded:

"Confess therefore your sins one to another, and pray one for another, that ye may be healed."—James 5: 16. (Revised Version.)

Forgiveness Is Not License to Sin

The Divine promise to forgive sins is based, as we have already noted, upon proper faith and repentance. It does not mean that God will not hold one answerable for any future sin he shall commit. Forgiveness is not license to commit future sins, for even past sins are forgiven only those who cease to commit them. The Divine Lawgiver tells us:

"I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: . . . The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth."—Ezekiel 33: 11, 12.

This message warns us that past righteousness is not a cloak to protect against merited punishment for later sins. The backslider and the hypocrite must repent, or be shut out of the kingdom of God. Paul tells us that the righteousness of Christ was manifested for the "remission of sins that are past, and Peter solemnly observes:

"For the eyes of the Lord are over the righteousness, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."—1 Peter 3: 12.

The Results of Forgiveness

As repentance leads to forgiveness, so also it leads to a pure and consecrated life. The kingdom of heaven must compose a social order in which love and good will toward God and man shall prevail. It must preserve undivided allegiance to righteousness, truth, and equity. Therefore Jesus warns us: "Ye can not serve God and mammon." Forgiveness is the purifying benediction of God, and it revives the souls of men as the rare perfume of a flower wafted from the garden of Paradise. He whom God forgives is cleansed from sin.

It may bring brief misery and humiliation to one who confesses his error and seeks the forgiveness of him whom he has wronged, but through his repentance he becomes a stronger and better man. He acquires a clear conscience toward God and man, and in his heart reigns a new love and abiding peace. He enters the sublime realities of a new life, and finds himself amid the wonders of a new world. Upon his soul dawns the light of righteousness and truth, and the whole universe sings to him one grand symphony of praise. Upon him rests, as a mantle from heaven, the benediction of Jesus:

"Blessed are they which do hunger

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and thirst after righteousness: for they shall be filled. . . . Blessed are the pure in heart: for they shall see God."— Matthew 5: 6, 8.

RICHES UNTOLD

(Continued from page 269.)

"This is serious," mused the woman as limply she dropped into a chair by the fire. She would have been amazed if half an hour later, she could have seen a twenty-year-old girl sobbing over an open *Bible:*

"Strength and honor are her clothing;" read Echo, the hot tears almost blinding her vision. "And she shall rejoice in time to come. She openeth her mouth with wisdom; . . ."

"Oh, if she knew," choked the girl, wringing her hands, "Polly would never forgive me. I'm—I'm a traitor!" and she cast herself on the bed in a storm of grief.

(To be continued.)

Let's Be Positive

By Ella Brackenbury Lambkin

In this case "positive" does not mean stubborn nor contrary. It means saying "do" rather than "don't."

Any sensation reaching the brain over the sensory nerves goes out over the motory nerves and spends itself in action. We stand before a class of small children and we say, "Now, children, let us not shuffle our feet because it makes so much noise." There is an irrepressible urge to action of some sort in response to the suggestion received. The attention being upon the feet, the muscles of the feet just itch to be in motion. The negative suggestion can not be acted upon and there is a bottled up feeling among the group, a sense of repression.

Then we add, "You must not mark on the songbooks," "Don't turn around in your seats," "Don't chew gum in church," "And don't talk," and so on. Then we complain because we have a restless group, fidgety and noisy. Not one of the processes can be completed and there is no room for anything further in the children's minds with so much unfinished business on hand.

Suppose we try being positive. We say, "Let us sit straight in our seats and place our feet straight on the floor. We will put our books in the racks. Now we will listen to the story of the Baby Moses." These are all positive suggestions, requiring an action or an effort of the mind. One action is completed and the child is ready for whatever comes next. There is a feeling of freedom and activity.

Even older people meet this difficulty. I attended a baccalaureate sermon one time. Two ministers shared the honors of presiding. One of them at the opening of the service said, "We will sing number—. We will not rise." The prelude was played and the audience half rose, uncertainly waited. There was an awkward pause while the minister gestured and the audience finally settled in their seats looking slightly sheepish. Possibly one difficulty was in the ease of misunderstanding the statement. But it was partly because the negative suggestion was confusing, as negative suggestions always are. There was a feeling of uncertainty, since he had said what not to do, leaving any number of things one might do.

At the close of the same service the other minister said, "We will remain seated while we sing this hymn and remain seated until the graduates have marched from the room." There was no dodging that. There was a positive suggestion, something to do and only one thing to do about it even though that thing was to sit still. There was no confusion. It may seem foolish that grown people become confused in such a little thing but it appears to be natural.

I wonder if this same principle will hold good in another type of teaching. We say, "You can not enjoy the spirit while you live as you are living." The result is a feeling of despondency. The person may say, "Well, that's that," or "What's the use?" There seems to be nothing to be done about it. "It's just too bad."

Suppose we say instead, "Live your religion, really get to work at it, and you will be surprised how much more you enjoy life and how much more of the spirit you will have." The suggestion may not be accepted at first, but there is that suggestion that has not been acted upon, that process of the mind that has not been completed. The thought will come back again and again with always the natural impulse to act.

There are time when it is necessary for teachers, parents, and preachers to tell people of their mistakes. There are times to say don't. But a don't should always be accompanied by a do. Jesus said to go and tell a person of his fault, but that is not the end of it. His philosophy is: You have done wrong. Now go and do this to make it right. LET US BE POSITIVE.

The Polite Mother

There is but one way that I know of to teach good manners to children; good manners, that is, that are worth the practicing, and are not mere polish and sham and hypocrisy; but one way, and that is—oh, simple formula—to practice good manners ourselves.

It is a simple means; it does away with worry, with anxiety, with tedious training, with mortification and a hundred other ills; and yet, it is the means we most neglect. All over the land, unthinkable women are still saying to the casual guest: "How good of you to come! Oh, no, you are not late. Well, it doesn't matter a bit"; but to the child the old formula: "What did I tell you!" "Don't let me have to speak to you again." "Thomas, shut that door!" and a hundred other unexcusable crudities.

In speaking of good manners, I would not have you think I refer only to that ease and graciousness of manner which we are wont to call politeness. The crudities we display in dealing with our children affect, unfortunately, far more than their outward deportment. They influence harmfully the mind and spirit as well as the manner. Our contrasted manner toward them and toward strangers cultivate in the child an indifference to truth; they teach him insincerity; they give him standards of crudeness and unkindness which are at variance with the standards of high-minded and noble people. These failures and inconsistencies of ours rob him in a hundred ways. They wear upon his nerves as only illogical, irrational, unharmonious, and inconsistent things can do. The child brought up in a home of rude, crude manners, goes into the world gravely crippled, harmed and handicapped. He has been robbed before he begins his journey.—Laura Spencer Porter.

Those who have become thoroughly awakened to the actual conditions of human life and who have formed a deep-seated passion for social and economic transformation—and there are many such—are profoundly impressed with the glaring inconsistency between the ideals of the gospel and the dull reality which passes for Christian civilization. A kind of chilling blight falls on the spirit of a young man who has been quickened by the hopes and aims of progressive teachers, when he comes home from college and finds his church busy with bygone issues and unconcerned over what seems to him the most vital questions in the world. Instead of hearing about Joshua's conquest of Hittites and Jebusites, he wants light and guidance on the way to conquer the real giants and Philistines of his own time. He keeps his eye on the discrepancy between the original Christian program and the sequel of it, and he wonders how a church, representing Christ in the world, can be so complacent and comfortable in the face of the manifest failure to apply the gospel to the needs of the world. No matter how much one tries to explain away this point of difficulty and smooth it over, it remains in the minds of many noble youth as an obstacle of first rank. It can be taken for settled that persons of this type will never be won to Christianity until its leaders become dedicated to the actual tasks for which Christ lived and died.—Rufus M. Jones, in *A Preface to Christian Faith in a New Age.*

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QUESTION TIME

What procedure is required of a member who is offended by another?

The first step required by the gospel is stated by Jesus in his instructions to his disciples, as follows:

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."—Matthew 18: 15, 16.

It will be noted that for the second visit to the offender the one offended should have at least one witness besides himself. These visits should in every case be made in the spirit of Christian love, and not in the spirit of a bully, nor with an "I am holier than thou" attitude. The code of procedure adopted by the church requires:

"The offended party shall seek the offender and opportunity to state the offense between themselves alone and to effect a reconciliation in the spirit of fairness and brotherhood. If such effort shall fail the complainant shall take with him an officer of the church or a member, as may be practicable, but in no case shall it be party in interest, and shall again seek an adjustment of the matter, stating it before the witness only in the presence of said offender."—*Church Court Procedure,* V: 16.

If every effort made fails to effect an adjustment of the matter, the complaining member may file complaint with "the administrative officer having jurisdiction of both parties." In cases where it is impossible to reach the offending member in person, the required effort may be made by registered mail with return receipt. The code also provides (II: 5):

"Member action shall be unlawful unless filed within one year from the time of alleged acts complained of, except that action may be filed at any time within sixty days after such acts became known, and provided further that if the whereabouts of the accused is unknown the action may be filed within sixty days after the accused shall be found."

This limitation as to time does not apply to cases of crime in jurisdictions where the civil law provides for a longer period. After complaint is lawfully made out and filed, the administrative officer refers it to the proper court, if no adjustment can be otherwise effected.

What birth is meant by the statement in 1 John 5: 1?

This is a very significant text, and one that is often misunderstood. The birth there referred to is the one that makes the individual a child of God. The text and context read as follows:

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments."—1 John 5: 1, 2.

Many persons put the emphasis on the idea of belief, rather than on that of love and obedience, which John says is the real test. But the Greek word here translated *believe* is *pisteuo,* and is derived from *pistis,* which means conviction, reliance, and constancy. To believe in Christ, as the Greek term implies, means that one's conviction, reliance, and constancy are in Christ. One of the definitions is: "To remain stedfast in." Hence he that is born of God is one that remains stedfast in Christ with conviction, reliance, and constancy. The simple English word *believe* does not convey all that is implied in the Greek term here used, but perhaps is about the best single word that could well be used in a strict word-for-word translation.

To remain stedfast in Christ is clearly to comply with his requirements by love and obedience. He who does not regard these requirements does not believe in the full sense of the Greek text. That this is the objective of John's words is proved by the verses that follow:

"For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world."—Ibid., 5: 3, 4.

On what mountain did Satan tempt Christ?

The name of the mountain, which is referred to in Matthew 4: 8 as "an exceeding high mountain," is a matter of uncertainty. The kingdoms of the "world" were not necessarily all existing on earth, as the term *world* was sometimes used of a much less portion of the earth, as in Romans 4: 13 and elsewhere. Herman, the highest point in Palestine, is about 10,000 feet high. Ararat, in Armenia, is about 17,000 feet high. But it may not have been either of these.

A. B. PHILLIPS.

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Prayer and Testimony

Remarkable Cure Through Prayer

By Fannie Reed

I want to write of God's goodness to me. I am an isolated member, and for one who has been in the church thirty-seven years, have heard little of the angel's message, but most of the time I have had access to some of the church papers, and have bought and read several church books. And I feel now that I understand the gospel which has been restored to the world in latter days.

Many times the evil One has come into my home and if I had not put my trust in the heavenly Father, I could not have lived to see my sixty-fourth birthday.

For many years my health has been poor. Ten years ago I had dropsy of the liver. I was tapped nearly a hundred times, and the fluid that was taken out measured from eight quarts to twenty pounds every two or three weeks. This condition existed for two and a half years, and my doctor told me many times that I could not recover. This did not trouble me for I had placed my trust in God and committed myself to his will. I prayed often. I told the physician, however, that I felt as if there was a cure for me. He remarked that he would give a pile of money to see such a cure. "Doctor," I said, "the Lord can cure me." "Mother," he laughed, "that would be the biggest miracle the Devil ever performed." "Oh," I returned, "you misunderstand me—I didn't say the Devil, I said the Lord."

And the cure did come from the heavenly Father. It has been six years since I was tapped, and I in that time have not had the least sign of dropsy.

It is my testimony that the Father in heaven has not changed. Let us follow where he leads. I trust this message will cheer you as it has cheered me. Will the Saints pray for my son and me?

WASHINGTON, OKLAHOMA, Rural Route 1, Box 135.

The Dark Day

By Swain Marshall

Last May, 1932, I had a very plain vision of how this darkness would cover the earth and heavens. In the vision I put on a hat and coat and walked out the front door, facing the south, just at noon. This I do every day except Sunday. The sun suddenly left the sky in complete blackness. Only the moon could be seen, and it turned to blood red, and I awoke and wondered about the vision.

A few weeks later on one Sunday, I was walking by a church and seemed to be prompted to go in. I did and was disappointed in the service until the speaker read Amos 8: 9: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Isn't that very plain?

Another testimony is found in *Doctrine and Covenants* 36: 12 where God was speaking to Enoch: "And the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; . . . and great tribulations shall be among the children of men, but my people will I preserve; . . . to gather out my own elect from the four quarters of the earth unto a place which *I shall prepare;* a holy city, . . . and it shall be called Zion, a new Jerusalem."

Saints, what a wonderful gospel we have! This gives me courage to go on. We are isolated, my wife and I and seven children. I firmly believe that so far as physical things are concerned, we as a church have almost reached the end. Here is light, and I pray that light and divine power (the endowments) will soon be given to the elders. I note in the *Saints' Herald* of January 18 that President Elbert A. Smith will teach at the priesthood institute, *"Spiritual Aspects of Our Ministry."*

Read *Doctrine and Covenants* 102. It deals with the redemption of Zion. ". . . And this can not be brought to pass until mine elders are endowed with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, . . . for, behold, I do not *require at their hands to fight the battles of Zion;* for, as I said in a former commandment, *even so will I fulfill, I will fight your battles."*

Yes, Saints, Zion will blossom and be mighty when we put our faith in our spiritually-called leaders, and pray as a church for these blessings, and when we keep the commandments which are in one accord at this new Jerusalem. Then the wicked will say, "Let us not go up to fight against Zion, for they are terrible." Why? Because of the endowments—God will fight our battles.

Pray for me and mine that we may be able to stand in Zion.

JACKSONVILLE, ILLINOIS, 214 Bissell Street.

Responsibility of Isolated Members

By D. A. Byrd

It does not profit any member of the church, especially any living in isolation, to drift away from reading the church papers. We are about fifty-four miles from our branch of the church and do not often get to attend regularly.

Our missionary, A. M. Baker, visits us when he is in this part of Louisiana. He was here the latter part of October and held two weeks of meetings, baptizing five before leaving. The Baptist people gave him permission to use their church, and fine crowds of interested listeners attended every night.

Right here, dear isolated member, I want to say a word which I hope will be of some encouragement to you. We who are isolated have no excuse for sitting down and doing nothing. In fact, I believe that we have a greater opportunity for service than those living in the branches.

I moved into this neighborhood about two years ago. The Baptist church here was almost dead and the Sunday school was dead. On the first Sunday in April, 1931, the Baptists came together and organized a Sunday school. I told them that I belonged to the Latter Day Saint Church, but if they had no objections, I would be glad to help them. So they elected me teacher of the advanced class for that quarter, and I had some real work on my hands. There was an average attendance of twenty-five young men and women in the class and they represented several churches. I asked God to help me in this work, and he has. After the first quarter, they elected me superintendent and teacher of the *Bible* class and in that capacity I am working today.

The subjects of the lesson studies give a Latter Day Saint a real opening to discuss our belief and doctrine. Some of the subjects have been, *"Face to Face With God," "God Dealing With Other Nations,"* and others. I find it a pleasure to work with these people.

So my brother or sister, if you are not busy and can not attend our church school, fall in line with some one else and

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Prayer and Testimony

see if you do not have opportunity to do some good work.

My desire is that our Father will continue his goodness to me and that my knowledge may be increased as to what he has for me to do. May God bless his church, and may the finances of it be sufficient to put more missionaries in the field soon.

DUNN, LOUISIANA.

The Gospel Is True

By Louis Ryberg

I rejoice in the gospel, and want to bear my testimony to the truthfulness of the latter-day work. I have received many blessings since I entered the church, but like numbers of others, I have had trials through which to pass. I know what it means to do without many comforts of life which seem almost necessities, yet I have received many blessings in answer to prayer. I have been healed through administration when I was ill, and this has given me an understanding of the gospel, peace of mind, and assurance that God is leading me.

I am much interested in reading the good articles and letters in the *Herald,* and am glad to see so much exhortation to the Saints to prepare for the building of Zion. I realize that this is the hastening time and a day of sacrifice, and that the Saints must be completely free from the spirit of selfishness and utterly consecrated in order to be able to help in establishing Zion.

My prayer is that the heavenly Father will bless us with the spirit of peace and the assurance that we are his children, and that we may be enabled to overcome temptation and walk in such a way that we shall be permitted to enter his kingdom.

SAN FRANCISCO, CALIFORNIA, 2338 Twenty-second Avenue.

Administrations

By J. L. Bear

Thinking it might be interesting, as well as encouraging to many, to read of the experiences and blessings that come from administering, I am therefore writing some of my experiences and wonderful blessings many have received through administration.

In the years since I have held the priesthood and pastorates, as well as visiting throughout the Far West Stake, I have administered hundreds, yes, thousands of times, and to many who do not belong to the church.

I have been called to administer for relief from bodily sickness, from some hereditary ailment, from some impediment, from some overt act, and to others who desired a spiritual blessing, encouragement, knowledge, and to know that their redeemer liveth, and many received wonderful blessings.

I recall two instances of nonmembers who were at the point of death and the physicians had said there was no hope, who were restored to health; one joined the church; the other in whose case three of the most eminent physicians in the community said they could do no more, that it was impossible for the person to live; the party called for the elders and another elder and I administered several times but with no apparent relief. The next time the party made a vow that if God would heal her she would join the church. I told her to be sure and keep her vow for if she failed to keep her vow, if she got sick again she would not recover. In a few days she got well and grew strong and hearty, to the astonishment of the physicians and all who knew about her, but she did not keep her vow. A few years passed—I heard she was sick; I remembered her vow, and what I had said; I trembled, I feared. The next morning word came that she had died.

When you make a vow to God, *keep it.*

But there was one thing puzzled me for years. With all the wonderful blessings that many had enjoyed, there were sometimes parties who did not receive a blessing, and they were good and faithful members of the church and the community, faithful at services, visited the sick, and were helpful and kind; while others who were careless and indifferent, indulged in the pleasures and sins of the world and only thought of God and the church when in sickness and distress, when administered to, almost invariably received a blessing.

This was on my mind so I went to God in prayer. I said, "God, why is it? Art thou not just?" I pled with him for some time. No answer, I went the second time. I heard a voice, though somewhat faint, say, "That is all they get, would you deny them that?" I wanted to be sure I heard a voice. I prayed the third time, when a voice, mild and calm, spoke and said, "That is all they get, would you deny them that?" This voice was plain and distinct as if some one stood at my side and spoke.

Impressions of the Priesthood Task

By C. S. Warren

As a result of my missionary work in Missouri and neighboring States, my impressions of our task are these: Locally, the Master wants us (the priesthood) to get into the homes of the Saints, building them up in faith in him and his work. When they have such a faith, and are deeply rooted in the gospel, disturbing conditions and experiences will not overwhelm them. It is our work to cause the people to have the assurance that if they trust him and are sincerely trying to do his will, the promise is for them and they may feel in truth: "I shall not want," as far as the necessary things of life are concerned. Read Isaiah 26: 3, 4, and Psalm 37: 3.

Trying to analyze the conditions and needs of the church in the large cities, I am made sick at heart to see so many elders of the church inactive or just waiting to do a little local work occasionally. If only they could catch the vision of the field "white already to harvest"; if only they could realize how many are groping for something to satisfy the cravings of their heart; if only they could understand how many there are searching for something to serve as an anchor when so many things are pressing them down, they could not help but heed the call of the Master to be dilligent, and so in a measure fill the church's need of missionaries.

As I have tried in my weak way to be active, reading my books, preaching, teaching, and visiting, the Master has been good in unfolding to my understanding the things which are needed by the people of the church. So kind has he been with the gift of his guiding Spirit, that many times, returning from preaching or visiting, I have fallen on my knees and thanked him for his help.

I have confined my work largely to the Saints, but lately I have felt the urge to get into the homes of nonmembers as well.

Altogether I am very happy in the work and thankful to my heavenly Father for the privileges afforded me to work, and I want to be faithful.

INDEPENDENCE, MISSOURI, 1517 South Osage Street.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Valley Center, Michigan

This Branch Builds Spiritually

Trials and perplexities of 1932, did not cause the membership at Valley Center to waver or lose faith in God and his work. Instead they have taken a firmer hold of the rod of iron which leads to the life celestial.

In October the branch enjoyed an all-day meeting with good attendance and edifying services. Speakers were District President Bruce Brown, Elders William Patterson, James Davis, and Alma Ledsworth. Special music was rendered by Earl and Ernie Deim, Mrs. Eben Miller, and Mrs. Harold Muir.

Brother Bruce Brown conducted services in the week following the all-day meeting.

The Nativity was portrayed by readings, pantomine, and songs, at Christmas time. Mrs. John Gray directed the readings and pantomine, and Mrs. Harold Muir was in charge of the music. Previous to the drama, the children's division gave their program under the supervision of Mrs. Harold Muir. At the close of the preaching service Christmas night, Brother Ardrey Murray presented the pastor, Elder H. E. C. Muir, and his wife, Bernadine, two lovely gifts, tokens of the membership's appreciation of their services. Brother and Sister Muir expressed their thanks for the Saints' thoughtfulness.

The New Year's watch party was held at the home of Pastor H. E. C. Muir at Melvin, and the young people devoted their time to games and music while the older members visited. After refreshments at midnight, all sang hymns before departing.

Apostle D. T. Williams lectured to the Saints and their friends January 31, and after his talk, members gathered at the home of Brother and Sister Thomas Isles for a social hour and visit with Brother Williams.

The sisters and friends of the church meet every Wednesday in one of the homes to quilt. On some days they quilt two quilts. There are twenty-one women in this group. A potluck dinner is served at noon. Jaunary 25, the women met at the home of Brother and Sister Neil Muir. The women made two quilts, and fifteen men and friends of the branch cut, sewed, hauled, and piled eight cords of wood for fuel in the church shed. The wood was donated by Brother John Muir.

February 1, two quilts were put on at Sister Elizabeth Isle's home, and the brothers had a corn husking bee for Brother William Isles. So the Saints are working together, and the more work they do and the busier they are in the church, the happier they are and the greater blessings they enjoy.

February 6, the membership gathered at the home of Brother and Sister John Muir as a surprise event in honor of Brother Muir's birthday, also in honor of the birthday, February 8, of Sister Everet, formerly Sister Blanche Muir.

February 22, the branch met at the home of Brother and Sister Ben Isles for their monthly social event, a "George Washington" party.

The Sunday school is in the hands of the young people of the branch for the coming year. May God bless them abundantly. The superintendent is Brother Floyd Silverthorn; secretary-treasurer, Thomas Muir; pianist, Isabell Murray; librarian, Willard Green; chorister, Bernadine Muir. Elder H. E. C. Muir was elected pastor for the twenty-third consecutive year. Sister H. E. C. Muir is women's leader, and Sister Myrtle Isles is secretary-treasurer.

Elder E. D. Finken is in charge of the spiritual and educational needs of Brown City Branch, meeting with them every Sunday and very often walking from his home in Valley Center, a distance of five miles. Brother Finken sometimes walks both ways when a ride is not available.

Missionary Meetings at Allendale, Missouri

"Now Is the Time for Us to Heed the Call of the Church," Says Elder May

At present I am in the midst of a series of meetings with Allendale Saints and friends. Since January 8, I have spent thirty days at Blythedale, Missouri, and twelve days at Allendale, preaching forty-four sermons during the six weeks.

The attendance of nonmembers at these meetings has been unusual even though the weather at times has been very unfavorable. Many friends have been made, and several are considering baptism. About two thirds of the attendance at both places have been friends who are investigating. Attendance at Blythedale averaged one hundred, and at Allendale is nearing the hundred point.

The southern part of Lamoni Stake is proving a fertile field for missionary effort, and we are assured that the wonderful interest will bring the desired results during this year.

It was my privilege to be present at the Lamoni Stake Conference at which a very fine spirit prevailed. The sermon by President F. M. Smith in the afternoon was a timely warning and was well received.

Now is the time for us to heed the call of the church. It is an S. O. S. call, a call to service, to consecration, and to sacrifice. How else can we "evangelize the world and Zionize the church"?

"Though the task be great that lies before us,
[May] We trust in One divinely strong."

—J. CHARLES MAY.

Kirtland, Ohio

Forward Under Leadership of John L. Cooper

During January at 5.45 each Sunday evening, a class of church school workers studied the accredited course, *"How to Teach Religion,"* by Doctor George H. Betts. This course was well taught by Miss Beatrice Gale, a church member and one of Kirtland's public school teachers.

Thursday night is the time when the Kirtland Dramatic Club presents its plays. One Thursday night in January, they presented a three-act comedy, *"One Minute of Twelve,"* under the leadership of their capable director. Ten members took part.

The Boy Scout flag and the American Flag were shown at Temple February 12, when the Boy Scouts sat in the front pews on Sunday morning. Pastor John L. Cooper emphasized the significance of the ideals and principles of scoutcraft. Brother Rex Mason, now residing here but formerly from Cleveland, is the new scoutmaster.

Elder George Neville preached that evening, taking his lesson from the story of the Prodigal Son. He emphasized the necessity of people's becoming repentant before they can help the Master.

New Year's resolutions were made for the year on January 1, at the sacrament service in the Temple. That evening Pastor John L. Cooper preached a didactical sermon which was helpful to everyone.

Elders F. T. Haynes and E. A. Webbe were the speakers on the second Sunday

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of the year. Among the other speakers of the month were Elder D. H. Proper, and Elder Victor Hall. The local ministry are active in preaching the word. Pastor Cooper frequently speaks at the Lake County Infirmary on Sunday afternoon.

Excellent Conference for Central Texas

President F. M. Smith, Apostle R. S. Budd, and Elder G. H. Wixom and Other Workers There

An outstanding conference in the history of Central Texas District opened at Houston, Texas, February 10, with dinner served in the recreational hall near the church home of Houston Branch. Then came an educational program by the Boy Scouts and other young people's organizations of the branch. A playlet, *"New Year Resolution Troubles,"* was given by four young people.

Apostle R. S. Budd and Elder and Sister J. A. Robinson came over from San Antonio on Friday. Brother G. H. Wixom was already on the grounds helping to complete arrangements for the conference. Saints from Dallas, Hearne, Bryan, Fairbanks, Spring and other points of the district were also there.

Saturday morning the arrival of President F. M. Smith was a high point, as this is the first time a conference of this district has had the privilege and pleasure of entertaining the President.

The services were well arranged, one following closely after the other, no time being allowed to go to waste. President Smith and Apostle Budd freely gave their services.

Houston Branch had anticipated every need of visitors for both comfort and pleasure, not forgetting their own. The most generous welcome a conference has had in a long time was prepared by Houston Saints. The noon and evening meals were served, free to all, in the dining and recreational hall near the church. Nights were spent in the homes of the Saints, where breakfast was served. The perfection of this entertainment was made possible only by the finest kind of cooperative endeavor on the part of every worker in the branch. When one finds a membership of willing workers, and a leader as efficient, resourceful, and unassuming as Brother "Charlie" Tischer, (he is pastor of Houston Branch and also district president) he has found the basic ingredients of success in church work.

At nine o'clock Saturday morning the first prayer service of the conference was in charge of Elders G. H. Wixom and J. A. Robinson. The weather was very cold and disagreeable, but a large congregation enjoyed this service.

The conference business meeting convened at ten o'clock with the district president, C. W. Tischer, associated with President Smith and Apostle Budd, presiding. After the minutes of the last conference were read and approved, reports from G. H. Wixom, high priest, and Lester Hershey, bishop's agent, were read. A summary of the ministerial activity of the local priesthood was read, being compiled from the reports of twenty-three of the thirty-five men in the district. Reports of the activities of the several departments were read. Statistical reports show the total enrollment to be six hundred and sixty-six.

The eleven o'clock service was in charge of President Smith, Apostle Budd the speaker. The subject, *"Let Your Light So Shine,"* was beautifully treated, and greatly enjoyed by the Saints.

The women's service at 3 p. m. was turned into a general meeting where the work of the women of the church was discussed. Sister J. E. Wilder was in charge of this service and called upon President Smith to address the gathering. His talk was very encouraging, especially his description of women's activities in Zion. Following President Smith, a short talk by Apostle Budd was enjoyed. Experience talks from Sister Chattie Everett, of Dallas; Sister J. A. Robinson, of San Antonio; Sister H. P. Hill, of Hearne, and Sister Waters of Houston, showing some of the results of the work in the different parts of the district were given. Sister Wilder also told of Houston's work.

President Smith was the speaker in the evening, and after giving some statistics on the financial conditions of the church, made a touching appeal for a reasonable exercise of our responsibility as members of the church. The deep concern shown by President Smith and his earnest manner in presenting his subject, should convert many of the membership to renewed effort.

Thirty young people met for a prayer service under the leadership of Apostle Budd, Sunday morning at eight o'clock. A fine spirit was enjoyed.

At nine o'clock a general prayer service, under the direction of Brother G. H. Wixom assisted by Brother Ira Snedaker, was thoroughly enjoyed by the large congregation. Time was well filled in prayer and testimony, the spirit of the service was familiar to Latter Day Saints.

The session of church school under the leadership of the district director of church schools, Ira L. Snedaker, was opened at ten o'clock being attended by a well filled house. At 10.45 the service was given to the Boy Scouts in commemoration of their founder. Scoutmaster DuBois was in charge of this service, and called upon President Smith to make a short address.

At eleven o'clock President Smith was the speaker. His pointed remarks about the Saints' responsibility to heritage were most impressive. The President's power of observation has given him an almost inexhaustible fund of information with which he clearly illustrates his views.

Priesthood meeting convened at 2.30 p. m. in charge of President Smith and Apostle Budd, with an address by President Smith to the men on their duties spiritual and temporal. This was a profitable service in which the ministry, gathered from different points, were favored with suggestions and advice concerning the advancement of the work. After addresses from both President Smith and Apostle Budd, the meeting was open to questions and problems the men might wish to present.

A round-table meeting was held at 4 p. m., in charge of President Smith and Apostle Budd. The theme of the meeting dealt with the "gathering" and other things concerning the conditions to be in Zion. Interest in this long-preached-about subject is more widespread in this district than ever before.

Apostle Budd addressed the young people at 7 p. m. The young people are encouraged and hopeful of an organization that will absorb their interests and further the growth of friendship between the several groups in the State of Texas. Apostle Budd spoke in favor of such an organization which, he thinks, may be perfected not later than the next conference of the district.

At eight the last service of the conference was in charge of District President C. W. Tischer, and President Smith was again the speaker. His subject was *"Two Great Objectives of the Church."* His appeal was powerful and earnest.

Press Notice for Newman Wilson

Talented and Busy Elder Wins Recognition

The intensive ministerial and secular labors of Elder Newman Wilson, of Jonesport, Maine, have earned for him the attention of the press. Under the heading, *"Jonesport Man Is Master of Five Trades,"* the following story appears in the Portland *Press Herald*:

"Jonesport, Feb. 12.—Holding the position of chairman of the selectmen, doing carpenter work, interior finishing, designing and painting, and preaching from two to four hours a Sunday in widely scattered churches, Newman Wilson of this town by the sea is a man with a remarkable record for service to his fellow citizens.

"Mr. Wilson, a few years ago, took a civil service examination, in which he attained a high mark, and was offered a position elsewhere in the State. It would have taken him away from the labors he deemed to be his portion in the affairs of the community, and after consideration, he decided to cast his lot with his own people. Since that time fortune has favored him somewhat. An enthusiastic and sincere member of the Church of the Latter Day Saints, he not only occupies the pulpit of the home church, but those at Beals Island and in other small communities, asking no salary for his efforts.

"Some years ago, Mr. Wilson began contributing a tenth of his income to the

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church, and found that this plan left him at the end of the year with more money than before. He is at the head of all church movements, and proposals for civic improvement find him with his coat off ready to help. He was chairman of the Jonesport Centennial Committee, which put this seaport town on the map, and furnished educational and amusement features for a host of residents and visitors.

"Mr. Wilson is sometimes hard to find, as his multifarious talents carry him into many homes, but those who hear the tap of a hammer or the swish of a paint brush generally find that he is somewhere in that vicinity."

Brother Wilson is an ardent and consecrated church worker. The press story describes his church work with exactitude when it says, "He is at the head of all church movements." Brother Wilson is president of Eastern Maine District.

Seventeen Baptized During Four-Week Missionary Series at Brentwood

Evangelist and Sister Richard Baldwin Busy in Saint Louis District

Patriarch and Sister Richard Baldwin have just completed a most successful four-week meeting at Brentwood Branch in Saint Louis District. They began January 15, and held meetings each week-day night with the exception of Saturday. Sundays were very "full" days so far as services were concerned.

Sister Baldwin occupied for thirty minutes each evening, preceding Brother Baldwin to the stand. Her lectures dealt with junior work and worship, and the church school workers who heard her series have learned some valuable things concerning this phase of church activity. Sister Baldwin gave the Friday evening sessions to the children, telling them stories some of which were illustrated by chalk talks, and on one night scissors and paper played an important part.

Brother Baldwin delivered some powerful missionary sermons in which the law of the church was fully explained, the place of the church in the lives of men and women, etc. His outstanding thought was to instruct people how to link their lives with Christ and become like him. The Holy Spirit attended this minister's words.

The communion hour February 5, was given over to the serving of the Lord's Supper, and a profitable and holy time was spent. This service will long be remembered.

On February 11, seven souls were baptized, and on the following day they were confirmed members of the church. Since the twelfth was also the anniversary of Lincoln's birthday, thirty minutes of time were given to honoring the day. Lincoln's Gettysburg Address was read by a junior boy, and Brother Baldwin and District President Roy Remington took Lincoln and his challenge or uncompleted task as subject matter, each speaking five minutes.

Ten more souls were baptized February 19, and the evening hour was devoted to an impressive confirmation service. The altar and rostrum were draped with white; the books of the church lay open on the table. The candidates were seated in a semicircle across the rostrum. Patriarch Baldwin delivered the charge to the candidates and during the address tapers were lighted and hidden lights turned on. Following this the confirmations took place. The lights were extinguished with the exception of the tapers and the footlights, as Patriarch Baldwin and Elders Ivor Davies, J. J. Billinsky, and the Brentwood pastor, Elder C. J. Remington, proceeded with the service. At the close of the confirmations, lights were brightened, and District President Roy Remington presented to the newly-confirmed members a statement concerning the three standard books of the church, urging them to have these books in constant use in their homes. The address of welcome and the hand of fellowship were given the new members by Elder C. J. Remington.

Sister Blanche Cooke, musical supervisor, provided a song service for each evening of the meetings, following the general theme of the series.

For one week the weather was extremely cold, but attendance continued almost normal.

Since the meetings were designed to close February 12, the Good Fellows' organization of the group tendered Brother and Sister Baldwin a party the night of February 10, following the service. Impromptu speeches, music, and songs were enjoyed for thirty minutes, and then everyone was given an ample supply of cocoa and cake in the lower auditorium of the church.

Brother and Sister Baldwin have done a good work at Brentwood and as they journey to Sawyerville (another part of the district) the prayers of Brentwood Saints go with them, that the Lord will bless them there as he has here.

Portsmouth, Ohio

West Side Mission

The Saints of this mission have been blessed with the Spirit of the Master. On the last Sunday in January, Brother James Chaffen was called to the office of priest through one of God's servants. He is a teacher at present.

Church work is moving along rather slowly, but workers feel that good is being accomplished. Some candidates are about ready for baptism. Meetings are well attended, there being several nonmembers present. The members are alert to opportunities for service.

Elder O. A. Rexroad is the Sunday evening speaker, and he is often blessed with the Spirit.

Midweek prayer meetings have just been started, assembling on Tuesday evening. On Thursday evening *Bible* studies are held, Elder Walter Culp, superintendent. A keen interest is shown in these activities.

The Sunday school is most interesting and has grown by almost half its number in the past few months. Martin L. Crabtree is the superintendent. Elder O. A. Rexroad, the adult teacher, is conducting a fine class in *Bible* study. Sister Rexroad, intermediate teacher, has a class of fine young people, most of them nonmembers. Sister Harry Culp, teacher of juniors, also has a promising class. Sister May Crabtree, primary worker, has a class of fifteen, and Sister May Culp has the beginners. Sister Julia Culp is the cradle roll teacher and has names of several nonmembers' babies on her list.

One outstanding social event was sponsored by the teachers last fall, a Halloween party.

Dahinda, Illinois

Series of Meetings by Elders E. R. Davis and L. G. Holloway

A series of meetings conducted by Elders E. R. Davis and L. G. Holloway, closed here February 5. For the first time in nine or ten years nonmembers came out and cooperated with the Saints in song service, special music, etc. The workers hope and pray that some good seed has been sown which in due time will bear fruit. Brother Holloway will return sometime in April by the request of both members and nonmembers. Brother Davis had already won many friends among the townspeople, and Brother Holloway created an impression which was gratifying.

The Sunday school has been held in the homes during the cold weather this winter, in this way cheering those who could not otherwise have attended. One sister, Grandma Farquer, soon to be eighty-four years old, was present when the Saints met at her home. She testified of her hope and faith in God. She always tells how she loved to attend Sunday school until ill health and infirmities made that impossible.

This branch has another aged sister and a brother, in their eighties, both strong in the faith and doing what they can to keep the gospel light glowing.

Sister Audrey West is in the State of Washington where she has employment. She is missed, having been a faithful attendant at all church services when at home.

Branch President Ambrose King, of Victoria, Illinois, has been unable to meet with the Saints for several weeks on account of unfavorable roads and bad weather, and so unless some visiting member of the priesthood comes in, the Saints keep only the Sunday school go-

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ing. But they feel well repaid in doing that.

The members are comparatively cheerful in spite of lack of work. They enjoy health and strength, and food and clothing are thankfully provided by each family for its own members, and help is given others less fortunate. None are in dire need, and they have much for which to be thankful.

Will the Saints everywhere remember Dahinda in their prayers, for the success of the meetings soon to be held here? People are being reached as never before.

Milwaukee, Wisconsin

"Higher Ground" Branch Motto

The gospel work is going forward in every department of this branch under the leadership of Brother John Maas, priest, who was reelected branch president at the annual business meeting in December. He is ably assisted by the following officers: Branch secretary, Charlotte A. Pratt; treasurer, Floyd Kirshner; chorister, Carrie Vanderhoof; organist, Jenette Peterson; director of Religious Education, Charlotte Pratt, assisted by William Laurence and Hazel Coney who is in charge of the junior department.

On January 4, the women's working group of twenty members, having a gain of four over last year, elected the following to carry on the work of that department: Superintendent and friendly visitor, Charlotte A. Pratt; Cradle roll worker, Vida Laurence; secretary-treasurer, Carrie Vanderhoof. This group of women has done much relief work through their local storehouse. They gladly responded to the call to sacrifice, reserving in their treasury only enough to carry on their relief work.

Much sickness and unemployment are here as elsewhere, but the Saints are more determined than ever to be a help to the church through sacrifice and righteous living.

Among the most faithful and consecrated members is Sister Emma Hoyler, who though she is aged, enjoys good health and is untiring in her efforts to serve.

The young people began the new year by organizing a weekly study club which meets at the homes on Friday night. They are studying the *Book of Mormon*. Marlyn Moe was chosen teacher of the class and Sister Daisy Kirshner was elected director of activities. Several nonmembers are regular attendants at these meetings, and the youth are hopeful of doing good in a missionary sense. They were pleasantly entertained at the home of their leader on a recent Friday evening after the study period with a Valentine party and a "heart to heart" talk by Elder J. E. Vanderwood who for the past few weeks has made Milwaukee the objective of missionary work.

The Saints have been greatly encouraged by Brother Vanderwood's stay. He has scattered good cheer and kindness in the homes he has visited.

They also feel uplifted by a recent visit from Apostle J. F. Garver whose words of hope and admonition will long be remembered.

The district director of Religious Education, Harry Wasson, worshiped in Milwaukee, February 12. His timely remarks on the reverence and respect due to the house of worship were well received by the Saints who hope to show improvement along this line. Meeting in one small room as they do, they find it very difficult to maintain perfect order and quiet.

Milwaukee members appreciate the fine, consecrated effort of the pastor and his family who during the recent subzero weather drove ninety miles each Sunday to minister to them. On their way to town, they stopped to bring in others of the group, saving carfare which can be given to the Lord's work.

Brother Maas is also creating an interest in the gospel message among his friends and neighbors in Watertown and has on several occasions preached to goodly crowds there in his own and in other homes.

Although the Saints here are few in number, a fine spirit of unity and sacrifice prevails, and they are hopeful of the future. "Higher Ground" is their motto. They have also set their minds to work at "Our project" for 1933.

Pasadena, California

Sacrifice in Many Ways

In spite of the depression, or perhaps because of it, Pasadena Mission made a larger sacrifice offering for 1932, than the previous year. No one could give much, but each one contributed something, and altogether a sum of thirty-two dollars was paid.

The La Da Sas each pledged one dollar, and at the Christmas party they sacrificed refreshments, adding the five dollars to their offering. This made sixteen dollars from the women's department. Already they are preparing for another offering and are trying in every way to earn a mile of pennies. At sixteen pennies to the foot this is a stupendous undertaking for so small a group, but they intend to go part of the way at least. For some time they have had a little apron which is slowly accumulating silver patches.

This mission has been favored with some splendid sermons in recent months. Speakers have been Apostle E. J. Gleazer, Elders R. C. Chambers, George H. Wixom, and Ray Knowlton.

The *Book of Mormon* class on Thursday evening is not so well attended as workers would like, but a few are much interested in the study.

The *Herald* is in the home of nearly every active member of the group, and is read with keen interest.

Another member lately joined this group. Sister Della Downs was baptized by Elder Lawrence Brockway at Central Los Angeles Church.

Independence

About three hundred women attended their regular weekly meeting the afternoon of February 20, and on that day their sacrifice offering grew to $3,490. By unanimous vote they decided to give every fourth weekly offering to local expenses. Liberty Street women presented a playlet, *"Opportunities."* This was another of the instructive weekly plays which with their songs are being kept on record and are available for use for the asking. Pastor John F. Sheehy was there and gave an inspiring talk.

The women feel that while the offerings are very important, they are fast becoming a secondary matter and that the spirit of earnest cooperation and good fellowship is overshadowing everything else. On February 13, a cold and disagreeable day, about two hundred and fifty women heard a talk by Bishop C. A. Skinner, of Kansas City Stake. Bishop J. S. Kelley and Pastor Sheehy were also present. The weekly playlet, *"Tithing,"* was presented by District 1 B.

The play contest finals opened at the Stone Church dining hall Monday night with presentation of three plays: *"The Eyes That See,"* by the Stone Church; *"The Man Who Came Back,"* Sugar Creek, and *"Gas,"* Englewood. Tuesday night brought another trio of dramatic productions: *"Detour Ahead,"* by East Independence; *"Kettle Singing,"* Liberty Street, and *"Aunt Martha Pays,"* Englewood. Tomorrow night, Thursday, the contest will continue with *"Afterwards,"* by Walnut Park; *"Aunt Martha Pays,"* Second Church, and *"The Violin Maker of Cremona,"* Stone Church. And Friday night will end the contest with *"Sunshine Lady,"* by Enoch Hill, *"The Man Who Came Back,"* by Second Church, and *"King Row,"* Walnut Park.

This is the second annual play contest sponsored by the young people's council of Independence. The plays are being enjoyed by record crowds.

Six-week courses in the following subjects are being offered unemployed young people of the church and their Independence friends: Civil engineering, architecture and drafting, commercial art, journalism, leadership and teacher training, dramatics, bookkeeping, shorthand dictation, English and spelling, artcraft, public speaking, history, and appreciation. These are all afternoon classes. Landscape gardening and commercial law will be taught at night. Most of the classes began work at the Auditorium Monday afternoon. Considerable enthusiasm has been generated by this school among the unemployed young

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people who find classwork an excellent activity for their leisure hours.

Stone Church

The Stone Church Choir of over eighty members presented an attractive program for the combined radio broadcast and church service half-hour Sunday morning beginning at eleven o'clock. With Robert Miller at the organ and George Miller at the piano, and under the direction of Paul N. Craig, the choir opened the service with *"Choral Grace."* Then the Wahdemna Male Quartet composed of Roderick May, Duane Swalley, Robert Crawford, and Edward Cronenbold, sang, *"Father, Take My Hand."* A hymn, *"Gracious Spirit Dwell in Me,"* was sung unaccompanied by the choir, and L. A. Woodside sang *"Behold, What Manner of Love."* The organ-piano offertory, *"Grand Aria,"* by Demarest, was played by the Miller brothers. *"Judge Me, O God,"* by Gounod, was the anthem offering of the choir.

The Stone Church congregation appreciates the musical contribution of the choir each Sunday morning, and is grateful to Brother Craig for his faithful directorship. The choir is now maintaining a higher regular attendance record than for many months.

"The Hope for Zion" was the third and concluding talk of the Sunday morning sermon series on *"Kingdom Building,"* by Bishop J. A. Koehler. For a text he took words from the first revelation in *Doctrine and Covenants:* "Search these commandments, for they are true and faithful."

Pastor John F. Sheehy was the evening speaker.

Apostle and Sister F. Henry Edwards are happy to announce the birth of a son, Paul Madison Edwards, who arrived Sunday night, February 26. On that date six years ago their first son, Lyman Francis, was born. Sister Edwards is the older daughter of President F. M. Smith.

Brother Charles H. Anway, father of Brother George Anway, of Independence, passed away at the home of his son here February 21. Brother Anway, whose home was at Lamoni, Iowa, was fifty-nine years of age, and had been at the home of his son George since Christmas. His suffering extended over a period of many months. Surviving are his wife, Catharine Anway, of the home; five sons: George, Paul, Harold, Joseph, and Mark Anway, and one daughter, Leila Anway. The services and interment were at Lamoni.

Miss Wilma Ruth Luff, daughter of Mrs. Annie Luff, and Bernard A. Specht, assistant credit manager of the Gleaner Combine Harvester Corporation, were married at the home of the bride's mother, February 22, by Bishop J. A. Becker. The bridal couple were attended by Mr. and Mrs. L. R. Turner, of Maywood. A reception followed the ceremony. Two days after the wedding Mr. and Mrs. Specht left for Chicago where the bridegroom has been transferred by his company.

Second Church

Sunday, February twenty-six, Pastor William Inman was in charge of the eleven o'clock service. The opening prayer was given by Brother Lane Bolt. *"Cast Thy Burdens On The Lord,"* was sung by the choir. Elder Ray Whiting, the speaker used as the theme of his talk *"The Time Has Now Arrived for Each Member to Have a Personal Testimony of This Work."*

In the absence of R. C. Conyers, Brother Roy Settles conducted the junior service. A reading was given by Grace Dillee. Brother J. Foulk talked a short time on *"Truth."* *"Keeping His Word,"* a story, was told by Mrs. Jess Queen.

At the six o'clock service, Leon Snow with his intermediate orchestra, presented a short program. The regular classes followed.

At the seven-thirty service, *"Lord, Abide With Me"* was sung by a male chorus. The chorus was accompanied by Mrs. Gladys Inman. Opening prayer by Brother Ellis Murdock. The men's chorus sang *"Father, Take My Hand."* Two violin solos were played by Finis Beebe, accompanied on the piano by Edna Stobaugh. The lecture was the concluding talk of a series of four, by C. E. Miller, sponsored by the young people. His subject was *"Christ's Visit to America."*

Liberty Street Church

Brother J. N. Sherwin was ordained a priest under the hands of Elder J. F. Sheehy, Pastor John R. Lentell, and Elder D. S. McNamara at the eleven o'clock service Sunday morning. Brother Sheehy was the morning speaker.

Sunday afternoon Sister Florence Carr was pleasantly surprised by a group of her puplis. A short time was spent singing hymns and listening to talks. Mrs. Carr was presented with a third volume of *Church History.* She with her son and his family, is moving to Springfield, Missouri, to live. Liberty Street Saints extend to them best wishes and many thanks for their help.

The Clematis Chorus of young girls, directed by Mrs. J. R. Lentell, furnished the music at the evening service. Patriarch Ammon White was the speaker.

Spring Branch Church

Last Wednesday night a prayer meeting was held at the home of Sister Florence Smith. Sister Smith is unable to attend church, and this day was her forty-fifth birthday. The house was filled with Saints, and a wonderful meeting was had. Local members of the priesthood are very zealous in their prayer meeting activities, and as a result these services are deeply enjoyed by everyone.

Speakers for Sunday were Pastor G. W. Eastwood and Brother Jesse Smith. Their messages were enjoyed by the congregation. At the morning service music was by the choir.

Spring Branch's men of the ministry are very grateful for the priesthood institute held a few days ago at Liberty Street Church. They appreciated the lectures by President E. A. Smith and Bishop G. L. DeLapp.

Kansas City Stake

O. B. K.'s File Inventories

The sixth initiation and offering service of the Kansas City Stake O. B. K.'s was held at Central Church Monday, February 20. This year's guests included President F. M. Smith, Stake President C. E. Wight, and Stake Bishop C. A. Skinner.

The church was arranged to create a lovely setting for the service which dramatized the story of Joash and his temple chest. The curtains were draped to reveal the high altar with its seven branched Hebrew candlestick. Banks of palms and ferns were arranged on either side of the platform and in front of these stood tall candelabra for the pledge renewal. On either side of the auditorium front were the altars where the pledges were signed, and in the center stood the tall candle symbolizing the spirit of the church. Candles illuminated the gallery seats which were reserved for visitors.

After the organ prelude, played by Velma Lewis, the service opened with a renewal of their pledges by the O. B. K.'s. Group by group they stood while their councilor lit their candle from the spirit of the church "symbolizing the desire to take the light of His Spirit with us in 1933." Then *"Just as I Am"* was sung and the initiation service started.

Sixty-five new candidates were presented by the vice-councilors of the groups, and they pledged to give their active support to the work of the organization and the church of Jesus Christ of which it is a part. When all were seated, President F. M. Smith, C. E. Wight, stake president, and C. A. Skinner, stake bishop, because of their deep interest in all the work of young people, were asked to accept honorary membership and take the pledge. They were introduced by Mildred Lungwitz, councilor from Second Church and a devoted O. B. K. worker. The pledge was read by the council president, George Mesley, then colors and welcome were given by Lloyd Siebert, vice president, and Marion Worden, secretary, officiated at the pledge signing. The Kansas City young people feel honored to have these men associated with all stake pastors and their wives in honorary membership.

The offering service followed immediately. After the story of the chest of Joash and the things that this righteous king of Israel accomplished through the people's support had been told, President Smith addressed the group on *"The Of-*

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ferings We May Bring." Following this, two Hebrew priests entered carrying a chest of beaten brass which was placed on the "right side of the altar." Led by President Smith and the stake officers, a large number of the O. B. K.'s filed by to deposit their inventories. About one hundred and eighty people filed or pledged to file as a result of this effort. The prayer of dedication was offered by C. E. Wight, and then from the candles of the church, every O. B. K. lighted a candle and held it high to sing *"I Would Be True, for There Are Those Who Trust Me."*

After the service the councilors and their friends held a reception for President Smith and the other guests. One visitor wrote of his impressions and said, "The ceremonies were impressive with the element of sincerity an outstanding feature. I am sure that lives were changed last night and new starting points were established. Godspeed."

Of the hundred and forty-nine O. B. K.'s filing inventories last year, forty-six have paid tithing in full and sixty-five have payed in part. There are many others who have not yet filed inventories but who are paying tithing.

At present five teams are working on the debate question, *"Resolved that Christianity Should Be Concerned With the Problems of Industry,"* and many musicians have started their preparation for the spring music festival.

The O. B. K. monthly stake prayer meetings which are held in different churches each month, continue to show development and interest. We are trying to go forward with the ongoing work of the church.

Young People in Action

By C. B. Woodstock

Responding to the call by the First Presidency for a church-wide Youth Conference and Leadership Convention in Lamoni, Iowa, June 17-25, young people are already making active plans to share in the conference. The industrial depression has thrown a large number of young people temporarily out of employment. Those who are employed are asking for vacations at the time of the conference. By concerted effort and rather rigid economy the total expense of the trip may be kept at a minimum. Perhaps as never before conditions are favorable for a large gathering of outstanding young church people and their leaders for a week of most earnest worship, conference, research, inspiration, and training.

The following extracts are taken from letters recently received.

Lawrence Brockway, Pasadena, California, assures us, "This district will be fairly represented at the Lamoni Youth Conference. All of the branches have been notified of our plan to have a motor caravan make the trip, and that we shall help each other to travel in the least expensive way. At present my personal plans are to be present in June when the opening session convenes. If the Lord is willing these plans will be carried out. I shall do all I can to persuade him."

Miss Doris Nelson, Des Moines, Iowa, sends us a long list of promising young people of her district and writes, "I am enthusiastic about the conference and am planning to attend. I have already made tentative arrangements for my vacation, June 17 to 25, and have talked with several others who are planning toward that end, also."

Sanford Fisher, Boston, Massachusetts, writes of a plan in the Southern New England District to help finance representative young people to attend the June conference with the understanding they are to return with new vision and inspiration to help advance the interests of the young people in their church work. This would seem to be a worthy investment in the young people of the district and a definite challenge to the young people who have the privilege of the conference.

Miss Ruth Hobart, Webb City, Missouri, sends us the names of four who already have made plans to attend the June conference. She says, "If our plans work out as we hope they will we shall have ten people at the conference."

Integrity

In an article entitled, *The Luxury of Integrity,* Mr. Stuart Chase asks us to consider the situations of those pioneer Americans who, when there was still an abundance of free land from which a living might be won by honest toil, could afford to be independent, to say Yes when they believed Yes and No when they believed No, and who, when occasion demanded, could dare "to look any man level in the eye and tell him to go to hell." Then he asks us to consider the situations of certain modern Americans who, in constant fear of losing their jobs,

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feel constrained to say Yes when they believe No, and, day after day, to do a number of things against which their own better self violently protests, kotowing to people for whom they have no respect, back-slapping people whom they thoroughly dislike, selling their soul for a salary, an automobile, a radio, and all those other things which they and their families have come to think they must have in order to be happy. Integrity does indeed appear to be a beautiful luxury when in awful fear of losing your job you feel that you can not afford to possess it. But integrity is something more than a luxury, as increasing numbers of us are beginning to suspect. The practice of saying Yes when you believe No and of doing day after day a number of things against which your better self protests is turning out to be a practice exceedingly injurious, not only to the individual concerned in it, but to the whole structure of human society. For the very foundation of human society is faith—ability to believe that when a man says Yes he means Yes, that when he writes an editorial or an advertisement he really believe what he says, and that when he invites you to dinner and showers you with attention it is because he feels friendly disposed to you, not because he is slyly hoping and planning to get something out of you. Let that confidence be shaken and civilization begins to totter. Integrity is an imperative necessity and blessed, said Jesus, are men who possess it. Blessed are men whose souls are not for sale, who can always be counted upon to say what they think is true and to do what they think is right, regardless of personal consequences; for they shall inherit the earth.—Ernest Fremont Tittle, in *We Need Religion.*

A Good Name

By Arthur H. DuRose

"A good name is rather to be chosen than great riches, and loving favor rather than silver or gold."—Proverbs 22: 1.

FOR many years we have preached to the world that when we shall stand before the judge of all the earth it will be to be rewarded according to the deeds done in the body, not for what we have professed or believed in our minds, not for our particular church affiliation, but according to our works.

We may believe with our minds all of the philosophy of Jesus but unless our lives are actuated by his life so that his philosophy finds practical application therein we are "as sounding brass and tinkling cymbal."

Of all the things we may accumulate in our lives, wealth, fame, honor, we may take nothing with us when we desert this body of clay, except that intangible thing we call character.

No doubt, it was "character" that the writer of Proverbs had in mind when he said, "A good name is rather to be chosen than great riches."

Character is not something given to us like our hands and feet, rather it is something which grows within us, something which we ourselves are the chief factors in creating. Something which becomes so closely interwoven with our real self that it is almost impossible to think of a person without thinking in terms of his character or his characteristics.

Character is not tied to, or controlled by the physical body, rather it is an attribute of the spiritual body, the real *you.* It is for this reason that character is enduring, and is not transitory as is the outward and visible man.

But what is this thing called character? We recommend a man for a job or for membership in a club and we say, "He is a man of excellent character."

What do we mean?

John Stuart Mill defined character, as a completely fashioned will, will being defined as the tendency to act in a firm, prompt, definite way in every emergency.

The man of excellent character is stable, not erratic; we know in advance about what he will do, how he will act under specific conditions.

We know he will pay his bills, "play the game," observe the rules, speak the truth, count his putts, behave like a gentleman, accept responsibility.

But, these characteristics, these demonstrations of character are not the work of a moment. Years of persistent and consistent doing of the right and turning away from the wrong are required before our make-up becomes so ingrained with righteousness that we may be said to have a good character. Doing right for right's sake, not from a fear of being caught doing wrong. Persistently cultivating ourselves so that every stimulus is followed by a definitely desirable action, so that we do not have to stop and argue with ourselves, shall I do this or not.

This is the fundamental reason why conversions are not usually made in a minute, why all the sorrow for past sins at the penitent form can not substitute for long continued choosing of the right. True conversion, may be begun at the penitent form but it is never complete until the fully fashioned will has been created, which governs our every action for righteousness.

The man of poor character vaguely wants to do right, but long procrastination, long evasion of the issue has robbed him of the ability to generate the power to act.

Let us not be afraid of becoming automatons through the forming of habits of right doing, there probably never will come a time when our courage will not be tested out, in new situations. But even in the new situation the habits of a lifetime of right choices will enable us to choose wisely and well.

A good name is rather to be chosen than great riches.

The Health Column

By A. W. Teel, M. D., Church Physician

Questions and Answers

COLDS IN THE HEAD—(IOWA)

"I enjoy your Health Letters in the *Herald* and was pleased with your health lectures at General Conference. For years I have had frequent colds in my head accompanied by frontal headaches and a constant dropping of a heavy discharge that seems to drop down from the back and upper part of the throat which causes more or less coughing. Even a very slight draft not noticeable to others where I work makes me worse. I believe I wear sufficient clothing, and use a great deal of caution, but in spite of that I catch a fresh cold three or four times a week. I am afraid I will lose my job as it so often causes me to lay off from duty. Can you suggest how I may overcome this disagreeable condition?"

REPLY: You probably have infection of one or more of your sinuses. This very easily could infect your bronchial tubes and cause the cough. Do not neglect this condition, consult a specialist, regulate your diet, keep the bowels regular. Do not use tobacco or alcoholic liquor of any kind.

OZENA—(UTAH)

"My doctor tells me I have ozena. Can I be cured by a series of treatments? I am very much alarmed about it as my breath often has a bad odor, my hearing is becoming affected. I am continually "hawking" a thick greenish mucous from the back of my throat worse in the morning after rising. I have an almost constant dull frontal headache. Any sudden change in the weather seems to make it worse."

REPLY: The prognosis as to cure is unfavorable, but much can be done to relieve the symptoms and prolong life by appropriate treatment. Treatment is often neglected on account of the impairment or complete loss of smell, the patient being unable to detect the offensive odor the crusts produce. Your general health should receive any necessary treatment. Any evidence of syphilis, tuberculosis, rheumatism should receive necessary treatment. Cleanliness of the nasal passage is absolutely necessary. Dobell's Solution is splendid for this purpose. All crusts should be removed before making any local application. Peroxide of Hydrogen or ordinary coal oil is frequently beneficial for removal of the crusts. Advise you to consult your physician as often as necessary for advice and treatment.

TREATMENT OF COLDS AND CATARRH—(NEW YORK)

"I am constantly bothered with frequent catarrh of the nose and colds in the head. In some of your Health Letters, you described some colds as dan-

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gerous. We are poor and I am unable to consult a physician every time I get a cold. I have a painful sensation in my nose when I sneeze or exhale a deep breath. What is the cause of it? Please tell me what I can do, or a home treatment I can use."

REPLY: Catarrh is only a symptom and may be one of several conditions. You should have your nose examined by a specialist and treated. Not much can be done for your colds until the "catarrhal" condition is corrected. When first attacked with a cold try going to bed, take a purgative and drink an abundance of lemonade or orange juice. Drinking an abundance of water during the interval between colds may be of benefit as a preventative.

ILLINOIS: "Am just recovering from a bad sore throat. Do bad tonsils have anything to do with it? I have them three or four times a year. They usually begin with cold in the head. Are they contagious?"

REPLY: You no doubt have diseased tonsils and probably sinuitis. I advise you to have your tonsils treated. They may need removal. Yes, colds are contagious and are classed with the spray borne diseases.

The Symbol of a Ship's Anchor

In a simple little country chapel on the coast of Maine the only symbol is a ship's anchor, painted on the wall back of the pulpit at the focus of attention. It is a fishermen's village. Most of the worshipers in that little church have either experienced storms at sea in which life itself hung in the balance for terrible hours, or the anxious vigil of the fisherman's family while the howling gale warned them of the deadly peril of loved ones on the sea. By unerring instinct they chose that symbol of an anchor to rest their eyes and steady their faith in hours of worship. No other symbol, the cross, crown, shield, star, open *Bible,* or what you will, could possibly be so challenging or meaningful in a fishermen's church as that great sturdy anchor, though as pure art it is crudely done. Thoughtless visitors may laugh at it; but the home folks never weary of it. With every passing winter its precious meaning grows on them, enriching their experience of religion. They could not put in words all that it symbolizes, but in general it sums up all the invisible resources of their most holy faith, the glorious gospel of the blessed God. It means the rescuing hand of the Christ who saved Peter from drowning. It means the infinite love of a Father God, who never forgets those who go down to the sea in ships. It means anchorage for prayer. It means peace in the storm, relief from heartbreaking worry. It means something a bit different after every test of faith.—George W. Fiske, in *The Recovery of Worship;* The MacMillan Company.

The Land of Beginning Again

I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all of our selfish grief,
Could be dropped like a shabby old coat at the door,
And never put on again.

I wish we could come on it all unawares,
Like the hunter who finds a lost trail;
I wish that the one whom our blindness had done
The greatest injustice of all
Could be at the gates like an old friend that waits
For the comrade he's gladdest to hail.

We could find all the things we intended to do
But forgot and remembered—too late:
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It couldn't be possible not to be kind
In the Land of Beginning Again,
And the ones we misjudge and the ones whom we grudged
Their moments of victory here
Would find in the grasp of our loving clasp
More than penitent lips could explain.

For what had been hardest we'd know has been best,
And what had seemed loss would be gain;
For there isn't a sting that will not take wing
When we've freed it and laughed it away;
And I think that the laughter is most what we're after
In the Land of Beginning Again.

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all of our poor selfish grief
Could be dropped like a shabby old coat at the door
And never put on again.

—Louisa Fletcher Tarkington.

Take advice from the thrush, when he says, "Stick to it, stick to it, stick to it."

Consider the postage stamp, my son; its usefulness consists in its ability to stick to one thing until it gets there. (Josh Billings.)

The Divine in the Savage Faith

In Adelaide Sir Arthur Conan Doyle met an elderly professor who had known Bully Hayes and other South Sea celebrities, and who told him a good story:

"They landed upon some outlying island in Carpentaria, peopled by real primitive blacks, who were rounded up by the ship's crew on one of the peninsulas which formed the end of the island. These creatures, the lowest of the human race, huddled together in consternation while the white men trained a large camera upon them. Suddenly three males advanced and made a speech in their own tongue, which, when interpreted, proved to be an offer that those three should die in exchange for the lives of the tribe. What could the very highest do more than this? And yet it came from the lowest savages. Truly we all have something of the divine, and it is the very part which will grow and spread until it has burned out all the rest."

The Bulletin Board

Conference Notices

The annual district conference of Southern New England will convene with Providence Saints at Bellevue Avenue, Saturday and Sunday, March 25 and 26, at 3 p. m. Apostle Paul M. Hanson will be in attendance, and we are looking forward to this privilege, trusting that a large number may be able to attend. The special order of business will be the election of officers for the ensuing year. —Frank S. Dobbins, district secretary.

Conference Minutes

DES MOINES.—District conference convened February 10, 11, and 12, at Des Moines. Business session was held Saturday at 2 p. m. Apostle J. F. Garver, associated with the district presidency was in charge. Minutes of the previous meeting were read and approved. The district presidency, treasurer, statistical, and ministerial reports were accepted. Brother Charles F. Hull, of Knoxville, was recommended for ordination to the office of elder, the recommendation being approved and ordination provided for. The matter of holding the reunion was left with the district presidency. District officers elected were: President, Henry Castings; counselors, C. E. McDonald and Stephen Robinson; church school director, Ernest Kirlin; young people's supervisor, Doris Nelson; adult division supervisor, Bessy Laughlin; secretary, Margaret Wilkinson; chorister, Eva Cook; treasurer, Stephen Robinson; historian, C. E. McDonald, and auditor, Vern L. Deskin.

Our Departed Ones

CUMMINGS.—Mary E. Cummings was born August 4, 1862, in Kentucky; died December 24, 1932, at Spokane, Washington. She married James L. Cummings in 1884. To them were born four children: three boys, Clarence, Robert, and Charles; one daughter, Myrtle. Her husband preceded her in death. Sister Cummings had been confined to her home a great deal, since coming to Spokane. She united with the church September 2, 1917, in Baca County, Colorado. The funeral was held in the church and the sermon was by Elder Alma Andrews. The body is in vault keeping until later removal to her former home in Kentucky.

PLAIN.—Sadie Elizabeth Beighle, daughter of Sam and Mary Beighle, was born December 20, 1892, in Logan County, Oklahoma, and died at her home near Elmwood, Oklahoma, January 10, 1933. In 1902, she moved with

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her parents to Dewey County, Oklahoma. She was united in marriage to Walter Plain, April 1, 1909, moving to Beaver County the following spring. To them were born six children, two girls dying in infancy. Left to mourn are her husband; four sons, Ernest, Hessel, Hubert and Walter, jr.; one granddaughter; three brothers, John Beighle, of Wilmot, Kansas; Dennis Beighle, Logan, Oklahoma, and Richard Beighle, of Elmwood; two sisters, Maude Beighle and Alma Getz, of Beaver, Oklahoma. She joined the church when eighteen years of age, was a kind loving wife, mother, and sister, and a helpful friend and neighbor. Funeral services were conducted by Ben Barker at the Capitol View Church, and interment was in the cemetery there.

ROAN.—Irene Keith was born January 31, 1866, at New Canton, Illinois, and died January 14, 1933, at her home at New Canton. She was married to William Roan, December 11, 1887, at Rockport, Illinois. Leaves to mourn her departure: her husband, and one son, Louis Roan, of New Canton; three daughters, Mrs. Bettie Hendrickson, of Joliet Illinois; Mrs. Estelle Jenner, of Chicago, and Mrs. Cecelia Brenner, of Decatur, Illinois; four grandchildren; two great-grandchildren, and one brother, A. Keith, of Columbia, Missouri. She was baptized a member of the church February 20, 1916, by Elder R. L. Fulk. The funeral was in charge of Brother W. Gutherie, of Nebo, Illinois.

HOLMAN.—Eugene E. Holman was born December 23, 1855. He was baptized into the church with his wife in 1899, and they were charter members of Dixfield Branch, Maine. He was ordained an elder in 1896, and the greater part of his life was spent in Dixfield, where he taught school for a few years. The rest of his time he spent farming. He was the last of a family of eight children. His wife, Ordesa, passed away February 23, 1932. He died February 2, 1933. An illness of bronchitis was followed by a shock and resulted in his death. Surviving are eight children: Mrs. Lillian Merrill, Walter, Harris, Agnes, Celia and Archie Holman, of Dixfield; Mrs. Jennie Clark, of Wilton, and Myron Holman, of Atherton, Missouri; twelve grandchildren, and eleven great-grandchildren. The funeral was held from his home, February 5, Elder Newman Wilson officiating.

BLACK.—Minnie Dallis was born January 16, 1875, at Albany, Kentucky. She passed from this life February 2, 1933, at her home at Independence, Missouri. She was baptized a member of the church at Independence, October 17, 1931, by John F. Weston, and confirmed by W. A. McDowell and John F. Weston. Sister Black lived a good Christian life, and passed away strong in the faith of the latter-day work. Surviving are her husband, W. S. Black, of the home; two daughters, Mrs. Pearl Dane, of Pittsburgh, Pennsylvania, and Mrs. Cora Byres, Lafayette, Indiana; one sister, Mrs. Jennie Stevens, of Independence, and six grandchildren. Funeral services were conducted at the Latta Funeral Home Sunday, February 5, at 2 p. m., in charge of Elder John F. Weston, and the sermon was by Elder W. A. McDowell. Burial was in the Woodlawn Cemetery.

DAVENPORT.—Alma Gilberta Davenport, daughter of Wesley and Sophronia Davenport, was born June 20, 1916, at Soldiers Grove, Wisconsin. She died January 20, 1933, at her father's home near Soldiers Grove. The funeral service was held at the Saints' church near her home. Sermon was by Elder Leonard Houghton. Interment was in the cemetery near the church. A large crowd of friends and Saints attended this last service. Alma was baptized July 28, 1925, and attended Sunday school and other services with her parents from early childhood. She was attending high school until a short time before her death and was just blooming into beautiful young womanhood.

BUNDY.—Cathrine Augusta Vail was born in Fredericksburg, Iowa, May 4, 1881, and died unexpectedly at her home at Warba, Minnesota, January 21, 1933, from heart failure. She had had the influenza in December, but had apparently recovered and was doing her work as usual when she was stricken. She came to Ottertail County, Minnesota, in 1900; was baptized by Elder James Page in 1912 at Minot, North Dakota. November 19, 1902, she was married to Charles A. Bundy and to this union five children were born, four preceding her in death. Besides her husband, she leaves to mourn her untimely death her son, Harold, and wife, two grandchildren, her aged father and mother, three brothers, two sisters, and many other relatives and friends to whom she set a good example in industry and in faithfulness to the church.

SPRINKLE.—Mary Emma Benson was born September 30, 1855, in Ohio. She moved to Iowa in 1868. She married John Hankins by whom she had three daughters who survive her. She was married to John W. Sprinkle March 19, 1893, by whom she had one son who survives her. These children, her husband, four sisters, six brothers, and ten grandchildren remain. She was baptized into the church July 22, 1877, at Magnolia, Iowa, where she spent most of her life. Her death occurred December 24, 1932, after a brief illness. Funeral services were held at Magnolia, in charge of Elder J. F. Mintun, who preached the funeral sermon. Interment was in Magnolia Cemetery.

WEATHERMAN.—Floyd William Weatherman was born October 16, 1916. Died February 1, 1933. He is survived by a brother, Levi, of New York City, and a sister, Fern. His parents preceded him in death and he made his home with his uncle, Robert Agee, at Saint Joseph who survives him. He is also survived by another uncle, Levi Agee. Floyd was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Second Saint Joseph Church, June 20, 1926. The boy has been a sufferer for some time and everything possible was done to check the ravages of the disease but he was called across the river of death. The funeral was conducted from Second Church, the sermon by Elder O. Salisbury, assisted by Gilbert Bowser.

CASELMAN.—David Wesley Caselman was born April 15, 1859; died January 18, 1933. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in his early youth. He leaves to mourn, his three daughters, Mrs. Edna Cox, of Saint Joseph, with whom he made his home, Mrs. Sarah Harness, of Kansas City, Kansas, and Mrs. Mabel Pratt, of Manett, Missouri; five sons: Charles, Edward, Earl, and James of Beloit, Missouri, and Arthur, of Saint Joseph; three step-sons: Ira and Ralph Behymer, of Saint Joseph, and Clarence Harness, of Kansas City, Kansas; two sisters: Mrs. Mary Goben, of Saint Joseph, and Mrs. Lula Hilt, of Kansas City, Kansas, and a host of friends.

JOHNSON.—Guy W. Johnson was born December 6, 1886, in Story County, Iowa. He died November 18, 1932, at Saint Joseph, Missouri. He was the son of August and Mary Johnson. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at an early age. He was married to Oma Salmons, March 4, 1916, who survives him. Besides his wife he leaves to mourn, his father, August Johnson, two sisters, Mrs. Clara Bergeman and Mrs. Alice Harris, all of Andover, Missouri; two brothers, Joseph, of Barnam, Minnesota, and Carl, of Saint Joseph. The funeral service was conducted from First Saint Joseph Church, with sermon by Bishop Milo Burnett. Burial was at Lamoni, Iowa.

CHAPPELOW.—Martha Cary, the second daughter of Robert and Lida Cary, was born at Harrison, Ohio, October 17, 1878. She was married to Frank W. Chappelow, January 30, 1900, and to this union were born three daughters and two sons. She was baptized into the church, May 26, 1918, and moved to Independence with her family in 1920, that she might enjoy church privileges and rear her children under its influences, and resided there until her death, February 3, 1933. Her husband preceded her in death three years. She was a devoted wife and a true mother. She spent her strength for her family and those of her acquaintances who were in need, and was faithful to her covenant to her Master unto death. She leaves to mourn her mother, two sisters, three daughters, two sons, two grandsons, and many other relatives and friends. Interment was in Mound Grove Cemetery. Funeral services were in charge of Elder Ammon White, sermon by Elder Frederick A. Smith.

BENNETT.—Eleanor Mae Bennett was born January 16, 1910, and died January 20, 1933, at Sharon, Pennsylvania. She was married to Howard Bennett, August 14, 1929, at Sharon, Pennsylvania, and to them was born a son, Howard Harris Bennett. She was baptized a member of the church at Sharon. Sister Eleanor was greatly beloved by the Saints, and a host of friends who will miss her. She loved her home and her husband and endeavored to make her home a beautiful and happy dwelling place. A short funeral service was held at the home of her father, Elder D. H. Jones, and the funeral was preached at the Saints' church by Elder W. G. McCune, assisted by Lamont Ryhal, both of New Castle, Pennsylvania. Surviving are her husband and son; her father, D. H. Jones; her mother, Martha Jones; one brother, Ralph Jones, and two sisters, Mrs. Doris Allen, and Alma Jones. Interment was in Oakwood Cemetery, Sharon, Pennsylvania.

PHILLIPS.—Margaret Burch, daughter of William and Hannah Burch, was born at Saint David, Illinois, January 5, 1869. She married I. J. Phillips at Lucas, July 9, 1887, and to them were born six sons and two daughters: Elder W. B. Phillips, of Pekin, Illinois; Charles Phillips, of Cedar Rapids, Iowa; Merle Phillips, of Taylorville, Illinois; Clyde Phillips, of Pekin; Fred Phillips, of Chicago; Glenn Phillips, of Hiteman; Elizabeth Norberg, of Chariton, Iowa, and Olive Evans, of Bowdil, Ohio. Her husband also survives. She was a faithful member of the church many years. Though she was a sufferer for some time she did not lose faith in the gospel. Died October 25, 1932, at Hiteman, Iowa.

SNIDER.—Juliette Gillette was born November 16, 1849, at Cherry Valley, New York, and departed this life December 20, 1932. She married Lieutenant Jacob H. Snider, November 16, 1869. Two children came to bless this union, Alice and Coleman. The husband and

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children preceded Mrs. Snider in death, but the loving care of her daughter-in-law and grandchildren was a great comfort to her in her last years. She was baptized into the church, June 4, 1872, and for sixty years was an earnest and active worker in Kingston and Oakdale Branches. Was a member of the former branch until the organization of Oakdale Branch twenty-four years ago. Her husband and son helped to found this latter branch. She is survived by four brothers, seven grandchildren, ten great-grandchildren, a son-in-law, a daughter-in-law, and a host of friends. The funeral was from the Oakdale Church, Elder John Hovenga conducting the service. Interment was in Kingston Cemetery. She will be remembered for the missionary spirit manifested during her years of church work.

CLARK.—George E. Clark was born at Bloomer, Wisconsin, June 25, 1881. Died at the Veterans' Hospital at Milwaukee, Wisconsin, January 27, 1933. He was baptized into the church June 30, 1914, at Chetek, Wisconsin. Leaves to mourn, his wife, Laura B. Clark; one small son, George Edwin; other relatives and many friends. The funeral was held at the Saints' church at Chetek, January 31, 1933, the sermon being preached by Elder Leonard Houghton, of Madison. There was a very large attendance of relatives and long-time friends. The church on earth loses a good member and a kind and congenial brother.

WILLEY.—Mary Jane Prier was born January 1, 1852, at New London, Iowa. Passed from this life February 6, 1933. She was the daughter of George and Mary Prier. September 8, 1870, she was united in marriage to John W. Willey. To this union eight children were born: Loren, of Carrington, North Dakota; Lawrence, of Hialeah, Florida; Mary Elizabeth, (deceased); Joseph C., of Davenport, Iowa; John R., of New London; Florence Lavinia, (deceased); Effie Letitia, of Burlington, Iowa, and Edith Dell, of Burlington, Iowa. Her husband preceded her in death, July 28, 1927. Mrs. Willey was baptized a member of the Church, August 27, 1890, by Elder Fred Johnson. In this faith she lived a consistent Christian life. Religion to her was no mere form, but an inner force by which she patterned her life. Active in and faithful to the church which she had espoused, she goes to her reward. In 1888, she was deprived of the help and companionship of her husband. She bravely accepted the added burden of rearing and providing for the family alone. By industry and frugality she was successful in keeping her family together. Not alone her children, but various nephews, nieces, and grandchildren have found shelter and a haven of rest in her home. In November, 1910, she moved to Burlington, Iowa, which had since been her residence. There are left to mourn, besides the above named children: one sister, Mrs. William Booten, of Oleana, Illinois; one brother, Allen Prier, of Oleana, Illinois; thirty-two grandchildren; thirty-two great-grandchildren; numerous other relatives, and a host of friends. Funeral services were held from the Saints' church at Burlington, Iowa, February 8, 1933, sermon by Elder F. T. Mussell. Interment was in Brooks Cemetery at New London, Iowa.

EBERT.—Verlyn Ebert was born October 8, 1916, in Ness County, Kansas. He was baptized into the church, July 19, 1925, by Elder J. A. Teeters. Died of diphtheria, December 12, 1932, at Larned, Kansas. Was buried in Garfield, Kansas, Cemetery, December 13. He was a good boy, always helping his mother whose health was poor. The funeral sermon was by a Christian minister. The boy is survived by his parents, one brother, and two sisters.

NEPHEW.—Calvin Nephew was born at Hornell, New York, September 5, 1865. Married Catherine Langstaff at Saskatoon, Canada, May 29, 1904. Was baptized a member of the church, May 29, 1906, and was loyal to the gospel teachings until his death. Passed away at his home at Fresno, California, November 23, 1932. He is survived by his wife, Catherine; two sons and one grandson, Calvin J., Robert L., and Calvin J. Nephew, jr. He was loyal and devoted to his loved ones. Funeral services were conducted by Elder A. S. Votaw, of Fresno Branch.

MAYNARD.—Louis Jasper Maynard was born August 25, 1879. Was baptized a member of the church, August 26, 1903, by Arthur Allen, and was first enrolled as a member of the Portland, Oregon, Branch. He died November 26, 1932, following a long illness, and was buried from Newell's Mortuary, Centralia, Washington, Elder Orville L. Oppelt preaching the sermon. Besides his wife, Mrs. Pearl Eva Maynard, he leaves three sons and one daughter: Leland, Allen, and Arthur Maynard, and Coral, and the following stepchildren: Glen Stover, William, Fred, Raymond, Marjorie, Eda, and Elaine Stover.

DREBIS.—Elsie Marie Jensen Drebis was born in Denmark, December 28, 1860, and died December 21, 1932, at Centralia, Washington. She is survived by her husband, John F. Drebis, three sons, three daughters, and several stepchildren: James C. Jensen and William C. Jensen, of Weston, Iowa; Herman Jensen, and Mrs. Kathrine Paulson, of Kimball, South Dakota; Mrs. Mary Parish, of Weston, Iowa; Mrs. Hannah Nielsen, of Underwood, Iowa; Peter A. Drebis, Fred A. Drebis, Emma E. Slymp, and Margaret L. Brown, all of Washington. Mrs. Drebis had been a member of the church for a number of years. The funeral was from Fissell's Parlors, Elder O. L. Oppelt in charge of the service. Interment was in Bush Prairie Cemetery, near Olympia, Washington.

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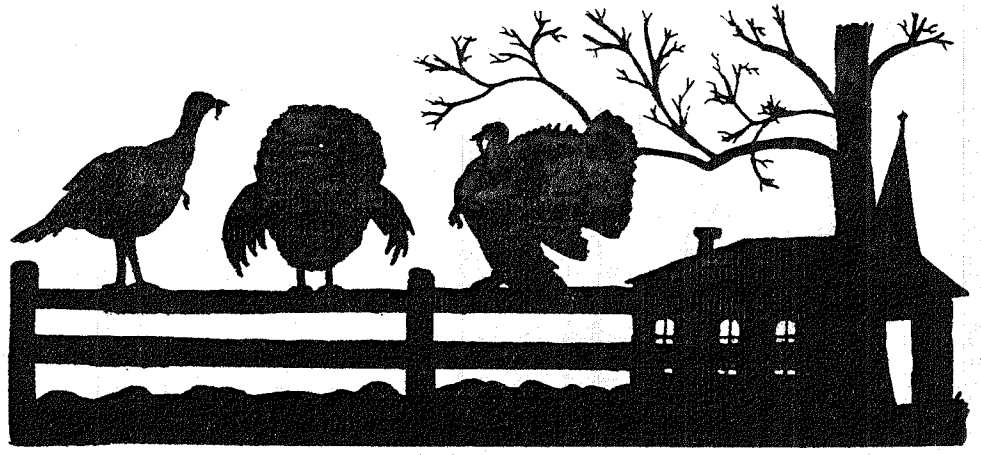

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The Saints Herald

Youth Conference and Leadership Convention, June 17-25, 1933, Lamoni, Iowa

The Bank Holiday

An Editorial by F. M. S.

A Call for Leaders of Youth

A Youth's Problems Discussion

Today's Opportunity

By L. S. Wight

The Spirit, or Soul, in Man

By J. F. Curtis

The Religion of Jesus Christ

By John Zimmermann, Jr.

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THE SAINTS' HERALD

March 8, 1933

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FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
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CONTENTS

EDITORIAL:
- Our Project, 1933 291
- Across the Desk of the Editor in Chief 292
- Don't Send Checks 292

A PAGE FOR YOUTH:
- A Call for Leaders of Youth 293

OFFICIAL:
- Report of Income 294

NEWS BRIEFS 295

ARTICLES:
- "Go On," by Berwyn O. Lungwitz 296
- Today's Opportunity, by L. S. Wight 297
- The Religion of Jesus Christ, by John Zimmermann, jr. 299
- The Spirit, or Soul, in Man, by J. F. Curtis 300
- Riches Untold, by Florence Tracey 301
- Statistics for 1933, by Carroll L. Olson 304
- The Forts of Folly 307
- Prayer and Testimony 308
- Question Time, by A. B. Phillips 310

NEWS OF CHURCH AND HOME 311

THE BULLETIN BOARD 318

The Pigeonhole

The Neighbor

He is only a poor man, and he has been out of work for months. Trouble and perplexity have been heaped upon him, and, like many others who have no particular skill for the more difficult jobs, he has suffered. Yet he has not become bitter, and he has maintained his usual cheery smile and his innate kindness of heart.

Some months ago a terrible calamity befell a home near him. The man, with a family dependent upon him, was stricken, and for many weeks it was a question whether he could continue to live. People came to console the family, and to offer help. They were kind and wanted to do something. Most of the kindness, though it was well-meant, never got beyond the living-room of the house.

Now it happened that the family needed no help in the living-room—they could take care of that themselves. But there was genuine distress in the basement. There was the furnace to fire, the ashes to take out, and other things that women could not do.

The Neighbor came every morning and took care of the fire, carried out the ashes, and cleaned up the basement. He did this for months. When there was snow he cleaned the walks and brought in the paper. And when they wanted to pay him he would accept nothing, but said: "It is only a little that I can do, but I want to be able to give that much."

"And Jesus said, Which now of these, thinkest thou, was neighbor unto him?"

Marthas and Marys

There are many women who could never be Marys, but they make some wonderful Marthas. A pretty face is forgotten in a fortnight, but a good deed is remembered for years—which gives the Marthas a great advantage. A pretty face may get wrinkled before its owner is forty, but a kind heart is pretty near immortal. And after all, it is what a woman *is* and *does* that makes her beautiful, and not so much how she looks. How often one's first look at a woman will give him no particular impression, but after he knows her better he identifies her as an angel of light. We were talking about one who was known far and wide for her good deeds: "She is not much of a Mary," said my friend, "but she is a wonderful Martha!"

The Vicious Circle

War begets Poverty,
Poverty Peace:
Peace begets Plenty,
Then Riches increase;
Riches being Pride,
And Pride is War's ground,
War begets Poverty,
So goes the round.

—Author Unknown, from *Church Management.*

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Editorial

Our Project, 1933

4. Talents and Labor

One of the greatest difficulties that the local church can encounter is the problem of enlisting the active aid and sympathetic effort of those who profess to believe the gospel. Every branch has a number of people who have been baptized into the kingdom, but who are satisfied to linger just inside the gate and observe what is going on without joining in the work.

The poorest excuse that is offered is this: "But I haven't any talent!" Nonsense! The best workers in the church are often those who began without any talent. But they worked and trained as they went, and the talent grew in them. The best talents for church work are not those given at birth, but those that are cultivated in active service.

On every hand we hear the call for workers who will consecrate their abilities and train for specific tasks in the local church work. More can always be used than are available. Even if one sees no place to work, let him or her prepare, and a need will arise for that training and help.

There are people who think that if they work at all they are entitled to stand in the limelight of publicity, and live a life of glorified exemption from common things. Those who work only for praise and earthly glory will never serve the church to its credit or theirs. With futile and shallow aims, they are almost certain to be ineffective and unsteady in their work. Church work, above all other kinds, requires devotion and unselfishness.

The depression has forced the church to rely more and more on volunteer workers. It is quite certain that much of the good work in every branch will always call for those who labor without hire. If the work of the church is to go forward this year, and in succeeding years, it will have to be carried on by many new workers. The call comes to you to prepare, and to serve. Are you ready to do your part? L. L.

"Our task is to evangelize the world and Zionize the church."—President Frederick M. Smith.

Our Project 1933

We must do these things, and teach others to do them:

1. Spiritualize our lives by righteous living, pure thinking, clean conversation, and daily prayer at the family altar.
2. Prepare ourselves for work in the church by daily study of its books and papers, and other good writings.
3. Attend church regularly, and help maintain the dignity and beauty of the services by reverent conduct.
4. Give willingly of our talents and labor whenever and wherever we are needed in the work.
5. Support the church by continuous and conscientious compliance with the financial law.

The Bank "Holiday"

In another column is an article from the desk of Bishop DeLapp in which the financial income for January is discussed, and comments made upon some of the factors involved. The readers of the *Herald,* particularly those who have deep concern in the welfare of the church, will find interest in the Bishop's article. Read it.

The past week has brought another crisis in financial circles generally in the United States; or is it but the final approach to the working out of an increasingly difficult situation? Saturday found all the banks in some thirty-six States of the Union closed on a "holiday" in banking so-called. It is a move to find time and means and ways for the banks to readjust themselves to conditions. It is a "breathing spell," a "rest period," a cooling off of heated brows (and heads), a "survey period," wherein banker and patron can sit down and quietly (?) talk things over.

Of course the papers are full of this matter of "news," and so we are bringing nothing novel to the attention of our readers; but as a people we are affected by the situation. Some months ago the Jackson County Bank closed its doors, and our financial officers went through some trying days in meeting the difficulties brought on by having our funds tied up. Other depositories were secured. Friday last the Fidelity National Bank and Trust Company, our present chief deposition, went on a "holiday," restricting withdrawal of funds to five per cent of amount in account. And so our Bishops were again under the necessity of meeting an upset in conditions. The day following every bank in Kansas City and Independence went into "holiday" array as per edict from Governor Parks. And there we are at present writing.

Brother DeLapp and I went into the Fidelity Bank on Friday to see about things. It is not our purpose to go here into the details of the financial situation, but to tell a bit of our observations, experiences, and the

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information secured. For some weeks a persistent withdrawal of funds from active and savings accounts had been going on until more than half the deposits had been withdrawn. So far as could be learned, these funds were not being used in industrial or commercial activities, but were being placed in safety deposit boxes, or put into Postal Savings accounts.

To protect its own interests the bank was compelled to restrict withdrawals to a small per cent. Besides all this, the closing of banks in other States had temporarily, at least, frozen funds in checks on other banks which could not be "cleared."

When we (Brother DeLapp and I) went into the main banking room of the bank, the place was thronged with people. Every officer had a small group of persons about him, "talking things over." Every clerk and employee was busy to the last man. On the faces of all employees and officers were looks of care and concern, and the same look could be seen on the faces of many if not all the patrons; but there was no excitement, no loud talking. On the faces of many could be seen the smiling question, "I wonder what's coming next?" The usual optimism seemed to prevail, "It will be all right soon."

From the news in the press since Friday, it seems probable that what has been transpiring in banking circles in Kansas City has been happening in most if not all the States of America, and so banking holidays are in vogue.

These are "signs of the time." They indicate again how delicate is the balance between confidence and distrust. They indicate again to us as a people how essential it is for us to be organized socially on a basis where Christian charity can displace selfish greed and where fraternal sympathy and desire to help, rather than self-interest, can become the social and industrial dynamic, and provide the motivation for the social contribution.

Later, perhaps, our financial department will tell us more particularly how the situation affects us. In the meantime, we must carry on, and remember that for long have we been warned against the coming of just such times. So it is not for us to have fear functioning to the failing of our hearts, but rather it is for us to face the situation with the faith and trust which cast out all fear, and in this spirit take up anew our tasks of establishing Zion. For still the cry is, "Onward to Zion."

F. M. S.

If you would live, remember: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (See Luke 10: 27.)

Across the Desk of the Editor in Chief

THAT FINER FEELINGS along religious lines are developing as a result of the "depression" and our adversity has been noted frequently, and comments passed thereon. Evidences thereof are many. Here is one coming to the desk from Brother McElwain, president of North Dakota District:

"My report has been delayed. But North Dakota is trying to do her bit. The fine spirit to carry on when there is nothing of a monetary consideration helps one to know that the old saying is still true: 'The kingdom of God can not be purchased with money,' etc.

"North Dakota is developing some young men in the church's service that will give their measure of devotion in their time.

"When the winter breaks we expect to hold meetings in Fargo and ordain two more young men to the Aaronic priesthood. Brother P. T. Andersen, our missionary, will be present. He has done a splendid work in the State during the past year.

"I feel that there is as much opportunity as ever to advance the truth among the people. Am trying to do my part. One week around the holidays I drove between four hundred and fifty and five hundred miles with my car to see sick people. One cold night I was called on a one hundred and fifty mile drive to administer to an old sick sister. Somehow, the name of my son in Minot got into the message. He was at Minot, and only a priest; hence two elders from Minot answered the call and cut off sixty miles that would have been extra for me. I am a rural mail carrier and keep a new car. I always feel that I should go when called upon.

"My two sons now will have to take some of the load.

"I have gone at length a bit to give your office an idea of the conditions under which we labor."

That's the spirit of devotion and service, isn't it? And how many more are feeling the urge and quietly carrying on "as opportunity permits." God bless our silent earnest workers, who are willing to spend and to be spent in his service! F. M. S.

DON'T SEND CHECKS

Please Use Postal Money Orders for Remittances

If you are sending money to the Herald Publishing House please send it by means of postal money order. Checks can not be cashed at the present time, due to a situation that has swept the country, and we are under the necessity of asking customers to aid us by complying with this request until normal banking conditions are restored, especially in all states where banking operations are suspended.

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A Page for Youth

A Call for Leaders of Youth

(At the General Conference in 1932, a Committee of Eleven was appointed by the First Presidency as a church-wide advisory council on young people's work. These were selected from widely scattered areas in United States and Canada. The following extracts are taken from an interesting letter from one of these who summarizes the situation in his area. We submit the impersonal part of his letter, for his observations seem to fit any part of the country.)

"The program for youth outlined in your letters of November 16 and December 28 covers in a comprehensive way the very urgent need in this territory for an enlistment of the interests of our young people. The fact that only about twenty per cent of the young people enrolled in our branch are regular church attendants and that fewer than half of this number are available at the present time for *dependable* service is an appalling indication of spiritual lassitude. It would appear in general that the church is still an external attribute in the lives of the young; that the vision of the church as a guide to happy and purposeful daily living has not yet come.

"The most outstanding and immediate problem is the need for qualified and inspired leaders for the young people in each of the local branches. We need badly leaders who are thoroughly imbued with the Zionic vision, especially those who know that the temporal life is no more than a concrete expression of the spiritual life and not a thing apart, whose experience in the church has brought them an immovable conviction of faith in the ultimate outcome, and yet are not old enough to have lost sympathy with the point of view of youth. Perhaps it sounds as if one could enlist such leaders only from the ranks of the angels; but I do believe that one or more in each branch could be chosen from among the more promising young people themselves and trained by the adult officers of the church in special district gatherings and church-wide conventions of the sort which you propose for the month of June. These representatives could very well constitute a district young people's council which would convene at regular intervals for meeting general church officers, for instruction and in general to unify the work of the young people in various branches. Judging from the situation in our district I think that the need for proper leaders can not be overemphasized. Is it not true that the success of any group movement depends upon the existence of leaders whose personal interests and sympathies are in complete harmony both with the aims of the movement and also with the members of the body?

"The next problem is of course the provision of definitely planned and organized programs for the guidance of the local leaders. Our local needs would best be met by a three-part program: intensive study, organized contributions to the church service (especially dramatic and choir work), and organized recreation. The intensive study should be of temporal stewardship, of spiritual stewardship, of church law, of church history by a topical method. Especially do I believe that no class should be engaged in a straight reading through of the standard books. Too many young people have been introduced to the books by a tedious and uninspired reading through in a class in which discussion is stifled by the necessity of covering the text in a reasonable time. In cases which are far too rare an exceptionally qualified teacher may so illuminate the reading with the fruits of a broad personal study and experience that the desired inspiration is imparted to the class; but in general the same result is more likely to obtain if a carefully prepared topical method is used. These study classes should be supplemented by round table meetings which combine a discussion of spiritual values related to current youth problems with a prayer meeting. In my experience such combined discussion-prayer meetings are more successful in provoking thought and meditation in young folks than are meetings of the type designed for older folks, in which we tacitly assume previous spiritual experiences and a developed capacity for meditation.

"The second and third parts of the program suffer chiefly now from lack of proper organization and definite plans. Most deplorable is the tendency toward least effort which turns a church social gathering into a bridge party. Here again the problem is one of qualified and conscientious leadership.

"These items which suggest themselves from a survey of the local situation seem to be fundamental to any general youth program. Entirely paramount is the proper choice and training of local leaders, the banding of these leaders into a close-

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knit church-wide organization so that at all times each may be in close accord with the general church, and the preparation by the general church representatives of definite study, worship and recreation programs for the local organizations of young people. My only addition to your list of suggestions is to place emphasis upon the importance of good leaders."

OFFICIAL

Report of Income

A comparative statement of income for the months of January, 1933, and 1932, is herewith submitted. It was to be expected that the income for January this year would be less than that of a year ago because of continued business and economic distress. It is to be noted, however, that thirty-seven of the stakes and districts raised more money in January this year than last.

Particular attention is called to Independence and Kansas City Stakes where a substantial increase is evident. This is largely due in Independence to the activities of the women who have kept persistently at the task of raising money for the general church. The exceptionally fine organization, personal contact and untiring devotion on the part of the women has made it possible for Independence to make such an excellent showing. Greater activity has also been shown by the regular corps of bishop's agents and solicitors.

In Kansas City under the direction of Bishop C. A. Skinner an additional corps of workers, men and women, were put to the task of raising money through personal solicitation. Thirty-three more solicitors were on the job in January of this year than a year ago. It is quite apparent that one of the solutions to the problem of declining income is the enlarging of our working force.

It is quite probable that the increase in other districts was due to the extra effort put forth by those soliciting general church funds, as well as the increase in the number of workers.

At the present time a study of every district is being made and suggestions and recommendations will be sent to district officers based upon the information obtained.

The general banking situation has had its effect upon our organization as well as all others whose activities cover most of the United States. At present we are confronted with additional problems to which no immediate solution is apparent, yet we are confident that through the cooperation and faith of all concerned there will come the solution of our major problems.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

	Jan., 1933	Jan., 1932
Independence Stake	$ 3,687.83	$ 2,862.71
Far West Stake	166.13	304.09
Holden Stake	429.00	305.92
Kansas City Stake	1,214.93	987.81
Lamoni Stake	453.11	241.74
Alabama	100.24	61.95
Alberta	88.60	253.22
Arizona	89.64	52.88
Arkansas	18.52	36.16
California, N.	1,033.14	834.68
California, S.	307.49	1,171.27
Chatham	291.69	810.64
Clinton	201.64	45.00
Colorado, E.	357.97	432.10
Colorado, W.	33.48	22.16
Des Moines	353.94	455.34
Detroit	564.19	1,322.26
Florida	6.56	95.52
Idaho	113.69	173.31
Illinois, C.	93.56	34.04
Illinois, N. E.	806.56	705.18
Illinois, S. E.	353.89	104.14
Indiana, S.	144.85	61.83
Iowa, N. W.	496.10	785.37
Iowa, S. W.	214.61	455.60
Kansas, N. E.	106.47	192.51
Kansas, N. W.	74.37	23.30
Kansas, S. W.	91.62	287.07
Kentucky and Tennessee	30.25	33.15
Kirtland	404.85	510.81
London	506.77	491.92
Maine, E.	213.47	137.88
Maine, W.	87.54	254.22
Michigan, C.	309.95	252.04
Michigan, E.	439.67	772.64
Michigan, N.	173.93	194.00
Michigan, S., and Indiana, N.	349.91	488.15
Michigan, W.	159.32	41.27
Minnesota	105.08	226.12
Missouri, S.	75.09	84.55
Mobile	90.32	35.22
Montana, E.	102.07	117.71
Montana, W.	112.51	957.28
Nauvoo	247.97	388.08
Nebraska, C.	23.00	34.54
Nebraska, N. E.	367.51	46.21
Nebraska, N. W., and Black Hills	72.64	53.83
Nebraska, S.	214.65	337.95
New England, S.	629.54	689.78
New York	208.27	302.59
New York and Philadelphia	1,058.54	1,407.42
North Dakota	33.25	104.17
Ohio, N. W.	247.05	133.88
Ohio, S.	844.92	467.54
Oklahoma, E.	23.41	51.00
Oklahoma, C.	259.49	1,032.08
Oklahoma, W.	150.83	79.05
Owen Sound	279.77	583.35
Pittsburgh	120.38	256.55
Portland	220.18	197.29
Rock Island	385.33	497.34
Saint Louis	350.93	542.12
Saskatchewan, N.	27.91	70.19
Saskatchewan, S.	75.15	63.50
Seattle and British Columbia	408.34	1,413.13
Spokane	178.07	79.27
Spring River	275.89	373.13
Texas, C.	147.24	218.35
Texas, S. W.	119.60	161.60
Toronto	478.01	411.11
Utah	30.73	134.75
West Virginia	94.86	139.39
Wheeling	99.13	98.43
Winnipeg	10.61	2.00
Wisconsin, N.	225.90	29.53
Wisconsin, S.	119.79	93.60
Unorganized	347.90	716.26
Australia		
Australia, S. W. and Victoria		
British Isles	1.50	
Germany	5.00	
Hawaii	84.07	102.94
Norway and Sweden	13.72	95.55
Society Isles		
Foreign Unorganized	21.00	
	$23.556.63	$29,122.26

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NEWS BRIEFS

President F. M. Smith to Lone Star State

Saints of Central Texas were greatly encouraged by the presence of President Frederick M. Smith at their conference held at Houston, February 10 to 12. His messages stimulated them to greater purposefulness and consecration in the work of the church.

Other church officials there were Apostle Roy S. Budd, Elder G. H. Wixom, missionary, and a number of the district ministry. Saints came to the conference from Dallas, Hearne, Bryan, Fairbanks, Spring, and other points.

President Smith also visited Dallas and other cities while in the Lone Star State.

First Vested Choir in Southern New England

To Attleboro Branch, Massachusetts, belongs the distinction of having the first vested choir in Southern New England District. The choir's first appearance in its vestments will be at the vesper service on Palm Sunday, when it will sing *"The Crucifixion"* by Stainer. To the women of the branch goes much of the credit for these choir robes.

Apostle G. G. Lewis and Family at Home

Apostle and Sister G. G. Lewis and their daughter, Alice June, are now settled in a neat little home at Hamilton, near Newcastle, Australia. They find rents and living expenses high in that country when compared to the United States, but are glad to be in their own home once again.

Comprehensive Program for Young People

The young people's organization of Seattle and British Columbia District has adopted a big program of activities. Recent events in this program were two young people's conventions. The first of these, held in Seattle, February 10, 11, and 12, for the southern half of the district, had as its theme *"Lest We Forget."* The second met at Vancouver the following week-end. Apostle M. A. McConley was guest speaker at both conventions, and a program of worship, social and educational services was well carried out.

The young people's organization of this district is thriving under the leadership of Dwight Davis, of Seattle, and its endeavors are caught up in a comprehensive program. At the close of Silver Lake reunion last August, the young people began good-will tours between cities in the district including New Westminster and Vancouver, British Columbia, and Bellingham, Seattle, Tacoma, Everett, and Puyallup, Washington. Among the many other undertakings which have this winter held the attention of the young people has been the district-wide attendance-at-Sunday-evening-service contest.

Mrs. Fern Weedmark Honored in Her Field of Work

Sister Fern Weedmark, of Topeka, Kansas, an ardent junior worker in the church, has been chosen one of a committee of five to represent workers with children of the various churches in the city. The purpose of this committee is to formulate a play for a permanent, city-wide work group to be called the Topeka Council of Children's Workers. This movement has the indorsement of the Topeka Council of Religious Education, and was voted upon by a large, representative body of city workers. The first city-wide meeting was held in January.

Winning Spirit of Independence Young People's Play Contest

"We're all winners, even though our play didn't place in the contest!" That is what the young people of Independence are saying about their second annual play contest held last week. During the course of four nights a large crowd enjoyed seeing twelve one-act plays presented by a group of eighty young people representing the following congregations: Stone Church, Second Church, Walnut Park, Liberty Street, Enoch Hill, Englewood, Sugar Creek, and East Independence.

Every play cast won a finer fellowship, a deeper appreciation of each of its members, a better realization of their place in the work of the church. Every play brought to light dramatic talent.

"The Violin Maker of Cremona," winning play given by a Stone Church group and directed by Helen Page Brackenbury, will be an entertainment feature of the young people's convention at Lamoni in June.

Sixty-fifth Wedding Anniversary for Massachusetts Couple

Brother and Sister Solomon Lawrence celebrated their sixty-fifth wedding anniversary February 19, at their home in Boston. Brother Lawrence is ninety-seven years old, and Sister Lawrence is eighty-seven. They are old-time members of the church, having lived for a considerable time in Nova Scotia where they were baptized.

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"Go On"

By Berwyn O. Lungwitz

(A sermon delivered to the congregation of the Quindaro Church in Kansas City, Kansas, on the morning of January 8, 1933.)

"Let us go on unto perfection."—Hebrews 6: 1.

The New Year season is over. The inventory and checking-up period is passed. Most of us know our standing for the year that is now history. We come now to the time when we look to the future; when we determine what we will and will not do. It is rather a delicate period in every person's life. Discouragements are put aside and forgotten for the time being. New hopes come with renewed opportunities. We say to ourselves, "This year will be better. I will accomplish more." I believe that every person who thinks seriously at this time of the year makes some kind of a resolution. It may not be voiced, but within us we make the resolve, and earnestly, for a time, try to keep that resolve. As for myself, I think it is a very fine thing to do, and that resolutions rightly made and often renewed, are character building materials.

I would like you to consider four proposals—call them resolutions if you wish. I prefer to call them challenges. The first one is: Let us "go on" to more knowledge. In 2 Peter 1: 5 we read these words: "Add to your faith virtue, and to your virture knowledge." Have we discovered all the truths contained in the *Bible?* In the *Book of Mormon?* In the *Doctrine and Covenants?* No! Then there is some studying yet to be done. Some knowledge to be gained. Our church school is functioning nicely. Good work is being done in the *Book of Mormon* classes here and there. The educational work of the stake in the way of institutes and lectures is taking definite form. But these efforts must be supplemented by you and me with some personal study in the privacy of our own homes if we are to increase our knowledge. When we begin to know the teachings and revelations that God has given to his church in these the last days; when we begin to put into operation the laws and commandments he has given us; then and only then, will God speak to us again, giving us more light and guidance as we travel onward, upward.

Our second challenge is: Let us "go on" to richer experiences. Our entire life is made up of experiences. Our pastor has told us that we know nothing except by experience. Each one must live his own life. Each life is a story. Some of us have had experiences that are outstanding. They are worth repeating over and over again. The experiences that are the most worth while are those where God has come to us in the time of need. We count our blessings greater when in the hour of despair, when, after having exhausted every earthly remedy, we get down on our knees and pour out our very soul to God. Knowing that he will reward all those who diligently seek him, we arise with our mind relieved and our spirit revived. There is not one present this morning who does not know the need and value of prayer. So I beg of you, learn how to pray, then talk with your God both in the secrecy of your room and in the gathering of the Saints.

The words of Christ to Peter in that dark hour were: "Watch and pray, that ye enter not into temptation." The Latter Day commandment puts it this way: "Pray always, lest you enter into temptation and lose your reward." And again: "What I say unto one, I say unto all; pray always, lest that wicked one have power in you and remove you out of your place." If this church is to gain its goal of establishing Zion, it will be because the members have become a praying people and a consecrated, united body. Richer experiences can only come as we grow more Christlike. Every day of the new year can be made to bring us richer experiences if we will but make each day a step upward toward God. And we are more able to make the step by being found more often on our knees.

Our third challenge is: Let us "go on" to higher attainments. Most of us are, or should be, grounded in the fundamentals of our faith. This is the function of the church school and supplements the teaching of the home. We should know of Christ and his teachings. We should be familiar with the New Testament writers and of their labors with the early church. We should have a knowledge of the Restoration and of God's commandments and council to the Church in our day and time. These are attainments, or mileposts, in our lives, but our journey is not complete. First principles are important, but there are things higher and nobler to attain—a personal intimacy with Christ, the indwelling of the Holy Spirit, the power of prayer—into the mystery of things like these we should be stirred with a noble discontent to enter.

Paul, in his Corinthian letters, says that we are

(Continued on page 306.)

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Today's Opportunity

By L. S. Wight

OPPORTUNITY is knocking at our door. Probably not at any time since the gospel was restored to the world through Joseph Smith have our people had such an opportunity to show the full value of the principles of Zion as we have today. The conditions which made the years 1931 and 1932 a pessimist's paradise, make this true.

It has been said that "Hope springs eternal" and certainly God knew what he was doing when he put this attribute into the hearts of men. I am thankful above all else for a background of faith which has enabled me to keep up the fight, and for hope based on that faith which constantly whispers, "Never mind, the next effort may be more successful." To give credit where credit is due, perhaps I should give most to my mother who succeeded in implanting this quality of hope in my mind in spite of adversity which would have caused any one with less courage to give up.

She left her homeland to come to America with her missionary husband. She fought adversity constantly during the years when there was no regularity of allowances, in order to see that her hungry, growing boys would have a chance. Not content with that, she turned to the study of music late in life in order to help with the choir music, for she believed literally that Satan finds mischief for idle hands. It was necessary for her to do tatting and other such tedious work in order to earn enough to pay for her music lessons but she had hope, and she would not quit as long as she thought she might be able to do something more to help the church. Many times have I met her on the street when I knew the load on her mind was heavy but always was she humming some hopeful tune. She could not let even those moments go to waste, and then when the load became too heavy and she suddenly passed on it was discovered that she had literally worn out her body in the service of her beloved Master. With such an example as this, is it any wonder that I can express a constant hope?

BUT MY EXPRESSION OF HOPE today is not just because of that training. It is based also on evidence that present conditions can be overcome by a return to well-planned, organized work, and that most of the people of this country, as well as those in the church, have the willingness to try to adjust themselves to every necessity. One of the marvels of this depression experience is the courage with which so many have "taken it on the chin," without much complaint. All they want is a chance to work back. Not long ago it was my privilege to call on an old man who had spent nearly thirty years in one community in the insurance business. He had built a fine business with hard work and honest interest in his clients. Two weeks before I saw him he would not have sold his business, including built-up income, for $100,000. One week later he found that the company he represented was bankrupt. His whole life work was wiped out and though past seventy he had to start again to build up. His optimism was so strong that a few days later I found an excuse to make a second call just to get a little more inspiration from him. I felt to thank God for men of such strength of character.

A STUDY of the more apparent conditions which are all about us, would certainly give the pessimist every justification for his despair. But the real trend is not always visible. What does a study of this underlying trend show today? In spite of tremendous losses which have been sustained by almost everyone the same courage which actuated the Pilgrim fathers to come to this land, and the pioneers of the church to start Zionward, is increasingly found in the hearts of men. There is a desire and willingness to "buckle up the belt and knuckle down" to the hard work necessary to get back on their feet. There is a desire to find the way which will give people the security they have a right to look for. Therefore there is in the minds of many church members today a willingness to fit into Zion-building plans, and there is in the minds of many outside a willingness to hear something about the plan of Zion. Fields are ready for harvest in places where in prosperous days no interest could be aroused. If this be true, then have we not the basis for greater hope than we have ever before enjoyed? No problem in human relationship has ever been too big for those with the courage of the pioneer. With that courage we can "Zionize the church," to an extent that will not only solve the problem for us but will cause the world to recognize that perhaps we do have something which justifies our claims, and to listen more willingly to our efforts to evangelize the world.

To substantiate this line of reasoning let us go back for a moment to the years 1928 and 1929. When the speculative fever was at its height the optimist could see only the tremendous increase of

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fortunes, mostly paper profit. Nevertheless more and more people were apparently being freed from the necessity of working and many were blindly led to believe there was actually a "pot of gold at the end of the rainbow." The real wise men of the world could see that foundations were being torn away, that the basis on which all this overexpansion was being built would soon give way with the consequent fall of hopes which would cause much trouble. Many country bankers with whom I talked at that time were seriously concerned because so much money was being diverted from legitimate trade channels and sent to Wall Street attracted by the fabulous profits which were being made. The dramatic climax to this hysteria was the crash of the stock market in 1929. Even then many would not believe that the business structure was doomed and they made many desperate attempts to maintain a structure which was not built on secure foundations.

During 1932, which an analysis shows as the probable turning point of this business debacle, the substantial type of citizen gradually came to the realization that there is only one way out of the dilemma. And that way means the hard work of getting back to fundamentals and rebuilding the economic structure from the foundation up. This thought has found expression in the many instances in which communities have worked out successful methods to create work and to carry on local trade on a basis of old-fashioned barter. So today men realize that after all there is only one way for any individual or group to progress; that is that it takes well-directed hard work to build and keep the foundations on which all successful enterprises have been built.

TO ME this awakening is very heartening. We must admit that the world has shown us that we can, if we will, and as we have been repeatedly commanded to do, organize and build Latter Day Saint communities, where we can be independent of conditions in the country if the necessity arises. Will we learn and remember the lessons of this period? I believe we will. And my hope is that I believe the younger generation now formulating its ideas and ideals will insist on analyzing causes and effects and will make every effort to accomplish the task assigned us one hundred years ago. Youth will cling to the lessons of this period, one of which is that Society, the Church or State, can not always be expected to find a square hole for a square peg, if there be only a round hole available. Youth will remember that adjustment to fit conditions will always be necessary and is an individual responsibility. The square peg may even need to use a little sandpaper on the corners to make himself into a round peg to fit the available round hole, until he can create the square hole which he prefers.

In expressing this hope I am not unmindful of the conditions existing at the moment which still cause real concern. The continued failure of financial institutions, the crashing of falsely built structures, the desperate fight being made by farmers to salvage their losses, all indicate that we have not overcome our troubles sufficiently to justify the hope that there will be an immediate return to business stability. The pessimist can see plenty of evidence in these instances as they appear on the surface, to prove such pet theories as, that civilization is disintegrating, that we are headed for the rocks, etc. But even if these things were true I should not be willing to give up in my efforts to find a way out. I shall keep fighting no matter what the odds.

This period of depression has its hysteria just as the period of speculation did, but opposite in kind. The radical business reformers are in clover for even hard-headed, careful men are inclined to lend a listening ear to any proposal of an idea for some kind of cure. We have many legislative schemes proposed in spite of the record which shows that every legislative effort to control a natural business movement artificially has resulted in failure. Perhaps the most ridiculous of all such schemes is the bill recently passed by the House of Representatives in Congress to help the farmer by building up a huge bureau to control and regulate production. Such a measure is doomed to failure at the very beginning. This is a happy time for those who would attempt to bring about social reform through legislative action, in spite of the fact that history indicates that we can not depend on legislation to solve our problems. To substantiate this thought I suggest a reading of the history of any movement created by legislative effort, anywhere at any time the reading to follow through a period of several years so that judgment can be made based on a series of incidents, and not on any one incident. Even the most ardent "dry" is forced to admit that the much-debated Eighteenth Amendment has failed to accomplish its purpose for the simple reason that a moral standard can not be attained through legislation.

IT ALSO SEEMS to be a favorite time for renewing the suggestion of doing away with private ownership of property and substituting some kind of social control. Such plans are based on incidentals, they are not the main issue nor the important thing. Why be concerned about the detail of the method, if the motive or attitude of the man is right? The

(Continued on page 305.)

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The Religion of Jesus Christ

(A sermon delivered at Philadelphia, Pennsylvania, January 29, 1933. Reported by Mrs. J. V. Hiller.)

By John Zimmermann, Jr.

I ASSURE you I count it a great privilege to be able to worship here with you this morning, and it is my purpose to review with you at least some of the teachings which have been given us by Jesus Christ in order that we may come to a better understanding of his words and the message he left with us. I feel that perhaps we would make better progress if we understood them better. I feel that our lack of greater progress is due to the fact that we do not more fully understand his teachings and his mission. As a basis for the remarks I may make, I call to your attention the reading of the first Psalm.

Jesus said, "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." The teachings of Jesus Christ would not deserve so much of our attention were it not for the fact that he comes to us so well recommended. Christ was no ordinary man. John says, in the first chapter of his gospel, that in the personality of Jesus Christ, "The Word of God became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." He says further that Christ was a light that shineth in the darkness, but the darkness comprehended it not, but unto as many as believe on his name, to them giveth he power to become the sons of God."

You recall the time of the baptism of Christ. It was attended with some very unusual circumstances. The Spirit of God descended in the form of a dove, and a voice from heaven cried, "This is my only begotten Son, in whom I am well pleased, hear ye Him." This is the testimony of the Spirit. Again Christ says of himself, "I am the way, the truth, and the life. No man cometh unto the Father except through me. . . . I am the bread which came down from heaven. If any man eat of this bread, he shall live for ever."

At one time during his ministry, at the close of the day, he sat down by the side of a well, and a woman of Samaria came to draw water from the well. She offered him a drink. He said to her, "He that drinketh of this water shall thirst again, but he that drinketh of the water I shall give, shall never thirst, but it shall be as a well of water within him, springing up unto everlasting life."

In the light of these remarkable statements, it should be worth our while to look to Him for light, guidance, and direction, especially so in these trying times when there is confusion, misunderstanding and woe. Is not the message of Jesus Christ sufficient to take us through these times? We often sing:

> "Whether the wrath of the storm-tossed sea,
> Or demons or men or whatever they be,
> No water can swallow the ship where lies
> The Master of ocean or earth or skies."

If we can keep Christ in our hearts, and his teachings always before us, we need have no fear for "With Christ in the vessel, we can laugh at the storm."

The world today is in economic distress. Just what the cause is is not quite clear. Some people say it is due to inflation, some due to the recent war, and some to overpopulation in certain centers, but whatever it may be, we find in Jesus Christ a panacea. Here is the light, here is the guidance that can take us through all these times. He says, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly of heart and ye shall find rest unto your souls." This is the message of Jesus Christ to us this morning, true today as it was two thousand years ago. Lay aside those cares and those worries that so easily beset you. Take upon you the legitimate responsibility of service for the kingdom of Christ.

When we come to analyze the teachings of Christ, we find they may be divided into three classes: (1) Christ was a teacher of the principles of conduct. A great many of his teachings have to do with the ethical side of life. A large part of the Sermon on the Mount was devoted to these teachings, for instance, "Judge not unrighteous judgment, for with what judgment ye judge, ye shall be judged." We have here a very beautiful statement of the law of compensation. (2) The expositional teachings. These deal with the relations existing between man and God, and Christ and the Spirit. They are made clear sometimes in parables. Some of these teachings are concerning conduct, and are overlapping, being both ethical and expositional in their nature. Take for instance the parable of the vine: "I am the vine, ye are the branches. He that abideth in the vine, abideth in me and I in him, the same bringeth forth much fruit. If a man abide not in me he is

(Continued on page 306.)

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The Spirit, or Soul, in Man

(Radio sermon, February 12, 1933)

By J. F. Curtis

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32: 8.

This statement of Job's shows that man has two parts—a body and a spirit; a body of flesh and bones, and a spirit within. Job says that there is a spirit in man. Then he tells us that the inspiration of the Almighty giveth them understanding. The intellectual part of man is the spirit that is in man.

In James 2: 26 we read: "For as the body *without the spirit* is dead, so faith without works is dead also." At death the spirit leaves the body and returns to God. But as long as the spirit is in the body, the body is alive. In Ecclesiastes 12: 7 we read: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The dust returning to the earth has reference to the body, the body that the spirit has left. The intelligent part has withdrawn from the body; then the body being dead returns to earth. In this condition the body possesses no knowledge or feeling and no power of action.

In Genesis 2: 7 we read how God made the first man, Adam: "And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life; and man became a living soul." Yes, man was made from dust. This may seem strange to us at first, but the more we think about it the more we will be convinced. Did you ever stop and think that all we eat comes either directly or indirectly from the ground? Tell me what you had for dinner and I will trace it back to the ground or dust. Our bread comes from the wheat, barley or corn. Our vegetables, potatoes, beans and such like, all come from the ground. The meat that we eat is obtained from the cattle, hogs, and sheep; all these secure their living from the ground. This is also true of all our fruits. They come from the ground. No wonder then that at death when the spirit leaves the body, the body, having come from the dust or earth, returns to it.

Now, let us find out what becomes of the spirit at the death of the body. In the statement we have already quoted from Ecclesiastes, Solomon says: "The spirit returns to God who gave it," When God formed Adam from the dust of the ground he breathed into Adam's nostrils the breath of life, and man became a living soul. This breath of life has reference to the spirit that came from God, which, at death, returns to God who gave it.

In Luke, eighth chapter, we read that the daughter of Jairus was dead, and when Christ raised her from the dead, the *Bible* says: "And her *spirit* came again and she arose." The body was dead until the spirit came again, and then his daughter was made alive.

Jesus our Lord was crucified. We read in Luke 23: 45: "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my *spirit:* and having said thus, he gave up the ghost." Here spirit and ghost are used to mean the same thing. The word "soul" is also used at times instead of the word "spirit." We find it so used in Genesis 35: 18 where Rachel, the wife of Jacob, died when her son Benoni was born. We read: "And it came to pass, as her soul was in departing, (for she died), that she called his name Ben-o-ni but his father called him Benjamin." Here we find the soul or spirit leaving the body at death.

The soul or spirit is alive after the body is dead. This is clearly set forth in Matthew 10: 28 where Jesus when talking to his disciples said: "Fear not them which kill the body, but are not able to kill the soul." Here the word "soul" is used instead of the word "spirit." And Jesus says the body can be killed but not the soul. The word "soul" sometimes is used to refer to the body and spirit combined as in Acts 7: 14 we read: "Then sent Joseph, and called his father Jacob to him, and all his kindred, three score and fifteen souls."

In Luke, 16th chapter, Jesus tells the story of the rich man and Lazarus showing that both were conscious after death. Lazarus was worthy of being with Abraham, who was the father of the faithful, while of the rich man it is said: "In hell he lifted up his eyes, being in torment." Here are contrasted the righteous and the wicked. The righteous man, Lazarus, was in a place of happiness while the wicked rich man was in a place of punishment. Jesus used this illustration because it was true. In Psalm 9: 17 we read: "The wicked shall be turned into hell, and all the nations that forget God." According to the scriptures, the spirits of the righteous after death go to Paradise or Abraham's bosom, while the spirits of the wicked go to the

(Continued on page 306.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

Friendship or Love—Which?

HOW IT ALL STARTED

A group of good-looking and lively girls, the Happy Half Dozen, just reaching the age of romance and beginning to think of homes and careers for themselves, are gathered around Polly Nelson, and recognize her as a sort of spiritual counselor and intellectual guide. A part of Polly's almost perfect background is Carrol, a little golden-haired cherub of a son, and Brad, a husband with a fascinating eye. Into Polly's home comes Brad's mother, critical, sharp-tongued, and gossipy. Polly, loaded with responsibility and enmeshed in the tangle of other people's affairs, can not extricate herself. On the same Sunday that Brad goes on an all-day hunting trip, Polly, sitting alone in church, receives a note telling of a rumor concerning a divorce between her and Brad. Heartsick, she blames Mother Nelson's wagging tongue. In desperation she prays for help. At this point a surprising complication occurs. Echo Duncan, a tall and beautiful girl, one of the happy Half Dozen, who can not reconcile herself to her short admirer, Postelle Jennings, goes home from an erratic talk with Polly, and in the privacy of her own room breaks out into a storm of grief crying: "Polly would never forgive me. I'm a traitor!" *At this point, the story gets down to some real fundamentals.*

Chapter 10

Wrong-side-out Saturday

WHEN you are very busy, the days crowd rapidly upon each other. Time flies and yet you are unable to account for all the time spent. You can not say: "Now in the last week I have done this and this and this," and feel altogether satisfied with yourself. At least Polly could not.

Arthea's tea for the Happy Half Dozen had been over almost two weeks, and Polly had spent her days doing group welfare work—there were many needy in Independence, sewing, gathering up and giving out sacrifice envelopes to the women on her street, teaching her Sunday school class, visiting some who were sick, caring for her family, entertaining guests, and thinking up the hundred and one little acts of consideration that so endeared her to her friends. Once Elder Evans had said of her: "If there ever was a woman who is a Latter Day Saint clean through the heart to her pocketbook, it's Sister Nelson."

And now she was planning something else, another event to make some one joyful, a Valentine party for the Happy Half Dozen.

She had, in fact, hoped to complete plans for the entertainment today, for the event was just three days away. But she was upset and unhappy. She couldn't think of silly little red hearts and Cupid's arrows today.

It began at the breakfast table. Brad had crawled out of bed half an hour late only to find that the fire in the furnace could not be revived. A new one must be built. The house was cold. Outside a raw north wind was blowing, and the temperature hovered near ten degrees above zero.

Her teeth chattering, Polly had hustled about the breakfast. She closed the door into the dining room, and the other into the hall, and lit the oven of the gas cookstove. In moderate weather this often served to warm the room. But this was not moderate weather.

Not many minutes later Mrs. Nelson had joined them over toast and cocoa. She was clad in a decrepit sweater, and shivered even as she greeted them.

"Goodness, it's cold! I'm sure, Brad, if you would only get up earlier, the house would be much more comfortable for breakfast. Then, too, you ought—"

"Won't you have some toast, mother," interposed Polly. "I got a lovely brown on this piece. And some honey?"

"What happened to the fire? Didn't you bank it last night? Although I'm sure I couldn't blame you for not doing it—you got in so late. I—"

What a shrew she could be! thought Polly. "It'll be warm in a few minutes, Mother," she smiled. "There's been something wrong with that grate for several days, hasn't there, Brad? Do you think I should call the man to see about it?"

"Oh, of course, you would try to smooth over your husband's shortcomings, Polly." Mrs. Nelson did not give her son opportunity to answer his wife. "I notice you spend half your life doing that anyway. But when I stayed with Milly and Henry—"

"Why didn't you?" croaked Brad who was developing a cold. He snatched up a cup of cocoa which was so hot that drinking it brought tears to his eyes.

"Wh-hat!"

But without another word, he was gone, leaving his breakfast only half finished.

"I'm sorry, honey, the house is so cold," he said as

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he wrapped his scarf about his neck. "I should have fixed—oh, I'm getting to be a general inconvenience about this house!" The two were standing in the front hall.

"Nonsense, Brad, dear, you know you're not!" The words were loyal, the look that accompanied them loving. Two white hands busied themselves turning up his overcoat collar and fastening the top buttons. "I want you to take care of that cold, do you hear?"

For an instant Brad captured the hands, looked into his wife's eyes: "Can't we get away from this sometime? Can't we go somewhere tonight?" he eagerly demanded. "There's something I must tell you—explain."

"But, Brad, tonight is club. Saturday, you know."

Disappointment flickered in his eyes. "That's just it," he complained bitterly. "You're always busy when I want you to do—"

"I wouldn't go tonight only I'm responsible for the program."

"You're too responsible a person, dear. My, but you're sweet!" as he buried his lips in her hair. "Guess I'll just have to get me another play girl, Polly," but the clasp of his strong arms about her assured her that he was only teasing.

"I'll try to get free, Brad, truly I will."

"Bradford Nelson," his mother had come into the hall in time to hear his last remark. "Don't ever let me hear you say such a thing again. I don't want *my* son a scandal figure!"

Hastily kissing his wife, Brad stepped out of his home with a sharp click of the front door. The episode was ended—but was it?

IT TOOK exactly five telephone calls and an hour's time to free Polly for the evening. And a whole hour cut out of her morning schedule almost wrecked it. But she was ashamed at being so continuously occupied at church and community work that she had no time for her husband. The situation was a hard one for Brad with her out almost every evening and no one at home but his mother who was anything but congenial company. As a result he was spending fewer and fewer of his evenings at home, preferring the company of business associates to that of his mother. Though neither of them had spoken of it, Polly was positive that Brad was returning to the poker and pinochle habits of his premarriage days. This troubled her.

But what could she do? Each week as it came, brought with it more than its quota of activity. For five evenings in succession she had not been at home. On Monday night she had helped to serve at the group chili supper, given by the women in the interests of their sacrifice money. Of course Brad had gone and eaten his share of chili, but in the hurry and the crowd she had seen him only twice the entire evening. A special meeting of the teachers of her department had taken her to the church the next evening. On Wednesday she had gone with Edith to prayer meeting. Brad had been in the city that night. On Thursday evening the Happy Half Dozen had met, and last night Brad had been out with Mr. Moore, and Polly had spent the evening with Sister Livingston, listening to stories of England which she hoped on occasions to pass on to her Sunday school class.

At this moment the young woman felt almost overwhelmed with responsibility and work. She sighed as she reached for the telephone and called Brad's office. She would tell him that she was free. They could go out—anywhere, for mother would be home.

"Mr. Nelson?" the secretary's voice repeated. "He isn't in just now, madam."

"This is Mrs. Nelson. Will you have him call me when he returns?"

Then in the immediate tasks of the morning, she forgot for a time plans for the evening. Always she cleaned the upstairs rooms on Friday, and downstairs on Saturday morning. She planned this morning to dress a chicken for Sunday dinner, but the woman from the country was late. One of the Saturday club members was coming over at ten o'clock for the secretary's book and Polly's program of the meeting.

WHILE she was in the midst of cleaning the living room, Carrol escaped from his pen and fell halfway down the basement stairs, scraping his nose and one wrist badly. A small cut on his hand bled profusely, and he would not be comforted. His grandmother was so frightened over the accident that she chattered and wept and called for her smelling salts all in one breath. And while the child continued to yell his entire disapproval of basement stairs in general, Polly was called to the door by two salesmen, one hunting a market for a newly-patented can opener, the other, wax flowers.

And then the grocery boy straggled into the kitchen. He had not brought the sugar with her order, and from sheer awkwardness he had broken two eggs. Polly was on the point of calling up the store, when the club member came.

Not half an hour later something exploded in the furnace and blew soot into every room in the house. Polly could have screamed with exasperation.

Quite naturally the telephone claimed her before she had opportunity to reckon the entire sooty damages. It was Brad.

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"Oh, I'm so glad you called, darling. I'm so miserable!" wailed Polly.

"Why? What's wrong?"

"Oh, the baby fell and skinned his nose and cut his hand, and the groceries aren't all here, and the woman with the hen hasn't come, and the furnace has just blown up!"

"Poor child. Did an earthquake happen, too?" His teasing tone made her feel better almost instantly. She could even laugh, and she did.

"I called to tell you, dear, that I won't be home for lunch."

"But, Brad, I'm fixing you something special!"

"Now I'm sorry about that. Won't you save me some? I have a little trip I just must make, honey. I'll be home by four maybe."

"And—I have a surprise for you, too."

"What?"

"A surprise."

"Won't you tell me?"

"No, not till you get home."

"Then it'll have to wait."

Polly swallowed a big lump of disappointment. "Yes, I suppose it'll have to."

"I'm real busy now, and I'm keeping you from your work, too, so I'd better—oh, I almost forgot—there's a possibility, dear, that I won't be home tonight after about five-thirty. Mr. Moore wants me to go—"

"But—Brad! I—I, aren't we going out? I—I chucked the club so that I could go with you!"

"Why didn't you tell me you were going to—"

"I did."

"I didn't hear you."

"Well, that wasn't my fault." She waited expectantly.

"I wish I'd known it sooner," he began slowly. "But I'll be busy, Polly. I told Mr. Moore I'd see some fellows for him in the city." How callous he sounded! "I'm sorry you called off the club—now."

"So am I!" she blazed, all her independence asserting itself, and without waiting for him to say any more, she snapped the receiver into place. He hadn't sounded a bit sorry. He hadn't apologized for not hearing her this morning. It wasn't at all considerate of him not to cancel his engagement to take her out. Busy? Yes, his business would probably be card playing. She dropped her face into her hands and sat thinking.

WHEN the telephone rang not half a minute later, she knew, of course, it would be Brad. He would say that he was going to make a special effort to get home at noon, and to be free in the evening. He would be sorry and apologetic. But no. It wasn't Brad. It was Edith. Promptly Polly invited her over to lunch to help eat the Boston baked beans, the cranberry sauce, and the pork chops she had prepared for her husband.

After an afternoon of shopping, the two dropped exhausted upon the lounge in the Nelson living room. Brad had not yet come in. Mrs. Nelson was napping in her room, and Carrol had been asleep two hours. They were discussing the Valentine party scheduled for the coming Tuesday:

"I wish Dan could be here," smiled Edith. She was coming to the party with a young fellow whom she frequently dated. His invitation had gone out with the others more than a week before. But still, she thought of Dan. "Do you know, Polly, I think we made a mistake about Echo and Postelle."

"What?"

"Well, it might have been a wise thing to have invited this new boy friend of hers. She certainly has a crush on him. Wouldn't tell me his name, but she has bragged quite a bit lately about him. Mentioned being over at one of the city dance halls with a 'hot papa,' and all that adolescent stuff, you know."

Polly stifled a smile. After all, Edith was two years younger than Echo. "Maybe you're right, but I do hate to leave Postelle out in the cold. He's such a dandy fellow in a crowd!"

"Sometimes Echo puzzles me."

"She certainly had me puzzled the other night. I can't tell you about it—it's a matter of confidence, but that's the first time I knew she cared for anyone besides Postelle." Polly sank back against the end of the lounge and smilingly regarded her guest.

There was a worried pucker on Edith's forehead. "I don't understand it. Echo and I used to double date some, but we haven't done so much of it lately because Postelle and John don't care about each other's company. But, after all, Echo's a pretty girl, and she ought to get quite a ways. I don't want her side-stepping too far. And right now there's a lot of talk. Of course it's gossip, but I've heard that this fellow she's so crazy about is a married man!"

Something cold and heavy seemed to close about Polly's heart. She stared at her friend.

"Of course," Edith's voice was scornful, "he must be a perfect cad to take advantage of a kid like Echo. She's so sweet and cute and entertaining. I've a notion the next time Dan comes up to see me, to ask Echo and Postelle to double date us. I believe Dan and Postelle would enjoy each other. Whatever is wrong, Polly, I intend to find out." The brown eyes were determined.

Brad opened the door and walked into the hall.

(To be continued.)

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Statistics for 1933

By Carroll L. Olson, Statistician

The following summary report shows the total changes that took place during the year 1932, and the various types of reports that were turned in to the office of the Department of Statistics:

Total enrollment of the church, January 1, 1932 110,614

Baptisms for the year	3,072
Transfers from the unknown	54
Gains by correction	51
Membership reinstated	6
Total gain	3,183
Deaths during the year	934
Expulsions during the year	178
Losses by correction	8
Transfer to the unknown from the old disorganized file	4,401
Total loss	5,521
Net loss during the year	2,338

Total enrollment of the church, January 1, 1933 108,276

Transfers	4,792
Blessings	1,892
Marriages	880
Ordinations	315
Divorces	62
Silences	52
Licenses restored	12
Branches disorganized	7
New branches	5
Membership suspended	4
Suspended membership restored	1

The table which follows gives a distribution analysis of the changes in the total church membership during the year; showing the number of baptisms, gains and losses by transfer, deaths and expulsions, the net gain or loss, the enrollment at the beginning of the year and at the end of the year, for each of the major divisions of our church membership:

Division of Membership	Enrollment Jan. 1, 1932	GAINS Baptism	GAINS Transfer	LOSSES Transfer	LOSSES Death	LOSSES Expulsion	Net Gain	Net Loss	Enrollment Jan. 1, 1933
Independence	6,349	193	362	432	82	10	31		6,380
Kansas City Stake	3,009	111	144	210	24		21		3,030
Far West Stake	2,518	66	68	75	19	4	36		2,554
Lamoni Stake	2,135	78	86	94	24	3	43		2,178
Holden Stake	1,993	58	167	102	21		102		2,095
Totals for Stakes	16,004	506	827	913	170	17	233		16,237
Totals for Districts in the United States and Canada	77,126	2,252	2,953	3,308	651	145	1,101		78,227
Unorganized territory	1,925	45	128	136	17	6	14		1,939
Totals for U. S. and Canada	95,055	2,803	3,908	4,357	838	168	1,348		96,403
Foreign Missions	6,719	269	11	2	62	10	206		6,925
Totals for Membership Properly Enrolled	101,774	3,072	3,919	4,359	900	178	1,554		103,328
Membership Suspended			4	1			3		3
Names reported as Unknown since April, 1928	4,075		879	290	20		569		4,644
Disorganized File	4,765			4,450	14			4,464	301
Sub-totals	8,840		883	4,741	34			3,892	4,948
Grand Totals for the Church	110,614	3,072	4,802	9,100	934	178	2,338		108,276

The total of 3,072 baptisms for the year 1932 is less than any calendar year since 1928, and is 628 less than the eleven-year average of the years 1920 to 1930 inclusive. A comparison with previous years may be obtained by referring to the table which was printed in the *Herald* for December 7, 1932.

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TODAY'S OPPORTUNITY

(Continued from page 298.)

suggestion that private ownership of property makes it impossible for redistribution to benefit the many is hardly well taken in the light of what is actually happening now. Many who have been classed as wealthy, both farmers and business men, large and small, have seen their holdings entirely wiped out, going back not only to bondholders, but to the state. In fact so much land has gone back to the states that we have a new problem of public domain.

Most of these losses are a result of wrong attitudes or motives, or of poor management on the part of these who suffered the loss. At a time when things were apparently going well, they mortgaged their future earnings to get more property under control. Their greed led them to their destruction. It is a matter of record right now that farmers as well as business men who kept themselves under control during the days of hysteria are not suffering today as are those who are losing their property. They are able at least to make a living and can keep going without undue concern until things return to normal. When our troubles will have subsided, in most cases the owners of property will be those who used common sense continually and the law of private ownership will have acted merely as a guide in getting property under the control of those who have proved their ability to handle it. Of course there will be some who suffer innocently as always in any storm, but we must base conclusions on the rule, not on the exception.

HOWEVER, in spite of the discouraging situations still existing, I do not hesitate to say that I see in the present trend the basis for the greatest expression of hope that we have ever seen. Latter Day Saints should welcome the situation as one that challenges our plan of building a Zion. It is in times of adversity all through the history of the world that movements sound in character have found the footing for their development. Therefore the situation today indicates the greatest opportunity we have ever had and my hope is strong because I see our people recognizing to a greater degree the fundamental rules of right living. There also seems to be a greater desire and willingness to put these rules into action and to discard schemes which may sound good in theory and work out well on paper, but which when put to the test of actuality would prove inadequate.

Among business men to whom I am constantly talking, there seems to be an increasing feeling against all legislative attempts to force an economic situation. Our church members undoubtedly are expressing the same feeling. Since we are thinking now in terms of hard work and of willingness to cooperate, was there ever a better time in which to begin to perfect our organization as we have been instructed? In the humility resulting from recent experiences we will be willing to listen to reason and we will discover, if we have not already done so, that the financial law of the church gives us the proper foundation. Had a structure built on that foundation been in existence during the last decade our people would now stand out as a distinct group, healthy, happy, and prosperous in spite of the conditions existing all around us. Obedience to the financial law is the starting point for material Zion building. There is not a member, no matter what his condition, who can honestly claim exemption from this law, even though in fulfilling it he can do no more than file his inventory.

The increase in interest in the law of tithing, especially among the younger people of the church gives me more hope than perhaps any other one thing. They are learning the real meaning of this wonderful law of life at a time when the ideas will be effectively implanted in their growing minds. They will not be concerned with incidentals as they get into a position to be of real help to the church program. They will realize, for instance, that the paying of the tenth of the increase is the soundest investment they can make for the simple reason that to pay it, it will first be necessary to know what it is. To know that it will be necessary to have some kind of record. Such a record will picture the wise or unwise use of energy and hence show the way for them to get the most out of the nine tenths. They will not be concerned about assurance of blessings just because they hand this money to the bishop, but they will be able to see that they have already had their reward in the greater benefits derived from the wiser use of the nine tenths.

This will make them see then that to go farther and build up a surplus which can be used to create further capital for the work of Zion building will give them greater security and greater assurance of success in the efforts they are making. Again I say they will not be concerned with incidentals, but will be very much concerned with motives and attitudes. They will infuse into their organizations an enthusiasm which in itself will make it easy to spread the good effects of their work. They will build on solid foundations and many will be strong enough to remember the lessons of the sad experience the world is now going through, and will keep down any spirit of speculation which might lead to ruin.

They will remember that during the troublesome year of 1932 communities all over the land which knew nothing of the church, were able to use old-fashioned barter to keep up trade and work within their own borders, and will ask why organized groups of church people can not do the same thing on a permanent basis. They in their youthful enthusiasm, which refuses to believe a thing can not be done simply because it hasn't been done, will find a way to create such community effort. They will accept God's commands for what they mean and will see to it that storehouses are built, both to handle money or other medium of exchange, as well as all kinds of products, and they will see that consecrated men are developed to take the responsibilities of leading in this work. They will see that every one has a chance to fulfill the financial law in terms of what he can produce, and they will see that no one suffers. The needy, the maimed, the blind, etc., will be treated in accordance with their actual condition. They will see that no man is turned away hungry, whether member or nonmember provided that if he is able bodied he gives or does something in return for the help he receives.

They will not lend encouragement to the type of people who as a result of governmental or community effort to feed them during this depression, get the idea that the government owes them a living. That by the way, is one of the serious situations which will come out of the depression, but our youth of the church will find a way to curb any such expression of thought. The lazy and incompetent will naturally drift away because they can not find comfort in association with an industrious class of people who are hard-hearted enough to insist on some kind of work being done to replace that which is taken out of the storehouse.

IT IS NO IDLE DREAM which gives me this hope and courage at this time. It reflects the recollection of many experiences, some of which have been unpleasant. It results from the knowledge that many of our people are suffering today because they refused to make their investments in prosperous days with the thought of the church first in mind. Investments made on the basis of worldly wise decisions which proved to be very poor. If the investor had first determined that the church interests would be best protected by his investment he would have made many changes in his investment plans and today those investments would represent far more actual value than they do.

These thoughts are the reflection of a man who during his school days in Graceland became imbued with the determination to help create a Zion, and who did try in his weak way to make his work fit in with church needs, but who so far has failed to accomplish his purpose. He saw situations over which he had no control develop to wreck his plans. They are not the reflections of a man who can sit back with some kind of security to himself and figure out something for the other fellow. But they are the reflections of a man who is fighting to keep going as so many other

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church men are doing today. They are the results of daily experiences, not theories.

Finally they are the reflections of a man who still believes that God is ever ready to reach down and take the uplifted hand of his wandering child and lead him to the path that will permit him to accomplish something worth while. Then since many of us are thinking along right lines, since apparently a greater percentage of us than ever before actually have our hand uplifted asking for guidance, for the directing influence of that divine hand, are we going too far when we say that today is a day of hope, of real opportunity? It is the greatest opportunity the church has ever had and with God's help we can if we will, ZIONIZE THE CHURCH and build those communities to which the people of the world will be anxious to come.

THE SPIRIT, OR SOUL, IN MAN

(Continued from page 300.)

prison house, called hell, pit, or prison. No wonder Paul in Galatians 6: 7-9 said: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Most punishment is for reform. God does not delight in the death of the wicked. All men are invited to come to Christ that they may have eternal life, but some will turn a deaf ear to his pleadings. God's way is the best way and God's way is the right way. All men can come to Christ if they will.

In Matthew 7: 21 Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Obedience to the commands of Christ will bring forgiveness of sins and make us sons and daughters in his kingdom. But disobedience to his laws will bring punishment. The spirits of the righteous will remain in paradise until the time of their resurrection, and then the spirit and body will be reunited again.

The spirits of the wicked will remain in the prison house until they have paid the punishment for their transgressions and then their spirits will come out of the prison house and be reunited with their bodies and they will receive whatever glory they are worthy of. While the wicked are in the prison house the gospel is preached unto them that they may repent and reform. The Apostle Peter tells us that Christ, after his crucifixion, went to the prison house and preached to those in prison who were destroyed by the flood in Noah's day. This account is found in 1 Peter 3: 18 as follows: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water."

The mission of Christ was not only to the living, but to the dead whose spirits were in the prison house. To make it more easily understood the Apostle Peter in 1 Peter 4: 5, 6, tells us that Christ preached the gospel to the dead. He says: "Who shall give account to him that is ready to judge the quick and the dead [or in other words, the living and the dead] for for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Or as a better translation renders it, "live in the spirit according to the will of God."

John, the apostle, in Revelation 1: 18 quotes Christ as saying: "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell, and of death." Yes, Christ had the keys of hell. This agrees with the statement of the Apostle Peter that Christ went to the prison house and preached the gospel to the prisoners. Now we will show that the prisoners are released from the prison house.

In Zechariah 9: 11, speaking of Christ, he says: "By the blood of they covenant I have sent forth thy prisoners out of the pit wherein is no water." The pit here spoken of could not be the grave as there is no water in this pit, but there is plenty of water in the grave. There was no water in the pit where the rich man lifted up his eyes in hell. He could not find even a drop to put on his tongue. That hell will finally give up its captive spirits, just as the grave will give up its captive bodies, is shown by reading Revelation 20: 13. Speaking of the last resurrection, we read: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." This is positive proof that the prison house called hell, at the last judgment delivers up the spirits that are in it. After getting out of the prison house these persons are judged according to their works. For there are different degrees of punishment and there are different degrees of glory. But why should we live so that we have to be placed in prison? The right way of life is to live so that when this life is over we may go to Paradise, a place of joy, peace, and happiness, until the time of the resurrection and then come forth and live in the resurrected state with Christ and the righteous on this earth for a thousand years.

May God help us so to do is my prayer.

"GO ON"

(Continued from page 296.)

"called to be saints." As saints in the Latter Day Church of Jesus Christ our duties are plainly set forth. There are more duties given to the membership of this church than in any other church we know. Let us learn what these duties are, enter into them, then "go on" to higher attainments.

Our fourth and final challenge is: Let us "go on" to larger usefulness. I need not enlarge on the conditions the world found itself in when it awoke on the morning of January 1, 1933. You know of these conditions as well as I. You know the condition of our church at large. You know the condition of this local congregation. You do not need to be told there is work to be done. You can see it on every side. Our inquiry then must be, "What would you have me do?" not "What is to be done?" We can not rest on the victories of yesterday, but must face the tasks ahead with a light heart and cheerful face knowing God will be with each and every one who works constantly for him. During the year to come each of you will be called upon to perform some task. To undertake the job and succeed is to grow. To fail to make the attempt is to die.

Let us, then, on the stones of past attainments build, upward toward God. Know and you will feel. Feel and you will pray. Pray and you will aspire. Aspire and you will work. Let us each one work for God as never before. God will use us if we are willing and prepared. Let us be ambitious to make the most of ourselves and do the best we can during the year ahead. We have but one life to live. Let us seek to realize its utmost possibilities.

THE RELIGION OF JESUS CHRIST

(Continued from page 299.)

cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned." Here we have set forth the relation existing between Christ, God, and man, Christ being the vine, we being the branches and the Father being the husbandman. We have here the principle of dwelling in Christ. We may have him dwelling within us if we will, just as the branches abide in the vine. Jesus has said, "Behold I stand at the door and knock. If any man will open the door I will come in with him and sup with him." In another place he says, "If ye love me, keep my commandments and I will pray the Father that he may send you another comforter, even the Spirit of truth, and when he the spirit of truth is come, he will lead and guide you into all truth." So we have the opportunity of living with Christ and he with us. Then we have another, (3) the prophetic teach-

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ings of Christ, those that have to do with the final destiny of the soul, and ultimate end of life. Whither are we headed for? Christ tells us the ultimate consummation of the world will be in his kingdom. Isaiah says, "The government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, and of the increase of his government there shall be no end." Christ in his teachings confirms these words, for example in the Lord's Prayer and at the Last Supper. There are other prophetic teachings of Jesus Christ which have to do with the death and resurrection of the body. There are great mysteries connected with these things, many of which we do not fully understand. As Paul says, "We see through a glass darkly, but then face to face." Christ says, "I am the resurrection and the life. He that believeth on me though he were dead yet shall he live." In another place he says, "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, that where I am ye may be also." So whether it be to live or die, we need have no fear. Christ has promised to go with us all the way.

In speaking of Christ, one of the poets has said:

"Thou art the way, hadst thou been nothing but the goal
I can not say that thou hadst ever met my soul.
I can not see, I child of process, if there lies
An end for me, full of repose, full of replies.
I'll not reproach the path that winds, my feet that err
Access, approach art thou, Time, Way, and Wayfarer."

—Alice Meynell.

So Christ has offered to go all the way with us. He has offered to live with us. He has offered to be our shepherd:

"In every condition, in sickness, in health,
In poverty's vale or abounding in wealth,
At home or abroad, on the land or the sea,
As thy day shall demand so thy succor shall be."

This is the message of Christ. I wish you would drink it in and realize what it means to be a child of his. I think we ought to be more diligent and anxious to serve him. He has said, "Seek ye first the kingdom of heaven and to establish its righteousness, and all things shall be added unto you." This is our responsibility as followers of Christ. It is the command that has been given particularly to this church, the building of the kingdom. The Church of Jesus Christ *is* the Herald of a New Order. We have been at this task now for over one hundred years. We have made some progress. It has been slow. It has been fraught with difficulties, with set-backs, with conflicts, with confusion, but Christ has said, "I will build by church, and the gates of hell shall not prevail against it." This is a prophecy, and he has sworn to build his kingdom. Modern religion tends to deny many of the teachings of Jesus Christ, and among these is this teaching of the gospel of the kingdom. Take that from the life and the teachings of Jesus Christ and from religion, and what have you left? The entire Old Testament looks forward to the coming of the kingdom of Christ. Christ teaches it in the Lord's Prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." How much we need that in the world today. How keenly we feel the lack of it in the world today. The confusion and turmoil, many places on the brink of chaos, some crying lo here and some lo there. Russia has the Five Year Plan and is collapsing—it can not hold water. The nations of Europe are collapsing, due to the internal conflict and turmoil with which they have to contend. They are on the verge of bankruptcy and failure. What does the world need? It needs a better understanding of the message of Jesus Christ, the message of the brotherhood of man, the message of the Fatherhood of God. People of the world are not turning to these things. They are relying upon their own strength, upon their own wisdom, but Isaiah says, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid and because this people draw nigh to me with their lips but their hearts are far from me, therefore, I will proceed to do a marvelous work, even a marvelous work and a wonder among them." This is the building of the kingdom which Christ and God have sworn to consummate. We are invited to be builders with them. The question we should ask ourselves is, Are we building, are we following the mandate which he gave: "Seek ye first the kingdom of God and to establish his righteousness, and all things shall be added to you"? This is our task, our belief individually, and as a church. If we are not doing it we are living beneath our opportunity and the work of God is to this extent languishing.

Jesus has said, "Lo I am with you alway, even unto the end of the world." He has promised never to leave us. Friends may desert us, turn their backs upon us, forsake us. He had that experience when he was here. Peter denied him three times, and Judas sold him for thirty pieces of silver. All the disciples forsook him and fled, but Christ was not forsaken by God, and he has promised he will not forsake us. That was the experience of David, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me." Again, "If I take the wings of the morning, and fly to the uttermost parts of the earth, thou art there." Paul says, "Neither life nor death, nor length or breadth, nor principalities, nor powers, nor things present, nor things to come can separate us from the love of God which is in Christ Jesus." "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." This is a glorious invitation. Christ is living, ever present, anxious to help us on our way, to show us the way—the Father's way in which we should walk. Will we build for him? Will we continue the task he has set for us? He has promised us, "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free."

The Forts of Folly

"I shouldn't be ashamed of being a Christian if I was one, but I'm afraid I shouldn't make much of it."

"Yes, that's where the shame comes in: we ought to be ashamed of making so appallingly little of it. We say we are, every time we go to church, but we aren't. If we lived up to our formulas, you'd soon see the world begin to move. All one can say is that the formulas don't seem to expect it of us. To me the most cheering thing about the whole Communion service is that every time I go I'm expected to say I intend to lead a new life, as if I'd been up to date the failure I know I am."

"Not very cheerful, is it? said Jim.

"I don't know. Isn't it the spirit behind all your scientists? How many experiments fail for every one that comes off? Can't you imagine Pasteur saying, 'Next time,' just as we do? And what about the scientists who never did bring it off? I don't think there's any epitaph better worth having than 'There goes another faithful failure.' Nothing succeeds like failure, just as nothing fails like success."

"Oh, if you're going to be epigrammatic I'm going to bed," said Jim, rising, with a laugh.

"Well, let's part in peace," I said. "Here's a verse of Matthew Arnold for you; I dare say he had more sympathy with you than me, though I'm not sure:

'Charge once more then, and be dumb!
Let the victors, when they come,
When the forts of Folly fall,
Find your body next the wall.'

"For the forts of Folly hold your enemies as much as mine, and if I believe Christ is the Way to go and the Life to lead, I'm just as sure He is the Truth to find."—Cyril Alington, in *Doubts and Difficulties.*

"It is when the best men cease trying that the world sinks back like lead."—*Christ and Society,* by Reverend Charles Gore.

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Prayer and Testimony

The Gospel Is True

By Fisher H. Carlile

About ten years ago I left my home and parents to work and travel. All their lives my people have been faithful workers in the service of the church. But for some reason I never cared much for religion until about a year ago, when after a great deal of effort on my mother's part—writing long letters about the *Bible* and the *Book of Mormon,* the fulfillment of the scriptures, and many other interesting subjects, I began to get interested.

Finally I decided to give the church and religion one final, good, thorough try-out, and I started in by reading the little book, *A Marvelous Work and a Wonder,* written by Daniel McGregor. Mother said this would give me an insight as to the purpose of the *Book of Mormon* besides many other good things, and for proof I could refer to the *Bible.*

This book stirred my interest, and then she sent me the *Book of Mormon.* I had not read far in the second book when the Spirit came upon me so strongly that I shall never in my life forget it. I continued through the wonderful book, feeling the Spirit several times as I read.

Then I ordered three books for myself, the *Bible, Book of Mormon,* and *Doctrine and Covenants.* The *Doctrine and Covenants* has increased my faith all the more.

I am thankful to God far more than I can express for his loving-kindness, for not forsaking me, and also my gratitude goes to my mother, father, and sister for their efforts to bring me to see the glorious goodness of the gospel.

Now I can plead with the young people and the older folk, too. Just give yourselves a fair chance and take the book (*Book of Mormon*) and read it from cover to cover. The knowledge in it will astound you and the purity of it will cleanse you.

I used to say: "I never have time to read the Scriptures." But I believe now that it is our business to *find* the time to read them. We shall never regret it.

Another testimony to me of the truthfulness of this gospel is the ordinance of laying on of hands. Two weeks ago when I was sick with bronchitis which followed the flu, I was administered to by Brother Ephraim Squire and Paul Belleisle. That night I slept without coughing for the first time during my sickness. I believe if I had had the proper care the next day, I would have been entirely healed. It is my desire to be faithful and to keep every commandment.

BRONX, NEW YORK, 952 Anderson Avenue.

Your Copy of the "Herald" Should Keep Busy

By Mrs. William H. Dechow

Late in the fall of 1929, Elder Peter Muceus came to stay at our house four weeks. He preached at Burton, a village five miles from our home. We enjoyed his stay, and often wish we could see and have another good visit with him. I believe he is a man who has tried to live and is living as God would have him.

January 31, Calvin, our son, was born, and when he was six weeks old, my mother passed into the great beyond. Brother Muceus preached her funeral sermon, and also blessed Calvin.

Shortly after that, the spring work opened up with its usual rush. The *Zion's Ensigns* were put away, after being read, and I was planning later to send them to friends who also enjoyed reading them.

Time went on and this task was neglected. Later I felt that something was amiss; something was wrong, something I should be doing. I felt blue and worried; I prayed to the One who understands, and asked what was wrong. It seemed to me that my answer came in a dream in which I saw Brother Muceus picking up scattered *Ensigns.* This experience was given for me to know that the little missionary should not be idle.

The *Saints' Herald* is also finding a place among our friends and neighbors. Pray for us that we may have greater faith and courage to press on, that we shall not be found wanting.

CASSVILLE, WISCONSIN, Rural Route 1.

God's Promises Are Sure

By Mrs. Mabel Wyman

Alone in my room in the quiet of the morning hours, afflicted, and isolated from the church I love, after communion with God and my usual reading of his word, I turn with eagerness to our loved *Herald* which means so much to us isolated ones. I note the requests of the afflicted for prayers, and I plead with God for each suffering one.

Then how I do enjoy the testimonies recorded there which relate the experiences of my brothers and sisters in the gospel! The *Herald* is full of cheer and encouragement. I have just finished reading, *"Experiences by the Way,"* by Brother J. F. Garver, and my heart rejoiced at the assurance which he has received of the triumph of the church. Never for a moment have I entertained the least doubt but that the church would pass safely through the present crisis, because I know it is God's work and that his promises concerning it can not fail.

Forty-six years ago this summer I entered the waters of baptism in obedience to the gospel. Though I was quite young, I well remember how the gospel sermons seemed to fill my heart with gladness and joy, for I recognized the ring of truth in them. And this gospel has continued to grow brighter and dearer to me with the passing of years. Though I have passed through severe trials, the Lord has been with me all the way, and often have I heard the still small voice of the Spirit speaking words of comfort and cheer in times of sorrow, and uttering promises which have been fulfilled. Many times in the lonely hours of night when racked with pain, I have found comfort in singing softly to myself the beautiful songs of Zion, and I have been able to rejoice in my suffering. And though my way be considered hard, I do not grieve over the loss of earthly pleasures, for the Lord has been my portion, and the true gospel of the Son of God has brought far greater blessing and more lasting peace than I know is to be found in the world.

I want to thank all who prayed for my daughter in answer to my request in the *Herald.* The Lord was with her, and the doctor and nurses seemed surprised at her marvelous recovery. Shortly before she entered the hospital, while my heart seemed filled with grief and doubt as to whether the Lord would spare her, a voice seemed to say: "Thy child shall live, and I will fulfill my every promise. I will be with her and bring her safely through, and it shall be well with her."

So while she lay in the hospital, apparently at the point of death, I clung to his promise, knowing well that he was able to and would fulfill it. It was a great comfort to know that the Saints had prayed for her. How good it is to have a stronghold in the day of trouble, and to realize that our help

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Prayer and Testimony

cometh from the Lord who made the heavens and the earth.

I feel that the Saints of God should never be downcast or discouraged for the Lord has bidden us: "Be of good cheer." He is our hope and our trust, and he has given unto us exceeding great and glorious promises. We are told in the *Book of Mormon:* "Inasmuch as ye shall put your trust in God, even so much shall ye be delivered out of your trials, your troubles, and your afflictions, and ye shall be lifted up at the last day."

What a glorious hope is extended to us, of dwelling in the presence of God and our Savior through the endless ages of eternity, where pain and sorrow shall be no more, and where peace eternal and love and joy shall fill each heart. This will be a joy unspeakable and full of glory which shall never pass away.

Jesus said, "Pray always that ye faint not until I come." And he will come quickly. Let us trim our lamps and keep them burning that we may be ready to meet him with joy. May God give strength to all his people and courage, too, until that day shall dawn.

SPRINGFIELD, MASSACHUSETTS, 119 Edgmere Road, Rural Route 1.

The Gospel His Treasure

By Fred A. Severy

Almost forty years have gone since I obeyed the true gospel of Jesus Christ. I have learned the truth, and the truth has made me free of the bondage that Satan held over me. I have received the gift of the Holy Ghost which has taught me, little by little, the way of spiritual life and what and how I should do in order to keep in the way and not depart therefrom.

It has been pleasant traveling all the time. My experiences have proved that our lives as in nature, have seasons —spring, summer, fall, and winter. Passing through these, especially through winter, has brought me when spring and summer arrived, *wonderful* joy, peace, and contentment. My spiritual weather now is continuous sunshine which makes me feel ready and willing to do as my Savior directs, and fills my heart with love for all mankind and a desire to do all the good I can while here in the flesh, to those who stand in need of any thing I can do for them.

The gospel is everything to me, my treasure, my life, my all. I am, with the help of Jesus, ordering my life so that others, Saints or sinners, may not have any reason to condemn me for my acts or words. It would be out of the question for me to be a stumblingblock to anyone. I desire to be a stepping-stone, a help, a light (perhaps not a very bright one) so that others, seeing my consistent life, may be encouraged to seek the straight and narrow way and walk therein; and also that the weak or discouraged Saints, who may be acquainted with me, will be spurred on to new spiritual life and become strong. We have the greatest, the grandest, and the best religion on earth, one that will do more for you than any other; but it requires faith, diligence, sincerity, trust, and patience, and in due time, our Father's reward is sure. He makes no mistakes. He always keeps his word. He is the light of the world.

Let us walk in the light he so liberally gives us, that we may reach our destination (home) before the day closes and the night begins. Now is the time to prove to him that we are true and faithful and no matter what comes, more depression or temptation, that we are loyal and that he can count on us to the end. May God bless you all abundantly is my prayer.

BERKELEY, CALIFORNIA, 1534 Ward Street.

Grateful for "Youth and the Restoration"

By Mrs. S. M. Hudson

To the youth of our church I am just "grandma," and I want to thank everyone who contributed to the book entitled, *Youth and the Restoration.* The spirit of unity, the love for Christ and his work and the determination to help him breathed by this book brought tears of joy to my eyes at times, and a prayer to God filled my soul. I am thankful for the knowledge of our young people which this book brings to me. And I ask God to lead the young men and women on to victory.

When finances favor me I wish to order twenty-five of these books to give to my friends and relatives.

ELDORADO, KANSAS, 623 Benton.

Request Prayers

Mrs. Nellie Deck, of Outlook, Montana, writes for the prayers of the Saints in behalf of her daughter, Christine. Sister Deck's family have been blessed many times through prayer, and they are thankful for all God's blessings.

Mrs. H. D. Morrill, of Linwood, Kansas, desires the prayers of the church for her mother who is ill with flu at Bald Knob, Arkansas. The sick woman is a member of the church.

A sister in the West who withholds her name, earnestly requests prayers for her father who has again taken to drink. Her only hope for him is in prayer, and she seeks the prayers of the church that the Lord will spare his life until victory comes; also that her father may hear the gospel preached, and be willing to accept it.

Miss Minnie Tremain, of Hartsburg, Missouri, desires prayers in behalf of her mother, brother, and herself. They have a small mortgage on their home, and those who hold the mortgage are trying to sell the place. The Tremain family must let the place go, but they pray God's direction as to where they shall move. Mrs. Tremain is almost blind, and it is hard for her to go from place to place. Her daughter also asks prayers for the mother's eyesight.

Sister Elizabeth Goodwin, of Bellaire, Illinois, desires the prayers of the church. She is eighty years old and has ulcers on her eyes and a sore on her nose which the doctors say is serious. Sister Goodwin has been a member of the church forty-five years, and she has great faith in the power of God to heal.

Sister Fern Brockman, wife of Brother Owen Brockman, 321 Wisconsin Street, Sparta, Wisconsin, has been sorely afflicted for several weeks. She has been very sincere in her faith, and is an excellent young woman. Her family desires the prayers of the church, that she may be restored to her normal condition.

Elder J. G. Slover, of Rinard, Illinois, Route 2, asks the prayers of the Saints in his behalf. He has been sorely afflicted with a severe nerve trouble for more than two years.

Sister Nina Lynts, of Cheboygan, Michigan, wishes the Saints to pray in her behalf. She is suffering from a broken hip and heart trouble. She entered the University Hospital, February 28, for treatment.

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QUESTION TIME

Explain the text about "many mansions" promised in John 14: 2.

This text contains the promise of Jesus to his disciples of a place which he would go to prepare for them. The meaning of the term *mansions* appears somewhat obscure from the Greek word itself, as it is the only place where it is translated thus. Literally it means a staying-place, or abode, and the same word is translated *abode* in John 14: 28. The text reads as follows:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14: 2.

We have here the figure of many mansions being in a house, which proves that these terms are not to be interpreted according to ordinary ideas of houses and mansions. The Greek word for *house* means residence, abode, or, by implication, family home, and it is translated *home* in the Twentieth Century Version. The word for *mansions* is translated *abode* by Moffatt. The Emphatic Diaglott renders it *dwellings,* and Weymouth translates it *resting places.* The Greek term is from another word which means *abiding, endure, to stay,* and in the text *mansions* probably refers to abiding-places. Literally construed, it probably means that in the family home of God there are many abiding-places for his disciples, and that Jesus himself would prepare them so that he might himself receive into them his faithful disciples.

Who is the "son of perdition"?

The word *perdition* is found in eight places of the New Testament, of which two use the term "son of perdition." The Greek word is *apōleia,* meaning ruin, loss, destruction, or damnation. It is believed to be derived from another Greek word which means to die, perish, or destroy. That it sometimes conveys a somewhat different meaning than the word *destruction,* is indicated in 1 Timothy 6: 9 which refers to "destruction and perdition." The term *son* which may mean any descendant or offspring, seems to convey the thought that the text in John 17: 12 refers to Judas Iscariot as the offspring of Satan (or of damnation). It is possible that the text in 2 Thessalonians 2: 3 refers to some person who shall come in the spirit of Satan as his emissary; or it may refer to evil forces in opposition to the work of God that shall be revealed.

Is the consecration of oil for administering to the sick commanded of God?

So far as I know there is no direct command to consecrate the oil to be used for administering to the sick. However, from very ancient times the anointing oil was called *holy,* as may be noted in Exodus 30: 25, 31; 37: 29. This word in the Hebrew is *qodesh,* meaning sanctified, consecrated, dedicated, hallowed. It would therefore seem to indicate that it was set apart by some ceremony or other means, being dedicated to its intended use. Inasmuch as we are commanded to "do all things with prayer and thanksgiving" (*Doctrine and Covenants* 46: 3), it does not appear inconsistent to set apart oil to be used for sacred purposes with a prayer of consecration.

Does the Lord require his people to ask a blessing upon food at meals?

The blessing of God upon his people and their substance is evidently conditional. If one asked him to bless, and lived an evil life, the Lord has said that he would not hear his petition. But his blessing is promised to the righteous, to whom he states:

"And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."—Exodus 23: 25.

There is no command, I believe, requiring one to ask a blessing upon his food. But there are many scriptural instances showing that one should give thanks to God for such blessings. Jesus our example gave thanks for food, as may be noted in various texts. When he fed more than four thousand people with the loaves of bread and fishes, he gave thanks for the bread and blessed the fishes (Mark 8: 6, 7). But the word for *blessed* as used here means to praise, thank, or invoke a benediction; hence it is not certain just what form Jesus used. The same is true of the event recorded in Mark 14: 22.

Paul also gave thanks for bread on a ship, in the presence of 276 people (Acts 27: 35). It was evidently the custom among the Roman saints to give thanks, for Paul mentions it in connection with the partaking of food among them. In harmony with this usage, we are instructed to "thank the Lord thy God in all things" (*Doctrine and Covenants* 59: 2).

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Seattle and British Columbia District

Young People Have Convention

The theme, lest we forget the responsibilities of the young people to God, to church, and to fellow citizens, dominated the young people's convention of Seattle and British Columbia District, February 10, 11, 12. The convention was opened by a preaching service by Apostle M. A. McConley, followed by a mixer in the basement of the church in Seattle, Washington. Saturday found many carloads arriving in time for the classes. At the close of the day's activities one hundred and one persons had signed the register, representing every branch in the district.

The young people of Seattle are to be commended for the beautiful tables decorated in the red and white motif and a dinner which can not be surpassed even at a greater cost. A good social time was enjoyed with Harold Watkins as toastmaster and Apostle M. A. McConley, Miss Jessie Ward, and Dwight Davis as the principal speakers for the evening.

Early Sunday morning seventy-seven young people gathered at the church for a prayer meeting, to worship and commune with their heavenly Father. This was a memorable occasion. The entire time was spent with prayers, testimonies and songs centered around the theme of the convention, *"Lest We Forget,"* with emphasis on the qualities of character that are worth while and lead to Zion and to the Lord.

This same spirit was experienced in the classes conducted by Brother McConley Saturday and Sunday in which young men and women were taught how important God is in their lives. God is at work today to give his people truth, and he gives this when they conform to his universal laws. All creation was planned and created by the Master Mind for a particular purpose. The conditions of the world today make it imperative that all mankind learn to know and associate with God. He has planned Zion and it is up to Saints to make this city actually exist upon this earth. This will employ the services of all. All are called of God to live Christ-like lives, and all activities can be made spiritual. Brother McConley's advice was:

"If you have not been working, go home and begin. If you have been a worker, continue—in humility and love. Just keep on keeping on."

This convention was not the beginning of the district young people's activities, but the outgrowth of the program ably outlined by the president, Dwight D. W. Davis, of Seattle. At the close of the reunion at Silver Lake last August, the program began with goodwill tours between the cities conveniently located: New Westminster and Vancouver, British Columbia, and Bellingham, Seattle, Tacoma, Everett, and Puyallup, Washington. The responsibility of the visiting group is to provide the evening's service for the group that is visited.

The large attendance at the convention was the natural outgrowth of the one hundred per cent attendance contest at the evening church services. This is conducted in each branch of the district with most of the members of the church as well as the nonmembers participating. Some have blanks with a pledge to be signed by the young person, promising to be present at this service for a stated period of time. A great deal of enthusiasm an dinterest is encouraged in this manner, and the project gives a greater responsibility to the young person signing. At the close of each month the percentage of attendance is sent to Seattle, and the standing of each branch is determined. Centralia won first place for the month of November; Seattle next, and Puyallup, third. In December there is a change with Vancouver, British Columbia, at the top of the list; Centralia, second, and Seattle, third. Many young people are becoming interested in the other services as well as the weekly prayer service in some of the branches.

The closing session of the convention was spent in discussion of the activities for the coming six months. This month they are starting the monthly paper in order that a closer contact will be made between the branches. Each branch will type one page of their activities, making seven copies to be sent to Seattle, where the pages will be sorted and compiled into seven papers. Each month this will be made and sent out to each branch in the district to keep each one informed of the work of the district. Other plans were discussed, and the details will be formed for a very profitable six months before the annual reunion.

Seattle Branch

Perhaps the most enjoyable vesper service the young people of Seattle Branch have sponsored was held in the upper auditorium of the church the evening of January 22. To this were invited the adult membership. The program with the theme, *"Comradeship,"* was capably handled by Earlita Emslie. Dimmed lights and soft music effected a spirit of meditation. The climax of the service was the charge delivered by Pastor Alma Johnson and answered by the young people's representative, Grace Emslie.

Seattle was host to the young people of the southern half of the Seattle and British Columbia district, when they held convention, February 10, 11, and 12. Plans for the convention were first laid when, at a mass meeting of young people at the last reunion, the workers organized and elected the following officers: President, Dwight Davis, of Seattle; vice president, Walter Gerow, of New Westminster, British Columbia, and secretary, Gladys Swenson, of Centralia.

For the past few weeks Seattle young people have been busy preparing for the convention. Several groups of girls met at the home of Grace Emslie to make favors and decorations for the banquet. Programs for the banquet and for the convention were hectographed by the young people themselves. Sister D. S. McDole gave much of her time and assistance in this matter.

The guest helper, Apostle M. A. McConley, was greatly enjoyed in the class session he taught.

The theme of the convention, *"Lest We Forget,"* probably never will be forgotten by the happy and consecrated groups which met together those three enjoyable days.

The most outstanding activity of the convention was the banquet held Saturday evening with the theme, *"Lest We Forget"* our responsibility.

The prayer meeting, held on Sunday morning, was permeated by a splendid spirit of gratitude and the earnest determination to work harder for the Master.

Centralia young people showed their cooperative spirit by one hundred per cent attendance at the convention. They accomplished this by holding a special social prior to the convention to raise funds for their transportation from Centralia to Seattle.

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February 15, Seattle Saints joined with Brother and Sister Holman in celebrating their twenty-fifth wedding anniversary.

Bremerton Branch

February 1, District Missionary Elder A. C. Martin arrived for a series of meetings. He has been here three weeks, and members feel that much good resulted from his sermons. The crowds are not large due to bad weather, but interest is good. These meetings are of much edification to the Saints, as well as to nonmembers. All say they have learned new truths.

Tacoma Branch

Tacoma Branch reports an active membership. There is a high percentage of attendance in all services. They were sorry to lose Brother Bradshaw, the church school director, but find an able leader in George Sowers, jr., new leader in the school. The young people held a progressive contest party, the adults, an oyster social, and the juniors a Saint Valentine party during the past month.

Willapa Mission

Elder and Sister H. I. Velt left for Centralia, Washington, after having been here two months, preaching and visiting. Many new friends have been made through their efforts. One was baptized and a number of babies were blessed. Friends look forward to their return in the summer.

Apostle Myron A. McConley was here, January 21 to 30. On Sunday, January 22, this mission was honored by the presence of Bishop D. S. McDole and District President Elder Monte E. Lasater and Sister Lasater. An all-day meeting was held at the home of Brother Albert Ellsworth. After church school, Bishop McDole spoke to an appreciative group, and in the afternoon Elder Monte E. Lasater was the speaker. The spirit of fellowship and brotherly love was manifested throughout the day.

Clubs are active. The Tiona Club has a membership of fourteen women. The young people's Club has seventeen members between the ages of fourteen and eighteen. The Oriole Girls have twelve members. The church school has had an average attendance of forty for the past year, and indications are that the average will be higher this year. Workers hope to have a church building in the near future and are lending their efforts to that end.

Vancouver Branch

The Saints feel that under the leadership of Pastor George Miller, and the director of Religious Education, Brother N. Morrison, they are progressing toward the goal, *"Zion."*

Services are being held each Sunday afternoon at Central Park, and members feel that good will result from the efforts.

The outstanding event for the month was the young people's convention that has just closed. The convention opened Friday evening, February 17. Apostle M. A. McConley was the speaker. Then followed a social evening of games in the lower auditorium of the church. Saturday was spent in classwork, Brother McConley the teacher. The lessons on the fundamental principles of the law were wonderful. Saturday evening a banquet was given in honor of the leaders and the young people. Sixty-five were seated at the table. Brother E. Spargo, young people's supervisor, was toastmaster.

Brother Kirk Gerow, of New Westminster, gave the toast and Sister Genevive Sprague, of Seattle, responded. Brother McConley spoke on the workers of the past; Brother A. Spargo spoke on the workers of the present, Brother Walter Gerow on the workers of the future, Dwight Davis, district leader of the young people, gave a talk on conditions in general. These speeches were encouraging and instructive. Several branches were represented by the young people: Centralia, Seattle, Mount Vernon, Washington, and Chilliwack, New Westminster, Bellingham, and Vancouver, British Columbia. Greetings were received from representatives of each branch.

Sunday morning more young people arrived from Seattle, and the church was well filled. The day started with a sacrament and prayer service. The theme was, *"Zion Builders."* After this service, a lesson was taught by Brother McConley, then a sermon on workers was presented by Brother McConley. Sunday afternoon Brothers McConley and Dwight Davis spoke. Sister McDole, district leader of Religious Education, was here during the three days and had a short talk with the leaders and teachers. She also addressed the Daughters of Zion. Brother Pope, of New Westminster, preached an interesting sermon Sunday evening which closed our convention.

As the result of this convention the Saints feel much encouraged. The youth in this part of the vineyard have demonstrated that they are capable and willing to do their part.

Pisgah, Iowa

Organize Young People's Class

The young people of Pisgah have organized themselves into a class called the O. V. B. Class (Our Very Best). Their motto is "Excelsior," and Mrs. Mark Hutchinson is the teacher. Bernice Chase is the president and Drexel Heistand, the secretary. Since the young people have organized, attendance has considerably increased.

The O. V. B.'s had a Valentine party, February 11. Instead of having lunch, each person brought a dime and the sum of two dollars and ten cents was given to the deacon as sacrifice money.

The class poem is the last stanza of, *"The Chambered Nautilus."*

Sacramento, California

Spiritually Blessed This Year

The winter months just passed through have been most unusual and severe in this community, according to the weather man. As a result many homes have been invaded by pneumonia, and some have been claimed by death. Brother Ralph Ensley and Sister Mary A. Hook were taken away by this disease. Brother Ralph was a devoted worker in the church and in his office as deacon performed his duties with the spirit of service. He leaves his wife, Agnes, and three daughters, besides an aged father, two brothers, and one sister, all members of the church. Sister Hook, an active member in the church for many years, had in recent months confined her activities chiefly to attendance at church services because of poor health and advanced age. She leaves a daughter, Zayda, and a son, Henry, besides friends and other relatives.

On the morning of January 8, Saints of this branch were blessed with a beautiful message through the gift of prophecy. Many souls were made joyous at this gift. The Saints were admonished to be of good courage and cheerful hearts and to climb to the heights where eternal blessings shall be theirs to enjoy and His countenance shall rest upon them. They were told to consecrate their lives to the building of God's kingdom. At this time two young men were called to be set apart to offices in the priesthood; Melvin Howe to occupy as a teacher, and Ives Honeychurch as deacon. The sincerity and earnestness of these young men lead all to have faith in their success as they strive to do the Master's will.

As a result of these blessings the Saints are now putting forth a greater effort to assist the church in reaching its goal. They feel that as a small group their responsibility is to go forward in the spirit of unity, having faith in the goal set for 1933, "Evangelizing the world and Zionizing the church."

The dramatic club has done well under the direction of Marion Burton and has presented three productions of educational and entertaining character, *"Balancing the Budget," "Tithing,"* and *"America."*

Elder E. C. Burdick has been chosen and ordained to fill the vacancy of first counselor to the district bishop. Brother Burdick is a young man and his heart and soul are in the latter-day work. He feels the responsibilities of his new office and has a clear vision of the things to be accomplished.

Saints of Sacramento with many oth-

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ers in the district shall in the spirit of unity and in prayer, hold in remembrance these young men who are called, that in humility of spirit, they may verify the will of God to mankind.

Patriarch Albert Carmichael was here one week and preached six fine, clear, and convincing sermons. These covered conditions of vital importance in the temporal as well as the spiritual affairs of life. Quite a number received their patriarchal blessings from him.

Winter activities of the branch were somewhat retarded due to cold weather, sickness, and curtailment of expenses.

Battle Creek, Michigan

Investigator's Bible Class Feature of Interest

Battle Creek members have been spurred to greater activities by an increased desire to accomplish the arduous task of presenting the gospel message to the honest in heart in this part of the Master's vineyard. Many of the difficulties confronting the work in this place can be obviated by following the counsel of the pastor whose constant urge is for humility, love, and unity among the members.

Marked interest has been shown in the attendance of the Investigator's *Bible* Class, organized last November with a charter membership of thirty-five. The class is managed by an executive board of twelve members and has maintained an average of forty-three at each session.

The class has adopted a pledge which reflects the attitude of its members and is a declaration of the purposes and intentions of the group: "With the assisting grace of my Lord and Savior I will not walk in the counsel of the ungodly, nor will I stand in the way of sinners, nor will I sit in the seat of the scornful. But I will endeavor to find my delight in the law of the Lord by forming the habit of meditating in his law day and night. (Psalm 1: 1, 2.) Then each member is asked, "Why do you pledge yourself thus?" and he replies: "That I may be like unto a tree that is planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf doth not wither; that whatsoever I may do shall prosper." (Psalm 1: 3.) He is then asked: "What assurance is given you that such blessings will be yours?" And his answer is: "Because, the Lord knowing the way of the righteous hath declared that they shall stand in his congregation; (while the unrighteous and ungodly shall perish), and, it is written, that those who follow peace with all men and holiness shall see the Lord." (Psalm 1: 5, 6, and Hebrews 12: 14.)

The pledge in itself is an incentive to a more consecrated life. And the instruction the class receives from the teacher, Elder Pement, is drawn from a fund of knowledge in the restored gospel covering a period of nearly forty years of study.

In January Apostle D. T. Williams delivered another of his powerful sermons on the theme, *"Why I Am a Latter Day Saint."* His effort was enjoyed by a good audience.

The women's department, under the leadership of Sister Bertha Evans, is busy in assisting in the Master's work. At Christmas they presented the branch a gift of twenty dollars. Besides this, they started the year by paying tithing on their income. The branch happily welcomed District President A. C. Barmore, February 8, and he held a two-week series of meetings. With the aid of stereopticon views he beautifully and eloquently portrayed the life of the Savior to the uplift of everyone who heard him and saw the pictures. Brother Barmore's method of telling the old, old story gripped the hearts of all who heard. In addition to the lessons taught, he has endeared himself to Battle Creek Saints by his congenial personality and spirit of helpfulness.

Houston, Texas

Host City to Central Texas Conference

This branch looked forward for many days to the district conference held February 10, 11, and 12, which was attended by President F. M. Smith and other high church officials. The spirit of fellowship which prevailed was wonderfully enjoyed by everyone.

President Smith's presence during this period served to stimulate the people to greater hope and greater effort in the restored gospel. They were happy to make his acquaintance and to acknowledge him their leader and Prophet. They wish him health and the Spirit of the Master as he leads the church toward its goal. And they pray that they may always give him loyal support and assistance.

The conference also was glad to welcome Apostle R. S. Budd for the people love him, especially the younger members. They cherish his counsel.

Elder G. H. Wixom's return was hailed with joy. Elder and Sister J. A. Robinson also came over from San Antonio.

During the conference President Smith preached three fine sermons, holding before the people the needs and objectives of the church. The theme of his Sunday night sermon was, *"Two Great Objectives of the Church."* Apostle Budd preached Saturday morning, and his theme was, *"Let Your Light So Shine."*

Saints from Dallas, Hearne, Bryan, Fairbanks, Spring, and other points were present at the conference. The business meeting of the conference convened at ten o'clock Saturday morning, C. W. Tischer, district president, presiding in association with President Smith and Apostle Budd.

Workers were loath to see the conference close for even in so short a time they had learned to love and appreciate each other, and when the visitors had departed Houston Branch felt lonely.

Pastor C. W. Tischer is ill at present, but the Saints are praying for his speedy recovery. He is faithful in his calling.

Topeka, Kansas

1116 Clay Street

It is with sadness that Topeka Saints report the passing of Sister Janet Baillie, of Scranton, Kansas. Her life was one of service to her home, her church, and her community. Her death occurred January 9. The funeral sermon was by Elder J. W. A. Bailey, of Independence, Missouri, assisted by B. F. Deller, of Topeka.

Eight days later there occurred the death of R. Mann at the home of his son, J. W. Mann, of this city. The body was taken to Little Sioux, Iowa, for the funeral and interment. Brother Mann was at one time under conference appointment as a missionary, and though he was in feeble health when he came to Topeka, the Saints remember his earnest and appealing efforts for the sake of the cause he loved. When it was possible for him to be present at services in this branch, during his short stay at the home of his son, he attended.

The district conference, held at Topeka, the middle of January, was a source of strength and inspiration to both members and priesthood. In various ways enthusiasm and determination are finding expression. One activity, probably the most outstanding, is the priesthood class under the supervision of Pastor G. G. Cadwell which meets during the regular study period of the church school. Six members are enrolled.

Prayer meetings are being regularly held at the church instead of the homes of the Saints, as wisdom seems to suggest a central place of meeting.

The February sacrament service was in charge of B. F. Deller. Members of the priesthood on the rostrum were G. G. Cadwell, O. E. Weedmark, W. A. Poort, F. O. Kelley, and H. E. Wege. A marked degree of the Spirit was enjoyed by those present to renew their covenant of allegiance to the Master

Recently G. G. Phillips occupied the stand in the evening. It has been some time since he was present and his influence and help are much appreciated.

Sister Emma Happe has been very ill, but is improving. Sister Eva Ruffcom has also been sick. They are in need of the prayers of the Saints.

Richard Eden, of Kansas City, had charge of the young people's meeting Sunday evening, February 12, which was characterized an appropriate Lincoln program.

Fern Weedmark was one of a committee of five chosen from among work-

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ers with children in the various churches of the city, to formulate a plan for a permanent city-wide work group for those interested in children. The name of this group will be the Topeka Council of Children's Workers. This movement was indorsed by the Topeka Council of Religious Education and voted upon by a large representative body of city workers. The first city-wide meeting was held January 23, at one of the larger churches. Mrs. Craig, instructor of music, from Ottawa, Kansas, gave lectures and demonstrations with children in the art of teaching choice and appreciation of music.

Bloomsburg, Pennsylvania

Turn Local Aid to General Church

Repairs are needed on the local church building, but workers have decided to do all in their power to help the general church at this critical time. A supper was given for this purpose and the proceeds from this together with the sacrifice offering of the branch made a good sum which was turned over to the church. Though numbers have little or no employment, all enjoyed sacrificing what they could for the church.

The adult *Bible* class has been organized under the leadership of John Shaffer. They call themselves "New Leaves," and presented a Christmas pageant which was well received. They meet twice a month and at present are studying the church history.

The women's organization which meets once a month, is faithful in lending support to the local and general church. Sister Hyde, who had charge of this work for over two years, has moved to Natichoke, Pennsylvania, and Sister Elsie Hyde is now in charge. Much could be said about the women and their work.

The Sunday school is growing under the leadership of Brother H. A. Cunningham. Several prizes were given for perfect attendance during 1932. Sister Pealer tells a story every Sunday morning to the junior department. The priesthood met twice a month to study the *Doctrine and Covenants* quarterly written by Brother F. Henry Edwards. The class is taught by Pastor Lewis. Brother A. D. Angus is teacher of the *Book of Mormon* class which meets each Tuesday evening at his home.

The priesthood have been blessed in preaching, especially some of the young men.

Nearly every family in the branch is reading the *Herald* and the members often remark about the fine articles it contains.

Patriarch G. W. Robley visited here on his way back to his mission after a trip to his home in Providence, Rhode Island. He preached two uplifting sermons.

Brother and Sister Hartman, of Hersey, Pennsylvania, visited Bloomsburg and listened to the first Latter Day Saint sermon they had heard in ten years. They were much encouraged and promised to return soon. They traveled about ninety-five miles to be here, arriving in time for Sunday school.

Sister Eva Mourry was baptized recently by the pastor and confirmed by H. A. Cunningham.

Sister Pealer's son, Isaac M. Shaffer, has enlisted in the United States Army, and will be stationed at the Panama Canal for the next two years.

Branch officers for this year are: President, Walter Lewis; counselor, Brother Cunningham; publicity agent, William Derr; secretary, Sister Iva Shaffer; branch treasurer and chorister, William Hyde, and organist, Mrs. Schuyler, a nonmember, but a faithful helper.

Several babies have lately been blessed: John E. Ellsworth Shaffer, son of Brother and Sister John Shaffer; Donald Reginal Hartman, son of Brother and Sister Clark Hartman; Joan Stewart, daughter of Brother and Sister Walter Stewart; Robert Eugene Brown, son of Brother and Sister B. C. Brown, of Elmira, New York, and Joann Yodack, daughter of Mr. and Mrs. Walter Yodack.

Missionary Meetings at Brentwood, Missouri

Patriarch and Wife Blessed in Their Work

We closed a series of meetings at Brentwood, Missouri, February 19, with a church packed to capacity on the last night. For four weeks the interest did not wane. On two nights when the temperature was ten below zero, we were astonished to see how many came out.

We went to Brentwood for two weeks, but our stay lengthened into four. It seemed impossible to stop even though we found it necessary twice to write to Sawyerville, where we are now, and postpone services advertised to begin. After two weeks were gone, we were requested to stay at least another week, and as we felt that there were some who were keenly interested, and the Saints, too, were being benefited, we decided to do so. On the eleventh of February we baptized seven people. One of the sisters whom we baptized was so insistent that we stay another week (for she was sure her husband was partly converted, and would be baptized) and so many others came to us, too, that we thought it would be unwise to leave such fine interest. And so we delayed our Sawyerville meetings for another week, and stayed.

During that last week we were given a taste of the endowment, for each night some gave their names for baptism, and on Sunday we had the pleasure of baptizing ten candidates. The church was packed for the evening confirmation service, and people stood at the back and on the platform. Brentwood Saints think they will have to have a new church. And during Sunday afternoon and evening five others told me they were ready for baptism. They will no doubt be cared for by local ministers.

We were surprised at the results of these meetings, for we left Sharon, Pennsylvania, still feeling weak and ill from the flu and feeling also that we must exert a tremendous effort to care for the work before us. We were wonderfully blessed. We were given strength for almost continuous activity, visiting, talking, administering, giving blessings, preparing sermons, preaching, answering questions, and all the other things that go with conducting meetings.

Sister Baldwin worked hard, too. She held services each night prior to my sermons, sometimes for the children and sometimes for the teachers.

We baptized two entire families in this series, one the De Margel family consisting of father, mother, son, and two daughters; the other was the Aaron family, a man and his wife and daughter. We united one family group where the husband was a member and the wife did not belong. We baptized another woman and her son and daughter, leaving only the husband not baptized. He too is interested. Thirteen of the candidates were over fifteen years of age, and may be classified as follows. Wage earners, seven; mothers at home, four; high school girls, two. Several of these are going to file their inventories at once, as we preached on this phase of our work, and also talked with them personally about it.

We are grateful to God for his help and the success of these meetings.

RICHARD BALDWIN.

New Canton, Illinois

Look Forward to Missionary Meetings

The gospel fire still glows in this little city, and the faithful few are hoping for the time when a missionary will be here to hold services. Though sickness and discouragements have been experienced this winter by the Saints, they have continued to hold meetings.

In some ways economic conditions are improved here, the people being better off than last year. The families who received help last year are now able to extend help to others.

The Saints are looking forward to a visit from Elder R. L. Fulk, feeling that much good can be done here through missionary work.

Branch officers have this year had their share of sickness and death. But with the coming of spring the hope of the few workers here is renewed. They, too, wish to add their efforts to the redemption of Zion.

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Sioux City, Iowa

Blessed With Greater Spirit of Unity

Though the Saints in this branch have been subjected to the same condition of unemployment, financial uncertainty, sickness, and bereavement, that have swept over the world, these things have but served to draw them together in a closer bond of love and sympathy, and a deeper concern for the welfare of all. As a result of this unity of heart and purpose, their spiritual experiences have been rich and helpful.

Officers this year are: Pastor, C. J. Smith; assistant pastor, G. M. Vandel; superintendent of Religious Education, C. E. Burnett; superintendent of adult church school, Blanche Heviland; junior church school superintendent, Bessie Johnson; supervisor of music, Florence Tiller; superintendent of women, Bessie Johnson; branch recorder, Bonnie DeHarty; financial secretary, G. M. Vandel; organist, Genevieve Sands; publicity agent, C. J. Smith. Brother G. M. Vandel, pastor for a number of years which were filled with devoted service, was released from active pastoral duties at his request.

A group of young men and women has been organized under the direction of Ramona Burnett, teacher of the class. In the short time since its organization, the class has sponsored a number of worthwhile projects. This group shouldered the responsibility of clearing up one of the branch debts and already has gone a considerable way toward this goal. The third Sunday evening in each month has been assigned to this class as its particular time to present constructive entertainment. In December the members gave a pre-Christmas program of pantomime and song depicting the birth of Christ. The program drew a good crowd, and was well received. In February, an inspiring and colorful pageant, *"The Restoration,"* told the story of the church since its organization in latter days. These plays have been under the direction of Sister Burnett and Sister Grace Smith. The group sponsored a "soup supper," January 13, and the proceeds were applied on the debt they are endeavoring to pay. February 15, a class meeting and Valentine party were held at the church. These enthusiastic young Saints are attracting others to their work. As their numbers increase, their place in the affairs of the branch is growing more important. They are setting a commendable pace for the rest of the workers.

The music department presented a program of anthems and solos accompanied by tableau scenes on Christmas night. Brother Clem Evans gave a brief talk.

The women have been busy this winter. In addition to their work of sewing, quilting, mending, etc., they distributed at Christmas seventeen baskets of provisions to needy families. Much of the material which went into these baskets was found in the church pantry for which these women canned last summer and fall. Baskets of fruit were given to some of the much loved and respected old people who are shut-ins. Through the efforts of some of these women, Santa Claus found his way to several small children whom otherwise he would have missed.

On New Year's Day five new members were received into this group by baptism.

Death has invaded this congregation. December 30, pneumonia claimed fourteen-year-old Vernon Smith. Vernon lived in Worthington, Minnesota, but he left many relatives and friends in Sioux City. He died while visiting his grandmother, Sister Effie Thomas. January 5, the husband of Sister Tiller, branch chorister, was taken by pneumonia. Although not a member of the church, Mr. Tiller had many friends in this group. February 19, death came to one of the oldest members and a stanch defender of the work, Sister Delia Smith, mother of Pastor C. J. Smith. It released her from suffering which she had endured for months.

Apostle J. F. Garver spent Sunday, February 26, here, his morning and evening sermons being received by large congregations.

On Friday evening, February 24, the intermediate boys and girls entertained at the church with a group of playlets and other numbers. A pie social followed the program, and proceeds of the event went to assist in the missionary visit of Brother Garver.

Scranton, Pennsylvania

Impressive Baptismal Ceremony

Sunday, February 26, brought an impressive baptismal service when three candidates were inducted into the kingdom. The invocation was offered by John Jenkins; Sister Robert Clugston, of Philadelphia, sang a solo, *"Have Faith in God."* E. W. Lewis read the scriptures. The address by Pastor Thomas Jones stressing scriptural examples, enjoined upon parents and officers the responsibility of training and leading the candidates for church membership. Then Elder R. J. Hawkins led Bobby Watkins, Calvin Thomas, and Edith Davies into the waters of baptism. The Spirit of the Lord was present throughout the entire service. Elder Ernest Davies, church school superintendent, expressed appreciation at the results of the school's work.

The effort to make this service one of reverence and impressiveness was commended by Saints and friends. Officers wanted the new members to remember the day of their birth into the kingdom with joy and reverence.

The candidates were confirmed members of the church on March 5, the first Sunday of the month.

Centralia, Illinois

Meetings by T. C. Kelley

A week of missionary meetings conducted by Elder T. C. Kelley, of Independence, Missouri, closed here February 27. These services were well attended and enjoyed by Saints and visitors. The able manner in which this servant of the Lord explained his faith and belief strengthened the members of the church here, and gave all a better understanding of the scriptures. Surely these services will help the branch grow.

Apostle J. W. Rushton at Birmingham, England

Two Weeks' Stay Profits Members

Apostle John W. Rushton has made Birmingham his headquarters during his stay in England, and the Saints have profited from his presence in this branch even though he has been ill and has found the English winter a severe trial.

Brother Rushton arrived here following his survey of the church work on the Continent including the countries of Norway, Sweden, Denmark, Germany, and Holland. He landed in England to be straightway stricken with flu and bronchitis, and for a time was a very sick man.

He has made his home with Pastor and Sister Whalley, and as his health has permitted has worked on a great mass of writing and typing which accumulated during his travels.

A unique opportunity came to Brother Rushton to preach in a Baptist church. He delivered two excellent sermons, January 29, at the Regent Street Baptist Church. The pastor of that church who has now retired, congratulated him on his addresses and requested him to come again to visit them. This is the first occasion for Brother Rushton to preach outside our own church.

February 5 he spoke at Priestley Road in the morning, and following the sacrament service in the evening.

During his two weeks' stay in Birmingham Brother Rushton and Pastor Whalley did a great amount of visiting and attending meetings. He left Birmingham to keep an appointment in Leicester.

Pastor Whalley is conducting a study class for adults on Sunday afternoon, using the quarterly on *Doctrine and Covenants* as a subject. This is an elevating theme, and the minds of the students are enriched and enlightened. They are blessed as they read the sacred books of the Church of Christ. They realize that if they would help others they must first study to obtain a knowledge of the truth for themselves.

Prayer meetings continue in full force, and many blessings have been the result of worshipful communion with God.

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Jonesport, Maine

Olive Branch

Jonesport Branch has three hundred and sixty-five members and a good number of the priesthood: Three elders, nine priests, four teachers, and six deacons.

Elder Newman Wilson is doing a wonderful work in this territory. Though he receives no money from church headquarters, he preaches just as much now as when he was under general church appointment. The Lord has blessed him with health and strength to carry on his work. He labors in the day-time and preaches at night, speaking from pulpits at Jonesport, South Addison, Corea, Indian River, and Kennebec.

Officers of the branch, elected at business meeting early in the year, are: President, W. E. Rogers; clerk, Cora Rogers; secretary, Chester Gray; treasurer, Millard Gray; chorister, Lewis Hinkley; organist, Georgia Wilson; publicity agent, Florence Davis, and correspondent, Orel Noyes. Brother Rogers chose as his counselors Newman Wilson and Arthur Rogers. Josiah Alley is superintendent of the Sunday school and has a reliable corps of officers to assist him.

Brother W. E. Rogers has served as branch president nineteen years, and at the business meeting in January the Saints took pleasure in electing him to the office for the twentieth time. He has had many experiences to show him that this is the work of God. Young people look to him for advice, feeling sure he is directing them rightly. At the sacrament services he is always ready to speak words of encouragement, telling the people of God's goodness to him.

The young people of the branch presented the pageant, *"Follow the Star,"* on Christmas night. Because of an Atlantic fog storm on that night, the program was repeated the following Sunday, and in this way was enjoyed by a large number of people. Sister Jessie York coached the production.

The church of Beals is a part of Olive Branch, it being only a mile across the water from Jonesport. Saints there are doing a good work in the worthy cause. They were given a Sunday school quota which they successfully filled. Superintendent Josiah Alley, of Jonesport, assists the people at Beals in their meetings when it is possible for him to be there, also Brother W. E. Rogers helps them at their sacrament services the second Sunday of each month.

The church auditorium and vestry are newly-painted, the expenses being cared for by the ladies' aid society, and the work being done by Newman Wilson, Ed Wilson, and Lewis Hinkley. Sunday night, February 12, the auditorium was again opened to services after having been closed for several weeks. There was special music by the choir, and instrumental numbers were given by two violins, a flute, and a trombone.

Independence

"The Violin Maker of Cremona," a play given by a cast of Stone Church young people directed by Helen Page Brackenbury, was awarded first place in the one-act play contest which closed last Friday night. Second place was given by the judges to *"King Row"* from Walnut Park congregation; third to *"The Man Who Came Back,"* Second Church; fourth, *"Afterwards,"* Walnut Park, and fifth, *"The Kettle Singing,"* Liberty Street.

For four nights during the week the contest drew a representative crowd from the nine congregations in Independence, filling the Stone Church Dining Hall to capacity. This is the second annual dramatic contest sponsored by the young people's council.

In addition to possession of a silver loving cup for a year, the winning cast will receive a trip to the young people's convention to be held at Lamoni in June, where the play will be presented as a part of the entertainment given there. Mrs. Brackenbury, the director, also directed the play for the Stone Church which won first place last year.

Council members and many others are happy at the spirit of good fellowship and real appreciation of each other that this contest has generated among the young workers in the congregations in Independence. In all, twelve plays were presented, three each night, and the casts included about eighty young people. Judges of the contest were Mrs. Leonard Lea and Miss Grace Rowe, of Independence, and Wallace Burlington, of Kansas City.

The eighteenth consecutive weekly meeting of the women in Independence occurred Monday, February 27, at the Stone Church. Workers of District 8 were in charge of the program and used as the theme of their playlet the poem President Elbert A. Smith wrote and read to the women several weeks ago, *"Disarmament."* They started with a meeting of the "Hammer Club" and hammered so fast and furiously that their hammers soon became hatchets. But after a happy awakening they "buried" their hatchets, and everyone helped to put in the sacrifice envelopes the sum of $135.35.

Each week these feminine enthusiasts think, "This is the best playlet yet," and each play teaches a helpful lesson. The women feel that in working together as they are, they are gaining something dollars and cents can never buy.

A series of special services for the young people of the city will be held the week of March 19 to 26, President Elbert A. Smith, the speaker. Young people in all congregations of the church in Independence have been asked to promote no local activities which will hinder anyone from attending these meetings. There will be a young people's banquet in the basement of the Auditorium the night of March 25.

Stone Church

"How are we taking our trials and troubles?" asked President F. M. Smith in his sacrament address at the Stone Church Sunday morning. "We ought to rejoice at our troubles, for to us is given the task of building and conserving the kingdom of God on earth, the biggest and best task in the world. We are our brother's keeper, and our lives should be dominated by the spirit of charity that comes to us from the love of Jesus in our hearts."

A large crowd was present to worship in this service of the Lord's Supper in charge of these officers: President Smith, Bishops G. L. DeLapp, R. T. Cooper, and J. Stanley Kelley, Elders C. Ed. Miller, H. G. Barto, and T. A. Beck. Mrs. Hazel Scott Withee, organist, accompanied the opening hymn, *"Lead Thou Me On."*

Because the weather was stormy the Sunday evening crowd was smaller than usual. Nevertheless those who were present enjoyed a unique service in charge of the women of the Stone Church, directed by Sister Charlotte Koehler, leader of women in Independence. Two playlets were chief attractions, *"Burying the Hatchet,"* given by District 8, and *"Tithing,"* by District 1B. There were also short talks by Sister Koehler and by Miss Olive Curtis. Pastor J. F. Sheehy was in charge and offered the invocation and benediction.

This being sacrament Sunday, the Stone Church Choir assisted in the evening service, singing *"Remember Now Thy Creator,"* by Carrie B. Adams; *"O Gladsome Light,"* by N. Lindsay Norden, and *"The Radiant Morn Hath Passed"* by H. H. Woodward.

Second Church

Sunday, March 5, the sacrament service was conducted by Pastor William N. Inman. An organ prelude was played by Mrs. Gladys Inman. The invocation was by Elder John Miller. The talk on the oblation was also by Elder Miller. Assistant Pastor B. C. Sarratt talked on the sacrament.

Assistant Pastor B. C. Sarratt was in charge of the seven-thirty service. The opening prayer was given by Elder S. H. Fields. The choir, directed by Brother Earl Audet, sang *"More Love to Thee."* The speaker, Patriarch F. A. Smith, chose as his texts Matthew 16: 3 and Hebrews 9: 27, 28.

Enoch Hill Church

February 19, the church school paid tribute to the memory of Washington and Lincoln. Nellie Mae Kramer told a story of Washington and E. H. McKean discussed the life of Lincoln. C. S. Warren and Richard Bullard sang, *"Faith of Our Fathers."*

Pastor H. L. Barto was the morning speaker, and Elder C. E. Beal occupied the pulpit in the evening. Preceding the evening sermon the beginners' orches-

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tra, conducted by Fred Mollison, gave a half hour of music.

The women's department gave a farewell dinner February 23, at the home of Mr. and Mrs. Millard Pace for Mr. and Mrs. George E. Whitehead who are moving to Woodbine, Iowa. Brother Whitehead has been the teacher of the women's *Doctrine and Covenants* Class held every Thursday afternoon. Original songs composed by Mrs. C. S. Warren and W. T. Shakespeare, were sung in honor of Brother Whitehead.

Local men were the speakers February 26. At the church school hour Elder C. S. Warren gave a splendid talk on *"The Word of Wisdom."* At eleven o'clock the choir sang, *"He Waits for Thee,"* and Richard Maloney sang, *"Have Thine Own Way, Lord,"* accompanied by Edmund Allen. J. E. Martin, the morning speaker, took his text from Romans 1: 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

Before the evening service a string orchestra played several numbers. Ruth Hays and Robert McDonald sang *"Crown of Thorns."* Elder W. T. Shakespeare was the speaker.

Quite a number from Enoch Hill attended the play contest at the Dining Hall last week. While Enoch Hill's play did not place in the contest, the workers feel they can count themselves among the winners as their experience will prove invaluable to them. Those taking part in the cast of *"The Sunshine Lady,"* were Verla Waters, Ruth Hays, Richard Maloney, and Donald Winegar.

The theme of the church school worship hour March 5 was *"God, the Unchangeable."* Talks were given by Mesdames Allen, Young, and Warren, and the ladies' quintet sang, *"The Man of God"* and *"Rejoice."*

The house was filled for the communion service and the local priesthood occupied the platform. Pastor H. L. Barto talked on *"Our Need of Faith in God."*

Two children were blessed preceding the evening service, William Walter and James Arthur, small sons of Mr. and Mrs. Lawrence B. Gow, of Chicago.

"Let Us Live Life and Feel the Value of It," was the theme of the evening sermon delivered by William Inman, pastor of Second Church.

Gudgell Park Church

The spirit of fellowship and helpfulness pervades the many activities of this local. During the past month the congregation has been benefited by sermon messages from Apostle F. H. Edwards, Elder John F. Sheehy, Bishop A. B. Phillips, Elder P. A. Sherman, Bishop J. S. Kelley, and Apostle J. F. Curtis.

The Wednesday night prayer meetings, held in the homes of the members, are given a good response by the congregation and are a profit and help to everyone.

Other weekly meetings include orchestra practice on Monday night, directed by Fred Mollison, of Walnut Park District; choir practice on Thursday, and the women's meeting on Friday.

The communion service for February was in charge of Pastor Walter Chapman and proved to be a spiritually uplifting hour. Many attended.

On a recent Monday night the Saints had a farewell party for Brother and Sister Johnson who are leaving to make their home at Mount Washington, Missouri.

The women of this district are quilting and holding class study. They have also worked on rugs and performed other helpful tasks. Recently at an all-day meeting at the church they helped Sister Sadie Burch observe her birthday.

Frederick Hurshman, fifteen years old, son of Mr. and Mrs. W. A. Hurshman, who live eight miles southeast of Independence, died March 1, at his home, after a long illness of heart trouble. He leaves to mourn, his parents, five brothers: Bernard, Dwight, David, Guy, and Richard; three sisters: Mrs. Alta Donner, Mrs. Pearl Potter, and Ethabell. The funeral was conducted at the Liberty Street Church Saturday morning, and interment was in Mound Grove Cemetery.

Spring Branch Church

The sacrament service for this district was in charge of Robert Fish, J. Andes, William Bath, and Alma Tankard, and was an inspiring service. Sisters Winogean Boyse and Irene Roberts sang, *"Come, Holy Spirit."*

Brother Leon Snow brought his junior orchestra to visit the evening church school, and they entertained with splendid numbers, and also assisted at the church service hour. Elder C. Ed. Miller, the speaker, chose for his text Revelation 21: 7: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This, he termed the "greatest promise ever made." For his subject he chose *"Our Hope Chest."*

Last Friday night was play night for this congregation, the first evening of this kind enjoyed in a considerable time. Several games were played and contests were enjoyed. Refreshments completed a happy evening.

West Branch, Michigan

Pastor Conducts Successful Missionary Meetings

This congregation is glad to assure the Saints that the Lord has blessed its members. Due to the depression and to the widely scattered condition of the members, some having to come as far as sixteen miles to church, attendance is not what officers wish it could be, but workers are doing the best they can, and hope the future will be brighter.

The passing of two members has saddened the group, Brother William Hyslop and Sister Ida Mavis. Brother Hyslop was a good Saint and father, and sympathy goes to his widow and children. Sister Mavis was a motherly woman whose presence in the women's department in which she was a valiant worker, will be greatly missed. She left as her last testimony, "My last days are my best days," ringing in the people's ears and spurring them on to greater effort to live better.

Elder Joseph Priddy, pastor, is holding a two-week series of meetings at Butman, Michigan, having just completed a two-week series at the Numae School which was highly successful. One asked for baptism and there are several more prospects. Good attendance and interest on the part of those who previously scorned this message makes the members feel that the time is at hand when all must "reap while the day lasts." May God strengthen his people for their task and cause all of them to awake to the call of duty and prove their love by keeping his commandments.

Kansas City Stake

Mount Washington Church

The February sacrament service was well attended, the adults partaking of the Lord's Supper in the upper auditorium while the primary department, under the leadership of Brother H. Gould, held communion downstairs.

That evening a beautiful ordination service took place. Brother Raymond Gerber was ordained a teacher by R. L. Bishop and Orville Helm, and Brother Mason Stobaugh was ordained a deacon by Joseph Stobaugh and James Stobaugh. The charge to the candidates was given by Pastor Will Bolinger, and the charge to the congregation by Brother H. Gould. Music for the evening was furnished by the choir, directed by Ross Moore, and Mrs. Hazel Moler and Miss Ina Hattey sang. Local and visiting priesthood members occupied the rostrum.

February 12, was Bishop's Day in Kansas City Stake, and Elder Amos Allen, of Independence, spoke in the morning and Elder George Mesley at night. The latter showed pictures of Australia and talked of the customs of the people of that country.

Forty-two members of the primary department, with their officers and teachers, attended a Valentine party in the lower auditorium of the church February 11. Sister Frank Mitchell is superintendent of the department, and her assistant is Irene Hunter.

The morning service of February 19, found the Saints observing Washington's birthday. There were readings by David Ryder and Pollyanna Bolinger. Clifford Siler, a primary boy, offered prayer. *"America"* and *"Little Band of Knights Are We"* were sung. The pastor spoke on *"The Heroism of Clean Living."*

In the evening following the number by the choir Sister Alice M. Burgess

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sang, *"Open the Gates of the Temple."* Patriarch F. A. Smith was the speaker, and his theme was *"Consider Perfectly the Ways in the Latter Times."*

Elder R. S. Salyards spoke on the morning of last Sunday of the month, and the O. B. K.'s had charge of the evening service. Brother Milford Nace played a cello solo, and the sermon was by Elder Amos Allen. The O. B. K.'s will continue to contribute one service each month.

Columbus, Ohio

Hilltop Church

District President A. E. Anderton was the speaker Sunday evening, February 19, and also visited the Religio meeting.

The branch accepted the calls of T. Doughterty and R. Bohlen to the office of priest. These are promising young men.

Sister Welsh who has been seriously ill, has improved sufficiently to be at services.

February 22, Elders J. R. Grice and C. W. Clark, District President A. E. Anderton, Sister Fay Clark, and Brother and Sister Knagie were visitors at a spiritually uplifting prayer service.

Final arrangements have been made for a series of meetings by Elder J. R. Grice.

The women of the branch have held two successful potluck meals during the past month, presented entertainment features, and engaged in other helpful activities. They are boosters.

Speakers during the month besides the district president have been Pastor F. C. Welsh, Brother Ted Dougherty, and Elder Schafenberg.

The religio literary society continues good attendance and attractive classwork and program numbers. On one evening Brothers Jim Bohlen and Donald Bohlen gave talks on, *"What I Think of Zion's Religio,"* and *"What I Think of the Book of Mormon."* Always there is a variety of musical numbers.

The Sunday school has generated much interest this year.

February 15 was a happy day for Hilltop congregation. Five candidates were baptized into the kingdom. Virginia Pinkerton, Harvey Pinkerton, and Thelma May Pinkerton and Janet Schmidt were baptized by Pastor Welsh, and Richard Earl Reece was baptized by C. H. Foster. Richard Reece is the son of a neighbor woman of Brother and Sister Foster, who died eleven years ago, leaving an infant son. The boy's people were not members of the church although his mother desired to be. Sister Foster has been a mother to the boy since his infancy, and Brother and Sister Foster have led him to take the step his mother wished him to take.

Hilltop members are grateful to the pastor and deacons of First Church for the use of their font and dressing rooms. The candidates were confirmed at the evening prayer service by Elders Schafenberg, J. R. Grice, and F. C. Welsh.

The Bulletin Board

Tentative Reunion Schedule

We publish herewith a tentative list of the time and place of the reunions for the 1933 season, so far as these have been arranged with the First Presidency. District presidents and others concerned will please check the following list and inform the First Presidency as soon as possible of any inaccuracies as to time and place. Presidents of districts which intend to hold a reunion but which are not listed should immediately get in touch with the First Presidency and send the information requested in various communications sent out from headquarters. It is particularly important that we know immediately the time of reunion, the place at which it is to be held, and the speakers desired.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Northern Saskatchewan		July 27 to 30
Southern New England	Onset	July 22 to August 6
Toronto	Lowbanks	July 29 to August 12
Lamoni	Lamoni	July 28 to August 6
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Eastern and Western Main	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 10 to 20
Western Montana	Race Track	Aug. 18 to 20
Southeast Illinois	Brush Creek	
Chatham, Ontario	Erie Beach	July 28 to August 6
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
Eastern Montana	Fairview, Montana	July 7 to 9
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Spring River	Columbus, Kansas	(Date not set.)

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

Conference Notices

Central Michigan district conference will be held at Beaverton, March 25, 9:30 a. m. to 9:30 p. m. This conference is a get-together meeting, and officers wish to see all the young people there. A good time is planned for all.—Hubert Case, district president.

Kirtland District will convene in conference at Akron church, 77 West Crosier Street, Akron, Ohio, April 22 and 23. Conference will open with a prayer service at 9:30 a. m.; business meeting at 10:30 a. m. and 2 p. m. The following officers are requested to send in their reports: Branch statisticians, district officers, branch presidents, and elders. The theme of the conference will be *"Our Temporal Salvation,"* and there will be several talks. The minister in charge, Apostle Clyde F. Ellis, will be present.—District secretary, E. M. Rhodes, 751 Longview Avenue, Akron, Ohio; district president, James E. Bishop.

Conference Minutes

NEW YORK AND PHILADELPHIA.—District conference met at Brooklyn, New York, February 11 and 12. Business session was held Saturday evening in charge of Henry L. Livingston and Ephraim Squire. Statistical reports from all branches were read, showing a net gain in the district in the last six months of twenty, and a membership of one thousand, five hundred and thirty-six. Reports were read from the various district officers and from the reunion committee. The minutes of the previous conference were approved. A recommendation that William Froyd, of Washington, District of Columbia, be ordained to the office of elder, was approved by the district, after having been approved by the apostle-in-charge and the First Presidency. The place and time of the next conference were left in the hands of the district presidency. The following officers were elected: District president, H. L. Livingston; counselors, Thomas Jones, and Ephraim Squire; musical director, Leroy Squire; director of Religious Education, E. Walter Lewis; treasurer, Bishop John Zimmermann, and secretary, Elizabeth Teal. Sunday was well occupied by priesthood meeting, church school, preaching by Apostle Paul M. Hanson, prayer and testimony meeting and preaching by Henry L. Livingston. There were quite a number of visitors present, mostly from Philadelphia, in spite of the fact that the East was digging itself out from the worst snowstorm of several years.

Our Departed Ones

BALDWIN.—James Baldwin was born November 25, 1849, at Augustus, Iowa. He married Miss Sarah Ridley, and to them nine children were born, seven of whom survive. They are: Matt Baldwin, Mrs. Etta Spiers, Mrs. Vida Hensley, Catherine Baldwin, Elmer Baldwin, Mrs. Maude Ross, and Mrs. Mabel

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Horton. The deceased children are Walter Baldwin and Mrs. Helen Littlepage. He was baptized into the church January 8, 1867, at Watsonville, California, by A. H. Smith. Was ordained a teacher March 26, 1876, at Newport, California, by D. S. Mills. He had been in failing health for sometime, but seemed to rally at times. Passed away October 2, 1932, at the home of his daughter, Mrs. Mabel Horton, Corona, California. He was a valiant defender of the truth and faithful to the end.

WICKER.—Andre J. Wicker was born in Warren County, Iowa, August 7, 1853, and died at the home of his son, Ralph, in Des Moines, Iowa, February 3, 1933. He lived in Des Moines and vicinity most of his life. Married Martha Elizabeth Thomas who preceded him in death by three years. Their children are Fred, Ralph, Harry, Mrs. Lovie Snook, and Mrs. Minnie Epperson. There also survive him seventeen grandchildren, thirteen great-grandchildren; two sisters, Mrs. Rebecca Boyer and Mrs. Jane Merrill, of Des Moines, and a foster brother, Robert Wicker, who lives in Missouri. He was baptized by Elder I. N. White, January 17, 1876, and was a faithful member of the church. Funeral services were held from Lilly's Funeral Home in Des Moines, February 5, in charge of Elder C. E. McDonald, assisted by Elder George Orr. Interment was in Hartford Cemetery.

CRAVEN.—Elkanah Craven, son of Joseph D. and Bethena Arledge Craven, was born February 4, 1856, near Council Bluffs, Iowa. Moved with his parents to Ray County, Missouri, when fourteen years of age. He married Rebecca Cato, March 5, 1879, and nine children were born to them. Three preceded him in death, Jesse Allan, Edward R. and Joseph D. Left to mourn, wife and six children, Mrs. Elsie M. Surbaugh and Edith Craven, of the home; Mrs. Ada F. Alexander, of Council Bluffs, Iowa; Azel P. Craven, of Bonner Springs, Kansas; William Craven, of Richmond, Missouri, and Alma E. Craven, address unknown; ten grandchildren; one great-grandchild; one sister, Mrs. Elsie Branson, of Rayville; one brother, Charles J. Craven, of Cowgill, other relatives and friends. He was baptized in May, 1893, by Elder T. W. Chatburn at Kingston, Missouri, and was faithful until the last. Though he had been in poor health for several years, his death came suddenly, February 17, 1933, at his home twelve miles north of Hardin, Missouri. The funeral sermon was preached by Elder Oscar Case at New Hope Church. Interment was in New Hope Cemetery.

PATIENCE.—Cora Esther Wood, daughter of Douglas and Chloe Wood, was born January 12, 1890, at Davis City, Iowa, and passed from this life at the Hand Hospital February 18, 1933. She married George Patience, March 29, 1908, and to them eleven children were born: Floy, Gerald, Hazel, Gladys, Robert, Dorothy, Kenneth, Lois, Russell, Evelyn, and Donald. Gerald and Gladys preceded her in death. Besides her husband and children, she leaves to mourn, two sisters, Mrs. Maude Patterson, of Shenandoah, and Mrs. Vera Howes, of Clarinda, Iowa, and many friends. Interment was in Imogene Cemetery. Mrs. Patience united with the church when she was thirteen years of age, being baptized by Elder J. A. Phillips, at Lamoni, Iowa. She reared her family in the church and strove always to do those things that pleased her heavenly Father. A faithful wife and loving mother is gone to rest. Funeral services were conducted from the Saints' church at Shenandoah by Elders J. R. Epperson and J. O. Rennie.

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The Saints Herald

C. G. Mesley, President O. B. K. Council, Discusses

Young People's Organization

A Warning

An Editorial by F. M. S.

Following the Master

By Marion F. Cooper

Facing the Facts

By Evan A. Fry

Worship Programs for April

Volume 80
March 15, 1933
Number 11

Youth Conference and Leadership Convention, June Seventeenth to Twenty-fifth, Lamoni, Iowa

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THE SAINTS' HERALD

March 15, 1933

Volume 80 Number 11

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CONTENTS

EDITORIAL:
- Our Project, 1933 323
- A Warning 323

Notice of Appointment of Bishop 324
"Riches Untold" in Book Form 324
Prizes Offered in Graceland College Radio Broadcast 324

A PAGE FOR YOUTH:
- A Pastor and Young People's Organization, by C. G. Mesley 325

NEWS BRIEFS 326

ARTICLES:
- Following the Master, by Marion F. Cooper 327
- Facing the Facts, by Evan A. Fry 328
- Preach the Gospel, by M. J. Crowley 329
- "In Whom Shall We Put Our Trust?" by Ruth M. Kirby 330
- Riches Untold, by Florence Tracey 331
- The Higher Loyalty 337
- Supplementary Notes on the Urim and Thummim, by J. W. A. Bailey 338
- Revelation 339
- Notes From Sermons by Elder Ray Whiting in Kansas City, by W. S. Brown 339
- Prayer and Testimony 340
- Question Time, by A. B. Phillips 342

PROGRAMS FOR APRIL:
- The Church School 334
- The Children's Division 336

NEWS OF CHURCH AND HOME 343

THE BULLETIN BOARD 350

The Pigeonhole

The Voice of Conscience

Not long ago a young man was asked to teach a class of boys. He had been enjoying very much the association of a Sunday school class of his own age, and was unwilling to leave it. He protested, as so many do when requested to teach, that he was not trained for the task.

The superintendent who had asked him gave up and started looking elsewhere for a teacher, though without success. Two days later the telephone rang and the young man was on the wire. "I haven't had a moment's peace since I turned down that request to teach. Something kept telling me that I ought to do it, and I have been uncomfortable ever since. If the job is still open I want to take it."

Superintendents everywhere in the church fervently wish that more people like this young man would heed the voice of conscience and consent to teach.

When we reflect how great the need is, and consider our responsibility for the lives of children and young people lost to the church, we should be more willing to help in its teaching tasks.

Bombs and Brickbats

Yesterday the Pigeon limped along the window sill with a wrecked and disconsolate appearance. There was a gap in his tail where five feathers were missing. He had a splint and bandages on one leg. Apparently some buckshot had passed through one wing. And there was a nick in his bill. "What happened to you?" I asked him as I adjusted my earrings. "I attended the pastors' meeting." "Apparently they got tough with you." "Not only tough, but violent," he mourned. "What was the matter?" "That item a couple of weeks ago on *Wallflowers and Cactuses*. They didn't like the last paragraph." "Well, you've been trying to attract attention for three months. At last you've got it. Don't you like it?" "No," he replied sadly, "not that kind!"

"The other night at business meeting," said the pigeon, cocking a fascinated eye at my shiny nose, "I heard a remark that interested me immensely. One man, replying to the argument of another asked the question: 'Why is it that the man who has failed in his own business or in his own home affairs, is always the most ready to tell you how to conduct a successful business or run a successful home?' Do you know I've wondered a lot about that too. Why is it?"

His Mansion

He dropped a nickel in the plate,
Then meekly raised his eyes;
Glad the weekly rent was paid
For a mansion in the skies.

—Selected.

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Editorial

Our Project, 1933

5.—Supporting the Church

Perhaps we may think that it ought not to be so, but the church has to keep up a continuous effort to get a part of the membership to bear its fair share of the cost of operation. All who are converted ought to be willing to do their duty without urging. Some support the church as consistently as they go about their daily work, or caring for their homes and families.

We need to realize that for all of us to enjoy church privileges while only a few pay the bills is unfair. We need to realize that Zion can never be built by people who are willing to share the benefits without sharing the expenses and responsibilities. We need to realize that we *must,* somehow, effect a change of heart among us which will make such inequality impossible. Only so can we ever hope to arrive at a spiritual condition for the accomplishment of our ideals. A part of our task is first to obey the financial law ourselves, and then do what we can to teach others, both young and old, in every branch in the church and among isolated members, to do likewise. It is a task for branch officers and organizations, for teachers, and for fathers and mothers. The future of the church depends upon whether all members will accept an equal moral responsibility.

The Presiding Bishopric are ready to furnish full information to all who wish to comply with the financial law, and to furnish the proper forms to aid in this work. Or one may consult with the local bishop or bishop's agent. The means of obedience to the financial law are accessible to all.

For those of limited means, the plan of putting aside a part of every week's income has proved to be effective and practical in operation. If we are not careful, the sums that should be paid as tithing will be spent for little extras, and when the end of the year comes we can not pay what we ought. Let us do our part that we may aid in the success of the church.

L. L.

"Our task is to evangelize the world and Zionize the church."—President Frederick M. Smith.

Our Project 1933

We must do these things, and teach others to do them:

1. Spiritualize our lives by righteous living, pure thinking, clean conversation, and daily prayer at the family altar.
2. Prepare ourselves for work in the church by daily study of its books and papers, and other good writings.
3. Attend church regularly, and help maintain the dignity and beauty of the services by reverent conduct.
4. Give willingly of our talents and labor whenever and wherever we are needed in the work.
5. Support the church by continuous and conscientious compliance with the financial law.

A Warning

Be Cautious of Hasty Plans

Herald readers and Saints generally have been and are interested in Zion and its development. In fact, since the foundation of the church in 1830 there has been a steady forward-looking to Zion, her redemption, establishment, and development. With this forward looking has been longing and yearning to sense and see operative the conditions of the social ideals we think of as clustering about the idea of Zion. With this longing we are prone, at times, to chafe under the delays we think are keeping us from entering this condition. This in turn may give rise to an impatience which disposes us to join hands with almost any movement among or organization within the ranks of the church members which holds any promise of moving in that direction. Furthermore, the pressure under which we find ourselves because of untoward industrial, financial, social, and I might even say political conditions, and realizing how much better conditions would be under or in the midst of the safety of Zion, engenders such a desire to do something, and do something now, that zeal may run away with judgment and lead us to run without tidings. Here we should remember several important things. The voice of divine instruction has warned us repeatedly that in our movement towards Zion the way must be carefully and prayerfully prepared before us. This whole Zionic movement, so far as we are concerned, is a church one. That is to say, that the dynamic, the motivation, is a spiritual force religiously generated. So, in a church organization where law and order prevail and must dominate, upon certain definite officers are laid responsibilities in initiation and direction.

This means that in Zionic movements, however much upon the Saints, the members, must and will rest the responsibility of furnishing the labor, the toil, the means, the wealth to carry on the task of "redeeming Zion," they have been admonished repeatedly to listen to the

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advice, counsel, and direction of certain officers. This counsel and advice must always be sought. Failure to do so lays us open to imposition by zealots we have mentioned. And it is really strange how some emotional zealot can stir people up and make them forget the very fundamentals of their philosophy, their religion and even common sense.

Now lest I may have obscured the purpose of this article, let me put it a little more plainly. Upon the Bishopric of the church has been laid heavy responsibility in the development of Zion, and when there are presented to the Saints plans for business organization, cooperative schemes, or industrial concerns, purporting or claiming to foster Zionic developments, the Saints before giving support to the movement should be careful to ascertain whether or not the proposed plan has received the indorsement, or support, or sanction of those officers of the church upon whom the law has laid the responsibility we have mentioned. For the Saints to fail in this is to endanger our whole Zionic movement. For as we approach Zion and her full reality we shall see many efforts made to frustrate the purpose of the Lord by inducing the Saints to give their support to other leaders, even among the Saints, than the law has indicated.

In recent years we have seen the misery brought about by the claims and efforts of self-appointed leaders who are impelled by inordinate ambition and misguided zeal.

This warning to the Saints will be heeded by the wise. F. M. S.

Notice of Appointment of Bishop

W. T. Wellman, who was ordained a Bishop recently, has been appointed to take over the work of the Bishopric in the Northeastern Nebraska District, succeeding Carl T. Self. Brother Wellman will also take over the work of the Southwestern Iowa District, succeeding Bishop W. R. Adams. Brother Adams, however, is still Bishop of the Northwestern Iowa District.

We take pleasure in commending Brother Wellman to the Saints of these two districts and trust that he may receive their loyal support in this phase of church work.

We request that the solicitors of the Northeastern Nebraska District, and the Southwestern Iowa District forward their March reports to Bishop Wellman, 115 South Thirty-fifth Street, Alsatian Apartments Number 1, Omaha, Nebraska.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by the
FIRST PRESIDENCY,
By FREDERICK M. SMITH.

"Riches Untold" in Book Form

The serial story now running in the *Herald*—*Riches Untold,* by Florence Tracey—will soon issue from our shop in book form. Those who can hardly wait from week to week for the installments of the story will find it possible to satisfy their curiosity immediately by purchasing the book. It will be printed and bound in the most modern manner, very attractive in appearance, and suitable for gift purposes. At the same time the price will be reasonable. Our advertising will soon inform readers of the details.

Prizes Offered in Graceland College Radio Broadcast

One Hundred Dollars in Awards

(See Bulletin Board in back of this issue for broadcast schedule.)

GRACELAND COLLEGE announces a series of radio programs to be broadcast over KMBC of Kansas City, Missouri. A half hour program will be presented each Sunday afternoon at 5:00 o'clock, starting March nineteenth, and continuing for twelve weeks.

Each presentation will consist of a twelve-minute address by a noteworthy alumnus or college speaker. The music for each program will be furnished by Graceland College talent, such as the college quartet, a cappella chorus, the string quartet, the alumni quartet, and former students of Graceland who have distinguished themselves in music. An unusual treat is in store for those who are interested in world events, and the best music.

A unique feature of this broadcast is that prizes are to be offered to those who write the best summaries of any eight of the eleven addresses of the series.

The prizes are to be as follows: First prize, fifty dollars; second prize, thirty dollars; third prize, twenty dollars. The awards will consist of credits applied to the contestant's tuition at Graceland College. Only eight of the eleven addresses need to be summarized. Eligibility is confined to students who have never attended Graceland.

CONTEST RULES

1. Contest confined to persons who have never attended Graceland College.
2. Eight addresses of the series of eleven will be in the summary. A committee of three faculty members appointed by the President of Graceland College will judge the summaries.
3. First prize, fifty dollars; second prize, thirty dollars; third prize, twenty dollars. Awards will be applied to the contestant's first year's tuition at Graceland.
4. Write not more than 250 words on *each* of the eight addresses you choose to summarize, and mail the manuscript to Graceland College, Lamoni, Iowa, not later than one week after the 11th address.

IN ADDITION—

A prize of ten dollars will be awarded to the contestant who writes the best summary of the first address of the Graceland College Radio Broadcast. This award will consist of credit to be applied to the contestant's first year's tuition at Graceland. The summary must not be longer than 250 words, and must be mailed to the college not later than one week after the address.

Each program will be ushered onto the air, and closed with an organ presentation of *"Graceland Forever."*

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A Page for Youth

Youth Conference and Leadership Convention
Lamoni, Iowa, June 17-25, 1933

A Pastor and Young People's Organization

By C. G. Mesley
President O. B. K. Council, Kansas City Stake

IN HIS *Labels and Libels* Dean Inge wrote: "Nothing can be more futile than to try to fill rows of narrow-necked, unsorted bottles by throwing a bucket of water over them. If we assist the young and thoughtful men and women by our preaching and ministry we fail to reach those of our hearers who are neither young nor thoughtful."

The last sentence reversed is equally true.

The Lord knew that even the bottle with the narrowest neck can be filled if an individual rather than a bucket approach is made and so he provided for a unique organization of priesthood pastors to visit, teach and share experiences with each individual member of the church.

WHEN ORGANIZATION is being considered the primary concern of the pastor should be to have this divine organization functioning.

In addition to this, the church school has been divided into three workable age-groups for the better functioning of group "bottle filling." These three divisions—children, young people, and adults—are complementary age groups. For well-rounded development they need the fellowship and association of each other in their church activities and services. Complete segregation of any one of these divisions would do untold harm to the individual members of the group and to the branch and church as a whole. Youth and age must work together to assure the continuity of our church culture.

TO PLAN FOR THIS, the proper functioning of the pastor's cabinet provided for by the church school plan is most important. This cabinet is composed of the pastor, the director of religious education, and the supervisors of the adult, young people, and children's divisions. The particular responsibility of these three supervisors is to study the real needs of the people in their division and then see that these needs are adequately provided for by the total program of the local branch. In its meetings this cabinet holds the scales of church unity and growth, and in all their planning it becomes their duty to see that each age group has the teaching, activity, and experience that will assure a well-rounded development in the gospel.

In this cabinet planning, young people are no more important than adults nor should children be shoved into some dark basement corner and be expected to find pleasure in the church classes. The needs of all these groups can best be presented and discussed in the workers' conference suggested on page 18 of the *Church School Handbook*. (Fellow "bottle fillers," this is a good book to read over twice a year just to see where we are failing to use the splendid organization we now have available.)

This may be a somewhat lengthy introduction to a discussion on young people's organization but in our young people's convention meetings we need to have a true perspective of the place of any such organization in the total program of the church. The church school plan already adopted by the church in General Conference provides for all the organization necessary to meet the needs of our young people. It is so designed that if we work out its program we will be able to avoid the dangers that other churches face today with their independent young people's organization, often getting the church cart or wagon wheel ahead of the horse. Therefore, our convention discussion on organization should center in the young people's division of the church school and until the program suggested proves inadequate we can well direct our efforts in the organization there outlined.

A YOUNG PEOPLE'S DIVISION CABINET is provided for in this plan. In extremely large branches this may be composed of the young people's supervisor, the heads of the intermediate, senior and young people's departments, and a representative from each organized class. In the small and average-sized church all the young people could meet to elect three or four representative young people who, with the young people's supervisor as advisor, could plan for a well-balanced program of activities that would meet the needs of the young people who elected them. Such a cabinet will provide several of the young people with leadership responsibilities and still others with the opportunities of temporary or permanent committee leadership. Given some opportunities for training, sympathetic adult counsel and contact with suggestive church-centered program material, this cabinet can plan an endless array of worthy activities that will lead the members of the young people's division to discover the joys of prayer, service, honest recreation and cultural expression. We may want to give its organized activity-expression program, another name but call it what we will, in its essential work it should be the young people's division of the church school functioning to do the thing for which it was created.

In any such a group the question of open or restricted membership is bound to come up. While standards and ideals are helpful guides for such a group, its chief purpose should be to reach out and interest every young person in the branch and its membership limitations should be no stricter than the recognized requirements for membership in the church.

THE O. B. K.'S IN KANSAS CITY STAKE have worked in harmony with the ideals outlined here for the past three years, and while the success of its program in local churches has largely depended on the quality of the leadership provided by that church, the plan has worked.

Here are some questions:

What proportion of the average church's program of services and activities is designed to meet the particular needs of the young people's group? Remember that too much is as bad as too little. The branch needs a balanced ration. How can the present church school organization better function to meet the needs of its members in this division? All the actual organization does is to sort out the rows of bottles into three well defined groups. Filling these bottles is only accomplished when the organization functions to adjust its methods to meet the different needs (neck size) of these groups. What part does the young people's division play in the program planning of the local church? What organization of the young people's division of the church is provided for in the present church school program? How can young people themselves function under this program? What opportunities for development, culture, service and real spiritual experience can the average branch offer its young people? Where the local church is not providing these opportunities what approach can the young people themselves make towards remedying this condition? Should there be any restrictions for membership in the organized activities of the young people's division?

Let us frankly discuss these questions at the young people's leadership convention.

This is a page for youth. May we hear from some of the "bottles" themselves—the "bucket throwers" do not have a monopoly on ideas for discussion.

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NEWS BRIEFS

Many Saints in Earthquake Area Reported "Safe"

Authentic word of the safety of Saints in Los Angeles and Santa Ana, California, reached Independence Saturday and Sunday. Considerable anxiety was experienced at the centerplace during the hours immediately following the most violent and destructive temblors, for the safety of the many Saints living in that region and the welfare of traveling missionaries. Apostle E. J. Gleazer was in Los Angeles at the time of the disaster; Patriarch Albert Carmichael in Northern California District. There is still some anxiety regarding the fate of Saints at Long Beach.

Making a radical shift in his plans, President Frederick M. Smith will leave Independence today or tomorrow, going directly to the Pacific Coast. His first stop will be San Francisco where he will consider matters of church business relating to the interests of Northern California District. As soon as possible, he plans to travel south into the quake-stricken area of the State.

Elder N. C. Enge Passes in Death

From Arlington, Florida, comes news of the death of Elder N. C. Enge, one-time missionary in the church, February 27. Brother Enge was born September 27, 1850, and was ordained a priest in 1894, and an elder a year later. His first mission was to the State of Washington. He was a man of faith and missionary zeal. Many remember his labors for the church.

Eastern Colorado Makes Decisions

This summer instead of the district reunion Eastern Colorado will hold three three-day meetings, one at La Junta, another at Denver, and the third at Wray, so as to reach all the people of the district. This was the decision reached by the district conference and young people's convention, held at Denver, February 24-26.

President F. M. McDowell and Apostle R. S. Budd attended this conference-convention, teaching respectively, *"The Work and Service of the Church,"* and *"Doctrinal Beliefs and Fundamentals."*

It was at this convention that the district young people were organized under the leadership of Brother McDowell. The immediate objective of their organization is to see that they are well represented at the Youth Conference and Leadership Convention at Lamoni in June.

Executive Committee, High Priests' Quorum Meeting

A meeting of the Executive Committee of the High Priests' Quorum recently brought John F. Sheehy, Ray Whiting, Ward A. Hougas, Blair Jensen, and George Mesley together in Kansas City. The committee studied *"Stake Organization in the Church,"* and heard an excellent discussion by Apostle F. Henry Edwards on that subject.

Elder Swen Swenson Celebrates Eightieth Birthday

On Inauguration Day, March 4, Elder Swen Swenson, known to the church throughout the United States and Canada, observed his eightieth birthday at his home in Independence. Born at Helsinborg, Sweden, March 4, 1853, Brother Swenson was baptized at Cedar Springs, Missouri, in 1887, by I. N. White. He has served many years as missionary of the church, being ordained an elder in 1888, and a seventy in 1898.

Even after his superannuation in 1920, Brother Swenson continued missionary labors in the North Central States. For a long period he was a stalwart and dependable on the General Conference floor. His spirit of courage and cheer has helped all his friends. Brother Swenson is a regular church attendant when his health permits.

Many Activities for Council Bluffs Members

Branch activities at Council Bluffs, Iowa, are designed to keep everyone busy and happy. Among the variety of organizations are the Musical Arts Club; the young people who are organizing a Tenth Legion unit; the Harmony Group, and two chapters of Temple Builders—the Wa Ka Pa's and the Wo He Lo's. The adult and young people's divisions of the church school are contesting in church attendance during March and April, and the priesthood are planning to compete in a visiting program during April and May. Then they all come together for "Family Night" the first Friday of the month.

Joseph C. Vaughn Is Dead

Joseph C. Vaughn, of Norfolk, Nebraska, and bishop's agent of Central Nebraska District, died a few days ago at his home of a heart attack. Brother Vaughn who was sixty-five years of age, was a tireless church worker, and will be greatly missed by the Saints whom he served.

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Following the Master

By Marion F. Cooper

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Some one has said: "Life should be a search after truth and beauty and an endeavor to make both contribute to the richness of life." Today we find ourselves deeply steeped with almost insurmountable, mountainous problems. Each day that we press forward toward our goal in life, whatever it may be, it seems that the problems of life, (the very problem of life itself) becomes more difficult. We often wonder if we are, after all, searching for truth and beauty in life and whether we are making an endeavor to make these two very essential elements contribute to the richness of our life and to the lives of others.

Two thousand years ago there was sounded a challenge, by one whose life was bound by the greatest degree of simplicity, and the truths which he professed, taught, and practiced, have come to us today, as eternal truths. The scripture lesson which we have used was spoken by the lowly Nazarene, and it challenges the very best that is within every human being. "Follow me," were his dynamic words. He spoke as one having authority, and truly enough he possessed authority from "on high."

Consider the promises held out to those who followed this man called Jesus. We find that there were no promises of material wealth or prosperity. There were no promises of high honor. Rather they were to learn the real meaning of adversity and trouble. They were to learn by actual experience that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

That call, "Follow me," has resounded through two thousand years and has called forth some kind of response each time. Not all those who have responded have understood the call. There have been some failures. For example the great crusades of the middle ages, the religious wars and persecutions of the different centuries. Yes, they were carried out in response to the call, "Follow me," but only as the follower of that time understood the call. Not all the projects started in the name of the Master, are truly religious in quality and purpose. Not all those who carried these projects forth are able to be regarded as his sheep. But let us also say that all those who have responded to the call, can not be classed as failures. There are many noble men and women who have endeavored to hear his voice, and they have followed Him. The call is just as insistent today as it was two thousand years ago. "Follow me," still has its magnetic appeal.

Because of the social and economic unrest that we find ourselves in today, we would do well to heed the call of the Master of men. He alone has the plan which will heal the severe wounds which have been made in our social and economic structure. He will lead us to a fuller and more abundant life. Many times the path will lead men into the valleys of depression of soul and then again the path of the Master will lead to the mountain tops, but always it will lead one forward toward that goal, "a more abundant life."

In response to the call of the Master one must possess courage and determination. The rocks in the pathway over which our master may lead us, may be jagged and rough, but, "My sheep hear my voice and they follow me." Jesus did not find the way easy. Instead he found Calvary. He mounted the cross as a martyr to his cause and was removed from it as the Savior of men.

There is no promise that the path will be easy for those who follow the Master, but there is a promise that the Comforter will be theirs, as well as eternal life.

I am sure that we all wish that the effectiveness of our lives should be measured by the richness of our influence in the lives of others and that we might find the gauge, measuring the effectiveness of our life, at the very peak, as was true in the life of the Master.

A large proportion of the world's greatest statesmen, painters, writers, actors, poets, and musicians came from the middle class. Shakespeare, Milton, Keats, Dickens, Hugo, Balzac, Whitman, Schiller, Beethoven, Handel, Gainsborough, Corot, Columbus, Lincoln, Booth, Patti, Jenny Lind, Edison, Pasteur, and a host of other remarkable persons somehow emerged from the stodgy Middle Class.

In this same despised class originated such great historical progressions as the Christianizing of the Western World, The Renaissance, the Reformation, the abolition of American slavery, the origin of printing, the spread of popular education, pioneering and exploration, the growth of medical science. —Selected.

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Facing the Facts

By Evan A. Fry

"Let us search and try our ways, and turn again to the Lord."—Lamentations 3: 40.

OF ALL THE PEOPLE that we hate to have around, I think the pessimist would easily head the list. Everything looks black to him. Things are fast getting no better; the whole world is wrong; the younger generation is going to the "demnition bow-wows"; the government is going straight to the devil; the church is dead and doesn't know enough to lie down and quit. Fifteen minutes with such an individual is enough to give a normal man a headache, nervous indigestion, and an attack of the blues which it may take days and days to throw off. We shun the incurable pessimist as we would shun a man with smallpox—and for equally good and obvious reasons.

But on the other hand, there is such a thing as an insufferable optimist. Or, as one man of my acquaintance put it several years ago (and he was a man who occasionally flavored his sayings with a pungent and barbed piece of profanity): "There's a difference between an optimist and a *blankety-blank fool.*"

You are doubtless personally acquainted with several persons of the type he meant. They always go around with a beaming face, lighted up with an expansive, if sometimes rather vacuous grin, and their motto seems to be, "Everything will come out all right." They go blithely through life, refusing even to take proper precautions or to look facts in the face, until some catastrophe which could have been avoided just as easily as not by means of a little forethought strikes them low, and because of their lack of thought and preparation, they can not even strike back.

Let me illustrate. If I tried to fly across the Atlantic in a worn-out, second-hand plane, knowing nothing of navigation or mechanics, and not even taking the trouble to estimate the amount of gasoline I should need on the journey, all the optimism in the world would not land me safely in Europe. If I try to go over Niagara Falls in an ordinary wooden barrel, all the optimism in the world is not going to keep me from being picked out of the rapids below in little pieces, if at all. If I go on day after day living the kind of life which pleases me best at the moment, with no thought of the good of my fellow man, or no thought of where I shall spend eternity, all the optimism in the world can not keep me from suffering the consequences of my selfishness in the hell of my own making.

A WISE MAN looks facts squarely in the face, even if they be hard, cruel, disagreeable facts. He takes facts into consideration in laying his plans for the future and in determining his course of action. If he has an unquenchable faith, based on a knowledge of *all* the facts, including the disagreeable ones; if he insists after a careful and prayerful analysis that everything will come out all right even in the face of tremendous odds, then I should call that man an optimist. But the *blankety-blank* fool of my statement above rushes blindly and ignorantly ahead, refusing to face facts or analyze the situation. His unquenchable optimism can not rightly be called optimism at all; it is plain foolhardiness.

I wonder how many church members are willing to face cold, hard, disagreeable facts about themselves? It is eminently right and proper that Christians, especially, should be the possessors of an unquenchable optimism and faith that everything will come out all right; that Christ and his principles of living shall yet hold sway in the world. But what do you think of the church member who shuts his eyes to the fact that he is a lazy, selfish, disagreeable, sensuous sinner; who goes blithely on his way, content in his belief that everything will come out all right? What do you think of ministers who see constantly dwindling congregations before them each Sunday, but who maintain that the church must be all right—that it is better than it has ever been before, and that the people of the wicked world are to blame? What do you think of churches and church congregations who sit back complacently to listen to stories about Jesus, and who repeat with Pippa that God's in his heaven and all's right with the world, while politics and graft run riot; while nations still vie with each other in competitive armaments (for defense only, of course!) while crime fills our penitentiaries to overflowing; while the specter of economic fear and want and oppression grows more ominous day by day; while men starve to death in the midst of plenty and the lavish opulence of rich men who revel in the ill-gotten gains of their legal piracies; while automobiles take a toll of lives every year greater than the total number of lives lost in the Civil War—oh, but why go on? It's only too easy to point out faults in society and in other individuals.

Are you facing the facts as an individual? Am I?

(Continued on page 338.)

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Preach the Gospel

By M. J. Crowley

"Behold I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now." So spake the Lord in 1834 concerning the great objective of his people, *Zion*.

To the modern mind, saturated to the point of intoxication by the wonders and miracles of scientific research, the above is hard to conceive. Zion redeemed in an age that knew not the electric light, the motor car, the railroad, the telegraph, the radio and a thousand other wonders of the inventive mind? In a day when psychology, biology, chemistry, metaphysics and such were still lying in their beds of obscurity awaiting the call to arise and shine? A call that was to come from as yet unborn generations.

Did God's people fail because of lack of these or are they but the high lights in man's beclouded vision in his search for happiness? Are they essential to the building of character, to a knowledge of God and to the consummation of all things? "Let God be true though every man be made a liar."

What sayest thou, sons of Aaron and Melchisedec, are these the paraphernalia of our profession?

"I come that ye might have life and that ye might have it more abundantly," said the Great Teacher. And when he graduated from this, which to him was a university of hard knocks, his parting words were: "All power is given to me both in heaven and on earth." "Knowledge is Power."

The scientific findings of the past and present are essential to and underlie the comforts of our present-day existence. They are the fundamental principles of our twentieth century life. They express in academic terms, too complex for the lay mind, man's eternal search for the Great First Cause.

Men of intellectual might, those who have transcended all others in their quest for truth, readily admit that they have not as yet passed from the primary grades in this great academy of research.

Great personalities, such as Lodge, Einstein, and Millikan, are made to feel how meager their equipment as they contemplate the immensity of their task. Yet others, who are still struggling in the kindergarten of scientific research, men whose inflated ego narrow the horizon of their intellectual perspective, have formed hasty conclusions and lay the cause of our wondrous existence to blind chance.

They are like boys of adolescent age who think they have the world by the tail, the young graduate as he steps for the last time through the portals of his Alma Mater, his sheepskin tucked safely under his arm, looking for other worlds to conquer.

The findings of scientific men help us in a measure to contemplate the glory of God. The heavens are festooned with the handiwork of his majesty. The electrical energy which seems to permeate the universe but bespeaks his kindly consideration for the race, and obedience to "Seek and ye shall find" has enabled us to harness this great force and make it our servant.

In the field of medicine these men have proved that God in his mercy and patience has provided a lesser law for those who will not react to a higher one. As a result, much pain and suffering have been alleviated and the longevity of the race has been increased.

After all, Saints, these wonderful men are but dealers in finite things, things which in themselves have no life, therefore, are not capable of expressing life. The proton, electron, the atom, their relationship to the mass and their functions therein will not reveal the Deity to the searcher after truth.

When we contemplate the strides science has made and its many gifts to the race in the last one hundred years, it is hard to believe—even had we no other witness—that the grave is the end of the road. It is hard to conceive that those who have gone on before who have played their part in making these wonders possible shall reap no reward for their labor.

What a blessing education has been to the race, what a wonderful superstructure it has erected but great as it is it falls far short of its mission; being founded on the shifting sands of uncertainty. Is there a God?

The youth of our church should be thoroughly grounded in the gospel of Jesus Christ, which is the law of life, before they are permitted to enter the halls of higher learning to add to their virtue, knowledge.

No foundation can any man lay than that which is laid, which is Jesus Christ and any institution that is not built upon that rock will, through the erosion of criticism and infidelity to ideals, sink, as did the pagan institutions of the past, into the outer darkness of utter oblivion.

Men of the ministry, are our children being instructed in the fundamentals of our religion which are found in the *Bible* and *Book of Mormon?* Do our adult Saints have the distinctive feature of our

(Continued on page 338.)

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"In Whom Shall We Put Our Trust?"

By Ruth M. Kirby

NO DOUBT at some time in the life of every truly thinking person, he must stop to face squarely the question, "In whom shall we put our trust?" In the living God and Jesus Christ, or in the philosophers and metaphysics, or in materialism?

The world has chosen the philosophers. It has preferred the hopeless outlook of materialism to the brighter doctrine of the gospel of Christ. Is it because philosophy has outtaught Christianity? The philosophers believe so. But the Christian, by virtue of the spirit of truth which is promised to the followers of Christ to lead and guide them into all truth, knows better. The human mind can never attain, by its own merit, the height and the depth and the breadth of the Infinite.

It has been argued, no doubt with good intent, that faith can not be profitably subjected to reason. Indeed, the philosophers, in their attempt to sidestep the pitfalls of Christian apostasy, have endeavored to keep as far away from faith and religion as possible. They have gone to the extreme of refusing to look at but one side of the question. Scientific men that they have claimed to be, they have denounced, without testing, the true doctrine of Christ. And the unthinking world, endeavoring to appear to think, has followed them. Must reasoning inevitably lead one to such conclusions as atheism and materialism? God himself sounds the challenge. "Come, let us *reason* together, saith the Lord."

Is it, as they have charged, because the idea of Deity is a haven for the simple, that philosophers have rejected the God of Israel along with the pagan gods and have denied the divinity of Christ? Or may there not be other reasons?

First, it can not be any wonder that these men, living in days of brutality and bloodshed, seeing the poor demonstration of Christianity made by the Roman Church all during the Middle Ages, should seek elsewhere for the hope of the race. Even our contemporary philosophers have never seen a concrete example of the full workings of the doctrine of Christ. If, or when, this is accomplished, and only then, will many of our truth-seekers catch the ray of light that will reveal to them the truth of its Divine Origin.

Second, the philosophers did not have a true conception of God's manner of communicating with his children. They held that the *Bible* must be all eternal truth or all fable. It is true that no open-minded person can read the Old Testament and believe in a just and merciful Divinity unless he has a conception of the true nature of God while he is reading it. If the philosophers could have understood that God has dealt with us even as we deal with our children, according to our capacity and understanding, their understanding of the *Bible* would have been far clearer. We do not instruct a child at one year of age in the same way we do when it has arrived at the age of fifteen. Yet through all our training has been the one ideal of perfect manhood or womanhood. So has God dealt with us. He commanded us to work out our own salvation and he has helped us like a father helping his child with its school work, and I think we can see that it would not be profitable to the child for the father to solve all its problems. Our heavenly parent, like us, wants self-development.

We will take for an example the ancient Israelites. We can not conceive of a God who would command a people to go into a land and slay the inhabitants. Rather we would expect him to ask them to preach to them and labor with them. Yet we can not deny that God worked with and through the ancient Israelites according to their capacity to receive. It was this simple principle which caused God to give the Israelites a temporal, rather than a spiritual, law.

Another stumblingblock for our philosophers was the unjust religious idea of a system of rewards and punishments. Later revelation has made it clear to us, however, that the *Bible* does not teach a system of rewards and punishments as understood by the majority of Christendom, but that each individual will continue to live in whatever condition he is prepared to enjoy. After all, the highest joy comes from within and can be of none but our own making. How much more just and reasonable is this than the old conception of heaven and hell. Indeed, we as a people fully agree with Spinoza that "Blessedness is not the reward of virtue, but virtue itself."

In short, one can not help but feel that if such men as Spinoza had possessed the clarifying knowledge of latter-day revelation they might have ceased to be philosophers and have become apostles.

For the philosophy of Christ is sound. In it we find no contradictions, while in the philosophy of men there are many. No one man's philosophy has ever fully agreed with itself. This is one test of truth, even as we prove our simplest problems in arithmetic. Moreover, the philosophy of man, in-

(Continued on page 338.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

Can a Man be Trusted ?

HOW IT ALL STARTED

A group of good-looking and lively girls, the Happy Half Dozen, just reaching the age of romance and beginning to think of homes and careers for themselves, are gathered around Polly Nelson, and recognize her as a sort of spiritual counselor and intellectual guide. A part of Polly's almost perfect background is Carrol, a little golden-haired cherub of a son, and Brad, a husband with a fascinating eye. Into Polly's home comes Brad's mother, critical, sharp-tongued, and gossipy. Polly, loaded with responsibility and enmeshed in the tangle of other people's affairs, can not extricate herself. On the same Sunday that Brad goes on an all-day hunting trip, Polly, sitting alone in church, receives a note telling of a rumor concerning a divorce between her and Brad. Heartsick, she blames Mother Nelson's wagging tongue. On a certain "wrong-side-out Saturday," Brad comes near an open quarrel with his mother, and later gives Polly a wrench of disappointment by missing a dinner she had planned hoping to lessen the breach between them. Meanwhile, unknown to Polly, Brad's name is being linked with that of Echo Duncan, one of the Happy Half Dozen.

Chapter 11

Valentine Revelation

NEVER had the Happy Half Dozen enjoyed such a Valentine party. It confirmed beyond all question their belief that as an entertainer Polly Nelson simply could not be excelled. There she stood in the midst of her heart-bedecked home, smiling a greeting to everyone as they entered. She looked even more slender and girlish than usual tonight, they thought, as she waited for them at the door in her gown of turquoise blue.

And the crowd was just the right size. There were Arthea and Pete, Cora and her Charley, the Bris twins and their dates, Edith and John, and last to come were Echo and Postelle. There were shadows tonight under Echo's blue eyes, and her clinging black velvet dress gave her a maturity far beyond that of the other girl guests. There was no denying it, Echo was an alluring creature.

As they entered Polly and Brad tied each couple together by means of strings fastened to each wrist and overlapped once with their partner's fastening. After they had freed themselves, there were games.

The study didn't look like the study at all. Brad's desk was camouflaged with red and white crepe paper. A gay scarf was draped over his big leather chair. Red geraniums in the window seat. It was a veritable Valentine hide-out. Who but Polly would have thought of making it such?

There were guessing contests, puzzles, and secrets. The guests raced to make Valentine hats for each other. They tussled with affectionate telegrams. How much fun they seemed to be having! thought Polly. Young, full of fun, expectant of what life held for them, how she did love them every one! Now they were hunting partners for another game by matching hearts and verses.

Brad seemed to be having as happy a time as any of them. His eyes were alight with a boyishness that seldom shone there any more. Polly was convinced that Brad was working too hard, and that he was worried, too. After all, he was only twenty-eight—why shouldn't he enjoy being with the crowd and sharing in the parties?

"Who's got one to match this?" sang out some one: "I'm hunting a pilot for my Loveland Balloon."

"Is this yours, Edith?" It was Brad's voice, and he was calling across the length of the room, "Queen of my Heart, with your great brown eyes, I'm waiting for you to hand me your sceptre"?

"No, indeed, I'm not hunting a king o' my kitchen or anything like that this season," she tossed him an answer. "Mine, according to this, must be something about a car—the crank I'll bet."

As she turned to receive a gay sally from Marial Bris, Polly missed the movement Echo made toward Brad. The next she knew they were playing hearts together, and winning. They passed one couple and then another. It was going well. The flush on Echo's cheeks deepened. Polly glanced at Postelle whose partner was Cora. He, too, was working hard at the game. But no need to worry about Postelle. Wherever he went he was counted the hostess' friend. Always he played well the game of the entertainer or the entertained.

And then Polly went to the kitchen to see that the jello hearts were holding their own against the heat of the house, that the cream was properly beaten. She lingered beside the long white table in the dining room decorated with candles, flowers, and place cards she herself had made. Here and there she

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touched a nut cup into more exact position. She loved the table this way with her red-stemmed goblets and her cut-glass wedding dishes. What was the joy of having beautiful things unless you shared them with your friends?

Back in the kitchen again she found that the icing on the fancy Valentine cakes she had made was just the right degree of softness. A trip up the back stairway assured her that Carrol was sleeping soundly and that he was well-covered.

THE DUTCH clock in the kitchen struck ten-thirty before she was able to return to the scene of festivity, but Edith was in charge of the games and so Polly was free to perform her other hostessly duties. Rather than disturb the players in the living room, she slipped through the hall and was about to open the back door into the study. It was already open two inches, and a line of soft light played through it into the dark hall. But more than light was coming through that crack, voices engaged in earnest conversation:

"But, Brad, we can't go on this way. You've got to tell her!" Probably the voice carried a little more than the speaker intended. It was Echo's.

"Tell her what, dear child?"

"Don't 'dear child' me, Brad. You know what I mean—tell her that you don't love her any more."

Polly was stunned, appalled. It couldn't be true! This right in her own home! It was too much like a movie and a ten-cent movie at that.

"Tell Polly? Are you crazy? I—"

"But you told me you loved me. Why do you hesitate?" burst in the girl. "You can't love us both at once. We've got to straighten it out. And I tell you, Brad, Postelle suspects something. He's been watching me like a hawk tonight." Crystal eardrops twinkling in the half-light, accentuated the girl's agitation. She was leaning against the back of the big chair. Brad was standing near her.

"Sit down, my dear." Brad's tone was patient. But Echo did not move. He went on: "I've made a fearful mistake, Echo. I guess we all do some time or other; still that doesn't excuse my thoughtlessness. I'm a selfish beast! You see, dear, it's something hard to explain. If you were married, you would understand; at least I think you're big enough to. But we won't have time here tonight to straighten out this thing."

"But, Brad, aren't you going to get her to divorce you?" she persisted. "You surely can't expect me to—"

"My dear, be sensible. I'm a married man, and happily married at that, or I thought so until a month or two ago. You've been a game kid to help me through the last few weeks, go with me places and play the game so square. But I never thought," he was choosing his words more carefully: "It never occurred to me that you actually cared about me. We mustn't go on like this, Echo. You understand that, don't you? Why, dear, I'm not even thinking of a divorce."

"You mean," the girl's cry was stricken, "you mean you aren't going to have a divorce?" Slender hands clutched convulsively at her throat.

"Of course I mean it. I don't want a—"

"Oh, Brad, darling!" and she threw her arms about his neck, sobbing, low, heart-breaking sobs.

The listener in the hall wanted to cry out too. She was shaking so that she had to lean against the wall. It was too horrible to believe.

"Now, Echo," sternly, and Brad shook her shoulders, "straighten up. No scene here. I won't have it. I'll see you about the rest of this tomorrow night. It's terribly unwise for us to even talk about it here—"

"Well, look at the pair of turtle doves!" There was an edge on Edith's voice as she stood in the living room doorway. "We missed you two from the games. What's the matter? Have you seen Polly anywhere?"

Echo had turned directly away from the other girl to hide her tears, and she was facing Polly. She paled at the mention of her hostess' name.

"No, probably she's in the kitchen," from Brad. "Echo has a headache and didn't feel like playing the last game. I was just entertaining her, telling about some of my books."

POLLY could never account for the rest of that evening. After midnight the guests departed. Echo and Postelle were among the first to leave. Her words of thanks were for Polly, but her pleading eyes were for Brad.

"I like your kind of party, Polly," Postelle frankly told her. "It breaks into all this *ennui* born of our sophisticated age. No weird stories. No stumbling over piles of cigaret stubs. No blue smoke. No cards. Do it again. It's good for our youth in Zion." The clasp of his hand was firm and sympathetic.

Edith and John were the last to leave. They helped carry chairs back to their customary places, and insisted on washing the dishes. For want of something else to do, Polly joined them.

"Everybody works but father," joked Brad, standing in the dining room door with the paper in his hand, "but my wife over there rushed me into this party so fast this evening, that I didn't have time to read even the weather report. And it's hard on my digestion not to get to read the—"

"Go right ahead, Brad," Edith flippantly broke in. "We shan't miss you out here."

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Then they, too, were gone. As she turned back into the house, Polly wanted to scream. Her world at that moment was so topsy-turvy that she yearned to cry herself back into place and equilibrium even as her small son did.

Though it was growing late, Brad pulled her down beside him. The fire was almost out. For a long moment he looked into her eyes, seeming to read her very thoughts, and then without a word he kissed her hands and then her lips. She was glad he did not speak. Her heart was too full for that, and she contented herself hiding her face on his shoulder.

It was a terrible mix-up. Brad with no home-life, a nagging mother, an away-from-home wife, trying to find companionship. A sentimental little girl, flattered when he singled her out as a playfellow, doing the most natural thing in the world—falling in love with him. And suffering from all of this, too, was a red-haired lover who was powerless to do anything. Could there ever have been a worse tangle? This wasn't one of those much-talked-of triangles. It was a whole polygon, a "quintangle" as Brad had once described a similar situation.

A scalding tear slipped down Polly's cheek, and presently another, and then they were coming fast and furiously.

"Why, darling, tears after such a splendid evening!" Brad was astonished. He held her closer with his right arm while with his left hand he searched in his pocket for a clean handkerchief. "And after such a glorious evening, too!"

"Glorious evening!" gurgled his wife. "It was terrible!"

"Why, everything was lovely, and everyone seemed to have a fine time."

"Except Echo and I," said Polly to herself.

"What's the matter with you, dear, is it too much work?" he was watching her anxiously. "Polly—"

"Brad—" She gulped. "Tomorrow I'm going to—" But the sobs shook her so that she could not finish.

After a moment he gently prompted: "Going to what?"

"Cut—out some of—of my work! I haven't taken care of my home as I ought lately—I've—I've neglected—you!" The pressure of his arms tightened. "I'm going to resign—as secretary of the Saturday—Club. I'm going to tell Mrs. Henderson that I can't carry the responsibility of caring for the women's envelopes on this street. I'm going to get out of that play I'm working with at the church, and turn down that offer of directing the girls' Easter chorus—and—several other things!"

He did not reply for a long minute, but his warm cheek against her wet one was very comforting. "That's the best news I've heard for a year, Polly," very slowly. "But are you sure you will be happy without all those things to do?"

Happy—with the home problems solved! The dear old glow again in Brad's eyes. Quiet evenings at home or spent together somewhere else. The old playtimes with Carrol. Friends dropping in to see them. Happy? Polly thought her heart would burst. Still holding the handkerchief over her eyes, she nodded.

"Do you actually mean that for awhile at least, I may borrow my wife back from the church and the community?" The joy which throbbed in his voice accused her.

Another nod was his answer.

"Polly!" Gently he took the handkerchief away and looked into her eyes reddened as they were: "Darling, oh, if you could only understand what it will mean to me!" His face was rapturous. Her tear-washed nose found a resting place somewhere in the region of his collar. "There are so many things we have to tell each other," he continued in the same vibrant tone.

The Dutch clock struck two. Abruptly Polly raised her head from her husband's shoulder.

"Brad, if I get out of some of my work tomorrow, why don't we celebrate tomorrow night? We could go to a show, take dinner out, or—oh, just do something different."

"I'm afraid we can't tomorrow night." His words were like so many blows. "I have an important business meeting."

And Polly remembered his words to Echo: "I'll see you about the rest of this tomorrow night." Again she was stunned. She simply couldn't, wouldn't believe her ears. He had lied outright.

But she had to believe it. Hadn't she heard it herself? Somehow she kissed him good-night without letting him know that something was wrong. He went to the basement to fix the fire, and blindly she stumbled upstairs. She moved like an automaton. Looked to see if Carrol was all right. Slipped into her night clothes, and began to brush her hair. The motion seemed to soothe her, and yet there was desperation in her heart.

Then she crawled into bed, but not to sleep that night. Her eyes smarted from tears shed, but now her tears were dried. The hurt went deeper than tears, and she recalled the words of the hymn that mentioned something about "stony grief." That was hers now.

The sound of Brad's steady breathing almost maddened her. She knew that somewhere another woman, a girl, was tossing sleepless, too, and even while her love for him rebelled at the thought of it,

(Continued on page 338.)

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Programs for April

The Church School

Prepared by Arthur Oakman and Elva T. Sturges

GENERAL THEME: "THE ATONEMENT."

April 2, 1933

Theme: "'Hear Ye Him."

Instrumental Prelude: *"Holy, Holy, Holy!"* number 39.

Call to Worship: *Doctrine and Covenants* 1: 1, and 3 Nephi 5: 8.

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." "Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him."

Group Response: 1 Nephi 3. 43. "Hosanna to the Lord, the most high God; for he is God over all the earth, yea, even above all."

Scripture Reading: Luke 9: 18-36, 51. (Inspired Version.)

(S) Hymn: *"Strong Son of God,"* number 290. (Conclude with an instrumental *"Amen."*)

(S) Prayer: That we may be humble and full of love so that Christ can speak to us. That we may train our ears to hear his voice, our hearts to understand his message. That his word may come to us with new meaning and thus inspire us to greater service.

Talk: At Cæsarea Phillippi, Jesus had declared himself to be the Messiah, the deliverer of humanity. He had acted all through his life as a Son of God. He had committed himself irretrievably by word and deed to the task his Father had given him. But his work was unfinished. Now he could escape the cross if he remained in seclusion, or surrendered his claims to kingship. To do either would mean that he had failed. To go on would be a task which would require more than human strength. Only a Son of God could do it. So the transfiguration became a necessary prelude to Gethsemane and the cross.

We, too, have an exalted task. The unfinished work of Jesus Christ is committed to our hands. Only the realization of our Divine commission, our whole-hearted commitment to the task can fit us for that which is to come. When we have thus dedicated ourselves and have received a baptism of the Spirit of God bearing record of the Father and the Son we will move out with power and much assurance toward the salvation of our fellow men.

Hymn: *"Consecration,"* number 293, verses 1 and 2.

Commission: *Doctrine and Covenants* 6: 16.

"Therefore fear not, little flock, do good, let earth and hell combine against you, for if ye are built upon my Rock, they can not prevail. . . . Perform with soberness the work which I have commanded you; look unto me in every thought, doubt not, fear not: behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful; keep my commandments, and ye shall inherit the kingdom of heaven. Amen."

Hymn Benediction: *"Lord, Accept the Humble Consecration,"* number 293, verse 3.

Picture: *"The Transfiguration,"* Raphael.

APRIL 9, 1933

Theme: "Behold the King."

Instrumental Prelude: *"Jesus Mighty King in Zion,"* number 361.

Scripture Reading: Luke 19: 29-41.

(S) Hymn: *"Angel's Story,"* number 34, verses one, two, and three.

Poem:

"Ride on, ride on in majesty!
Hark! all the tribes, 'Hosanna,' cry:
O Savior meek, pursue Thy road,
With palms and scattered garments strewed.

"Ride on, ride on in majesty,
In lowly pomp ride on to die!
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

"Ride on, ride on in majesty!
In lowly pomp ride on to die!
Bow Thy meek head to mortal pain!
Then take, O God, Thy power, and reign!"

Meditation: For one minute.

Prayer: Petition for understanding of the mission of Jesus.

(S) Hymn: *"Close to Thee,"* number 319.

Talk: The people of Jesus' time expected deliverance and salvation. The "Hosannas" of the multitude were quite sincere. To them Jesus was the Messiah who was to set up his kingdom and overthrow Roman bondage and oppression. They expected a temporal salvation which would satisfy their hatred of Rome. When it became evident that this was not to be, their "Hosannas" speedily turned into a demand for his crucifixion. Their hatred of the Romans had blinded them to the true nature of his mission.

We believe that Jesus is coming soon, to establish his kingdom on the earth. We hail him today, and call him king. But do we realize that his kingdom is for all? Do we desire merely to escape from men, or do we desire they shall be saved? The praise we offer must not be blinded by a hatred of others, or our indifference to their need, as was that of the early Jews. Zion is not so much a way of escape for us, as it is a means of salvation for all men. Only as we, in love, build that city, can we expect the meek and lowly Nazarene to come to us.

Commission:

"Your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. . . . Verily I say unto you who now have my words, which is my voice, Blessed are ye inasmuch as you receive these things, for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you."—*Doctrine and Covenants* 83: 8, 9.

(S) Hymn: *"Jesus Mighty King in Zion,"* number 361.

(S) Benediction: "And may the grace of God the Father, whose throne is high in the heavens, and our Lord Jesus Christ, who sitteth on the right hand of his power, until all things shall become subject unto him, be, and abide with you for ever. Amen." (*Book of Mormon,* Moroni 9: 28.)

Picture: *"Christ mourns over the city,"* Flandrin.

APRIL 12, 1933 (Wednesday).

(For the midweek prayer service.)

Theme: "Thy will be done."

Prelude: Quartette (unaccompanied) sing, *"Go to Dark Gethsemane,"* number 160.

Scripture Reading: Luke 22: 39-46 (Inspired Version). Just prior to the reading of this scripture Hofmann's picture, *"Christ in Gethsemane,"* should be placed where it may have a beautiful background, and where all may see it.

Hymn: *"'Tis Midnight, and on Olive's Brow,"* number 163, verse 1.

A period for prayer: Leader may suggest some specific people to pray if he so desires.

Hymn: *"'Tis Midnight, and From All Removed,"* number 163, verse 2.

Talk: To set the theme for the period of meditation and testimonies which are to follow. It is suggested that the central thought be, "Not my will, but thine be done."

Hymn: *"'Tis Midnight, and for Other's Guilt,"* number 163, verses 3 and 4.

A Period for Silent Meditation.

Testimony Service.

Hymn: (If appropriate to the direction of the meeting) *"O*

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Love That Wilt Not Let Me Go," number 285.
Benediction.

APRIL 16, 1933

Theme: "Ye Shall Live Also."

Prelude: Instrumental. Hymn number 256, played softly.

(S) Call to Worship: (Isaiah 52: 9, 10; John 1: 29.)

"Break forth into joy, and sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." "Behold the Lamb of God, which taketh away the sin of the world."

(S) Response: (Isaiah 53: 4.) "Surely he hath borne our griefs and carried our sorrows."

(S) Prayer: Should be a petition for the enlightenment of the Spirit of God.

(S) Brief period of Meditation while one verse of hymn number 256 is played softly.

The Testimony of the Resurrection: (To be read by the leader.)

According to Luke (24: 1-8, Inspired Version):

"Now upon the first day of the week very early in the morning, they came unto the sepulchre bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre; and two angels standing by it in shining garments. And they entered into the sepulchre and not finding the body of the Lord Jesus, and they were much perplexed thereabout, and were affrighted, and bowed down their faces to the earth. But behold, the angels said unto them, 'Why seek ye the living among the dead? He is not here but is risen. Remember how he spake unto you when he was yet in Galilee saying, ' "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again"?' And they remembered his words, and returned from the sepulchre and told all these things unto the eleven, and unto all the rest."

And Peter says (Acts 10: 39-42):

"And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and showed him openly. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead."

So also Paul (1 Corinthians 15: 1-8):

"Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. . . . For I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures: And that he was seen of Cephas, and then of the twelve: After that he was seen of above five hundred brethren at once; . . . After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Reader Continues: According to Nephi (3 Nephi 5: 1-17):

Hymn: Congregation sing second verse of number 166, *"Oh, What Glory."*

Leader: In Our Day (*Doctrine and Covenants* 76: 1, 3):

"Hear, O ye Heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior; great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same and his years never fail.

"We, Joseph Smith junior, and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened so as to see and understand the things of God; even those things which were from the beginning before the world was which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father even from the beginning, of whom we bear record, and the record we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw, and with whom we conversed in the heavenly vision; . . . for the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son on the right hand of the Father, and received of his fullness; and say the holy angels and they who were sanctified before his throne worshiping God and the Lamb, who worship him for ever and ever. And, now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him that he lives, for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father, that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God."

Hymn: *"Life Eternal,"* verse four, number 166.

Leader Continues: Jesus' own testimony (Revelation 1: 17, 18; John 11: 25, 26; 5: 19-28):

"Fear not, I am the first and the last! I am he that liveth and was dead; and, behold, I am alive for evermore. Amen. And have the keys of death and of hell." "I am the resurrection and the life: He that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die." "For the Father loveth the Son, and showeth him all things that himself doeth; for what things soever he doeth, those also doeth the Son likewise. For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.

"Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. . . . Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of the unjust.

"Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Hymn: *"I Know That My Redeemer Liveth,"* number 256.

Benediction: (Hebrews 13: 20, 21):

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

Picture: *"Peter and John,"* Burnand.

APRIL 23, 1933

Theme: "Walk Ye With the Master."

Instrumental Prelude: *"Hark! The Voice of Jesus Calling,"* number 344.

Jesus' Statement (3 Nephi 12: 25, 26):

"Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me."

Group Response (John 12: 34):

"We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of Man must be lifted up? who is this Son of Man?"

Leader Reads (John 12: 35, 36, 44-46; 1 John 1: 5-7):

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness." "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

(S) Hymn: *"Take Time to Be Holy,"* number 322.

(S) Prayer: Of thanksgiving for the light which has been given. Of petition that we may always recognize that light and walk in fellowship with him who is the giver.

Scripture Reading: Luke 24: 12-34.

Talk: The minds of the disciples who were on the way to Emmaus were clouded because of their misunderstanding of the nature of the kingdom of God. It was only after the Master himself had explained his mission, and had shared again with them the sacrament that they recognized him, and understood.

Our walk along the pathway of life today is often clouded by our misconceptions with relation to what we expect the kingdom of God to do for us. It is only as we listen to the still small voice by which the Spirit of the Master speaks to us that light will come. And only as we obey will our understanding be more complete.

(S) Hymn: *"Trust and Obey,"* number 4 in the *Zion's Praises.*

(S) Benediction (2 Corinthians 13: 14): "The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Spirit be with you all. Amen."

Picture: *"Walk to Emmaus,"* Gerardet.

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APRIL 30, 1933

Theme: "Go Ye, Therefore, and Teach."

Instrumental Prelude: *"Jesus Is Calling,"* number 332.

Call to Service (John 4: 37, 38; Revelation 14: 15):

"Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. And he who reapeth, receiveth wages, and gathereth fruit unto life eternal; that both he who soweth, and he who reapeth, may rejoice together." "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

Group Response (Revelations 5: 12, 9):

"Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Leader: (*Doctrine and Covenants* 85: 22; Matthew 10: 2; John 16: 33):

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken." "And fear not them who are able to kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

(S) Hymn: *"O God, Give Strength to All Thy Saints,"* number 246.

Prayer: For wisdom that we may better understand our mission, and, in the light of that knowledge, do Christ's bidding.

Leader (John 14: 11-15):

"Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments."

Hymn: *"The Church's One Foundation,"* number 359, verse 1.

Leader (Acts 17: 26, 27; Revelations 14: 6):

"God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if they are willing to find him, for he is not far from every one of us." "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Hymn: Number 359, verse 2.

Leader (John 15: 10, 12, 13, 14, 16, 17):

"If ye keep my commandments, ye shall abide in my live; even as I have kept my Father's commandments, and abide his love. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it to you. These things I command you, that ye love one another."

Hymn: Number 359, verse 4.

Leader (Matthew 28: 17-19):

"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world."

(S) Hymn: *"How Firm a Foundation,"* number 245. (One verse only.)

(S) Benediction.

Picture: *"The Ascension,"* Von Uhde.

Suggestions for Carrying Out the Worship Services:

All the hyms are to be found in the new *Saints' Hymnal* with one exception. That is clearly marked.

The *Bible* quotations are taken from the Inspired Version. The success of many of these services depends upon the way the scripture is read. The person who is responsible for that reading should devote some time previously to study and practice.

In order that the group responses may be given without delay it is usually advisable to make one person responsible for leading them.

(S) means that the group shall stand during that portion of the service.

The principle that we receive in direct proportion to the amount that we give, operates also in these worship services.

The Children's Division

Worship Programs for April

Prepared by Mildred Goodfellow and Fern Weedmark.

FIRST SUNDAY, APRIL 2, 1933

Sacrament service for adults and children together.

SECOND SUNDAY, APRIL 9, 1933

PALM SUNDAY

Theme: "The Triumphal Entry."

Prelude: *"The Palms,"* by J. Faure.

Call to Worship: "Hosanna: Blessed is the king of Israel that cometh in the name of the Lord." (John 12: 13.)

Hymn: *"Praise Him, Praise Him," Zion's Praises,* 144; new *Saints' Hymnal,* 10.

Prayer.

Scripture: Luke 19: 35-40.

Hymn: *"Come, Join the Cheerful Song," Zion's Praises,* 190.

Sermon Talk: This is the day which we keep in memory of the day Jesus rode into Jerusalem on a colt, as foretold by the prophet. (Zechariah 9: 9.) It was a day of triumph. The people had been waiting for their king for many years. When they recognized Jesus as the one who had done so many wonderful things they acclaimed him king of Israel. The palm branch was an emblem of victory and triumph. As the people that day thought of Jesus as their king, let us think of him that way today.

Hymn Story: *"Fairest Lord Jesus."*

(Material for this story may be obtained at the Public Library or from the booklet, *Great Hymns of Worship and Missions,* mentioned in the *Saints' Herald* sometime ago. It may be ordered through the Herald office, 25 cents.)

Anthem: *"Fairest Lord Jesus,"* new *Saints' Hymnal,* 23, junior choir.

Story: *"Jesus Our Heroic Master,"* page 9, *Knights of Service,* by Emerson O. Bradshaw. (This is the story of the Triumphal Entry.)

Closing Hymn: *"Blessed Be the Name," Zion's Praises,* 113.

Benediction.

THIRD SUNDAY, APRIL 16, 1933

EASTER SUNDAY

Theme: "The Resurrection."

Prelude: *"Open the Gates of the Temple,"* by Mrs. Joseph F. Knapp.

Call to Worship: "Why seek ye the living among the dead? He is not here, but is risen." (Luke 24: 5, 6.)

Hymn: *"Tell Me the Story of Jesus," Zion's Praises,* 27; new *Saints' Hymnal,* 153.

Prayer.

Scripture: Matthew 28: 1-10.

Hymn: *"Joyful Easter Bells," Zion's Praises,* 229.

Sermon Talk (Text, 1 John 3: 2): When Jesus was crucified his followers were discouraged. The one on whom they had depended was dead. He had told them that although he would be killed, yet the third day he would be raised again (Matthew 17: 23), but the record indicates they did not understand. When he appeared to them after his resurrection their hearts were filled with joy; it meant new life, new hope to them. That is the Easter message to us today. (A beautiful object lesson can be presented by using a lily bulb and an Easter lily in bloom.)

Special Musical Number: Vocal solo, *"The Holy City,"* an adult soloist.

Dramatization, *"Easter Morning,"* given by Juniors.

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(Suggested material, *"The Resurrection Story,"* pages 18, 20, and 21, junior quarterly, *"Jesus and His Helpers,"* April, May, June, 1930, by Lucie H. Sears. The dramatization may end with Peter and John leaving the scene to go to the tomb. This will be very effective if simple appropriate costumes are used: For ideas about costumes, see pictures painted by Copping; *Dramatization in Religious Education,* by Florence Thompson, chapter 11, printed by the Herald Publishing House; booklet, *Oriental Costumes and How to Make Them,* printed by David C. Cook Publishing Company, Elgin, Illinois, number 7424-J, 4 cents; also books available at any public library.)

Anthem: Junior choir, *"Easter Hymn,"* new *Saints' Hymnal,* 164, or *"O Bells in the Steeple."* (This is a beautiful junior anthem. Ten cents a copy at William H. Dietz, Chicago.) Or *"The Day of Resurrection,"* a lovely Easter hymn found in many song books and sung to the tune of number 181, new *Saints' Hymnal.*

Story: *"The Guard's Story,"* page 5, junior quarterly, *"The Junior and His Bible,"* April, May, June, 1931, by Myrtle A. Weber, or *"The Boy Who Discovered the Spring,"* page 23; *"Why the Chimes Rang and Other Stories,"* by Raymond MacDonald Alden.

Closing Hymn: *"Sweet Are the Promises," Zion's Praises,* 41.

Benediction.

(An appropriate picture to be displayed during this program is, *"At the Tomb,"* by Plockhorst. A large copy may be purchased from David C. Cook Publishing Company, Elgin, Illinois, for 15 cents.)

FOURTH SUNDAY, APRIL 23, 1933

Theme: "Christ the Savior of the World."

Prelude: *"The Savior at the Door," Zion's Praises,* 152; new *Saints' Hymnal,* 328.

Call to Worship: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things." (Isaiah 25: 1.)

Hymn: *"Sweeter as the Days Go By," Zion's Praises,* 67.

Prayer.

Scripture: 2 Samuel 22: 3; Acts 4: 12; 1 John 4: 14.

Hymn: *"A Child of the King," Zion's Praises,* 43.

Sermon Talk: The angel said to Joseph: "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matthew 1: 21.) Jesus came to bring the gospel to men, so they might know what to do to be saved. If we do what he says to do, we may have his Spirit to be with us and we will some time live with him in the holy city. (Revelation, chapter 21) Christ is the Savior of all the world. "In every nation he that feareth him and worketh righteousness is accepted with him." (Acts 10: 35.)

Picture Appreciation: *"The Light of the World,"* by William Holman Hunt. (Use Revelation 3: 20 in connection with this story.)

Meditation, while *"The Savior at the Door," Zion's Praises,* 152; new *Saints' Hymnal,* 328, is played softly, after which the first verse and chorus may be sung.

Story: *"The Four Fishermen of Galilee,"* page 46, *Knights of Service,* by Emerson O. Brawshaw.

Closing Hymn: *"My Savior First of All," Zion's Praises,* 34.

Benediction.

FIFTH SUNDAY, APRIL 30, 1933

Theme: "Christ in Our Lives."

Prelude: *"Jesus, Savior, Pilot Me," Zion's Praises,* 137; new *Saints' Hymnal,* 270.

Call to Worship: "Many, O Lord my God, are thy wonderful works which thou hast done." (Psalm 40: 5.)

Hymn: *"Sing of His Mighty Love," Zion's Praises,* 110, new *Saints' Hymnal,* 123.

Prayer.

Scripture: 1 John 3: 24, 4: 12, 13; Revelation 3: 20.

Hymn: *"Stepping in the Light," Zion's Praises,* 100.

Sermon Talk: Text, Luke 19:2-10. While Jesus was at Zacchaeus' house he taught him many things. Zacchaeus did what Jesus told him, and there was a great change in his life. Paul was a different man after Christ came into his life. Tell of personal observations of people who have been changed by the coming of Christ into their lives. This happens only when we accept Christ's teachings and follow in his footsteps.

Stories: Told by juniors.

"A Follower of Jesus," pages 47 and 48, junior quarterly; *"The Junior and His Bible,"* April, May, June, 1931, by Myrtle A. Weber.

"Meeting a Mob," pages 15 and 16, junior quarterly, *"Jesus and His Teachings,"* April, May, June, 1932, by Hallie M. Gould.

Anthem: *"We Would See Jesus,"* new *Saints' Hymnal,* 155, junior choir.

Story: *"The End of the Feud,"* page 72, *Stories for the Junior Hour,* by Ada Rose Demerest, or *"The Legend of Saint Christopher,"* page 141, *Knights of Service,* by Emerson O. Bradshaw; also page 41, junior quarterly, *"The Junior and His Bible,"* April, May, June, 1931, by Myrtle A. Weber.

Closing Hymn: *"The Old, Old Path," Zion's Praises,* 207, new *Saints' Hymnal,* 260.

Benediction.

The Higher Loyalty

At the moment there is much speech, in current philosophical literature, regarding the "nature of truth" and regarding "pragnatism." An ethical treatise very naturally takes advantage of this situation to discuss the relation between the "practical" and the Eternal. I have done so in my closing chapters. In order to do so, I have had to engage in a certain polemic regarding the problem of Truth—a polemic directed against certain opinions, recently set forth by one of my dearest friends, and by one of the most loyal men; my teacher for a while in my youth; my honored colleague, Professor William James. Such a polemic would be indeed much out of place in a book upon Loyalty were it not that my friend and myself fully agree that, to both of us, Truth indeed "is the greatest friend." Had I not very early in my work as a student known Professor James, I doubt whether any poor book of mine would ever have been written—least of all the present one. What I personally owe him, then, I most heartily and affectionately acknowledge. But if he and I do not see Truth in the same light at present, we still do well, I think, as friends, each to speak his own mind as we walk by the way, and then to wait until some other light shines for our eyes. I suppose that so to do is loyalty.—From *The Philosophy of Loyalty,* by Josiah Royce.

"Peace does not mean the end of all our striving,
Joy does not mean the drying of all tears,
Peace is the power that comes to souls arriving
Up to the light where God Himself appears.
Joy is the wine that God is ever pouring
Into the wounds of those who strive with Him,
Lightening their eyes to vision and adoring,
Strength'ning their arms to warfare glad and grim."

—G. A. Studdert-Kennedy.

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FACING THE FACTS

(Continued from page 328.)

What are we doing to change those disagreeable facts to something more pleasant and agreeable. Are we saying with the fool that everything will come out all right, or are we militantly concerned about seeing that they do come out all right, meanwhile being actuated and urged on by an overpowering certainty that things will be right only if *we* make them so with the help of Almighty God? Have you and your church faced those facts and made constructive plans in the light of those facts, or do you have merely a blind and foolish faith that somehow in due course of time, things will come out all right?

Applying this principle to our personal lives, can we face the facts about ourselves? The first step in progress is a recognition of the urgent need for that progress. Do you recognize your faults and take them into consideration in your plans for personal progress? Today—any day—is a fitting time to face facts. Look them all over—even the disagreeable and disgusting ones, if any; and then be a real optimist, not a babbling simpleton.

"IN WHOM SHALL WE PUT OUR TRUST?"

(Continued from page 330.)

sofar as it has differed from the philosophy of Christ, has not been an uplifting moral or spiritual force. Philosophy, as a whole, has served an important purpose, we must agree, but, inasmuch as it has wandered from the principles of Christ's teaching, it has been narrow and self-seeking, and has driven the philosophers themselves into morbidity and even insanity. On the other hand, Christ, abiding by his own doctrine, was able to maintain perfect poise of mind even through the terrible ordeal of the cross.

The message of Jesus Christ is the only hope of the world. Without it we have no manifest revelation of a just and merciful Creator. Without a just Creator we are as orphans in a raging sea of lust and vice. Without a thinking, seeing, feeling God we are but tragic emotional atoms in an unemotional wilderness.

And here is one place where the philosophy of man falls in upon itself. The philosophers forgot that if the atoms, as they love to compare us, are emotional, then the whole of which the atoms are but a part must of a necessity be emotional. Can they reasonably deny emotion, then, in the Source of the universe—for even by the physical law that chickens produce chickens, and pigs produce pigs, or by the mental law that cheerfulness produces cheerfulness, and gloom produces gloom, we can not help but conclude it must take emotion to produce emotion. It is not so inconsistent to believe, then, that God is Love.

Love is creative, hatred is destructive. The source of creation then, must needs be one of love. The forces of disintegration are but the forces of hate which war against the creation of Love. God did not make hatred—it comes as a natural result of the broken law of love. The Infinite Intellect provided perfect laws but wherever a law exists, there comes with it the possibility of its being broken. Suffering, hatred, disintegration are not the will of Love, but are the natural consequences of its broken law.

No, the God of the Hebrews was not unjust. Through all the diversities of mankind he has stood, and still stands, a magnetic power which man can come to understand only through obedience to the law by which he moves, the law of love.

Love is the one grand universal truth. Inasmuch as anything springs not from the fountain of love it is not truth.

Can we afford to trust, then in the doctrine of materialism and disintegration, the doctrine of hate? Or shall we put our trust in the living God, the Source of hope and life, the doctrine of love? And if we really trust him, shall we not strive to fulfill His purposes in us, so that His kingdom may come, his will be done on earth as it is in heaven? "Choose ye this day whom ye shall serve."

PREACH THE GOSPEL

(Continued from page 329.)

faith presented in order that they may erect that haven wherein God's people shall find peace? Or are our priestly minds dabbling in finite things that lead but to the grave.

The scientist reaches the end of his tether when he contemplates life. Sweet mystery of life. The view is closed to his vision; a sealed book which he can not read, the boundary of man's limitations, where the finite ends and the infinite begins. It is a wall beyond which he can not go. Worlds without end. WHY?

Beyond that barrier lies the Kingdom of God and except a man is born of the water and of the Spirit he can not see that Kingdom.

Faith is the research principle of the Kingdom of God, the pick and shovel of our profession. Dig in men and find God. Preach the Gospel!

RICHES UNTOLD

(Continued from page 333.)

she marveled at the seeming complete selfishness and thoughtlessness of her husband. But had it been entirely his fault? She cringed as her conscience accused: "It's your fault, Polly. Don't try to blame him. You are the one who was thoughtless and selfish first." And then a voice within her seemed to defend: "Oh, I know. I know I am mostly to blame. But—still if he really loved me, he wouldn't have lied to me tonight!"

(To be continued.)

Supplementary Notes on the Urim and Thummim

By J. W. A. Bailey

There seem to be different opinions as to the time when the Urim and Thummim were made or prepared, also as to how, and by whom they were hidden up from time to time.

There are also those who believe that there were two sets of this holy instrument. They believe that shortly after the confusion of tongues, God prepared the first set, which he gave to the brother of Jared, and that about seven hundred years later God gave another set to Moses who put them into the breastplate of judgment. Exodus 28: 30.

From my understanding of the history of the Urim and Thummim, I discover only one set of this holy instrument, and that they were prepared from the beginning, and that they were handed down to the different prophets or seers who used them, by the direction of God who is the keeper and preserver of them.

I have never read of any two prophets or seers using the Urim and Thummim at the same time. There is only one set which has been transferred from place to place by the power and will of God.

Let us now read a few passages from the *Book of Mormon* as to the time the Urim and Thummim were prepared, also as to their purpose.

There is not a word to be found on pages 722 and 723 of the *Book of Mormon* to indicate that God made or prepared the Urim and Thummim at the time he gave them to the brother of Jared. And if Gazelem, spoken of in *Book of Mormon* (440: 55), be Joseph Smith, jr., as claimed by some, then we can equally claim that God made or prepared the Urim and Thummim at the time he gave them to him, for it reads, "I *will* prepare unto my servant Gazelem"; but we all know that the Urim and Thummim were had long before the days of Joseph Smith.

"Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land, the iniquities and abominations of his people."—*Book of Mormon* 291: 19, 20.

From the above statement we can plainly see that the Urim and Thummim were prepared from the beginning, that they were used for other purposes besides interpreting languages—by their use it was revealed who were entitled to possess the land, (live in Zion) also the secret works of darkness, such as came down from the day of Cain.

Alma speaking concerning the use of the Urim and Thummim said, "And now my son, these directors were prepared, that the word of God might be fulfilled,

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which he spake, saying: I will bring forth out of darkness unto light, all their secret works and their adominations."—Page 440: 56.

By reading *Book of Mormon* (733: 89-101) we will see that the term *beginning* as used in connection with the preparation of Urim and Thummim has reference to the time of Cain when these secret works of darkness began—"And Akish did administer unto them the oaths which were given by them of old, . . . which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms. . . . And they [people of Jared] formed a secret combination, even as they of old; which combination is most abominable and wicked above all . . . for it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries: . . . Yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning." From the time Cain killed Abel.

It is plain to be seen, that the present "underworld organization" has come down from the days of Cain, and has been kept up by the power of the devil for the purpose of murdering, plundering, committing all manner of wickedness, overthrowing all lands, and nations, killing the prophets, and destroying the church of God.

If, as stated by the *Book of Mormon* writer, the Urim and Thummim were for the purpose of discovering these secret works, then they were needed as much in the days of Cain as they were in the days of the Jaredites and the Nephites. If they were needed in the days of Mosiah to tell who was worthy to possess the land, they must also have been needed in the days of Enoch.

By reading Ezra 2: 62, 63 and Nephi 7: 64, 65, we will see that the Urim and Thummim is referred to as being deeded to discover who was worthy to partake of the holy things. We also notice that at this time which was about 536 B. C., they discovered that the genealogical record and the Urim and Thummim were lost. This is confirmed by the *Jewish Encyclopedia,* and Hasting's *Bible Dictionary.*

The Lord said unto the brother of Jared, "These two stones will I give unto thee, and ye shall seal them up also, with the things ye shall write." (722: 88.)

The term "seal or hide up" does not necessarily mean to bury or deposit in the earth, for when we read *Book of Mormon* 151: 144, we will see that the Lord gave Joseph Smith about the same kind of a commandment concerning the records, as he did to the brother of Jared; he said, "When thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then thou shalt seal up the book again, and hide it up unto me," etc. Yet we are informed that Joseph gave the plates and also the Urim and Thummim to the angel that called for them.

It could be that the brother of Jared also returned the Urim and Thummim to God or an angel who afterwards gave them to Moses; from Moses they were handed down until Lehi came in possession of them, or they were given unto Mosiah by the direction of God.

If the twenty-four gold plates that Ether hid up (759: 108) be the same record that God commanded the brother of Jared to write, then there is one thing certain, that the Urim and Thummim were not deposited with them; for when they were found by Limhi's party, (232: 60-64, 72; 270: 166-170; 273: 17, and 291: 14-22) King Mosiah already had the Urim and Thummim, the same Urim and Thummim that God gave to the brother of Jared.

These were not mentioned as being in two (silver) bows until we find them in the possession of Mosiah.

There is one thing sure, that Lehi either brought them from Jerusalem, or that God who is the keeper and preserver of them, (291: 20) gave them to Mosiah, for Mosiah had them before he met Limhi, 232: 72-83.

Admitting that Lehi brought them with him, and that they were handed from generation to generation (291: 19; 292: 1-2) until they were hid up in the earth by Moroni (723: 97-99) who afterwards gave them to Joseph Smith, we have the same result; that they were the same Urim and Thummim that were used by the brother of Jared. (*Doctrine and Covenants* 15: 1.)

Revelation

Revelation is an ultimate experience, and therefore undefinable in words; but all may learn by experience something of what it means. It may be described as personal touch of God on our conscious life, bringing with it an assurance of ultimate reality, such as neither sense nor intellect can hear. And, if we ask again, what is revealed, the broadest answer is that God is the perfect person. Revelation, then, is the manifestation of the authority of God, the perfect person, through person; and most of all through the one person who has lived the perfect life.—the manifestation of this to immature persons who are drawn by it into the power of achieving their personality, and therefore of helping some one in their turn, is the work of revelation.—Edward Grubb.

Notes From Sermons by Elder Ray Whiting in Kansas City

By W. S. Brown

Elder Ray Whiting, pastor of Omaha and Council Bluffs Branches, finished a week's series of missionary-pastoral meetings in Kansas City Stake, March 5, his general theme being, *"Save Yourself From This Untoward Generation."* He was sincere in the presentation of his convictions, and his appeal to the membership was to lay all on the altar of God, this being their "reasonable service."

Following are some of the thoughts Brother Whiting presented in his sermons:

Our responsibility is to show the world the way out of its present distressing condition. The churches have not yet saved us. All the churches are not enough to save us from this untoward generation. The only thing that will save us is God. We must have His kingdom in which is the hope of the people. The church is essential to the kingdom, but the kingdom is more than the church.

What is the gospel? The gospel of the kingdom? The will of God to be here now in this world.

The mortality rate in our church is appalling, but not so much as that of other churches. Perhaps the ministry are chiefly guilty for this mortality rate. They picture the beauties of the gospel with too much emphasis. The way from where you are to where God wants you to be is hard and costly, and many people do not count the cost before they unite with the church. The prize is in the end, not in the beginning, of our membership.

The purpose of the gospel is to make men big. God expects us to stand up.

We see the clouds of lawlessness of every hue and shade, but God wants us to see the bright light. The church sees a dark cloud, black and portentous, but there is a bright light too. Paul "kept the faith" in spite of difficulties. God has said that this church must triumph.

It is what God can do with men that matters.

"Deep calleth unto deep." Deep things of nature move us to respond deeply—sunsets, the ocean with its moods and ceaseless motion, the paririe's wide expanse, the majesty of mountains, the beauty of art and music. The world is finding its pleasure from shallow and trivial things. Shallow also responds to shallow. But the large well-laden ship moves in a depth of water. The gospel calls us to worship the depths.

Where do you live? Not your street number, but your spiritual location? Is it deep or shallow? Do you have faith? From how deep does it call? Repentance? Baptism? Tithing? Stewardships? Can the church count on that which demands all we possess?

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Prayer and Testimony

Many Join Brother J. F. Sheehy in Radio Worship Service

By L. B. M.

"Our heavenly Father, in the worthy and sacred name of Jesus, we come to thee and pray that the blessings of God shall attend every home today. Remember all that are bowed with us in prayer. Remember all who have joined with us in this morning devotional service. We come to worship thee and to return thanks for thy many blessings, and pray that we shall be instrumental in helping those about us. Be with the sick and suffering and those who are bowed down in grief; be near them and comfort them by the sustaining power of heaven. May thine all-sufficient grace be with them to comfort and strengthen. These blessings we humbly ask in Jesus' name. Amen."

With this prayer Elder John F. Sheehy, of Independence, closed his seven to seven-fifteen o'clock morning radio worship one morning last week. With him an increasing number is kneeling in worship each morning, and the response of letters and remembrances Brother Sheehy receives through the mail indicates that this quarter of an hour service of organ hymn music played by Drexel Mollison and *Book of Mormon* reading and prayer by the pastor in Independence, is appreciated by people in many States. Following are excerpts from the pastor's mail:

Word from Dallas, Texas:

"Dear Brother Sheehy, you can not imagine the pleasure it gives us to tune in on the devotional hour and bow our heads with you in prayer. It is true that we must have one sweet hour with Jesus every day to strengthen us in these perilous times. The morning program comes in clear as a bell."

Miles City, Montana:

"After reading in the *Herald* of February 15, of Saints getting the morning radio program from KMBC at Polson, Montana, we tuned in. Our joy was complete when we got you on the air. You were reading the sixth chapter of Mosiah, *Book of Mormon,* and we had just finished reading that book. Now we tune in on your program every morning. We are isolated Saints, and certainly enjoy this lone contact with the church."

From Cameron, Missouri, a sister sends a poem, *"My Appreciation,"* to Brother Sheehy.

An isolated sister living in Arroyo Sico, New Mexico, writes that she enjoys the program each morning, obtaining new courage for the day and new spiritual light. She asks prayers for her nine-year-old grandson who is afflicted.

This quaint letter comes from a seven-year-old girl who lives in Independence:

"Dear Brother Sheehy, my mother doesn't have to call me in the morning, because I get up to hear you. Drexel is my brother's Sunday school teacher, and I like to hear him play the organ. I am seven years old and in the second grade at McCoy School. I am going to listen every morning so I can hear about the *Book of Mormon.* Good-bye."

From Deer Creek, Minnesota:

"I want you to know that you always have our family in your audience for your morning reading, grandfather, father, and mother. Of course we have read the *Book of Mormon* often and can read it again, but it is pleasant to read it with others. And your little prayers seem to start the day right."

From Holden, Missouri:

"Your *Book of Mormon* readings and your prayers are truly an inspiration to us."

This appreciation of radio services comes from Skiatook, Oklahoma:

"We enjoy Brother Sheehy's talks each morning, and Brother U. W. Greene's sermons each Sunday evening. Our friends come in on Sunday to hear the words of our Lord as his servants speak. We are thankful for the opportunity of hearing His words. I believe God inspired the bringing forth of the radio in order that many may hear this gospel preached."

From Clinton, Missouri, a woman who lies in a plaster cast, three bones having been dislocated in her hip and back, writes:

"I want to tell you how much the morning service means to me. I am a great deal better, and soon will be able to sit in my chair. I have great hopes of walking again. The only contact I have now with the church is through my radio. Will you tell the organ player that I love his playing of the old sweet tunes, and ask him to play, *'Abide With Me,'* some of these mornings? The reading of the *Book of Mormon* pleases me very much. It was that book which brought me into the church. I did not hear the gospel preached until after I had joined the church. The *Book of Mormon* and *A Marvelous Work and a Wonder* convinced me of the divinity of this work."

From Littleton, Colorado, a brother writes:

"Heard your message quite well this morning. Weather was pretty cold for one to get up and tune in for KMBC—we could not tell how cold it was; the mercury was down in the bulb. The early morning program is the only one we can get. After the Denver stations come on KMBC is out for us."

From Nevada, Missouri, comes this message:

"Every morning I have my *Book of Mormon* open and read along with you, Brother Sheehy. I have read the book for twenty-four years, but never understood it as I do now. You make it very plain."

From Lamoni, Iowa, a mother writes this incident:

"I was very happy on a recent morning when you were reading. My daughter was waiting to study her algebra. I said: 'Jean, you may turn off the radio if you think you won't have time to get your lesson.' We had had company the night before and she could not study. She replied, 'Oh, I want to wait until this service is through. I think it is so interesting!' Jean is nearly fifteen years old."

In Evergreen, Alabama, a Latter Day Saint family consisting of the parents and two little boys are enjoying the morning worship services. They, too, write their thanks.

A Sister living in Kansas City, Missouri, who suffered a broken hip last June and still is almost helpless, is one of the morning listeners:

"This is to tell you how much I enjoy and appreciate the morning reading, and most of all the loving petitions to our heavenly Father, for us all, especially for the sick and afflicted ones. I wonder if you realize how it cheers and helps us."

And in Kansas City, Kansas, a woman is happy over the possession of a *Book of Mormon,* which her husband recently gave her. Each morning she reads with Brother Sheehy. She says: "You can not imagine how much I now enjoy the readings each morning as I sit in front of my radio. I am reading every day between times to catch up on the reading. You could not get me to part with the book for anything. Your readings and the morning prayers always start me off for the day feeling greatly inspired. I shall never forget you and the instructions you are giving for the upbuilding of God's kingdom."

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Prayer and Testimony

To Labor in New Place

By J. J. Rusnell

The gospel has brought us many blessings which we could have obtained from no other source. Now as we are going to a new field of labor, I hope I can still have faith and confidence in my brothers and sisters. We shall labor with the Traverse City Branch. Saints coming that way will find a welcome at our home. We will live one half mile north of Williamsburg, about twelve miles east of Traverse City.

My prayer is that the gospel will find its way to all honest-hearted people and that through it, they will be led to higher ground.

Let us who are Saints remember the words of the hymn:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."

We are witnessing for Him.

WILLIAMSBURG, MICHIGAN, Route 1.

The Lord Teaches His Truth

By D. W. Clark

I was baptized into this great latter-day work in 1912, by Brother Lloyd C. Moore, and have never regretted the step I took at that time. The Lord has blessed my family and me beyond our power to relate. I regret to say, however, that at times I have failed to live the gospel as I should; but when I have returned to the Lord, he has spoken to and instructed me.

One night in 1921 or 1922, I was given a wonderful experience. I had sinned in the Lord's sight and in the presence of my wife and baby. I knew that I was leading my children in the wrong way, and the Lord knew it. He said to me: "This night thou shalt pray for the salvation of thy soul." So I went to my knees and poured out my soul to him, and I arose a new man.

The Lord has spoken to me and to my wife, teaching and helping. He bade us try to live the Word of Wisdom, but I will not take time to relate that experience at present.

I know that this work is true. This is the Church of Jesus Christ. Pray for me that I shall strive to live worthy his divine love and care; that I may do the next helpful thing at hand and carry on his work in this part of the world.

MCKENZIE, ALABAMA.

Thankful for Blessings

By Mrs. Anna Thiles

I have been in the church about five and one half years. Two weeks after coming into the church I was healed of a severe sickness which the doctor said could not be cured without an operation. My husband went after Brother Peter Hevermann and Brother William Kuykendall, and just as they closed the door to go home, I felt the pain leave my body. This was a testimony to me of the truth of the latter-day work. Many times since I have been relieved of pain by my own prayers, and these experiences convince me that God does hear and answer our petitions if we put our faith and trust in him.

Something like a year and a half ago while I was helping to serve at one of the dinners of the church, a young man was asked, "Will you have coffee?"

"No," was his reply, "I am a Latter Day Saint."

That remark remained in my mind for some time. It made me wonder: Am I a Latter Day Saint? I prayed about the matter, and finally I made a covenant with God. I asked him if there was really harm in drinking tea or coffee, to make it known to me by healing me of a serious ear trouble which has deafened me in one ear; this affliction I had had all my life. I promised him in return that I would never drink either tea or coffee again.

Now neither my husband nor I drink them. My ear has not bothered me since that day.

These are only a few of the many blessings we have received. I feel that the very best I can do is but small pay for my blessings. Will the Saints pray that we may be always faithful in God's work? We are praying for you.

COUNCIL BLUFFS, IOWA.

Request Prayers

Sister Martha Luce, who is in the Tubercular Sanitarium at Lansing, Michigan, desires the prayers of the Saints, that she may be healed. She wishes to be able to return home to her two little daughters, and hopes in the future to be of great service to the church and her friends.

Sister Myrtle Yates, also in the Tubercular Sanitarium at Lansing, asks for the prayers of the church, that she may be healed. She declares that she is ready to accept the gospel and awaits the ordinance of baptism. Her mother has been a member of the church forty-five years.

Mrs. Lottie Wade, of Athens, Ohio, Route 3, asks special prayers for herself. Her eyesight is failing fast, but she knows God is able to restore it.

Mrs. Harry Parks, of Shellbrook, Saskatchewan, Canada, requests the prayers of the Saints in behalf of her husband who is seriously afflicted with neuritis. He is bedfast and suffers much pain. The doctors wish him to go to the hospital, but his family has faith in God to heal.

Sister Aubrey Spillman desires the prayers of the church in her own behalf. She is suffering from a long-standing heart ailment, and is now confined to her bed.

About three weeks ago M. R. Shoemaker, of Beardstown, Illinois, asked prayers for his wife who was suffering with mastoid trouble left her ear, but she was at once attacked with inflammatory rheumatism, and has suffered until she is so weak that unless the Lord blesses her, she can not live. Will the Saints remember her again? The Shoemaker family is grateful to the letters they received in response to the previous request for prayers.

Mrs. Elmer G. Neumann, of Central Lake, Michigan, Box 124, requests remembrance in the prayers of the Saints, that she may be healed of a severe case of diabetes. She wishes to be spared to her family and friends. Sister Neumann has relatives who are members of the church and who are daily praying for their loved one.

From Brother W. H. Greenwood, 23 Cicero Street, Moston, Manchester, England, comes the following note and request: "We have had a great deal of sickness and distress during the winter, and many are now suffering greatly. Only our heavenly Father can help or intervene. We are fasting and praying for assistance. Kindly remember us all in your prayers."

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QUESTION TIME

What is meant by "the last times" of Doctrine and Covenants 26: 3?

The work of God on earth has been designated in scripture by various dispensations, each of which has had special significance with reference to the others. These various dispensations have been marked by certain events brought about under the overruling hand of Providence, and referred to as "ages" or "times," and similar designations. Thus we have such terms as "fullness of times," the "times of restitution," the "times of the Gentiles," and "these last times." Peter (1 Peter 1: 20) refers to "these last times" as those in which he then lived. Peter mentions the "times of restitution" as a period in which Christ shall come (Acts 3: 21). Both use the Greek word which means an indefinite space of time.

But the "times of refreshing" mentioned by Peter (Acts 3: 19), and the "times of the Gentiles" referred to by Jesus (Luke 21: 24) are derived from a Greek word that means a set or proper time. The "last times" of *Doctrine and Covenants* 26: 3 evidently therefore refers to an indefinite period, but the last period, in which a dispensation of the gospel should be committed. The plural word "times" probably has no other meaning than that it is inclusive of the events of the period to which it refers.

Is discerning of spirits, mentioned in Doctrine and Covenants 50: 7, for all elders?

Before the growth of the church provided for many branch organizations, this word was given to the "elders of the church," who of necessity were the spiritual shepherds of the flock in all of the communities where members lived. To them came the work of protecting against evil spirits and false manifestations in various forms, so far as this could be done by virtue of the Melchisedec priesthood and the powers conferred upon them. Therefore they were to seek divine light and guidance in these matters, and were to be given power to deal with such of them as might be necessary.

But the office of elder is a presiding office, and a previous revelation had made plain the fact that the discerning of gifts and their sources was a part of the work of these officers as they ministered to the body. It declares:

"And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all these gifts, lest there shall be any among you professing and yet be not of God."—*Doctrine and Covenants* 46: 7.

The orderly arrangement of responsibility in the church would of course indicate that those who are appointed to "watch over the church," or preside as its proper officers, in the various districts and branches, are the ones to whom the Saints should look for the watchcare which this revelation is designed to provide.

Why does Psalm 90: 10 say our years are "three score years and ten"?

The method by which the average age of man was anciently determined appears to have differed from that of today. Just how the figures were arrived at is not clear, but it was probably not based upon exact statistics of all births and deaths over an extended period of time. More likely it was estimated with respect to those who reached a certain age, though some hold that the Psalmist was here declaring a divine dictum which placed this restriction upon human life. However, the fact that "by reason of strength" one might live longer than seventy years would indicate that it was not so much an attempt to fix the length of life as to state the result of observation to the effect that men commonly died at about seventy years of age. I would understand this to mean that natural deaths might be expected at this age, though deaths by violence and various diseases might come much earlier.

Did Nephites before Christ hold the Melchisedec priesthood?

It was in the ninth year of the "reign of the judges," or a considerable time before the Christian era, that Alma is represented as possessing "the high priesthood of the holy order of God." This holy order is understood to be that of the Melchisedec or "holy" priesthood (Alma 2: 28). It is specifically stated that it is the holy order which is in "Christ Jesus" (Alma 3: 73), and the book of Hebrews informs us that this was the order of Melchisedec (Hebrews 5: 5, 6, 10). However, they kept the law of Moses until it was fulfilled by Christ, as it was ordained to be a "schoolmaster" till that time.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Australian Branch Celebrates Fortieth Anniversary

A Message to President F. M. Smith

Balmain Branch, Australia, observed its fortieth birthday, January 22, with special services. Though attendance was not as large as was desired, because of unfavorable weather conditions, as many as two hundred and fifty attended the evening service. Officers made sure that all members were invited to attend either by personal contact or through the post.

A wonderful spirit prevailed throughout the day, and the Saints who were there send this glowing and reassuring message to President F. M. Smith along with their autographs: "As we think of the future we have no fear; on the contrary, we are full of hope, for we are surrounded by many young men and women whose lives are full of promise, and whose love for the church is increasing daily. Knowing this, we are feeling more than ever the responsibility of caring for them and of finding avenues through which they may give expression to their loyalty and devotion.

"We all love to think that we are colaborers with you on the other side of the globe in seeking to establish the cause of Christ on earth.

"Again we pledge our loyalty to God, his church, and the leading officers with the prayer that the disabilities under which we are at present laboring may soon be removed."

Speakers on this special day for Balmain Branch addressed the gathering with feeling as they recalled the many wonderful manifestations of God's Holy Spirit enjoyed in the early days of the branch.

Balmain Branch was organized with a membership of sixteen, by Elder J. W. Wight, and its present membership is two hundred and eighty-four. It is difficult to ascertain the actual growth of the branch as twenty-eight of its members became the nucleus of the Leichhardt Branch while thirty-five were transferred to the new branch at Guildford. These together with fifty-two who are placed on an unknown list, and those who have passed to the great beyond, make a substantial increase in the forty years.

From the local ranks the Lord has chosen many to act in responsible positions in the church: Elder W. J. Haworth, mission president; Elders G. W. Stewart, A. J. Corbett and R. McLaughlin, district presidents; the late Patriarch J. T. Gresty; Elders W. J. Vaughan, William Patterson, and John Blackmore. The two latter with Brother Colin Ferrett were students at Graceland College. Besides those mentioned, other brothers and sisters have filled offices in district and mission.

The present list of officers consists of four high priests, one seventy, six elders, eleven priests, four teachers, five deacons.

The present church building was erected in 1897, and the love those early Saints had for the work made it possible for the edifice to be dedicated five years later. Their ceremony took place at the district conference in December, 1902. Apostle C. A. Butterworth offered the dedicatory prayer, the preacher being Apostle J. W. Wight. Elder Seaberg, branch president, handed the title deeds and keys of the building to Bishop Lewis, who in turn handed them to the local deacon, Brother John Holden. Since that time the branch has erected a new church frontage, installed a pipe organ, and added a new hall and kindergarten room.

Eastern Colorado Conference and Young People's Convention

President F. M. McDowell and Apostle R. S. Budd Help

The district conference and young people's convention, held at Denver, Colorado, February 24, 25, and 26 is one that will not soon be forgotten by those who had the privilege of attending. From the opening of the first service of the conference, a prayer meeting, on Friday morning at eight thirty, to the close of the conference on Sunday evening, a fine spirit prevailed, which not only helped to draw the hearts of the people together in fine fellowship and worship, but also increased their understanding as they applied themselves to the studies of the conference.

During the week-end three fine prayer services were held. The one at eight thirty Friday morning was a spiritual feast in which members felt definite assurance of good things that were to come. On Saturday morning another worship period of prayer and testimony was enjoyed. And on Sunday morning the communion service was a fitting climax to the worship services of the conference. The spirit of devotion and consecration manifested in this service, and the prayer of consecration offered by President F. M. McDowell at the close of the service, made all feel that they were in the presence of God in the renewal of their covenants.

Two classes were conducted in which the Saints received fine instruction. President McDowell taught, *"The Work and Service of the Church,"* and Apostle R. S. Budd taught, *"Doctrinal Beliefs and Fundamentals."* It was noticeable how harmonious were the teachings of the two men. Although the subjects were different one felt he had missed a part of the total thought if he had missed any one of the classes. A number took the studies for credit on their teaching certificates.

A fine banquet was had on Friday evening, at which there was a good musical program, group singing, and two fine talks by Brother McDowell and Brother Budd. Through the good cooperation of the women's department of Denver Branch, fine meals were served at the church throughout the conference.

At the business meeting on Saturday afternoon it was decided that since it seems unwise, under present conditions, to attempt to hold a reunion in Eastern Colorado district during this year, a series of three three-day meetings be held instead. One meeting will be held in LaJunta for the Saints living in the south and southeastern part of the district, another in Denver for those living in the central and northern part of the district, and another in Wray for those living in the northeastern part of the district. The next district conference will be held at the three-day meeting in Denver which will take place the last Friday, Saturday, and Sunday in August. This decision was reached because present economic conditions prevent the people from traveling as far and spending as much time as would be necessary if a reunion were held. The scheme adopted will allow the folks to attend the meetings held close to their own homes and will make it possible for many more of the Saints to attend than could come to reunion.

Sunday was the biggest day of our district gathering. From the early morning communion service to the closing hour of the day the Saints came together in an attitude of eager anticipation,

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ready to receive the good things that were given to them. During the church school hour President McDowell conducted a class for adults and young people, his subject being, *"Avenues of Service,"* which was a part of his series. At 11 a. m. Apostle R. S. Budd closed his series of classes with a discussion of the resurrection and its place in the fundamental beliefs and also in the lives of the people of the church.

At 2.30 p. m. President McDowell conducted a round table and organization meeting for the young people of the district at which officers were elected as follows: president, Glen E. Holmes, of Denver; vice president, Lois Cable, of Fort Collins; secretary-treasurer, Goldie R. Bell, of Denver. Beginning with this loose organization, it is planned that the work of the young people of the district shall be so organized as to plan for any activities which may be found wise and necessary in the carrying on of the work. At present the big project is to see that this district is well represented at the Youth Conference and Leadership Convention to be held in Lamoni, June 17 to 25. The young people also expect to take a definite part in the conferences of the district through their organization.

In the evening Brother McDowell gave a fine discourse on *"Zion—The Perfection of Beauty,"* leaving with the Saints who found it possible to stay over for the closing session, some fine thoughts to add to the many that had given a great impetus to their spiritual development during the three days of activity.

All who attended voted this a wonderful conference, and went away strengthened for the tasks that lie before the church during the coming year.

Barberton, Ohio

Small Group Organizes Forces

Members moving away and deaths in recent years have decreased the number of Saints at Barberton. However the faithful few are busy.

The new branch president is Elder William Brown, of Akron, and his home address is 1128 Wooster Avenue. Under his able direction the workers are hoping to overcome each obstacle and make progress in local activities.

Out-of-town speakers in the last two months have included John McCoy, elder, of Wadsworth; A. R. Manchester, patriarch, and E. Guy Hammond, high priest, of Akron.

The church school supervised by Brother Edward L. Mosier, is striving to maintain the standards set for it by the general church. Leaders of the various groups are Sister A. P. Lehr, women's department; Brother Willard, adult supervisor; Sister Lulu Romig, young people, and Sister Gail Ravenscroft, children. These officers are showing their interest and cooperation by working together and trying to help the branch as a whole.

Plans are being made for an Easter program to include all divisions of the church school.

The young people had a Valentine party at the home of Sister Romig, February 14, twelve being present.

Brother C. Crispin, Sister Mary Romig, and Sister McConnaughy are seriously ill. They ask for the prayers of the Saints.

It is the desire of each Latter Day Saint at Barberton to do his part in the building of Zion.

San Bernardino, California

Since the harvest home festival held last November, this branch has been moving forward rapidly in every activity.

On Friday evening, December 23, the children's division gave their Christmas program under the supervision of their leader assisted by the junior choir leader. Christmas morning, one of the junior boys was baptized by Brother George Wixom, who was home for a short holiday visit with his family. This baptism makes a total of eighteen baptized in our branch during the year of 1932. The Christmas sermon was given by Apostle Myron A. McConley, and in the evening the senior choir gave the cantata, *"The Joy Bells of Christmas."*

Members of the senior choir held a watch party on New Year's Eve and a happy time was had.

The annual business meeting resulted in the reelection of all our present officers, and the council met a few days later to outline the work of the different departments.

The opening sacrament service of the year was well attended, and helped the members to enter the new year full of hope and courage. They are glad to report that the sacramental services held February 5, was the largest in attendance since the congregation entered the new church, and also very spiritual.

During the month of January, they were fortunate in listening to an inspiring sermon by Brother George Wixom, before he returned to his mission in Texas. Brother Jesse Johnson, of Long Beach, and Doctor A. W. Teel, of Los Angeles, have also visited here this year.

Sister Jane Smithson, one of the pioneers of this city, passed away January 7. Sister Smithson is greatly missed at our church services.

Friday evening, February 3, a young people's banquet was held in the dining-room of the church. The purpose of this banquet was to organize the young people's class and outline their work in the branch for the coming year in the way of dramatics, music and social activities. This was in charge of their leader, Sister Olive Draper, and thirty members were present. The class voted to meet the first Friday in every month for a report of their committees and also to plan further activities each time. Young people's prayer meetings are being held the second Sunday of each month at 8.30 a. m. and are well attended, as this also includes the intermediate classes. Many of the juniors are, also, adding their bit to help in the church school programs.

A teacher training class meets every Sunday evening at six thirty in addition to other classes in *Doctrine and Covenants* and in sociology at this same hour. Some of the young people are attending this training class and are also working for credits.

The women's department is active this year. They meet all day on Thursday of each week, doing the janitor work of the church and sewing for the needy, as well as visiting in the homes of the Saints. On the last Friday evening of each month, this department gives a dinner at the church followed by a program. These dinners are well attended by members and nonmembers. Their aim is primarily to promote sociability in the branch and also be able to earn a little money for the branch budget.

Midweek prayer meetings are very well attended, and officers are striving to maintain a high standard of order at all of our services.

Lowbanks, Ontario

Nonmembers Compose Large Per Cent of Branch Attendance

This branch began the year's activities with every hope to realize its goals. As a branch of the Toronto District, we have reverted to the former Sunday school plan, adopted by the district at its last conference. This local action does not imply that the branch has any fault to find with the church school plan, but that it wishes to be consistent with the district movement.

Branch officers are: President, Elder D. Clatworthy; counselors, Clarence MacDonald and Edward Barrick; secretary, Mrs. Clarence Barrick; solicitor and treasurer, Clarence Barrick; publicity agent and reporter, Mrs. Henry Minor. Clarence MacDonald is superintendent of the Sunday school, and Mrs. Clarence MacDonald is superintendent of the Religio. Each of these leaders is assisted by a group of efficient officers. Mrs. A. Minor is president of the women's department. Mildred Clatworthy and Delbert MacDonald are directors in the department of music, and the young people's choir numbers twenty members, fifteen of whom are nonmembers.

Lowbanks Branch is small. Average Sunday school attendance is forty-five, most of whom are nonmembers. Forty attend the Religio services, and there are ten in the women's department, six

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of whom are nonmembers. Church services are given good attendance.

A Sunday school contest recently came to an end with the team led by Mildred Clatworthy winning. The losers treated the winners to a supper.

The first of January Lowbanks had the pleasure of a visit from Elder and Sister R. Barnhardt, of Independence, Missouri, and their daughter, Beethene. Brother Barnhardt gave a fine talk.

Elder Clatworthy is here as often as possible and gives the best of help.

The branch enjoyed a fine Christmas entertainment, and the young people are putting on some splendid programs after the Religio lesson.

Elder Grant St. John was here, February 19, and gave a good sermon. It had been twenty-five years since Brother St. John preached here, and his help was appreciated.

Saints from Niagara Falls visited here a short time ago.

Council Bluffs, Iowa

Grow Socially and Spiritually

In recent weeks Council Bluffs has been favored with a visit from President F. M. Smith, President Elbert A. Smith, and Bishop G. L. DeLapp. President F. M. Smith spoke to the regular congregation at 11 a. m., and to the priesthood in the afternoon. He stressed the financial situation of the church and called especial attention to the responsibility of the priesthood in the present crisis.

President Floyd M. McDowell held a series of meetings in Omaha a short time ago, and many of our people took advantage of the opportunity to attend them.

The Musical Arts Club, Mrs. W. T. Spanswick, leader, gave a fine concert at the church, February 24. The musical numbers were of a type appreciated by a audience of music lovers. Many comments of appreciation were heard. It was intended to put this concert on at Crescent, Underwood, and Omaha, but owing to present conditions, it was thought best to postpone these events for a time.

The young people are working on the organization of a Tenth Legion unit in Council Bluffs and Omaha. Inauguration services will be the latter part of March.

The Saints are responding nicely to the new way of getting the *Heralds* before the membership. The local bundle now has reached forty-two. Some of the present subscribers are paying for extra papers to be given to some who are financially unable to buy them.

The Harmony Group, Sister Blanche Currie, leader gave a waffle supper the latter part of December. They gave out invitations in the shape of small aprons. A charge was made for the supper according to your waist measurement. While the people were eating they were furnished with a fine program of music and readings.

The Wa Ka Pa Chapter of Temple Builders met at the home of Olga Jorgensen, December 27, for a waffle supper. After the supper there was an exchange of gifts.

A banquet and watch party were given by the young people on New Year's Eve. About seventy-five were present.

The principal speech was made by the pastor. The theme of the talk was, *"Transforming the Dead Past Into the Living Future."* Following the banquet an interesting program was given. At the stroke of twelve Father Time (Gene Turpen) appeared followed by New Year (Biloine Whiting). Immediately there was a storm of the usual New Year's streamers, confetti and balloons.

The Wo He Lo Chapter of Temple Builders met at the home of Ruth Hendrix, January 3. A short business meeting was held, after which the remainder of the evening was spent sewing.

The young people held a vesper service, February 20, which was attended by about forty. Commencing March 5, the adult and young people's division began a contest for church attendance during March and April; the losing side is to supply refreshments for the winners, besides an evening's entertainment.

The priesthood have also arranged for a competition for visiting, during the months of April and May: the losers to provide refreshments and an evening's entertainment for all the members of the priesthood and their wives. This will be held sometime in June.

Pastor Ray Whiting has been holding missionary-pastoral services in Kansas City.

The first Friday evening of each month is set aside as "Family Night." This is open to all. The Saints bring their suppers and enjoy the evening meal together, after which games and other entertainment are provided. Members feel that these social gatherings are as important to their religious life as any other service and should be attended by the Saints whenever possible.

Lewiston-Clarkston Branch

Partake of Sacrament

Saints of this small branch in Spokane District were pleased to have Brother P. F. Klaus, of Grangeville, Idaho, here February 5. This was the first opportunity the branch had had to receive the sacrament for several months. The Saints hold prayer meetings on the first Sunday of the month, but there is no elder in the group, and it is not often that they enjoy the communion service.

Brother Klaus administered to several sick members, and helped many with his cheer and courage.

The few members here are striving to keep the campfire burning, hoping that a spark from it will kindle the fire of faith in the hearts of friends and neighbors. They pray that others may be added to their number making it possible for them to carry forward the work of the Lord in latter days.

Inspirational Convention for Spring River Young People

"I Must Be About My Father's Business," Is Theme

A most impressive and inspirational convention for Spring River district young people was held at the Joplin, Missouri, church March 3 to 5. President F. M. McDowell, Elder Frank McDonald and Elder Amos T. Higdon were the leaders who made the convention a success and one that will long be remembered by the young people of the district.

The theme of the convention, *"I Must Be About My Father's Business,"* formed the basis of an address made at the opening session of the convention, a banquet Friday evening, by President McDowell in which he pointed out that the church awaits those persons "who attempt to make adventure in new fields of human understandings—adventures into the undiscovered resources and possibilities of the human soul."

The program for the banquet opened with a violin solo by Katherine Leslie, of Joplin. A vocal solo was given by Nadine Morehouse, of Webb City, and a piano solo by Una Wilson, of Joplin. The following toasts were given: *"Rise Up O Men of God,"* Albert Cobb, of Webb City; *"Have Done With Lesser Things,"* Ruth Reynolds, of Coffeyville; *"Bring in the Day of Brotherhood,"* Raymond Linderoth, of Miami, and, *"The Church for You Doth Wait,"* Elder Higdon, the district president. The attractive decorations for the banquet were supervised by Curtis Pearson.

Saturday and Sunday were given to classwork and periods of worship. Of especial appeal was the sermon by President McDowell following the sacrament service Sunday morning. He used as the subject, *"The Way of the Cross."*

At the election of officers Sunday afternoon, Frank Shank, of Carthage, was elected president; Estelle Weaver, of Pittsburg, vice president; Mabel Orr, of Carthage, secretary; Marguerite Sheppard, of Joplin, treasurer; Chester Carter, of Springfield, activities director, and Beatrice Deaver, of Pittsburg, chorister. Webb City was chosen as the site of the next convention, to be held March 4 to 6, 1934.

Preceding the convention, the following good-will tours were held to stimulate interest in the convention; February 16, Cardin; February 23, Coffeyville and Parsons; February 27, Liberal, and February 30, Springfield. The good-will

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tours were attended mainly by a large group of young people from Joplin, Webb City, Carthage, and Pittsburg. At each place a program was given, followed by a talk.

Apostle Roy S. Budd in Southwestern Texas

Visits District Points of Interest With Elder and Sister J. A. Robinson

Conforming to arrangements made with Apostle Roy S. Budd, the presidency of Southwestern Texas District, set the time of the spring conference for February 5. But fortunately Brother Budd was able to come into the district a few days in advance of that date to help with his counsel. Because he arrived ahead of specified dates, he found the Saints not exactly "on parade." Attending the Wednesday night prayer service at one of the San Antonio Branches, he found literally the "faithful few" present. He was asked to talk to the congregation in place of the scheduled prayer meeting, and this he did to good effect.

On Thursday night according to announcement, he occupied at the chapel of Second Church, and the following morning Elder and Sister J. A. Robinson drove with him into the hill country where at Pipe Creek, some forty miles from San Antonio, they dined with the Heisler family. They were glad to see the young son, Harvey, who has been very sick, now improving.

After dinner, they resumed their journey, stopping in to see the Hodges family and then on to Bandera, where they visited until time for the evening service with the Langfords. Sister Langford is a daughter of Sister Hay, the aged woman who sensing the need of a chapel for the Saints to worship in, built with her own money a neat edifice. Sister Hay will be eighty-nine in March, and as a youngster settled with the Lyman Wight colony on Medina River.

This part of Texas was experiencing what is here known as a "norther," the term being synonymous with that of "blizzard" in the North. The difference is in the way it comes. The day may be balmy when suddenly the wind shifts to the north and the temperature drops immediately. A norther arrived the following week when the drop was forty degrees in a few minutes. When one of these arrives in Texas, people and stock seek shelter and remain near the source of warmth until the storm "blows itself out."

But regardless of inclement weather there was a nice turn-out for Brother Budd at the night's service. Medina City, fifteen miles north as well as Pipe Creek, nine miles southeast, were represented, and a goodly number of Saints and friends came from Bandera.

After the service Brother Budd and the Robinsons drove to Medina City, where they had been invited to stay in the hospitable home of Doctor and Mrs. Carl Sherrill. Next morning Brothers Budd and Robinson visited an old-time missionary, Brother Dave Palmer, who lives a mile from Medina City.

The norther having passed on, and the day being sunshiny, Brother and Sister Robinson wished to acquaint Brother Budd with the nature of the country where for years there have lived many stanch Latter Day Saints. They drove up the "North Prong" of the Medina River, fording the stream a number of times in the twelve mile drive.

Southwestern District Meets in Conference

Sunday, the day for the conference, arrived slightly cloudy and quite chilly, but at the eight thirty prayer service, the visitors were beginning to arrive. They came from Bandera, Pipe Creek, Beeville, Harper, Elmdorf, Van Ormy, Melon, Leming, Sommerset, Pearsall, and Austin.

The church school session was in charge of the director of Religious Education, Floyd Jett, assisted by directors of the local branches, Brother Rauss Eastham, of first Branch, and Sister Gracia Robinson of Second Branch. A model church school worship service was demonstrated.

The sacrament service followed, and as many could stay only for that service, Brother Budd addressed the congregation following the serving of the emblems.

Dinner was served at the church, as has been the custom for years, everyone bringing lunch and eating from a common board. Because the weather was unfavorable the tables were laid into the main auditorium and there until two o'clock a social time was enjoyed.

At the business session which began at two, it was decided to hold a reunion near San Antonio sometime this summer. Routine matters were disposed of in a short time and at three o'clock Brother Budd addressed the priesthood, while Brother J. A. Robinson, district president, talked to the rest of the visitors on the necessity of activity among the youth of the district. Much interest was shown in both meetings, and some constructive work had its genesis there.

The evening meeting began with a seven o'clock song service, led by the district chorister, Sister Keo Robinson, who later sang as a solo, *"Behold, the Master Passeth By."* First Branch Choir sang the anthem, *"Holy, Holy, Holy,"* at the preaching service. Sister Fay Hall is musical director for the branch while Sister Emma Jackson is choir director.

Brother Budd was the evening speaker, and with that service brought the conference to a close. But he remained with San Antonio Saints, preaching at the chapel at First Branch Monday, Tuesday, and Wednesday nights.

An Effective Baptismal Ceremony

On Wednesday evening five souls were inducted into the kingdom in an impressive service of baptism preceding the sermon. The setting for this ordinance was effective, and Elder Floyd Jett, associate pastor, officiated in immersing the candidates, his first experience since his ordination last year. Elder Robert Jett was in charge of the service. Sister Fay Hall, whose husband was one of the candidates, sang, *"Have Thine Own Way, Lord."*

Those baptized were Sammy Hay, great-grandson of Sister Virginia Hay, of Bandera, mentioned above; Fay W. Hall; Claude Reeves, husband of Sister Zita Reeves, a loyal worker among the younger women, and Mrs. Lura May Canion and her daughter, Hazel Canion, granddaughter and great-granddaughter respectively of Sister Hay. Sister Hazel has been a contralto soloist in First Choir for some time.

Following the ceremony Brother Budd preached a fine sermon at the conclusion of which the confirmation service was held, Elders W. H. Mannering, T. J. Jett, jr., Robert Jett, and J. A. Robinson officiating.

On Thursday night the Robinsons drove eighty-four miles to Austin, Texas, in the midst of the worst norther in thirty years. They were well received by Saints of that city, who under the leadership of Elder W. L. Milner and his wife, have built up a fine group of workers. Elder Milner holds services in his home, and in spite of the weather there were twenty-seven out to hear Brother Budd preach a helpful discourse.

Attend Central District Conference

Friday they drove the one hundred and sixty-five miles to Houston to attend the Central Texas conference. One hundred of those miles were traveled through sleet and ice, very unusual for this section. There they received a hearty welcome. Brother Tischer, district president, has the work there in hand and everyone is busy.

On this occasion the travelers were happy to meet among other old friends, President F. M. Smith and Missionary G. H. Wixom.

This trip afforded opportunity for a meeting of council between President Smith, Apostle Budd, Missionary Wixom, and Elders Tischer and Robinson, to discuss the boundary lines of the districts and the care of the Saints who live in groups along these lines. A fine understanding and working agreement were reached.

A traveler in the Orient tells that on the walls of an ancient temple was found this picture in two panels. One shows a king forging from his crown a chain and the other a slave making from his chains a crown.—Albert Edgar Wardner, D. D.

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Kansas City Stake

The regular monthly priesthood meeting was held at Central Church, February 19, at 3 p. m., Elder George Mesley of the stake presidency, in charge. Apostle F. Henry Edwards was the guest lecturer, his topic being, *"The Authoritative Church."* His talk impressed upon his hearers the theocratic democracy of the church government and urged upon the men of the quorums the necessity of sharing their ministerial responsibilities for the help of all other quorum members. Their work should be characterized by the sharing of what they have learned and the best that is in them.

The stake missionary-pastoral sermon series, February 26 to March 5, conducted at Central Church by Elder Ray Whiting, pastor at Council Bluffs and Omaha, proved to be a soul-searching effort with desired results. Brother Whiting commands close attention from the beginning of his discourse till the end. No one can mistake his sincerity or the firmness of his convictions. His solicitations were for the membership to lay their all on the altar of God, this being their "reasonable service."

The general theme of this series was, *"Save Yourself From This Untoward Generation."* Sub-topics were *"Fear or Faith," "God's Will," "The Best Story," "Two Choices," "Saving Ourselves," "Something Different,"* and Sunday, March 5, the last of the series was, *"The Greatest of These."* In these sermons Brother Whiting presented the condition of the church in the world today, the condition of other churches, the responsibility of our ministry, things that count with the membership, and thoughts concerning many other vital questions.

Sister C. E. Wight has been very ill for the past eight weeks and should be remembered before the Lord in prayer that she may soon recover.

Central Church

Death unexpectedly visited the home of Brother and Sister Alma R. White, March 4, 1933, claiming their youngest son, John Lawrence, fifteen years old. He was ill only fifteen minutes. Leaves to mourn, his parents and two brothers. The funeral was held from the home in Kansas City, February 6, the sermon being preached by Patriarch Ammon White. Interment was in Woodlawn Cemetery, Independence.

Argentine Church

Sudden death occurred when Tommy Phipps, nine-year-old son of Mr. and Mrs. F. R. Phipps, was run over by a truck near his home a short distance from Merriam, Kansas. Tommy was a popular boy in his neighborhood and school, and a large crowd attended the funeral which was held at the Merriam Christian Church. Elder Herbert Gould officiated at the service. Interment was in Mount Washington Cemetery.

Elder Ralph L. Goold gave the sermonet at the church school, February 26, and Elder Hugh W. Goold spoke on church organization that evening.

Quindaro Church

Preparations are under way for a week of pre-Easter services which will be conducted by Pastor H. A. Higgins.

Sunday night, February 5, Elder J. E. Worden was the speaker for the O. B. K.'s. The choir sang, *"The Earth Is the Lord's."*

Pneumonia proved fatal to Myrtle Beverly, eight-months-old daughter of Brother and Sister Irvin Luke. The funeral service was held at the church the afternoon of February 6, Pastor H. A. Higgins officiating. Brother and Sister Luke have the sympathy of the Saints and their neighbors and friends in their hour of sorrow.

Local priesthood members occupying recently at the eleven o'clock hour have been Brothers Elias Daw, Ernest Hawkins, Albert Hallier, Ed. Baker, and Berwyn Lungwitz.

A program on a recent Thursday evening consisted of a box supper, a spelling match, and entertaining features by the women. The proceeds went to the local budget.

Elder Arthur Koehler was the speaker in the evening of February 26.

The March sacrament was well attended and the solemnity of the occasion was apparent. At this service the child of Brother and Sister Ernest Hill was blessed by H. A. Higgins and E. N. Palmer, and given the name, Dorothy Jean. Brother and Sister Hill's home is at Aurora, Illinois.

Bennington Heights Church

Two Bennington Heights O. B. K.'s are ill. Ralph Freeman, of Independence, and Mary Nelson, of Kansas City, Missouri. Brother Freeman returned to his home, February 24, from the Independence Sanitarium where he was operated on February 17. He is getting along nicely now. Mary Nelson is ill with scarlet fever.

Brother S. S. Anderson, scheduled to preach the morning service on February 19, was unable to be present. Pastor O. G. Helm filled his place. George Mesley, of the stake presidency, was the speaker of the evening.

Juanita Nelson and Edith Hare were introduced by Mary Agin for initiation into the O. B. K. organization at the sixth annual initiation service, February 20. Victor Witte acted as councilor from Bennington Heights in the place of Brother Ralph Freeman who was ill in the Independence Sanitarium.

Brother Lloyd Seibert, one of the young ministers of the stake, was the speaker at the eleven o'clock hour Sunday, February 26. His subject was, *"The Law of Equal Reaction."*

Bennington Heights group agreed to have their evening service at 5.45 p. m. on February 26 and March 5, to enable their members to attend the stake service at Central Church later in the evenings.

The choir, under the direction of Sister Mary Helm, is now working on Easter music.

The women's department consists mostly of women whose husbands do not belong to the church, or are not privileged to come regularly to weekly prayer meetings.

During a surprise luncheon on the superintendent it was suggested that they meet every Friday in one of the homes and instead of feasting, have fasting and prayer. The next Friday they did so and decided to study something. While they were deciding on the text of their study the *Doctrine and Covenants* was presented to one of the women and the Spirit spoke through three or four. They study the *Doctrine and Covenants* in order to find the full law, so that we may put it in practice. The class starts at eleven-fifteen with a five-minute period of meditation, songs, and prayer; then they study until one thirty when the prayer service starts.

The women started with eight present at the first meeting and at the last they had twenty-nine present. They always have not less than two new members.

After their prayers they have testimonies (if the priesthood is present) and administrations. They have had as high as eight administrations in one meeting. At their next meeting they are fasting and praying for the priesthood and the men of the church. Sometimes we fast and pray especially for individuals, unemployed, etc.

These meetings are proving to be a decided factor in the increasing spirituality of the branch. The women are grateful for the help of Brothers Lloyd and May.

John Alfred Steffee, seventy-eight years of age, died March 5, 1933, and his funeral was held at Bennington Heights Church, March 7. Interment was in Mount Moriah Cemetery. A pioneer in western Kansas, a carpenter by trade, and a mill worker, Brother Steffee was a student of the scriptures and his delight was to talk the gospel. He leaves his wife, three sons, one daughter, other relatives, and many friends.

Class Number Five held a meeting at the home of the teacher, Sister Mary Helm on March 7. The evening's entertainment was found in jigsaw puzzles.

The regular monthly sacrament service for March was in charge of Pastor O. G. Helm, Don C. Stafford, E. H. Agin, and S. D. Hastings.

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Independence

Much anxiety prevailed in Independence over the week-end regarding the safety of relatives and church people in the California earthquake area. Scores of former Independence people are now living in or near Los Angeles and Long Beach. Messages of assurance began to arrive late Saturday and continued all day Sunday.

Elder D. B. Sorden, pastor of Central Church at Los Angeles, was able to get word to his mother living at Oklahoma City Saturday, of the safety of Los Angeles Saints, and Sister Sorden relayed this assurance to Sister E. J. Gleazer at Independence. The message from Brother Sorden contained special mention of Apostle E. J. Gleazer, who for the past weeks has been laboring in the Southwest territory, and was in Los Angeles at the time of the quake.

A message from the D. B. Carmichael family living at Santa Ana, to Sister Albert Carmichael, of Independence, informed her that the Saints of Santa Ana Branch were also safe. Patriarch Albert Carmichael who has been laboring in California for a number of weeks, is at Oakland.

Others of the church in Independence hopefully await word from relatives and friends.

Preparations are under way this week for the launching of the young people's series of meetings Sunday night, March 19, at the Stone Church, to be held every night next week with the exception of Saturday. President Elbert A. Smith will be the speaker, and his subjects are: March 19, *"What Latter Day Saints Believe About God"*; March 20, *"What Latter Day Saints Believe About Christ"*; March 21, *"What Latter Day Saints Believe About the Human Soul"*; March 22, *"What Latter Day Saints Believe About the Restoration Movement"*; March 23, *"What Latter Day Saints Believe About Their Church Goals"*; March 24, *"What Latter Day Saints Believe About Citizenship and Duty to Country,"* and March 26, *"What Latter Day Saints Believe About Marriaige and the Home."* On Saturday night a banquet will be held in the Auditorium basement at seven o'clock.

Stone Church

It is a rare privilege for people of Independence to listen to Bishop L. F. P. Curry speak, but this treat was afforded them Sunday morning at the Stone Church, and his message was heard by a large congregation. It was a message of assurance, informing the listeners that though the church has been and is yet meeting the fiery test, it will emerge triumphant, stronger for its struggles, and more acceptable to God. Brother Curry emphasized the necessity of the members' starting from where they are in order to accomplish that which is to be done. His counsel was for each member to keep his head level, his feet on the ground, calmly face the situations that arise, and make his adjustments. Briefly he presented the trend in social and economic thinking away from the competitive, profit-making methods of business to the methods which foster production for human needs.

The musical program contributed by the choir to the morning service and to the radio audience opened with the singing of, *"Bless Thou the Lord, O My Soul,"* from the Russian Liturgy. This number was given unaccompanied, Paul N. Craig directing. A solo, *"Trust Ye in the Lord,"* by Scott, was sung by Mrs. Pauline James Arnson. Then *"The Deluge,"* an effective violin-piano-organ number, was played by Orrin Fry, violinist; George Miller, pianist, and Robert Miller, organist. The choir sang another anthem, *"Beneath the Shadow of the Great Protection,"* Mrs. Alice M. Burgess singing the contralto solo.

Bishop G. L. DeLapp was in charge of the service, assisted by Elder Fred O. Wilkinson.

Bishop A. B. Phillips was the speaker Sunday evening.

Among the list of those who have lately passed away is the name of Elder Thomas Reese. Brother Reese was born September 11, 1843, at Cwmaman, Wales, Brother Reese was reputed to be one of the oldest members of the church, having been baptized in his childhood in Wales. He had belonged to the church eighty years. He was first ordained a teacher in 1870, and then an elder in 1911. Brother and Sister Reese have lived in Independence for twelve years, and have been ardent members and workers in the Great Northwest Club. The funeral occurred yesterday afternoon at the Stone Church.

Frederick Eugene Keohler, twenty years old, accidently shot himself March 5, and death was instantaneous. The deceased was the son of Sister Ada and Fred Koehler, and leaves besides his mother, five sisters, and many other relatives. President Elbert A. Smith preached the funeral sermon, and interment was in Mound Grove Cemetery.

Walnut Park Church

The Walnut Park Sunday School, is progressing under the leadership of Albert Chapman, superintendent. Although the attendance Sunday morning was not quite up to standard, three hundred and ninety-three were present. Of this number seventy-five were in attendance at the three young people's classes. After the study period a short program was given consisting of a piano duet by Thelma Moorman and Thelma Countryman, and a mixed quartet composed of Maurine Nace, Margaret Chapman, Arlon Chapman and Milford Nace, sang.

Pastor Frank McDonald was the speaker at eleven o'clock, taking his lesson from 2 Peter 1. The choir, under the direction of Minnie Scott Dobson, sang, *"My Faith Looks Up to Thee."*

The Religio, which meets each Sunday evening at six o'clock, was entertained by a thirty-minute concert by the Walnut Park Orchestra under the direction of Orlando Nace. The orchestra was assisted by little Glenna Dean Jacobs, reader. The program was given preceding the class work, due to the orchestra's having to keep another engagement.

Evangelist U. W. Greene spoke to a good Sunday evening audience at the seven o'clock hour.

Cecil H. Wood, son of Brother and Sister Welton Wood, and Florence E. Hare were married Monday, March 6, by the bridegroom's father, one of the local elders. The young couple will make their home at Pope and Aberdeen Streets.

Brother and Sister Justus Bean announce the birth of a daughter, March 12, at the home on South Hocker Street. Sister Bean formerly was Alice Louise Story. The little girl has been named Justine Louise. This is the first grandchild of Elder and Sister Benjamin Bean.

Spring Branch Church

May Eresta Hopper, daughter of Brother and Sister Lee Hopper, was blessed at the opening of the eleven o'clock service Sunday.

Elder Howard Andersen, the morning speaker, chose as the theme of his sermon, *"Will Prayer Work?"* He left with this congregation many stimulating and helpful thoughts.

One of the evening attractions was a play, *"Faith,"* presented at the evening church school hour by a cast of nine people, directed by Sister Fish.

Elder D. S. McNamara gave the evening sermon, speaking on the missionary work of the church, the signs of the times, and the need of Zion as a place of safety.

Pastor G. W. Eastwood presided at both morning and evening services. In the morning the choir sang, *"Praise God From Whom All Blessings Flow,"* and *"Hosanna, to the Living Lord."*

East Independence Church

Recent speakers have brought much hope and courage, building up the faith of local Saints.

Elder H. V. Minton occupied the pulpit not long ago, and accompanying him and assisting in the service were Miss La Von Budd, reader, and Miss Kathlyn Cato, pianist. Miss Myrtle King and Miss Lucille Butler contributed a duet number.

L. W. White and Perry Hiles, of Englewood congregation, occupied the pulpit, February 26.

The annual community "sing" was held February 19, at Fairmount Methodist Church, and the East Independence Latter Day Saint group with the two school districts, Spring Branch and De Kalb, combined in an evening of old-time singing. Each organization is always well represented with numbers given in

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song or pantomime. Large crowds characterize these community events. Sister Iva Edgerton, of East Independence Church, was chosen to preside as president of this movement another year.

During the recent contest held by the young people of Independence this local's Rainbow Class of young people did splendid work in the play they entered, *"Detour Ahead."* This was their first dramatic attempt, and the experience has been very helpful. The cast was composed of Charlotte Friend, Robert Smith, Eugene O'Neil, Elizabeth Friend, Hazel Collins, Richard Smith, and Laurel Minton. March 7, the young people held a social evening at the home of their teacher, Iva Edgerton, at which time a gift was given Miss Opal Newcomb, director of the play.

Cornelius Edgerton, assistant pastor, was the speaker the morning of March 12. His sermon was preceded by a number by the ladies' quartet, Katherine Friend, Jennie Butler, Elizabeth Friend, and Gladys Friend.

Brother T. W. Thatcher preached Sunday evening.

Brother Leon Snow's intermediate orchestra came to East Independence one evening and gave a half-hour program which was greatly enjoyed by the congregation. Two local boys are in the orchestra, Richard Smith, violinist, and Thomas Thatcher, cornetist.

Successful Conference for Mobile District

Apostle J. A. Gillen Principal Speaker

Many visitors from different branches attended the conference of Mobile District held at Vancleave Branch, February 10 to 12. Apostle James A. Gillen was present, and Elder Amos Berve, pastor of Mobile Branch. Brother Gillen, the principal speaker, gave some splendid sermons.

The church building was crowded Saturday and Sunday, this being the best and most successful conference ever held in Mobile District.

Vancleave, Mississippi, Branch, will celebrate its fifty-fourth anniversary, March 19. Everyone is cordially invited to attend.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

Almost every home in the congregation was represented at the February sacrament service in charge of Bishop H. E. French and Elder R. E. Madden. The former delivered the sacrament talk.

Twenty-eight women attended the meeting of their department, February 8, and opened the service with the hymn, *"A Steadfast Faith."* A splendid paper on *"Faith"* was read by Sister Fay Sensabaugh. Sister Elna Jackson read a short article on *"Talking,"* classifying talkers under the following titles: Tiresome, drifting, tedious, tattling, temperamental, tantalizing, tortuous, torpedo, tangled, and triumphant. Her conclusion was that most people talk altogether too much for their own good and the comfort of others. Less talking and more thinking should be the creed.

During January, February, and March the women are giving "jitney" suppers to help meet their part of the general church debt. Thirteen women compose a committee to furnish the menu for the meals. Everyone is working willingly, and there is splendid teamwork. They cleared thirty dollars and fifty cents in the first two months.

Prayer meetings of the branch are of a high spiritual order and the average attendance is fifty.

The church school reached its goal of one hundred and forty in attendance, February 26, and hopes to keep this splendid record the rest of the year. The superintendent, with his assistants and teachers, is doing a good work.

Sermons for the month were edifying and the speakers and their themes were: Patriarch J. E. Matthews talked on *"The World";* Bishop H. E. French, *"Our Friendly Attitude";* Elder G. H. Kirkendall, *"The Mission of Christ";* Elder John R. Grice, *"Light and Salvation";* Elder W. B. Reeves, *"Confidence";* Elder A. E. Anderton, *"Love Ye One Another,"* and Elder C. W. Clark, *"Sour Grapes."*

The *British Medical Journal,* hitherto representing the attitude that attacked disease from the side of the physical and not from the side of the spiritual, as Jesus did, now says that "There is no tissue of the human body wholly removed from the influence of spirit."—E. Stanley Jones, in *The Christ of Every Road.*

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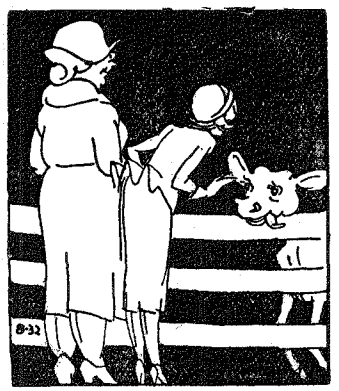

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The Bulletin Board

Appointment of Financial Agent

Through the concurrence of the First Presidency and Presiding Bishopric, Bishop D. S. McDole, 2108 Forty-fourth Street, Seattle, Washington, has been requested to take charge of the financial interests of the church in Portland, Oregon, District. Solicitors and others concerned will please take notice. We ask for Bishop McDole the generous support of the Saints of the Portland District.

THE FIRST PRESIDENCY,
By FREDERICK M. SMITH.
THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

Clinton, Missouri, District

The Mapleton Branch is acting as hostess to the district in a workers' conference with Charles B. Woodstock as instructor, March 25 and 26.

Services: 10.00 to 11.30 Saturday morning; 2.30 to 3.30 Saturday afternoon; 8.00 Saturday night; 10.00 to 11.45 Sunday morning; 2.00 to 5.00 Sunday afternoon. It is hoped by the Mapleton Branch and the district presidency that all who can will take this opportunity for furthering their knowledge of church responsibility.—C. C. Martin, district director Religious Education.

Conference Notices

Western Oklahoma district conference, April 21, 22, and 23 at Davidson, Oklahoma. President F. M. Smith has agreed to meet with us. Opening service Friday night, business sessions at 11 a. m., and also afternoon, Saturday. All-day services Sunday, closing with the evening meeting. Elder Z. Z. Renfroe, district president, urges the Saints to attend these services. District officers will be elected for the ensuing year. Come, Saints, and be instructed by our Prophet. —Roy L. Diamond, district secretary.

Southern Ohio District will hold its spring conference April 1 and 2, at First Columbus Church, Tompkins Street, and Medary Avenue. This is a delegate conference, and every branch is asked to elect three delegates, give them proper credentials, and see that their names are reported to E. H. Caldwell, district secretary, post office box 67, Lancaster, at once. Otherwise delegates can not be seated. Apostle Clyde F. Ellis has promised to be present, and we urge that you come and enjoy this spiritual feast. All branch secretaries should send their statistical reports to the district secretary. —A. E. Anderton, district president.

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of Fur Farming & Trapping is ready to mail. Send your dime today for the most practical magazine of its kind on the market today. The one article on Game Birds is worth $10 to any one searching for a side-line.
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Bunceton, -:- -:- Missouri.

Tentative Reunion Schedule

We publish herewith a tentative list of the time and place of the reunions for the 1933 season, so far as these have been arranged with the First Presidency. District presidents and others concerned will please check the following list and inform the First Presidency as soon as possible of any inaccuracies as to time and place. Presidents of districts which intend to hold a reunion but which are not listed should immediately get in touch with the First Presidency and send the information requested in various communications sent out from headquarters. It is particularly important that we know immediately the time of reunion, the place at which it is to be held, and the speakers desired.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Northern Saskatchewan		July 27 to 30
Southern New England	Onset	July 22 to August 6
Toronto	Lowbanks	July 29 to August 12
Chatham, Ontario	Erie Beach	July 28 to August 6
Lamoni	Lamoni	July 28 to August 6
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Eastern and Western Main	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 10 to 20
Western Montana	Race Track	Aug. 18 to 20
Southeast Illinois	Brush Creek	Aug. 18 to 27
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
Eastern Montana	Fairview, Montana	July 7 to 9
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Spring River	Columbus, Kansas	(Date not set.)

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KMBC.....Kansas City, Missouri
Time.....5.00 p. m., C. S. T.
Studio.....Independence, Missouri
Music.....Paul N. Craig in charge
Lectures.....John Sheehy in charge
Announcer.....Guinn Bronson

March 19—G. N. Briggs

"The Challenge of the Present Crisis in Education."

(Graceland Quartet: Wilbur Chandler, George Potts, jr., Sheldon Reynolds, and Leslie Kohlman.)

March 26—Dr. F. M. McDowell

"Religious Aspect of Higher Education."

(Music by Independence Artists.)

April 2—B. A. May

"Iowa Farm Revolt."

(Graceland String Quartet: Charles

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Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

April 9—Dr. C. F. Grabske
"Preventative Medicine"
(Music by Independence Artists.)

April 16—A. B. Church
"Television—When?"
(Music by Independence Artists.)

April 23—Roy A. Cheville
"Principles of Leisure in Education."
(Graceland Male Quartet: Wilbur Chandler, George Potts, jr., Sheldon Reynolds, and Leslie Kohlman.)

April 30—A Cappella Chorus
Scottish Rite Temple.

May 7—F. Henry Edwards
"English Cathedrals."
(Music by Independence Artists.)

May 14—Roy H. Mortimore
"Photo Electric Cell."
(Music by Graceland College.)

May 21—David Hopkins
"Bureaucracy in Government."
(Music by Independence Artists.)

May 28—E. E. Closson
"The Influence of Christian Education of Life's Philosophy."
(Graceland College Music.)

June 4—Dr. F. M. Smith
"The Philosophy of Poe's 'Raven'."
(Music by Independence Artists.)

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Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

Our Departed Ones

LEEPER.—Harriett Elizabeth Hawkins was born October 1, 1862, near Le-beck, Cedar County, Missouri; departed this life February 17, 1933. She married Albert S. Leeper in 1878, and to them were born seven children, four of whom have passed on. For many years she was a faithful member of the church, having been baptized by I. N. White, at Walker, Missouri, March 26, 1892. She is survived by her husband, A. S. Leeper; three sons, Lee, of Eldorado Springs, Missouri; Willian Albert and Silas Floyd, of the home; one sister, Mrs. Mary Snyder, of Eldorado Springs; two brothers, Nicholas and Dan Hawkins, of Pawnee, Oklahoma, and four grandchildren also survive. Funeral services were held at the Methodist Church at Walker, Missouri, R. T. Walters, the pastor from Eldorado Springs, in charge. Interment was in Mount Vernon Cemetery. Mrs. Leeper's kind deeds will long stand as a monument to her memory.

KOEHLER.—Frederick Eugene Koehler, youngest child and only son of Ada and Frederick Koehler, was born May 3, 1912. At the age of eight years he with others of his classmates was baptized on Children's Day in the Stone Church font, Independence, by Elder W. W. Smith. He was a regular Sunday school attendant during his growing years. After the death of his father, almost four years ago, Fred with his mother moved to Rogers, Arkansas, where there was no branch of the church. A year later they returned to Missouri, making their home in the Englewood district near Independence. There he enrolled in an organized young people's class which he had attended but a few hours before the accident which caused his death, March 5, 1933. He was a quiet boy of sterling qualities, much beloved by those who knew him best. Besides his mother he leaves these sisters: Mrs. E. M. Moore and Mrs. W. R. Crick, of Englewood; Mrs. A. R. Moler and Mrs. Albert Waters, of Independence; Mrs. J. M. West, of Denison, Texas, other relatives, and many friends.

DOPP.—Mark Dopp was born July 19, 1860, at Tuscola, Michigan. Passed away January 14, 1933. He was baptized into the church February 14, 1905, at Fieldbrook, California. Married Miss Hester Copeland in 1884, who preceded him to the beyond, August 9, 1930, at Ava, Missouri. To them eight children were born, five passing away in childhood. Three survive, Michael Dopp, of Independence, Missouri. There also mourn, three grandchildren, three sisters, one brother, and many friends. The funeral was held from Enoch Hill Church, Independence, Missouri, January 16, in charge of H. L. Barto, assisted by J. E. Martin. Interment was at Blue Springs, Missouri.

HYSLOP.—William Hyslop was born in Monroe County, New York, December 2, 1858, and was married to Fannie Grandey, October 13, 1881. He was baptized a member of the church April 26, 1918. Died January 17, 1933, at his home following a stroke. Left to mourn are his wife, three sons, three daughters, five brothers, two sisters, and thirteen grandchildren. One daughter died at the age of eleven. Funeral services were at the home in charge of Elder G. W. Burt, of Beaverton, and interment was in Brookside Cemetery, West Branch, Michigan.

WELCH.—Bert Milton Welch was born March 18, 1871, at Elgin, Illinois, and passed from this life December 3, 1932. Although he had been in poor health for some time, his death was sudden and came as a shock to everyone. He married Vica Parker, June 19, 1902, and had made his home at Gladstone, Michigan, for thirty years. Was baptized July 22, 1923, at Gladstone by Ernest N. Burt, and was ordained a priest, August 31, 1924, in which office he served faithfully until his death. He was loved and respected by many, and his words of encouragement and the patience with which he bore his trials, will long be remembered. The funeral was held December 6, 1932, from the Saints' church, Elder Allen Schreur, of Gaylord, conducting the service. Pallbearers were Warner Acker, Ambrose Shippy, John Rasmusson, Dan Shannon, James King, and Orville King. Interment was in Fernwood Cemetery. Left to mourn are his widow, one daughter, Mrs. Rex Stowe, two grandchildren, and many friends.

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SANDERSON.—Frances Maria Sanderson was born August 20, 1882, at Yorkshire, England. She was baptized September 26, 1929, at Independence, Missouri, by M. Rasmusson. Four years ago she moved from Detroit, Michigan, to California, living in Pasadena and Los Angeles, then at Pomona. She was a member of the Ontario Branch. Her husband, Gwynne A. Sanderson, passed away in 1921. She died January 30, 1933, at Pomona after a long illness. Is survived by two sons: Leonard J. and William H. Sanderson, and one daughter, Frances A. Sanderson, all of the home; her father, Joseph A. Howden, of Pennsylvania; three sisters, and three brothers.

CLASSIFIED ADS

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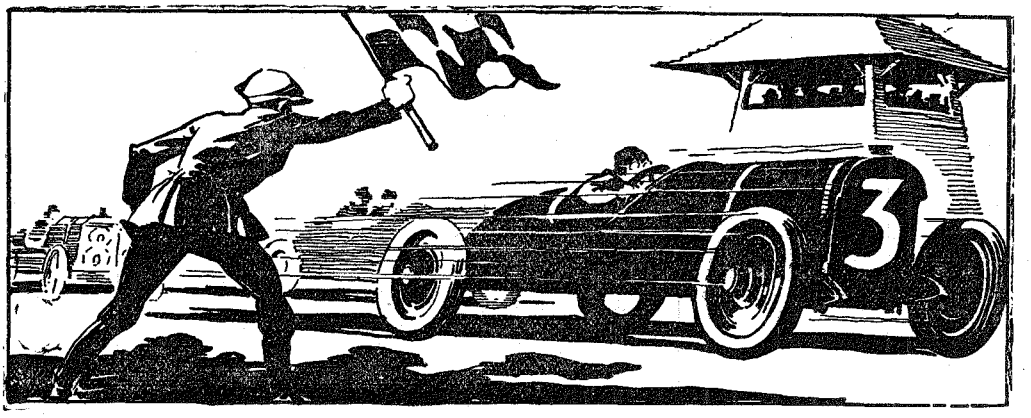

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By E. J. GLEAZER

Problems of the Eighteenth Amendment

By A. B. Phillips

A Few Facts and Principles --

By R. S. Salyards, sr.

YOUTH FORUM

A page of thought and discussion, featuring letters, news, short articles and arguments by and for the young people of the church. Begins in this issue.

Volume 80
March 22, 1933
Number 12

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THE SAINTS' HERALD

March 22, 1933

Volume 80 Number 12

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
WARD A. HOUGAS, Business Manager.

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INDEPENDENCE, MISSOURI

CONTENTS

EDITORIAL:
- Across the Desk of the Editor in Chief 355
- Samuel Twombly Passes 356
- "Riches Untold" Ready in Book Form 356
- Send the Stories Soon 356
- Names on Articles, Please! 356

OFFICIAL:
- Final Settlement of Church Radio Interests.. 356

YOUTH'S FORUM 358
- The Youth Conference Is for All Young People 358
- The Effect of the Right Decision 358
- The Story of Etta Kett 358
- Anticipating the Conference 358
- Forbidden Books 358

NEWS BRIEFS 359

ARTICLES:
- The Youth Conference 357
- An Eye-witness of the Earthquake, by E. J. Gleazer 360
- Some Facts and Principles, by R. S. Salyards, sr. 361
- Problems of the Eighteenth Amendment, by A. B. Phillips 363
- Riches Untold, by Florence Tracey 365
- Pressing Forward, by J. E. Vanderwood 368
- Greater Love Hath No Man, by Geraldine Wyatt 370
- The Knight of the Road, by James G. Maitland 371
- Not Understood, a Poem 371
- Prayer and Testimony 372
- Question Time, by A. B. Phillips 374
- Graceland Broadcast Program 382

NEWS OF CHURCH AND HOME 375

THE BULLETIN BOARD 381

The Pigeonhole

"Sunny Monday"

"Monday's always a hard day for me," declared the pigeon as he alighted on my window sill.

"How's that," I asked taking my fountain pen from my vest pocket.

"Just too many things to do—say, you needn't quote me! You've already gone too far in that direction! Forget that pen and let's just have a friendly chat, you and I."

"All right," I agreed relinquishing the offending instrument. Someday I hope to secure a little dictaphone which I can conceal on my desk. The pigeon is a good talker.

"I begin my Monday by flying back and forth near some house—and you'd be surprised how many there are—where they have the radio tuned in on the 7 a. m. Latter Day Saint studio worship service, the quarter of an hour when John Sheehy talks and Drexel Mollison plays the organ. I like that service. Then I snatch a few crumbs for breakfast before flying over to the Sanitarium. I like to see how the San is getting the week started—how my friends there are improving; how many new babies have arrived; something about the attitudes of the officers and nurses and the ministers who visit there.

"You have quite an early morning program," I ventured, "but where next?"

"To the Auditorium. I like to watch 'headquarters' get under way for the week, too. I have many friends in the church offices there. But one of the most interesting groups to watch on Monday is the women. Rain or shine, cold or hot—but it's been mostly cold—they're busy gathering up their sacrifice envelopes. I like to go to their regular Monday afternoon meetings, too. They're a peppy bunch—and work!—you don't know the half of it unless you trail them around an hour or two as I have done."

"But now you're through for the day?" My watch said a quarter after four.

"No, indeed I have several errands to do yet. The children are just getting home from school, and I have to find out how some of them got along with their lessons. And then there's an old minister down the street whose eyesight is failing—I like to call on him to give him any news I may have picked up."

"And after that?"

"Oh, it will be supper time, and then time to go to roost. Sometimes when Monday is almost gone, I'm glad I'm a bird and am not counted in on these church night meetings. I'd be exhausted if I had to attend club meetings, classes, and orchestra practices on Monday night, too."

"Then I take it you don't enjoy Mondays so much."

"Now who gave you that idea? I do enjoy them. They're never blue to me; they're always bright. How could I be discouraged when I see so many courageous, industrious, and kindly people about me? No, sir, I like Mondays."

Somewhere in the make-up of every one of us is a spark of kindness. But what peculiar ways we have of fanning that spark into a flame!

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Editorial

Across the Desk of the Editor in Chief

WILLIAM PATTERSON, writing from Port Huron, Michigan, says: "Despite financial conditions in the world, we have reduced our debt four hundred dollars in six months, and have maintained our necessary current expenses. Tonight we conducted a supper which we hope will net us fifty dollars. This will be placed on a note which is now due. Port Huron received a severe economic blow last Saturday week, when a large bank closed its doors. A number of our people had their savings in this bank. The people became panic-stricken and a run was made on the other bank, which was offset by business strategy and a flow of currency from Detroit. One poor fellow lost his reason and was taken away to the mental institution; another died of heart failure; while others are breaking under the tension. These are times of stress which involve the lives of the people of the church, and I am wondering if we are going to prepare the Zion of God before the great crisis."

Not only in Port Huron, but elsewhere the pressure of the times is turning the eyes of the thinking and feeling people toward the Zion which soon must be. And let us not forget the prophetic warning which points to such time of pressure and danger that the Saints must need *flee* to Zion for safety, if they would not wage battle in fraternal or neighborhood warfare. But again let it be said, we have first to prepare the place of safety.

IT IS ALWAYS MORE PLEASANT to tell our readers about the good things written to us by officers and others; but to pass over some of the unpleasant things sent in, would be to ignore possible lessons. A district president wrote recently, and in speaking of certain branches he said: "Ministry as a whole very inactive. Scarcely any visiting or other activity outside of Sunday and Wednesday nights. No organized activity among the young folks. They do not seem to have caught the vision of the work."

Yes, that's it—they have not caught the vision of the work. "Without vision the people perish." It is not expected that every member will see the goals of the church in clearness; but somewhere among the "ministry" there must be some who see where we should go, and it becomes the duty of the ministers to point out the picture of our goals and objectives. But where "the ministry as a whole are very inactive," what can be expected of the others?

Just why the ministry in the district are not leading as they should is "hinted at" by the brother when he in speaking of "the lethargy in all departments" being due to the inactivity of the priesthood, says: "They have in the past been greatly disturbed by agitators and are not quite certain what it is all about."

That is one of the costs any organization must pay when a group of trouble makers or agitators or organized minorities attempt an overthrow of "the powers that be." Unfortunately, many have been disturbed; but gradually the disturbances are quieting, and a finer spirit of unity is spreading. But a crying need is for an alert priesthood in all branches. They must awaken! I could wish nothing better for the church than that every man who has been ordained would be alive to the needs of the work, restless in priestly duties, assiduous in study, and constantly in touch with the Saints, ministering to their needs—visiting, teaching, preaching, and exhorting.

And then an encouraging note creeps into the report. Still speaking of the priesthood, the district president says:

"I have been stressing the need of greater activity along all lines whenever it is my privilege to address them, and I believe I *can see signs of life.* I hope I am right."

Well, brother officer, keep at it, and it may be you can wake them up after awhile. And don't forget to hold that moribund group of ministers up in your prayers. You need divine help in arousing them. But the Spirit of the Master is moving among us, and the sleeping ones are in for being left in the rut, for we are onward to Zion.

A LETTER from one of the Saints in Jonesport, Maine, says:

"Newman, Ed. Wilson, and Lewis Hinkley have just completed the painting of the interior of the church, and it looks fine. The 'Willing Workers' supplied the money."

Now that's quite in harmony with the usual faculty the Jonesport Saints have of getting things done. The church always has looked neat and clean when I have seen it, and a factor in this appearance is the use of good paint. My guess is that the appearance of the interior of the church has been much improved by the skillful brushes of the brethren named, for I know somewhat of the versatility of those Maine men when it comes to "fixing up."

F. M. S.

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Samuel Twombly Passes

The sad news reaches us that another long-time servant of the church has passed on. It is Samuel Twombly, one of the Order of Evangelists, who died Monday, the 13th instant. Obsequies were held at Fanning, Kansas, long his home, and his standing in the community was attested by the attendance which overflowed the capacity of the church building. As head of family, citizen, church member and church officer, Brother Twombly had won and held the respect of all who knew him, the love of the many to whom he had ministered, and the friendship of hundreds who knew him well. Gentle in manner, kindly in word, helpful in attitude, active and loyal in his support of the church, he has left an enviable record and a place in the church which will cause him to be missed greatly. As man and priest he won and held our respect and love, and we grieve with his family. F. M. S.

"Riches Untold" Ready in Book Form

Don't Wait for the Installments

Don't wait for the installments. Satisfy your curiosity and see how the story comes out now by purchasing the book. You'll probably want to read it over again anyhow, and lend it to some friend, or make a gift of it. Handsomely bound and modern in style, it compares favorably with the best books issued by the great publishing houses of the country. Its story of how character and goodness can triumph over temptation and wrong in the lives of very human people, of how the call of the church brings the best of ideals and service out of the ordinary imperfection of common living, is a worthy one to put in the hands of young people who have been all too conscious of the world and the problems it presents.

Send the Stories Soon

April 1 will soon be here, and with it the closing date for the Short Story Contest. All stories should be in our office by that time, as they will go into the hands of the judges immediately. A goodly number have already arrived, and we are hopefully expecting others. If you have not yet finished your story, you still have time to complete it. *Hurry!*

Names on Articles, Please!

An article arrived at the office a few days ago without either name or address attached. The postmark is so badly smeared that we can not tell the name of town or state where it was mailed. The Editors must know the name of the author before an article can be used. In this case we shall be unable even to report a decision to the writer.

OFFICIAL

Final Settlement of Church Radio Interests

As is well known to the church we at one time built up and owned a broadcasting station which was (and is) prominent among stations in the Mississippi Valley; but because of the unfavorable attitude assumed and persistently maintained by the Federal Radio Commission, we were compelled to sell the station to a group of men to operate as a business affair. These negotiations extended over quite a period of time, considerable difficulty being experienced in agreeing upon all the details. At the last General Conference, authority was given to the Presiding Bishopric to make necessary adjudication of the matter. The Presidency has received from the Presiding Bishopric an official communication indicating a satisfactory settlement of the case; and we herein present the communication:

INDEPENDENCE, MISSOURI, February 12, 1933.

THE FIRST PRESIDENCY,
The Auditorium,
INDEPENDENCE, MISSOURI.

Dear Brethren: We are glad to report to the church that in accordance with the authority given us by General Conference, April 12, 1932, and after receiving the advice and counsel of the Standing High Council, a complete agreement has been concluded respecting the radio interests of the church.

The Bill of Sale from the church to the directors of the Midland Broadcasting Company dated November 10, 1928, called for a cash payment out of the profits of the business, the obligation being secured by all of the capital stock of the Midland Broadcasting Company as collateral. This cash consideration is being met as profits accrue, and the total amount due has been increased fifty per cent by agreement.

As further consideration, as originally verbally provided for, the church is to receive for a period of ninety-nine years, extending from January, 1929, broadcasting facilities without cost, other than that of program material, or unusual broadcasts by remote control. These matters are fully defined and confirmed.

The purpose which led to the establishment of the radio, to place the message of the church upon the air, continues to be served, and the cash proceeds of the sale as received will aid in the discharge of debts and in carrying on the church's activities. Doubtless it will be a cause of gratification to the church, as it has been to those immediately concerned, that this hitherto "unfinished business" has been terminated.

Sincerely yours,
THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

It will be, I am sure, pleasing to the Saints, as it is to the Presidency, to know a full and satisfactory agreement has been reached between the Bishopric representing the church and the brethren of KMBC directorate. And we hope and believe that the broadcasting interests of the church will continue to be efficiently served by the station.

FREDERICK M. SMITH,
For the PRESIDENCY.

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The Youth Conference

and Leadership Convention

Lamoni, Iowa, June 17-25, 1933

A Tentative Program for the Conference

Purpose

This Conference and Convention has been called by the First Presidency as the one church-wide gathering of the year. It is significant that emphasis is placed upon young people and their place and work in the total program of the church. The Conference is of outstanding importance in the developing interests of young people who in the near future must carry forward the work of the Restoration. It is desired that representative young people, leaders, pastors and district presidents be in attendance.

Registration

The work of the Conference will be greatly facilitated if all who contemplate attendance will notify the Young People's Division, The Auditorium, Independence, Missouri, of their plans. No advance fees are required. Registration will take place at the Graceland Administrative building, Saturday, at 10 a. m. June 17. A single fee of $1.00 will entitle one to a copy of the official program, a ticket which will admit one to all sessions of the Conference and Convention and to the evening programs. The fee will also entitle one to obtain credit for the work of the Conference.

Credit in Religious Education and Leadership

It will be possible for one to attend two classes and two forums daily for six days, five evening lectures, and three Sunday addresses—a total of 31 hours.

This will make possible a total of 31 credits for those who attend throughout the session. Credit will be given those only who attend not less than 25 hours.

Board and Room

Board and room may be had at the college dormitories at $1.00 per day. As is customary with college students, each should bring his own linen and bedding.

The Program

In response to repeated requests from those planning attendance, we submit below a tentative schedule of the sessions. While subject to change this will indicate the nature of the Conference, the opportunities offered for training, the possible enrichment of our appreciation of the Restoration, and the enlistment of all in the responsible work of the church.

Saturday, June 17

7.30 p. m.—College Chapel—Program and Reception by Lamoni Young People

Sunday, June 18

9.00 to 10.20—College Chapel—Conference Sacrament Service
10.45 —Lamoni Coliseum—Opening Address, *"Christ and Society,"* Pres. F. M. Smith.
3.00 —Sacred Concert arranged by Mabel Carlile.
7.30 —Lamoni Coliseum—Prelude
8.00 —Address, *"The Problem of Vocation,"* Bishop L. F. P. Curry

Daily Schedule—Monday, 7:30 a. m., to Saturday, 5:30 p. m.

7.30 to 8.20—Class Work in Materials and Methods
Music in the Services of the Church
Mabel Carlille
Dramatization in Church Work
Florence Thompson, June Lea
Worship Materials and Methods
Roy Cheville
Pastoral Administration
Blair Jensen
8.30 to 9.30—Prayer Service—Roy Cheville in charge
9.45 to 10.30—Class Work in Appreciations
Prophetic Messages of the Bible
J. A. Koehler
Prophetic Messages of the Restoration
J. F. Sheehy
10.45 to 12.00 noon—Forum—Address and Discussion
"Beliefs That Endure," F. H. Edwards
1.00 to 2.00—Rest Hour
2.00 to 2.15—Survey Period—Leonard Lea
2.15 to 3.30—Forum—Address and Discussion
"Youth and the Work of the Church"
F. M. McDowell
4.00 to 5.30—Recreation Hour—Organized recreation directed by E. E. Closson
7.30 to 8.00—Evening Prelude—One-act Plays—Special Music
8.00 —Evening address (the day to be arranged.)
"Training for Life," G. N. Briggs
"Physical Health and Efficiency,"
Doctor Charles F. Grabske
"Leisure and Self-development,"
President F. M. McDowell
"Progress and World Peace,"
F. Henry Edwards
"Youth's Place in the Modern World,"
Leonard Lea
9.30 —Social Hour and Evening Worship, directed by John F. Sheehy

Saturday, June 24

7.30 p. m.—College Chapel—Three One-act Plays—with music, provided by visiting delegations.

Sunday, June 25

8.00 to 9.15—College Campus—Young People's Prayer Service
9.30 to 10.30—Lamoni Coliseum—Lamoni Church School Hour
10.45 —Closing address—Pres. Elbert A. Smith
2.30 —College Chapel—Final Dedication Service

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Youth's Forum

The Youth Conference Is For All Young People

We are happy to note the expressions of interest in the Youth Conference and the problems that it will discuss, even on the part of many who, because of the distance and expense, will not be able to attend.

This Youth Conference is for all young people. Those who can not be there will be considered as well as those who can. It is a church-wide affair. We hope to hear from many everywhere, and those in distant places can help by writing to us of their problems, their ideas, and experiences.

More than that, we expect the influence of the Conference, and of the young people to go on. A page devoted to the youth of the church, their problems, their letters, and matters of interest to them will be continued after the Conference is over.

Leaders of young people can help by undertaking preliminary discussions of the problems to be considered by the conference, and by writing to us of their findings.

Write to us. Other young people will be glad to know what you are doing through the columns of the *Herald*.

EDITOR, YOUTH'S FORUM.

The Effect of the Right Decision

(The following is an extract of a letter to the First Presidency by Walton Lambkin, of Burksville, Illinois. It reflects a fine spirit of courage and devotion.)

I have a testimony of God's goodness which may interest you, and perhaps others, as my case parallels that of a good many young people today. About two years ago, I started to reawaken, spiritually. Since then, I have been blessed in many ways, in proportion to the effort and faith that I put into the work of God, but I wasn't fully following the command, "Seek ye *first* the kingdom of God." I was worrying and working more for my own temporal good (in the form of a course at Graceland) than I was about God's work. About two or three weeks ago, I decided to quit worrying about the financial and physical matters of life, do what came my way in that, and *center* my efforts on my spiritual development and the service I could give to my church. Just making the decision helped me to do that. This week I was offered a correspondence course with the I. C. S. in the very subject I had been trying for two years to study. The offer came through the high school and costs me only paper and postage! And I have a chance for part time work.

The Story of Etta Kett

Something About "Blind" Dating

ETTA was frowning at a point just above the telephone transmitter.

"Bill, you know very well that I don't like a *blind date.*"

Bill's reassurance came easily over the wire.

"Oh, he's all right, Etta, he's a cousin of Ralph Billings. Sorry I can't be along myself, but I just can't. He's a regular fellow. And I promised I'd help Ralph out. Give me a lift, won't you? Be a sport!"

Etta continued to frown. "Well, I'll do it for you, Bill, even if I don't like to. But I'll certainly hold you responsible if he isn't O. K."

"Thanks a lot, Etta. You've helped me out of a hole. I'll do something nice for you some day. So long."

Etta gave the stair step a vicious kick. "I'm a boob," she said as she went upstairs to dress. "I ought to know better."

Wilton Cummings was "good looking," "sort of like a well-fed race horse," Etta said afterward.

WHEN Ralph chose a quiet dark lane for the drive that evening, Etta's heart sank. When he brought the car to a stop at the side of the road, she was dismayed. When Ralph went into a clutch with his girl friend, and it looked like a spooning party, she was positively apprehensive. But when Wilton Cummings put his arm around her, her blood boiled.

"Mr. Cummings," she said in a firm and business-like tone, "I agreed to go on this party as a favor to a friend. He assured me that you are a regular fellow. But I *didn't* agree to let you paw me over like this, and I won't stand it now."

"Aw, be a sport, Etta," Ralph called back, and Ralph's girl giggled and snuggled closer to his shoulder.

"Come on—show the little boy a nice big good time," said Wilton.

For a moment Etta hesitated. She hated to be a killjoy. It would take a lot of nerve to do what she knew she ought to do. But it made her sick to think of spending the evening letting a strange man—*well, you know what they do.* She opened the car door and stepped out.

"No," she said, "I don't think I care for it. We've made a mistake. I'm not any more responsible for the mistake than you are. But I'm not going to do your way any more than you will do my way. Let's call it off. Good night!"

And Etta walked to the car line and thence went home.

The next day Bill was terribly sorry.

"I'm angry, Bill," said Etta over the phone, "very angry. But I'm not too angry to talk it over with you."

"Save a date for me. I'll be up tonight," said Bill.

(To be continued.)

Anticipating the Conference

A Word of Encouragement From Western Maine District

The young people here are anticipating the June Youth Conference. Because of financial conditions it is likely that there will be no representation from this branch, as far as we know now. But the young people here are heart and hand in it. It is their request that if possible you report at least part of what takes place, in the *Herald*. The young people, as well as the older ones, enjoy the articles on youth. We are busy here, and have on the average three or four meetings for the young people each week. We pray that the Conference will be a success in every way.

JAMES BARTON.

WESTERN MAINE DISTRICT
Vinalhaven, Maine
March 12, 1933.

Forbidden Books

The corner of the Forbidden Books added a zest and a perilous excitement to our explorations. The grown-ups certainly had curious notions about what it was inadvisable for children to read. I read a good many of the Forbidden Books, almost all of them in fact, and found nothing bad in them. Some of them I found merely dull and returned them unfinished. I tasted Belzac, for instance, but didn't like the taste. Of course in later years, with the tremendous knowledge gained by grownupness, I should probably have coincided with *Their* view, but you have to know a good deal about badness in order to recognize it when you see it. If you are only young enough, you can read almost anything, skimming lightly and safely over unguessed depths of wickedness. It really was Ellen and the elders whose reading should have been restricted.—Margaret Lynn, in *A Stepdaughter of the Prairie.*

Men shirk political economy as they shirk housekeeping; yet it means nothing more abstruse than the art of managing a country as a housekeeper manages a house. If the men shirk it the women must tackle it. The nation has a certain income to manage on just as a housekeeper has; and the problem is how to spend that income to the greatest general advantage.—Bernard Shaw.

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NEWS BRIEFS

Apostle Gleazer Tells of Conditions in Quake Stricken Area

Apostle E. J. Gleazer who was in Los Angeles during the recent earthquake, has visited the more heavily damaged areas of Long Beach and Compton, and is chief church informer as to the condition of Saints in the affected regions. He tells of his own experiences and the information he has obtained in a special letter in this issue, also in the introduction of the Long Beach, California, news letter.

In a late letter Brother Gleazer relates this incident: "We had quite a quake when I was preaching Friday night. The congregation was disturbed, but I calmed them. The building rocked and the pulpit jumped around a little. We had another temblor during the Sunday night service when I was speaking at Central Church. I was going strong and did not expect the shock. How I jumped! A girl screamed, about two thirds of the congregation jumped to their feet, and several went out. Seeing that a panic must be averted, I called out to them to be calm. The choir is still laughing at my calling upon them to be calm after jumping so hard myself."

Oldest Elder in British Isles Is Dead

John Austin, believed to have been the oldest elder of the church in the British Isles, died January 26, of this year, at the age of eighty-four years, eleven months, and seven days. He was ordained in November, 1879, and was a faithful Saint, a stalwart in the faith. It was his firm belief that the latter-day message would accomplish the purposes of God.

Great Day for Saints in Washington, D. C.

While March 4, was a great day for everyone in Washington, District of Columbia, the following day, Sunday, was more enjoyed by the little, growing band of Saints. Among the church officer guests of the services were Apostle Paul M. Hanson, District President H. L. Livingston, and Bishop and Sister E. L. Traver, of Boston.

On this day the Saints witnessed a beautiful ceremony of ordination when Brother William Froyd, who for a number of years has faithfully served the church in Washington, was ordained an elder by Brothers Hanson and Livingston.

Native Priesthood in Charge at Hilo, Hawaii

During the absence of their pastor, Elder R. L. Macrae, who was visiting Saints on neighboring islands, native priesthood members were in charge of the branch at Hilo, Hawaii, directed by Elder James A. Pauahau. Brother Macrae who is also missionary to Hawaii, left Hilo, February 9, to begin his tour.

Early last November the priesthood of Hilo began an intensive visiting campaign, strengthening church members and encouraging them to greater activity. This was followed by cottage preaching services marked by increasing interest.

Apostle J. A. Gillen in the South

Apostle J. A. Gillen recently conducted a short series of meetings at Alaflora Branch, near Brewton, Alabama, going from there to work with Saints at Pensacola, Florida. A short time ago he visited Mobile Branch, inspiring the Saints with his sermons.

Stone Church Intermediate Girls Prove Themselves Good Guests

Ninety girls of the Stone Church—most of them from the intermediate department—proved themselves splendid little guests at their department Saint Patrick's party, held in the Dining Hall, March 14. They had a happy time playing games, singing songs, and eating simple refreshments. Older, more care-weighed members would have found the world brighter and happier if they had been privileged to watch these girls frolic. At ten o'clock the guests departed, expressing unanimous appreciation of the entertainment, and asking department officers to "do it again."

The party was in charge of a committee of women teachers of the department, who were assisted by Miss Hazel Clow and by the Girl Scouts of Troops 46 and 37 (Stone Church).

Reunion Equipment Helps Quake Victims as Reconstruction Goes Forward

Reunion tents, mattresses, cots, and other equipment of Southern California District were taken to the homeless Saints of Long Beach Sunday, March 12, by Bishop D. B. Carmichael, of Santa Ana, and Brother Don Nimmo. These were loaned to provide adequate shelter to about sixty members temporarily housed with their pastor, J. L. Milner, while the work of reconstruction got under way.

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An Eye-witness of the Earthquake

The following is an extract of a letter from Apostle E. J. Gleazer, who has been in the area affected by the earthquake. Sister Gleazer kindly permits us to print it.

Saturday Morning [March 11].

I know you will be anxious to know how I am. Thousands of telegrams have been sent out of Los Angeles, and I was afraid mine would be delayed.

I wrote that air mail letter at Sorden's yesterday afternoon. I had it in my pocket when the first quake hit us. I had left Sorden's, and was on a street car on my way downtown to catch a bus for East Side where I was scheduled to preach. I was reading that news clipping you sent me when I felt as if the trolley were leaving the wire; I looked up and everyone was jumping off the car. By this time the car was lurching and rocking on the tracks like a toy. I did not realize what was wrong. I thought something was ploughing in on us. I ran with the rest of them rocking from side to side until I landed on the sidewalk.

I looked to see what struck us, and seeing nothing, I asked what was wrong. Several answered me with disgust: "Don't you feel the earthquake?"

The power was off and we were delayed about fifteen minutes. The plate glass windows around where we stood were shattered. Bottles in the drug store were broken and piled on the floor.

As we continued downtown, expecting other shocks to follow, we saw chimneys down, windows broken, and the goods in stores scattered over the floors. When I reached the downtown section, I found the plate glass windows in department stores and banks shattered. The banks were open at last! I saw debris on the sidewalk and street. Parts of buildings had been broken off and thrown to the street. The people were out in the open, but this was dangerous because of loose concrete and the possibility of another shock. I finally went into a substantial building to get a little to eat. In the meantime I had mailed your letter and marked on the envelope "Safe."

When I reached the church I was surprised to see the crowd. Many of them did not know how serious the quake was as it struck the city in various degrees. We commenced to feel shocks in the church before I was through preaching and I preached the last ten minutes with small quakes accompanying me. Then we had another hard one that rocked the church.

After meeting we drove through Huntington Park. That is where I am rooming. Sorden's family had joined us. We could travel only on certain streets. Buildings were torn down and people had been killed. It looked as if the business center of Huntington Park had been shelled. Their beautiful high school was burned to the ground. All we could hear was the sirens of ambulances and fire trucks. Most of the ambulances were going and coming from Long Beach which had been hit so hard. The American Legion was called out to assist in policing Los Angeles. Sailors and marines were landed to police Long Beach. No cars were permitted to travel on any of the roads leading to Long Beach.

The authorities announced over the radio that another quake was due between midnight and one a. m. Of course we were having light quakes ever so often. Sordens and Sutherlands decided we would make for the hills to spend the night. We had to travel about twenty miles, but we reached the highest point. We found many others parked in cars all the way along. Many kept their cars in the street ready to dash if the condition got worse. We decided not to wait for we feared a panic. I could not sleep in the car, so you can imagine how I feel now. We came back to the house about 6:30 this morning. I tried to sleep, but the phone kept ringing, and we were still getting a few quakes. You never know how hard they are going to be so even the slight ones worry you.

We called Brother Milner, pastor at Long Beach, on the phone a short time ago. We could reach him by phone because he lives at Lomita. He said some of the members had lost their homes, but so far as he was able to find out, none had been hurt seriously. Of course no one knows yet how many are killed. We have not had a shake for the last two hours, and the hard ones seem over. . . .

You will never know what a night of terror we put in, although Los Angeles did not get it as bad as the smaller towns around. Of course Long Beach is not a small town. I know how the soldiers must have felt as they went over the top. We did not know but that the next quake would finish us. It is a terrible feeling and one is so helpless. You just have to wait and take it. Many ran for the street, but some were killed last night as they reached the sidewalk. The only safety seems to be in the open country. We were afraid of fire last night, and a tidal wave was reported, but the wave did not come.

Millions of dollars worth of property is ruined. There will be no trouble to find work here now. I can not describe the havoc.

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Some Facts and Principles

(From a Radio Address)

By R. S. Salyards, sr.

THE DEPRESSION with unemployment, perplexities, and suffering is causing many to look downward, to the earth and to exponents of earthly lore, in the fields of industry, farming, economy, finance to find solution of problems that affect the peoples of all nations. It is right to take account of conditions, especially those which relate to welfare. It is necessary that man strive earnestly to solve his problems, to provide for present and future needs. "Self-preservation is the first law of nature." According to that axiom it has been the custom to make provision for physical life. The world as never before has developed physical resources to the extent that there is enough and to spare to meet all needs, in food, clothing, shelter, and general necessities. Food supplies are abundant, also of fuel, power, and light. Means of transportation and intercommunication are available; other resources contributing to physical sustenance and enjoyment in excess of any other period exist. There are also great stores of money in the realm, in the banks, the piled-up resources accumulated for future use.

But, confronting all peoples, is the paradoxical situation of the masses: millions unemployed, in want, hungry and in despair because lacking food, clothing, warmth, and shelter. "Perplexities of nations," based upon the facts recited, face statesmen, publicists, financiers, and economists. Thus far, remedy for the suffering has not been found and applied. There seems to be little or no unity of understanding among leaders of thought and action. The situation is admittedly precarious. It is conceded that the World War by which billions in property and millions of lives were destroyed and governments unsettled, was one of the leading causes of the situation; that competition among nations for the commerce of the world, with age-old animosities—that such factors constitute leading causes of the world-wide disaster. Whatever the cause, widespread suffering is international; no nation is exempt; mankind, though differing in opinion and antagonistic in attitude, are united in this: they are suffering in common, all sharing the perils from which none has been exempt. Socialism, Communism, Fascism and other forms of political and social control are offered as prescriptions to restore health to the masses, but no one has been able to effect a cure of the complex ills. Progress has been made in all lines of human endeavor in this modern period, and largely under democratic systems of government; but in this the great twentieth century of advancement in all fields of effort, the race seems to be confused, dismayed, unable of itself to solve its problems.

THE TRUTH IS, that with due appreciation of all the great and good, the intelligent and the learned, a leading fact stands out clearly and indisputably. It is this: "No one is wise enough after the flesh." Bancroft the historian said that in his funeral oration on the death of Abraham Lincoln, in reviewing the efforts of Presidents who preceded Lincoln in endeavor to solve the problem of slavery. He discerned in Lincoln a man not trained in the popular schools of political thought, but one nurtured in the wilderness of the primal west, a man raised up and endowed by divine providence to administer the government in the greatest crisis of our nation.

There has been always a remedy for any abnormal condition, but to apply the remedy the disease must be diagnosed. The symptoms are so plain that he who runs may read. The present situation has resulted from disregard of cosmic, universal law. The race has reversed the true order of life. It is written in the word of God that "man does not live by bread alone." The world has gone mad in the pursuit of material wealth, in the strife for riches and pleasures, for physical satisfactions. It has developed and fed to extreme its materialistic appetites. Advancing in science, applying its powers to development of physical resources, it has largely forgotten its Maker and disregarded his sovereign power—the Power underlying all science and order. It has "worshiped and served the creature more than the Creator, who is blessed for ever." Saint Paul said that and similar things concerning the ancient nations that had forgotten God and turned to heathenism and its corrupting evils that caused their downfall. But what he then said in his Roman letter applies to much of our own time. Heathenism is not confined to worship of crude idols of wood and stone; its basic evil is loss of disposition and responsibility toward God and fellow man; its attendant worldliness, carnality, selfishness, love of power, strife for advantage over fellow beings, resort to methods that rob men of common rights. Such are the fruits of heathenism in its unnatural turning from obligations to God

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and to man. It exists in manifold aspects, but in essence it is in all ages the same in principle.

We have much of heathenism in our own times, with our boasted culture and refinement. The same results as anciently are in evidence, because, notwithstanding great discoveries and developments, there has been and is pagan ignorance of God—crass, stupid ignoring of obligation to God and man. The sacred record says, "The wicked shall be turned into hell, and all the nations that forget God." The world is experiencing some of the fruits of that forgetfulness; and the end is not yet.

GOD is the self-evident First Cause of life and being. His attributes and works indicate his existence and perfection. Man is innately aware of his sovereign power and rule. He is dependent upon his Creator. All forces, all law and order witness "his eternal power and Godhead." Man can not find a substitute for Him. His nature and attributes are such as justify the ways of God to man. They meet the demands of human intelligence in its highest and best requirements. The first words of the divine record are, "In the beginning God." This is significant. It also states him to be both beginning and end of life. All life centers in and is maintained by him. "Whither shall I flee from thy presence?" exclaimed the Psalmist. The race has largely ignored the great truth that God is, and that man should seek and find and serve him. It has assented to *nominal* belief in God, but in the main has not sought to be in conscious harmony with him.

Belief in God, acknowledgment of God, obedience to the divine will, ties man to his Maker. It places him in rapport with the central Sun of the universe, with all the forces that minister to his good. It develops and enforces a sense of conscious association with and responsibility to the law given to govern man. This apprehension of God and enlightened cooperation with him have been inherent as desirable and necessary in the minds of good, intelligent men, from the dawn of history. The judgment and conscience of the race also has accepted conviction of existence of Deity as a fundamental necessity. It has been the normal conclusion of the best minds. It is impossible to erase that conviction from consciousness. It is as much a patent, self-evident fact as any visible, tangible material fact. It persists in the face of all skeptical, obtuse, disobedient denial. It will not down, but remains the basic, outstanding potent factor in conscious personality.

This fact of God means for man more than nominal acceptance. All forms of life, all elements, all existence is subject to the domain of all-pervading law. "Nature" is not a system of blind, unrelated, mechanical forces which act and react without system and order. All parts are interrelated, interdependent, and interpenetrate in unity of manifestation to an ordered end. In the operation of universal law there is order, quantity, quality, means to end manifest throughout the vast reaches of space. Interaction, conjunction, exactness, mathematical accuracy, certainty, make clear the indwelling, sustaining, universal Personality of God. All intelligence is personal; we know of no other manifestation of mind or intelligence. The personality of God is deducible from nature as well as from the word. And it is in harmony with our human experience.

BUT God is not manifest only in the physical creation and its power. He is a moral being; he is not revealed only in physical creation. Before the physical, antedating all there must have been and is, *purpose,* intention, law, order, Being, superior to the creations, above and apart from them. God's nature is moral, spiritual. Wisdom, knowledge, affection, love, mercy, et al., attributes of God—these things are great and superior realities; they are eternal, and can not be made void and of none effect in the absorption of the soul in pursuit of the carnal, the material. The nature of God demands morality, consistency, truth in man "his offspring." Man is created with attributes similar in nature to the attributes of God; but man, greatest of all creation, has been and is rebellious, disobedient, self-willed in enmity to God, in antagonism to the "eternal purpose," which provides for ultimate completeness and perfection. It is not necessary to present theological doctrine to set forth the fallen, perverted nature of man; it is apparent. He is blinded by self-interest, generally satisfied if physically well provided for. He seeks his own, greatly in disregard of fellow beings. This is seen in political oppressions, inequalities, and other manifestations of cold-blooded selfishness. Partisanship, one great bane of our national life, is exhibited in reprehensible adherence to party in contravention to general welfare. Statesmanship, public weal, are lost sight of in unpatriotic adhesion to selfish ends. As a result great evils thrive while the masses are dissatisfied, despairing of relief. Revolution, violence, threatens; but wrong holds tenaciously.

A sincere effort "to establish justice, promote the general welfare, insure domestic tranquillity, and secure the blessings of liberty to ourselves and our posterity," stated in the enacting clause of our national constitution, is not sufficiently in evidence. There is disobedience to God, in lawlessness and crime, now increasingly menacing our institutions.

(Continued on page 370.)

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It has now been decided by Congress that the states are to have another opportunity to decide on the fate of national prohibition and the Eighteenth Amendment to the Constitution. It is to be regretted that so many of the American people are minded to approve the return of liquor. And the liquor interests themselves are apparently ready to abandon all pre-campaign pledges about not bringing back the saloon. For the present, prohibitionists seem destined to enter into a difficult and losing contest to preserve their gains.

Problems of the Eighteenth Amendment

By A. B. Phillips

Many politicians and others who favor repeal of the Eighteenth Amendment now claim that the political landslide of the recent national election proves that an overwhelming majority of our citizens desire the outright repeal of the national prohibition laws and the return of liquor license under State control.

To this supposition it may be said, that a careful examination reveals the fact that in many states and cities of our nation votes were cast for candidates who favored repeal, even when the voter himself was opposed to repeal. The large number of instances in which this occurred proves that with many voters other considerations far outweighed the question of the Eighteenth Amendment.

Most of the late remarkable change in party affiliations developed during the present economic depression, and did not arise from any recent outstanding experience with the liquor problems, for during the past year prohibition enforcement has to some extent improved in the United States as a whole. This fact is proved by no less an authority than Colonel Woodcock, in his report as Director of the Bureau of Prohibition. For these reasons it may be well if our political doctors who are observing the nation's pulse decide to give more consideration to the effects of the depression, and to revise their diagnosis of the patient's disease, lest they attempt improper treatment and increase his illness.

Why the Nation Adopted Prohibition

The conditions which caused the Eighteenth Amendment to be adopted did not arise suddenly, but had developed over a period of many years. The use of alcoholic liquors had proved to be a moral, social, political, and economic evil for many decades. It had proved to be a breeder of immorality and crime, a destroyer of peace and safety in society and the home, a corrupter of national, state, and local politics; and a producer of misery, destitution, and sickness wherever its indulgence was not restrained.

The liquor business had not only degraded the whole social fabric and endangered the very foundations of public and private life, but it also threatened the integrity and stability of national, state, and local governments themselves. Something of this serious menace was noted by the Wickersham Commission, which was composed of eleven of the most distinguished jurists, educators, and other prominent individuals of national reputation. By unanimous agreement the Preliminary in section four of the Commission's report made the following statement:

"Organized liquor interests contributed to the campaign expenses of candidates for National, State, and local offices. Laws and ordinances regulatory of saloons were constantly and notoriously violated in many localities. *The corruption of the police by the liquor interests was widespread.* The liquor organizations raised large funds to defeat the nomination or election of legislators who opposed their interests. The liquor vote was the largest unified, deliverable vote."—*Prohibition Manual,* page 1.

After twelve years of national prohibition there are millions of young voters today who have little or no memory of the intolerable and shocking evils that formerly permeated all sections of the nation and most of its communities. Therefore it is perhaps to be expected that the persistent misrepresentations of the Wets may deceive many who are told that conditions are now worse than before the Eighteenth Amendment was adopted. Every one who can realize that the former evils were far worse than those of today, and that every other known means of eradicating those evils had failed, can understand why national prohibition was finally adopted. In a pamphlet issued in 1930 by the Department of Justice at Washington, it is declared:

"Speakeasies flourished under State control, so did political corruption; synthetic liquor, just as poisonous as any bootleg liquor sold today, was legally sold in misbranded packages. Brewers and distillers were more obnoxious than the bootlegger and gangster of today, because they worked

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under the cloak of the law and respectability, yet encouraged gambling, prostitution, and illicit sales."—*Value of Law Observance,* page 46.

Former Attemps at Liquor Control

In every nation of the world the history of liquor is a history of corruption, crime, and unnumbered evils, menacing the social, political, and economic body. It is universally recognized as an evil by all men and women of unquestionable moral and ethical standing and habits, and is even admitted to be such by many who indulge in its use. Almost every method conceivable has at one time or another been employed to destroy or control the nefarious business, but no system has ever been divised and tried that has been one hundred per cent effective. The Eighteenth Amendment has accomplished more, however, than all other methods combined, though it has existed but twelve years, and satisfactory attempts at enforcement were not put in operation during the greater part of that time, because of opposition.

Prior to prohibition, various appeals had been made to the conscience and morals of those who had brought disgrace upon themselves and their families. This helped to some extent, but many were either lacking in moral rectitude or were too weak to resist temptation, which was constantly and sometimes diabolically placed before them by the liquor interests. Then temperance societies were formed, and many who were addicted to drink signed the pledge to abstain from intoxicants, but in many instances were compelled by liquor men to return to drink, force sometimes being used.

In dealing with this situation, various laws were enacted, and Federal, State, and local licenses were required. But this was not wholly effective, for by means of many speakeasies, forgery, perjury, and other lawless schemes, licenses were avoided. Various systems of taxes were also tried, and attempts were made to limit production and distribution of liquor by different expedients. State control, and State or local dispensaries were established in a number of instances. But any and all methods that permitted the use of intoxicants as a beverage were flagrantly violated, for the fundamental reason that men who insisted upon evils which produced such great immorality, poverty, and misery, would not respect either the morals or laws of any honorable and respectable nation or society.

Evils That Led to Prohibition

The truth became more and more apparent, that the only successful way to prevent the vicious results of liquor is to prohibit its beverage use. All other means had been tried thoroughly and patiently, and the result of every method employed proved conclusively that to license its use was to invite iniquity to masquerade in the cloak of respectability. One reason why many law violators today demand repeal of prohibition is, that the disreputable use of intoxicants may be whitewashed by the law and thus give appearance of decency.

Many vicious evils that became manifest under liquor licence forced the conclusion that only prohibition by the Federal Government could ever protect the rights and welfare of the people. A great majority of them were being injured in divers ways, morally, physically, or economically. The liquor business not only increased crime, and therefore taxes with which to suppress crime, but it caused remarkable depreciation of property in many places. It forced higher taxes also to provide for the destitute women and children of drunkards, who often became moral and mental derelicts. It caused a fearful increase of intoxication and moral delinquency among both women and children, and scientific research proved that it was fast causing physical degeneracy of the race, leaving its effects upon the germ cells and functional organs of the body in many ways.

These facts, and a host of others that would fill volumes, have brought home to the nation the alcoholic peril to its very existence. They are not the hastily formed opinions of a few ignorant men, but are the proved results affirmed by leading medical experts of the nation. They included such notables as Doctor Emerson, Professor of Public Health Administration at the College of Physicians and Surgeons of Columbia University; the famous Doctor Mayo, whose great reputation is world-wide; Doctor Brown, mental hygiene expert of New York; Doctor Partlow, well-known superintendent of Alabama Insane Hospitals; Doctor Doll, of the Vineland Training School, and Doctor Kellogg, of the Battle Creek Sanitarium. The statement of Doctor Alexander Bryce, well-known expert of New York, is representative of the important discoveries made. He states:

"The result of medical inspection in the schools of New York has revealed the fact that 53 per cent of the children of alcoholic parents are 'dullards' as compared with 10 per cent of the children of abstainers."—*Prohibition Facts;* page 32.

The Educational Problem of Prohibition

If every man and woman, and every boy and girl, were adequately informed in regard to the liquor problem, it would be far less difficult of solution. Reasons for retaining the Eighteenth Amendment, perhaps with such additional Federal and State enactments as will secure better cooperation in its enforcement, are many and so well-founded that our

(Continued on page 369.)

www.LatterDayTruth.org

A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

Does a Woman Know When to Quit?

Chapter 12

Enter—Temperance

LONG before daylight Polly had laid her plans. She would surrender her chairmanship of the group Harvest Home Festival work; the remodeling of clothes she did for the Commodity Shop, she would do at home. She would give up the Happy Half Dozen, too. After all, she had had them long enough. Time and again the ugly question pushed itself into her consciousness: "What will you do if all this is too late? If you can't hold Brad any longer?"

For four long hours she lay weighing the various elements of her problems against each other. And the more she thought, the larger the difficulties seemed to grow. Bravely she faced the situation, resolving to do her best to right the wrongs of which she herself was guilty, to atone for neglect, to be forgiving. Many times during that dark morning, she prayed for strength and understanding.

When the alarm sounded at six-thirty her head ached so miserably that she could scarcely raise it from the pillow, and Brad ordered her to stay in bed. He brought Carrol, who in his waking hours delighted in telling "sekets" to his red rubber rabbit, "Remus," and put him in bed with Polly before he went downstairs to fire up and to prepare his breakfast. It was not long until the odor of boiling coffee and frying eggs floated upstairs.

Before leaving for the office, he came upstairs, seated himself on the side of the bed, and looked anxiously at her. "Now, dear," he told her, "Mother's up, and she'll take care of things, so you're not to worry. Just rest and sleep. Yesterday was too much for you." How cool his hands felt on her throbbing forehead. "I'm going to send the doctor out. We can't afford to have you sick."

"Oh, I'm all right. It's just my head," stammered Polly. "I don't need the doctor. I'll be fine, and I'll be up by noon, really."

"You're to do no such thing. Mother's going to bring you some breakfast in a little bit, and she wants the kid downstairs so you can have it quiet."

"Oh, Brad," Polly managed a feeble laugh, "don't get excited—I'm all right. Don't worry. I tell you I'll be up by noon."

But it was several noons, a whole week of them, before she was allowed downstairs.

The doctor on the first day diagnosed her case as being "as near a nervous breakdown without actually breaking," as he had ever seen.

During her illness everyone was very kind. Mother Nelson took charge of the house, and daily reported that Carrol was being "unusually good." Brad climbed the stairs dozens of times each day, doing this and that to make his wife comfortable, and Edith flitted about the house like a brown shadow. The members of the Happy Half Dozen were permitted to see their leader long enough to tell her hello and to bring her gifts of fruits and flowers. All of them came except Echo. Sister Livingston visited Polly at least twice every day, bringing choice little bits of news. She also cooked "special invalid" dishes and brought them over in her best pewter ware.

Brother Evans, elder in the group, brought another elder with him and administered to Polly three evenings in succession. For a time it seemed to her that his prayers were all that mattered in the world. They were full of cheer and hope and comfort, and Polly looked to them for help.

The neighbors were lovely. They called often to inquire about her, sent fruits and kind wishes, and offered, "If there's anything we can do to help—just let us know."

MEANWHILE Polly suffered hours of torture and doubt that the rest knew nothing about. Over and over again she went over the events leading up to the Valentine party and then the party itself. She thought of the many things she had been doing, activities that kept her away from home long hours and of Brad's patience; of the coming of his mother and her negative influence in their home; of Brad's following her into the pantry that time long ago (at least it seemed long ago); of his telling her only last Saturday morning that he wanted to talk to her, that there was something he wanted to explain, but she had been too busy to

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listen to him; of that night when she had freed herself of club meeting only to find that he was "busy," and of all the events of the party.

She longed every hour of the day to see Brad, but when he came into the room, his very presence made her weak and shrinking. She wished a thousand times as he bent over her, to fling her arms about his neck and say: "It's all my fault, darling. Let's forget it and start all over again." But the words wouldn't come. Something always reminded her, "He lied to you, Polly," and pride sealed her lips.

And when one day she picked up a volume of selected poems Edith had left for her, she read this one by Robert Louis Stevenson:

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!"

She groaned. Certainly she had faltered in her task of happiness. She had been obdurate, blind. And was this — Brad and Echo — her "piercing pain"?

Brad carried her downstairs to the living room the first night she was permitted downstairs, and very gently propped her in his big leather chair which he hauled in from the study. Just the effort of sitting up made her weary.

During the days of Polly's illness Mrs. Nelson had proved a capable housekeeper and nurse. There was something about the presence of a sick person that softened her tongue. "And she's so busy," Brad had confided to his wife, "that she doesn't have time to jaw at me every time I make a move."

"Dearie me, Polly," she was proudly surveying her patient, "but you've lost ten pounds, I'll warrant."

Polly was pillowed in front of the fire, Carrol, very still and mouselike in the chair beside her. His father had promised him he might sit there if he didn't "wiggle like an eel."

"Well, I could afford to do that," returned Polly, trying hard to be her old self, but failing because she was so weak and trembly. "I was pretty fat, you know."

"Fat!" scoffed Brad tenderly, "you weighed all of one hundred and twenty-five, didn't you? . . . Now tell me when you're tired, darling, for Doctor Royce says you're not to be up long enough to overtax your strength."

"You treat me as if I were a china doll," retorted Polly not realizing how large and luminous were the eyes she raised to her husband's.

"You're much more important than that," he softly assured her.

She wanted, when Mrs. Nelson left the room, to turn to him and ask: "What have you done about Echo?" But she knew she would not. That something that seemed like a cold, heavy stone in her heart had grown larger, colder, during the week.

But a yearning for sympathetic understanding compelled her to give expression to some of her misery. "Oh, Brad," there was petulance in her tone, "I've been having the worst dreams about you since I've been sick, and I'm so worried!"

"Tell me about them," he urged. The hand which held both of hers was strong and warm. "Tell me, Polly."

"I can't," she quavered, feeling foolishly near tears.

"Can't you tell me everything, Polly?" The question was low, for Mother Nelson was no farther than the dining room.

"Can you, Brad?" The directness of her question did not make him flinch as she had expected.

For a long moment he looked at her, smiled reassuringly, and then said: "Yes, dearest, I can tell you everything when you are stronger."

From that moment Polly began to grow better. Strength seemed to return to her hourly. The old light came back to her eyes, the spring to her step, and everyone remarked at her improvement.

THE first night she was able to go out, she and Brad went to prayer meeting, a few doors down the street. Edith had offered to take care of Carrol, pleading that she was "seeking solitude" to write a letter to Dan. Mother Nelson and Sister Livingston started earlier to the service than the young Nelsons.

The group members welcomed Polly and Brad quietly but with genuine happiness.

"Here, Sister Nelson," a gray-haired man insisted, "take this comfortable chair."

And Polly sank into its velvety depths as Brother Evans arose to open the service. He was a tall, fair man of about fifty-five years. When he spoke to a group of people, each person had the peculiar sensation that he was being directly addressed. Frank, faithful, sincere, he was liked by everyone, and there was something very soothing about the way he expressed his thoughts.

"Saints," he began, "I feel that tonight there is a need on the part of some of us, or perhaps all of us

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who are here assembled, to be reminded of a few of the fundamentals of righteous and happy living, and I have chosen to read to you the fourth paragraph of the eleventh section of *Doctrine and Covenants*. This is a part of a revelation given to Joseph Knight, sr., in 1829, but the lesson applies to all of us today:

" 'Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care. Behold, I am the light and the life of the world, that speaketh these words; therefore, give heed with all your might, and then you are called.' "

And then they were singing, *"I Need Thee Every Hour."*

Not until that moment did Polly realize how much she had missed the church services during her illness. She did not sing with the rest for her heart was too full of tumultuous joy, and the melody seemed to sweep into her soul, carrying away all the little misgivings that had besieged her. And, too, she was thinking of the Scripture reading and its application in the lives of those about her. Certainly Brother and Sister Evans were living those divine injunctions, and Sister Livingston, and others were trying hard. She wanted to be like them, but the words: "Being temperate in all things whatsoever shall be intrusted to his care," rang in her ears. She, Polly Nelson, knew nothing of temperance. She had forgotten in the rush of doing things that temperance is something that should be applied to work as well as other activities. She had not been temperate in the things intrusted to her care.

When Brother Evans gave the opening remarks at prayer meeting, everyone listened. They liked his direct, sincere applications of the lessons he chose to read. They liked his humility. They wanted to be like him.

"Saints," he was saying, "there is something about this revelation that brings home to us questions about ourselves and the things we are doing. It acts as a check by which we may know if we are coming up to the qualifications God asks of his children—humility, love, faith, hope, charity, and temperance.

"Together we are striving for more zionic conditions in our lives and in the lives of those about us. The very word *Zion* strikes a responsive chord in the hearts of all of us. We think of it, talk of it, pray about it, and sing about it. It is the greatest thing in the world to us. What would we do without the hope of Zion? But, Saints, before we can have the Zion of which we dream and for which many are working, we must live the *full* law of God, and this paragraph I have read tonight is part of His law, an important part.

"When we are humble and full of love and faithful; when we have hope and charity and temperance, ours will be a happy community. Ours will be a happy world. Then some will not be overworked while others do nothing. Hardness of heart, misunderstanding, and mistakes will be forgotten.

"These things, friends, are Christlike. Jesus, when he was here, taught them. He lived humbly. He taught faith, hope and charity. He was the Master of understanding, balance, and temperance. These things tonight, Saints, I feel it strongly, deserve our prayerful consideration."

Old Brother Barton, across the room from Polly, nodded his head at the end of almost every sentence, and at the close of the talk gave expression to his feelings in a vehement "Amen."

Mrs. Nelson's eyes were dewy, and there were lines of repose and calm in her face. Brad was gazing steadily at the hymn pamphlet open on his knee, but his wife knew that he had heard. Brad was a good listener.

At the close of the service some seemed reluctant to leave. A little group stood about the dining table discussing thoughts aroused by the remarks of the elder. Among these were Sister Livingston and Mrs. Nelson.

While Brother Brown and Brother Henderson were discussing the whims of the weather with Brad, Polly found time to speak to Brother Evans who had stationed himself near the door to bid each one good-night.

"I wish I could tell you how much your talk helped me tonight, Brother Evans," and she slipped her hand into his with a confidence born of years of association and understanding.

His kindly, blue eyes glowed: "Do you know, Polly, I was led to say those things tonight. I hadn't planned to talk on that subject at all, but something impressed me that some one was here who needed them. The Spirit was certainly with us. And the more I talked and looked into your face, the more I felt the person who needed my remarks was you. Sister Evans and I have often spoken of you. It's the temperance part that's troubling you, isn't it? You've been doing so much."

His genuine interest and concern moved Polly. Her troubled heart responded to his sincerity. She looked at him through a sudden mist of tears: "I am worried, Brother Evans," she confessed in a low tone. "I've neglected some things that I should

(Continued on page 369.)

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Pressing Forward

By J. E. Vanderwood

IN THE COURSE OF EVENTS there is need for man to make progress, to unfold and enrich his life and usefulness among men; and as we come to view the landscape, and take into consideration the factors that go to make up life, we see there is need of enlarging our concepts. I am persuaded that there is nothing so sublimely noble and beautiful as a properly poised life, a sunny disposition, and a kind and gentle spirit revealing itself in the children of men. This, and more, the teaching of Christ is intended to develop within us, and in the measure that we pursue its leading will we come to be benefactors to the race. Men can only advance as they enlarge their concepts, and this may be successfully done through a proper application of the principles of the teaching of Christ to our lives. In order to advance in the things that are of most importance to men they must be reborn, that is to say, they must be regenerated, made new, aroused to a consciousness of their real need and of the possibilities that lie before them. Man can advance only insofar as he sees the need for advancement. He must come to the place where he is willing to bestir himself and lay hold upon every opportunity that presents itself; yea, more, he must create opportunity by concentrating in thought upon the things that will enlarge his understanding, enrich his thinking, and soften his attitudes toward men and things about him.

WE SHOULD COME TO LEARN that Christ came into the world as a fleshly man that he might be able to demonstrate to us the possibilities of human life; he wanted us to find the life that is more abundant, and to share in the blessedness of service to those who are less fortunate than ourselves. He said, "Learn of me," that is to say begin to exercise your faculties, enlarge your concepts, and ennoble your thoughts by giving heed to my precept and to my example. If you are to share in the life that is life indeed you must begin to partake of the things that will produce that life, you must dwell in thought upon the things that are pure and beautiful until they become a very part of your being, yea, until they become your very selves. It is the purpose of the Christian religion to develop and unfold the life of man in this way, and to fashion it after the pattern that was so majestically revealed in the man of Galilee. Let us think of the privilege we have extended to us of becoming like him in nature. This at once becomes so infinitely important that it demands the best there is in us, for as yet none of us have attained to this blessed state; we have not reached the stature of Christ in the poise of life and in the expression or, revelation of character. There is much that the invitation to "Follow me," enjoins upon us, there is much that should be considered by us as we contemplate the course that he has so graciously revealed to us. To begin with we discover that it is written of him, "He went about doing good," and the sole purpose of life should be to help our fellow men come into a better state or condition in life. The most important thing in religion is the opportunity it affords us of having the privilege of growing into the likeness of the One divinely beautiful. It is the means of enabling us to come in possession of the powers of godliness; that is to say, it is possible through a proper application of the teaching and the example of the Master for ordinary men as we are to come into possession of the qualities that will enable us to become workers together with him, and in this way, and by this means, come to grow more and more into the likeness of the Infinite; while by the same process we will be able to render a service to humanity that shall assist them also in the forward movement.

IT IS WELL for us to observe that Christ had but one purpose, and that was to do his Father's will; he came into the world with a very definite purpose, and he asks us to follow him in this as well as other things that he revealed for our profit and learning. His single purpose was revealed in the work that was daily performed by him. He was careful to represent the Father in all things. We are too prone to represent him only in a few minor things, and to permit the larger or more worthwhile things to escape our attention. The Master said, "I do all things that he hath commanded me." For example, when he requested baptism at the hands of John, he said, "Thus we ought to fulfill every righteous duty" (see Weymouth's translation, Matthew 3) and by reason of his obedience to the divine will he was made a sharer in the divine blessing, for the writer of the biography of his life informs us that the heavens were immediately opened to him, and the Spirit like a dove descended upon him, and that it (this divine Spirit), abode upon him. Christ himself was baptized by a man whom God had sent and the result was the birth of the Spirit, he became a possessor of that which before

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had not been a part of his earth life. True he had been led of the Spirit, he had felt its quickening impulse, but the gentle dovelike Spirit now abides with him, the Spirit becomes his companion, his constant supporter and strength.

HERE is the most profound truth of the Christian religion. After receiving baptism we are told the Spirit descended upon him and abode with him. Hitherto he was not the constant possessor of the Divine Presence, but from this time on he was. If we will but follow him here we too shall come to share in that fellowship, in that presence of the divine Comforter whom the world can not receive, we may share in the dovelike Spirit that descended upon him, that most gentle Spirit that made him the most perfect and complete representative of God the world has ever beheld. It was his purpose to press forward in his labor of love, and his service among men, until the ends of the earth would be able to see, and understand the mission of the Son, and come to have an admiration for the things that are divinely beautiful.

IN WRITING to the Philippian saints, Paul said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This wonderful man was saying that he had but a single purpose, and a definite purpose in life; and that he was determined to press forward unto the mark for the high calling of God; and let me say here that the high calling of God is of such importance as to demand the attention and the earnest consideration of all mankind. It also brings to us the outstanding message of life caught up in the one thought that he who is to achieve the highest and best must be devoted to but one supreme cause, and that every thing must be made to contribute to this end. That is to say, the man, or the people, who would come to the realization of the best, must of necessity be dedicated to but one supreme task, and that task should be the subordinating of all things to the accomplishment of the one supreme task, which is the shaping of a life, and a service of life, that is so closely related to the Christ that whereever we may be found in life we may be able to reveal to men the relationship we have with the Infinite one. It is therefore of most vital importance that we come to see in the Christian religion the possibility of becoming all that the high calling of God will make us, and if it is properly received and properly applied it will transform our lives, and our service, into the likeness of the Just One. But in order to have it bring us to this condition we must let it become a reality; we, like the Master of men must make it flesh. That is to say, we must live so as to cause men on earth with whom we are permitted to mingle to discover such a relationship with him that they may be able to see his life reflected in that which we do and say. And if this be not done we are not pressing forward in our endeavor to reach the mark that is set us in Christ.

THIS ONE THING I DO, should be thought about and affirmed by every one who would be a follower of the Master. There can be no real progress in life until man has determined to concentrate his efforts upon one objective; he can only achieve his objective as he presses forward in pursuit of the goal that is set for him. One reason why many of us fail is that we are divided in thought, in aim, and in purpose. We divide our efforts, and we mingle the trivial with the sublime until we come to the place where there is no certainty or even soundness in us. We permit things of no consequence to deter us from our course, and we wander so far afield that we lose our course and are compelled to wander about in uncertainty until the pathway of life is obscured from our view. The Master kept his course; he was able to make contact with the Infinite at any time, and the secret of this rested in the fact that he did always the things that pleased his Father. If we would come to believe God, as did Abraham, we like him would be called the friend of God, and being the friend of God we would be entitled to his association and his leadership; and like him we would make our labor among men the basis of our discipleship, for we would demonstrate our relationship with God by the works we do in his name. I am convinced too, that if we were willing always to conform our wills to his will by learning to respect his counsel, and to follow his example we too would have the heavens open to us after our baptism, and we would come to share in the excellency of his Spirit to the degree that it would abide with us continually, and we would be able therefore to speak as those who possess authority, for we would reveal Christ in our labors of love.

RICHES UNTOLD

(Continued from page 367.)

not, and now I'm trying to make amends. Your talk helped me—oh, so much."

"Sister Evans and I will pray with you, Polly," he replied in the same low tone, and then turned: "'Good evening, Brother Nelson, how are you? It's mighty nice to have you and your wife out with us again."

"Isn't he the sincerest man!" thrilled Polly as she clung to her husband's arm on the way home.

"Something striking about him all right," agreed Brad. "It's not every man that can wish you a 'God bless you' at the end of a meeting, and leave you thinking he means it."

(To be continued.)

PROBLEMS OF THE EIGHTEENTH AMENDMENT

(Continued from page 364.)

chief problem now appears to be a more complete and more general education throughout the nation. Many States have passed laws requiring education on this subject in the schools, and in some States these laws are so compulsory that those in charge of the schools neglect them at the peril of their position. But other States appear to have been unduly optimistic in supposing that general observance of the law would follow its enactment. Special instruction concerning alcohol is required in many States, including the State of Missouri, but in many of the schools the law has been largely disregarded. A well organized effort of prohibition supporters to insist upon observance of the law would doubtless be helpful. The Missouri law, in some ways similar to other State laws, contains this requirement:

"Physiology and hygiene, including their several branches, with special instruction as to tuberculosis, its nature, causes and prevention, and the effect of alcoholic drinks, narcotics, and stimulants on the human system, shall constitute a part of the course of instruction, and be taught in all schools supported wholly or in part by public money, or under State control."—*Revised Statutes of 1919,* section 11162.

The governments of Canada, France, and other leading nations have found the liquor problem of such a serious character that they have sought to educate and warn the people against the use of alcoholic beverages. After scientific investigation in Germany has revealed the dangerous effects of intoxicants, the former Kaiser, William II, urged his subjects to total abstinence, and made the following startling prediction:

"The next war and the next naval battle will demand of you sound nerves. Nerve power will decide the victory. Victory will lie with the nation that uses the smallest amount of alcohol. That, gentlemen, must be your position, not as individuals, but as patriots."—Alcohol, page 8.

SOCIAL PROBLEMS OF PROHIBITION

The better education of our people on this subject must include more than physiological aspects, though directly they are of chief importance, perhaps. With this question are also involved social problems of great moment. The unfortunate attitude of some prominent men and women of the nation is weaking to the morals of many who have come to realize to some extent the evils of liquor license, but who are influenced by others of social standing who do not hesitate to proclaim their desire for liquor and their determination to indulge in it regardless of the misery it has caused and will cause.

Those who recognize and honor the obligation to refrain from that which so

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generally is injurious to human life, security, and happiness, can usually be trusted to support the laws enacted for the common good. But there are many others who selfishly disregard the laws that they do not happen to want. Many of these individuals are of the criminal class, but others are among our respected citizens,—respected at least by many of the thoughtless multitude. In this way even criminals often have the sympathy of more worthy people. This problem must be solved, or we shall suffer a breakdown of civilization. Much harm is caused by those who advocate lawlessness in any form. It seems almost incredible to right-thinking people that open defiance of the Eighteenth Amendment should be advocated in full-page advertisements of various papers. Yet the following statement was so published. It stated:

"I call upon every free-thinking American who can think at all to break this law; break it repeatedly; break it whenever you can. Drink what you please when you please. Urge others to drink. Don't betray the bootleggers who are smuggling liquor to you."—*Prohibition Facts*, page 90.

The problem of the unsocial minded is of far graver importance to the nation, and even to the home, than might be supposed. No social organization can long endure without a right social attitude toward others on the part of its individuals. The precept of Christ when he said, "love thy neighbor as thyself," must be honored at least in some degree if society is to endure.

The Eighteenth Amendment is perhaps a nearer approach to this basic precept of Jesus than any other amendment of our Federal Constitution. In order to preserve it, a more unselfish regard for the moral and material well-being of our fellow men must be secured, for without such regard our higher ideals can not be maintained. When these fraternal ideals are sufficiently instilled in human hearts, we shall move forward with a power that ever leads to victory.

SOME FACTS AND PRINCIPLES

(Continued from page 361.)

Trusts are violated by men in control of financial and service corporations in which thousands have invested their savings; sexual immorality and general corruption in disregard of basic virtues stalk abroad and debauch millions. Vice rears its frightful forms in many demoralizing aspects, while other crimes greatly increase. "Wrong rules the land and waiting justice sleeps," in insufficient assertiveness to repress growing disorder.

IN THE FACE of much actual woe and want, the movies with their sensational, artificial allurements and portrayals of abnormalities continue to receive expensive patronage by the masses, many of whom, like Nero, are fiddling while Rome is burning. The nation can ill afford the extravagance and folly of moviedom. It develops abnormal ideas of life; it robs many of necessary quiet and wholesome home life. It creates appetite for the sensational, the unsubstantial, the foolish, the vain. It is one of the signs of the times, of the decay incident to much of our feverish modern life. Modesty is thrown to the winds; solid virtues are cast to the void in the greater part of movie productions and with decidedly bad returns to the masses. Rome had its arena where human victims fought one another and with animals, while the so-called higher classes cheered the bloody exhibitions. It had also its luxurious baths of Caracalla, where after the conflicts of the arena, its corrupt society languished in nakedness and engaged in indecent immoralities. In such atmosphere Rome decayed, became degraded and inert and perished from the assaults of the more virile, purer ranks of the "barbarians." America will do well to take heed and to avoid the same fate. Daniel, the Hebrew prophet, admonished Nebuchadnezzar the Babylonian king, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." That is good counsel for today. Responsibility to God, love of truth, must be inculcated and made a living power within the hearts and minds of men and women if our civilization is to endure. God must be known, sought, and obeyed, if we are to be saved from the storms that now beat upon us. A new heart, a new mind, a new man, a higher purpose must be created in the consciousness of the race. A great call for personal and general repentance, is needed. Comprehension of our condition must be developed. National and international repentance is the great need. There is no other remedy. This means religion, with its high sense of duty, its pure morality, its intent to maintain integrity, common sense, and truth—its power to redeem, to recreate, to strengthen and preserve.

NO OTHER REMEDY can be effectual. God has always demanded conformity to truth when his ancient people were found disregarding his statutes. He blessed when his counsel was heeded; he punished when his injunctions were disregarded. In every system there must be a head, and law must govern administration. This is true in the natural world, in the best constitutional, governmental processes. God is the great, supreme head; law is the method by which he moves and preserves. Until his sovereign will is acknowledged, his law obeyed, there will be disorder, disaster, poverty, suffering. It is the course of wisdom, of common sense, that men repent and conform to the divine order. The truth in God is "the savor of life unto life, or of death unto death." The race can not escape the consequences of ignorance, of disobedience. It is true always of all law, as the scriptures state, and as experience proves, "Every transgression received its just recompense of reward"; also as Moses declared, "The way of the transgressor is hard." "Return unto me," said God to Israel, "and I will return unto you." That is the way out; "there is no other way"; and it is a way that secures and insures sound and satisfactory results, within both the mind and the entire life of man. High character is formulated by right thinking and doing. Out of the abundance of clean and informed mind it proceeds upon safe and sane methods in all the ways of life.

We have not developed beyond the need of God. We can never go beyond or outdo him. "By him are all things, and by him all things consist." The God of the *Bible* is not the God of the Jew only, but the God of all nations. He has prescribed wisdom as the pathway of life. We can not find a better, a nobler method, a more sublime system for attainment than he has prescribed. Science informs us of the material world. It has its place, but it can penetrate no farther than the tangible, material things which it weighs and analyzes; we can not rely upon it to bring ultimate unity and harmony. It can help, for it is based upon orderly methods and processes. Philosophy, man's reasoning and conjectures concerning life's meaning, can not take us to the higher spheres, the meaning and ultimate goal of life. Religion, morality, spirituality, which are both scientific and philosophical, and more than all that, can inform, endow, qualify, and bring to ultimate fullness of life—eternal life. In that high conception men will be enlarged and strengthened and qualified to know and to obey their Creator and God, to live by the Golden Rule, and thus solve their problems.

Greater Love Hath No Man

By Geraldine Wyatt

As the shades of evening were falling, a little soul lay ready to take flight. For a week this little baby had lain unconscious, under the influence of opiates, recognizing neither father nor mother, although one of them was constantly at her bedside, silently watching, awaiting the approach of death.

One doctor had just left, and after he had felt her little cold hands, and cold feet, he had shaken his head. Before he departed he called a member of the household aside, and requested that the father be called home, for the child was dying.

Silently the vigil was resumed. A vigil of death. The father arrived. The use of opiates no longer needed, the baby lay fretful in her mother's arms. Twice the little heart rested. But the loved ones, ever watching, startled the baby to new action.

A second doctor arrived, examined the baby and shook her head. Again an

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outside consultation that the baby was dying.

Medical science had failed. Would God fail? The father and an uncle left in search of two elders. While they were gone the tide of life was ever running lower.

The elders came and administered to the sick one. Their prayers of eloquent simplicity brought tears to the doubting mother's eyes. The ministers of God left, but their pleas had brought comfort to the parents' hearts.

Was this deep sleep death? No, but it was nature's own sweet medicine. The infant was receiving the rest so long denied by natural means.

All through the night the baby slept soundly. When daylight came the little soul had a weak hold upon life. But even so, the parents still were doubtful. The mother as she left to go to the hospital stopped and looked at her child and thought that she would never again see her baby in this world.

Later in the morning the elders again came and administered to the infant. By this time her weak little heart was showing great improvement.

That afternoon a prominent doctor walked into a room of a hospital, where lay a mother with a new babe. As she looked down at the woman, she thought of the miracle that had been effected in this mother's home. And a sweet smile flickered across her face as she said:

"It was through nothing that we did that your baby's life was saved. She was beyond our power."

And so an old and a new member were brought into the fold, and can testify to the fact that "God works in mysterious ways his wonders to perform."

The Knight of the Road

By James G. Maitland

Up from the South with the first breath of spring comes a flock of migratory birds; and each succeeding "side-door Pullman" makes its contribution of migratory men.

It was one of these "Wandering Willies" who had inadvertently rushed the season, found it rather too cool so far north as Minneapolis, and was returning post haste to his winter quarters, like a ground hog that has seen his shadow. This good knight of the road chanced to stop in to absorb a little heat and to seek the long-delayed satisfaction of his oft-recurring wants. Through pity or curiosity, I know not which, I felt particularly interested in him. A slender old man of perhaps sixty-five with a gray stubble on his chin and a slight stoop to his shoulders, he was indeed a typical tramp. Under his tattered black overcoat he wore his entire wardrobe, which consisted of three suits as nearly as I could determine, and the remainder of his worldly effects he carried in a small canvas bag with a piece of rope in lieu of a handle.

"Poor old man," thought I, "you certainly have made no ponderable acquisition in your more than threescore years; I wonder what life has to offer you."

I soon learned, however, that my pity was unwanted and my sympathy misplaced. A few moments' conversation revealed the buoyant spirit of optimism which was characteristic of the fellow. What need had he for sympathy? He was getting free and first-handed from experience what cost me hours of toil to get second-handed from books. Although "broke flatter than a pancake" my friend was no fool. He, like many another independent wanderer of the world, had tramped in every sizable city in the United States, Canada, and Mexico. He had first-hand statistics on the labor situation in North America for nearly a half century back. He had picked cotton in Texas, shocked wheat in Canada, packed oranges in California, and even given Wall Street the once over while in New York. What need had he to study labor problems or industrial geography?

Salesmanship? Had he not been selling himself three times or more a day without missing a meal, although force of circumstances had necessitated the indefinite postponement of some few? What more could be expected of the best of salesmen? What a glorious opportunity was his to study astronomy as he lay on his improvised couch under the starry canopy of heaven dreaming of—"—going to a better land where everything is bright; where hand-outs grow on bushes and you sleep out every night. Where you never have to work at all, or never change your socks; and little streams of whiskey come trickling down the rocks."—Without cares or worry! Unencumbered! Free as the air! Oh, for the life of a Knight of the Road!

But is this kind of freedom altogether desirable or conducive to progress? As I talked with my curious visitor the questions uppermost in my mind were, "Good friend, what did you do with your youth? Did you not know that the path of least resistance makes men and rivers crooked? Could you not foresee the time when your race would be nearly run and you must face old age friendless, penniless, without the comforts of home or the loving companionship of a family? When you would appreciate the human sympathy you now so arrogantly scorn?"

Proverbs tell us that where there is no vision the people perish—but statistics show that where there is no vision civilization never gets started. Were we all to follow the care-free life of the "weary willies" what of our civilization? Men of vision are responsible for the glorious advantages and privileges to which we are heir. Men of industry have built this marvelous civilization; men who have appreciated their rich heritage from the past and sensed their responsibility to the future as evidenced by their present achievements. And so I concluded to let the floaters continue to float and the tie-warmers continue to warm ties; but as for me I should continue to plod along my chosen course undeceived by the alluring pleasures of the present that do blind so many to their duties of the future.

Thus I mused as my recent acquaintance, the Knight of the Road, shouldered his knapsack and hied himself along for parts unknown.

Not Understood

Not understood! We move along asunder,
Our paths grow wider as the seasons creep
Along the years we marvel and we wonder
Why life is life? And then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go,
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah! day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away.
Not understood.

O God! that men would see a little clearer;
Or judge less harshly where they can not see!
O God! That men would draw a little nearer
To one another! They'd be nearer Thee,
And understood.

—Author Unknown

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Prayer and Testimony

All Have a Missionary Responsibility

By Mrs. J. W. Abbott

We should all become missionaries for Christ. Although we are denied the privilege of frequent church attendance, we are endeavoring to teach the gospel to our neighbors.

Brother H. M. Aebli has held meetings in our home twice, coming each time on Friday and staying over till Sunday. He plans to do this each month that has a fifth Sunday. He has been preaching some wonderful, doctrinal sermons, and I trust that much good may be accomplished through his efforts to spread the truth here.

I would like the Saints to remember me in their prayers, that I may be healed of a trouble for which the doctors say I must have an operation.

Here I would add a word of testimony to the truthfulness of this gospel. I know this is the church of Christ with all its gifts and blessings. May we as Saints seek to overcome every fault that is ours so that none of us will dishonor the name of Christ.

URIAH, ALABAMA.

Would Repay the Lord for His Goodness

By V. G. Lents

In February, 1929, I was taken to the hospital ill with pneumonia. I suffered more than a week, and at last the day of crisis came when I should depart this life, or begin to improve. On that day Brothers H. Castings and G. F. Hull, two of God's servants, drove from Des Moines to see me. They were refused admission to my room. They insisted, and were allowed to remain long enough to administer to me. It gave me faith to think of God's servants driving a total of one hundred and forty miles. If they had faith to come that far, I thought to myself, I should at least have as much.

I began to improve but not as I should. The doctor operated on my lung four times and finally removed part of a rib and put a tube in to drain the lung. It drained for almost three months. Finally the doctor said I would have to return to the hospital and have two more ribs removed. My lung collapsed. I felt I could not stand it any longer as I was very thin and weak, and then I thought that if God had a work for me to do, he could heal me.

The doctor dressed my wound in the morning and my companion dressed it in the evening. I had been administered to several times, but seemed to get little relief.

On Sunday evening I dressed and went to church one block away. My wife dressed the wound before I went, and it was still draining. I was administered to by Brothers C. M. Richeson and E. G. Beye, as we lived at Rhodes at the time. I felt nothing unusual, but the next morning when the doctor took the bandages off he said, "It's all healed over and looks like a good clean wound!"

Then I began to improve rapidly, and as soon as I was strong enough, I began to work. This trouble has never bothered me since, althought I know I have one weak lung.

I hope that I can do a little to repay the Lord for his goodness to me. I feel now that we need more faith than ever, for the Evil One is trying to cause all the misery he can. We must draw nearer to God if we expect to escape the disasters of this world.

We are now living at Marshalltown, Iowa, where we have Sunday school and church at our home, 110 South Third Street, every first and third Sunday of the month. We are few in number, but have some spiritual meetings. We shall welcome any Saints who happen to be going through here at any time. We are trying to press on in the faith.

MARSHALLTOWN, IOWA, 110 South Third Street.

God Will Guide Us

By George W. White

I find great comfort in reading the many letters in the *Herald,* and help in the instruction from the general officers.

The work of the church is progressing nicely in this part of the great vineyard of the Lord. We are now looking forward to a visit from District President Hubert Case whom we have not seen for several weeks.

In harmony with the words of President Frederick M. Smith, I feel that God will guide us safely through this time of depression if we continue to place our problems before him. My earnest prayer is for the accomplishment of our great task and the redemption of Zion.

GLADWIN, MICHIGAN.

An Incident of the Lord's Protection

By Mrs. Isabell Rowley Pyle

I have been a member of the church since I was eight years old. Father was a priest and a very good man. He died in 1921. Mother is a woman of faith and goodness.

God has been very good to me. Many times he has healed me of suffering and helped me at my work. He has also saved me from rashness in my youth. Here I would like to relate one incident which occurred when I was fifteen.

My brother George's wife was in poor health. They had two children, and she was unable to do all her work. So on Thursday and Friday my sister, Rachel, seventeen years old, and I would go over and wash, iron the clothes, and clean the house.

One Friday in April Rachel was doing the ironing while I did the Friday cleaning. I went into the bedroom to clean the room, and Audrey, three years old, was playing with her daddy's double-barrelled shotgun.

"Sadie," I called, "Audrey is playing with George's gun."

"Take it away from her," the mother called back. "It is not loaded, but she might hurt herself on it."

I took the gun from the child and opened it up. There was a shell in it. "Sadie," I called again, "it is loaded."

"No," she replied, as she came into the room; "that is just an empty shell. George never leaves the gun loaded."

Still doubtful, I pulled the shell out and looked at it. It was empty. Then I hurriedly pushed the empty shell back into the gun, and put the weapon away.

On Sunday morning after Sunday school and morning preaching service, Rachel and I went home with George for dinner. After the meal Sadie wanted to go to see her mother, so my brother helped her to bundle up the kiddies, and they left us alone in the house.

While Rachel and I were clearing up the dinner dishes, she told me that she had a date with her beau, Everet, and we made plans to take a long walk. But by the time Everet came, an April shower had arrived, too. So we had to spend the afternoon in the house. We sat and talked and laughed

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Prayer and Testimony

for a time. Then we decided to do something more exciting. We planned to stage a play we had seen.

I told them that I would be the villian, and so I dressed up in my brother's clothes.

We went through two acts very well. In the third and last act the villan was to kill the heroine's sweetheart. To make the play more exciting and having no other weapon, I ran for the shotgun. I opened it up and showed Everet: "See," I cried, "it's loaded, and I'm going to shoot you!" I was quite satisfied that the shell in the gun was still the empty shell.

With much bravado I closed the gun and raised it to my shoulder. I pointed it not more than a foot from the young fellow's face and pulled one trigger. I was about to pull the second trigger when Rachel reached up and snatched the gun down.

Just at that instance the gun went off with a terrible roar. I simply could not believe my ears. Everet was chalk-white, and Rachel, very pale, too, had fallen back on the sofa. I felt so sick and weak that I could hardly stand. My voice trembling, I gasped: "Why, it *wasn't loaded!*"

"It wasn't loaded?" repeated my sister; "well, just look at my foot!"

We looked, and part of the sole of her shoe was torn away. Her big toe was slightly burned. Fortunately the muzzle of the gun had been too close to the floor for the shot to scatter, but the discharge made a hole through the rug and the floor.

While we were still pale and shaken, Brother George and his family came home. Rachel explained everything to him while I changed back into my own clothes. He said nothing to me, but blamed himself for having the gun loaded.

They invited us to stay for supper, but we did not feel as if we wanted any, and also we decided that we would not go to church that evening. We wanted to go to our home.

We had no more than entered the house when mother said: "Isabell, what were you doing about four o'clock?"

"Why nothing, mother," I returned.

"Oh, yes, you were," she said with conviction. "I was sitting here reading the *Herald* when a voice said to me to pray for Isabell. Before I could get down on my knees, the voice said again, 'Pray for Isabel.' So I dropped to my knees and prayed: 'Oh, Lord, you know what she is doing more than I. Be with her quick.'"

It was all very plain to me then. The Lord had been with me. Through my sister Rachel's hand, he had been with me.

My prayers are always for God's people and the redemption of Zion.

NEWTON, IOWA.

God Leads His People

By Hans Andersen

Many of you are acquainted with my brother, P. T. Andersen. I mention him because he and I were reared together and a strong brotherly tie has always existed between us. Our childhood was spent together with a loving mother in our native land, Denmark. We were members of a family of thirteen children, Peter being the twelfth, and I the thirteenth child.

Our father died when I was five days old. Peter was then two years of age. Mother taught us to pray, and one of my earliest recollections is that of kneeling in prayer. We knew the Lord's Prayer, and another short prayer was always prayed before bedtime and when we were in danger.

I remember one time when mother was very ill. The minister was called to her bedside to give her the Lord's Supper and repeat the Lord's Prayer, that being the custom of the Lutheran faith. Peter and I had at other times knelt and prayed to God that he would spare our dear mother. This time we went to a woodshed on the farm and knelt down, praying in our earnest childish way that God would again spare her life. When we went in to her bedside, she called us and said: "If it had not been for you two little boys, I would have died, but God heard and answered your prayer." She put her arms around us, and tears of joy were on our faces.

We lived with mother until we were sixteen years old. At that time Peter left for America. His going was a great sorrow to mother and me. Never shall I forget when mother said good-bye to him, or how grieved we were. Mother admonished him always to remember our heavenly Father in prayer.

Two years later I left for America, to join Peter. We came into a neighborhood of Latter Day Saints. The restored gospel appealed to us. We joined the church, and both of us married Latter Day Saint girls. We have received unnumbered blessings. We have been called to the holy work of ministering for Christ. Peter has served the church as a missionary to our native land for some twenty years. His companion and his children were willing for him to go on this great errand as ambassador for Christ. Through him many have heard the gospel call and been led to obey. We believe these things have been possible because of earnest prayer. We believe that because of prayer we were led to come to this blessed land of Joseph.

We were told by our oldest sister one day in 1925, when I with Peter had the privilege of visiting our childhood home, that just before our earthly father passed from this life, he prayed a humble prayer in our behalf. He asked that God would lead us. Do you wonder, dear friends, that we believe God is. Yes, we know he lives and blesses his children. He gently led us until the day ten years after our coming to this land, our youngest sister came here. She had been left with five children in Denmark. She, too, has been wonderfully blessed. Later she married a kind and loving man, and they together with their children received the news of the latter-day gospel.

So I would say that while we have had trials and disappointments, through it all we have seen the hand of an all wise Father who controls the destiny of people as well as nations. With his help we shall be redeemed with those who are humble and show their faith by their works.

WESTON, IOWA.

Request Prayers

Brother Samuel M. Hunt, of Clinton, Missouri, asks prayers in his behalf, that he may be permanently relieved or cured of stomach trouble. He has a strong faith in healing and has been blessed many times.

Sister Lucy M. Cochrane, of Stockville, Nebraska, asks to be remembered in the prayers of the Saints. She is advanced in years, has poor health, and is isolated though she is enrolled with Eustis, Nebraska Branch, twenty miles away.

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QUESTION TIME

May the gift of the Holy Ghost precede baptism and laying on of hands?

Some students distinguish between the baptism of the Spirit and the gift of the Spirit. Paul shows (1 Corinthians 12) that those who obey the gospel are promised the gift of the Holy Spirit, or the "manifestation" of the Spirit. But the gifts mentioned are clearly for members of the body of Christ. The baptism of the Spirit is also to be received by those who accept the word of the Lord, and it appears that this came in ancient times after baptism, as a usual thing. It was after baptism that Jesus received it (Mark 1:10), and it was after baptism and laying on of hands that disciples at Samaria (Acts 8:17) received it.

But while God's promises are usually conditional, this fact does not prevent him from bestowing his blessings under various circumstances that may appear to disregard any specific rule. Jesus raised Lazarus from the dead, but we have no reason to think a similar miracle will happen to us before the resurrection. The people of Cornelius (Acts 10:44) received the Spirit before baptism, but this did not prevent Peter from commanding them to be baptized. Probably the Jews would not have recognized the Gentiles as fit for eternal life, if this miracle had not occurred. So also God may perform other miracles for unusual reasons, without violating the laws commanded to men, and without releasing them from the obligation to obey him.

Who are meant by the called ones, referred to in Acts 2:39?

In this text Peter declared that the promise of the Holy Spirit through obedience to the gospel was given to "as many as the Lord our God shall call." The Greek term here used literally means "to call toward oneself," to summon, to invite. This would indicate that the promise is to those who are summoned or invited by God, which one might naturally suppose is an implication that not all are included. But this view seems hardly tenable in the light of the distinct statement made repeatedly in the New Testament, that the mission and message of Jesus should be "to all people," unless we assume that the invitation or summons does not refer to all who are invited to receive the gospel, but rather to those who are obedient to the gospel.

This appears to be the real significance of the text, which would then mean that the Holy Spirit is bestowed upon those who are invited to receive it, and that this invitation is extended to such as will "repent and be baptized." The previous verse bears out this meaning by declaring:

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

The call or summons here referred to implies a closer relationship with God, and it means much more than a mere announcement of his message. The promise therefore applies to those who approach God in obedience. This term is closely related to the *ekklesia* which is rendered "church" in the New Testament. It refers to the "called out" ones who compose the true believers and followers of the Lord. Hence, in a broad sense, the promise of the Holy Spirit applies to his church, or called out people, of which we are informed: "And the Lord added to the church daily such as should be saved."

What is the "rest" into which Hebrews 4:9 says "remaineth for the people of God"?

This is the Christian rest of those who die in Christ, of which the eleventh verse says:

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

The blissful state of that rest is pointed out by the Revelator when he records the voice from heaven which said:

"Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14:13.

This great rest is that sabbath of which the Jewish sabbath was a type and pointed forward to the true rest, of which verse 8 says:

"For if Joshua had given them rest, he would not have spoken afterward of another day."—Revised Version. Hebrews 4:8.

The Jewish temporal rest typified the Christian spiritual rest, which is the fulfillment of the Mosaic hope and the hope of all the world.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Des Moines, Iowa

Des Moines Branch started the new year under the direction of Pastor V. L. Deskin and associates E. O. Clark and C. Wayne Wolf. All new officers and old ones are working together in a degree of harmony that will, if continued, bring credit to themselves and good to many souls.

A special feature of the closing scenes of the year, 1932, was the splendid Christmas program arranged by the church school officers and given by the children, and the beautiful play, *"Christmas at the Inn,"* given by the young people under the direction of Sister Bertha Deskin.

Sister Eva Cook and the associate director of music, Lloyd Mussell, are developing a splendid choir which is rendering anthems for the Sunday services. By trading music books with other branches they have been able to offer a greater variety of music for special occasions with practically no expense. Christmas cantata books were exchanged with Shenandoah Branch, and for the Easter music an exchange has been effected with Saint Joseph Branch, sending them the cantata, *"Jesus Lives,"* and receiving in return the beautiful cantata, *"Olivet to Calvary."*

Sister Hattie Clark and her corps of assistants in the home and service group are serving meals at the church each Friday during the session of the State legislature, with splendid results in cash toward the church budget.

So impressive an installation service was held at eleven o'clock the second Sunday in January, that those participating in it and witnessing it will not soon forget. District President Henry Castings gave the charge to the officers and read a pledge to which they all arose in assent. Then he read a pledge for the audience to which they all arose and gave assent. While all were standing, he reverently pronounced a prayer of blessing upon them. All were made to feel that they are responsible for the success of the work of the church in Des Moines. Brother E. E. Spencer was ordained a priest at this meeting.

C. B. Hartshorn, former pastor who is now superintendent of schools at Hiteman, Iowa, received a hearty welcome when he spent a week-end in the city at the close of January and beginning of February. He assisted in the sacrament service Sunday morning.

There have been three baptisms since the first of the year, all three being performed Sunday evening, February 5. Those baptized were William G. Renard by V. L. Deskin, and Norman Clutter and Berniece Clutter by E. O. Clark.

The sixty-fourth annual conference of Des Moines District was held in Des Moines Church, opening with a young people's banquet at six thirty the evening of February 10. The business session which was held Saturday afternoon at two o'clock was orderly and lasted but thirty-five minutes. The minutes of the conference have already appeared in the columns of the *Herald*. Bishop Charles Fry preached an instructive sermon Saturday night. He stressed the remarkable fulfillment of prophecy in these perplexing days of trial and disappointments.

Sunday morning Apostle J. F. Garver addressed a representative priesthood group of the district. His address was full of human interest stories that touched the hearts of all. His instruction was given under the power of his office, and brought conviction to his hearers. Church school was in charge of newly-elected director of Religious Education, Ernest Kirlin, of Newton, Iowa, assisted by the local superintendent, C. W. Wolf. There was a large attendance at this service. At 10.30 a. m. the sacrament was served to an audience that filled the upper auditorium. The true spirit of worship was manifest in the faces and manner of the Saints, and with the exception of one, all branches and groups in the district were represented. District President Henry Castings was in charge, assisted by his counselors and Apostle Garver. The time was well occupied in prayer and testimony, interspersed with spiritual songs. Many heart-felt testimonies were given.

Dinner was served in the basement of the church by the Des Moines Home and Service Group.

At 2.30 Apostle Garver delivered a forceful sermon. At 6.30, under the direction of Sister Bertha Deskin, a play was given by the Des Moines young people that depicted clearly the conditions in many of the homes of the Saints during these distressing times. The closing sermon of the conference was preached by Missionary L. G. Holloway on the subject, *"Sharing With Christ."* Most of the visitors remained until the close of this service, even though it meant a late drive home.

Plans for a district reunion or special services such as were held in the Des Moines Church last year, were left in the hands of the district officers.

Brooklyn, New York

Activities and Fellowship Increase

There is a steady increase of activities in this branch. Everyone seems to sense a personal responsibility, and is responding to the call for service.

The priesthood are visiting the homes of the members, getting in personal contact with the seemingly isolated ones, and many good reports are coming in of the work accomplished.

The district conference of February 11 and 12 was a success in every way, each branch in the district being represented. The prevailing spirit, "Let every man esteem his brother as himself," demonstrated the brotherhood of man to those who have visioned the infinite and divine fatherhood of God. Apostle Paul M. Hanson was here and gave timely helps in his talks.

On February 17, in a get-together meeting of the officers and teachers of church school and adult division, some interesting and constructive things were planned to be worked out. It was decided to follow the program outlined in the *Herald* as nearly as possible.

The young people's council invited the branch to join them in a social function at the church on February 24. Each person was measured and taxed a penny an inch of height. Harry Moorman was master of ceremonies. A number were called upon to participate in song and game contests, the winners being awarded prizes. Everyone joined wholeheartedly in singing old time songs, led by Le Roy Squire. The music of rippling laughter throughout the entire evening brought to the writer's mind the words of the song, *"Prayer Perfect."* "Let the lips of laughter overflow again."

On February 21, the women of the adult division met at the home of Sister Kathryn Nichols, Forest Hills. The topic for discussion was relief work which they have well under way. Sister Ella Sears was chosen to work with Brother George Potts who has charge of the relief work in the branch. Sister Adeline Harris was chosen supervisor of Patroness Group, to succeed Sister Anna Box.

Lee A. Hartshorn, Herald Office repre-

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sentative, reports more homes taking the *Herald* than ever before.

The Saints have been much enlightened by the preaching of the word by our local priesthood. Each minister readily responds in his turn to the call of the pastor, Brother Ephraim Squire. Their sermons show intelligent and prayerful preparation.

Coeur d'Alene, Idaho

Coeur d'Alene and vicinity experienced some very cold weather during the month of February with a deep snow which handicapped church services to some extent.

Elder Joseph Sandidge met here in sacrament service, February 5, and that evening began a series of meetings. Interest seemed to grow among the nonmembers who have been sending their children to the church school; also there were a few other nonmembers attended.

The meetings closed February 26, with a full house. The economic situation through which the country's passing seems to have brought the people to a condition of mind where they are more willing to listen to the latter-day message than they formerly were.

Sunday afternoon, February 26, Elder Sandidge led two elderly people, William Taylor and wife, into the icy waters of the Spokane River and inducted them into the kingdom of God. Brother Taylor had at one time, before coming West, gone to Independence, Missouri, to seek employment on the Auditorium; yet he and his wife did not learn of the restored gospel until they came West, and their car broke down near Mansfield, Washington. At Mansfield the church has a wide awake priest, Louis N. Johnsen, who runs a repair shop. It seems he never loses an opportunity to tell the gospel story, so while he repaired the car, he planted the gospel seed. From Mansfield these people came to Coeur d' Alene, and became more thoroughly acquainted with the gospel.

March 6, Apostle M. A. McConley visited this branch and delivered an interesting sermon. Elder Stanley Fout, pastor, and Elder L. E. Holmes accompanied Brother McConley in visiting as many of the homes of the Saints as time would permit during his stay here. Elders Fout and Sandidge did considerable fireside work during the recent series of meetings.

There were fifty-two adults present at the church social, March 2. They spent an enjoyable evening together.

March 5, Miss Esther Davis one of our young people became the bride of Mr. Walter McNeil. Elder Holmes officiated.

The young people's class of our church school are preparing to furnish the Easter program.

There are eight adult members in the class on *"How to Teach Religion."* Each one has an earnest desire to qualify for better service.

Mobile, Alabama

Apostle J. A. Gillen Recently There

Mobile Branch recently enjoyed a visit from Apostle J. A. Gillen. His sermons were inspiring and uplifting. The members regret that his visit was so short.

The district conference was well attended at Vancleave, Mississippi, by members of the various branches.

The junior children of the Sunday school gave an entertainment for the benefit of their department.

At carnival time the women of the branch had a booth downtown, where they made quite a nice sum of money to apply to the church building fund.

Brother F. E. Smith was elected branch treasurer with Brother Brewton Green as his assistant.

The church services are fairly well attended. Pastor Amos Berve is using, *"Finding a Purpose in Life,"* as his topic for sermons during the month of March.

Berkeley-Oakland, California

East Bay Church

The young people's convention of Northern California District opened at East Bay Church, Berkeley, Friday evening, February 24, with a good service followed by a fellowship meeting in the lower auditorium. Refreshments were served by Sister J. B. Carmichael and her group of young people.

The Saturday morning prayer service was one of inspiration and spiritual endowment. A lunch was served by the Junior Dorcas girls, after which a delightful outing was enjoyed.

A beautiful and effective candle-lighting service was held Saturday evening. It was gratifying to see the fine young people taking part in this service and having as their speaker Elder Arthur Oakman.

Apostle E. J. Gleazer contributed much toward the success of the convention with his dynamic preaching at the Sunday morning and evening services and also in the class work.

The music, ever an inspiration and aid to a true worship experience, was beautiful under Christiana Waller's direction. The Fresno Choir sang on Sunday afternoon, receiving many favorable comments.

The afternoon service was devoted to Graceland College. The *Acacias* for years back were brought out and enjoyed.

As a result of this convention which closed on Sunday evening, it is felt that the "youth looks at life" (using Brother F. M. McDowell's words) a little more courageously and that it is eager to help in the great task of evangelizing the world and Zionizing the church.

Patriarch Albert Carmichael has been here recently. It is hoped that the helpful message he brought with so much love and sincerity was wisely received, and will bear fruit. He is a living example of all that is good, noble, and saintly.

A most unusual service was recently experienced by the congregation. It was Saint Paul who said, "Make melody in your heart unto the Lord." This was made possible through the efforts of Miss Elizabeth Smith, harpist, from Independence, Missouri, Arthur Oakman, vocalist, and Roy Elliot, organist. This was an excellent worship service.

Lorain, Ohio

Memorable Occasion Causes Saints to Rejoice

January 22, was a memorable day in the history of this branch, as it marked the addition of four new members to local ranks. These members were baptized by Elder E. Guy Hammond, of Akron, and confirmed by Brothers Hammond, F. T. Haynes, and Pastor C. G. Minkler. Three of these new members are heads of families, and workers feel that their membership will result in increased unity and spiritual development here.

On the morning of this, Brother Hammond delivered a forceful and inspiring message. Taking as his text, "And it shall come to pass if the Gentiles have not charity, I will take away their talents," he stressed the principle of love as the basic factor in intellectual and spiritual advancement, and showed how it indirectly influences even physical well-being.

On February 5, Brother Hammond returned to Lorain with a message for the new converts. He admonished them not to be deflected from the path in which they had started by the mist of darkness, which so frequently veils the faces of those who have begun the quest for God; but to hold fast to the rod of iron which leads to the tree of life eternal. (*Book of Mormon* 12: 32.)

The above meeting was also graced by the presence of Patriarch G. W. Robley, who is richly blessed with the gifts of the gospel. This brother remained ten days, during which time the Saints experienced a portion of the Pentecostal power which, at the present time, is so abundantly manifested throughout the church.

The labors of Brother Robley awakened within them a greater appreciation of the gifts of the gospel, and they desire to qualify for the presence of these gifts in their midst to a greater degree than they have enjoyed them in the past.

The chief aim of Lorain Saints is the exemplification of Zionic ideals in their midst, that others may be attracted to the latter-day message. Truly, "The field is white already to harvest," and while it is true that all can not be ordained laborers, they realize that "he that laboreth in the ministry, and he that toileth in the affairs of the men of business and of work," may "labor together with God for the accomplishment of the work intrusted to all."

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Independence

The young people's services, to last throughout the week and include next Sunday night, opened auspiciously in every respect except the weather, Sunday night at the Stone Church. But cold and sleet seemed not in the least to dampen the ardor and interest of the young people and their older friends, and a large congregation listened to President Elbert A. Smith's inspirational, opening sermon, *"What Latter Day Saints Believe."*

The evening's service opened with the singing of the hymn, *"Soldiers of Christ, Arise,"* Sanford Downs leading the congregation. The Stone Church Choir, directed by Paul N. Craig, loyally responding to an invitation to support the young people's meeting, sang, *"Remember Now Thy Creator,"* and the Aeolian Chorus, also directed by Brother Craig, sang, *"Open the Gates of the Temple,"* being accompanied by Mary Okerlind, pianist. Mrs. Hazel Scott Withee was the evening organist. A special vocal number was the bass solo by Colin Ferrett, who was accompanied by Mrs. Ferrett.

The speaker was introduced by Elder D. S. McNamara, assistant pastor in Zion, who was in charge of the service, assisted by Elder W. Earl Page. Pastor John F. Sheehy, assistant Pastor A. K. Dillee, and Bishop J. S. Kelley also were in the stand.

Youthful faces dominated the listening congregation, and there were reserved seats for the young people's council and for the To-Ko-Lon Class of the Stone Church. Young men served efficiently as deacons. Monday night's service indicated, too, that the young people are remembering Brother Elbert in their prayers and with their support and attendance. Kansas City O. B. K. members attended this second service in a body, and the O. B. K. Choir from Central Church, directed by Eugene Christy, sang.

After nineteen weeks of arduous labor and sacrifice, the women of Independence faced a crucial test a short time ago in the midst of the bank "holiday." Could they raise their quota in the face of this increasing difficulty? Undaunted they set about it, performing their regularly assigned duties, saving, economizing, sacrificing, collecting, and reporting. And that week their offering amounted to one hundred and forty five dollars.

At their meeting on that Monday such characteristic remarks were heard as:

"No one turned me down flat. If they hadn't anything they were kind about it."

"I haven't been turned down either. People give me money, saying, 'This is the last quarter.' 'This is the last dime.' I find many people praying how they may help in this campaign."

"We are not discouraged."

"Everyone is willing to do what she can. Although some are not able to give money, they are willing to quilt and do other work."

"I have had some wonderful, spiritual experiences. Sometimes we forget we are out collecting and have some very helpful visits."

"We have a good group. The workers are certainly dependable."

"They see me coming and meet me at the door with their envelopes."

Their regular Monday meetings are spiritually encouraging an financially helpful. Under the leadership of Sister Charlotte Koehler the women go busily about their task of remembering the general church with their sacrifices.

Stone Church

The boys' choir, which is increasing in membership, sang again to the Stone Church adult, intermediate, and junior departments Sunday morning. Miss Marcine Smith and J. Glenn Fairbanks are directors of this organization. The Clematis Chorus of girls is also helpful with music for the opening worship service of the church school.

Pastor John F. Sheehy took his congregation "into the temple with Jesus," in his sermon Sunday morning. His text was the words of Jesus to the woman of Samaria: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." With him the Saints watched the money changers driven from the temple, saw the widow cast her mites into the treasury, heard the prayers of the Pharisee and the Publican. This discourse brought a worship experience to the congregation.

The Stone Church Choir sang the anthem, *"The Lord Brings Back His Own,"* L. A. Woodside singing the baritone solo. The Graceland College Male Quartet, George Potts, Leslie Kohlman, Sheldon Reynolds, and Wilbur Chandler sang, *"Jesus Savior Pilot Me,"* and Mr. Woodside sang a solo, *"Fear Not, O Israel."* Assistant Pastor H. G. Barto was in charge of the service, assisted by Elder W. B. Paul.

Elder R. V. Hopkins spoke to the juniors at their own service downstairs on, *"God's Book of Nature."* Among the other items of the program was a reading by Ruth Barnby. The junior pastor, Priest James Moses, was in charge of the hour, assisted by Mrs. R. A. Moler, superintendent of the department.

The general prayer meeting at two thirty counts its attendants nearly two hundred each Sunday afternoon. Full-time participation and activity characterize this service, and the testimonies and prayers offered are sources of inspiration and comfort to the worshipers. During the past month Elders Ammon White, H. W. Hattey, W. A. McDowell, and Leonard Lea have conducted these meetings.

Among the many events sponsored by groups in Independence for the benefit of the women's sacrifice offering was the three-act comedy-drama, *"A Southern Cinderella,"* presented last Friday night at the Dining Hall, by Group 20. A good crowd was present to enjoy the drama and the special musical numbers between acts. Mrs. Leonard Lea directed the play.

Second Church

Pastor William N. Inman was the morning speaker, March 12, basing his discourse on *Doctrine and Covenants* 4. B. C. Sarratt was in charge assisted by Lane Bolt. The choir, directed by Earl Audet sang, *"If On a Quiet Sea."* Mrs. Kathern Inman and Mrs. Alice Mintun, accompanied by Miss Edna Stobaugh, sang, *"My Wonderful Dream."*

"God's Plan for Us," was the theme of Brother Conyer's short talk to the juniors on this morning. Elder C. Ed. Miller gave an interesting talk about the *Book of Mormon.*

Sunday evening Pastor William N. Inman was in charge of the seven thirty service, and was assisted by Elder W. E. Grubb. Jamie McPherson, Alfred Curtis, Gene Knight, June Thomas, and Clara Thomas played, *"King's Serenade,"* *"Drowsy Waters,"* and *"The Old Rugged Cross."* The girls' quartet composed of Ruth Bolt, Nadine Inman, Mildred Fulk, and Elsie Lee Street sang, *"The Church by the Side of the Road,"* and *"It Pays to Serve Jesus."* They were accompanied by Geraldine Fields. The former pastor, A. K. Dillee, was the speaker.

Assistant Pastor B. C. Sarratt was in charge of the eleven o'clock preaching service last Sunday morning, *"Come We That Love the Lord,"* was sung by the choir, the duet part being given by Mrs. Alice Mintun and Mrs. Kathern Inman. The opening prayer was by Elder D. A. Whiting. The sermon was by Elder S. H. Fields.

Mrs. J. R. Lentell's chorus of girls sang at the six o'clock meeting, *"Now the Day Is Done,"* *"Day Is Dying in the West,"* *"Come Thou Almighty King,"* *"Hark, I Hear a Voice,"* *"Song of the Frog,"* *"Lullaby and Goodnight."*

The ladies' quartet, composed of Mrs. Ethel Schuyler, Mrs. Edna Fetter, Mrs. Alice Mintun, and Mrs. Ethel McBride, sang, *"Keep On Smiling,"* at the evening service. A duet, *"Drifting,"* was sung by Mrs. Edna Fetter and Mrs. Alice Mintun. Pastor William Inman was in charge. The opening prayer was by Brother Ellis Murdock. Elder W. A. Hougas was the speaker. His text was, *"Has God Forgotten Me?"*

Walnut Park Church

Bishop A. B. Phillips was the speaker at the morning service Sunday. Preceding the sermon Evelyn Phillips played a violin solo, accompanied on the piano by Maurine Nace, and the young people's chorus sang, *"O That Men Would Praise the Lord,"* under the directorship of Maurine Nace. Patriarch Ammon White was the speaker in the evening.

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On Friday afternoon, March 17, the women's department of district 3 met at the home of Sister F. R. Schaefer for a surprise welcome. Sister Schaefer, before moving from the Walnut Park neighborhood a year ago, was district supervisor of the women's department over a period of several years. She had been missed by her associates in the women's work, and they were glad to welcome her back to Independence. About forty women were present and after a period of visiting, refreshments were served.

Funeral services for Ethel Virginia Amick, twelve-year-old daughter of Mr. and Mrs. Walter Amick, were held at the church at two o'clock Friday afternoon, March 17. She died Wednesday morning at her home. Elder George Jenkins was in charge of the services and Elder Harold Hattey preached the sermon. A mixed quartet composed of Gordon Morgan, John Isaacks, Lois Butterworth and Maurine Nace sang, *"The Saints Shall Wear Robes as the Lilies," "Asleep in Jesus,"* and *"The Lord Knows Why."* Flower girls were Grace Dillee, Betty Ward, Winifred Dillee, and Josephine Byrd, and pallbearers were Rosemary Dunbar, Mildred Schafer, Jean Dillee, Alice Brown, Helen Brown, and Jessie Anderson. Burial was in Mound Grove Cemetery.

Mr. and Mrs. Carlyle Barnhardt announce the arrival of a baby daughter, Thursday evening, March 16.

Englewood Church

The Englewood Religio was recently entertained by Brother Leon Snow's orchestra, the program preceding classwork.

The La-Da-Sa Class of the Religio is sponsoring three one-act plays to be given at Bristol School, March 24, for the benefit of the Parent Teacher Association.

Ralph Dunlap, president of the Religio, is missed by the local group. He is visiting his mother at Oxford, Michigan.

Pauline Clow Seymour is very ill at her home on Northern Boulevard.

The women's department is busy quilting. They met at Mrs. Harold Clow's home recently and today are enjoying a covered-dish luncheon at the home of Mrs. D. S. McNamara.

Mr. "Doc" Jurden recently underwent a major operation at the Provident Hospital in Kansas City. He is getting along nicely.

The Chelsea Choir will give the program at Englewood the first Sunday night in April.

Sister Lacy Barnett, who has been ill for several weeks, is much better.

Sister C. C. Moore has not as yet heard from her son, James, who lives in Long Beach, California, but is hoping that "no news is good news."

Sadness came to this congregation in the removal, by accidental death, of one of one of its young men, Frederick Eugene Koehler, youngest child of Sister Ada Koehler and Frederick Koehler, deceased. The boy leaves five sisters, many other relatives and friends. His death occurred March 5, and the funeral was held March 7, from the Carson Funeral Home, Elder J. F. Sheehy in charge, President Elbert A. Smith preaching the sermon. Interment was in Mound Grove Cemetery beside his father who preceded him in death four years ago. Mrs. Koehler, who is Englewood's news correspondent, returned with her daughter, Mrs. West, to Denison, Texas, for a few weeks.

Long Beach, California

Quake Victims Camp Out About Pastor Milner's Home

Apostle J. E. Gleazer and Brother L. L. Sutherland drove from Los Angeles to Lomita, California, Monday, March 13, where about sixty of the Long Beach Saints were camped around the home of Pastor J. L. Milner. Of these members made homeless by the earthquake, Brother Gleazer writes: "Few of them owned property, but the houses they lived in were wrecked. Most of them did not own the furniture, so they lost little.

"The house where I stayed a few weeks ago is in ruins and it was a good house and well finished. The schools at Long Beach are also in ruins. Some of these were modern buildings, but they fell, too. The reason more of the larger buildings stood was because the shock did not hit every part of the city with the same intensity. Of course steel and concrete stood better than anything else, but one can see where these buildings were shaken and twisted. We succeeded in getting around parts of Long Beach because Brother Milner had a police badge. The city certainly looked as if it had been shelled. I am sure if the shock had been just a little more severe many of the larger buildings would have crumbled also. Even in Los Angeles the modern buildings show the effects of the quake. The streets were covered with glass, and cornices and corners show the breaks.

Of a visit to Compton, California, where considerable damage was done by the quake, Brother Gleazer says: "I visited Compton Sunday afternoon, March 12. Compton is about six miles from here (Los Angeles), and the entire business section is ruined. We had to leave the car and walk for blocks, for they would not let traffic in. They had steam shovels working night and day, picking up the debris. They still expected to find some bodies Sunday. I saw one place where the pavement was thrown up six inches. The sailors and marines were on duty with fixed bayonets. Hundreds of American Legion men were on duty regulating traffic and keeping people away from the ruins.

Well-rounded Program Takes Branch Forward

The Sacrifice Period in Long Beach may be pronounced a success. Although the income in tithes and offerings was not as great as in previous periods, due to the economic stress, there came a spiritual enrichment to the Saints by reason of sharing that which they had.

The aged and the youth gathered at the church to watch the old year out and the new in. A resolute determination to move forward to the accomplishment of the goals of the church seemed to prevail in the midnight worship service and in the sacrament service Sunday morning. These resolutions are bearing fruit in the activities that are already being carried out. There is but one night each week that the church building is not being used for the welfare and development of the Saints. That is Saturday. One can almost see the fulfillment of the prediction made some years ago that the church would someday be open at all times for the feeding and nourishing of those who hunger and thirst after righteousness.

Some changes were made in the official personnel of the branch at the December election. Pastor J. L. Milner was reelected with Elder A. S. Moran and Priest R. C. Leibold as counselors. Brother William J. Moyle was reelected home visiting director. Sister Effie Gregory was sustained as branch statistician, and Brother Joseph Crum continues to receive and disburse the branch finances. The new church school director, H. O. Sacry, is well supported by Fred M. Savage as adult supervisor, R. C. Leibold supervising young people, and Leo Pendarvis who continues as supervisor of children's work. Each of these four men has qualities and abilities which make him valuable in his position. Sister Flossie Sacry is now leading the women's work. Many others are serving in appointive positions that strengthen the ties and enlarge the field of activity in the branch.

Three special social events have occurred in the branch this year with a fourth in the immediate future. The senior young people are preparing to entertain their younger brothers and sisters of the Junior High Class with a banquet. The former group will prepare and serve the meal.

The senior young people's banquet was held January 31. One will long remember the beauty and inspiration of the occasion. The spirit of life which prevailed, seemed to shine upon the faces of each one present. The committee asked the pastor to serve as toastmaster. Special guests and speakers were R. C. Leibold, supervisor; Edward Lane, class teacher; Winifred Milner, dramatic leader; Laura Packard, supervisor of young people in East Los Angeles Branch; and Sister Edward Lane. Readings, vocal and instrumental numbers were given by George Scott, Natalie

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Kamerick, Virginia Kuykendall, Maxine Kingsbury, Margaret Wilson, and Winifred Milner. Each person present was asked to contribute some thought to the speaking program.

Brother and Sister A. S. Moran entertained the priesthood and their wives at dinner, February 20. Along with the splendid spirit of good fellowship present, one could also sense a feeling of steadfastness of purpose. After the dessert, the host called upon each one to offer something that would help in carrying on the work. There were twenty-two present. Brother Will Farley, of Durango, Colorado, was a special guest and all appreciated his message given at the close of the evening.

Under the capable guidance of Brother Pendarvis and his corps of teachers, the children's division enjoyed a George Washington party in the basement of the church the evening of February 21. Thirty-eight happy youngsters mingled with their leaders, singing songs, playing games and making merry in all the ways known to children. The surprise of the evening was Chandu, the magician. Brother Pendarvis secured the services of a young East Indian who is skilled in the magic arts of his native land. The children were quite sure this was a fitting climax to a perfect evening. Refreshments were served.

The women of this branch are doing excellent work as a part of the adult division. They meet weekly for work and study and serve a dinner every other Thursday evening. These occasions have proved beneficial in bringing Saints and friends together socially as well as aiding in raising the branch budget. Under the leadership of Sister Sacry, they are now in the midst of a campaign to win a cash prize offered by local business firms. It is only necessary to attend prayer meeting and listen to the testimonies of these mothers of Israel to realize the vital interest they have in the spiritual welfare of the branch as well as in financial conditions.

District President W. A. Teagarden and District Bishop D. B. Carmichael met with this branch recently and brought much of hope and encouragement to the Saints. Members were happy to have Apostle E. J. Gleazer drop in for prayer meeting February 15. He remained to talk to the priesthood the following evening.

Brother Thomas Ward recently moved to Long Beach from southern Ohio. He has been put to work teaching the adult class on Sunday morning.

Local speakers have been J. R. Johnson, R. C. Leibold, W. J. Moyle and the pastor.

When I hear of people asking why America does not join the League of Nations I have to point out to them that America is a League of Nations, and sealed the covenant of her solidity as such by her blood more than sixty years ago.—Bernard Shaw.

Far West Stake

Conference and Young People's Rally at Saint Joseph

Another Far West Stake conference has come and gone, and with it a successful young people's rally. The conference and rally opened Friday evening, March 10, at First Saint Joseph Church, and continued through Saturday and Sunday.

The stake-wide young people's program on Friday was entitled, *"A Perfect Day,"* and was composed of poetry by James Whitcomb Riley and appropriate musical numbers all given by young people from the various branches. Much talent was displayed and a large appreciative audience attended this first session.

A get-together hour was conducted by the First Church O. T. Z.'s following the program. The spirit of fellowship reigned, and everyone seemed to be better acquainted after the games of the evening.

Saturday's activities were commenced with a young people's prayer service at 8.30. Elder C. G. Mesley, of Kansas City Stake, was in charge and gave a fitting theme talk. A fine spirit of loyalty and devotion was expressed by all participating. Such a good service was enjoyed that it was decided to have another one on Sunday morning at an early hour.

At nine-thirty old and young gathered for a joint prayer service which was followed by the business session at 10.45. The business consisted chiefly of the reading of reports and the election of officers. Elders Ward A. Hougas and F. L. Hinderks were sustained in the stake presidency. Bishop Milo Burnett his two counselors, Elder John Hovenga and M. H. Hinderks, were likewise sustained in the stake bishopric. The High Council, composed of Elders A. B. Constance, B. R. Constance, Thomas Fiddick, David Gamet, William G. Hamann, Alec Jensen, L. A. Keck, and Howard C. Timm, was sustained. Other officers elected were as follows: Director of Religious Education, Preston Hinderks; supervisor of women's activities, Sister Letha Timm; head of stake music committee, Evan J. Ehlers; director of young people's activities, Leonard G. Ehlers. Several members of the high council and pastors who were present were asked to make short talks.

After dinner had been served in the basement at noon, Apostle J. F. Garver, of Lamoni, preached to a good-sized congregation. This was followed by various group meetings. The young people met for a round table discussion in charge of George Mesley. Many helpful suggestions were advanced and the time was profitably spent. At the same time the women enjoyed a talk by Rex I. Gary, Boy Scout executive of Saint Joseph, also a talk by Brother Hougas. Apostle J. F. Garver conducted a priesthood meeting at this hour.

A prelude of music, furnished by Stewartsville young people, preceded an illustrated lecture, *"From Palmyra to the Present,"* given by Stake President Ward A. Hougas on Saturday night. Many beautiful pictures and an interesting lecture brought the story of this church forcefully to the minds of the large audience.

Sunday was a busy day of enjoyable services. The young people's prayer service was well attended, and took on the spirit of an allegiance meeting under the direction of Ward A. Hougas. This service brought memories of the splendid prayer services of the reunion and of other rallies when the youth had met together to express their earnest desires. Many again consecrated their talents to the upbuilding of the work.

An interesting worship service was arranged by the local church school including two numbers by the newly-robed girls' chorus after which Elder Mesley lectured to the adults. The children's division provided a service for the children throughout the morning service with Preston Hinderks as the speaker.

The sermon of the morning was preceded by an anthem, *"Jerusalem, O Turn to the Lord,"* Gounod, and a solo, *"When I Behold,"* Clara Edwards, sung by Mrs. C. E. Haden. President Elbert A. Smith, of Independence, gave an appealing sermon on *"Prayer,"* stressing the need of and the types of prayer.

In the afternoon Apostle J. F. Garver again addressed the conference. Preceding his sermon the choir sang, *"The Woods and Every Sweet Smelling Tree,"* West, and a trio composed of Mrs. Bert Ritchie, Mrs. Robert Farnham and Mrs. Harold Sleezer, sang, *"Blest Are the Pure in Heart,"* Risher.

The joint council of the stake met following the afternoon service to discuss plans and problems. The young people gathered for a business session and informal discussion. At this time the name of O. T. Z.'s was decided upon as the name of the stake young people's organization. The young people also voted to organize uniformly in the local groups and to form a council of representatives in the stake. Plans were discussed for the next convention and the time was tentatively set as June 10 and 11 at Guilford. Much enthusiasm was shown and a willingness to cooperate was manifested by the various groups which should make the task of unifying the local organizations easier. Several groups reported plans under way of having representatives at the June convention in Lamoni.

The closing feature of the conference was the three-act biblical drama, *"The Slave Maid of Israel,"* presented by the Ul-Lik-Us Players of the Saint Joseph church, and directed by Mrs. Olive McLean. This was effectively given to a capacity house and was repeated the following night to another large audience.

The scene was laid in Syria in 894

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B. C., and the play was built around the well-known story of Naaman's leprosy and his healing. The leads were well taken by Gladys Christiansen, as Thamar, the beautiful; Herman Johnson as Naaman, and Harold Sleezer as Simeon, second in command. The entire cast gave a good performance.

Hilo, Hawaii

Local Ministry in Charge While Pastor R. L. Macrae Visits Other Islands

Missionary R. L. Macrae left the branch here, February 9, to do missionary work on other islands. At present he is on the island of Maui, visiting with isolated Saints and making new contacts. Sister Macrae and daughter, Mildred Louise, remain at home to help with the work at Hilo. During the absence of the pastor, Elder James A. Pauahau is in charge of the branch with the help of the local priesthood.

The women have been giving much support to the branch in many ways. Their aid in financial matters has helped to keep the branch going. Recently a Hawaiian luncheon was given under their direction which netted a neat little sum to the treasury. The group has its weekly sewing day and once a month they meet to discuss matters pertaining to their work and also to enjoy talks by members of the priesthood.

The Saints were caused to mourn recently by the death of Brother A. A. Tapai. Although he had been in ill health for some time, his death was a shock to his family and to the community at large. He was a member of the priesthood and had contributed much to the advancement of the Hilo Branch.

February 5 was one of the most spiritual sacrament meetings the Saints have enjoyed. While the prayers and testimonies offered were not many, the worshipers were impressed with the spiritual value of the entire meeting. Elder Macrae admonished the Saints to seek God in humility and with contrite hearts that the latter-day cause will go forward in Hilo.

January 1, found nearly every member of the branch present for the sacrament service, and a goodly degree of God's Spirit was there. Hearts were made glad to welcome once more some of the members who had been unable to attend previously.

Early in November of last year the priesthood started an intensive campaign of visiting the members of the church in an attempt to strengthen and encourage them to greater activity. This was followed up with cottage preaching services. An increasing interest is being manifested in these services each night.

On Christmas Day Elder R. L. Macrae led six young people into the waters of baptism, and on the following Wednesday two more were baptized.

A good number of Saints and friends gathered at the church for a watch service, December 31. A prayer and testimony meeting opened at ten o'clock, Elder Macrae in charge. A good spiritual season was enjoyed and each one expressed a desire to come up higher in the sight of God and to consecrate his life anew to the cause he loves so well. At the close of the service at eleven-thirty, Brother and Sister Macrae invited all to come to the mission house. Light refreshments were served and the new year was ushered in while all sang *"Aloha Oe."*

Christmas entertainment preparations along with sacrifice endeavors made December a busy month for Hilo.

Washington, District of Columbia

Banner Day at Nation's Capital

The Saints in the Nation's Capital had a banner day Sunday, March 5. While the city was thronged with inaugural visitors, this little group enjoyed a quiet and spiritually uplifting sacrament service. They particularly appreciated having with them as guests for the day, Apostle Paul M. Hanson, District President H. L. Livingston, and Brother and Sister E. L. Traver, from Boston.

In a beautiful ceremony, Brother William Froyd was ordained to the office of elder by Apostle Hanson and Brother Livingston, Bishop Traver delivered the charge of office. Brother Froyd has faithfully served the group at Washington for many years, and all rejoice that he has thus been honored.

Following the morning service, dinner was served, and in the afternoon, Brother Livingston delivered an able address. Truly it was a happy day, rich in the spirit of good fellowship, and blessed by God's Holy Spirit.

Camden, Maine

Helped by Visit of Elder Archie Begg

This is a very small branch isolated from larger groups of Saints. The nearest branch of any size is Vinalhaven, Maine. But though the number of Saints in Camden is small, they are making progress little by little. This group is a part of Rockland Branch, and the Saints generally find a way to get to Rockland on the first Sunday of the month, to attend sacrament service. The meeting seems much better if all meet together instead of each little place holding a separate service.

About the middle of February Elder Archie Begg was here and held a series of cottage meetings. On the first night, Sunday, he talked chiefly of Joseph Smith and his associates in the early days of the church. For two or three nights he played games with the young people. The last night he was here he talked on recreation, a subject on which he is an authority. His help and visit were much appreciated, and local members hope he will continue his calls. Always they are delighted to have the elders come and talk with them.

Nearly one hundred per cent attendance is enjoyed by the Camden Sunday school.

Santa Ana, California

Earthquake Sends Saints Home From Tamale Supper

Santa Ana Saints gathered in the basement of the church on Friday evening, March 11, for a tamale supper. But in the midst of the preparations the church began to rock and heave in a dangerous manner. Brothers Farley, Best, and Carmichael urged the Saints out of the building, then looked about to see that no one was forgotten, turned off the fires, and came out to join those on the sidewalk in front of the church. Continued temblors made it necessary for each family to return home taking their dinner with them, and until the church has been carefully inspected, services will not be held there. Apparently with the exception of a fallen chimney, there was no damage done. The business district just a few blocks away suffered considerable damage.

The following Sunday, Bishop D. B. Carmichael with Pastor A. M. Starkey, drove over to Long Beach to aid the Saints in that locality. No one had been hurt, but nearly all were homeless and temporarily domiciled at the home of their pastor Brother J. L. Milner at Lomita. Later in the day Brother Carmichael with the help of Brother Don Nimmo took over reunion tents, mattresses, and cots so that the Saints could have adequate shelter while the work of reconstruction gets under way.

The last Thursday in December Santa Ana Branch held its annual business meeting when A. M. Starkey was reelected pastor and James Farley was put in charge of the church school with Sister William Kuhn assisting in the adult division, Sister R. P. Mitchel with the young people, and Sister Charles Calkins continuing her fine work in the junior department. They have worked very successfully together so that in the last two and a half months the services have been inspirational and well attended.

In February, the women under Sister William Kuhn gave a potluck supper, the young people doing their part by erecting an attractive valentine booth and selling candy. The ten dollars netted by the evening's fun went for branch expenses.

Friends of Sister Lola Melton Morrison will be interested to know of the birth of her son in the Santa Ana Valley Hos-

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pital on George Washington's birthday.

In memory of their daughter, Martha, Brother and Sister Clarence Mills gave as an offering to the church the money she had in the bank. The amount, seventy-five dollars, was added to the sacrifice fund the Santa Ana Saints gave to the general church. This gift was a fitting end to a little life that had brought sweetness here on earth to relatives and friends.

Alaflora Branch

Near Brewton, Alabama

Under the capable management of young Brother E. T. Higdon and his associates the branch work is moving smoothly along, and unusual unity prevails.

Elder A. D. McCall, a young man of dynamic qualities, well qualified to lead the Alabama-Florida District, occupied the pulpit the morning of February 19, and his message was one that thrilled his listeners with the importance of its meaning. The theme, *"Jesus Christ, the Light and Life of the World,"* was effectively illustrated by comparing the sun with its life-giving rays, which cause the earth to rejoice and bear fruit, to the light of Jesus shed abroad in the hearts of those who accept his teachings, causing them to bear abundant fruit in lives well spent.

Brother E. N. McCall is giving Alaflora Branch a good program each Sunday in the church school, and attendance is increasing. Brother Ben Jernigan conducts song service for a half hour before preaching service on Sunday evenings, increasing attendance and giving much enjoyment.

At the beginning of this service on a recent Sunday, Azalene Brooks told a story and Wilma Jernigan and John David Enfinger played a piano duet.

Elder Lomax Jernigan, former branch president here, is now associated with the district presidency and has been preaching over the district. He has just returned from Mobile Branch, where he conducted services.

March 3, Apostle James A. Gillen began a series of meetings extending over Sunday. *"What Price Glory,"* was his opening theme, and on Saturday evening he preached on *"The Resurrection."* On Sunday after a spiritual sacrament service, participated in by members from all over the district, Brother Gillen who is dear to the Saints here, gave a fatherly talk on the efficacy and need of prayer, especially in these trying times. His talks contained a note of warning which it is hoped all will heed.

A daughter, Bettie Bernice, was born to Brother and Sister E. T. Higdon, February 24, 1933.

On Sunday mornings Dehryl McCall is seen at the church with a bundle of *Heralds,* disposing of them to people who are glad to have the opportunity to read the encouraging and helpful periodical.

Apostle Gillen departed Sunday evening for Pensacola, Florida, where he sees opportunity for doing good, preaching and encouraging. This is his second visit to Pensacola on this tour of the South.

The Bulletin Board

Pastoral

To branch presidents of Rock Island District and others concerned, Greetings: The following proposed program for the quarter ending June 30, is presented to conserve time, strength, and traveling expense, and at the same time try to reach as many of the Saints and friends as possible with a constructive and helpful message. You will note that I am reserving Monday of each week as a rest period. This I feel is essential to my health. Will branch presidents and others affected who find it impractical to hold meetings in their respective communities according to this program, kindly advise me at an early date? Please keep a copy of this program at hand for reference, and make all necessary arrangements for such meetings as are here outlined. We are expecting President Frederick M. Smith to be with us for our young people's convention and district conference, at Rock Island, June 9 to 11. Watch the *Saints' Herald* for further announcements:

Proposed Program for April, May, and June, 1933

Dahinda, associated with missionary L. G. Holloway, April 5 to 8. Elder Holloway will likely continue at Dahinda for some time.

Galesburg, April 9 to 11. Preaching Sunday morning and night. Rest period Monday.

Kewanee, April 11 to 18. Class work Tuesday to Friday, inclusive, preaching Sunday morning and night. Priesthood meeting Sunday afternoon. Rest period Monday.

Princeville, cottage meetings Tuesday night, April 18.

Peoria, cottage meeting, Wednesday night, April 19.

Pekin, April 20 to 24. Preaching Thursday and Friday nights, and Sunday morning and night. Rest period Monday.

Farmington, April 25 to 28. Cottage preaching services each night.

Kewanee, April 29 to May 1. Preaching Sunday morning and night. Rest period Monday.

Matherville, May 2 to 5. Preaching each night.

Millersburg, May 6 to 12. Preaching Sunday morning and night. Monday rest period. Preaching Tuesday to Friday nights, inclusive.

Joy, May 13 to 15. All day meeting Sunday. Rest period Monday.

Muscatine, May 16 to 22. Preaching Tuesday to Friday, inclusive. Preaching Sunday morning and night. Priesthood meeting Sunday afternoon. Monday rest period.

Maquoketa, May 23 to 30. Preaching Tuesday to Friday inclusive. All day meeting at Fulton Sunday. Monday and Tuesday rest period.

Clinton, May 31 to June 8. Class work Wednesday to Friday. Preaching Sunday night. Priesthood meeting Sunday afternoon. Rest period Monday. Class work Tuesday and Wednesday.

Rock Island, June 8 to 12. Young people's convention, and district conference, Friday night to Sunday night, June 9 to 11, at which time President Smith expects to be with us. Rest period Monday.

Moline, June 13 and 14. Round table meetings to plan for future work.

Lamoni, June 16 to 25. Youth conference and Leadership Convention.—E. R. Davis, 2329 Twenty-third Avenue, Moline, Illinois.

Conference Notices

Wheeling district conference will be held April 8 and 9, at the church in Wellsburg, West Virginia, Apostle C. F. Ellis has promised to be present and will add a wealth of interest and value to the sessions. First meeting will be at two thirty Saturday. The only business scheduled for this conference is to choose the place of the September conference and ordination matters. Let us all try to bring the Holy Spirit with us and have its power increased in our assembling together.—William Richards, district president; Samuel A. Martin, district secretary.

Conference of Southern California District, will be held at Central Church, Thirty-ninth and Grand Avenue, Los Angeles, California, April 7, 8, and 9. We expect Patriarch Albert Carmichael, and Apostle M. A. McConley and E. J. Gleazer to be with us. Classes in Religious Education will be taught by L. L. Sutherland, and D. B. Sorden. This conference will decide upon a reunion for the district this summer, and there are several ordinations to take place. Meals will be served at the church as usual for the convenience of those from a distance and every effort will be made to make these meetings helpful. The Saints are urged to attend and share in the spiritual blessings we always receive at our conferences. For additional information or special reservations write, W. A. Teagarden, 595 Third Street, San Bernardino, California.

District Young People's Convention

The young people's convention of Portland District will convene at Portland, Oregon, April 7, 8, and 9. President Elbert A. Smith will be the speaker, and Apostle Myron A. McConley, teacher. The program is outlined as follows: Friday, April 7: 7.30 to 9 p. m.,

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young people's program; 9 to 9.45, mixer in lower auditorium; Saturday, April 8: 10 to 10.55 a. m., class; 11 to 12, class; 12.30, lunch; 2 to 2.55, class; 3 to 4, class; 6.30 to 9.30, young people's banquet; Sunday, April 9: 8.30 to 9.30, young people's prayer service; 9.45 to 10.55, church school; 11, preaching, President E. A. Smith; 12.30, basket lunch; 2.30 to 3.30, special district business meeting and ordination service; 3.30 to 4.30, young people's conference; 7.30 to 8, music; preaching, E. A. Smith, 8 to 9.—District president, J. L. Verhei.

Request Prayers

The following urgent request for prayers came to hand too late for inclusion in the regular prayer column: M. R. Shoemaker, of Beardstown, Illinois, again seeks the prayers of the church in behalf of his wife. For ten weeks Sister Shoemaker has suffered. She is now in the hospital and her physician holds no hope for her recovery. Her family ask the Saints to remember her before the heavenly Father.

Graceland Broadcast Program

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KMBC.....Kansas City, Missouri
Time.....5.00 p. m., C. S. T.
Studio.....Independence, Missouri
Music.....Paul N. Craig in charge
Lectures.....John Sheehy in charge
Announcer.....Guinn Bronson

March 26—Dr. F. M. McDowell
"Religious Aspect of Higher Education."
(Music by Independence Artists.)

April 2—B. A. May
"Iowa Farm Revolt."
(Graceland String Quartet: Charles Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

April 9—Dr. C. F. Grabske
"Preventative Medicine"
(Music by Independence Artists.)

April 16—A. B. Church
"Television—When?"
(Music by Independence Artists.)

April 23—Roy A. Cheville
"Principles of Leisure in Education."
(Graceland Male Quartet: Wilbur Chandler, George Potts, jr., Sheldon Reynolds, and Leslie Kohlman.)

April 30—A Cappella Chorus
Scottish Rite Temple.

May 7—F. Henry Edwards
"English Cathedrals."
(Music by Independence Artists.)

May 14—Roy H. Mortimore
"Photo Electric Cell."
(Music by Graceland College.)

May 21—David Hopkins
"Bureaucracy in Government."
(Music by Independence Artists.)

May 28—E. E. Closson
"The Influence of Christian Education of Life's Philosophy."
(Graceland College Music.)

June 4—Dr. F. M. Smith
"The Philosophy of Poe's 'Raven'."
(Music by Independence Artists.)

950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Northern Saskatchewan		July 27 to 30
Southern New England	Onset	July 22 to August 6
Toronto	Lowbanks	July 29 to August 12
Chatham, Ontario	Erie Beach	July 28 to August 6
Lamoni	Lamoni	July 28 to August 6
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Eastern and Western Main	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 20
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
Eastern Montana	Fairview, Montana	July 7 to 9
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Spring River	Columbus, Kansas	(Date not set.)

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

Our Departed Ones

MAVIS.—Ida Tennant was born June 14, 1860, at Galesburg, Michigan, and was married to William Rosevear at Evart, Michigan, in 1889, who preceded her in death in February, 1901. To this union four sons, Walter, William, Fred, and John, were born and all survive their mother. In 1906, she married Theodore Mavis, who also passed away about four years ago. She was baptized into the church October 7, 1917, by Elder O. J. Hawn. Died at the home of her son, John, January 30, 1933, leaving to mourn, four sons and two brothers. She was loved and esteemed by many, and will be greatly missed. The funeral services were held from the Stuernal Funeral Home in charge of Elder Hubert Case, and interment was at Lake City, Michigan.

CRAVEN.—Rebecca Cato was born February 9, 1859, in Alabama. She moved with her parents, Elbert W. and Sabrina Ann Cato, to Missouri, in 1868, and had resided in Ray County most of the time since. Married Elkanah Craven, March 5, 1879, and nine children were born to them. Three children preceded her in death, Jesse Allen, Edward R. and Joseph D. Her husband departed this life eight days before she died. Six children are left to mourn: Mrs. Elsie Surbaugh and Edith Craven of the home north of Hardin, Missouri; Mrs. Ada F. Alexander, of Council Bluffs, Iowa; Azel P. Craven, of Bonner Springs, Kansas; William Craven, of Richmond, Missouri, and Alma E. Craven, address unknown. There also survive ten grandchildren, one great-grandson, other relatives, and friends. She was baptized into the church in March, 1870, by Elder J. W. Johnson, and was a faithful member. She had been in poor health for several years but was confined to her bed only a short time before her death, February 26, 1933. The funeral services were held at New Hope Church by Elder Oscar Case, of Richmond, assisted by Elder Ray Whiting, of Council Bluffs, Iowa.

MYERS.—Ina Myers was born at Eddyville, Iowa, July 17, 1856. She was married to James L. Myers, March 5, 1878, and to them six children were born. She united with the church in 1889. Passed from this life, March 3, 1933. The funeral was held at the home, Elder Lee Quick preaching the sermon. She was a good Saint, strong in the faith of the latter-day work. Interment was in La Harpe Cemetery.

WARNING!

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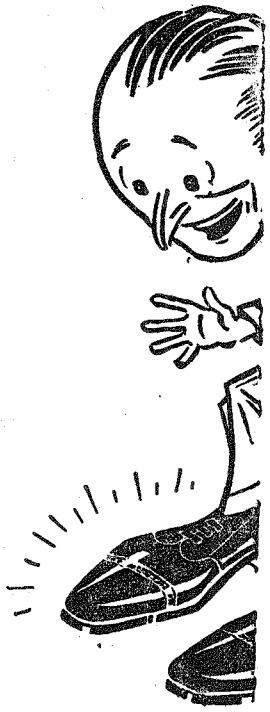

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The Saints' Herald

The Challenge of the Present Crisis in Education

By G. N. BRIGGS
President of Graceland College

Blue Pencil Notes

A Few Pointers on Prohibition

By E. A. S.

THE CONTRIBUTION OF THE WOMEN OF THE CHURCH

A Report on Methods and Results

Volume 80 - - - - - - March 29, 1933 - - - - - - Number 13

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THE SAINTS' HERALD

March 29, 1933

Volume 80 Number 13

FREDERICK M. SMITH, Editor in Chief.
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CONTENTS

EDITORIAL:
- The Expanding Mission of the "Herald" 387
- Blue Pencil Notes 387
- In Commendation of Our Women 388

OFFICIAL:
- Report of Women's Effort 389
- Graceland College Radio Broadcast Contest 389

YOUTH'S FORUM:
- Reporter's Holiday 390
- The Story of Etta Kett 390
- How to Be Happy 390
- There Is Work for All to Do, by Virginia Ann Williams 390

NEWS BRIEFS 391

ARTICLES:
- Death and Destruction in the Earthquake, by Winifred Milner 392
- The Challenge of the Present Crisis in Education, by G. N. Briggs 393
- The Visiting Priest, by Ella Brackenbury Lambkin 395
- Palestine as I Saw It in 1913, by E. F. Robertson 397
- Riches Untold, by Florence Tracey 399
- My Times Are in Thy Hand, by Kleta Finley 402
- Question Time, by A. B. Phillips 403
- Prayer and Testimony 404

NEWS OF CHURCH AND HOME 406

THE BULLETIN BOARD 412

The Pigeonhole

The Pigeon (Himself)

The Pigeon poised for an instant on the window sill this morning, twisted its head around and plucked a blue quill feather from its right wing.

"Let me borrow a little of that purple ink of yours," he requested with one beady eye fixed on my favorite bottle of writing fluid, at the same time nipping the end of the quill into a point with his sharp beak. "I'm going to take a little hand in this writing myself. Everybody's asking who I am, and they're endowing me with the name of this one and that, till I'm all mixed up in the minds of the people. Of course when they have a lot of fault to find, after some of my recent experiences, I wouldn't mind if they'd blame the other fellow; but I object to carrying about a jumble of masculine and feminine names and being a mere hit-and-miss (mostly miss) character. So here with my own pen, and in my own claw-writing I'd like to inform the public that as I drift in and out the editorial window occasionally, I have a personality all my own. It may often be more felt than seen, but it is real, just the same. Believe it or not, I am

Yours truly,

THE PIGEON.

Back to Work

The daily press makes quite a hullabaloo over the fact that certain breweries of Saint Louis are putting several thousand men back to work in anticipation of the flood of beer that is presently threatening to deluge the country. The daily press is astute enough not to mention the fact that it will take several million drunkards to keep these few thousand sturdy workers busy. And we are suspicious that when the carpenters get through nailing up the rat holes they will soon be unemployed again.

Pied type * Many a man becomes tongue-tied when he is required to speak sense * According to the autobiographies, there are no bad men in the world * According to the biographies, there are few good ones * Pedestrians can tell you all about the faults of motorists * And motorists are eloquent about the stupidity and depravity of pedestrians * Neighbor A—— is a Democrat, and neighbor B—— is a Republican; and they have a terrific time trying to settle which party is responsible for what * They have never settled it, but the main idea seems to be this: your party is responsible for all the mistakes, and my party is responsible for all the good * Some men need four vocabularies: one to borrow money, one to flatter a woman, one to answer the judge, and another to pray for forgiveness * A good Christian can get along with one—he speaks the truth with it * Last week a giddy robin, sitting on our back fence, sang a blithe song of spring * This morning he chirped dolefully at a world covered with sleet and snow * But the robin is right—the snow always melts, if you wait long enough *

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Editorial

The Expanding Mission of the "Herald"

To any effort on the part of the business management of the *Herald* to increase the circulation of the *Herald,* we give our hearty approval and support. There has been a gratifying increase in the number of subscribers in recent months, and this has given much encouragement to the editors in their efforts to maintain and improve the literary standard of the *Herald.* Filled with good things each week, the paper goes on its mission to the Saints throughout the world, to help them in appreciation of the work, the ideals, and the progress of the church. It is carrying messages to youth and age, the office and the home, to priesthood and layman.

So, we sincerely hope that all who can will give hearty support and help to the efforts of Brother Hougas to get the *Herald* in the hands of a larger number of Saints, for the greater our subscription list the better we can make the *Herald.* And in helping the *Herald* you help the church, for it is the paper of the church, working for it, and holding up its ideals. A *Herald* should be visiting regularly each home in the church. F. M. S.

Blue Pencil Notes

The return of beer in America seems about to miss April 6 by only a moment. For that much let us be thankful. To us April 6 is rather a sacred day. God started something on that day—naturally the Devil is quite willing to start something the day after.

The recent legislation "legalizing" the sale of 3.2 beer and wine is the biggest piece of humbug since the days of P. T. Barnum—who had a remarkable animal to ballyhoo called the "What is it?"

Prohibition is still in force—still in the Constitution. It prohibits the manufacture and sale of intoxicating beverages. The ingenious plan was hit upon to declare 3.2 beer non-intoxicating. While about it Congress might have voted that opium is not a habit-forming drug and that revolvers and machine guns do not kill; such legislation might help some people who think that they are dead.

Men, women, and children killed by drunken auto drivers will be just as dead as though an enlightened Congress had not declared 3.2 beer non-intoxicating. Prohibition agents report that the "bootleg" beer that they have been seizing from the "speakeasies" has averaged about 3 per cent. The manager of a taxi line in Kansas City says that 3.2 beer may not intoxicate Congressmen but it will intoxicate his drivers and they are forbidden to drink it. Railroads, bus lines, air ways will probably take a similar stand. But thousands of irresponsible auto owners are free to drink as much as they can buy and then get behind a steering wheel and meet the sober man's car head-on—and we have no assurance that it will be a Congressman's car.

The masses of the people are hard put to it to finance needed expenditures for food and clothing and other bare necessities. Millions are flat broke and hardly know where the next meal will come from. Yet it is fondly hoped that the masses of the people will buy enough beer, with money that should go for bread for the family, that immense sums will be raised in taxes on such sales so that Uncle Sam may balance his budget. Had our representatives at Washington shown some willingness to reduce their mileage allowance of twenty cents per mile when they travel by rail (and even when they are only *supposed* to travel) we might understand their passion for a balanced budget. As it is their ardor seems more a passion for beer.

Chain drug stores palpitate between a desire to make money on the sale of beer and a fear that customers drunk on the non-intoxicating fluid may do more damage than will be balanced by the sales. The modern drug store is like Noah's ark, it contains a little of everything, and a customer somewhat tipsy on perfectly harmless beer might do considerable damage in the store—and he may do damage outside the store, too.

In Independence we had a hard fight to rid the town of the saloons, before the days of national prohibition. Our people were credited by the Kansas City papers with casting the deciding vote. But of course the credit had to be distributed among all those who helped. The day of the election that drove the saloons from town the minister of the Christian Church was carried into the Office of the First Presidency (then up town) having been beaten in broad daylight on the public streets by agents of the saloon interests. The liquor interests have always been lawless, they are lawless, they always will be lawless. Under cover of this dispensation

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they are now able to evade the letter of the Constitution as they have done constantly since Prohibition was enacted—only now they may do so openly and in otherwise perfectly respectable places of business.

It now seems necessary for believers in strict temperance to begin again at the ground with a campaign of public education. For a hundred years the church has stood for temperance. Uniting with all other temperance agencies of a legitimate nature we must help to raise up another generation that has been made acquainted by educational processes with the real evils of alcohol. The abuses sure to spring up under the loose and haphazard way in which the return of beer and wine is being administered may help to create a revulsion of feeling that will make the task easier. E. A. S.

In Commendation of Our Women

In another column of this issue of the *Herald* our readers will find a report of the results, as measured in dollars and cents, of the special effort of the women of the church to raise funds for the general church budget. We are happy to join with the Presiding Bishopric in their commendation of this splendid showing. The amount thus raised has been most valuable and timely in making possible the meeting of pressing obligations and carrying forward the work of the church.

We call special attention to the results of the systematic effort on the part of the women of Independence. The more than four thousand dollars which they have turned over to the Presiding Bishopric is not only an eloquent testimony of self-sacrifice, zeal and devotion, but seems to carry evidence that the method which they have followed, that of systematic weekly solicitation in every home and the encouragement of strenuous sacrificing on the part of each home, is the method that may be depended upon to get results.

While we recognize that the methods used by the sisters of Independence may not for various reasons be the one best suited for smaller branches, we do heartily recommend that local officers and organized groups of women throughout the church give careful consideration to the possibility of adapting this method to their use. Evidence available from other points, notably Kansas City Stake, seems to support the contention that frequent, regular, systematic solicitation made possible by increasing the number of solicitors is certain to make a substantial increase in the tithes and offerings received.

Close observation of the experiment as it has been conducted in Independence leads us to the conclusion that the spiritual by-products of this effort have been even more valuable than the financial returns. Among these by-products we may mention the following: The number of contributors has been substantially increased. This refers not only to those giving offerings but to those paying tithing. Any number of instances have been reported where the visits to the various homes on the part of the sisters have brought timely advice and encouragement, have opened the way for such homes to receive material assistance and spiritual ministry, have removed misunderstandings and paved the way for the forming of new friendships, and, not the least, have reestablished the contact between such homes and the church. Anyone who has observed the women of Independence as they meet each Monday in the Stone Church can not fail to be impressed with the thought that something splendid has happened to them spiritually as a result of their work. Otherwise, scattered throughout Independence, meeting in their various congregations, engaged in the concerns of their own homes, they have been more or less strangers to each other. Now we find them welded into the highly-to-be-desired relationship of "the tie that binds." Such results can not be added up in columns but nevertheless they blaze the trail to Zion.

We are happy to announce that Sister C. C. Koehler, the leader of the women of Independence, has volunteered her services to the First Presidency and Presiding Bishopric to help in any way she can to further the work of the women in other places. Sister Koehler's cooperation will make available to us the splendid experience which she has gained in organizing the women of the center place and supervising their activities during the past several months. We respectfully suggest and urge that stake, district, and branch presidents, as well as leaders of organized groups, get in touch with Sister Koehler through the office of the First Presidency, thus profiting by her experience as they endeavor to follow up their already successful beginning in this church-wide effort of raising the funds absolutely essential to the work of the church.

F. M. McD.

Many theories have been advanced in regard to the final destiny of man; but, as a rule, those theories have been too narrow, and have limited either the power of God or his goodness. But for all that, they have done good, no doubt, by stimulating thought and causing people to read the *Bible* more closely than they had done before.—Elder Isaac M. Smith, in *"The Atonement of Christ and the Final Destiny of Man."*

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OFFICIAL

Report of Women's Effort

In the *Saints' Herald* of October 19, 1932, an appeal was made to the women of the church to assist the organization of the Bishopric in the raising of funds for the General Church. It will undoubtedly be of interest to the membership to learn of the results attained. We are herewith submitting figures showing the amounts raised by districts.

The figures include only the amounts received up to the end of January, 1933, and do not include funds received during February and March as we do not have complete reports to date for these two months, except for Independence. The amount raised by Independence up to and including March 20, totals $4,030.00.

It is to be noted that these figures do not reflect accurately the extent of the financial assistance rendered by the women of the church as many are engaged in activities for raising funds to pay off local church debts. It is quite probable, however, that there are a number of groups which are in a position to help in this project, but are not yet organized. We take this opportunity of soliciting the support of such groups as well as asking for the continued support of those who have already contributed.

It is to be noted that the total amount received through this source up to the end of January amounts to $6,287.11. We believe the women are to be congratulated for such a successful beginning.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

March 25, 1933.

	January 31, 1933 Total
Independence Stake	$3,200.00
Far West Stake	50.64
Holden Stake	73.44
Kansas City Stake	25.00
Lamoni Stake	85.82
Arkansas District	1.00
Northern California District	4.25
Southern California District	332.45
Chatham District	27.52
Clinton District	18.62
East Colorado District	150.80
Detroit District	51.23
Idaho District	45.45
Northeast Illinois District	89.11
Southeast Illinois District	48.35
Northwestern Iowa District	80.00
Southwestern Iowa District	57.50
Southern Indiana District	4.50
Northeastern Kansas District	32.00
Southwestern Kansas District	3.00
Kirtland District	2.00
London, Ontario, District	96.03
Western Maine District	52.61
Central Michigan District	78.42
Eastern Michigan District	210.50
Northern Michigan District	51.20
Southern Michigan District	13.11
Western Michigan District	13.85
Minnesota District	71.25
Southern Missouri District	14.04
Western Montana District	5.00
Nauvoo District	60.75
Central Nebraska District	1.50
Southern Nebraska District	12.97
Southern New England District	174.20
New York and Philadelphia Districts	73.05
Central Oklahoma District	127.23
Western Oklahoma District	15.00
Southern Ohio District	192.26
Pittsburgh District	35.00
Portland District	52.85
Rock Island District	6.35
Southern Saskatchewan District	3.30
Seattle and British Columbia Districts	79.87
Spokane District	15.50
Spring River District	120.22
Central Texas District	141.94
Southwestern Texas District	20.38
Utah District	2.00
Western Virginia District	3.60
Wheeling District	29.57
Northern Wisconsin District	25.00
Southern Wisconsin District	91.88
Unorganized	14.00
Total	$6,287.11

Graceland College Radio Broadcast Contest

From KMBC, Kansas City, Missouri—Time, 5:00 P. M. Every Sunday from March 19 to June 4, 1933

ONE HUNDRED DOLLARS IN AWARDS FOR PRIZE WINNERS

A unique feature of this broadcast is that prizes are to be offered to those who write the best summaries of any eight of the eleven addresses of the series.

CONTEST RULES

I. This Contest is limited to persons who have never attended Graceland College.

II. Eight addresses of the series of eleven will be in the summary. A committee of three faculty members appointed by the President of Graceland College will judge the summaries.

III. First prize, fifty dollars; second prize, thirty dollars; third prize, twenty dollars; awards will be applied to the contestant's first year's tuition at Graceland.

IV. Write not more than 250 words on each of the eight addresses you choose to summarize, and mail the manuscript to Graceland College, Lamoni, Iowa, not later than one week after the eleventh address.

OPENING DATE OF GRACELAND COLLEGE FOR NEXT YEAR IS SEPTEMBER 8, 1933

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - - -

Reporter's Holiday

A Few Thoughts for Young People

"And the thoughts of youth are long, long thoughts."—Henry W. Longfellow.

• The whole world today is in a state of confusion. This one word describes the state of affairs at the present time—confusion in politics, confusion in industry, confusion in religion. Into this confusion Christ comes and calls our attention to the first old, familiar landmark—"Have faith in God."

• There is only one key to the solution of the problem of the origin of the universe—"In the beginning God created."

• In considering the origin of the universe we have our choice. Either we came here by chance, or by design. But in our experience we know nothing important and lasting happens by chance. A painter does not mix his paints in a bucket and fling them on a canvas hoping to produce a masterpiece.

• Some say it takes blind faith to believe in God as the Creator, but to believe in chance, one must not only be blind but deaf and exceedingly dumb. We must realize that back of law and order lie intelligence.

• The road is open before you. You have the green light, the right of way. Don't permit anyone to flag you down or to send you on a detour—"Have faith in God."

• We believe that God is the Creator, and next that he is a personal God, and third, that he is an unchangeable God.

(Notes Taken From the Sermons of Elbert A. Smith to the Young People of Independence, March 19-26.

The Story of Etta Kett

A Petty Subject

THE SUN WAS SETTING by the time Bill and Etta, in Bill's coupe, left Elmwood behind and reached the beautiful road known as River Drive. With the glory of the sunset before them, the river like a sheet of silver at the left, and the rugged silhouette of the bluffs at the right, neither felt like speaking. It was too nearly perfect to spoil it with speech.

As they swung around a curve in the gathering dusk, the car's headlights flashed through the back window of a car parked at the side of the road.

"Cars park on the roadside for two purposes," said Bill, laughing. "One is for repairing tires and the other is for petting. And I don't see anybody repairing tires there!"

"'Somehow, after my experience last night, I can't see any humor in it," answered Etta. "After you've had to fight to escape it once, it looks disgusting and degrading. I wonder how many girls submit to it because they are afraid of never having any dates if they don't. Don't you think, Bill, that it's terribly unfair for a fellow to take a girl out riding in his car and then, without any warning, expect her to let him kiss and caress her? And what do those do who have been taken too far out to walk home?"

Bill did not answer directly, but spoke rather slowly as he turned the car around to go back to town.

"I've always been glad that we didn't do it, Etta. It gives a person a feeling of cleanness and honor to know that he has never done anything that he'd be ashamed to have his family or friends know. I'm glad that we can look them all in the face with clear consciences."

It was the first time Bill had expressed himself on the subject, but Etta was thrilled with a deep sense of happiness that she had the friendship of a man to whom principles and character meant something.

After a short silence Etta spoke again.

"When I get married, Bill, I don't want to come to my husband like a used handkerchief. I'd like to come to him with a clean heart. And it would make me very happy if he would come to me in the same condition."

When they separated at her door, Etta knew that their conversation that evening had strengthened the bond of understanding between them.

(To be continued.)

How to Be Happy

Happiness is the true end and aim of life. It is the task of intelligence to ascertain the conditions of happiness, and when found, the truly wise will live in accordance with them. By happiness is meant not simply the joy of eating and drinking—the gratification of the appetite—but good, well-being, in the highest and noblest forms. The joy that springs from obligations discharged, from duty done, from generous acts, from being true to the ideal, from a perception of the beautiful in Nature, art and conduct. The happiness that is born of and gives birth to poetry and music, that follows the gratification of the highest wants. Happiness is the result of all that is really right and sane.—Robert Ingersoll.

There Is Work for All to Do

By Virginia Ann Williams

AS I LOOK BACK on the history and founding of this church, my heart is filled with gratitude and praise to the pioneers who faced the sting of criticism and the lash of persecution to bring to us the wonderful teachings of this church. It is up to us, the young people of this church, to carry on the great work which is now in its infancy, to build on the foundation which was laid by those whose vision and inspiration planned this wonderful future.

When we were baptized we were adopted into the family of God. We have separated ourselves from the world and by our gospel covenant we have dedicated our lives to the service of the Lord. Hence we are not our own; we belong to God and to his church. We must be very diligent, humble, and prayerful, for the temptations of the world are many.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matthew 5: 16.) Let us so live that our life may be an example for good to others. We have all heard the old familiar saying, "Actions speak louder than words." Let our actions speak for the good of our church. In this way we, the young people of the church, may be helpers in evangelizing the world.

As we go forward we should not hesitate to accept every opportunity given us to serve our fellow men. There is a work for all of us to do. If we have a desire to work but do not know just where our work lies, we should pray earnestly and ask God, and he will open up avenues of service that will be acceptable to him.

Let us all cooperate in the effort to "'Evangelize the world and Zionize the church." The task is as much ours as it is our parents' and the missionaries' of this church. There is something we all can do even though it seems small. It is highly important that we should qualify for the greatest efficiency but let us recognize that in attending to the smaller things that seem so insignificant we acquire strength and ability to discharge the larger responsibilities. So let's start now trying to find "something to do for the Master each day" and joy and happiness will be ours to enjoy.

DALLAS, TEXAS, 3720 Carpenter Avenue.

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NEWS BRIEFS

G. J. Waller Ordained a Patriarch

Elder G. J. Waller, who has lived fifty years in Hawaii and given unstintingly of his services in building up the church in the islands, was ordained a patriarch March 22, at the Danvers Street Church, San Francisco, California, by President F. M. Smith and Apostles M. A. McConley and E. J. Gleazer.

It was fortunate that Brother Waller could be on the mainland of the United States in time to meet President F. M. Smith in San Francisco, also Apostles M. A. McConley and E. J. Gleazer.

In Hawaii the natives call Brother Waller the "big father," and are grateful for the help he has given in building the three groups in Honolulu, the Hawaiian, the Chinese, and the Japanese branches. Brother Waller is manager of the Hawaii Meat Company.

Northern Saskatchewan Young People Hold Convention

Attendance far in excess of all expectations. Accommodations taxed to the limit. Good music, dramatics, and forensics. Sober thoughts on youth and the church. Splendid sermons by Ward L. Christy and W. J. Cornish. True Latter Day Saint fellowship. Worshipful prayer services. Inspiration. All of these combined to make a highly successful young people's convention for Northern Saskatchewan District, held at Saskatoon, March 10, 11, and 12.

Hard Times Reach Society Islands

Hard times have just reached the Society Islands according to word from Elder J. H. Yager, missionary. The price of copra, the principal commodity of the islands, fell to 2 cents minus or 47½ centimes per kilo landed in Tahiti, the latter part of February, which means that the land owner got from 1¼ to 1½ cents per kilo for the product. Such prices are working hardships on the natives and on our mission in the islands.

Large Nonmember Response to Missionary Meetings at Buffalo

Over two hundred nonmembers attended a series of meetings conducted at Buffalo, New York, early this month by Missionary William I. Fligg. And as a direct result of the services a class in baptism was arranged for Palm Sunday.

Ample preparations were made for the series. The week preceding was devoted to special prayer services and fasting. The meetings were also given splendid publicity. Brother Fligg's subject was *"The Lord's Vineyard,"* and he illustrated his sermons with a large chart. Saints and their friends gave a gratifying response.

Brother Fligg is holding meetings at Niagara Falls until April 2, when he plans to go to other points in the district.

Tigres Branch Builds Home for Pastor

Feeling the need of the capable help and permanent residence of Pastor Carl Freeman and his family, Tigres Branch, near Ava, Missouri, decided not long ago to assist in the construction of a home for the family. Saints and their friends—and Brother Freeman has many friends in that community—came together and felled logs. A sawmill operator promised to saw the logs free, and soon the branch hopes to have a house erected. Everyone is enjoying his part in building this home—indeed the Saints of that community like to cooperate. Members of Four Corner Mission, south of Ava, desiring to do their part, gave the family a grocery shower.

Limerick, Ohio, Branch Celebrates Natal Anniversary of Aged Sister

Though Sister Catherine Grow, member of Limerick Branch, has passed her ninety-sixth birthday anniversary, she has not yet observed her second birthday as a church member. March 25, Sister Grow was ninety-six years old, and on Sunday, March 26, her home branch celebrated her birthday which was an event in the community. Sister Grow was baptized a member of the church April 13, 1931, at Jackson, Ohio, by Elder John R. Grice.

Brother A. A. Hapai Is Dead

Hawaiian Saints mourn the death of Priest A. A. Hapai, of Hilo, January 13. He had been a member of the priesthood since 1918, and contributed much to the progress of Hilo Branch. Was baptized by M. A. McConley in 1917. Brother Hapai was fifty years of age. Besides the Saints of the mission and many friends, he leaves to mourn, his wife and seven children. The funeral was very large because of the esteem and regard held for him in the islands.

Member Converted by "Printed Word" Hears First Sermon

Sister Audrey Slone, of Bartlett, Nebraska, is a young woman who was converted by the "printed word." When convinced of the truth of the church's message, she traveled, to Independence for baptism. She is superintendent of schools of Wheeler County, Nebraska, and a short time ago, while attending a State meeting of school officers at Lincoln, heard her first Latter Day Saint sermon.

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Death and Destruction in the Earthquake

By Winifred Milner

Lomita, California, March 22.

The horror of an earthquake can not be described. A low rumble . . . the reeling of the earth . . . Falling buildings . . . Women's screams . . . Children's wails. . . . Terror . . . Death! Through all of this man's faith reaches to find God.

Twelve seconds after five fifty-five in the afternoon, March 10, beautiful Long Beach, and surrounding vicinity lay desolate. It was as if an unseen hand had laid hold of the cities in this region and flattened them. In twelve seconds fifty million dollars' worth of damage was done.

Out of this trembling and shaking our people emerged unharmed. Strange as it may seem, a little while after the shake-up, Brother Milner and I found many of the Long Beach Saints gathered around a little campfire, on an elementary school campus, near the church, their frightened hearts finding comfort in the companionship of one another. The air was quite chilly. Some in their hurry had forgotten to get blankets.

When we returned home we persuaded two families with small babies, the Crums, and Leibolds, to go with us. The others remained at the schoolhouse, until about ten thirty, when the alarming cry of "Tidal Wave" drove our frenzied people, with others, into the hills.

On Signal Hill, among oil derricks, electric wires, and gas, they realized they were in far more danger than they had been around the little campfire on the school lawn. By morning, one by one, they shamefacedly came back, each condemning himself for his lack of faith, each determined to trust God for protection in the future.

By Saturday night our home was alive with activity. Fifty-three Saints were being sheltered here. Brother and Sister Moyle, and Brother and Sister Fred Savage opened their doors that our people might find comfort and rest. At first there were so many of us that beds were made all over our house. Several of us were sleeping on the floor. Sunday Bishop Carmichael, from Santa Ana, brought cots and tents. We are very comfortable now.

It has been twelve days since the earthquake, and our camp remains peaceable and happy. The days have been warm. Our children play contentedly outside.

Some of our number have gone back to Long Beach, but most of us remain. We are learning to put into practice the Zionic ideals of living. Every evening finds us gathered together, in our large dining room, and living room, for family prayer. God is closer to us because of this worship together. Last Sunday we had Sunday school and preaching in the morning, a worship service in the afternoon, and preaching in the evening. God's Spirit was here to bless us. How thankful I have been that my home is large enough to accommodate a large number of friends so comfortably.

Sister Flossie Sacrey has taken over the management of my large family, and the planning of the meals.

Our fifty-four-inch table is extended to the full extent. We feed the children first, then the men, and lastly the women.

Those who have entered the Moyle, Savage, and Milner family circle are Brother and Sister Jesse Johnson and family; Sister Moran; Brother and Sister George Johnson and child; Brother and Sister Hacker and sons; Brother and Sister Mark Hacker and family; Brother and Sister James Hazzard; five members of the Jones family; five of the Otis family; Brother and Sister Leibold, June, and baby; Brother and Sister Crum and family; Brother and Sister Ralston and children, Brother and Sister Sacrey, their sons Jerald and Jack; Sister Packard; Sister Taylor; Brother and Sister Pendarvis and son; Sister Scott and two sons.

Local friends headed by Mrs. Marion Welch of the Red Cross, and President George Key, of the Lomita relief, have rallied splendidly to our needs, sending delicious food, and everything possible to help in our emergency. We are very grateful for these things.

Our hearts are lifted up. We feel that God is blessing us, even as he blessed the children of Israel when they crossed the Red Sea. It is our desire to live worthy of the blessings that are ours. It is our aim to go forward as a great chain, purifying our hearts, that we may have a part to play in the redemption of Zion.

The difference between a religious man and one who is irreligious is not that one is necessarily better than the other but that one includes God among the realities of his universe, with which he feels himself in some living practical relation, while the other does not.—William Adams Brown, in *Pathways to Certainty.*

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A Youth Conference Problem Discussion:

The Challenge of the Present Crisis in Education

By G. N. Briggs
President of Graceland College

One of the most famous and oft-told stories of Chauncey Depew is that at his final examination for a degree in Philosophy at Yale University the professor said to him, "Rise, Mr. Depew," and Mr. Depew rose. The professor, looking at him sternly, said: "Mr. Depew, your topic is 'The Immortality of the Soul'; your time is ten minutes."

So in "from one thousand to fifteen hundred words," as reads the invitation to write this article, I am to discuss "Education," a subject on which more volumes have been written than could be stacked in any fair sized college library in the country.—Author's Note.

THERE probably has never been in the lifetime of the present generation more urgent problems for solution or a greater need for clear thinking and for the fullest cooperation.

President Butler of Columbia University recently expressed it as his opinion that there are abundant and convincing signs that America has reached the end of an era in education and in the history of some of those forces which have made possible the extraordinary development of the past generation—that we are now in the period of transition leading to the new era—an educational renaissance such as the world has never witnessed.

Our historically minded brethren are sometimes led to overpraise the past, to underestimate the present, and to overfear the future.

As one historian has said, "The present is merely the invisible bridge over which the historic past marches to the shaping of the undetermined future. The use which we make of the past will always be the chief influence in determining what the future shall be. That future may be either ordered progress or chaos, according as we understand the past or are ignorant of it. The question always presses for answer whether or not men will really begin to learn from experience, whether they will really avoid the old time-worn mistakes and errors, and whether they will strengthen the ancient and well-established advances and successes which men have made, and improve upon them."

The answer to the question thus propounded by this eminent historian is to be found in the influence the schools and colleges can bring to bear on the present and the next generation.

This transition period through which we are now passing and from which we are just beginning to emerge has brought into view an unexampled prominence a series of difficult problems whose solution affects the happiness and satisfaction of the entire world. The solution of these problems demands with the greatest urgency study by the keenest intellect which the world can provide.

To find a way out of these economic, social, and political difficulties, with their disastrous consequences, is a responsibility which rests especially upon the leaders in the educational world.

PHILIPS BROOKS many years ago said, "Sad is the day for any man when he becomes absolutely satisfied with the life he is living, the thoughts he is thinking, and the deeds he is doing; when there ceases to be for ever beating at the doors of his soul a desire to do something larger which he feels and knows he was meant and intended to do."

The fact that the general officers of the church have called a Youth Conference and Leadership Convention to meet at Graceland College in June is evidence of their appreciation of the significance of the present epoch and that if our youth are to be prepared to take full advantage of the golden age of opportunity soon to pass to them they must be alive to the present requirements for study and education. The entire program will be one of education in the broadest sense through a realization of the significance of world and church problems. Most significant in the onward march of today is the increasing recognition of the value and necessity of education.

Research is the advance guard of progress, and no research is possible unless it is engaged in by those who have been educated for it.

It has often been said, but it can not be too often repeated, that there is no saturation point in education. No man ever goes so far that he can afford to say, or even afford to think, that his education is completed. The wisdom of the truly educated

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man is made up of the accretions of day by day observation, study, and discussion of the world about him, and particularly of that part of the world which most closely affects his own life and the lives of his associates.

The basic principle of any program of education is that it enables those engaged in it the opportunity to keep abreast of their times. Conditions change constantly, and rapidly, and only by keeping in step with these changes can one in the modern world win the success which should be the goal of everyone. That is why educational institutions are conducted at great expense of time and money—why frequent meetings of leaders are held, why conferences and conventions are called—so that all that research reveals may be made available to every man who will take advantage of the opportunities that are placed before him for advancement.

Education fits men for life—it enables the church to function to the maximum, making it possible for God to come into the lives of the people with the largest degree of success.

"The Glory of God is Intelligence."

WE ARE IN THE MIDST of a great transition from one era of human life to another. The present crisis is the first shock of this great transition. We may move in either of two ways—toward the painful road of violence, revolution, destruction, and rebuilding, or toward the common sense road of patient readjustment through political and social reform by education. Whether America ultimately shall take the path of reform or of revolution depends in the last analysis upon the schools to guide and stabilize the neighborhood and the community; upon the college to provide the leaders to guide and enlighten the nation.

It is in times like these that new leadership is born. Young men and women in the colleges learn first hand the facts of political, industrial, and social life in the hard school of their personal experience. They ask why? who? how? because they perceive that they and others have a stake in the larger world.

The world was startled a few months ago by what one has called the most potent and significant statement to be made in the centuries of man's habitation on this small planet. This is the statement, "Man, in his age-long struggle for leisure and the elimination of toil, has finally arrived at that position where, for the first time, this goal is not only possible, but probable."

Education is the means by which this golden age upon which we are about to enter can bring the greatest return to mankind. With Shakespeare we may say, "The times are out of joint," but we have heard of no one who is acknowledged as having been "born to set it right." There are many who feel that they could do so if given the opportunity but adjustments will be made only through the most complete cooperation between individuals, associations, states, and nations.

What is the challenge? to whom? for what? and how is the challenge to be met by you, by the church, by the nation?

Full and correct answers to these questions would put the world back on the road to complete recovery—no one individual has the answers. They can be found only through the leadership developed by research into the religious, social, and political situation in which the world finds itself.

That research is the dominant factor in social and economic progress is evidenced by the fact that last year in a thousand laboratories 15,000 scientists spent two hundred fifty million dollars with results that have largely revolutionized many of the activities of mankind.

YOUTH does not grow twice—they pass this way but once.

What is not done for youth today can not be done at all. Tomorrow they will be grown men and women and the time for preparation will have passed.

If America is to grow in strength and influence, it will be because she gives more, rather than less, attention to education; it will be because the gap between the scholar and the mass is bridged by a recognized education; it will be because representative government represents thought, intelligence, and scholarship rather than the political ambitions of some officeholder.

The aphorism of H. G. Wells regarding the race between education and catastrophe has great significance for the United States, for democracy lives on education. The challenge then is to education to lay plans to defeat the catastrophe of which Wells speaks.

Why is education more important to the people of America than to those of other countries? The answer is that the perpetuation of democratic government and ideals depends on an educated citizenry. Democracy lives on education. The rule of the people must be preserved at all times and at all hazards and that is possible only through the largest educational opportunities.

The report of the President's Research Committee on Social Trends appointed three years ago and consisting of five hundred of the leading investigators of the country may well be regarded as one commentator has said, "as the first step toward a *Magna Carta* the great charter of a re-emancipated

(Continued on page 402.)

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The Visiting Priest

From the viewpoint of the one being visited

By ELLA BRACKENBURY LAMBKIN

The amount of comment and criticism that one hears on every side indicates that the affairs of the priesthood are of interest to all the church, and not the exclusive concern of the ministry themselves. Many questions arise. What do mothers, for example, think of the visiting priest? The article below is written by a mother and home-maker who has herself made contributions to the work of the church. Do mothers have a right to be heard concerning an office of so great importance to their homes? We think they do. We do not regard this article as final on the subject. But we do believe that it contains some thought-provoking ideas. Other good articles on the subject will be welcome.—Editors.

WHAT MAY WE EXPECT of the priest in his visits to our home? He was placed in the church to supply a specific need in the perfecting of the Saints. What is the need that called forth this office?

The part of the duty of the priest which has to do with home visiting reads, "—and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties." (*Doctrine and Covenants* 17: 10.)

To exhort, we learn from the dictionary, is to incite by appeal or argument to good deeds. To incite is to move to action; stir up; spur on; encourage; impel. Then to exhort is to stir up, spur on, encourage, or impel to good deeds by means of appeal or argument.

The priest comes to our home. It is supposed, of course, that he is a praying man, that he knows how to pray and can teach us how to pray if it is necessary. If this were not true how could he spur us on to perform this good deed? That seems simple enough. Every priest understands that he must be able to pray with the family visited.

Still I wonder what would happen if the mother of the family should say to the priest that she wanted to teach her children to really pray and not just to say their prayers and should ask how to do it. Could he offer some suggestions as to how it can be done. Would he be concerned? A public school-teacher makes the statement, "We do not attach enough importance to the training of our little ones or we wouldn't have so much trouble with the big ones." So these things can not be too trivial for a church officer.

Let us suppose that the priest has studied the subject of prayer and is willing to give the benefit of his study to the family he is visiting. Is then his duty completely performed? Is that all we may expect of him? The text says that besides teaching them to pray vocally and in secret the priest should exhort them to attend to all *family duties.*

And what are family duties? Is not the training and care of children a big element in family life? Then I wonder if it is any business of the priest if children are undernourished? Some criminologists tell us that underdevelopment may be a cause of crime. It certainly limits the usefulness and value of the individual to the group and to himself. Perhaps the parents may have the best intentions in the world and still, possibly because of overindulgence, fail to produce people who will help to make Zion the group of happy, healthy people it should be. What can the priest do about it? Is he expected to study balanced rations? Well, shouldn't he? He can not teach people how to pray unless he knows something about how to pray. How can he teach parents to perform this family duty if he knows nothing about it? How can he spur them on by appeal and argument if he knows nothing about it? Women's study groups may be providing for a part of this work but are the people who need it getting the benefit? The fact that our parents are not trained for their important work puts a double burden upon the priest, no doubt. There is no one who should give more hearty cooperation than should the priest to classes in the church school bearing upon these subjects. Let us imagine that the priest has done his duty along this line. Is that all? Are the needs all provided for?

"All family duties," one of which is to teach the children so that they will be prepared to be baptized when they are eight years of age. The church school is helping in this work but they can not do the foundation work. I visited in the home of a small boy not long ago. I was amazed to discover that the parents were actually teaching the child to be disobedient. He was a puny, sickly little fellow, but bright and interesting. His anxiety for approval, which could have been used to make him a pleasant, agreeable child, was being used instead to spoil him.

Would that sort of thing be any business of the priest? It would seem so. What can he do about it? These parents did not want to injure their

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child. They loved him, so much so that they actually thought it was smart to see him be disobedient and disrespectful. The trouble with such parents probably is that they have not a sufficiently broad vision of their task. They do not know their child. They know how darling he is, how cute and bright. But they do not realize the effect that the daily experiences are having upon him. Even if they realize that something is wrong they do not know exactly where the mistake is being made nor what to do to correct the trouble. For the priest to come to such a family and tell them they are making a mistake and they must change will do little good and may do harm. It must be a matter of education, a gradual bringing to light the better ideals and ideas. It can not be done in one visit. It "is not reached at a single bound, but we build the ladder by which we rise."

Can the priest exhort these people on this subject; can he stir them up by argument and appeal if he knows nothing of child psychology? He will be able to see that things are not right; it is easy to see that with other people's children. But will he be able to put his finger on the mistake and suggest a remedy. Young parents often feel the need of guidance along these lines but they do not know where to look for help. They do not even know what they need, definitely. Where can they go for advice better than to the officer set in the church organization by God for just such service?

One more thought I wish to express, a thought that has been with me for years. There is no doubt that the family visit by the priest is a good thing. But is that enough? The text says, "visit the house of each *member.*" Has the boy and girl a family duty to perform? Is it any concern of the priest if he sees that the boy is disrespectful and disobedient and spends the most of his time on the street? Or if the girl is impudent and is cross and impatient with the younger brothers and sisters? Have these boys and girls no family duties? To be sure the priest could do little with the lad or lass by calling them to task in the family circle. He might do more by visiting them by themselves. Visit the house of each *member,* exhort each member to attend to all family duties.

If a child is old enough to be a member of the church does he not rate personal attention from its officers? Perhaps these youthful members should be visited with the consent and sympathy of their parents, but how often parents would welcome this assistance if it were offered? There comes a time in the life of a youth when a person outside the family can have more influence with him than parents can because he has reached the age when he seeks independence from parental control. To whom may the parents look for a guiding hand at this critical time? Who could better do it than the priest whose duty it seems to be?

This opens up another whole line of study and thought. If he is to influence the youth the priest must speak the language of youth. He must understand and sympathize with the urges and impulsions which cause the youth to do the foolish things he does. He must help to guide these impulses without dangerously repressing natural trends.

Some of these duties may be partly supplied by other means, women's groups, young people's leaders, but it seems to be the particular and peculiar duty of the priest to see that they are supplied.

An immense task! I can not understand how any sane man can deliberately ask for or crave this work. Still less can I understand how any person, having this task given to him, can look for a larger task. There are offices carrying higher authority, greater honor, but is there an office in the church which offers opportunity for more essential or vital service to the Saints than the office of priest?

Aside from provision for our spiritual welfare provided by the eldership we seem to need a family-relations-expert. God has provided for this in the office of priest. I wish that we might be able to send our young men through high school and, at least, two years of college in preparation to become priests. Since we can not do that the need can be partly supplied by home study and reading. To be sure, all this learning would not be enough. The world has not solved the problem yet and it has all this. But the rest is God's part and I am sure he will do his if we do ours.

The reasonableness of belief in the life of the soul after death in a very different sort of existence is not at all invalidated by the present dependence of the soul on the body, or on any part of the body. The illustration of the butterfly and the cocoon serves the purpose of bringing this out quite clearly. In the chrysalis state, the butterfly that is to be shut up in a cell, without power of locomotion, feeding upon very different food from what it will need in the next stage. Nothing in the nature of the chrysalis would lead us to suppose that this dingy, formless, immovable creature would some fine day change into a brilliantly colored, wide-winged, roving animal, sucking its sustenance from the nectar of flowers, and vying with them in its beauty. I suppose that one who had known only the chrysalis would scoff at the idea of the butterfly emerging from it. It is acquaintance with the fact which has made it a commonplace for us.—J. Elliot Ross, in *Truths to Live By.*

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Palestine as I Saw It in 1913

By E. F. Robertson

FROM THE DAYS OF MY CHILDHOOD, I always had a desire to visit the Holy Land and view the scenes that are made sacred by the deeds of holy men and prophets, the apostles, and our Lord Jesus while in the flesh. Upon my return from the Australasion Mission, early in the year 1913, my long cherished desire was to be realized. My friend and fellow missionary, James W. Davis, and I disembarked from the German liner by which we had come from Fremantle at Port Said in Egypt and in the dim light of the early morning, we were rowed by a native boatman from the ship, which was at anchor some distance from the land, to the shore. Everything was far different from the scenes of our western world. People wore different clothing and looked different. They also behaved differently. It being so early in the morning, we saw the milkman making his rounds, not like our American milkman, taking up empty bottles and leaving full ones. But going to the doors with his flock of goats following him. The housewife would bring out her pint or quart measure and watch the process of milking, thus making sure that it was *milk* she was getting and not *water*. He did not expect to be trusted and knew he was not worthy to be trusted, for he was not brought up in a Christian land, and had not the background of our Christian ideals.

After several hours spent looking around this strange and interesting city, we boarded the Egyptian Mail Steamer for Jaffa, where we arrived some time in the early hours of the next morning. I was awakened by a pandemonium of shrill cries, and hoarse croaks, all in a language that I could not understand; and, rising upon my elbow, peeked out through the porthole upon a scene that is hard to describe. Men in long flowing dresses and with long beards, in small boats of varying descriptions, *dozens* of them—*scores* of them; and each one doing his utmost to make more noise than all the rest, with a view to getting passengers to employ him to take themselves and luggage to the shore, as there, too, we were at anchor some distance from land. The oriental ports seem not to have been equipped with wharves like our western ones. Rising and hastily shaving and dressing, and going through the motions of eating the abominable conglomeration they called "breakfast," we permitted one of the boatmen to row us to the shore. The city of Jaffa, called Joppa in the *Bible,* looked like one vast irregular building covering the hillside that sloped down toward the sea.

Soon we had reached the land, and were in the narrow, dirty, and ill-smelling street. When we met a camel laden with a cumbersome burden that filled the street from one side to the other, we were advised to squat as close to the wall as possible and let the said burden pass over us. We were conducted to "Hardegg's Hotel," where we left our luggage and secured the services of a guide to show us the interesting scenes of the place. First he took us to the housetop that is claimed to be the very one upon which Simon Peter was resting when he saw the vision of a great sheet let down from heaven, with animals which as a Jew he had been taught were unclean, and he was bidden to rise, and slay and eat.

IT MAY HAVE BEEN the same housetop—at least it was the same city with many buildings that Peter saw still standing, and the same blue sea rolled away to the westward to meet the same blue sky that greeted the eye of the famed apostle. Our guide also reminded us that it was from this port that Jonah set forth on the occasion that he had the experience with the whale. Next, we must be shown some reminder of the good woman, Dorcas or Tabitha, whom Peter raised from the dead. We were taken to a beautiful tomb, which we were told was Tabitha's. It may have been—anyway it was interesting and beautiful, and from the top of it we had a splendid view of the Plain of Sharon, *the sea coast plain* of Palestine, stretching away toward the hills and mountains of Judea.

In addition to its beautiful scenery and its historic interest, Jaffa is noted for its luscious grapes and oranges. Oh, such oranges! So big, and so sweet!! After luncheon at the hotel, we boarded the train for Jerusalem, employing the same guide to accompany us. We passed through Lydda, where the infirm man who had been bedridden for eight years was healed under Peter's ministration, and passed through the fields where Sampson is said to have burned the ripened grain of the Philistines as it stood in the fields, by catching three hundred foxes and setting fire brands to their tails and turning them loose. We passed also through the valley of Ajalon, where Joshua commanded the sun and moon to stand still, when Israel battled with the Philistines. This is called the battle of Beth-Horon, and was one of the most decisive and important battles that has ever been fought.

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AT SUNSET, we arrived at the station in Jerusalem, and hiring a dilapidated conveyance we were taken to the Floyd mansion where our brother Reese Jenkins resided, and where we were made welcome during our stay in Jerusalem. With what interest we walked about the city! How we tried in imagination to reconstruct the scenes of the past, when it was the proud capital of the Israelite empire under the reigns of David and Solomon: or even as it appeared in the days of our Savior with its beautiful temple, its splendid walls and fortifications, now in varying stages of ruin. And as we looked upon the Mount of Olives with only a few scattered and scraggly trees, and bestrewn with rocks, the crumbling remains of the beautiful buildings that must have graced a former age, we tried to see it as a garden of olives, as it probably was in the time of the Master. And visiting the small parked inclosure that is called Gethsemane, we tried to vision the garden that used to be at or near that place, where Jesus used to retire with his disciples for quiet meditation and heart to heart instruction, and where he knelt in agony during the last hour of his liberty, while his disciples slept. In the church of the holy sepulchre we were neither impressed with the gilded tomb, where Jesus *never was laid,* with the three holes in the ground where the crosses of Jesus and the two thieves never stood, nor with the grave of Adam, where Adam never slept. So many places you are shown where tradition says something of great importance took place, and you will learn that this particular tradition originated only a few years ago. Yes, we even saw the basin in which Jesus was baptized by John in his infancy (?), and a portrait of the holy mother and child painted by Saint Luke! And many other things that our common sense taught us were only fakes. But when we visited the Pool of Siloam, we felt that it was the very water where Jesus told the blind man to wash and he would see. And at Bethesda, when we saw the peculiar troubling of the water at regular intervals, we were sure this was the very place where Jesus found the impotent man and asked him, "Wilt thou be made whole?" And told him to "Rise, take up thy bed and walk." Or when we stood at the summit of Olivet as the sun was setting and looked westward to the lower level where Jerusalem stood, surrounded by her walls, enthroned on her hills, we thought we were viewing at least a somewhat similar scene to what his prophetic eye beheld when he stood on the same mountain and wept over the city, saying, "Behold, your house is left unto you desolate because you knew not the time of your visitation." Returning to the city and passing the Jews' wailing place, we saw crowds of Jews, some in silken robes and some in coarse raiment, and heard their agonized cries as they mourned that their beloved city was under the heel of the oppressor.

ONE COLD, MISTY AFTERNOON we went to Bethlehem and saw the place of Jesus' birth. At least if we were not in the lower chamber that was once the stable where Joseph and Mary found shelter, we were in the near vicinity of that hallowed spot. And from the roof of the Church of the Nativity we looked out upon the very fields where the shepherds were watching their flocks when the heavenly choir sang to them of his birth.

On another occasion, we hired a carriage, and taking Brother and Sister Jenkins, our blind brother "Solomon," his daughter Lulu, and a young boy whose name I do not remember, we journeyed to the Dead Sea and the Jordan, stopping overnight in the town of Jericho. Thus we had crossed *the sea coast plain,* the *Shephelah,* the *mountain region,* entered the *Jordan Valley,* and had seen from the distance the eastern highlands, with the peaks of Pisgah and Nebo especially prominent. A night in the town made famous by the parable of the good Samaritan, and as the home of Zaccheus, and then we returned to Jerusalem, stopping to see the valley of Chereth, where Elijah was fed by ravens, and many other places of interest.

OUR NEXT JOURNEY was to Galilee, and was taken in company with a party of tourists whose acquaintance we had made in Jerusalem; with one of the most efficient guides that money could procure. Leaving Jerusalem in the early morning, in three carriages, we drove northward, stopping at the ruins of Nob, the ancient priestly city; at Luz or Bethel where Jacob dreamed about the ladder; at Shiloh, the one-time home of the ark of the covenant and the Tabernacle; at Jacob's well where Jesus talked to the woman of Samaria. This was one of the places that was *real,* for it is the only well in that part. *Jacob digged it,* one distinction, and *Jesus visited it,* another distinction. And it is deep, well covered, and appeared sanitary. And, being very thirsty, I drank deeply of its waters.

We spent a night in the ancient city of Shechem, with a visit to the Samaritan temple at the hour of worship, and a conversation with their High Priest, and a journey next day in which we called at the ancient city of Samaria, and were impressed, *and awed,* by the splendid ruins that remain of a civilization long since dead. We then crossed the plain of Dothan where Joseph's wicked brethren sold him, to the village of Geneen where Jesus cleansed ten lepers, and only one returned to give him thanks;

(Continued on page 402.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

Is Any Man Irresistible ?

Chapter 13

Things That Prick

"I GUESS life is just one problem after another, Polly," and Edith rubbed her forehead a little ruefully, that is, she came as near rubbing it as her date-sticky hand would allow. It was Saturday afternoon, and the two were preparing a quantity of date loaf, for which Polly was famous in her community. It was to be a special treat for the girls of Edith's school society at their regular meeting after school the following Tuesday. "All of us have them. Problems are like gray hairs. When one comes and you get rid of it, two more come in its place. You have yours, mother has hers, and even I have mine. Right now mine is great gobs of unmanageable dates, the kind that adhere to your fingers and are too sweet for words. They have hearts of stone, too," she added as an afterthought.

"I knew there were problems worrying you." Polly was watching the boiling kettle on the stove. "But I wanted you to bring up the subject. I didn't want to mention it when—"

"My goodness, Polly," broke in the girl, "you know I wanted to talk it over with you just as I do everything else, but you were sick. How could I bring up my little problems when you looked like a ghost? I tell you, you had me scared for awhile. I thought you were going into a decline or something or other. You know the old saying: 'The good die young.' "

"Then I shall live years yet," laughed the older one. "But come, when shall we have a more opportune time for discussion of perplexities? Tell me Problem Number One. If I can I shall be glad to help."

"My problems Number One to Ten inclusive are all rolled into one—Dan." Polly nodded. "You remember that I've always said I wouldn't get married until I was at least twenty-five and had some sense? Well—I said that before I saw Dan. Of course Mother just snorts at the idea of a daughter of hers marrying just as soon as she graduates from high school—and it does sound silly, doesn't it?—but, Polly, mother isn't the one that's crazy about Dan." Seriously Edith regarded the pile of dates from which she had removed the stones.

Polly did not speak.

"You see," the girl continued, "if I were to marry him in June, it would mean giving up so many things for one as young as I—Independence, the church, the gang, school, almost everyone I know. Why, I'd be stepping into a new world!" Dan's home and headquarters were in Shreveport, Louisiana.

"You'd be giving up Graceland, too," suggested the other.

"Yes, and my career as a nurse." The brown eyes were dream-drenched. "But sometimes, Polly, I think I love him enough to give up all of them, and *like* it."

"This is getting serious. You don't mean you've capitulated already—when you've seen him only twice!" teased Polly.

"No, I haven't—yet, but I've been thinking." Then more slowly as if she were meditating aloud: "I've liked him from the start, but when he first wrote that he cared about me, I thought he was teasing, and answered him in that vein. Then when I learned that he really meant it, well it almost got me. Honestly, I cried a whole evening over it—I couldn't reconcile his love with my life plans. That's when I began thinking. . . . And then again, Polly, I want to go to Graceland so bad that I can just feel it. I want to go there free and able to study, and when I feel like that I almost wish I had never met Dan!"

"But has he suggested a June wedding?"

Edith blushed. "About a month ago he wrote asking if he could send me a ring. Said he really wouldn't send it, but would bring it. He even had the nerve to add that this would be *his* idea of an engagement, short and sweet—just right for a June wedding."

"Fast worker," dryly commented Polly as she removed the boiling candy from the stove. She had fallen behind the times during her illness. In reality she had intended to keep up with Edith's romance, but it had developed to astonishing proportions.

"Now that—those are my problems," concluded the girl rubbing date meats from her fingers and

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preparing to wash her hands in the kitchen sink. "Lend me your wisdom, Polly."

"My wisdom!" Polly laughed shortly.

"But you are wise," retorted the other. "Mother says you're unusually wise for your age. She says you've been showing much more wisdom of late, too. She's glad you've been freeing yourself of so much to do. Said she never could understand how you could care properly for a husband and baby and home, and do all you did. I told her it was all because you were a wonderful woman."

POLLY caught her breath sharply.

They had rolled the date loaf in wet cloths and placed it on the cold back porch before more was said of problems.

"You're an angel, Polly, to help me with all this. And I'm going to tell the girls who did the work."

"You'll do nothing of the kind. This is to atone for my neglect of you and your situations."

Then they dropped into the breakfast nook to rest.

"Are you sure this Dan person isn't just a passing fancy, Edith, as some of the others have been?"

"Sometimes I am, Polly, and sometimes I'm not." She toyed with a paring knife on the table. "Sometimes I vow that I'll not write to him any more, that I'll forget him, and then I wake up to the fact that I couldn't possibly do that. I've liked several men, Polly, but never like this—this liking and caring that hurts you all the time. *You* know how it is." The tone pled with her to understand.

"I *knew*," corrected Polly to herself with a pang of anguish. Though in the past few days when she had been giving almost her entire time to her home and family, Brad had been attentive and considerate and almost all else she could ask—still, there was a barrier between them that hadn't existed before Christmas.

"What shall I do, Polly?" Complete trust and confidence were in the face across the table from hers. The lips curved into an expectant smile.

"My heavens, child, you don't expect me to say outright—Do or Don't, do you?" Polly heard herself stuttering. "That's not the way things happen when you grow up; you have to decide for yourself and accept the consequences. Love, dear, is an unfathomable thing," somehow she could not keep that tremble out of her voice, "and it's wonderful! If you really love Dan, and he really loves you, I would say, don't put it off too long. But take your time if you're not sure. The establishing of a home and family is a serious undertaking, the seriousness of which we seldom realize at first. It should not have selfishness or near-sightedness for a foundation. Dan seems to me to be a splendid chap, but he doesn't belong to the church, dear, and I'd hate to see you drift away from us."

"Oh, mother has talked hours on that, too. Says people will say I'm weak in the faith and everything. I know all about that, but somehow I don't care much *what* people say!" Restlessly she arose. "I only wish it could be settled at once, for I do dislike suspense." She took a few steps toward the work table and then faced about: "But I've been awfully selfish, dear, occupying your time with all my affairs when you have difficulties of your own. Do you know, Polly," and she dropped back into the seat opposite, "I believe I can help you. Frankly, how much do you know?"

Instinctively Polly knew that she was referring to Brad and Echo. She spread out her hands on the table in front of her, and carefully inspected each finger before she attempted a reply. "Too much!" she said at last.

"That's what I thought." Edith nodded understandingly. "Well, let me give you a tip—don't you worry any more about that. Echo's all right. I saw her the other night with a hotsy-totsy new date. He was a queer one, small, much shorter than Postelle even, and blond with that English dukey look. They were getting into the cutest coupe I've seen in months. I was crazy about it if I could have had it without the man. She was all dolled up and looked like a queen."

"Well?"

"You won't be mad if I tell you something, Polly?"

The other shook her head.

"While you were ill I did some detective work on my own accord. I had known something was up for a long time before Valentine night—"

Polly shivered involuntarily.

"—but when I caught them in the study that night, I got to thinking. I cornered Postelle next day, made him take me to lunch, and he admitted that he had known Echo was crazy about Brad for several weeks. He was awfully worried, too. So we got our heads together in a common cause. We started watching, and I'm positive Brad and Echo haven't seen each other since that night—I'm just positive. Postelle and I kept notes—oh, Polly, you mustn't ever breath a word of this to anybody!—but we checked up on them every evening, and even kept a twenty-four-hour-a-day record of Echo. She'd never forgive us if she knew."

Starry-eyed, Polly was about to speak. Words of gratitude simply stuck in her throat. She felt very small and futile. All she could do was reach for her friend's hand and cling to it as if it had been a life line and she was a drowning sailor.

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AT THAT moment Mrs. Nelson burst into the room, her face haggard, her lips trembling. In her shaking hand she held the pages of a letter. "The mail just came, and I have a letter from Milly—"

"Bad news, mother?" demanded Polly, starting towards her. She was afraid she would faint, she was so very white.

"Awful! I've been afraid of it for months, but I prayed it wouldn't happen. I prayed hard, and—oh, Polly—"

"Is some one sick?" anxiously queried Edith.

"No, but it would be better if he were dead, then she could collect his insurance!"

"Why—"

"Henry has left Milly!" There was nothing dramatic about this speech, just the plain statement of a dreaded fact.

"Oh!"

"More problems," murmured Edith. "I give up, Polly. This isn't my affair, and probably when she feels more like herself again, she will resent my knowing anything about it. I'm leaving."

Polly and Brad were as helpful as they could be, but there wasn't much they could do to console Mrs. Nelson. After the first shock, she began to regard the situation with something like a grim delight. Her resentment toward her erstwhile son-in-law, Henry Brown, knew no bounds. That evening she told her son and his wife as much as she knew of the situation, dwelling at length on the crudities and shortcomings of the runaway husband and describing the inconveniences he had caused his family.

It seemed that without any more warning than a curt note stating that he was "through," Henry had left his wife and three little girls, departing into parts unknown. The family had no means of support except what Milly herself might earn. She had been a beauty parlor operator before her marriage. There was a faint chance that she could find a similar position now.

"That's a strange way for a man to act, mother," reasoned Brad, "just to up and walk out. If it was just a quarrel, probably he'll be back in a short time, and for that reason I'd suggest we don't make any drastic move at the present."

"It'll be better for his family if he doesn't come back," snapped Mrs. Nelson. Already she had reconciled herself to his absence. "He's been running around with other women for a long time, and Milly knew it. . . . If Milly can get herself a job, the family will be a lot better off than it was before, I'm sure."

"Well, after all, it's Milly's problem, not ours, mother. Of course we'll stand by her, but we'd best leave it with her for a few weeks," Brad advised. "Let him have time to come home. If he doesn't she can get a divorce. Meantime if she needs a little money, we can let her have some, can't we, Polly?"

A nod was his answer. Sitting there with her son asleep in her arms, Polly was sympathizing with the sister-in-law she had never seen, a woman with three small daughters, alone, away out in Oregon. She shivered at the bleakness of it, and glanced at Brad whose very presence was reassuring.

"If he doesn't come back, Mother—say we give him a month—we'll have to make some definite arrangements about Milly."

Then Brad took Carrol in his arms and carried him up to bed. The child was so sleepy, that he couldn't be aroused enough to say his prayer. "Oh, let him off this time," chuckled Brad, "the lazy little duffer!"

When they returned to the living room, Mrs. Nelson informed them that she was going to write to Milly "this very night."

"Better put that letter off until tomorrow, Ma," counseled her son, "till you've cooled off. A lot of berating of Henry won't help Milly one bit. It'll only make it harder. When you lambast him, Milly'll come to his defense, and then she'll realize how much she does love and miss him." Brad knew his psychology all right. And then he buried himself in his paper so that he did not see his mother's sniffing exit.

Polly busied herself at her quilt blocks. She was making a new quilt, an old-fashioned log cabin pattern. She had completed four blocks this week. How nice it was just to sit and sew while Brad, not four feet away, rustled the paper! As her fingers flew, her mind was busy analyzing the condition of contentment, how it is made up of little, lovely, homey things, and her sympathy for poor, deserted Milly grew and grew.

But when Brad threw aside his paper, and yawned audibly, Polly did not look at him—she did not trust herself at that moment. If she did look, she feared that she would find herself saying things she wanted him to say first. Deliberately she picked up another piece of material and fitted into place.

"Do you know, Polly, you make a pretty picture sitting there at work?"

"Do I?" lightly.

"Yes, you do," and he moved over beside her. "You needn't smile about it either."

"Be careful," she warned as a brown hand closed carelessly over her sewing, "you'll stick yourself."

"Don't care if I do," he mumbled as his arms went around her, "Ouch!"

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"There, what did I tell you?" she couldn't suppress a giggle; "you ought to give a fellow some warning; let me have time to put my sewing down."

"I didn't know needles were so sharp," from Brad as he nursed a pricked wrist.

By that time the quilt blocks, needle, and thread were stowed away in the sewing basket, and Polly turned her attention to the injury.

"That'd be a good headline, you newspaper fiend," she teased: 'Husband Pricked by Needle as He Attempts to Hug Wife.'"

"Yes, and a dandy subhead would be, 'Wifie Laughs and Rescues Needle.'"

"Silly!"

"Am I silly, Polly—to you?" His face was very near.

"Of course not, sil—. Of course not, Brad."

A hand lifted her chin and forced her to look at him. "What's the matter, Polly? You haven't been the same lately—can't you tell me what it is?" That vibrant tone! The look in his eyes!

Something sharper than a needle's prick was stabbing Polly's heart. Words flashed to her consciousness, words she could not forget, *his* words: "I'm a married man, and happily married at that, or I thought so until a month or two ago!" And he had promised when she was well and strong to tell her everything. Now she was well and strong. It was time for him to speak. But he did not.

With a choking exclamation, Polly wrenched herself free, and rushed from the room.

(To be continued.)

THE CHALLENGE OF THE PRESENT CRISIS IN EDUCATION

(Continued from page 394.)

people and as the outstanding achievement associated with the Presidency of Herbert Hoover."

It is an epoch-making document and will be a definite point of reference for all time to come. It is such an eye picture of America, her institutions, ideals and standards as has never before been available.

It may safely be concluded that this report represents the best that the scientific sociological resources of the United States are capable of producing.

The committee finds that the school and the college are society's chief agency for the care and protection of youth. Education in this country, the President's committee reports, is one of the major contributions of America to this social science.

On education's development largely depends the development of the race.

PALESTINE AS I SAW IT IN 1913

(Continued from page 397.)

by the city of Nain where the widow's son was raised from the dead; past the Mountains of Gilboa where Saul and Jonathan fell in battle; across the Plain of Esdraelon, with the long ridge of Carmel to the westward between us and the sea, and the high peak of Tabor to the eastward; with the white buildings of Nazareth beckoning us from the hilltops at the north. But the sun had gone down and the twilight streamed up behind Carmel before we began the long climb to the home of Jesus' childhood and youth. However, the city was reached at a late hour, and we were made comfortable in a hotel for the remainder of the night. Then followed a day of interesting sight-seeing. We were not impressed with the house they told us was Jesus' home, nor with the chamber where Mary received the *annunciation.* But we were impressed with the out-of-door view. The *one watering place,* where even now women come with their pitchers to get water, often followed by small sons and daughters. And we thought of the child Jesus thus accompanying his mother. And when we looked across the plain, and noted Gilboa, Carmel, Tabor, with the many ancient villages and towns, we knew that Jesus of Nazareth beheld with Mortal eyes the same outlines of hill and vale, the same gleam of blue Mediterranean water beyond Mount Carmel. The same blue sky and green earth.

But we had still in store the visit to Cana of Galilee; the place of the Sermon on the Mount; the beautiful lake of Galilee; Capernaum the later home of Jesus, and Mount Carmel, where from the port of Haifa we embarked for a short trip into Egypt before continuing our journey from Port Said, toward General Conference and HOME.

My Times Are in Thy Hand

By Kleta Finley

(A talk given at the young people's banquet at Des Moines at the opening of the district conference, 1932.)

Through all the years of our lives, through mankind's long history on this earth the one constant thing is the "fatherly will" of God. With the poet we can say, "Change and decay in all around I see." We notice the changes from day to day, year to year, age to age, in nature and in history. But God's will is always the same.

In our personal contacts we see that human purposes are inconstant. We slip, fall, rise, and repeat the process in our effort to progress. But God's will has never failed. Unmindful of his presence though we be, still he leads us on, urging us to rest in him, to put our times in his hands.

Let us consider for a moment two lives. Both are heavily burdened. Accepting the invitation to put his times in the hands of God, one kneels, presenting the problem, seeking his aid, and rises full of power assured that with this guidance, the problem will be solved in the best way. The other, overanxious, troubled, attempts to solve his problems alone and remains burdened, fearful, disturbed.

Isn't the peace and assurance we gain by accepting God's invitation to place our lives in his hands worth our time and trust? Lives are weakened by disquiet, unrest, and lack of assurance. We lose efficiency and the confusion of the world is reflected in us. Picture Christ, more busy, more burdened, yet never lacking that inner poise, serene and peaceful in the gravest uncertainties. He placed his life and times in the hand of his Father.

These same qualities may be ours. It is not God's will that we should fail in any of the good things of life; but sometimes we like to take our own way of thinking as the best way, and we find the end of the trail in a barren desert. The oasis of this desert is found by laying our hands in his, following his guidance.

The road may not be paved, may be a muddy trail, and we may go bumpity bump, have a flat tire, run out of gas, or be held up. But God with us, we shall get there; and after all, it is this companionship with him that all our hearts crave.

Even though we have all the other gifts of life if we do not feel the intimacy of his presence, we are poor. It is his presence that helps us to resist temptation, to develop Christian manhood and womanhood. Our souls never reach a point of strength where they are secure from the possibility of failure. Knowing this, let us keep our wills ready, our minds aware of the will of God. And with Enoch Arden:

> "Cast all your cares on God . . .
> That anchor holds."

In this way we share in his final purpose to bring forth a perfected humanity in the likeness of Christ, to establish Zion.

Human nature, as we know it, will tolerate only a certain limited amount of common sense. Force too much common sense upon human nature and it will infallibly revolt, and when it does revolt there is nothing to be done but yield as pleasantly as you can to the mutineer.—Arnold Bennett.

"Riches Untold"—a new church story by Florence Tracey, now to be had in book form, beautifully printed and bound. A $2.50 value for $1.25. Order Now!

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QUESTION TIME

Does the Scriptures show that Christ will come and reign on earth?

There are several texts which so indicate when they are compared with others. For instance, we have the promise of the two angels to the disciples:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

Jesus had ascended from the earth while his disciples gazed upon him. If he shall "so come in like manner," he must of course come to the earth again. It has been argued that as the word informs us that the Saints shall be caught up to "meet the Lord in the air," therefore he will not come to the earth, but only to the point where the Saints meet him in the air. This notion has no scriptural proof, however, and does violence to the text itself. Suppose we were to receive word that a dear friend was coming to visit us and we were invited to meet him at the railroad station of our home town. We would understand that it was not intended for us to remain at the station, but we would bring him to our home.

The promise states that "the Lord himself shall descend from heaven," which would not be true if he were to come but part way. Some interpret the words, "so shall we ever be with the Lord," to mean that we shall ever be in the air. But the Greek word translated "so" means "after that" as well as having other meanings, hence this does not so indicate. The text says we shall "ever be with the Lord," hence the promise that "the meek shall inherit the earth," is evidence of the place where we shall be. Revelation 5: 10 also promises that "we shall reign on the earth," which indicates that it is on the earth where we shall "ever be with the Lord."

What does the Word of Wisdom mean by "fruits in their season"?

Let us note the exact words in connection with their context. In fact, it would be well to consider the whole revelation in this connection, as it is evidently based upon the danger of "evils and designs which do and will exist in the hearts of conspiring men." It says:

"All wholesome herbs God hath ordained for the constitution and use of man, every herb in the season thereof, and every fruit in the season thereof."—*Doctrine and Covenants* 86: 2.

It will perhaps be conceded that some of these herbs are for medical use. Would the season thereof be limited to the month in which they may happen to grow, or would it be during the period when they are effective for medical use? The same question would apply to fruits, probably, and the answer would doubtless be somewhat similar. Yet perhaps these herbs would be fresher and a bit more efficacious when first grown, and so would be particularly appropriate then. At least some of them might be so. I am inclined to believe that it is the same with "fruit in the season thereof."

But it would not necessarily follow that dried fruits were unwholesome, or that properly canned fruits were dangerous, even though their virtue might be greater while freshly grown. However, the poisons that were placed in some canned foods before the pure food laws were enacted emphasize the fact that "evils and designs" do exist in the hearts of conspiring men, and proper care should therefore be taken to avoid any adulterated foods or those packed in unsanitary condition. Doubtless fresh foods are preferable so far as they may be available.

Did Christ visit the "spirits in prison" before his resurrection, or afterward?

The views of students differ on the question, some holding that it was prior to his resurrection, while others believe it was afterward. The text itself seems to imply the answer, however, when it says:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison." – 1 Peter 3: 18, 19.

The term "quickened" means to make alive, "by which he went" to the spirits in prison to preach to them. Evidently it was by the Spirit that he went to preach to them, and this appears to indicate that it was before his resurrection. However, I do not think the proof is conclusive, for it does not seem impossible that might be otherwise.

A. B. PHILLIPS.

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Prayer and Testimony

This Is God's Work

By William A. McClain

Many times while reading letters and articles in the *Herald* I have been made to rejoice when the Holy Spirit rested upon me. This Spirit has been the joy of my life for about forty years.

As I was reading Brother J. F. Garver's *"Experiences by the Way,"* in a recent *Herald,* I found myself wishing that more of the missionaries would write, for they would do much good. When the Spirit confirms their testimonies to the members, it brings food to their souls. The Master says to his servants: "Feed my sheep." Here is the opportunity for men of the ministry to feed many sheep by their writings whom they will not see in this life.

May the good work go on. I know the Reorganized Church is God's work set up for the last time, and it will go on until Zion is redeemed.

I have seen God's power manifested many times—the sick healed, broken bones mended, evil spirits cast out, and all the other gifts of the gospel enjoyed.

Brethren, let us go on to perfection. My testimony is that this is God's work, and if we are faithful to the end, we shall enjoy eternal life and joy in the world to come and with Christ when he comes to reign here on earth.

INDEPENDENCE, MISSOURI, Route 3, Box 19.

A Confirming Incident

By V. G. Lents

As I read the interesting experiences of the Saints, they cause me to want to tell of an experience I had. I believe it will encourage and strengthen some in their faith.

Some five or six years ago while we were living in Rhodes, Iowa, our house burned. Practically everything we had was destroyed. What library we had was in the bookcase near the center of the house. After the fire I was examining the ruins and found our Inspired Version of the *Bible.* The back was burned off, also the edges of the leaves and the blank leaves in the front and back, but from Genesis 1 to Revelation last chapter, we could read every word. I think this was the only book we could say was not destroyed.

MARSHALLTOWN, IOWA.

Herald Is All "The Best"

By Mrs. Ida M. Hunter

I would say with many other *Herald* readers—"The testimonies help me so much." We learn also from *"Question Time."* In fact it would be hard for me to say just which feature of the *Saints' Herald* I like the best. I think it is all "the best."

We are always glad to hear from eastern Montana, especially Fairview, as it was there my daughter and I became babes in Christ. I have tried to help myself grow in grace and in the knowledge of the truth.

We were happy to see that note had been taken of the work Brother A. H. Parsons at Elk Mills, Maryland. I have received many very instructive sermons from him.

It is my daily prayer that the Saints may all realize their great responsibilities in helping to redeem Zion, in order that the world may become a better place in which to live.

We are isolated and would be glad to have Saints or elders come to see us. We live one half mile east of Laytonsville, Maryland. We hope soon to get in touch with Saints living in Washington, District of Columbia. Would be glad to hear from some of them.

GAITHERSBURG, MARYLAND, Route 2.

What of the Law of Tithing?

By Lena M. Trosper

I am wondering if the law of tithes is not underrated by the church. Why do people take it unto themselves to use the goods that is really our heavenly Father's with such jealousy concerning what they pay him for its use? If we rent a house, the landlord is not going to keep building on to the house for our pleasure, nor will he let us stay in it indefinitely if we do not pay our rent. Can we not realize that the use of God's goods is a *privilege* instead of a *duty.*

The duty is that we show appreciation for the privilege we have in the very promptness with which we pay our rent to the Great Landlord.

I want to live the financial law. I want to help bring back the Order of Enoch. I know that every penny, every article I have in my possession is God's, and I wish to use them as he would have them used. It is my desire to turn over everything except my barest needs to the Bishop's representative when the time comes, and I pray for faith to do this. The law of tithing is not hard. Just put ten cents of each dollar *earned* aside for God's purposes instead of ten cents of each dollar left after we have had the fun of spending what we want of what we earn. I feel if we try this way, we shall not be left to go hungry unless we waste the nine tenths we have left.

SAN BERNARDINO, CALIFORNIA.

Looks for Missionary Help

By Mrs. Bertha Vaughn

We are the only Latter Day Saints here, my nineteen-year-old daughter and I, and we thoroughly enjoy the church paper. Only those who are isolated can sense the depth of our enjoyment.

Though my husband is not a member of the church, he likes to hear our ministers talk, and always makes them welcome in our home. But it has been more than four years now since we heard a Latter Day Saint talk. I am hoping that God will see fit to send an elder here, that the rest of my family may hear and obey the gospel, and also that others will unite and believe. There are many people here who go to church, and if some of them were Saints I would be most happy.

I am grateful for the blessings Christ has given me and my family. I realize that he blesses us in many ways, sometimes more than we deserve.

Some time ago I was worried about my father whom I had not seen for sixteen years, and who died a year ago. I was wondering if he was all right and in God's care. In answer to my prayer concerning him there came the assurance that he was well and happy. This assurance has been a great comfort to me. I am grateful for it and for other similar experiences.

Please pray for us that we may be worthy of God's blessings.

PRAIRIE VIEW, KANSAS.

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Prayer and Testimony

Prayer the Source of Help

By Mrs. Emma Beckman

I have great faith in prayer. Prayer to me is the source of life, for to comprehend and understand God's will is meat and drink to me and only through prayer can come such knowledge and peace to the soul. Upon several occasions when my soul has been in deep distress the still small voice of God's Spirit has whispered words of comfort to me, words sweeter than anything earthly.

Through the *Herald* I wish to ask prayers for my niece, Iris Eva Harper, who is afflicted with serious throat and ear trouble. She is losing her hearing and the doctor says she must have an operation. I have great faith in God as our physician, for I know the prayer of faith avails much. The child is five and one-half years old. Her mother died four years ago. Since then Iris Eva has been in our care.

SHELLBROOK, SASKATCHEWAN.

Those Who Are Called Have a Responsibility

By E. B. Johnston

I am thankful that I have accepted the gospel in its fullness. It has meant much to me, and I have found great comfort in it. I find joy in the work of God.

The experiences that have been mine since I joined the church have brought to me the knowledge that this is the church of the living God. While I have been called to pass through much sorrow and tribulation in the past year, God has been with me in my hours of greatest need.

It is my desire to go forward in his work and do what I can for the upbuilding of the church. I believe that those who are called into the ministry have an opportunity to do the greatest work that is intrusted to man. And I also believe that when a man is called to the priesthood, God expects him to labor in his calling to the best of his ability and as far as the conditions under which he labors, permit. I desire to be true and faithful.

PUEBLO, COLORADO, 111 West Seventh Street.

"Is Any Sick Among You?"

By Mrs. J. H. Thomas

When we are sick, the Lord has told us, we should call for the elders. Read James 5: 14, 15. I have seen some suffering ones healed by administration when they had been given up to die.

We should be a thankful people with all the gifts and blessings in our church.

Here let me relate a wonderful experience that was ours. One of our daughters was very ill. The doctor had told us that there was no hope for her. I felt heartbroken. The room was full of Saints. One of the sisters said, "Let us all pray. God will hear us." We knelt in prayer. When it was my husband's turn to pray, he felt the power of the Spirit come over him, and it seemed as if he was lifted about a foot from the floor. In this exerience he was shown that our daughter would get well. When he related this experience, I wept for joy.

Let us put our faith and trust in God who is the giver of all good gifts.

INDEPENDENCE, MISSOURI, 1009 South Cottage Street.

Seek for Gift of Faith

By C. C. Randall

I also have experienced God's watchcare and protection. In my patriarchal blessing I was given to know that my life had been spared and that I am here on earth only because of the prayers and faith of loved ones who prevailed with the Lord in my behalf. I was given to know this referred especially to my mother who died when I was a boy.

What a legacy for a mother to leave a son, the gift of faith in God and his promises to his Saints. I could relate many instances of his great mercy, love, and protection. Oh, for a greater, a living faith in him and his promises to his people!

I know of a brother, now near his seventy-second year, who does not remember of calling a doctor or having one called to see him. When he has been sick the Lord has come to his rescue. This example was set for him by his parents.

May we seek humbly, earnestly, and patiently, for the faith which is manifested in works, the kind of faith which will take us through these perilous times.

COLUMBUS, KANSAS.

Ask Prayers

Sister Effie Anderson, Robertson, Missouri, Route 1, Box 384, is suffering with cancer, and desires the prayers of the Saints in her behalf. She has been examined by five specialists; was in the Sanitarium at Independence in December. She has been told that nothing could be done for her except to give her the radium treatment, and even with this, the physicians promised no certain cure. She wishes to place herself in the hands of the Lord, having faith in his healing power. She enjoys reading letters, but is not able to answer.

Mrs. Harve Williams, of Valentine, Nebraska, requests the Saints to remember in prayer her mother, Mrs. Eunice Shepard, of Valentine, whose hearing has been seriously affected by a case of flu a year ago. Mrs. Shepard who is seventy-four years of age, has belonged to the church since her sixteenth year, but has always lived in isolation. Though she has never heard a Latter Day Saint sermon, her faith is strong, and she faithfully studies the church books and papers.

Sister Ruby Merrill Ackley, Wyomissing, Pennsylvania, 1311 Cleveland Avenue, asks the prayers of the Saints for her patient, Mrs. Stiteler, who is mentally ill. She is a Baptist and a believer in prayer. While in the Philadelphia Hospital, she asked for administration, and was relieved of some pain in her head. Before she became worse, she enjoyed hearing read such books as *In the Shelter of the Little Brown Cottage,* and the *Book of Mormon.*

Mrs. Mary Whiteside, of Beason, Illinois, requests prayers in behalf of her daughter who is in a hospital at Springville, California, suffering from lung trouble.

Sister Margaret Neville, sr., of Akron, Ohio, 114 Paris Avenue, wishes the Saints to pray for her little grandson who has been a cripple from birth. Through some of the ministry this boy has been told he will be healed. He will be baptized a few days after his eighth birthday, March 26, and feels that the promise to be healed will be verified by God's power.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Buffalo, New York

Good Response to Missionary Meetings Conducted by W. I. Figg

District Missionary W. I. Figg conducted a series of meetings extending from February 12 to March 5. The week prior to the services was devoted to special prayer services and fasting.

Elder Figg's subject was, *"The Lord's Vineyard,"* and the large chart which he urged, depicted the dispensations of time, the coming forth of the restored gospel, the proof of its divinity, the millennium, etc. The meetings were well advertised, both by daily papers and by house to house canvassing. The response to the appeal was most gratifying, the auditorium being confortably filled at each service.

On Sunday, February 19, the young people met in a special prayer meeting before the church school convened and on February 26, a prayer service for all groups was held in place of the regular church school. The sacrament service, March 5, brought the meetings to a close. A peaceful influence and the presence of the Spirit were noted.

Elder Figg is a forceful speaker and has his subject matter well in hand. Not only were the church membership edified, but it was noted that over two hundred nonmembers attended the meetings. As a direct result a class in baptism has been arranged for Palm Sunday. Prizes were awarded to the "group" winners as well as a general prize to the member bringing the most nonmembers to the services. The awards were as follows: Children's group, Raymond Kennedy; young people, Ruth Harris; adult group, Helen LaFae, and men's club, Thomas Morris.

Brother Figg plans to hold meetings at Niagara Falls until April 2, and throughout the district following.

Buffalo Branch was perhaps one of the first to adopt the "unified service" and "group method of religious training" from which wonderful progress is being made. Group classes are continuously studying for credits for teachers' certificates. The Wednesday and Friday evening meetings are well attended and interest is being maintained. Pastor P. L. Weegar is earnest in his endeavor, and he is ably assisted by Elder George Schaefer as assistant pastor, who is in charge of junior church; Elder Paul Braman as supervisor of the adult department; Sister Florence Kennedy, supervisor of the young people, Sister Wagner, supervisor of the children, and Elder Earl Wagner, director of Religious Education. Sister Anna Lloyd heads the women's department and Brother Robert Harris the men's club.

The fact that church services are well attended and interest being maintained is an indication that progress is being made. Workers are particularly pleased at the response made by the young people. In all branch efforts the priesthood are ably assisting, and a unity of purpose is manifested. They press on with a calm determination to do their part, and with faith that the general church will soon emerge from its present status, into the brighter future that lies ahead. To this end the membership of the Buffalo Branch pledge their united support.

Minot, North Dakota

Rejoice Over Many Blessings

The Saints of this branch have been handicapped in meeting this winter because cold weather set in unusually early and continued for a long period. Since most of the members live at varying distances from Minot, those who attend services have to overcome great odds in cold weather and uncertain road conditions. But though attendance this winter has not been so large as in past years, the members have derived great benefits from associating in worship.

Church services are held at the home of Brother and Sister E. D. Chase, 902 Second Street, Northeast. Brother Chase's family recently came from Rich Hill, Missouri.

The Saints were uplifted by the recent visits of Elder O. W. Okerlind who met with them, December 18, before continuing his journey to his home in Independence for the Christmas holidays. He stopped here again, January 29, on his way to his Saskatchewan Mission.

Missionary P. T. Anderson has returned to his field from his home in Council Bluffs, Iowa. Minot Saints expect him to come to this part of the State, and know they will profit from his ministry among them.

Laurel McElwain, youngest son of Warren McElwain, of Lansford, is taking his degree in education from the Minot State Teachers' College. He holds the office of priest, and the local Saints have been helped by his talks. They are happy to have him with them this year.

Ralph Darling is another young priest of the branch. He teaches near Minot, and has made several successful efforts in the beginning of a preaching career. At present he is confined to the hospital, having just undergone an operation for appendicitis.

Minot Branch remembered Brother Swen Swenson with a general letter and also with many personal letters in honor of his eightieth birthday. His pioneer work in presenting the gospel in this State is much appreciated by North Dakota Saints. His living testimony remains in the hearts and minds of the people there.

A newcomer in Minot is little Joyce Yvonne McElwain, born September 2, 1932, to Mr. and Mrs. Warren K. McElwain. At a service, October 16, she was blessed by her two grandfathers, Elders E. D. Chase and Warren McElwain. She is a member of the fourth Latter Day Saint generation on her father's side and the third on her mother's.

Elders F. G. Spaulding and E. D. Chase were called to a small town forty miles distant early in January, to administer to an aged sister who, with her daughter, had lived in isolation for many years. Word was received later of her passing. As roads were impassable at the time of her death, an elder could not go down to conduct funeral services.

Minot members are rejoicing with Brother F. G. Spaulding in the miraculous recovery of his daughter, Mrs. Elwood Glesne, of Long Beach, California. While visiting home last August, she was stricken with appendicitis. Following a third operation, October 2, she was given up by her physician as past medical aid. The Saints met in special prayer in her behalf. Though her recovery has been slow, her return to health seems assured.

Saints are happy to have with them again, Sister M. D. Graham, who was confined to her home most of the fall and winter. She also received great blessings through the ordinance of administration.

Mrs. John Hiatt, a sister of Mrs. Laurel McElwain, was administered to by Elder Warren McElwain as she was in a very critical condition in the Bottineau Hospital. She received relief almost immediately and has since been steadily improving.

For these manifestations of God's power through the gift of healing and

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many other blessings received, the Saints are rejoicing. They are working and praying for the advancement of the gospel cause.

What a Persistent Effort Can Do

Sister Pratt Makes Definite Contribution to Revival of Activities at Milwaukee

Since coming to Southern Wisconsin district, I have tried to keep my eyes and ears open, to gain information and an understanding of the forces that are at work for the good of the cause to which we have dedicated our lives. It is with considerable appreciation that I have watched the work grow and unfold in the city of Milwaukee. On first coming to the district, I was told that the church work there was rather below normal, and that it would require persistent and untiring work to revive it. To my happy surprise I discovered on my first visit to Milwaukee that there was much possibility for the branch, for I found a force at work that was intended to advance the cause of Christ and to make the work of the church honorable in that city. I saw that there were certain persons who were closely in touch with the Spirit of the living God. This, of course, gave me courage and profound hope in the outcome of the work there.

On my last visit to Milwaukee, I secured information concerning matters of importance in that city, that I think is worthy of special mention. This information will enable others to see what can be done in advancing the work if only we learn to bring ourselves in touch with the Spirit of the Master, and work in keeping with the provisions he has made in the law that has been given for the government and advancement of his work among men. The circumstances are these: Some fifteen months ago, or a little longer, the Pratt family came into the city of Milwaukee. At that time the church had few activities. Sister Pratt felt an urge to do something that would be helpful, and so began to make an effort to get in touch with the women of the branch, but her first efforts did not seem to meet with much of a response. It was natural for them to think that one just coming into the group was not familiar with the existing conditions, and therefore, it was quite impossible for her to understand their needs. But Sister Pratt continued to press her way on. As opportunity afforded she talked with and encouraged her sisters, and tried to enable them to see what could be done in the place if only the women of the branch would unitedly put themselves to the task of pushing forward the work of the church in that great city.

Brother Pratt's work was limited and his income was meager, so that which was accomplished by our sister had to be done under a severe handicap. Nevertheless, she was anxious to see the work of the church move forward. In her quiet moments she would talk with the Lord about the matter; she would ask for wisdom and judgment, and then as she was able to do so, she would get in touch with the women of the branch. At times she was not clearly understood and yet she did not become disheartened or discouraged. When she could not go to visit her sisters she would pray over the matter and then write them a letter in which she would express a desire to have their help and cooperation in the work that she would like to see advance. In the course of a few weeks Sister Pratt was placed as supervisor of the women's work in the city, and this gave her an advantage that she had not enjoyed before. Still she was laboring under the handicap of the depression. However, she continued to keep in touch with God, and that is the secret of her success. In every circumstance she showed the Spirit of the Master in her reaction to things as they came whether they were favorable or unfavorable, and in this way she gained ground daily. She began by introducing the *Doctrine and Covenants* as the most necessary textbook for the women. She read from it and stressed the need of unity, so clearly indicated in its message to us. She pointed out the blessings that would attend obedience and faithfulness, and the results of failure on our part to keep the statutes of our God. She stressed the virtues of love and courage in our church activities; that the Lord enjoined upon us the need of a profound charity and also a forgiving spirit. Through the reading of the *Doctrine and Covenants* and commenting upon it, she revived the spirit, yes, the very soul of these good women, and kindled within them a desire to do something for the church that they had not done before. She enabled many of the sisters to receive a new birth, to become quickened in the spirit of truth and to catch a vision of the work that was entirely new to them. The thing that enabled her to make this advancement was the spirit of meekness, kindness and patience that she revealed in her efforts. She did not become harsh with those who failed to understand her motives, but showed kindness and love for them until now, as I visit about with the good people there, the women tell me how they love Sister Pratt.

One sister who has been a member of the church for many years said to me a few days ago, "If I could have known years ago that the church possessed all it does, if I could have been awakened then to the deep spiritual significance of our work as I have been recently, what difference it might have made in the history of my household!" I am sure these things are worthy of our thought and consideration, for I know that the language in section eleven is true wherein it says, "No one can assist in this work except he shall be humble and full of love, having faith, hope, and charity." I care not who it is, without these qualities we will not be able to assist, and with them the most humble and obscure can prove a factor for good in the work of the church.

At the present time the spiritual condition of the Milwaukee branch is, I believe, ahead of any in the district, and the success of our work there can be largely attributed to the faithfulness of our good sister who has meekly put herself to the task of living close to God, and of revealing the Master of life to her sisters by the kind, loving, and helpful attitude she has assumed toward them. I am convinced that if any of us will be able to help advance the work of the church, we must know the message of the *Doctrine and Covenants* and qualify as fully as it is possible for us to do in the things which the Lord tells us are necessary for those who would become helpers in the great cause.

What is being done by Sister Pratt can be done by others. And in connection with the spiritual advancement of the members, the financial aspects have also grown. This branch that has so many members who are out of work is still showing a very excellent attainment in the raising of funds. All this convinces me that when we place ourselves in the right relationship with the Infinite, all things that are needful will be added unto us. May we take courage and make our first undertaking that of finding the Lord and ordering our activities in connection with his precept and example.

J. E. VANDERWOOD.

Lincoln, Nebraska

Twenty-sixth and H Streets

Saints of the Lincoln Branch may not have been saying very much of late, but they have been trying to keep busy, to stay out of mischief, to preserve the faith, and to be "earnestly engaged in good works." There are some sleepers here—where are they not?—but the members who do "meet together often" smile in token of complete friendliness and good fellowship, glad to greet each other, glad of good health, glad of opportunities to labor and to be "kindly affectioned one towards another."

Quite unique in the history of Lincoln was the middle week-end of February when they were honored by a visit from one of the First Presidency. It was Brother Floyd M. McDowell who established this precedent. In his honor a play, *"Abraham Lincoln,"* was presented on Saturday evening, Sister Francis Schrunk being director and moving spirit. This was followed by a short talk by the guest of honor, a "Receiving line," reception in which each one in attendance was presented to him, and a social hour in the lower auditorium, where refreshments were served by the women's service group, Sister Ralph

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Harder in charge. During its progress Brother McDowell was properly surprised by the appearance of his wife, who had taken advantage of the opportunity to ride from Independence with Brother and Sister Fred O. Wilkinson.

The next day was a memorable one, Brother McDowell delivering three stirring addresses which touched the hearts of all who heard, quickened to renewed hope and interest, and kindled afresh fires of consecration and determination.

The sisters continue their weekly meetings for quilting, luncheon, sewing on Red Cross or other charitable work, and listening to two hours of reading. Lloyd Douglas' *Magnificent Obsession* left a thoughtful and definitely uplifting impression upon them. Just now Hutchinson's *One Increasing Purpose* is engrossing attention. "Yet I doubt not through the ages one increasing purpose runs," and "God he hath strange ways and for the increase of his purpose chooseth he strange vessels," are quotations which give an idea of its tenor. Certain meetings have been marked by special observances of birthdays, a fine cake and a small gift being featured. Sisters Ruth Pfanmiller, Capitola Mechling, and Eva Coffman have been honored in this manner recently.

The last Sunday in January was one a bit out of the ordinary. The eleven o'clock hour was taken up by speeches from the various officers of the branch and those placed in charge of special activities therein. These set forth their ideas of their duties and opportunities and explained their plans and objectives for the year. The meeting was planned by Branch President B. M. Anderson, who presided and introduced each one.

That evening, an unexpected visit from Brother and Sister O. L. D'Arcy, of Auburn, provided a forceful sermon from the district president. Other visitors during the day were Brother and Sister Henry White, of DeWitt; Brother William Brollier, of Wilber; Brother Harold Reed, of Independence, and Sister Audrey Slone, of Bartlett, Nebraska. This latter is a young lady who was converted by the "printed word" sent to her by a friend. When convinced of the truth of our church message, she traveled, in the brief interval of a vacation, to Independence for baptism. She is superintendent of schools of Wheeler County, and being in Lincoln to attend a State meeting of such officers, stayed over to come to church—the first time she ever heard a Latter Day Saint sermon. She expressed herself as being greatly edified and encouraged.

Eighteen Lincoln young people attended the young people's institute at Omaha Sunday, January 22. They came home bubbling over with enthusiasm and delight over the incidents of their visit, and with unqualified admiration for "Big Brother Mac." They were chaperoned by Brother and Sister Francis Schrunk. Two weeks later, at the regular monthly Sunday evening service in charge of our young people, they presented a program of music and speeches, the latter describing in considerable detail and from varying angles, the impressions received at the meeting, not forgetting the big banquet of the Saturday evening. The program was arranged by Sister Rogene Anderson, and those appearing were: Francis Schrunk, Esther Schrunk, Mary Reichenbach, Richard Stake, and Clarence Williams. Margaret Jones sang a contralto solo, and Alfred Jensen and Rogene Anderson contributed two duet numbers.

On Sunday of National Boy Scout week Brother Lenox was in charge of a special service. He was assisted by young Brother Clarence Williams, one of the newer members, (formerly of Burlington, Iowa, and an ex-scoutmaster) who made the principal address. He described the ideals and achievements of the organization, and directed a group of young scouts in giving the scout law and pledges. Two others gave an interesting exhibition of signaling, or wigwagging, used by the scouts. The audience sang patriotic songs as its part of the service.

Prayer meetings are held in the homes of members during the cold weather, with good attendance and splendid results. When the meeting was at the home of Brother and Sister B. M. Anderson, the members surprised that couple by presenting them, at the close of the meeting, with a book of poems as an expression of good will and congratulations upon a wedding anniversary.

The La-Da-Sa Club of young people, capably watched over by Brother and Sister Schrunk, holds regular meetings each Sunday at six thirty, when varied programs and educational features are presented. One of their number, John Bliss, about sixteen years old, was gravely injured recently when his bicycle collided with a truck. While neither he nor his parents are members of the church, he has received administration several times at the hands of our elders, and has shown considerable faith in the ordinance. The Saints earnestly pray for his recovery.

Among recent visitors the Saints have welcomed Brother and Sister Harry C. Smith and their boys, from Beatrice. Brother James F. Keir is another who occasionally drops in when his travels bring him near. He bears a strong testimony of God's goodness and watchcare over his people.

In addition to those already mentioned, the pulpit has been occupied since the first of the year by Brothers B. M. Anderson, W. E. Poague, Grover Wall, Ralph A. Harder, Clarence Williams, Francis Schrunk, E. J. Lenox, and C. L. Nirk. The latter and his wife, parents of Sister W. E. Poague, are new arrivals here from Lamoni. Brother Harder and wife came here in the late fall, from Independence, and have entered happily into the branch activities, endearing themselves to all by their earnest and consecrated services.

Perth, Western Australia

Church School Fosters Progress Here

For some years past a letter from this branch has not been seen in the columns of the *Herald*. But since the inauguration of the church school organization, Perth Branch has made wonderful strides. The new movement brought to the fore talent that otherwise would have remained unseen and unheard. Especially has it increased attendance at meetings, practically doubling the number.

Since the members of the group are scattered, they hold junior church school every Sunday afternoon at two thirty followed by adult church school at three thirty every second Sunday in the month.

Of late the priesthood has been increased by the ordination of Brother Alma Robinson from the office of teacher to elder, and the ordinations of Brothers Oscar Stack and Len Broadway to the office of priest. The ministry are laboring under the leadership of Elder E. H. Davies, the appointed missionary to Western Australia. Brother Davies is doing a good work here in tracting from door to door. He is assisted by fellow officers. They have just opened a group meeting at Fremantle which is nine miles from Perth Branch, and the movement is doing well considering the hardships under which the workers labor.

During the week they have prayer and testimony meeting at Subiaco Church on Thursday evening. On Wednesday evening they have a preaching service at Fremantle.

The branch held its annual church picnic a short time ago at Peppermint Grove, a picturesque spot. Here games and contests were enjoyed and a picnic meal.

The young people are making great headway, and officers feel that it is up to all members to give them support.

Elder and Sister E. H. Davies have been blessed with another little daughter.

La Moure, North Dakota

Enjoy Visit of Elder P. T. Anderson

The Saints are endeavoring to carry on though they are few in number. The little Sunday school meets, and is thoroughly enjoyed by all attending, for it is the only service the Saints at La Moure hold. There is no priesthood member in this community.

Members were happy to have Elder P. T. Anderson here for a week the latter part of February. He held cottage meetings and was blessed in his effort to present the gospel story. Blessings were also received by those to whom he administered.

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Visits Quake-damaged Cities

First Tremors Found Least Number in Downtown Districts

Los Angeles, California, March 17.—Conditions here are not so bad as I they are bad enough. Had the earthquake been a few hours earlier, it would have caught the children in the Long Beach schools and thousands would have been killed. And had it happened later in the evening when the crowds were in the theaters, the loss of life would also have been heavy. It came at the most opportune time, when the fewest people were in the downtown area.

Long Beach, Compton, and Huntington Park suffered most. It was surely a test of the strength and workmanship put into the buildings not only in these places, but in Los Angeles as well. The quake shook things thoroughly here. For instance, the chimneys on the houses on this street at 5145, 5307, 5311, and 5319, all between us and the car line, were demolished. And in the next block north of us on the opposite side of the street there is hardly a chimney left.

Out at Vermont and Slauson, in the parking stand south of Sears Roebuck, the wall of the adjoining building poured tons of brick upon cars, crushing them. There seemed to be a zone along Slauson which suffered more than other parts of Los Angeles.

I was in to see Doctor A. W. Teel yesterday and found that the Roosevelt Building suffered quite a bit. The elevator boy said the building shook like a leaf. The tremors cracked the plaster down the side wall in the office, but no violent damage is discernible.

Little Damage to Our Church in Long Beach

I went down to Long Beach on Wednesday with Brother J. L. Milner. Our little church there did not have a window broken. The clock is stopped at 5.53 p. m. That was a little slow, but it shows the time by our church clock when the quake hit. It cracked the glass in the sign on the front of the building, and loosened a bit of the pebble dash cement on the tower and front of the building. It broke some of the dishes in the cupboard in the basement and the big bottle on the stand where they have the special spring drinking water. In the auditorium upstairs some plaster came off the ceiling along the edges of the wall. The damage, however, is slight.

The most damaged street in Long Beach was Anaheim Boulevard. The older buildings were badly hurt in the business district downtown, but the newer ones came through pretty well. The sale of plate glass surely got a good boost, and there will be an abundance of work for the bricklayers, erecting chimneys, etc. However, I think in the new building restrictions, brick will likely be taboo unless there is a reinforced steel skeleton to a building.

Public Schools and Chcurch Buildings Suffer

The churches and public schools suffered tremendously. Some of Long Beach's finest churches are wrecked and many of the schools are a total loss. It looks to me as if school is out for this year.

None of our people were injured that we know of. Their homes were damaged and as the tremors continued daily up to yesterday, the people were nervous about moving back in. Gas and water were lacking in most houses, particularly gas.

Brother J. L. Milner invited those of his congregation who desired to do so to come over and camp with him at Lomita, that is camp in his yard. Brother David Carmichael brought over some of the district tents he had secured, and on Wednesday there were fifty-four of the Saints camped at the Milners'. But in the next few days we expect they will be returning to the city.

The Quake Did Peculiar Things

The quake did some peculiar things. One brick church, a fine big edifice, has a cornerstone on which is this statement: "Upon this rock I will build my church and the gates of hell shall not prevail against it." But the quake almost ruined the building, making it evident that the Lord was not talking of that local church building. Another church was giving the religious drama, *"The Rock."* It had a big sign out in front advertising the fact. Well, the church is a wreck, the walls demolished and the top fallen in. But enough of the wall stands still to support the sign, *"The Rock."*

The big Christian Science Church I always thought was of reinforced concrete turned out to be brick plastered over. The quake revealed that fact as the walls cracked and spread and some of the roof caved in. It reminded me of some people. Their lives look sound enough in fair weather; but under special strain they go to pieces because their structure was only outward veneer with the heart unsound.

One of the finest church buildings in Long Beach is made of hewn stone, huge, massive, and solid. The quake shook off some of the copings but that is all. This reminded me of solid Christian people who are sound and true at heart, but they take on a little of the foolishness of the world. In time of stress the main structure stands though some of the "trimmings" may fall off.

One wonders if the quake had been slightly more intense or had lasted a few seconds longer just what would have happened to Los Angeles. I think the city would have been a wreck.

M. A. McCONLEY.

Tigres Branch

Near Ava, Missouri

Saints of this branch are hopeful of progress throughout the rest of this year. Many testify of God's goodness and mercy to them while clouds of depression hover low.

The branch election of officers in December resulted in the sustaining of Carl Freeman as pastor. Sister Merle Zuber was chosen branch clerk; D. A. Fuller, solicitor; Sister Carl B. Freeman, correspondent; Sister Roxanna McGinnes, Sunday school superintendent; Sister Vera Norman, religio superintendent; Sister Nellie Chrestensen, head of the women's department; Sisters Charlie Norman and Merle Zuber, heads of the musical department.

February 5, Brother and Sister S. W. Simmons met here in sacrament service. They spent a few weeks in this community, and the Saints believe Brother Simmons' efforts have borne fruit.

Brother and Sister S. W. Simmons left for Oklahoma the latter part of February. In spite of advancing age Brother Simmons is able to render valuable service to the church.

February 17, a party for the young men was given at the home of Brother and Sister David Main. The young women held a party at the home of Brother and Sister David Main, March 3.

The Leaders' Class met at the home of Mr. and Mrs. Robert Childers, February 23, to complete organization, formulate bylaws, and plan future activities.

The women's department met at the home of Sister Sam Kuner, February 23, for sewing and quilting.

The branch was favored with the presence of the district president and missionary from February 23 to March 5. His counsel and sermons were greatly enjoyed.

Flu and mumps have of late invaded this neighborhood.

Pastor Freeman has been unable heretofore to make a permanent location at either of the branches in this community, and Tigres Saints have felt the need of the capable help he and his family could give. The Freeman family have many friends in this community. So the Saints and their friends decided to assist in the construction of a home for the family. They came together and felled logs. A sawmill operator promised to saw the logs free, and soon the Saints hope to have a house built for the Freeman family. In making this possible, they are experiencing the true Zionic spirit. May they have more of it. Saints of Four Corner Mission, south of Ava, desiring to do their part, gave a grocery shower.

Visiting Saints will be welcome to Tigres services. The church is about ten miles out of Ava on Highway fourteen.

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Independence

Large Crowds Attend Closing Functions of Young People's Series

The young people's meetings with President Elbert A. Smith as speaker, came to a grand climax in attendance, interest, and profitability on Sunday evening when the Stone Church was crowded for the closing sermon. The evening's theme was, *"What Latter Day Saints Believe About Marriage and the Home,"* and the young people's council were guests of the evening. Miss Opal Williams, a council member, read Edgar A. Guest's *"It Takes a Heap o' Livin' to Make a House a Home,"* and Miss Delta Maurine Nace, another council member, sang, *"I Love a Little Cottage,"* by O'Hara, accompanied by Drexel Mollison. Roy Settles, teacher, president of the council, assisted Elder D. S. McNamara in charge of the service. Sanford Downs directed the music.

Three hundred and ninety were guests at the young people's banquet Saturday night served by the Laurel Club in the basement of the Auditorium. President F. M. McDowell was the principal speaker, and Elder Ward A. Hougas was the master of ceremonies. Preliminary music was by the Liberty Street Orchestra; there were special songs by a quartet of high school boys, and Elder John F. Sheehy led the singing of the entire group. The young people's council was directly in charge of the evening's program and entertainment. A novel idea of toasts and responses was worked out as follows: Leonard Lea, *"Sun,"* (Church). Response by Elbert A. Smith. Kenneth Morford, *"Moon,"* (Zion). Response by John F. Sheehy. D. S. McNamara, *"Planets,"* (Local Congregations). Response by Cecil Walker.

Though weather, during most of the week, was inclement, young people and their friends showed their interest by steady attendance. And as a result of the meetings, all have a deeper realization of their responsibilities as church members, and with renewed vigor they return to their task of spreading helpfulness and friendliness abroad in the center place. The council and all young people's leaders are enthusiastic over the series just concluded, and the prospects for accomplishment during the spring. It has been some time since the young people of Independence enjoyed a series of meetings dominated by their own interests and needs. They consider President Elbert A. Smith's sermons inspirational and very worth while, and are grateful for his help.

The best of cooperation was given the series by musicians of Independence and Kansas City, chiefly young musicians. Organizations contributing programs were the Stone Church Choir, the O. B. K. Choir of Central Church, Kansas City, the Wahdemna Choral Club, the Cantinina Chorus, girls' quartets from Second Church and Liberty Street, and the Independence Boys' Choir. Organists for the week were Mrs. Hazel Scott Withee and Drexel Mollison, and Sanford Downs was the musical director.

Guest groups during the week included the Kansas City O. B. K.'s, local congregations in Independence, and visitors from other churches. On Friday night when the theme was, *"What Latter Day Saints Believe About Citizenship and Duty to Country,"* Mayor Roger T. Sermon, of Independence, and Chief of Police D. O. Cato were in the stand with the speaker.

Stone Church

Pastor John F. Sheehy addressed the Stone Church congregation Sunday morning on the theme, *"The Leaven at Work,"* choosing for his text the words of Jesus: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matthew 13: 33.) His principal thought was that people today are discovering that the "leaven" of the Restoration is showing evidences that it has been at work in the world.

Elder H. G. Barto was in charge of the service, assisted by Elder D. S. McNamara.

Music by the Stone Church Choir, directed by Paul N. Craig, opened with the singing of a Russian anthem, *"O Gladsome Light,"* unaccompanied. Robert and George Miller, organist and pianist, played two movements from Beethoven's Pastorale Sonata. Irene and Mildred Shupe and Evelyn Shupe Flournoy sang, *"My Task,"* accompanied on the piano by Joy Harder, then the choir sang, *"Lo, My Shepherd's Hand Divine,"* by Haydn.

KMBC radio listeners were pleased Sunday morning at the addition of a seven-minute talk to the eleven o'clock half-hour musical program. Elder Leonard Lea began a series of brief talks from Stone Church studio on *"The Epitome of Faith."*

The Y. K. T. Class of the Stone Church school was favored with a challenging discussion on *"The Social and Recreational Aspects of Zion,"* by President F. M. McDowell. The class accepted the challenge and is making arrangements to carry out a number of Brother McDowell's suggestions.

Independence people were grieved a short time ago to learn of the death of Sister Luvèrnia Roberts at Cameron, Missouri. Sister Roberts was the wife of Isaac N. Roberts, long-time missionary in the church, who passed away in 1915. Born April 21, 1845, at Weston, West Virginia, Sister Roberts joined the church, October 31, 1874, at Elmwood, Nebraska, being baptized by Gordon E. Duel. She was a resident of Independence many years. Two years ago she went to Cameron to live with her son, J. W. Roberts. Her death occurred March 12, 1933, and the funeral was conducted the following Tuesday. Interment was in Pleasant Hill Cemetery at Stewartsville. Besides her son, there survive five grandchildren, other relatives, and many friends.

Walnut Park Church

Church school Sunday morning was unusually well attended. The program features were furnished by the young people of Brother O. Athey's class. The Scripture reading prior to the class period was by Leonard Curtis, and following the class work, Fritz Drigalla gave a reading in German and Harold Dillee played a cornet solo.

Preceding the sermon at the eleven o'clock hour, Orlando Nace played as a violin solo, *"At Sundown,"* accompanied by Maurine Nace. The speaker of the hour was Elder T. A. Beck, who took his text from 2 Timothy 3: 1-5. Conditions in the world were reviewed and the Saints were warned to give their serious consideration to these facts and to strive more diligently to prepare themselves for conditions that may yet be in the future.

At two thirty the monthly meeting of the Walnut Park priesthood was held in the junior room. In the absence of Pastor Frank McDonald, who was out of town, Elder Mansel Williams presided. The lesson was taught by Elder C. I. Carpenter, the subject being, *"The Oath of the Priesthood."*

New officers of the Walnut Park Religio were elected for the ensuing three months at the meeting of the society Sunday afternoon. Those elected were as follows: President, Vernon Sackman; first vice president, Milford Nace; second vice president, Eddie Butterworth; secretary, Opal Colebank; chorister, Harold Dillee; pianist, Thelma Moorman; chairman social committee, Fern Price; chairman membership committee, Leonard Curtis; chairman devotional committee, Helen Moorman. The program which followed was composed of children's readings and songs by a group of grown-ups. The "children" who took part in the program were: Helen Moorman, Arlon Chapman, Lois Butterworth, Laura Pennell, Opal Colebank, Fern Price, Kathryn Price, Melba Moorman, Kenneth Morford, Erwin Moorman, John Pennell and Benjamin Bean.

At seven thirty Elder C. Ed. Miller was the speaker. Quite a number of the young people were absent from this service because they attended the young people's meeting at the Stone Church.

Spring Branch Church

Sister Florence Smith has been remembered at the prayer services of this congregation in recent days, and she is still in need of the prayers of all.

Pastor G. W. Eastwood gave a talk to the Sunday school on helping others. He was also in charge of the eleven o'clock service, assisted by Morris Jacobson. The choir sang the anthem, *"God Be*

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Merciful," and the speaker was Elder Robert Fish who read Mark 4 and 5, the parable of the sower.

The program at the evening church school was arranged by an eight-year-old girl, Shirley McFarlane. She had several fine numbers.

There were two evening speakers, Brother Jake Andes and Arthur Peer. Francis Tankard sang, *"My Savior Takes Care of Me,"* and a quartet, Alma, Imogene and Gladys Dixon, and Fern Belk, sang, *"The Half Has Never Yet Been Told."*

Eventful Convention of Northern Saskatchewan Young People

Cooperation of Workers Produces Helpful Program

Saskatoon, Saskatchewan.—The district young people's convention was voted a great success by all who attend. Attendance far exceeded the expectations of the committees, and accommodations were taxed to the limit.

On Friday evening, March 10, the "Be Ye Doers," Sister Christy's class of girls, served a tempting meal prepared by their own hands. Even the bread and buns were home-made. They also displayed some beautiful handwork.

"The Bishop's Candlesticks," a one-act play, taken from Victor Hugo's famous *Les Miserables,* was staged later in the evening. In the cast were Elvin Anderson, Arthur Gendron, Mrs. Arthur Gendron, Margaret Nisbett, Paul Cruce, and Elvin Nisbett. A short musical program preceded the play, those contributing being Mrs. Eric Boland, Elvin Anderson, Mrs. Steeves, Pearl Mogenson, and Alex Mackie.

The prayer service next morning was in charge of Brother Frank Piedt and was followed by classwork. Elder W. L. Christy distributed comprehensive outlines among the audience, and lectured on *"How Well Has the Church Succeeded in Your Life?"* Sister Christy discussed the activities of her class.

At two-thirty, the following young people gave short talks on *Book of Mormon* characters and the origin of some of our favorite hymns: Vera Cruce, Ruth Denton, Violet Cruce, Elvin Anderson, Vera Steeves, Irma Denton, Mabel Cruce, and Lily Anderson.

After a couple of hours of recreation, the women's department served supper to the young people.

At eight o'clock the chapel was crowded with people eager to listen to the debate on, *"Resolved That Stewardships Provides the One Way to Abiding Social Progress."* Effie Ziegler, Ralph Jordan and Averil Diggle upheld the affirmative, and Elvin Anderson, Paul Cruce and Marvin Diggle, the negative. The judges, Brother Christy, Brother Diggle, and Sister Beckman, decided in favor of the affirmative. Sister Burton Asay was the director of a very amusing and effective play, *"The Dear Departed,"* which followed the debate. Those taking part were Phyllis Gendron, Effie Ziegler, Vera Steeves, Brian Carson, Burton Asay, and Marvin Diggle.

Sunday's prayer service at eight o'clock was in charge of Brother Diggle. During the worship service of the church school Brother Henry Piedt gave an excellent talk on prayer, and Sister Christy made an earnest appeal to youth for higher living. Ninety-one were present at this session.

Brother Christy preached on *"Youth's Place in the Family,"* at eleven o'clock, and the worth-while message was delivered with force and earnestness.

A number of the young people visited the radio station during the church broadcast, and Brother Christy shortened his sermon to give Sister Gregory and Brother Ralph Jordan an opportunity to speak with their homefolks. The subject of his sermon was, *"Social Justice Through Godly Government."*

During the afternoon Mary Skinner and Frank Piedt gave excellent talks on the social and spiritual reaction of recreation. Violet Cruce spoke on the life of W. W. Phelps who wrote our favorite hymn, *"Redeemer of Israel,"* and Sister Diggle gave an address on, *"Partnership in Marriage."*

That evening the young people listened with rapt attention to W. J. Cornish, who in spite of physical disability, spoke with great earnestness and power on, *"The Spirit of God."*

Others who contributed musical numbers were Sister Lila Smith, Brother Christy, and Sister Steeves. Sister Pearl Mogenson was also generous with piano and accordion solos.

The young people who took part in the convention are to be congratulated on their evidence of preparedness. In spite of the fact that they were given assignments at the eleventh hour, they performed well.

Last month Saskatoon Branch enjoyed a visit from District President Roy Bowerman. He preached twice and spent several days visiting the Saints, encouraging and inspiring. At the morning prayer service the Lord spoke through him, encouraging and admonishing the Saints, giving a special message to the young people, and calling Brother Henry Piedt to the office of elder.

Prayer meetings during the past few weeks have been of a more spiritual order, and there is evidence of increasing consecration among the members of the branch.

"Riches Untold"—a new church story by Florence Tracey, now to be had in book form, beautifully printed and bound. A $2.50 value for $1.25. Order Now!

Copra Price Is Falling

Hard Times Reach Society Islands

Papeete, Tahiti.—Copra, the principal commodity of these islands, has reached its lowest level yet and is going still lower—2 cents per kilo landed in Tahiti. I understand that today (February 27) it is 2 cents minus or 47½ centimes per kilo landed in Tahiti. That means the land owner will get from 1¼ to 1½ cents per kilo for the copra. Such prices are working hardships on the natives and on the mission, too.

One of the leading Chinese trading societies was seized by its creditors, the bank, a few days ago. That affected a number of other Chinese stores and even closed the Chinese bank for a few days. The bank is again open for business after the depositors signed an agreement not to demand their deposits for three years and no interest.

Whites and Chinamen who had loaned into millions to the Chinese trading company at big interest, lost everything, for the assets will hardly cover the French bank's claims. The poor Chinese garden farmers could only sit and cry when they first heard it.

We are trying to get along and advising the natives to return to their island homes at once, for the bottom has not yet been reached. Hard times have just reached us, and we are not prepared for them. The natives are carefree, however, and do not realize the economic conditions.

J. H. YAGER.

Holden Stake

Young People Hold Institute

Holden stake young people met March 17, 18, and 19, at Lees Summit, Missouri, in what officers hope to be the first of an established semiannual institute for stake young people. The institute came as a result of the organization of the young people which took place at the Atherton conference in October, 1932. At this time officers were elected, and immediately started to work. Through their alertness and persistent efforts, and through the cooperation with the stake president, Brother W. S. Macrae, they enjoyed one of the most successful conventions we could wish for.

Much work on the part of Gladys Beebe, of Atherton, president of the organization, and Genevive Smith of Lees Summit, secretary, proved that *"it can be done."* The Lees Summit women did their part in making everybody who attended feel perfectly at home. They deserved much credit for the well-planned arrangements to take care of those in attendance.

The convention started with an encouraging delegation of youth from practically every group in the stake, on

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Friday night. The service was of a recreational nature and gave every person present and opportunity to get acquainted. Everyone joined in wholeheartedly. The same whole-hearted spirit was carried over in the Saturday 8:45 a. m. prayer service and throughout the institute. It was a source of inspiration to those in charge to look out into the faces of over one hundred and fifty young people. Surely any person present could not fail to contrast the spirit present, with that which fills the air during worldly contacts of our daily life. There was a spirit present which seemed to lift them up to a higher level and made evident the worth-while quality of the beauty and purity, which only the life of Christ offers.

Six classes conducted by Apostle F. Henry Edwards and President Floyd McDowell seemed to be bubbling over with that same beauty and purity and every ear was at attention for the valuable information they brought. The theme presented by these brothers was, *"Church Work and Service."* Much emphasis was placed upon the imperative purpose of the church to build godly men. The importance of love for each other was stressed, thus establishing a brotherhood which *must* be if his children serve their purpose here on earth. The young people were admonished to go to their branch officers in their home groups and offer their services in any place they are needed and prepare that they may fill those places intelligently.

Saturday evening a musical and literary program was presented. Also two one-act plays were given by Atherton and Warrensburg. The numbers furnished were selected from various groups of the stake.

Besides the regular Sunday services there was an election of officers for the ensuing year. Gladys Beebe was reelected president; Ammon Andes, of Warrensburg, vice president; Genevive Smith, of Lees Summit, secretary; Gladys Carr, of Holden, Lawrence Martin, of Blue Springs; Bennett Enfield, of Knobnoster, and Frankie Thayer, of Marshall as the advisory council. They look forward to another institute during the summer, and hope they may be able to see immediate results in the groups as an outcome of this much appreciated and successful institute.

Atherton

Young people's day, February 26, opened with prayer meeting for the youth which created a good setting for the services to follow. Young people were in charge of all meetings during the day. Church school was brought to order by the playing of the song, *"Give Me Thy Heart,"* after which Elder F. A. Cool announced the hymn, *"Come Learn of the Meek and Lowly,"* Brother Richard Gratton offered the prayer.

After the study period all met in the main auditorium for the eleven o'clock service in charge of Lloyd Kaufman, assisted by O. D. Hughes. The choir sang the anthem, *"Thou Wilt Keep Him,"* and the speaker, James A. Thomas, used as his subject, *"Prayer,"* which was the theme of the day. He gave an inspiring and helpful discourse.

The evening service was in charge of Richard Moore assisted by Oscar Blackmore. The choir sang, *"Nearer My God to Thee,"* and Elder Howard Andersen, of Independence, delivered a splendid sermon.

The branch is striving for a higher plane of spirituality, and to this end the priesthood are meeting in special prayer meeting.

A double shower was held recently for Harley Bogue and wife and Harold Curtis and wife. These couples were recently married.

An orchestra has been organized among Atherton young people, Brother Nace of Independence the teacher.

The dramatic club presented a play at the young people's convention held at Lees Summit, March 17, 18, and 19.

Washington, Oklahoma

First Meetings in Many Years

Surely many in the church will be glad to hear of the meetings recently held at Washington. Circumstances have hindered the holding of meetings here for about a dozen years though a series of missionary gatherings has long been the dream of some isolated members.

It was twelve years last October since services were held by R. E. Miller and Joseph G. Smith. They had good meetings, preaching and teaching, and the following May, Elder Earl D. Bailey came for a few days. That was when the last sacrament was held until a few weeks ago.

But about four weeks ago Brother G. J. Harding with Brother E. F. Yerrington, of Oklahoma City, came over, and the people had a splendid meeting. Saints were here from nearby places, and they enjoyed listening to Brother Harding's sermon, given with power and much assurance. Two days later Brother Harding left for his home at Council Bluffs, Iowa. The Oklahoma members would have been glad if he could have remained here for a time.

Brother Yerrington wants to organize a Sunday school here, and has promised to hold meetings and preaching services twice a month.

"We enjoyed the testimonies of the Saints at our meeting," writes Sister Mollie Cross, of Washington, "and Brother Harding said that he was thankful for the spirit that prompted him to come to this place. Pray for us that the work may get a start here. It is lonely living in isolation. We love the latter-day gospel and know it is of God. Pray that we shall live it and let our light shine to convert our children, friends, and neighbors."

The Bulletin Board

Reunion Notice

At a recent meeting of the reunion committee of Northern and Western Michigan Districts, it was decided to hold our reunion at the Park of the Pines, August 4 to 13. Plans are already being made to have a well-balanced program, and to make the grounds more comfortable for those who attend. Watch for future notices as reunion time nears.—Allen Schreur.

Priesthood Convention

A priesthood convention will be held at Mobile, Alabama, for Mobile district priesthood, April 1 and 2. Every member of the priesthood is urged to be present at the opening session, April 1, at 10 a. m. Apostle J. A. Gillen is expected to be present at this convention.—Franklin Steiner, district president, Route 2, Box 162, Mobile, Alabama.

Young People's Convention and Institute

Young people's convention and institute week for the New York and Philadelphia District, April 15 to 23. President F. M. McDowell and Apostle Paul M. Hanson will be in charge.—Charles Langjahr, 222 East Wishart Street, Philadelphia, Pennsylvania.

Graceland Broadcast Program

950 Kilocycles—315.6 Meters

KMBC.....Kansas City, Missouri
Time.....5.00 p. m., C. S. T.
Studio.....Independence, Missouri
Music.....Paul N. Craig in charge
Lectures.....John Sheehy in charge
Announcer.....Guinn Bronson

April 2—B. A. May
"Iowa Farm Revolt."
(Graceland String Ensemble: Charles Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

April 9—Dr. C. F. Grabske
"Preventative Medicine"
(Music by Independence Artists.)

April 16—Mae Clark Warren
"Vitamin D in Our Health Program."
(Graceland Artists, Mrs. Linna T. Hunt, dramatic soprano; Mrs. Colin Ferrett, pianist; Charles Ballantyne, violinist.)

April 23—Roy A. Cheville
"Principles of Leisure in Education."
(Graceland Male Quartet: Wilbur Chandler, George Potts, jr., Sheldon Reynolds, and Leslie Kohlman.)

April 30—A Cappella Chorus
(Also will appear Scottish Rite Temple 3 P. M.)

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May 7—F. Henry Edwards

"English Cathedrals."

(Music by Independence Artists.)

May 14—A. B. Church

"Television"

(Music by Independence Artists.)

May 21—E. E. Closson

"The Influence of Christian Education on Life's Philosophy."

(String Ensemble—Charles Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

May 28—David Hopkins

"This Business of Government."

(Music by Independence Artists.)

June 4—Dr. F. M. Smith

"The Philosophy of Poe's 'Raven'."

(Music by Independence Artists.)

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950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Drexel Mollison, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Northern Saskatchewan		July 27 to 30
Southern New England	Onset	July 22 to August 6
Toronto	Lowbanks	July 29 to August 12
Chatham, Ontario	Erie Beach	July 28 to August 6
Lamoni	Lamoni	July 28 to August 6
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 20
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
Eastern Montana	Fairview, Montana	July 7 to 9
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Spring River	Columbus, Kansas	(Date not set.)

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

Our Departed Ones

POTTS.—Mary Johnson was born October 10, 1854, in Licking County, Ohio, and died at Central City, Nebraska, February 17, 1933. She united with the church, February 23, 1902, at Oak Grove, Oklahoma, and was a faithful member, always ready to testify to the truthfulness of the gospel. Was baptized by W. P. Pickering. While still quite young, she was married to Mr. Potts, and to them six children were born. One died in childhood. Four sons and one daughter survive her. With them she made her home in her declining years. E. J. Lenox, of Lincoln, Nebraska, had charge of the funeral services. Interment was at Central City, Nebraska.

BUEB.—Hanna C. Bueb was born at Templeton, San Louis Obispo County, California, January 7, 1895, and passed, away at Santa Cruz, California, March 4, 1933. She leaves to mourn, her husband, Landel A. Bueb; five children, Landel, Charles, Mary Jane, Henry, and William Sanford Bueb; her mother, Jane Twitchel, six brothers and sisters. She was an earnest worker in the mission Sunday school at Santa Cruz, and leaves a host of friends who miss her. Funeral services were conducted by Le Roy E. Harris, pastor of San Jose Branch, March 7, and interment was in Live Oak Cemetery, Santa Cruz. Many beautiful floral pieces attested to the love and high esteem held for her by a large circle of friends.

TWOMBLY.—Samuel Twombly, son of Calvin and Susan Twombly, was born at Mount Sterling, Illinois, August 19, 1861. Moved to Nebraska in early life and grew to manhood there. He married Harriet Wood in 1883, and to them three children were born, one dying in infancy. He became a member of the church at Comstock, Nebraska, in 1890, removing to Atchison, Kansas, in 1892. He was united in marriage to Mrs. Bettie Hopkins, September 17, 1896, and to them three children were born. In 1897, he was ordained an elder; in 1909, a high priest in which office he occupied seventeen years. During this time he also served as a member of the High Council for fourteen years. Was ordained a patriarch in April, 1926, in which capacity he served until his death. He joined Smithson No. 1 A. F. and A. M., of Highland, March 27, 1922, later joining the council at Troy. Fell ill in the latter part of January with the flu which terminated in pneumonia. Died at the Sisters Hospital, March 13, 1933. Left to mourn are his wife, Mrs. Bettie Twombly; two children by his first marriage: Mrs. Maude Long, and Raymond Twombly, of Sparks, Kansas; three children by the second marriage, William Twombly, of Fanning, Kansas; Mrs. Vera Ratcliffe, of Fargo, North Dakota, and Mrs. Fannie Jeschke, of Saint Joseph, Missouri; two step-children, George Hopkins, and Mrs. Ida Jeschke, both of Fanning; thirty grandchildren, three great-grandchildren; one brother, Edward Twombly, of Sargeant, Nebraska, and a step-brother, Charles Bedford, of Comstock, Nebraska; other relatives, and many friends. The funeral was held at the home at Fanning, March 15, Elder O. Salisbury in charge, assisted by Patriarch W. A. McDowell.

GEORGE.—Richard Savery George was born June 22, 1881, and died March 9, 1933, beloved husband of Jessie Sanborn, and father of Grace Lucile. He was the son of William C. George and Alma Savery, his father preceding him in death five months. Besides his wife and daughter, he leaves to mourn, his stepmother, Mary Hulmes George; four sisters: Mrs. Edna Morley, Alma Curry, Marcine Schlink, and Mary George, and a brother, Edwin. He was baptized when eleven years old. As it was said of Whittier, so can it be said of this beloved son: "He loved little children." He could readily descend from the dignity of his manhood to enjoy a frolic with his little friends, and perhaps some of the most pleasant and peaceful hours of his life were spent among the flowers, holding the hand of some little one, who understood his thoughtful moods and walked by his side in silence. He was a member of Kirtland, Ohio, Branch.

VAUGHN.—Joseph C. Vaughn was born February 5, 1868, at Oregon, Missouri. Was baptized into the church, February 17, 1895, at Guilford, Missouri, and was ordained an elder June 10, 1900. He died of a heart attack at his home at Norfolk, Nebraska, February 8, 1933. Had lived in that city for sixteen years during which time he had been a grocery salesman. At one time he operated a grocery store. He was active in the church in Norfolk, and was bishop's agent of Central Nebraska District, working tirelessly for the good of the church. Surviving are his wife, one daughter, Mrs. C. C. Collins, of Los Angeles, California; one son, Harold Vaughn, of Norfolk; three brothers: W. H. Vaughn, of Grand Junction, Colorado; E. M. Vaughn, of Saint Joseph, Missouri, and W. C. Vaughn, Rea, Missouri; one sister, Mrs. M. C. Barnes, of Saint Joseph. The funeral was conducted from the home, Elder M. A. Peterson, of Neligh and the Reverend H. H. Pyche, of Leigh, in charge. Interment was in Prospect Hill Cemetery.

McCOY.—William H. McCoy, was born November 16, 1852, near Peoria, Illinois, son of James and Minerva Tracy McCoy. When he was eleven years old he went with his parents in a covered wagon to Poweshiek County, Iowa, settling on a farm twelve miles south of Tama. He married Miss Margaret Randolph, of Tama, and the couple would have celebrated their golden anniversary this April. They lived in Marshall County, Iowa, until 1919, when they moved to their present home in Waterloo, Iowa. He died there March 7, 1933, in a Waterloo Hospital of a heart attack caused by shock from a fall when he suffered a fracture of the right hip. Surviving besides his wife are one son, Harvey N. McCoy, of Waterloo, and five daughters: Mrs. Reuben Ackerman, and Mrs. August Michaelson, of Waterloo; Mrs. J. C. Harrington, of Hamilton, Missouri; Mrs. William Merrill, of Gladbrook, Iowa, and Mrs. George Esass, of Shanghai, China, whose husband is a lieutenant in the Marine corps there; eleven grandchildren, one great-grandchild, and two brothers, T. S. McCoy, of Grand Junction, Colorado, and James McCoy, of Tama, Iowa. The funeral was from the Saints' church at Waterloo, March 9, in charge of Elder E. R. Davis, of Lamoni, Iowa. Interment was in Elmwood Cemetery.

ORDWAY.—Clara Webster was born near Buffalo, New York, October 14, 1860. She was married to B. F. Ordway in Peoria, Illinois, by Elder J. Frank McDowell, May 30, 1883. On a visit to Independence, Missouri, where she lived from 1884 to 1886, she was baptized by Elder F. G. Pitt and confirmed by him and Elder Joseph F. Burton. She went to California in 1903, from Peoria, Illinois. Though bedridden for several months she never complained, but passed away peacefully at her home at Altadena, California, where she has lived for twenty-seven years. Funeral services were held at a Pasadena funeral chapel which was nearly filled with friends who gave many beautiful floral tributes of their love and respect. The sermon was preached by Elder D. B. Sorden. Burial was at Mount View Cemetery which adjoins her old home. Services at the graveside were conducted by the staff of the Crown City Rebekah Independent Order of Odd Fellows Lodge. She was a Rebekah for over fifty years. She is survived and mourned by her husband, B. F. Ordway; one son, Clifton W.; two daughters, Mrs. J. G. Morris and Mrs. L. R. Wolfe, all members of the church. There also survive eleven grandchildren and two great-grandchildren, all living in or near Altadena. Mrs. L. R. Wolfe resides at the old home.

AUSTIN.—John Austin was born February 18, 1848, at Sheffield, England. He was baptized a member of the church June 29, 1879, and was ordained an elder in November, 1879. He was believed to be the oldest elder in the British Isles. Died at Sheffield, England, January 26, 1933, after an illness of two weeks, passing peacefully to rest. His was a remarkable life for he was a faithful Saint, always ready to undertake the least service or the gravest duty. He knew no fear in presenting the gospel message. Would travel miles to see a friend or to speak a word for the church. He was a man of cheerful spirit, humble in disposition, clean in word, thought, and deed—a stalwart elder. The funeral was in charge of Patriarch W. H. Greenwood, assisted by Elder J. H. Sykes, president of Sheffield Branch.

ARCHIBALD.—David Archibald, son of Russell and Ellen Archibald, was born at Duquoin, Illinois, August 31, 1857. His childhood was spent mostly in the vicinity of Belleville, Illinois. He united with the church at Belleville in 1873, and held the office of elder over thirty years, being a faithful member until death called him. He enjoyed comparatively good health for one of his years, but was taken by a heart attack and passed away February 6, 1933. Lived at Centerville, Iowa, for fifty-one years. July 29, 1883, he

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married Alice Angell at Belleville. She preceded him in death by five years. To them were born nine children, one of whom died in infancy. Those surviving are: Russell, of Centerville, Iowa; Thomas, of Trenton, Missouri; George, of Rockford, Illinois; Joseph, of Centerville; Gilbert, of Clinton, Iowa; Mrs. Pearl Snyder, of LeRoy, Minnesota; Mrs. Ruby Webb, of Mystic, Iowa, and Theodore, of Centerville. There also mourn four sisters, Mrs. C. A. Dawson, of Jefferson City, Missouri; Mrs. Lizzie Pipergerdies, of Stewartsville, Missouri; Mrs. Nellie Whitehead, of Warm Springs, Montana; Mrs. George T. Angell, of Albia, Iowa; three brothers, Russell, of Saint Louis, Missouri; James, of Oskaloosa, Iowa, and Coventry, of Saint Joseph, Missouri. He leaves twenty grandchildren and two great-grandchildren.

SCHAEFER.—Phillip J. Schaefer was born August 30, 1877, in Saint Louis, Missouri. His death occurred in Saint Louis, February 18, 1933. Those left to mourn his departure are his beloved wife, two sons, two daughters, one son-in-law, one grandchild, and three sisters. To the church his passing was quite a shock. He had been a faithful member for the past nineteen years. Was present at services the Sunday preceding his death. He was a dependable, quiet, unobtrusive man of good habits. He had been employed in one of the departments of the city government for the past eighteen years. The funeral sermon was by T. J. Elliott.

COWLISHAW.—Eliza A. Geeson was born October 14, 1848, in Nottingham, England. Died in Saint Louis, Missouri, February 18, 1933. Those left to mourn are her son, William R.; a sister, Mrs. Clara Eberts, of Alexander, Kansas; a brother, Henry Geeson; three grandchildren; a nephew, Walter Geeson whom she reared from infancy. Her husband, William C., and daughter, Clara, preceded her in death. As a child she went with her father's family in a caravan of fifty-nine ox teams that trekked across the country seeking Zion, and, disillusioned, returned to Saint Louis. One tribute paid to this woman is given by a sister: "When my little family was stricken down with diphtheria and no one would come, Sister Cowlishaw said: 'I will stay with you and help.'" God extended her years, and those who ministered to her in her declining years have not gone unrewarded. The funeral was from Krons' Mortuary. Sermon by T. J. Elliott.

ORR.—Charles Thomas Orr, son of Robert and Margaret Orr, was born in Philadelphia, Pennsylvania, April 23, 1838, and died at the home of his great-nephew, Nelson Garr, south of Jamesport, Missouri, February 11, 1933. He suffered a slight stroke of paralysis, February 8, which caused his death. Mr. Orr was the second in a family of seven children, all of whom preceded him in death. In childhood he moved with his parents to Aurora, Illinois, where he grew to manhood and learned the wagon maker and carpenter trade. At the outbreak of the Civil War he enlisted in the Union army and served three and one half years as a member of Company H. Fifty-second Illinois Infantry. During his service he was sergeant, captain, and first lieutenant, and with General Sherman he marched to the sea. After the war, he emigrated to Missouri in a covered wagon with his mother and sister, taking the place in the home of his father who died at the age of forty. When his mother and sister passed on, he spent the rest of his life with relatives. He never married. In early life he united with the church and was an upright Christian. He held the office of priest for a short time, and in 1882 was ordained an elder, in which office he served until his death. He leaves two nieces and three nephews, his closest relatives and a host of friends and neighbors. The funeral services were conducted at the home of Nelson Garr, south of Jamesport, by Elder Everett Gamet, of Trenton. Interment was in Mount Zion Cemetery south of Jamesport.

WILLIAMS.—William E. Williams was born July 8, 1864, at Saint Clair, Schuylkill County, Pennsylvania, and passed away February 19, 1933. He was married to Mary Jane Samuels, May 22, 1888, and to them were born twelve children, six of whom are living. When ten years old he was baptized into the church, and was true to the faith until the end. Was ordained a priest, May 30, 1894, at Hiteman, Iowa. February 13, 1898, he was ordained an elder in which capacity he labored the rest of his life. During these years he presided over four different branches of the church, three in Iowa, and one in Colorado. He labored faithfully, sacrificing time, energy, and means for the good of the work. At the time of his death he was a counselor to the branch president at Wichita, Kansas, also counselor to the president of Southwestern Kansas District. He moved with his family from La Junta, Colorado, to Wichita about ten years ago. His wife passed away two years ago after a long illness during which time he faithfully cared for her. He is survived by three daughters: Mrs. Martha Truman, of Wichita, Kansas; Mrs. Eleanor Russell, of Detroit, Michigan, and Miss Margaret Williams, of Wichita; three sons, Thomas S. Williams, of Lamoni, Iowa; Reece Williams, of Oklahoma City, Oklahoma, and Glen Williams, of LaJunta; nine grandchildren, and one brother. The services were conducted by Elder A. E. Stoft, pastor of Wichita Branch, from the Gill Mortuary the afternoon of February 21.

SOUTH.—Ida J. Lockling, daughter of Orson W. and Charlotte Maule Lockling, was born near Magnolia, Iowa, November 15, 1864. She passed away at Spokane, Washington, January 8, 1933, at the home of her daughter where she was visiting. Her home was at Saint Maries, Idaho. She became a member of the church June 25, 1876, being baptized by Phineas Cadwell and confirmed by her grandfather, Elder A. W. Lockling, and Joseph R. Lambert. She was united in marriage January 7, 1882, to J. W. South, who survives her together with three daughters: Mrs. P. F. McDermott, Mrs. Bert Stucker, Mrs. C. W. Adams, and one son, H. V. South; seven grandchildren; one sister, Mrs. J. E. Swalley, of Independence, Missouri. Services were conducted by Elder R. H. Porter, of Spokane, and interment was at Coeur d'Alene, Idaho.

LUKE.—Myrtle Beverly Luke, eight-months-old daughter of Lois and Irvin Luke, was born May 22, 1932. Died February 4, 1933, after a brief illness of pneumonia. The funeral was from Quindaro Church, Elder H. A. Higgins conducting the service. Interment was in Memorial Park Cemetery. The child's mother was formerly Annie Lois Allen of Artland Branch at Evesham, Saskatchewan, Canada.

STEFFEE.—John Alfred Steffee was born at Newton, Ohio, June 10, 1854. Died March 5, 1933, In Kansas City, Missouri. The funeral services were held March 7, at Bennington Heights Church. Interment was in Mount Moriah Cemetery. In the pioneer days of western Kansas, Brother and Sister Steffee took up a claim and established their home in a sodhouse. He was a carpenter and also engaged in sawmill work which he continued after moving to Blue Springs thirty-seven years ago. He was studious, being particularly interested in reading and studying the scriptures. His delight was to talk the gospel, and he taught his children and grandchildren many of the gospel principles. Because of his kind disposition he leaves many friends who will do well to carry out in this life the things for which he stood and sought to live. He is survived by his wife, three sons: D. W. Steffee, George R. Steffee, and Ira L. Steffee, all of Kansas City; one daughter, Mrs. G. W. Helard, with whom he lived, and sixteen grandchildren.

COON.—Isabel E. Fry, oldest daughter of Amon and Mary Ann Fry was born near Logan, Iowa, August 7, 1866, and her childhood was spent at the old David Fry homestead in Bigler's Grove, six miles north of Logan. She was married at Sturgis City, South Dakota, July 16, 1886, to Lewis Vincent Coon, and to this union nine children were born, two of whom have preceded her: Mattie Niles, and an infant daughter, Pearl. Surviving children are, Lester Coon, of Independence, Missouri; Mrs. Atla Mischnick, of Beatrice, Nebraska; Mrs. Bessie Burch, Whiting, Iowa; Ruth Coon, at home; Paul Coon, Chicago, Illinois; Mrs. Mary E. Finley, Missouri Valley, Iowa, and Joseph M. Coon, at home; grandchildren, four; great-grandchildren, two. She is also survived by her husband; a sister, Mrs. Minnie I. Harper, of Logan, Iowa, and three brothers, Bert E., of Allen, Nebraska; Edgar C., Onawa, Iowa, and Fred A., of Woodbine, Iowa. She died February 22, 1933, at the home near Logan, Iowa, following a rather long illness, during which she suffered much. She had been a consistent member of the Reorganized Church of Jesus Christ of Latter Day Saints since 1890, and her faith of a share of her Redeemer's love was a constant source of joy and a comfort to her soul. Funeral service was held February 24, 1933, at Logan, Iowa, the sermon by D. R. Chambers, assisted by Raymond C. Smith. Interment was in Bigler's Grove Cemetery.

BENNETT.—Howard Harris Bennett was born January 14, 1933, to Howard and Eleanor Mae Bennett. He died February 1, 1933, just twelve days after the death of his mother. The funeral service was conducted at the home of his parents in Masury, Ohio, February 3. Elder W. G. McCune, of New Castle, Pennsylvania, was in charge. Interment was in Oakwood Cemetery, Sharon, Pennsylvania.

AUSTIN.—John Austin was born February 18, 1848, at Shemeld, England, where he spent the whole of his life. He died January 26, 1933. He was baptized June 29, 1879, and was a most devoted and faithful member. He was always full of hope. Brother John presided over the Sheffield Branch as long as thirty years ago, when the branch was one of the largest in the mission; he also presided over the old Sheffield District. Served as bishop's agent under Bishop E. L. Kelly, and did duty for Bishop Roderick May, and again for Bishop Charles Fry. In his workaday life he was a spring fitter and vice maker being a strong trade unionist. He later became the secretary of his union, a position which he held for more than thirty years, retiring therefrom at about the age of seventy-five. He enjoyed good health in general, his hearing being only slightly impaired. He died as a result of influenza. He was married twice. His first wife was with him in the church. They had a family of eleven children. His wife and seven of the children preceded him in death. Three sons and one daughter survive. He married again about two years ago. His second wife who is about eight years his junior, survives him. There are many grandchildren, also great-grandchildren who will miss him. He was given to exercise for a man of his years, being an expert in the English game of "Bowls" in competitions of which he won many prizes in his later years. A week or two before his death he would rather walk a mile or two than ride on the tram car. He had many friends in the city of Sheffield; was known by all to be a clean, honest and thoughtful man. The poor always had his deep sympathy. He had a cheery word for everybody, and a good hearty laugh, which acted as a tonic to many. Interment was at Crookes, Sheffield, January 30, Patriarch W. H. Greenwood, officiating, assisted by Elder J. H. Sykes.

WHITE.—John Lawrence, youngest son of Mr. and Mrs. A. R. White, was born April 19, 1918, at Independence, Missouri, and died March 4, 1933, at his home, in Kansas City, Missouri. His passing was sudden and without warning of impending disease and was a tremendous shock to his friends and loved ones. His cheerful disposition made him a universal favorite with his friends, and his loss will be keenly felt. He was baptized October 17, 1926, and was a member of Central Church congregation, Kansas City. Besides his parents, he leaves to mourn his untimely death, two brothers, Norman White and George White of the home, and a host of friends and relatives. The funeral was from the home in charge of his pastor, C. E. Wight, the sermon by Ammon White, and the burial in Woodlawn Cemetery, Independence, Missouri.

McQUEEN.—Victoria Elmedia Shippy, eldest child of Benjamin and Annis Shippy was born October 28, 1854, near Milwaukee, Wisconsin, and passed to her reward February 27, 1933. At the age of six months, she with her parents moved to Iowa and located on a farm six miles west of Oelwein. She has lived practically all her life in or near Oelwein. She was united in marriage to Webster

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McQueen, October 29, 1874. To this union were born six children, three sons and three daughters. The three sons, Roy, Ben, and John preceded her in death several years ago. Those left to mourn are her husband, three daughters, Mrs. Earl Gaye, Mrs. J. L. Powers, and Mrs. Harvey Pratt; one daughter-in-law, Mrs. McQueen; one brother, C. D. Snippy; twelve grandchildren, and two great grandchildren, all of Oelwein, besides a host of other relatives and friends. She was a devout member of the Reorganized Church of Jesus Christ of Latter Day Saints, although she was in poor health and unable to attend many services. To know "Grandma" McQueen was to love her. Her sweet smile and her kind disposition will be remembered by old and young. She seemed to think of others and never of herself, ready to do what she could as far as her health would permit. Funeral services were held Wednesday, March 1, at the Christian Church at 2 p. m. by Elder E. R. Davis, of Lamoni, Iowa, assisted by Elder George McFarlane, of Oelwein. Interment was made at Woodlawn. The pallbearers were Chester, Harold, Russell, Clair, Charles, and Ira Shippy, nephews of the deceased.

DURFEE.—Myron James Durfee was born at Moorhead, Iowa, April 10, 1860. Moved to Idaho at the age of twenty-one years. Was married to Emma Laura Graham, February 12, 1885, and to them were born three sons and three daughters. One son and two daughters preceded him in death. Surviving are his wife, Emma, one daughter, Mrs. Emma Jenkins; two sons, James Madison, of Hagerman, and Ray, of New Jersey; twenty-two grandchildren, and two great-grandchildren. He died at his home at Hagerman, March 5, 1933. Was a charter member of Hagerman Branch, and was ordained a priest at the time of the branch organization. Acted as its president a number of years and remained loyal to the church through the dark days. Gave his financial support. The funeral was in charge of Silas D. Condit, and the sermon was by Elder William Glauner.

GRAYLESS.—Eliza J. Meyers was born, December 18, 1848, in the State of New Jersey. Came to Savanna, Illinois, when a small girl, and has resided in this community ever since. Died at her home March 2, 1933. She was united in marriage to James Grayless, August 26, 1865, at Beloit, Wisconsin. To this union ten children were born, seven daughters and three sons: Mrs. Thomas Nesbitt, Mrs. Edward Lister, Mrs. Ted Nordwell, Mrs. Jess Anderson, Gertie and Howard Grayless, all of Savanna, and Mrs. George Black, of Eades, Colorado. Two sons and one daughter preceded her in death. She was left a widow over forty years ago. Besides the living children, there are thirty grandchildren, and thirty great-grandchildren, and a host of friends left to mourn. Sister Grayless was a hard-working, self-sacrificing mother, and grandmother. She united with the church when a young woman, and remained a faithful member for over half a century. Funeral services were held Saturday, March 4, at the Saints' church in Savanna, at 2.30 p. m., by Elder E. R. Davis, of Lamoni, Iowa. Interment was in the Savanna Cemetery.

HOISINGTON.—Frank Jessimera Hoisington was born at Winterset, Iowa, April 24, 1862. He died near Juliaetta, Idaho, March 4, 1933. He married Susie Frances Eaton, January 15, 1887, at Nebraska City, Nebraska. To this union were born four children who survive him. He leaves, his wife, three daughters: Mrs. Myrtie Heimgartner, Mrs. Bessie Heimgartner, and Mrs. Lona Heimgartner and a son, Cletis F. Hoisington; twenty-seven grandchildren, one great-grandchild, and a sister, Mary Michels, of Iowa. One granddaughter, and one great granddaughter preceded him in death. He was a member of the church for many years and a firm believer of the latter-day faith. The funeral services were conducted by Elder Peter F. Klaus.

RICHARDS.—John T. Richards was born October 4, 1871; died at the City Hospital at Parkersburg, West Virginia, March 4, 1933. He married Jennie Stallman, January 21, 1899, and to them were born two children, one dying in infancy. He leaves to mourn, his wife, one daughter, Eva B. Yoak, and two brothers, Camden, and Harrison Richards, besides a host of other relatives and friends. He united with the church in early manhood and was faithful to the end. The funeral was from the home near Big Springs, West Virginia. The sermon was by A. C. Silvers. Interment was in the home cemetery, March 6.

QUICK.—Cornelius Quick was born in Indiana, June 15, 1850. He was married to Hanna Davis in February, 1870, and to them nine children were born, six sons and three daughters. Three sons preceded him in death. He joined the Christian Church when a young man. He moved to Kansas. He believed it was his duty to preach. He was a great *Bible* reader. In 1893, he heard the latter-day gospel and for three years he read and studied his *Bible*. He came into the Reorganized Church of Jesus Christ of Latter Day Saints in February, 1896. Was ordained an elder and became a strong defender of the latter-day work in the pulpit, in print, and in conversation. He died at his home at Rich Hill, Missouri, March 10, 1933, leaving to mourn his wife, six children, twenty-six grandchildren, twenty-six great-grandchildren. Brother Ralph Murdock was in charge of the funeral, and Elder Birch Whiting preached the sermon. Interment was in Walnut Hill Cemetery near Uniontown, Kansas, where he was baptized into the church.

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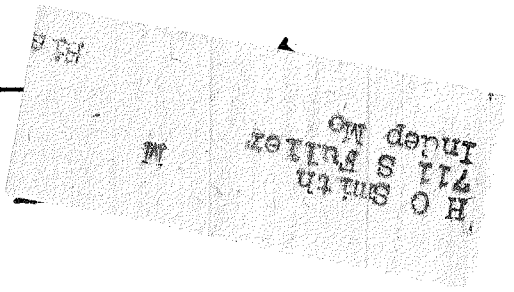

Facing the Problem of Leisure

By F. M. McDOWELL

Psalms, the Musical Worship of an Early People

By L. B. M.

FAITH AND WORKS

By R. E. Davey

AUTHORITY

By Herman Peisker

Youth's Forum

The Purpose of a Cork

—An Etta Kett Story.

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THE SAINTS' HERALD

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CONTENTS

EDITORIAL:
- A Tidal Wave of Liquor 419
- The Church School Plan Wins Favor 419
- Across the Desk of the Editor in Chief 420
- Send Business Letters Separately 421
- Herald Short-story Contest Closes 421

YOUTH'S FORUM:
- Youth and the Church, by Dwight D. W. Davis 422
- The Story of Etta Kett 422
- Over the Horizon 422

NEWS BRIEFS 423

ARTICLES:
- Facing the Problem of Leisure, by F. M. McDowell 424
- Psalms, the Musical Worship of an Early People, by L. B. M. 426
- Faith and Works, by R. E. Davey 427
- Authority, Part One, by Herman Peisker 428
- Riches Untold, by Florence Tracey 429
- A Prayer to Our Creator, a Poem, by Harry M. Henson 434
- Prayer and Testimony 436
- Question Time, by A. B. Phillips 438

WORSHIP PROGRAMS FOR MAY:
- The Church School 432
- The Children's Division 433

NEWS OF CHURCH AND HOME 439

THE BULLETIN BOARD 445

The Pigeonhole

The Sunshine Lady

By Thelma Moorman

In the recent play contest there was one play presented called, *"The Sunshine Lady."* I am going to tell you about another sunshine lady who lives down the street from us. She is a sweet white-haired old lady, past seventy, who lives alone in her cottage, but her cheery manner brightens the whole block.

Her home is the sunniest spot on the street. While waiting for the plants in her window to bloom, she has made some silk flowers to brighten the green foliage. Of course she has a depression plant.

Like all dear old ladies, she makes quilts—beautiful ones. She has just finished a gold-fish pattern and is going to let the girls of the neighborhood learn to quilt on this one. Although the quilting will not be so fine, she will love it more for the stitches they put in. She is like that, with always an encouraging word for all or a cheery smile to welcome one into her home for a chat before her little gas heater. She sends her guests away with lighter hearts because of the sunshine that radiates from her own dear self.

Hail, Columbia!

"Well, who stepped on your toes?" In answer to my question the pigeon hopped down on the space bar of my typewriter, with a frown which denoted deep thought and meditation.

"You know," and when the pigeon begins "you know," well—I generally know. "People are funny! I've noticed more than ever lately that each Wednesday night they go to the midweek prayer service, and as sure as clockwork they get up, say the same old thing, in the same old way. It seems as though they have memorized a little piece, and in order not to sound trite, they just change the time and tense a little." Here he stopped long enough for this observation to soak in properly.

"After all, it's only human," I began, but he interrupted.

"That's just the trouble. The phrase 'only human' fits in too many places, and is used too many times to help one out of difficulty. I guess some people will never understand that Zion can not be built with flowery prayers and testimonies. Of course prayers and testimonies help but it is really the deeds that reap a harvest. Men and women worry about not being able to go out in foreign fields to preach the gospel, when they could find enough work here at their own door to keep them busy for the rest of their lives, if they were really looking for it," and with this he hopped upon the L and P keys of my typewriter, cocked a beady eye at me, and continued, "and when they read this I will probably get 'hail columbia' for saying this much."

"Isn't it odd how many of us lack in appreciation of the present?" demanded the pigeon fanning my ear with a mottled wing. "Some fine day we shall wake up and realize what a happy, helpful time we had back in good old 1933 in spite of the depression."

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Editorial

A Tidal Wave of Liquor

With the modification of the Volstead Act to permit the sale of mild alcoholic liquors, the country sees the mounting of sentiment against prohibition. This sentiment, of course, is thoughtless and mistaken.

Prohibition is not yet defeated. While the Eighteenth Amendment stands we have the fundamental structure for the control of alcohol and its many evils. As long as we can retain that, a simple law can easily be modified, and the machinery of prohibition again set in order.

A number of states have made moves to ratify the repeal of the Eighteenth Amendment. Others are considering similar action.

Against that repeal towards which the Wets are now vigorously and somewhat successfully working, every Christian, every right minded citizen, ought to set all his strength. The safety of our homes and highways, the safety of the growing boys and girls, the security of wives and mothers depend upon it.

The loss which would be sustained in the repeal of the Eighteenth Amendment would be a calamity. It would set back the progress of the nation for many years. We should not permit the hands of time to be turned back for the restoration of the Dark Ages of Alcohol. L. L.

The Church School Plan Wins Favor

To like to "point with pride" seems to be a rather deep-seated trait of human nature, and since we are all human we feel sure that our readers will pardon a little editorial indulgence.

In the General Conference of 1930 a program of religious education was approved, which called for the *unification* of the various educational agencies and activities into one program and organization, and the *integration* of all with the total church program. In the local branch this unified and integrated effort is usually spoken of as the *church school.* For the guidance of the officers and leaders of the church school the church has provided a *Church School Handbook* which contains a fairly complete statement of organization, plans, programs, and activities of the church school.

The *Church School Handbook* has received many favorable comments from within the church. From time to time, moreover, the scope of its influence has extended to other churches and even to educational institutions. In a recent letter from one of our young men who is in attendance at a mid-western state university, we have the following:

> "The other day I handed our *Church School Handbook* to our instructor in Organization and Administration of Religious Education. After scanning it carefully he said, 'That is the most modern thing of its kind in the field —We have voted to adopt a similar program in the organization with which I am connected for next year—I especially like your plan for certification of teachers.' "

The same brother loaned his *Handbook* to a fellow student, who, upon returning it, said, "Mr. ——, your church is to be congratulated upon having prepared such a fine work. I shall be glad to have you order one for me."

Our brother continued his splendid missionary work with the Director of Religious Education in one of the largest and most modern churches of his city, and he, too, was so delighted with the *Handbook* that he ordered one for his own use.

One of the most recent textbooks in the field of religious education discusses at some length the organization of the church school. It is of special interest to note that after presenting various plans the author calls attention to the fact that developments in this field have invariably followed three steps: 1. A separate organization for each functional activity. 2. A plan of correlation or coordination of the various organizations interested in religious education. 3. *The merging of these activities and agencies into one organization with a program for each age group. "This,"* says the author, *"is the best solution. Only a few churches have as yet ventured into this field."*

Recently the wife of one of our pastors who is enrolled in an eastern university happened to mention the program of our church in her class in religious education. Her instructor was so much interested that the sister was given the entire class period for each of two days to outline our complete program. According to her report the comments and expressions of approval were very flattering indeed.

Are we not just a little justified in "pointing with pride" to our church as it sets the pace with its teaching program? F. M. McD.

Riches Untold now in book form at only $1.25. A handsome book for a gift.

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Across the Desk of the Editor in Chief

LAST CHRISTMAS, among other Christmas cards received was one from a young couple, and following my usual custom receipt was acknowledged. This brought to my desk another letter in which I find much of interest because of the frankness with which a certain condition is discussed. The letter was written after having returned from a visit to the old home branch, one which at present is torn with internal dissension because of difficulties which have gradually arisen between some of the older members of the priesthood, differences which have resulted in astrangement of one-time friends. Let me quote from the letter:

"I heard a group of young people who should be the future leaders of that branch discuss the situation until well past midnight and they were a very discouraged and disillusioned group. It hurts, you know, when you see your parents, who you know have lived honest, upright lives, and have given years of service to the branch, ignored, and their reputations viciously attacked. When you hear of stories which are being circulated that haven't a word of truth in them, you almost feel 'What's the use?' And yet no accusations are ever made in public where they can be refuted—a whispering campaign seems to be so much more effective. . . . When everyone has been patient, and things have worked themselves out, the older folks will probably still be there, but I am wondering where the older young people of the branch will be."

The writer of that letter has put his finger on one of the most serious factors of branch troubles. The older ones may make their adjustments, but what of the youth who expect to find peace and concord and comfort and satisfaction in their branch meetings, but who are denied this surcease from worldly stress because of the friction existing among those who should be brothers in fact as well as in name. The writer of the letter might have gone further and asked, What of those who have become interested in the message of the gospel when they see the lack of the fruits of the gospel?

Yet what exists in the branch referred to at present exists in some others and has in the past proved the undoing of some of our best branches. It is discouraging when men of the priesthood can not agree. It is discouraging to general officers and to others when they, associating with men whom they know to be men of fine qualities, are compelled to listen to disparaging remarks about those whom they have learned to love, remarks which are prompted by peevishness, by bitterness—all of which could have been avoided if the spirit of the Master were permitted its proper work.

For the sake of our young, for the sake of our friends, for the sake of those who are investigating the beauties of the gospel, why shall we not learn to agree and work together in fraternity?

BROTHER A. E. ANDERTON, president of Southern Ohio District, writes us in fine spirit, saying that while the district as a whole did not make its quota, he finds cause for rejoicing. The Second Columbus Branch and Dayton Branch exceeded their quotas. "We are trying," says he, "to instill into all that even though they are members of God's church, they are in the position that the church has become their own, and they are responsible for the destinies of the organization." And then he adds encouragingly, "Southern Ohio continues its unqualified support, and will continue to do so."

Of course it will. And the Saints in their efforts to carry on their tasks as church members, amidst the trying conditions existing, will find a spiritual uplift and happiness that will compensate them in full for every effort put forth. Second Columbus and Dayton are to be congratulated on their success in reaching one goal. They must look to their laurels, however, for some of the other branches of the district may surpass them. Carry on, Saints in Southern Ohio!

D. J. WILLIAMS, our representative at Chatham, Ontario, sends in something which can not but be of interest to all of us who are still fighting the "liquor traffic." He thinks the information might help our readers appreciate more fully the advantage of prohibition when compared with so-called "liquor control" in Canada. He says that although the population of the United States is ten times that of Canada, he has observed on the street and in the press as much as or perhaps greater violation of law in the same length of time in Canada.

In the light of this he thinks it particularly interesting and significant to note that the Globe and Indemnity Insurance Company, one of the largest traffic insurance companies in Ontario is authority for the following statement by its representative, Mr. A. E. Wilson:

"Then again times have changed. Eight years ago people were obliged to be very careful in the handling of liquor. Now there is a great freedom. Motorists carry it with them and in them with disastrous results. It is impossible to prove in these cases that the operator was intoxicated and we must be able to do this in order to win the case. The court invariably takes the stand against the municipality and gives judgments in favor of the injured parties."

Brother Williams adds that this company has carried about seventy-five per cent of the insurance of the provincial highways in Ontario for many years, but they are now asking a raise of thirty per cent in premiums; this is an appeal to the Tilbury East, Kent County Council of which Elder R. T. Brown is a member.

Quite interesting this, and if there be Saints who are disposed or inclined to abandon our long held

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position of opposition to the liquor traffic, they will do well to consider this along with many other reasons pointing to the necessity for avoiding the evils of liquor.

BROTHER VERNE DESKIN, who was recently chosen president of the Des Moines Branch, wrote us in a somewhat facetious vein telling of his election, then adds an interesting comment on response to the call of duty. He says:

"I have been thinking for several weeks that I would write and tell you what a terrible mistake our people of the Des Moines Branch made when they elected me their president. But I presume that by this time you have already discovered the error. However, that may be, it is sad but true. From almost any standpoint I can think of many other things that would bring fewer heartaches and much less of demands upon my time and energies; but from somewhere there came into my consciousness the vision of a need, and if only that one thing can be accomplished the resulting joy and satisfaction will have compensated me for all it may cost.

"Your letter relating to the youth conference came to me some time ago, and I would have you know that we expect to do all in our power to have quite a number of our representative young people there. I am directing a large portion of my time among that group and truly believe that I enjoy a modest portion of their confidence and respect and they certainly have mine."

Of course we had not worried at all about the "terrible mistake" made by the Des Moines Saints, because we knew something about both that branch and Brother Deskin. In the first place the branch is not likely to go far wrong in choosing its leader, and would be likely to correct soon any mistake made in that line, and in the second place the brother has in the past displayed qualities which indicate that the branch is not taking much risk in asking him to assume the responsibilities of leadership. But it is pleasing to see that our brother sees the responsibilities he has taken up, and that he did not seek the honor or the task. Only the desire to respond to the call of duty prompts acceptance of the position. One of the evidences of fitness for a task is such a keen sense of its responsibilities as to cause hesitancy to accept. Deliberately seeking office for the *honor* attached usually indicates unfitness.

Of course we shall watch the course of events in Des Moines Branch; but we feel sure that Brother Deskin, with the support of the Saints in Des Moines, will "make good." F. M. S.

Too many of us have been lovers of wood, stone, buildings, and lands, and have failed to be lovers of God. If we are not lovers of God we can not hope to be in love with our fellow men.—E. J. Gleazer, in a sermon, *"This Do and Thou Shalt Live,"* delivered at the Stone Church, Independence, Missouri.

Send Business Letters Separately

Do Not Inclose Writing in Packages of Books, Quarterlies, or Merchandise

Patrons who return books, quarterlies, or merchandise to the Herald Publishing House for credit on their accounts should be careful to *send letters separately.*

To include any handwriting or typewriting in any mail package violates the postal rule for parcel carriage rates, and makes the whole package "First Class Mail," and we have to pay a heavy "Postage Due" charge. Many such packages have been received lately, costing us considerable amounts of money. On one small package, worth only a small amount, this charge was more than fifty cents. Others are similar where writing is included in the package.

Patrons will be asked to stand the cost of their mistakes in this matter. Please remember—*do not include any writing in the package; send all letters separately.*

HERALD PUBLISHING HOUSE.

Herald Short-story Contest Closes

Eighty-one stories finally crowded in before the closing hour of the *Herald* short-story contest on April 1. The stories and the names of their authors have been listed by the Contest Editor, and all names removed from the manuscripts in order that the judges may be perfectly impartial in their decisions.

At a glance, the stories entered in this contest appear to represent a gain in quality as well as in numbers over the preceding contest. We are happy to note this improvement. As the quality improves, the competition becomes keener.

Judges are being selected from the staff at the Herald Office, and some outside help will probably be called in. Every safeguard is being provided to assure fair and impartial consideration for all manuscripts. The judges will proceed by process of elimination, first selecting the best and then arranging them according to order of merit.

The knowledge of God means not the bare assurance that something called "God" exists, but an apprehension of the qualities that constitute the meaning of the word. This apprehension, we have reason to believe, is not to be gained by mere scrutiny of things as they appear, but must result from the self-disclosure of God to men in religious experience, as they open their mind to his revelation.—Edward Grubb.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - - -

Youth and the Church

By Dwight D. W. Davis

District Young People's President of Seattle and British Columbia

The spirit of reciprocity ought everywhere to characterize the relationship existing between youth and the church. Neither one nor the other should expect to receive to the exclusion of giving, nor give to the exclusion of receiving. A "from each to each" attitude is necessary for complete spiritualization. What, then, is the church justified in expecting of its young people; and in turn what has youth a right to demand of its church?

YOUTH HAS A RIGHT TO EXPECT OF THE CHURCH:

1. Opportunities for the natural development of God-given talents, plus adequate stimulation for the expression thereof.

2. Help in the evolution of a Zionic code of morals, and sufficient motivation to live up to these norms of conduct.

3. Vital induction to the best religious history of the race.

4. Present-day spiritual and temporal guidance in a godless world of selfish materialism.

5. An expanding philosophy of responsibility toward social inter-relationships. (To what extent are we "Our Brother's Keeper"? To what degree should we "do unto others as we would that others do unto us"? How should we "love our neighbor as ourself"?)

In return for these the church would be justified in making one, all inclusive, demand of its youth:

Consummate Fidelity in the Attainment of Its Primary Function: Evangelizing the World and Establishing Zion.

Loyalty of this nature certainly implies being a child of the King in word, in deed, and in truth; and carries with it the very embodiment of discipleship:

1. Spiritualizing our lives by righteous living, pure thinking, clean conversation, and daily prayer at the family altar.

2. Preparing ourselves for work in the church by daily study of its books and papers, and other good writings.

3. Attending church regularly, and helping to maintain the dignity and beauty of the services by reverent conduct.

4. Giving willingly of our talents and labor whenever and wherever we are needed in the work.

5. Supporting the church by continuous and conscientious compliance with the financial law.

How far the Young People of this church are willing to adventure in these spiritual fields will in turn determine their place in the organization and their contribution to the building of God's kingdom on earth. For that more abundant life, Youth needs the church and the church needs Youth. Let us go forward together.

The Story of Etta Kett

The Purpose of a Cork

The most dangerous thing in a car is a cork, as Bill and Etta discovered one Friday evening when they were invited to ride with George Appleton out to the country estate of Robert Breckenridge, the banker. Bill usually drove his own car wherever he went.

"It's a lot safer," Bill always said. "You can come home when you want to. And if I must put my life in anybody's hands, I prefer to have it in my own." But Bill and Etta both knew George and had no fear of going with him.

The road there followed the steep and tortuous grade of the Sioux Trail over Sentinel Mountain. From the piazza of Mr. Breckenridge's home the plain appeared like a large map, with farms, homes and trees studding it like toys. Elmwood raised the towers of its office buildings in the distance. Below them the narrow ribbon of highway wound in a snake track around hairpin turns and sweeping grades.

As darkness fell, the guests went inside and, seated about a crackling fire on the hearth, they passed the time in story-telling and fun. Mr. Breckenridge was widely-traveled, and there was not a dull moment in the three hours they sat there.

"I'd like to have George stay overnight with me," he said to Bill and Etta when the time came to go home. "We have some plans to discuss. Would you mind riding back to the city with Allan Rothmer?"

Of course they could not refuse, although neither of them knew anything about Rothmer. Sitting in the back seat before starting the return journey, they were surprised to see Rothmer take a drink from a hip-flask.

"Anybody else like a little nip?" asked Rothmer, offering them the flask. Both declined rather shortly, and Etta clutched Bill's hand as she thought of the dangerous grades they would have to descend with an intoxicated man at the wheel.

Rothmer's powerful car roared as his numbed wits and uncertain foot put too much pressure on the throttle. Lurching and skidding they went around the curves, sometimes on two wheels. Wildly they passed the cars of other guests. Fortunately, they thought, they were nearing the last turn, and hoped they might get home safely. But that last turn proved to be too much for the drink-befuddled man. The car left the road, ran through the brush and crashed the radiator and a front wheel on a boulder. Bill and Etta had braced themselves for the impact, and were spared any injuries, but Rothmer was pitched out through the side door, and had two ribs broken and some nasty gashes on the head as a result of falling on the sharp rocks.

Luckily, other cars drew up. Rothmer was taken in one car, and Bill and Etta in another. For the first time in her life, Etta cried hysterically, and Bill was white and trembling.

"Never again!" said Bill a few days later. "*Never again* will I ride with anybody else."

"The real purpose of a cork is to keep the liquid in the bottle. And it should never be removed," was Etta's comment.

(To be continued.)

Over the Horizon

THE YOUTH CONFERENCE at Lamoni in June is attracting church-wide interest and attention. Young people are making plans to drive in cars from even the most distant branches. Enthusiastic letters are coming from everywhere. The crowds will be at Lamoni. Will you be there to meet them?

GLANCE over the copies of the *Herald* in recent weeks, and you will find that young people are figuring pretty heavily in the news. They are doing a great deal of work, and with their help the church will go forward.

ONE FRIEND of the young people has written to us suggesting the establishment of a "Youth Day" to be observed all over the church. Young people would be in charge, and the ideals and work of youth would be stressed. What do you think of the idea? Let's hear from you.

ETTA KETT says that she invites criticisms and suggestions for the story of her life. One person lately told us that Etta is "just too good to be human." Etta says that no matter what you do you get criticized, and you'd better displease the *wrong* crowd than the *right* one! "Choose your enemies with the same care that you do your friends," was her parting shot. What do you think?

THE OTHER night a sweet young woman got hold of the book copy of *"Riches Untold,"* started reading; she neglected her escort, ignored the company, and let her ice cream melt until she finished it before she went home. That's the kind of a book it is.

THE PILOT.

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NEWS BRIEFS

Commendable Motto for Bisbee, Arizona

"Cooperation with the church," the motto of Bisbee Branch, is reflected in all local activities. The unity of the priesthood is proving effective, every man being busy in his office and calling. Sunday school has taken on a new spirit and is growing in numbers. Seven candidates were lately baptized, and nonmembers are interested in the gospel message. This news of progress comes to the *Herald* from T. R. Davis, presiding officer.

Australian Branch Completes Two Years in New Church

The branch at Euroa, Victoria, Australia, has completed two years in its new church building. During that period fifteen have been baptized. Workers there are looking toward missionary meetings the latter part of May, to be conducted by Apostle G. G. Lewis and Elder A. J. Corbett. Elder H. Jacka is pastor of Euroa group.

Yakima Young People Will Give Gift

The young people of Yakima, Washington, plan to add a class room to the local church building as a gift to the branch. They now have their own organization in operation, and Ben E. Nutley is their teacher.

Minneapolis Hopes to Increase Membership

The branch at Minneapolis, Minnesota, hoping to increase its numbers is striving to establish missions in South Minneapolis and Saint Paul. In this undertaking the Saints are led by their pastor, Charles Johnson, and lately have been greatly aided by Apostle J. F. Curtis.

Men's Herald Club at Saint Clair, Michigan

The Men's Herald Club of Saint Clair, a new organization in the branch, meets twice monthly, and its purpose is to widen the intellectual scope of the community and impart information about every-day topics. Its members are men who are interested in the topics of the day. For each meeting a study topic is chosen from the late number of the *Herald,* and reviewed before the club. David Chisnell is president of the organization. The club has its missionary aspects, too. Nonmembers will, through it, come in contact with the gospel message carried by the *Herald.*

Denver Members Interested in Class Work

One of the chief activities of Denver, Colorado, Saints this winter has been class work, and in many of their classes they have aimed for Religious Education credit. They had a class on *"How to Teach,"* and now are enjoying courses in *Book of Mormon, Doctrine and Covenants* and *"Stewardships."* Teachers have included Glen Holmes, Clarence Bruno, Alva Christensen, and Pastor Glaude Smith. These classes are held on Sunday evening preceding the preaching hour.

Forty-second Anniversary for Branch at Detroit

Detroit, Michigan, Branch which now numbers approximately 1,950 members, celebrated its forty-second anniversary April 2. It was organized as the Evergreen Branch, Detroit, Michigan, at the home of Mr. and Mrs. George Shaw in 1891, by R. C. Evans and H. Rathbun, and there were sixteen charter members. George W. Shaw was the first president.

Doctor Charles D. Carter Completes Half a Century of Service

Doctor Charles D. Carter has just completed half a century in the practice of medicine at DeKalb, Illinois, and the event was given generous press notice by the *DeKalb Daily Chronicle* which presents the community's felicitations, and says among other things: "Fifty years of faithful serving of his fellow man in fair weather or storm, prosperity or adversity, discouragement or elation, establishes a mark of which the worthy doctor can well be proud. . . . Fifty years of service in easing the pain of the suffering and bringing comfort to the aches and pains of those who need comfort. That is about as magnificent a career as man could wish."

Doctor Carter is also president of the DeKalb Branch, and, although advancing years have somewhat hampered his activities, he carries on with the fidelity and devotion to the gospel that have always characterized him.

Worth While Project for Ava Young People

For a group project this year the young Saints of Ava, Missouri, undertook the raising of funds to pay bus fares for two young people who otherwise could not attend high school. Much fun and entertainment have characterized the affairs staged to assist in raising money—socials, a literary program, a play, and a wiener roast.

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A Discussion for the Youth Conference

FACING THE PROBLEM OF LEISURE

By F. M. McDOWELL

INTRODUCTORY NOTE: Not the least of the perplexing problems of the present day are those which have to do with the use of leisure time. While the problems involved can only be solved adequately by entire communities, they do have a vital bearing on the work of the church. Young people and leaders of young people are constantly appealing for help and advice in this field. What sort of activities may the church legitimately sponsor? Why has the church tabooed certain modern forms of recreation? What determines the right or wrong in leisure-time activities? These and other problems we hope to discuss at the coming Youth Conference and Leadership Convention in Lamoni. In order to stimulate thought, study, and discussion of some of the aspects of this major problem, we are presenting the following outline. We have not attempted to exhaust the subject but only to provoke serious study. Comments will be appreciated in the Youth's Forum, and we trust that local groups of young people who are not permitted to attend the June Conference may be able to use the outline as a basis for group discussion.—F. M. McD.

Two Pictures

The *first* is provided by Benton MacKaye and describes the leisure-time activities of his boyhood in a New England town:

"There was the swimming hole in the mill stream and the flooding of the meadows for skating around the evening bonfire. There was the after-haying picnic in the river intervale and the double-runner coasting parties by February moonlight. There was baseball and shinny, trout fishing, and tracking rabbits. There was the illustrated lecture on the stars or on the Norman Conquest. There was 'Evangeline' read aloud on a long solstice evening, May baskets on twilight doorsteps, drop the handkerchief on the common. There was a Grand Masquerade in the January thaw and quadrilles, reels, and slides. The church bells rang out on the night before the Fourth, the sleigh bells rang out on the night before Christmas."

The *second* presents the activities of the American people on a Sunday in the summer of 1929 as described by Stuart Chase:

"On a summer Sunday in America people also play. Some forty millions of them are being carried by a machine at forty miles an hour past Goodrich Tire signs and Come-On Inns; anon creeping in single line at one mile an hour to the escarpments of bridges, ferries, tunnels, and bottle necked highways in a steamy sweat of oil and dust. Many millions are eating the inevitable steak and chicken dinner at the inevitable blowsy roadhouses, while the gin gurgles into the Canada Dry and the radio drowns the engulfing of the canned tomato soup. Ten millions are seated in the dark watching a personable young woman alternately misplace and recover her virtue for six thick rolls of celluloid.

"For some hours of the day practically the entire population of the Republic disappears under something in the nature of sixty tons of woodpulp to the accompaniment of a noisy if not a sanguinary struggle between Susie and Junior as to which has prior right to Mutt and Jeff.

"Along the Atlantic, the Pacific, the Gulf of Mexico, and the Great Lakes stretch ten thousand miles of fine hard beaches deserted save for the sandpiper, the sea gull, and the crab, but from point to point between these lonely stretches, more millions on our summer Sunday congregate, each with his bottle of pop, his banana, and his cheese sandwich. Fifty thousand are roaring as the home-run king lifts a horsehide pellet over an Arrow Collar signboard."

Some Interesting Figures

Newspapers and tabloids—35,000,000 readers a day.
Radio—30,000,000 listeners a night.
Phonographs, player pianos—15,000,000 listeners a night.
Moving Pictures—50,000,000 admissions a week.
Theaters, concerts, shows, lectures, religious revivals—5,000,000 admissions a week.
The popular magazines—15,000,000 readers a month.
Baseball—40,000,000 admissions a year.
Horse-racing—10,000,0000 admissions a year.
Football—10,000,000 admissions a year.
Prize fighting—10,000,000 admissions a year.
Golf, tennis, regattas, field sports—5,000,000 admissions a year.

What It Costs

The annual cost of recreation reaches the total of more than ten billion dollars.

Governmental expenditures for recreation in 1931 reached a total of 193 million dollars.

Two billion dollars were spent in 1930 for touring and short daily trips.

American tourists spent abroad in 1930, 790 millions of dollars.

The total annual cost of radio entertainments is 525 million dollars.

The annual expenditure for motion pictures is $2,392,000.

The total investment in motion pictures is estimated at two billion dollars.

What Is Happening

Even a superficial examination of the trends of the last few decades in regard to the use of leisure time reveals the following significant developments:

Increased time for leisure.

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Tremendously increased unemployment.
Increased need for leisure.
Increased facilities and opportunities for recreation.
Increased intensity of leisure-time experiences.
The commercialization of recreation.
From "participation" to "witnessing."
From "Puritanism" to "libertinism."
From "recreation" to "amusement."
Growing demand for education for leisure.
Growing demand for supervised recreation.
Growing consciousness of responsibility on the part of the community, of the school, and the church.

Some Aspects of the Problem

Definitions

What is work? play? leisure? recreation? entertainment? amusement? pleasure? happiness?

Attitude

Is it a sin to be idle?
Is a man lazy who has some leisure time?
Is desire for recreation evidence of carnal-mindedness?
Should one be expected to work continually?
Why are we afraid to be caught idling?
Why do we apologize for taking a day off?
What are the relative merits of an affirmative as opposed to a negative attitude here?
State the attitude of Puritanism, libertinism, of controlled supervision.

Values

Is there need for leisure? play? recreation? If so, what is this need?
Why has this need increased within recent years?
What significance have such opportunities and activities for education? for character? for enrichment of life? for complete living?
Do life's greatest values arise out of work or leisure?

Dangers and limitations

What has the machine done for recreation?
What are the dangers and limitations of machine-made fun?
Is the profit motive in recreation safe or adequate?
When does *re*creation become *de*creation?
What evidence can be cited for the misuse of leisure?
Are these particular results of leisure-time activities inherent in leisure?

Supervision and control

What is the responsibility of the community, of the home, of the school? of the church?
What is the church to do with the problem—ignore it? combat it? set up arbitrary standards? legislate? establish recreation centers? furnish adequate leadership for supervision? join with other agencies of the community?
Is education for leisure a solution?
What should be the outstanding characteristics of church-centered recreation?
How should such recreation differ from recreation furnished by any other institution?

Toward a sane philosophy of leisure and recreation

What can we learn here from the nature and needs of man?
What can be learned from the standards of Christ?
What can be learned from the moral standards of our church books?
What can we learn from the experiences of the race?
What can be learned from the historic attitude of our church?
What determines in the last analysis what one may do and may not do?
What makes a given activity wrong?
What is sin?
Why is ready-made fun or amusement inadequate?
What is the significance of the word *re*creation?

Solution on the higher levels

Upon what levels shall man eventually find himself to be at home—upon the physical? mental? spiritual? upon the animal? human? divine?
What forms of leisure-time activities in the last analysis are most true to the nature and needs of man?
Is there such a thing as *craftsmanship* in the use of leisure?
What of the place of prayer, meditation, worship, music, art, books, nature, hobbies, in our leisure-time program on the higher levels?

The error of the present age is much the same as with the Jews when Jesus taught and wrought among them; there is a great desire to be partakers of the "loaves and fishes," but too little disposition shown to commend the religion of the Master by keeping his sayings. There can be no nearer approach to the doctrine of equality without an earnest effort of self-denial and unselfish sacrifice.—E. L. Kelley, in *"Equality."*

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Psalms, the Musical Worship of an Early People

By L. B. M.

A psalm is a sacred song or poem, a composition for use in the praise and worship of God. As such it was used by the Hebrews long, long ago.

Let us here go back with the children of our church school to that dramatic incident of the escape of the children of Israel through the Red Sea and the destruction of the hosts of Pharaoh. Who of us has not thrilled at the imaginative rumble of chariot wheels? Who has not seen in his mind's eye the blue waters rush together to trap and destroy the Egyptians? Who has not sung with the children of Israel at their deliverance?

Here is the story as it is told in the book of Exodus:

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians."

At this deliverance, the Scriptures tell us, Moses and the children of Israel sang a song to the Lord, a song of thanksgiving for his protection. There was great rejoicing in the camp of Israel on that day. This is the first example of psalmody given in the Old Testament.

But from that time the history of this early people gives us many incidents in which musicians sang their joy and praise to God, and played their instruments.

Miriam, the prophetess, and sister of Aaron, took her timbrel and sang.

Many years later David became the armor-bearer of King Saul, and soothed and refreshed the king with music plucked from the harp.

Certain ones of the Levites were appointed to be "singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy."

Chenaniah, who was chief of the Levites, instructed them in song, "because he was skillful."

Once after King David, with the help of the God of Israel, had smitten the Philistines, he prepared a place for the ark of God, according to divine command, and the sacred piece was brought down from the house of Obededom and placed in its new home. After appropriate ceremony King David sang a psalm. This was known as "David's psalm," and is the first mention of a psalm in our *Bible*. It was a song of joy, happiness, and worship. You will find it recorded in 1 Chronicles 16: 8-36.

In our minds psalms and psalm singing are inseparably linked with this same David who was first a shepherd boy singing and playing his harp out on the mountainside, and later king of Israel. True, nowadays we are sure that David did not write all of the Psalms credited to him in the *Bible*. One authority says: "It is plausible to assume that there was a 'Davidic' collection [of psalms] designating not a series of hymns written by David, but for some reason called after him. It is natural that a later unscientific age which has created for itself a traditional David who differed largely from the historical one, should have seized upon the existence of a Davidic collection as a support for its traditions and converted David into the author of the seventy-three psalms bearing his name."

The psalms presented in the book of Psalms are lyric poetry and compose the most notable product of Hebrew poetry. The Hebrew title of the book is *Tehillim* meaning "songs of praise." Lyric poetry, according to Webster, whether actually sung or not, generally is composed in stanzas, and, as distinguished from epic and dramatic poetry, is expressive of the poet's feeling rather than of outward incident or events." This poetry may take the form of ode, sonnet, hymn, roundel or numerous other verse schemes as distinguished from the traditional meter of epic and drama.

The book of Psalms is supposed to be a collection of hymns which became a manual of temple service at Jerusalem.

Remembering that the psalm is of lyrical nature, that it is a form of musical and poetical worship, let us read one which for sheer beauty of thought and composition and for complete confidence in God has been loved by men of many generations:

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he
leadeth me beside the still waters.

(Continued on page 435.)

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FAITH AND WORKS

By R. E. Davey

FOR A NUMBER OF YEARS those who have accepted the "Angel's Message" have placed great emphasis upon the statement made by the Apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Show me thy faith without thy works, and I will show thee my faith by my works. . . . For as the body without the spirit is dead, so faith without works is dead also." (James 2: 14, 18, 26.) Frequently it has been used as a theological brickbat to hurl at those who may believe differently than we do, and in all too many instances we have almost completely failed to apply it to ourselves.

Then, too, it has been assumed that the works referred to are compliance with the principles of the gospel: faith, repentance, baptism by immersion, laying on of hands for the gift of the Holy Ghost, etc. Such can not be true, for these are the principles, obedience to which will develop in an individual the spiritual power and strength to do the works. In and of themselves they are meaningless. They are means to an end, not the end themselves. They are the laws of life which, if obeyed from the heart (which undoubtedly means putting them to work in our lives producing something), will result in our doing the works that will move us individually and collectively towards Zion's establishment. If this does not result, then our professed faith, our external compliance with the principles of the Gospel is meaningless, useless, dead.

"Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6: 46.) "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7: 21.) What were some of the things Jesus said we should do, what was the will of the Father that he revealed to us? Love your enemies, do good to those who mistreat you, forgive those who hurt or offend you, do to others in all activities of life as you would have them do to you, develop patience, manifest charity, keep yourself unspotted from the vices of the world, put your material resources in service livery.

HOW ABOUT our people? Is our profession of faith in Christ, in his gospel, in his church, real and vital, or is it just on the surface? Are we ready to show our faith by our works? We profess to believe the work of this church is in very deed the work of the living God, that it came into existence because the God of heaven spoke. We profess belief in a God who speaks in this day and age. We profess belief in the ultimate possibility and grandeur of Zion. What are we *doing* about it? Are we showing our faith in God by doing what He has commanded? Or do we begin to doubt as soon as a cloud appears on the horizon, and decide we will just sit on the side-lines and await developments? Do we lose our assurance in the promises of God when discouragements assail us from both within and without? Think we the frailties of men will thwart the purposes of God? In these trying days well may we sing, "Oh for a faith that will not shrink—"

NOW IS THE TIME for us to be seeking diligently to manifest our faith in Christ and in his gospel and church by using them to produce the works of the Kingdom. We have been told time and time again that trying days were coming. We have been warned that we are in the "sifting time." God has said that he would have a tried people. These days should cause us to redouble our efforts, to take our religion seriously enough to put it to work developing in us the works of the Kingdom. Shall we then dare to show our faith by our works?

Are we measuring our lives and conduct by the Christ standard? Or are we continuing to measure ourselves by our present environment?—excusing ourselves in what we do because those about us do so and so? Well could the Apostle Paul warn, "For we *dare not* make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but *according* to the measure of the rule which God hath distributed to us, a measure to reach even unto you." (2 Corinthians 10: 12, 13.) We dare no longer to justify ourselves in our conduct because others participate in certain things. If we would indeed be the people of God then we must dare to measure ourselves by what God has given to us, not by what others do.

Are we developing the capacity to forgive those who may offend and hurt us, to love those who despitefully use us? Certainly people who nurse hurt feelings, carry hatred in their hearts will never be

(Continued on page 435.)

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Authority

Part One

By Hermann Peisker

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5: 4.

The Old Way and the New

God is a God of order. The *Bible* history of the days of the patriarchs and also to the end of the Old Testament proves it.

When he needed men to act for him, he spoke to them by his own voice, in visions and dreams, by angels, or through living prophets and priests already in his service.

When the matter of receiving authority to occupy in the ministry and to act as priests for God was under discussion in the New Testament times, they could think of no better example than that of Aaron to illustrate their own experience. Every priest or minister (Isaiah 61: 6) was "taken from among men is ordained for men in things pertaining to God" (Hebrews 5: 1).

As an example Jesus himself was submissive to the same unchangeable law and divine order of call and ordination.

Called of God

Aaron was called through the prophet Moses (Exodus 28: 1). He did not "take the honor unto himself." God wanted him for a special work and told Moses to set him apart for it. He was not selected by the congregation or elders because he was educated for the ministry or because he felt a personal call to act as a priest. He was called and selected by God himself. God called him through Moses.

In the New Testament, John the Baptist and Jesus were both called and sent in a similar way. There was no divinely authorized ministry without a divine call and commission.

Apostolic Authority

When Jesus began to build his church He did not invent some new way. He made the "Old" the "New." He followed the ancient established order.

In case his disciples should ever forget their calling, He warned them "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit," Also, "as my Father hath sent me, even so send I you." (John 15: 16; 20: 21.) They were both given authority and sent by their Master: Christ.

When he commanded them to "pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10: 2) it was a definite hint to his disciples that the selection of men for the work of the ministry was not to be left to them. It was reserved to himself. The same Lord who said, "I will build my church" reserved to himself the right to set it in order, also to fill vacant offices.

Paul, when writing of the organization of the church, said, "God hath set some in the church, first apostles, secondarily prophets" (1 Corinthians 12: 28). God set them there and renewed them as it became necessary, just as he sustained the spiritual gifts. (Ibid., verse 11.) Man could no more call men, set them in the church and give them authority to administer sacred things, than he could give them power to work miracles, cast out devils, talk in tongues, etc. That work belonged to the Lord during the days the church remained faithful.

The Apostolic Method

Jesus said, of those he had called to the ministry, when commending them to his Father, "I . . . pray for them which thou hast given me; for they are thine." (John 17: 6-12.) It was after "all night in prayer to God" (Luke 6: 12, 13,) that "He called unto him his diciples: and of them he chose twelve, whom also he named apostles. From his own declaration, those whom he selected had already been made known to him by the Father.

Until the day he ascended Jesus personally did all the work of setting men apart for the ministry. With the removal of his earthly visible presence Jesus promised to send them "another Comforter . . . even the Spirit of Truth," to dwell with them and be in them. The Holy Spirit was to take the place of Jesus and carry on his work. He said "He shall take of mine, and shall show it unto you." (John 15: 16, 17; 16: 13-15.)

Remembering the arrangement her departing Lord had made, the New Testament church was loyal to her Lord. When missionaries were wanted for a special work in the days of Paul she did not go to work and select them by popular vote or because of education.

"There was in the church that was at Antioch certain prophets and teachers . . . as they minis-

(Continued on page 435.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

You Will Want to Read It in Book Form

Chapter 14

An Unused Opportunity

PERHAPS it would never have happened if Polly had not made herself a new dress for Easter. They really could not afford it just then for they had sent money twice to Milly and her girls out in Oregon; and, too, she felt a little guilty at having anything new when there were many right in the Stone Church congregation who needed any kind of clothes they could get to keep them warm. And so to establish her wardrobe balance, and salve her conscience, Polly gave away two of her old dresses.

The new dress was just the hue of green that was becoming to Polly, warm yet pale and lovely. And when it was finished, Polly looked like the picture of her mother that hung in the study. The neck was round, the sleeves voluminous, and the lines of the skirt were long and close-fitting.

You see the reason it might not have happened without the new dress was that Polly probably would have gone home after Sunday school, and not stayed for church.

But in the new dress she appeared before her class of little girls, and at eleven o'clock found her favorite seat in the gallery between Brad and Carrol.

It was a beautiful Easter Day with bright sunshine, clear skies heralding spring, and a crisp little north wind reminding the people that it was still winter. In keeping with the day everyone seemed happy. It hardly seemed possible to Polly that just two weeks before they had received the bad news from Milly that Henry had deserted her. He had not yet returned.

Carrol, in his blue suit, was sitting up straight. He looked like a stubby, young angel. Once he was furnished a pencil and paper, he would probably keep quiet during the whole service, for he loved to "write." However, his mother was not so sure about the peace of this service. He had caught a cold and was more restless and irritable than usual.

Scarcely had they settled themselves when Edith and the Bris twins joined them, and Brad took his son on his lap in order that Edith might sit beside Polly.

The special Easter service was well begun when a slight pressure from Edith's arm caused Polly to look up. Her glance swept the gallery opposite her. There, just seating themselves, were Echo and Postelle.

It was the first time Polly had seen the girl since Valentine Day. Echo was unusually attractive in her close-fitting black hat with the single silver arrow and the new suit the black fox collar of which smothered the high neck of her pearl-gray waist. Gloves and hose to match the blouse and black pumps completed the outfit. Echo's face was very white, and her lips supplied the only color about her. They were almost a cerise. Polly wondered where she had found such bright lipstick. The young woman looked as if she had just stepped from a fashion plate, a little too smart and modish —people would talk about her—but she was exquisite.

She paid not a whit of attention to those about her, but sat demurely looking at the speaker's face. She seemed completely engrossed in the service. Postelle, to the contrary, looked about him a little self-consciously. Polly could not interpret to her entire satisfaction the blending of pride, gentleness, and was it defiance in his expression?

The service was impressive. The music by the choir was appropriate and well executed. Polly, too, gave her entire attention to those in the pulpit. It was not until Carrol, forgetting that he was in church, called her attention to something he was drawing with a loud, chirping, "Mummie!" that she again thought of Echo. As she raised her head, the girl was looking at her. There was a flash of frightened recognition, then she looked away.

BUT pleasant weather vanished with the coming of Monday. It was cold and lowering. Blue Monday indeed. Polly was not soon to forget the day.

She had promised to help Sister Livingston with some sewing, and so, shortly after lunch, leaving Carrol in the care of his grandmother, she went next door.

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The garment she was to remodel was an old silk dress which combined many tucks and bits of lace. Getting it ripped up and re-made was an all-afternoon task, but the young woman hoped to get the hardest part finished by four o'clock, and leave the simpler things to Sister Livingston.

"I don't have the knack you do," the other had said. "You're an artist at doing such things, Polly, my child. When I make over clothes for myself they hang on me just like sacks, but when you do them, they're nifty as you would say."

And so the two were sitting by the dining room window sewing "just like old times," said the hostess, placing a plate of oatmeal cookies near at hand.

"You'll make me fat again," laughed Polly. "In spite of the fact that I ate a good lunch, I can't resist nibbling at your oatmeal cookies."

"A little fat on your bones wouldn't hurt you a mite." Mrs. Livingston shook her head. "You're really thin since you were sick."

They were trying on the dress, and Polly in perplexity sat back on her heels. "Do you know what I'd do if I were rich, Sister Livingston?" she asked. "I'd get you a dress of that bolt of lovely gray material I saw up town the other day. It would just match your hair, and you would look a dream."

"Now, Polly, my child," deprecatingly, "me a dream! And you speak as if you weren't rich. You have so many riches that people envy you."

"Is that why they talk about me and my affairs?" flung back Polly.

"I suppose it is. You can't blame 'em much. They see you with your youth and your family and your friends and your health and energy and goodness. And it just makes some of us old 'uns talk about you." She beamed down upon the younger woman.

"Oh, I don't mind 'old 'uns' like you talking about me. I really don't mind being talked about myself at all, but when people say dreadful things about those I care the most for in the world, it, well, it almost wrecks me." She stepped back to inspect the fitting in the hips.

"Well, then be sure, Polly, my child, the ones you care the most for in the world don't give people cause to talk." The look she gave her young neighbor was wise.

For a half minute Polly was too busy to reply. Then: "I'm to blame for some of that, Sister Livingston. I didn't know you had noticed anything—"

"I wasn't born yesterday, Polly, my child," simply.

"I wasn't staying home as I should and conditions were not conducive to his staying alone at night." Neither had mentioned Brad's name, but each knew to whom the other was referring.

"Now, you listen to me, Polly, my child. I haven't lived sixty-nine years for nothing. You're not to blame for this affair. It's just one of the many weaknesses of the flesh. It sounds hard for me to say it, but I've had a husband and been the mother of three sons, and experience has taught me that most men are polygamous by nature. I heard some real smart lecturer say as much one time, too. Just give 'em a chance and away they go. Your man made considerable of a fool of himself, but most of us do at one time or another. I've thought of you and Brad a lot lately, but give me credit for keeping my mouth shut." Her voice was muffled for she was struggling out of the half-finished dress. "I've thought, too, of the things I'd like to say to Brad, and I think if I was to write them down, they'd look something like some of Paul's writings to young Timothy."

Mrs. Livingston glanced sharply at Polly before she went on. Though the young woman's cheeks were flushed, her hands never wavered at their sewing. "In spite of the fact that Paul was a cranky old bachelor, I always try to remember that he was an apostle of the Lord, and I get more comfort and help out of his writings than any other in the *Bible.* Lately I've been reading his first epistle to Timothy, and there's a part of it that reminds me of you, Polly, my child."

"Won't you read it to me?"

And so while Polly sewed, Mrs. Livingston lovingly took a worn *Bible* from the shelf on which stood an ancient but time-worthy clock, rustled the leaves for a moment, and began to read in her pleasant voice:

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

"What is there in that to remind you of me?"

"Aren't you rich in good works? Aren't you always ready to distribute what you have? and aren't you always laying in store a good foundation against the time to come?"

"Oh, no. It's you who are always thinking of those things." As she spoke Polly's glance went out past the pink begonia in the window.

THERE in the yard, not twenty feet away, was Carrol, coatless, hatless, gloveless, his cheeks ruddy from the cold air. In one hand he carried a favorite plaything, a little engine painted yellow and red.

His mother could only stare. She seemed paralyzed. Only her brain was working. How had he

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got out of the house? How long had he been there? Had something happened to Mrs. Nelson? Was the baby cold? These and a dozen other questions rushed into her mind. She recovered the power of motion before she did that of speech, and rushed out of the house.

"Chappie!" she cried.

He looked up and waved a stick at her, then uttered a loud protest as she snatched him up and bounded on toward the door of the back porch.

Hair tousled by the wind, her eyes very large and anxious, Polly confronted her mother-in-law. "How did he get out? And how long has he been there?"

"Out?—"

"Yes, in the yard." The child's hands and feet were icy. His mother began to rub them briskly. "And he had a cold already," she mourned.

"Why—why, I don't see how he could have got out, Polly. He was right in his pen when I went to my room to lie down a spell. He must have slipped out while I was lying down."

"Evidently."

"I had been out on the back porch hunting in my trunk for some things, and when I came in I was a little tired, so I decided to rest. Carrol was playing in his pen."

"When you came in you must not have latched the door. He couldn't possibly have unfastened it himself, but he could get out of the screen door by just throwing his weight against it. That screen's always been hung wrong." As she talked, she acted. Grabbing up a blanket from a chair in the hall, she went to the bathroom, followed by Mrs. Nelson whose half-apologetic, half-terrified efforts to help were really a hindrance.

Hastily Polly filled Carrol's little white tub with warm water from the faucet of the large tub, and plunged him into a bath. This was his second in one day and he objected vociferously and strenuously.

Before the bath was finished Sister Livingston joined them demanding to know what had happened and offering to help.

"You see he already had a cold, and we don't know how long he was outdoors unwrapped like that. I want to get him warmed up and keep him that way. We don't want any pneumonia at our house." There was a worried pucker in the young mother's forehead.

"Castor oil," Sister Livingston prescribed without hesitation. "That will take a young cold right through any normal baby." Mrs. Nelson nodded.

And so though he screamed his disapproval, Carrol was given a dose of castor oil, followed shortly by a drink of warm lemonade. After that he was put to bed with Remus, his rubber rabbit, on the lounge in the living room, where the three women could keep an eye on him. He had not had his afternoon nap, and soon was sleeping fitfully, breathing hard.

Almost timidly Mrs. Nelson came into the room. "A letter for you, Polly."

The scriptlike handwriting was familiar, and made Polly's pulse quicken. Amazedly she read:

"Dear Polly: When I saw you in church yesterday I knew I just had to write this. I am so unutterably sorry for the suffering I've caused you that I feel like a criminal. I know it's too much to ask you to forget, but I hope that someday you'll find it in your heart to forgive me.

"It was all my fault. I was nothing but an ungrateful, silly, little fool. Brad wasn't to blame.

"ECHO JENNINGS.

"P. S. Look in the *Examiner* tonight."

Yes, there it was, right on the front page:

"Duncan-Jennings

"Miss Echo Louise Duncan and Mr. Postelle Edgar Jennings were married at the home of the bride's mother, Mrs. Laura Duncan, 1145 Aurora Avenue, at eight o'clock last night by the Reverend Samuel Harbinger. Only the families of the bridal pair witnessed the ceremony which was followed by a bridal supper. Mr. and Mrs. Jennings are now taking a brief wedding trip in the Ozarks. In a few days they will be at home to their friends at 3417 Blackstone Street, Kansas City."

Postelle and Echo married! She couldn't believe her eyes. She was still dazed when the telephone rang a minute later, and Edith's voice trilled: "Have you seen the *Examiner?* I was never so surprised in my life! You could have knocked me over with a feather!"

IF he's any worse in the morning, we must have the doctor." Polly and Brad were standing beside Carrol's crib watching his labored breathing.

"Yes," worriedly agreed Polly.

Once again in the living room, Brad took up the paper. Polly sat at the music cabinet sorting music. She wondered if she should show Brad Echo's note. The question to tell him about it or not to tell him played continuously back and forth in her mind.

At last he threw down the paper and yawned. If he had seen the account of the marriage, he had not mentioned it.

Bravely Polly arose, and drew Echo's note from the pocket of her house dress: "I received this today," she offered a little hesitantly. "I didn't know —for sure—if I ought to mention it—but here it is."

Silently he read it through. "Whew, so she's Echo

(Continued on page 435.)

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WORSHIP PROGRAMS FOR MAY

The Church School

Prepared by Arthur Oakman and Elva T. Sturges

GENERAL THEME: "SHED FORTH THY SPIRIT."

MAY 7, 1933

Theme: "Have Ye Any Sin?"

Instrumental Prelude: *"Come, Holy Ghost,"* number 193, new *Saints' Hymnal.*

Call to Worship: *Doctrine and Covenants* 108: 1; Alma 8: 87, 88:

"Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world, with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Shall he save his people in their sins? I say unto you he shall not, for it is impossible for him to deny his word."

Group Response: Alma 8: 91, 92:

"He hath said that no unclean thing can inherit the kingdom of heaven; therefore we can not be saved in our sins."

(S) Hymn: *"Gracious Spirit,"* number 192.

(S) Prayer: A petition for light that in searching our own hearts we may discover those things that cause us to fall short in our attainment of the goal that Christ has set.

Scripture Reading: 2 Nephi 3: 30-66.

(S) Hymn: *"Lord, for Tomorrow and its Needs,"* number 276.

Talk: There is no more vivid expression of the sense of sin than in this utterance of Nephi. It seems that the more one is enlightened by God the more deeply he feels the necessity of diligent watch care over his conduct. Most of us are not intentionally wicked. Many of us on the other hand are not consciously, actively, courageously righteous. We are careless. We seldom think through the consequences of what we do. We treat lightly the commandments of God. We should take time to search our own hearts and then we should do those things that God through his Spirit has told us to do. By thus acting we will find ourselves being more concerned about everything we do. It is God who reveals our sin to us that we may rid ourselves of it and be more like him. He does this because he loves us, and wants to dwell with us.

Period of Meditation: While one verse of, *"Lord, for Tomorrow and its Needs I Do Not Pray,"* number 276, is played softly.

(S) Group Response: Psalm 51: 1, 9-12:

"Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit."

(S) Benediction: Galatians 1: 3-5:

"Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father; to whom be glory for ever and ever. Amen."

Picture: *"Sermon on the Mount,"* Tissot.

MAY 14, 1933

Theme: "Be Ye Humble."

Prelude: Hymn number 213, played softly.

Call to Service: *Doctrine and Covenants* 11: 4, and 59: 2.

(S) Hymn: Number 258, *"Come Learn of the Meek and Lowly."*

Scripture Reading: *Doctrine and Covenants* 1: 4-5, and 52: 4.

Hymn: Number 213, *"O Master Let Me Walk With Thee,"* verse one.

Short period of Meditation, conclude with a short prayer.

Hymn: Number 213, verse two, *"Help Me the Slow of Heart to Move."*

Leader Reads:

"God who is just and kind,
Will those who err instruct,
And in the path of righteousness,
Their wandering steps conduct.

"The humble soul He guides,
Teaches the meek His way,
Kindness and truth He shows to all,
Who His just laws obey.

"Give me the tender heart
That mingles fear with love;
And lead me through whatever path
Thy wisdom shall approve.

"Oh, ever keep my soul
From error, shame and guilt!
Nor suffer the fair hope to fail
Which on thy truth is built.

(Anon.)

Hymn: Number 213, verse three, *"Teach Me Thy Patience."*

Leader Reads: Moroni, 7: 45-53.

Hymn: Number 213, verse four, *"In Hope That Sends a Shining Ray."*

Commission: *Doctrine and Covenants* 39: 9:

"If ye seek the riches which it is the will of the Father to give unto you, you shall be the richest of all people; for ye shall have the riches of eternity. It must needs be that the riches of the earth are mine to give; but beware of pride lest ye become as the Nephites of old. And again I say unto you, I give unto you a commandment, that every man both elder, priest, teacher, and also member, go to with his might, with the labor of his hands to prepare and accomplish the things which I have commanded. Let your preaching be with the warning voice every man to his neighbor, in mildness and meekness. Go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so, Amen."

(S) Hymn: Number 307, *"Take My Life and Let it Be,"* verses 1, 4, 5, and 6.

(S) Benediction: 2 Corinthians 13: 14:

"The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

Picture: *"Christ Washing Peter's Feet,"* Brown.

MAY 21, 1933

Theme: "Come Lord Jesus."

Prelude: Number 328 played softly.

Scripture Meditation: 3 Nephi 4: 44-52:

"Behold I am Jesus Christ, the Son of God. I created the Heavens and the earth, and all things that in them are. I came to mine own and my own received me not. And the Scriptures concerning my coming are fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. Whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost.

"Behold I have come unto the world to bring redemption to the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God."

(S) Prayer: A petition for forgiveness.

(S) Hymn: 193, *"Come Holy Ghost."*

Worship Through Art: Picture, *"The Light of the World,"* Hunt.

There is a picture hanging in Keble College, Oxford, that has, after many years of obscurity, come at last into its rightful place among the masterpieces of the world. It portrays Christ standing outside a tightly closed door. He is dressed in kingly robes. On his head are two crowns—one a rich crown befitting a king, the other a crown of thorns. His face expresses love and tenderness, his attitude one of patient waiting. One feels that these characteristics are the result of the deep suffering he has endured, that within him lies the power to conquer and rule when he will. He carries in his hand a lighted lantern. When the door is opened the light will penetrate the gloom. It has been a long time since the door swung back, for

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weeds are grown up in front of it. There is no latch: it can only be opened from the inside.

The artist is telling us that Christ is waiting patiently outside the heart of each of us. That he can not enter unless we willingly open the door so that he may. He who was born to kingship has permitted a crown of thorns to be placed on his head because of his great love for us. In humbleness he comes to our door and knocks instead of commanding us to come to his. The light of his life is always to enter our hearts when we have made it possible.

"Behold I stand at the door and knock: if any man will hear my voice and open the door, I will come in to him and sup with him and he with me. To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne. He that hath an ear to hear let him hear what the spirit saith unto the churches."—Revelation 3: 20-22.

Hymn: Number 333, *"O Jesus Thou Are Standing,"* verses one and two.

Leader Reads: *Doctrine and Covenants* 38: 2.

Hymn: Number 333, verse three.

(S) Commission: *Doctrine and Covenants* 50: 8:

"Behold ye are little children and can not bear all things now. Ye must grow in grace and in a knowledge of the truth. Fear not little children for ye are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost; and the Father and I are one; I am in the Father and the Father in me; and inasmuch as ye have received me ye are in me, and I in you; wherefore I am in your midst; and I am the Good Shepherd, and the day cometh that you shall hear my voice and see me and know that I am. Watch therefore that ye may be ready. Even so, Amen."

(S) Group Response: Repeat the Lord's Prayer.

Picture: *"The Light of the World,"* Hunt.

MAY 28, 1933

Theme: "Press Forward in the Spirit."

Prelude: Hymn number 206.

Preparation for Worship: 1 Nephi 3: 187, 188:

"Blessed are they who shall seek to bring forth my Zion in this day, for they shall have the gift and power of the Holy Ghost, and if they endure to the end, they shall be saved in the everlasting kingdom of the Lamb."

Group Response: *Doctrine and Covenants* 108: 8:

"O Lord, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in Thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath eye seen, O God, besides Thee, how great things Thou hast prepared for him that waiteth for thee."

(S) Hymn: Number 208, *"Fight the Good Fight,"* conclude with instrumental "Amen."

(S) Prayer: For strength and fortitude.

Meditation: Talk:

The reign of God on the earth can only come when we individually recognize the claims of Zion in our lives. We must work with our immediate brethren who are seeking the same goal. Thus may the gathering more fully be affected. The Gift of the Holy Spirit is given only to those who are seeking to bring forth and establish the cause of Zion To this end available opportunities and projects are provided in the local branch activities. By using these opportunities we may develop the Zionic type of character—purity of heart. To press forward in the spirit means for each of us to purify our own lives, doing with diligence whatever comes to our hands in righteousness.

Responsive Service:

Leader: Alma 10: 28:

"Humble yourselves before the Lord, and call on His holy name. Watch and pray continually, that ye may not be tempted above that which ye can bear. And thus, being led by the Holy Spirit ye may become humble, meek submissive, patient, full of love, and all long-suffering; having faith in the lord."

Congregation: Deuteronomy 1: 14; Mosiah 9: 42:

"This thing thou has spoken is good for us to do: This is the desire of our hearts."

Leader: Moroni 10: 28, 29:

"Awake and arise from the dust, O Jerusalem; yea and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes, and enlarge the borders for ever. Yea come unto Christ and be perfected in Him, and deny yourselves of all ungodliness, and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is His grace sufficient for you, that by His grace ye may be perfect in Christ."

(S) Hymn: Number 203, *"Father Hear the Prayer We Offer."*

Picture: *"Peter and John,"* Burnand.

Suggestions for Carrying Out the Worship Services:

(S) Signifies that the congregation shall stand during that portion of the service.

All hymns are found in the new *Saints' Hymnal.* The hymns which are new should be taught to the group in a preworship period. All scripture is quoted from the Three Standard Books, using the Inspired Version of the *Bible.*

The talks are only suggestive. They should be adapted to the needs of the local groups. Unless this is done, and the talk suited to the specific needs of each congregation it is of no great worth. The subject matter should be within the comprehension of all. The service for May 21, it built around Hunt's picture, *"The Light of the World."* If possible this picture should be the focal point for the service. It may be kept covered until the time for the appreciation talk comes. It is not essential, however, that a copy of the picture be procured. The verbal description may be so graphic that the actual picture will not be needed. If possible read the picture interpretation as is given in Bailey's book, *The Gospel in Art,* pages 181-184.

The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark.

FIRST SUNDAY, MAY 7, 1933

Adults and children meet in Sacrament service together.

A suitable story to be told to the children before they go into the Sacrament service is, *"In the Guest Chamber,"* page 52, Junior Quarterly, *"The Junior and His Bible,"* April, May, June, 1931, by Myrtle A. Weber.

SECOND SUNDAY, MAY 14, 1933

Theme: "The Pure in Heart."

Prelude: *"Be Pure in Heart," Zion's Praises,* number 103.

Call to worship: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11: 28, 29.)

Hymn: *"Come, Learn of the Meek and Lowly," Zion's Praises,* number 7; new *Saints' Hymnal,* number 258.

Prayer.

Scripture: 1 Samuel 16: 7; Matthew 5: 8; Philippians 4: 8.

Hymn: *"Be Pure in Heart," Zion's Praises,* number 103.

Sermon Talk: Use the illustration given by Jesus in Matthew 7: 16-20, of the good tree and the bad tree. Jesus said: "Out of the abundance of the heart the mouth speaketh," (Matthew 12: 34) and "By their fruits ye shall know them," (Matthew 7: 20.) What we are *inside* will show in our lives, in the things we *say* and *do.* We can not always keep impure thoughts from coming to our minds, but we can drive them away by thinking of beautiful, worth-while things. Just as a good tree will bear good fruit, so a person who has a pure heart—thinks pure thoughts—with live a pure life, and their words and actions will be good and pure. Jesus gave such people a wonderful promise: "Blessed are the pure in heart: for they shall see God." (Matthew 5: 8.)

Story: *"The Great Stone Face,"* page 121, *Knights of Service,* by Emerson O. Bradshaw.

Special musical number by Junior Choir: Song, *"The Saints Shall Wear Robes as the Lilies," Zion's Praises,* number 78; new *Saints' Hymnal,* number 185, (first and last verses) or, *"I Would Be True,"* new *Saints' Hymnal,* number 294.

Story: *"A Pleasant Day," Stepping Stones,* July 28, 1929.

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Closing Hymn: *"Look for the Beautiful," Zion's Praises,* number 147; new *Saints' Hymnal,* number 209.
Benediction.

THIRD SUNDAY, MAY 21, 1933

Theme: "The Holy Spirit."

Prelude: *"Come Sweet Comforter."*

Call to Worship: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.)

Hymn: *"Love Divine," Zion's Praises,* number 143; new *Saints' Hymnal,* number 131.

Prayer.

Scripture: John 15: 26; 16: 13.

Hymn: *Zion's Praises,* number 1; new *Saints' Hymnal,* number 1.

Sermon Talk: See Sermonette by Cecil R. Walker, *"Laying On of Hands," Stepping Stones,* January 24, 1932. The promise of the Holy Spirit is for us today, the same as it was to the people we read about in the *Bible.* If we obey God's law, he will send the Holy Spirit to help us to know what is right and to give us strength to do what is right. Tell about the coming of the Holy Spirit on the Day of Pentecost (Acts, second chapter), and the endowment at Kirtland (*Church History,* volume 2).

Stories: *"Philip in Samaria,"* (Acts 8: 5-25) page 9, Primary Quarterly, *"Learning to Live as God's Children,"* April, May, June, 1932, by Ruby M. Williamson. (Adapt this to junior children.) *"The Gospel Carried to the South,"* (Phillip and the Ethiopian, Acts 8: 26-39) page 25, Junior Quarterly, *"The New Testament and Its Writers,"* October, November, December, 1932, by Hallie M. Gould. Told by juniors.

Special Musical Number: Vocal solo, *"Come Sweet Comforter,"* (words by President Frederick M. Smith, printed in sheet music with *"Onward to Zion."*) by an adult soloist, or song, *"Tenderly Lead Thou Me On," Zion's Praises,* number 5; new *Saints' Hymnal,* number 267, by junior choir. (Remind the boys and girls that the words of this song are a prayer; that they were written by the late Joseph Smith when a great sorrow came into his life—the death of his little daughter, Azubah.)

Stories: *"The Holy Spirit in Our Day,"* page 9, Junior Quarterly, *"The New Testament and Its Writers,"* October, November, December, 1932, by Hallie M. Gould; page 27, same quarterly. (The latter part of the story on page 27 is an experience of Patriarch Samuel Twombly, who died March 13, 1933.)

Closing Hymn: *"A Parting Blessing," Zion's Praises,* number 90; new *Saints' Hymnal,* number 95.

Benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Corinthians 13: 14.)

FOURTH SUNDAY, MAY 28, 1933

Theme: "Walking With God."

Prelude: *"The Beautiful Light," Zion's Praises,* number 77.

Call to Worship: "Come ye, and let us walk in the light of the Lord." (Isaiah 2: 5.)

Hymn: *"The Beautiful Light," Zion's Praises,* number 77.

Prayer.

Scripture: Micah 6: 8; Jeremiah 6: 16 (omit last sentence.)

Hymn: *"Stepping in the Light," Zion's Praises,* number 100.

Sermon Talk: Text: "The ways of the Lord are right and the just shall walk in them." (Hosea 14: 9.) If we wish to walk in the "ways of the Lord" we must obey his commandments. Adam and Eve lived in the beautiful garden and were very happy as long as they did what God told them to do. Enoch was so righteous that he walked and talked with God and he and his people were taken to heaven. Jesus said, "Straight is the gate and narrow is the way that leadeth unto life . . ." (Matthew 7: 23, Inspired Translation). Tell about Lehi's vision of the rod of iron and the straight and narrow path (*Book of Mormon,* page 21). Paul walked in the "narrow way" after his conversion, and when his work on this earth was finished, he said: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Timothy 4: 7, 8.)

Story: *"A Man Who Walked With God."* (Enoch, Genesis, chapters 6 and 7, Inspired Translation.) Told by a junior.

"Hundreds of years ago there lived a very righteous man named Enoch. Many of the people who lived at this time were very wicked. God spoke to Enoch and hold him to go out among the people and tell them of their wickedness, and teach them that they must repent and be baptized for the remission of their sins. Enoch did as God told him and preached to the people and told them what they must do to be saved. Some of the people wished to live right, and they obeyed the gospel as preached by this good man, while others would not listen and became angry.

"God was pleased with Enoch and loved him very much. We are told that God walked with Enoch and talked with him. Enoch and his followers became such a righteous people that God called them 'Zion,' and Enoch built a city for them and called it 'Zion.' God came and dwelt in Zion, and Enoch and all his people walked with God. They lived this way three hundred and sixty-five years, and at the end of that time God took Enoch and his people to heaven to live with him."

Hymn: *"Glorious Things Are Sung of Zion,"* old *Saints' Hymnal,* number 110; new *Saints' Hymnal,* number 173.

Story: *"Should He Steal?"* page 33, *Seventy-five Stories for the Worship Hour,* by Eggleston, or *"The Boy Who Was Not Afraid,"* page 117, *Knights of Service,* by Emerson O. *Bradshaw,* or *"Daring to Be True,"* page 35, Junior Quarterly, *"Jesus and His Helpers,"* April, May, June, 1930, by Lucie H. Sears.

Closing Hymn: *"With a Steadfast Faith," Zion's Praises,* number 21.

Benediction.

A Prayer to Our Creator

By Harry M. Henson

O Father of all,
God of heaven above, and earth below,
Have compassion on the children of thy creation;
May they find their way back unto Thee, their God.

Giver of every good gift,
May their burdens be lightened,
Their sorrows lessened,
Their hearts softened.
Lead them from this terrible night
Unto the graying of a new day.
Where the Light in its effulgence
Brings joy and happiness
Unto thy tear-stained and sin-worn children.

Grant that they may seek thee, the Infinite,
Until Thy time be accomplished
When thy will shall be done on earth as it is in heaven,
And peace come to this dark and miserable world,
Good will to men.

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PSALMS, THE MUSICAL WORSHIP OF AN EARLY PEOPLE

(Continued from page 426.)

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

FAITH AND WORKS

(Continued from page 427.)

looked upon as the people of God, and certainly such can never build the kingdom. Are we deliberately and seriously endeavoring to live in the way Christ said would bring real and lasting happiness and joy? "Why call ye me Lord, Lord, and do not the things which I say?" "Faith without works is dead."

Are we submerging selfishness in service for the Kingdom and for others? Are we conscientiously endeavoring to keep the financial law given us of God? Have we filed our inventories, are we trying to pay our tithes in the measure of our possibilities? Do we attempt to curtail our wants so as to be able to assist that much more building the Kingdom? Or must we still gratify all our own selfish wants and desires first? "Gather my saints together unto me, those that have made a covenant with me by *sacrifice*." (Psalm 50: 5.) "Faith without works is dead."

It will be time for us to tell the world it takes faith plus works to save when we demonstrate that we actually believe it to be true as witnessed by the fact that we *are* showing our faith by our works. But this is not all—the statement of James is true. Unless we as a church, and as individuals, do show our faith by our works, and in so doing make possible the upbuilding of the church, the development of stewardships, the establishment of Zion, we will most surely be lost, and we will suffer with the rest of the world as it passes through the pangs and sorrows of its social and economic maladjustments, its class hatred, war and strife.

It is true that Christ promised his people deliverance in these last days, but we are also told that that deliverance is to be found in Zion. Speaking of the last days Enoch says, "And great tribulations shall be among the children of men, but my people will I preserve; . . . And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own *elect* from the four quarters of the earth, unto a place which I shall prepare; . . . and it shall be called Zion." (Genesis 7: 69, 70, Inspired Translation.) "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said." (Joel 2: 32.) ". . . and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God." (*Doctrine and Covenants* 45: 12.)

In Zion is to be our deliverance, and Zion will only be brought to pass by the pure in heart. The pure in heart are those who have dared to show their faith by their works; their righteousness exceeds the righteousness of the pharisees; they are such as can dwell together in peace, love and fellowship, that use their material blessings each for service to all.

The call of God today, then, is for people who dare to show their faith by their works. Our faith can only be measured by what we attempt to do. Do we actually have faith in this as the Work of God? Do we believe He is in this work? Are we sincere in our belief that God speaks today, and are we willing to carry what he has spoken into action? Then let us each analyze his own life, his own doings, and let them be measured by the measuring rod given us of God. "Show me thy faith without thy works, and I will show you my faith by my works." A faith that does not express itself in doing is meaningless.

Let us show our faith by our works.

AUTHORITY

(Continued from page 428.)

tered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, BEING SENT FORTH BY THE HOLY GHOST . . ." (Acts 13: 1-4.)

Barnabas and Saul had to wait until they had been called to their ministry by the Holy Spirit through the living Prophets in the church, and had been ordained by God's recognized servants.

In the same way, the elders who were pastors over the local congregations were made overseers by the Holy Ghost. (Acts 20: 28.)

God reserved to himself the direct selection of his servants, both for the missionary and also the pastoral work, after Jesus had returned to heaven. The early church obeyed.

Neither God, men, nor devils, recognized those whom God had not called and sent forth. When certain men took it upon themselves to exercise authority over demons in "the name of the Lord Jesus," the devils replied, "Jesus I know, and Paul I know, but who are ye?" (Acts 19: 13-15.) They had no divine authority to do such a work. It was sheer presumption and usurpation.

In spite of the fate of unauthorized ministers, both in the Old and the New Testament times, many take and use the name of Christ today. They officiate in sacred things without any divine call or commission. They "take the honor unto themselves" like the "sons of Sceva," without being "called of God as was Aaron," Jesus, John, Paul and Barnabas, and the Ephesian elders were.

The days Paul warned of have come. Men "have a form of godliness, but deny the power thereof." (2 Timothy 3: 5.) They have the form without the authority. Without the authority or power (Acts 1: 4-8) no man has the right to go out into the world as a minister for Christ or to officiate in the sacred ceremonies and ordinances of the gospel of Christ. (Romans 10: 14, 15.)

RICHES UNTOLD

(Continued from page 431.)

Jennings now! I always wondered when they'd decide—"

"Brad, you knew they were married. You just finished reading the paper," she accused.

"So I did, so I did!" he agreed heartily, a little to heartily, it seemed to her. He completely disregarded the contents of the note and their implication of his own name. "Well, isn't that fine? I hope they'll be happy. They're a nice pair."

Not a word about Echo and himself. Would he never mention it? Couldn't he at least tell her, his wife, that he was sorry it had all happened? Dully Polly turned back to finish her work at the cabinet.

(To be continued.)

Our task is to so live before God that we shall be justified in both seeking out and asking for the best gifts of the gospel. . . .

If we are to "abide the hour" we must watch and pray for the hour, "Watch ye and pray lest ye enter into temptation"; we must prepare for the hour, "I must work the works of him that sent me, while it is day: the night cometh when no man can work"; we must endure and bear patiently the hour, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."—Dwight D. W. Davis.

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Prayer and Testimony

Go Forward With the Work of the Church

By Gomer T. Griffiths

Between four and five o'clock on the morning of the ninth instant, the writer enjoyed what he deemed to be a spiritual experience, in which the distressing conditions as they now exist throughout the world and in the church were presented to him, the same being accompanied by a certain degree of enlightenment thereon.

It was brought to my mind that certain phases of the church work which at present are very discouraging and disheartening to many, both officers and Saints, could be remedied only through the united efforts of the priesthood as well as the laity. It was especially impressed upon my mind that the Lord's annointed, the prophet of the church, was to be upheld by the whole church by their faith, prayers, and confidence, he being the medium through whom the Lord will direct his people and the work of the church in its efforts to bring about the redemption of Zion, a place where the Saints of the Most High God may be protected from the terrible conditions now existing in the world and worse to follow.

In the present economic crisis through which this great country of ours, the United States of America, is now passing, (along with the rest of the world) the leaders in the political world recognize the great necessity of standing back of their present leader, the President, in a united effort to remedy these conditions; this regardless of any particular political party. The urge now is for all to forget politics and work together for the ultimate good of the country.

It was pointed out to me, that as it is with the country, so it is with the church. The time now is when the members of this church, officers and laity, should rally around their leader, the President of the church, supporting him and his associates, and the heads of the church and concentrating our united efforts in bringing the church out of its present dilemma; we must forget the mistakes of the past, cease contention and faultfinding, and look forward to the future.

I was shown that our President is under very great pressure in the responsibility resting upon him, that the Lord wants his people to uphold the one who has been ordained and set apart to be the leader of his people, and that if we would do this, the Lord will use him to bring the church triumphantly through this great crisis; furthermore, that the church can not succeed otherwise.

The conditions in the world today are very trying and distressing. We have all suffered. Had we heeded the warnings given in the past through the Spirit from time to time, this need not have been so. Let us then profit by our experiences, bitter as they have been to some of us, and heed the voice of the Spirit now; start today with a determination to make Zion a reality, that history may not repeat itself and we again be caught in a like predicament. Remember that today is the day of salvation and the command is to work while it is yet day for the night cometh wherein no man can work.

The alibi is often used that conditions have changed, that there is not now the opportunity to reach the people that there once was. The word of the Lord is, "Nevertheless, ye shall go forth from house to house, teaching the people; and I will go before you." (Matthew 6: 26.) Where there is a house and people living therein, there is a place for the ministry to teach them the gospel of Christ.

There are many villages, towns, and hamlets throughout this broad land where the people have never heard of such a thing as the restored gospel. Thousands are now turning their minds toward God. The time is ripe, the grain is ready to be gathered in. God intends that these people shall all be reached and to this end he wants coworkers. Therefore, let every member of the priesthood arouse himself to diligence and thrust in his sickle and reap while it is yet day. Thus will the church triumph over all opposition and God's name be glorified.

May God help us by his Spirit to so do, is my prayer.

A Vision-Testimony That Has Helped Many

By William Hardy

I became acquainted with the Reorganized Church in 1914, and for a number of years afterwards I attended meetings, as circumstances permitted.

My wife joined shortly after she first heard the angel's message, but the message did not affect me as readily as it did her. And so I stayed out of the church. I felt it my duty to assist in carrying on the work, but I had some doubts, as to whether Joseph Smith was a Prophet of God or not.

Whenever I would hear what I considered a good sermon, I would say to myself, "Well, I guess it is all right." But such periods would be followed by doubt.

One of the things which held me back was the conduct of some of the members of the church. It did not seem to me that people who were members of the church of God, would or could allow themselves to do things, that I who did not belong to the church would not do.

My feeling in these trying times was, that I ought to join the church, but there seemed to always be something standing in the way, and one of the greatest stumblingblocks was the question, Is Joseph Smith a Prophet of God?

Believing that God would answer prayer, I earnestly besought the throne of grace, for light and understanding on this important subject. And one night it seemed to me I found myself in a deep valley. The place was very dark; I could not see anything, except a small light, at considerable distance, and situated high above the valley. At this juncture there appeared a Personage at my side, and he said, "Come and I'll show you the right way to salvation." He took me by the hand, and we began to ascend a very steep hill and he said, "This the straight and narrow path; go straight on; turn not to the right hand, nor to the left, but enter in that door." At this point a very large building was in sight, which seemed to reach to heaven: My guide showed me a wide road, at our left, on which many were traveling, some on foot, while others were in automobiles, and when they reached the top of the hill they disappeared in darkness, and he said, "These are going to destruction."

Pointing to some on the right hand who seemed to have strayed from the "narrow path" and were wandering around as though lost, he said, "These have strayed off the path, and are looking for worldly things, and unless they return they will be lost."

About this time, while he was showing me these things, I said to my guide, "And who called Joseph Smith to this work?" My guide replied, "I called him to be an instrument in my hands to restore this gospel." He then said to me, "You rejected this gospel a couple of times, and this is your last chance. I will not always strive with man."

I saw a few of those who had left the narrow path, cross the path and enter upon the broad way at our left. As we

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Prayer and Testimony

ascended the hill toward the large building we came to the door at the end of the narrow path and entered the building. In the room where I was permitted to go was a large table, with a very large book lying on it, and a large man sat near the book. There were twelve men dressed in white sitting on twelve chairs. One of these men I recognized as my eldest son, and he spoke to me saying, "Are you come up here, too?" I replied, "Yes, I was brought up here." He smiled and said, "That is good." Then all twelve disappeared through doors at the back of the room.

The personage sitting near the large book, which was open about the middle, stood up and addressed me saying, "What do you know about the gospel?" Replying to his question I said, "I have heard a few sermons." He said, "Do you believe it?" I replied, "Yes, I believe it." "Then, why don't you obey it?" To this I replied, "I saw so many that did not live right, nor do right. At this saying he sat down, and scanning the pages of the book, said, "I am sorry to say that we have quite a few of them, but you must pay no attention to them. You go and do what is right; you do not have to answer for what they do. They will have to answer for themselves, and if you do wrong you will have to answer for yourself." Then the door opened of itself, and I went out, only to awake from my instructive spiritual experience, and I can assure the reader I slept no more that night.

This took place about the middle of March, 1931, during a series of meetings in the South Bend-Mishawaka Branch, conducted by Elder O. J. Hawn. At the end of the series, March 22, I was baptized along with thirteen others.

NILES, MICHIGAN, Route 4, Box 183.

God Blesses His Children

By Jennie Hayes

I want to bear my testimony to the goodness of God to us. He has healed us many times through the administration of the elders. He opened up the way for us to come to Bemidji Branch and for this blessing we rejoice.

We know that the Father will always care for his Saints if we put our trust in him and are faithful.

I have been a widow for more than eight years and God has helped me through every trial. I wish the Saints to pray for me and my family, that we may remain faithful.

BEMIDJI, MINNESOTA.

Young People Should Study Languages

By John Vigil

I hold the office of elder and am assistant pastor to Brother W. B. Farley. I am of Spanish descent and am not a master of the English language. But my portion in life has been to work with English speaking people even though I do not use the language very well.

I was the only elder in Durango from 1922 to 1930, and was in charge of the branch. I have put my faith in the Lord, and he has blessed me in many ways. The Saints have been an encouragement to me, standing by and helping me in every way they can.

When I preach to the Spanish people, the Saints are always willing to help me in the music.

We are happy working together in the upbuilding of the church. And there are many of the Spanish people who have heard the word of God. The other day I preached the funeral sermon for a young Spaniard. The young man's father requested his wife if he preceded her in death, to have me preach his sermon, too. It was not long until I preached his funeral, and the chorister of our branch provided singers for the occasion.

There is one word of advice I should like to give to the young people of the church. Do not be afraid to learn languages. Read song 28 in *Zion's Praises, "I'll Go Where You Want Me to Go."*

DURANGO, COLORADO, Box 895.

Must Desire to Quit Habit

By Clyde C. Roberts

I am writing this in the hope that it may be encouraging to some one who is trying to overcome the tobacco habit, as I, too, have had to abandon this practice. After I joined the church, it seemed as if I just could not quit using tobacco. I had tried several times, but to no avail. I had been blessed with God's Spirit many times and had been healed of afflictions.

Finally I decided that I was asking for something that I really did not want to give up, and that if I was going to quit, I must make up my mind.

One Saturday night I determined to quit because I really had the desire to do this. As the next day was sacrament Sunday, I would ask God for his help. This I did, and I am happy to say that I have not had one cigaret in my mouth from that day to this, the intervening period being over three years. I am thankful to God for this blessing.

I also wish to say that he has given me health, and in my temporal affairs, as well, his blessings have been mine to enjoy. I know I have many weaknesses, but it is my desire to overcome them. Sometimes I become discouraged; then the thought comes to my mind, "What have I to complain about when there are others so much worse off than I?"

I ask an interest in your prayers that I may become more humble, and obedient to his will, and I will remember you.

ONTARIO, CALIFORNIA, 618 N. Allyn Street.

Request Prayers

Mrs. Viola Caswell, of Mankato, Minnesota, seeks the prayers of the Saints in behalf of her son, John Caswell, jr., of Dallas, Iowa, that he may be restored from a nervous breakdown. For many years the young man's mother has felt that there is a work for him in the church, but physical inability to do the work outlined for him is proving a hindrance.

Sister Milt Schuette, of Coldwater, Michigan, the mother of five children, is in very poor health, and asks the Saints to pray that she may be restored. The doctors have told her that she can never be well without a serious operation.

Sister Winnifred Howe, of Horton, Michigan, is suffering from an affliction which the doctors seem unable to name with certainty. The seat of the trouble seems to be back of the tonsils. Her sister rode to Coldwater, thirty-five miles away, to purchase oil and take it back consecrated. Sister Howe desires the prayers of the faithful.

Mrs. Leora Gussman, of West Branch, Michigan, requests prayers for her mother, Sister Libbie Twining, who is in very poor health and is lonely, having just lost her husband. She is strong in the faith, and knows that if it is the Father's will, he can heal and comfort her.

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QUESTION TIME

Did Joseph Smith translate his version of the Bible from original manuscripts?

It was not from *Bible* manuscripts, but from a printed *Bible,* that Joseph Smith produced the Inspired Version. The *Bible* used was H. and E. Phinney's Stereotype Edition, published at Cooperstown, New York. It is inscribed in the handwriting of Oliver Cowdery: "The Book of the Jews and the property of Joseph Smith and Oliver Cowdery, bought October the 8th, 1829, at Egbert B. Grandin's Book Store, Palmyra, Wayne County, New York."

From the markings on the book and other evidence available, it appears that the corrections were made as the verses were read. The corrected reading was written in manuscript form, and the chapter and verse were given to show its location in the text. Marks were also used in the printed text to show where these corrections were to be inserted, and also to show words to be deleted or changed. A portion of the manuscript of the Inspired Version is written in full, but most of it is not written except when a change in some verse was made.

The work of translation was begun in June, 1830, two months after the church had been organized. The New Testament portion was finished February 2, 1833, a few weeks before the revelation known as the "Word of Wisdom" was given. The Old Testament portion was completed exactly five months later, at which time Sidney Rigdon wrote down the words in manuscript which finished the task, of which he said:

"Having finished the translation of the *Bible,* a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavoring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes."—*Church History,* volume 1, page 303.

The manner of translating is referred to in the *History of the Church* as follows:

"We have omitted to mention that about June, 1830, Joseph, as directed by inspiration, began a translation of the Jewish Scriptures, which work he did by the Spirit of revelation."—*Ibid.,* page 159.

Did Christ place a physician in the church when he organized it?

According to the best information contained in the Scriptures, it appears that he did. Jesus himself was a physician who healed both body and soul, and he applied the term to himself when he declared they would say to him: "Physician, heal thyself" (Luke 4: 23). But he was not the only physician in the early church from its beginning, for Paul tells us there was also "Luke, the beloved physician." (Colossians 4: 14.) It is clear that Luke was in the church and was a minister of the church at the time of its organization, for he says of himself:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus."—Luke 1: 1-3.

That Luke, who was in the church "from the very first," was actually a physician is also stated by Eusebius, the most ancient historian of the church, who had access to the earliest known documents and writings of the Christians of that period. He states:

"But Luke, who was born at Antioch, and by profession a physician, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us two inspired books."—*Ecclesiastical History,* Book 3, chapter 4.

What was the first system of years and months known to the Jews?

The most ancient system is not known with certainty. Some claim that the Jewish year was at first lunar, and it is known that at one time they used the lunar month. But later they employed a year of twelve solar months, though the months did not correspond to those in use today among us. The Hebrew lunar year contained 354 days. The frequent references to the "new moon" indicate the lunar basis once used. Moses changed the beginning of the year (Exodus 12: 2) at the time of the Jewish deliverance from Egypt, which shows that a different year had been in use. This older year had probably been derived from Egypt, and was much like our own.

The beginning of the Egyptian year was regulated by the rising of the Nile River, and was the system in use from the earliest dynasties, it is believed. The year contained twelve months of thirty days each, five days being added at the end of each year.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Philadelphia, Pennsylvania

To Hold District Young People's Convention

Adults and young people of this branch have been quite active this winter, raising money for the general church.

Sister Livingston's class of young girls gave a dinner at the Food Craft Shop, January 10. They had an attendance of seventy-two, and were able to raise more than twenty-six dollars which was their contribution to the general church.

The Junior Sand Table Class gave a program, February 18, dramatizing the parable of the ten virgins and *"The Story of the Wheat Field,"* by Blanche Edwards Mesley. The program was enjoyed by everyone.

Young people's day, February 26, was in charge of the young people. A special choir was made up of young men and women and conducted by Norman Preusch. The program of the day was inspiring and encouraging to the branch with regard to the interest of the young.

A special meeting was held, March 11, for the young people to elect counselors to represent them at the council meeting once a month. Those elected are: James Bortel, Eleanor Lewis, Harley Butler, Martha Quedenfield, Doris Lewis, Stanley Merz, Minnie Scouton, Thomas Worrell, and David Wiesen, jr.

Officers of the young people of the Philadelphia and New York District have set the date for the young people's convention of the district, to be held at Philadelphia, April 22 and 23. President F. M. McDowell and Apostle Paul M. Hanson will be here from April 15 to 23. During the week previous to the convention Brothers McDowell and Hanson will conduct an institute. Both men will talk each night during the week.

The young people of Philadelphia Branch are going to take care of all the work attached to the institute and convention. The following are the assignments of duties that have been made: Adolph Edwards, housing; William Leonard, music; The K. U. Club, commissary; Charles Langjahr, publicity.

On Saturday evening, April 22, young people of the nine branches of the district will compete in a musical contest. The plans of the contest are being worked out by Norman Preusch and George Asa Fowler.

The local *Herald* bundle is growing. At first Philadelphia took fifteen *Heralds* a week, and now they are taking forty. A *Saints' Herald* in every home is the goal for which they are working.

Indianapolis, Indiana

Press on in Gospel Work

The Saints have had able help from visiting elders during the past year. Brother Leslie Wight spent a couple of months or more with them, and they hope he will come again, as he expects to, for his sermons were enjoyed by young and old as well as his visits in the homes.

Elder J. O. Dutton, district missionary has held a number of meetings, and they have missed him in the past few months since he has found so much work to do in other parts of the district, where the Saints are more isolated. They look forward each time to the visits of Apostle Clyde F. Ellis, for we know he will be with them whenever possible. Their faith has been greatly strengthened and their courage built up as he presented the possibilities of the work at this place. Patriarch F. A. Smith and daughter, Frieda, made a short visit the week before Christmas.

At the local business meeting the first of the year Elder Arthur W. Gage was reelected pastor. Because of his untiring effort Brother Gage has filled this place as none other could. Each evening finds him busy in church work of some kind; it may be in the homes of the Saints here in Indianapolis, or it may be several miles from here with some of the isolated members. Sister Gage is also an untiring worker and invaluable in cases of sickness. Brother Charles H. Fish was later chosen as assistant to the pastor and also as publicity agent. Sister Rebecca Nolan was elected branch clerk and Sister Edna S. Gage, pianist.

The women of the branch are trying to help with the local indebtedness by taking orders and selling soup and chile to their neighbors every Thursday. They are not ashamed to deliver the goods because Sister Louis Burch, whose soup and chile were trade builders at the State Fair, can be depended upon to make the best.

Indianapolis has one family of nonmembers who are regular attendants. They first heard the gospel through the faithful life of Sister Maggie S. Wright (Snively) now deceased, of Burlington, Iowa.

Brother and Sister Ellis Whitehead were here for several months during the past year; both Brother Ellis and Sister Grace are faithful workers.

The play, *"Milestones in the Life of Joseph Smith III,"* was given under the direction of Sister Rebecca Nolan, assisted by Brother W. P. Creviston as stage manager. While it required hard work, the Saints feel that some outside of the faith have a better knowledge of the church history.

The sick ones are improving and while Brother John Kinnear has been confined to his bed most of the time for nearly two years, his friends know that the Lord has heard and answered their prayers.

Brother Charles Nolan who has been seriously ill for three months is on the road to recovery and was able to worship at the morning service last Sunday for the first time. Members feel that it is only through the many earnest prayers of the Saints that he has been restored. Sister Nolan's mother, Sister Carrie L. Weld, of Lamoni, has been with her during the greater part of his illness.

Though all are feeling greatly the depression they are trying to press on and do all we can to carry on this great work.

Beardstown, Illinois

Five Baptized in Impressive Ceremony

When Elder Joe Williams, of Springfield, Illinois, wrote to Beardstown for permission to baptize one convert, he suddenly found that he had the opportunity to baptize five. An impressive service was held, a great degree of the Spirit being present. Elder C. H. Davis assisted and Priest Frank Corcoran offered prayer. Elder E. E. Thomas gave a sermonet and a charge to the converts and the members of the branch. Then the baptismal service took place, Brother Williams officiating.

The confirmation took place at the evening service, Elder Davis, Williams and Thomas confirming. Brother Frank Corcoran assisted at the evening services and Brother Williams gave an impressive sermonet on *"The Lord's Anointed."*

In the past month the following speak-

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ers have occupied: Elder C. H. Davis who talked on *"Greater Faith";* Priest Frank Corcoran on, *"The Gospel Cure for Ills of the World";* Deacon Guy Lewis on *"The Resurrection."* Elder E. E. Thomas gave two sermons on *"The Tests of the Restoration."*

After ten weeks of intense suffering Sister M. R. Shoemaker, wife of Pastor Shoemaker, passed to rest on March 18, at Schmitt Memorial Hospital. She was sixty-six years old, and had belonged to the church since 1896. Sister Shoemaker was a devoted Saint. Leaves beside her husband, two children: Leah Alice Denton, of Bloomington, Illinois; Carletta May Norman, of Independence; four grandchildren; one sister; one brother, other relatives and many friends. The Saints of the branch had spent much time in prayer for her, but the Lord saw fit to relieve her of suffering and take her home. She will be greatly missed at Beardstown.

Beardstown Branch continues to grow. The church school last Sunday had an attendance of seventy-five and the total enrollment is eighty-three. The Saints are looking for a visit and series of meetings by Elder R. L. Fulk. There are about ten who are very near the kingdom.

Prayer meetings are being held in the home of the Saints, with good attendance.

Lenox, California

Blessed With Help and Assurance

Lenox Mission is very much alive. All its members have suffered from the conditions which exist throughout the world, but they feel wonderfully blessed by the Spirit of God in their work.

Pastor W. J. Nuckles had the pleasure of baptizing a young man, January 22, the son of the Sunday school superintendent.

Brother Andrew Catron died March 9, and was buried March 12, Apostle E. J. Gleazer preaching the funeral sermon. Brother Catron had been sick a long time, and although he was wonderfully blessed by administration, and relieved of all pain and suffering on August 7, last, and later healed of what was supposed to be a cancer, God saw fit to take him.

Saints living in this place have ample proof that God still blesses those who believe. February 19, the pastor was called on his way to Sunday school to administer to Sister Owen's baby boy who was ill with typhoid fever. The child had a high temperature. That same afternoon he was well, his temperature normal.

March 12, was guest night. Everyone was given a card inviting a friend as a guest. This proved very successful, the congregation being more than doubled. Fourteen nonmembers were present.

Lenox Mission is one hundred per cent for the program of the church.

Brockton, Massachusetts

Visits of the J. A. Gunsolleys Help

The few Saints living at Brockton were greatly encouraged by a visit from Evangelist and Sister J. A. Gunsolley last fall. Brother Gunsolley's blackboard sermons were very clear and instructive, and Sister Gunsolley's talks to the mothers were also helpful.

Since their first visit they have returned for two or three days two different times, helping everyone.

After the meeting last evening, March 17, a pleasant surprise was given Brother and Sister John Hoxie. A group of the Saints met at their home and sang the songs of Zion and enjoyed cake and ice cream.

The women's department meets each week for sewing or doughnuts sales. They are trying to do their bit for the cause they love so well.

Wagner, South Dakota

During the month of February the biweekly social evenings were postponed due to the inclement weather. On March 24, they were resumed when Mr. and Mrs. L. Uecker opened their home to the group for a potluck dinner. Each person was responsible for some part of the evening's entertainment.

On February 26, Brother Walter Farley, of Bates City, visited the Sunday school. Sister Pearl Amundson was recently called to Independence by the illness of her daughter, Mrs. Boyd Davis. Her family accompanied her to Sioux City, where they visited with friends and attended church. Mr. and Mrs. Lloyd Youngbluth returned last week from Beardstown, Illinois, where they were married. They will make their home near Wagner.

The Sunday school classes have completed the quarterlies. The young people's class will continue with part two of Roy Cheville's *"What it Means to Be a Latter Day Saint."* Part one of this quarterly will be used by the adult class.

Woodward, Oklahoma

Second Year of Work for Small Church School

The home department of the church school of the little group here, is in its second year of work, and is doing well. Times have been hard for the Saints in this locality, but God has led them on. It takes real sacrifice to keep the little group in working order, but all are busy.

Last summer the Saints had the good fortune to enjoy a visit from Brother and Sister Weedmark, of Topeka. They met here the first Sunday in July for sacament service, and a spiritual feast was enjoyed. This was followed by a splendid sermon by Brother Howard Harpham, of Seiling. The Saints were filled with joy and gratitude that God remembered them through his servants.

The workers are happy in their effort. They have God's promise of watchcare and help if they obey his will and fulfill his purposes.

Happenings in the Society Islands

"My Mother's Prayer" in Two Languages

Last Mother's Day, Sister S. W. Ballard, at the special service of Tarona Branch, sang the song entitled, *"My Mother's Prayer."* Since then she has several times asked me to translate it into Tahitian so that the people here might understand, and perhaps sing it themselves, in their own tongue. Recently I started to translate it, or rather to rewrite it in the Tahitian dialect, adapting it to the old familiar tune. I had the song finished, all but the first stanza, when my muse failed. I picked up the *Stepping Stones* for January 8, which had come the day before, an extra mail on a freighter. I went out and sat on the veranda steps to read. The first thing I noticed was that self-same first verse, quoted in the body of an article. I then glanced back to the beginning and saw that it had been written by a former missionary to these South Sea Islands, Elder J. Charles May, better known here as "Ioane Me."

Several coincidences, if they are nothing more than that, are disclosed in the above recital. I am sending a copy of the above-mentioned Tahitian version to Brother May. When you meet him ask him to sing it. He is well qualified to do so.

The Saints here were very sorry to hear of Apostle M. A. McConley's loss. Though Brother McConley never visited this part of the Southern Seas, yet the people here felt that he was near to them, on account of his laboring so long among their cousins in Hawaii (Vaihi), and at one time the Society Islands were included in the Pacific Mission of which he was associate apostle in charge. He is known to the Tahitian Saints as "Mairona."

Called to Rest

Our native missionary, Taruiarii a Tauhiti, more familiarly known as "Horahitu," who visited America in 1930, has also recently suffered the same kind of loss and grief. His wife, Teata a Tamariki, passed away on January 10, on the island of Tubuai, about five hundred miles southward from our mission headquarters. Her funeral was attended by almost the entire population of the island, including government officials and representatives of the other churches. Sister Teata was respected and beloved by all classes of people, because of her courteous manner and good

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works. She had accompanied her husband and assisted in his mission, leaving Papeete last May for Tubuai, the island where the restored gospel was first preached in this mission and where the first branch of the church was organized.

On the sacrament Sunday before their departure, while speaking to the Tarona church school, I made the statement, "There will be another sacrament service next month, but we here present today shall not all meet again." I noticed that the Spirit was in the words that I had used, and I repeated them. At the close of the service I went straight to my house, followed immediately by our two native missionaries, Aririma coming in at the back door and Horahitu at the front door, and practically simultaneously they asked me the same question: "What did that statement mean?" I answered, "I do not know."

Before the next sacrament service Aririma and his wife Konea had gone to the Tuamotus, and Horahitu and his wife Teata had gone to Tubuai. It is now evident that Teata is one that we shall not meet again in this life in our solemn services before the Lord. Her name is now inscribed on the roll of those who have been called away while actively engaged in missionary work in the Society Islands. First, Charles Lake, whose mortal remains were interred in the sands of the island of Amanu, at the extreme eastern limits of the mission; second, "Luita" Ellis, taken in the great epidemic of 1918, and resting near mission headquarters in Paurani Cemetery, Papeete; and now Teata, called to rest from her labors in Tubuai, the extreme southern limit of the mission.

Sailing the Pacific in a Nine-ton Boat

Leaving Papeete on December 9, 1932, Elder S. W. Ballard and I took a trip to the Taumotu Islands on board our little cutter *Celia,* a nine-ton sailboat, with Elder Rongotama a Tekautoki as captain, and members of the church as sailors. Other passengers were Tepehu, solicitor for the branch at Avatoru, returning home, and Tumureva, an energetic deacon, returning to Tiputa, where the Rairoa district conference was to be held at Christmas, and Teua a Rai (Pataha's youngest sister), who was to be organist for the conference, taking with her the mission's portable organ.

It was one o'clock in the afternoon Friday that we left Papeete, and five o'clock in the morning Monday that we anchored in the pass at Avatoru, island of Rairoa, too late for the Sunday services, due to having to sail very close to a wind coming directly over the front starboard quarter. This was also the cause for constantly recurring drenchings with sea water—more effective at night than in the daytime, due to the effort being made to keep mat, blanket, and pillow in a condition conducive to slumber on the springless, featherless planks of the deck. It seemed that the helmsman, when he saw an extra large wave coming to meet us, seldom turned aside to let it have the right of way.

But it was not a rough sea that put Brother Ballard on the indisposed list for a few hours; it was merely an error in diet, drinking too much "pape haari" (coconut water) the first afternoon out, but after that he could always take his share of the work with the rest of the sailors. As for the writer, he was born and raised on an island on the Canadian side of Lake Huron, and that may account for the fact that he has never yet experienced that qualmish feeling.

We met some of the Saints at Avatoru, but most of them were away on their plantations making copra. We left Avatoru for Tiputa about two o'clock in the afternoon and it took about five hours hacking against the wind to make the seven miles between the two towns, sailing across but a small part of the lagoon, which is over forty miles long and twenty miles wide.

We had a preaching service with the Saints at Tiputa that evening, and next day at noon left for Ahe, about forty-five miles away. We went out on to the ocean again through the Tiputa pass. A few miles away we encountered a squall. Our crew now consisted of only the captain and Tumureva the deacon, who was substituting for the sailors who had stayed behind at Tiputa. The captain ordered the sails down, but the taffrail which carries the mainsail parted from the mast, dropped outside the port rigging, and stuck there—it was neither up nor down: but Tumureva, as agile as a monkey, climbed the sail with a knife in his hand, and, after cutting something, managed to get the taffrail inside the rigging—and down. Then the rain came down, cold and very wet, and enough of it. Nothing to be done but sit there and perform the function of a sponge. But we soon learned how warm and refreshing a drenching with sea water is after the icy cold of rain.

However, headwinds direct from Ahe compelled us to tack continuously, and on the evening of the second day our log told us that we had sailed about seventy miles. The next morning when the log was consulted it was found that the line had ceased to twirl, and when drawn in, the brass "twirlumgig" that should have been at the end, was missing. A shark had evidently bitten it off. Our position could now no longer be determined by dead reckoning, so it was decided to change the course so that if we missed Ahe we would be sure to strike some other island. We sailed all that day and toward evening, sighted land. Tumureva reckoned that it was Rairoa, the land we had left; I guessed that it might be Apataki to the eastward; but soon large flocks of "kavake" proved that it was Arutua, between the other two. We stayed in the shelter of the island that night, and the next day went on to Kaukura, where we arrived about six o'clock in the evening (Friday). We stayed at Kaukura four days, very hospitably entertained there by the Saints and others. There were the usual services, prayer, preaching, and a special one on Sunday evening when presentations of gifts of money and handwork were made.

On the night of our arrival (or rather about three o'clock in the morning), Brother Ballard and I were called out to administer to a young man whom we had heard shouting deliriously earlier in the evening. The house was full of relatives and neighbors. The young man and his people are not members of the Saints' church, but he is engaged to a young lady member of ours and intends to be baptized as soon as he is married. The symptoms of his affliction were pains in head, chest and hands, but no fever. Afterwards I learned that the natives believed that he was the victim of a kind of sorcery (pifao) practiced on him by a certain man whom they named and who wanted the young man to die rather than marry that certain girl, as he wanted that girl for his own son. I myself do not attempt to judge whether the affliction was due to evil spiritual influences or to ordinary physical causes.

We administered to him, and in the prayer I used an expression that I probably never used before. I asked the Lord to choose a blessing from his storehouse and send it to the young man by the hand of an angel. A few nights later some of the native elders administered to him, and the young may says that while Tuaora was offering the prayer of confirmation after the anointing he saw a vision. An angel came into his presence, a bright sword in his hand, saying: "My work is appointed to me in the land of the rising of the sun, but I have now been sent to you with a message. And this is the message—you shall overcome."

From Kaukura we went to Niau—headwinds again. After a half day and a night and a day we reached the village, but were not able to land. We sailed back to the west side of the island and drifted for the night. In the morning we went back to the village. The sea was rough and one of the Niau natives fell out of the skow as it came up to our sailboat, but he climbed back in as nimbly as a cat, though a bit ashamed. We got ashore, but without baggage, the skow being almost swamped with sea water coming in from both above and below.

A welcome service was held in their fine new church—not yet completed. In the afternoon we crossed the island by a road leading westward, partly on foot and partly by horsecart, to the place where our boat was waiting for us, and departed for Apataki. A brisk fair wind—the first—and we were at Apataki about 10 p. m., but had to wait till eight o'clock in the morning to enter the pass. We were piloted by the president of the

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branch, who had come out to meet us in a canoe. We tacked twenty-six times across the pass against both wind and current. That brought us to the wharf.

Many of the Saints were away in a distant part of the island making copra, but a boat had been sent to carry the message of our arrival. Some boatloads arrived before the time for the service in the church, but one, carrying the chief of Apataki and some others we had wanted to see, was late and we merely hailed it at sea as we were leaving for Arutua.

Christmas at Rairoa District Conference

We arrived at Arutua at 6.30 p. m. Friday, December 23, held a service there that evening and departed early next morning for the district conference at Tiputa, for the time was short in which to redeem our promise to return for Christmas. The wind was fair but soon died away and we experienced a near calm, but in a few hours the wind revived, and finally we reached Tiputa at midnight—just in time for Christmas Day itself but just too late for the Christmas Eve celebration, as also for the principal part of the mission conference which had started on Wednesday. However they had saved some of the best of the numbers for the Sunday and Monday evening program. Monday night Elder Ballard and I left the meeting about midnight to get some sleep. The great majority continued the entertainment until daybreak. Thus they were all ready to depart for home on the morrow, while we had to arise and get all dressed up again.

But for all that, this particular tomorrow was a red-letter day for me. Exactly ten years before, the original Celia (not the sailboat *Celia*) had stood up with me before "Uncle" John Taylor and he made us promise a great many things.

Leaving Tiputa we went to Tikehau, changed the gravel that we had been carrying for ballast for copra, and soon were on our way to Tahiti—home. But now that we were going fair with the wind, it began to show another streak of perversity. Sometimes we made a full two or perhaps three miles an hour, and sometimes less than one mile an hour. On the third morning we saw two triangular dark spots in the clouds directly ahead, the peaks of the twin mountains, Aorai and Orofena. Many hours later the land itself was seen, but as we neared Tahiti the wind died away and the sea became as smooth as glass, except that a swell passed over the surface, severely jarring the boat and jolting the port light into the sea. Sails were taken down and arranged to give shade and protection from the blistering rays of the sun. That was how we spent New Year's Day, 1933.

Toward evening a breath of air was noticed, the sails went up, and the wind gradually increased until it was blowing quite a gale, which took us to the entrance to Papeete harbor. The wind then died away completely and the sailors had to row the boat to the wharf. We arrived at two thirty Monday morning, the second of January, 1933.

R. J. FARTHING.

Kansas City Stake

Mount Washington Church

The leader of Religious Education appointed Brother Mason Stobaugh to take charge of the church school worship program for the month of March, and for a theme he used *"The Stewardship of Faith."* R. L. Bishop gave some helpful talks on this theme.

The Clematis Chorus of girls from the Stone Church, directed by Mrs. J. R. Lentell, contributed several numbers the evening of March 12, and Elder S. A. Burgess preached the sermon that evening on *"Love."*

Stake Missionary J. Charles May has been laboring in Mount Washington district, holding cottage meetings for four weeks. Attendance has varied from fourteen to fifty-two. These meetings will continue this week at the home of Brother E. S. Zink.

Pastor Will Bolinger and family were called to Fanning, Kansas, March 13, by the death of Patriarch Samuel Twombly, Mrs. Bolinger's uncle. Brother Twombly had served the church many years as a General Conference appointee and will be greatly missed.

People of Mount Washington are suffering from epidemics of chicken pox, measles, and mumps. Many, however, are now on the convalescent list, and church attendance is growing.

The month of April has been chosen as a red letter month for attendance. Plans have been formulated to bring the people out to services.

Bennington Heights Church

Elder Fred S. Anderson, bishop's counselor, was the speaker of the morning service on March 12.

P. T. Anderson, one-time missionary to the Scandinavian countries, was the speaker for the evening.

On Tuesday, March 14, Pastor O. G. Helm called a meeting of the officers and teachers of the church to discuss the problems they meet during their experiences in their respective offices. After the meeting, refreshments were served. Brother Helm was in charge.

Those from Bennington who attended the stake young people's prayer meeting at Northeast Church were Aileene Schwartz, Margaret Clark, Mary Agin, and Brother E. H. Agin.

The O. B. K.'s of Bennington had a Saint Patrick's party at the home of Brother and Sister E. H. Agin on March 17. Many were present for an enjoyable evening. Honorary guests were Pastor O. G. Helm and wife, Brother and Sister Don C. Stafford, and Sister S. D. Hastings.

For the morning service March 26, Brother A. B. Phillips was the speaker. He gave an interesting discussion on the different parts of the *Bible*. Brother Henry Davis, pastor of the Northeast Church, was the speaker for the evening service. He had a very good message for the young people who were in charge of the meeting. A solo was rendered by Sister Luella Wheeler.

Joe Wright was married to Miss Ada Rice, of Cameron, Missouri, March 5. They are now living in Cameron.

Mr. and Mrs. Ralph M. Freeman are living in Independence, Missouri, since their marriage February 16. Mrs. Freeman, before her marriage, was Miss Marian Worden.

Far West Stake

Cameron Branch

Work has been progressing smoothly in the various departments of Cameron Branch this year. Attendance is increasing in every group and constructive programs are finding cheerful cooperation on the part of the Saints. The elders of the branch have just concluded a series of sermons, prepared for evening worship, explaining and teaching in turn each of the first principles of the gospel. These discourses have been attended with a fair degree of interest both among Saints and nonmembers, and the speakers were blessed with the liberty of the Spirit. One baptism has followed this series.

Clifford Constance occupied the stand January 29, and preached a splendid sermon on the subject, *"Investments."* In the thoughts presented, he pointed out our inheritances, how God could use them in His service, and the necessity for immediate action in cultivating and contributing them to the welfare of the church.

In the evening the young people, by request of the local Methodist Epworth League, attended the meeting as a group and gave the program. The program was carefully planned to present the theme of the close tie between God and his people, and was ended by a talk by Elder David Gamet. By previous request of the Methodist young people, he told them of our doctrine, pointing out the necessity for a restoration of the New Testament Church; then in greater detail, he told of our present-day ideals, our Zionic movement, and of our practice of stewardships. Many older people were present, and each was eager to obtain a tract at the end of the service.

John Hovenga, of Maple Grove, preached an earnest message to the branch on February 12, admonishing each to strengthen and sustain his faith in the church and its program. His was the only out-of-town sermon of the month.

Elder Arch McCord, formerly an ac-

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tive missionary but confined to an invalid bed for more than a year, preached from his wheel chair the evening of February 26, to a large congregation of listeners. He has been able to attend several services recently, and appears to be making progress in recovery of strength and health.

The midweek prayer services are a never-failing source of cheer and strength to participants, and are still increasing in interest.

Sister Avanell Dwyer, one of the music committee, has undertaken the training of a newly-organized women's chorus and has been having special practice aside from the regular choir rehearsal evening.

The girls have reorganized the Temple Builder group, and meet every other Monday evening in the church basement or at some home for an evening of companionship. Each of the girls is working on quilt blocks in preparation for making friendship quilts.

The young people hold their regular meetings Sunday evening at six o'clock at the church, under the supervision of Sister G. Scott Daniel. They are completing the study of a *Book of Mormon* quarterly. Each individual takes his turn in assuming responsibility toward furnishing a short program for each meeting. A valentine party was held in the church basement, February 14, by this group. A pleasant evening was spent in playing games, and ended with the serving of chili to the thirty-two present.

The women's C. S. S. group is doing its bit in making financial contributions to the church. The women have divided into competitive groups and are striving to see which group can first raise the equivalent of a "block of pennies." Sacrificial offerings and bake sales are the chief factors contributing to the growth of the fund. An all-day social gathering is held each Thursday, and the women work on friendship quilts. A covered-dish lunch is served at noon.

Oyster soup was served in the church basement Tuesday, February 21, by members of Elder S. H. Simmons' church school class. The proceeds were contributed to a fund for the purchasing of more new *Hymnals*.

Stewartsville Branch

Saints were pleased to have F. L. Hinderks, of the stake presidency, with them on Sunday, January 29. His theme was *"The Church of Jesus Christ, How Shall I know It?"* The point of identification stressed was, "That ye have love one for another."

Another visit from Bishop C. J. Hunt the latter part of January was much appreciated. His rich experiences in his long years of consecrated service to the church, and his onward, progressive, and loyal attitude are a great source of strength and inspiration to those with whom he comes in contact.

The young people's division gave a valentine party in the church basement February 17. The young people of Maple Grove Branch were invited guests. Regular activities are held every two weeks on Thursday night with an impressive worship service followed by games and recreation. A dramatic and musical vesper service is being arranged and will be given in the near future with the theme, *"The Road to Happiness."*

The young people gave a thirty-minute musical prelude to the Saturday night service at the stake conference and young people's rally at Saint Joseph, March 11. A large number from here attended and much help and inspiration were received from the varied activities.

On February 5, at seven-thirty, Elder B. J. Dice gave a convincing sermon, stressing that God's promises at the beginning of creation are still the same to his children. The object in the beginning was to save mankind. There has been no change. The Saints are always glad to hear from this aged brother, whose efforts in the work have been untiring.

W. H. Worden, another of the aged brothers, who has been teacher of the *Doctrine and Covenants* class for many years, has been forced to tender his resignation on account of the continued illness of Sister Worden. Her vision is much impaired. All hope, as spring comes, that she will be able to meet with them again.

A large attendance was had at the communion service February 5, which was in charge of the pastor, Elder Gordon Hidy, and his associates. The subject for worship was *"Our Covenant With God, What Does It Means to Us?"*

The women's division is gaining inspiration from their study of the *Book of Mormon* under the direction of Sister Madge Head. Their leader, Sister Frances Mauzey is giving much time and conscientious effort to her work.

Brother L. A. Keck, of Saint Joseph, was the guest speaker on February 19 at 10.45. He gave a timely discussion on *"The Ship of Life."* An interesting coincidence was in the choosing of the opening song, *"We Have an Anchor."*

A Frances Willard memorial service was held at 7.30 p. m. with Brother Curtis Vernon giving the sermonet. Appropriate music and readings were also given.

The Saints were glad to welcome Elder O. Salisbury, of Saint Joseph, who gave an interesting and helpful sermon on February 26, in the evening.

The Wednesday night prayer services are not as well attended as they should be, but those who are always found there are much strengthened and benefited by carrying on.

Brother and Sister Morris Worden and Brother and Sister J. O. Worden, of Kansas City, visited their parents, Brother and Sister W. H. Worden, the week-end of March 19. It was a pleasure to hear Brother J. O. in an impressive message at the morning service.

The branch is happy to announce the arrival of an eight-pound daughter at the home of Pastor and Sister Gordon Hidy March 19, who has been given the name of Marian Jean.

Richmond Branch

Saints at Richmond are carrying on in spite of the serious effects of economic conditions. Under the direction of Elder Oscar Case the work is being pushed forward. The sermons of the pastor and other local priesthood have been mostly evangelistic in nature.

Stake President Ward A. Hougas visited Richmond the morning of March 19, preaching to a good congregation. His sermon was well received and much appreciated by the Saints.

Independence

Independence citizens were called on to fight the repeal of the Eighteenth Amendment from all the church pulpits in the city Sunday morning. All prohibition organizations, all denominational bodies, both men and women, and all civic organizations supporting the Eighteenth Amendment were invited and urged to participate in the Jackson County movement and rally to the support of the dry cause. This challenge comes through the United Dry Forces of Jackson County, a new organization established for that purpose. Two big county-wide meetings were announced for the week, one to be held in Kansas City, Tuesday night, and the other at the Independence Memorial Building. Forceful dry speakers were scheduled to give addresses on both evenings.

Patriarch W. A. McDowell talked to the elders' quorum on *"The Elder as a Pastor,"* at the regular monthly priesthood meeting at the Stone Church Sunday afternoon at two-thirty.

Stone Church

A large crowd participated in a worshipful sacrament service Sunday morning, enjoying the order of the service, the sacredness of the ordinance of the Last Supper, the singing of hymns, and the short talks by those in charge. Organ music leading up to the service was played by Mrs. T. A. Beck. In the stand assisting Pastor J. F. Sheehy were Elders D. O. Cato, S. A. Thiel, C. Ed. Miller, T. A. Beck, and Bishops J. S. Kelley and R. T. Cooper.

Bishop G. Leslie DeLapp, the speaker Sunday evening, presented to the congregation the spiritual and economic phases of the law of tithing. This discourse by one who is not a frequent speaker at the Stone Church was deeply appreciated.

Music for the evening was supplied by the Graceland String Ensemble, Charles Ballantyne, Pauline Bathe, Lois Barrows, and J. H. Anthony, and by the

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Stone Church Choir which sang under the direction of Paul N. Craig, *"O Jesus, Thou Art Standing."* Robert Miller was the organist. Bishop J. S. Kelley was in charge of the service, assisted by Elder J. E. Kelsey.

The Graceland String Ensemble also furnished the musical program at 5 p. m. for the Graceland broadcast over KMBC, and B. A. May, a member of the college faculty, talked on *"Iowa Farm Revolt."*

At the junior church service, conducted in the lower auditorium Sunday, March 26, at eleven o'clock, the pastor of the group, Priest J. B. Moses, talked on the topic, *"A Loaf of Bread."* The juniors also enjoyed a fine sacrament service last Sunday.

Second Church

Pastor in Zion J. F. Sheehy gave the first of a series of five lectures on *"The Old Jerusalem Gospel,"* Sunday evening. These meetings are sponsored by the local young people. W. N. Inman, pastor of Second Church, was in charge of the service, assisted by Elder A. K. Dillee. The choir, directed by Earl Audet, sang *"They That Love the Lord,"* being accompanied by Mrs. Inman and Miss Edna Stobaugh. Mrs. Kathern Inman sang *"Give of Your Best to the Master."*

The communion service Sunday morning gave many in this congregation an opportunity to assemble and worship in song and prayer. Pastor William Inman talked on the meaning and significance of communion, and those assisting in the service were Elder W. Grub, Elder B. C. Sarratt, and Brother Earl Audet.

Speakers a week ago Sunday were Elder Perry Hiles, from Englewood, in the morning, and Brother Thomas Hartnell in the evening. Splendid musical support was given at both services by local musicians.

An effective junior church service was conducted March 26, at eleven o'clock, R. C. Conyers in charge, and Mrs. Agnes Edmunds telling the story, *"To Whom Would You Pray?"* *"Oh, for a Faith That Will Not Shrink,"* was sung by Bethel Davis and Helen Willoughby, accompanied by Geraldine Fields. An interesting experience was told by Geraldine Fields, and Billie McPherson played *"Tarantelle,"* a piano solo. Elder E. E. Thomas was the speaker.

Liberty Street Church

Patriarch U. W. Greene has consented to speak to Liberty Street congregation each Sunday evening during April, and his opening subject for Sunday, April 2, was, *"Upon This Rock Will I Build My Church."* The local choir furnished musical numbers, *"Now the Day Is Over," "Would God I Were a Tender Apple Blossom,"* and the Negro spiritual, *"Were You There When They Crucified My Lord?"*

"How Much We Need God," the sacrament talk given by a former pastor, Elder F. A. Cool, was much appreciated Sunday morning. The infant daughter of Brother and Sister Elmer Petre was blessed by Elders Cool and J. R. Lentell, and the infant son of Brother and Sister Calvin Johnson, was blessed by Elders W. A. Stephenson and Walter Curtis.

Brother William A. O. White, seventy-four years of age, a long-time resident of this district, passed away March 31, at the home of his daughter, Mrs. Ennis Triplett. He is survived by his wife, Bertha E. White, of the home, and three other daughters: Mrs. Ona R. King, of Humansville, Missouri; Mrs. Olive Crawford, and Evelyn White, of Independence; three sons: William Curtis White, Wilmer A. O. White, and Vernon White, of Independence; one brother, D. C. White, of Lamoni, Iowa, and one sister, Mrs. Eliza McCawley, Berkeley, California, and twenty grand-children. The funeral was conducted from the Stone Church Sunday afternoon at one-thirty, sermon being preached by Joseph Luff. Interment was in Mound Grove Cemetery.

Walnut Park Church

Large attendance and splendid meetings marked the services at Walnut Park Church Sunday. Church school drew an attendance of 458 and the Religio 209, and practically every seat in the building was filled at the communion service.

The Swastika Class of young people was in charge of the devotional and program portions of the church school period. Gomer Stowell offered the opening prayer and gave the Scripture reading. Following the class period, Maurine Nace and Drexel Mollison played an organ and piano duet.

Pastor Frank McDonald presided at the sacrament service, assisted by Elders A. K. Dillee and M. T. Williams. Pastor McDonald introduced the service with a few earnest and inspiring remarks.

New officers for the Religio, which were elected last week, took charge Sunday evening. Following the classwork, they were called to the platform and a brief induction service was held. The charge was given to them by the pastor. Following this a program was given, consisting of a debate upon the subject, *"Resolved, That the Microscope Has Done More for Humanity Than the Radio."* Gene Douglas served as chairman of the debate, and the speakers were Thelma Moorman and Milford Nace for the affirmative and Gomer Stowell and Ruth Bryant for the negative. The decision of the judges was unanimous for the affirmative.

Elder C. B. Woodstock was the speaker at the evening service, and an anthem was sung by the choir under the direction of Minnie Scott Dobson.

Spring Branch Church

Sunday was record attendance day for this congregation, the total being present at all services during the day being five hundred and twenty-four. Officers and members were elated at this fine show of interest.

Pastor Eastwood with Jesse Smith was in charge of the early morning prayer meeting which was characterized by unusually large attendance.

The sacrament hour was also in charge of the pastor assisted by Brothers Fish, White, and Bath. Miss Mildred Bath sang, *"Come, Sweet Comforter."*

The program for the church school hour was arranged by Roy Andes and presented by three boys from Second Church.

Elder J. Charles May was the evening speaker, and in honor of the event a quartet sang the old missionary song, *"What Was Witnessed in the Heavens?"* Brother May gave a splendid sermon on the church, its organization and mission. At the close he sang and played, *"The Church Without Apostles."*

A play night has been planned for Friday night, April 7, and a good program will be given.

Holden Stake

Knobnoster

Recent speakers have been Pastor John T. Nutt, E. E. Petre, E. L. Moorman, C. A. Kramer, and R. E. Burgess. An increasing interest in the midweek prayer service is noticable.

Wilmot Kirkpatrick, youngest son of Brother and Sister J. E. Kirkpatrick and Miss Lena Irene Gowin were married recently.

This branch was represented at the Young people's institute at Lees Summit by four Knobnoster young people, Bennett Enfield, who was chosen a member of the advisory committee, Kelvin Brendel, Lou Etta and William Norman. They were very enthusiastic. Bennett occupied a short period of the church school time with a report of the gathering.

Brother and Sister H. O. Petre, who spent the winter in Colorado, have returned to Knobnoster.

R. E. Burgess attended the services at Marshall March 5, assisting in the sacrament service and speaking for them in the evening. He plans to visit some of the branches and assist as opportunity affords. Brother Burgess has given considerable help through the stake in the past and his work was appreciated.

Yakima, Washington

Missionaries Give Help and Cheer

During the latter part of January, Elders Joseph Sandidge and Stanley Fout, spent a week visiting and holding meetings here. Elder Marcus H. Cook, held a series of meetings beginning in the latter part of February, and continued into March. Apostle M. A. McConley spoke to this group the evening of March 1. His visit, although short was much appreciated.

The young people's class held a meet-

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ing on the eve of Saint Patrick's Day, at the home of their teacher, Ben E. Nutley, to elect officers to fill vacancies. Paul Anderson was elected president, and Edith Clapshaw, vice president. The young people plan to add a classroom to the church building, as a gift to the branch.

Many friends of Mrs. J. H. Van Eaton will be glad to hear that she is recovering from an illness. Sister Clara Linse, who has been in poor health for some time past, was recently called to Pasco, Washington, because of the serious illness of her sister. During the winter there has been considerable sickness in our little branch.

Early in February, Allen James Shrock, two-year-old son of Brother and Sister Jacob Shrock, passed away after a short illness. The funeral services were held at Yakima, Elder B. H. Van Eaton in charge.

The Bulletin Board

Appointment of Bishop's Agent

Notice is hereby given that J. H. Yager has been appointed to act as bishop's agent for the Society Islands Mission, succeeding R. J. Farthing.

We wish to take this opportunity of expressing our appreciation for the service rendered by Brother Farthing and to solicit the continued cooperation of the Saints in supporting Brother Yager in this phase of church work.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY,
By F. M. SMITH.

Southwestern Texas District Meetings

We have arranged with President Frederick M. Smith to pay us a short visit according to the following schedule:

Wednesday night, April 26, preaching at 804 Patterson Avenue, Austin, Texas.

Thursday night, April 27, informal reception at 1640 West Summit Street, San Antonio, Texas.

Friday night, April 28, preaching at Bandera, Texas.

Sunday, April 30, all-day meeting at First San Antonio Branch chapel, South Cherry Street, and Rockwood Court, commencing with 8.30 a. m. prayer service. Basket dinner will be served at the church. President Smith will address the congregations at 11 a. m., 2.30 p. m., and 7.45 p. m. Church school, in charge of district officers, will be held at 9.45 a. m., and the night service will be preceded by a song service. We have made some fine progress since the last district conference, so let everybody come to these meetings and enjoy the fellowship of Saints and make this another stepping stone toward our ultimate goal, Zion.—John A. Robinson, district president.

Graceland Broadcast Program

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KMBC.....Kansas City, Missouri
Time.....5.00 p. m., C. S. T.
Studio.....Independence, Missouri
Music.....Paul N. Craig in charge
Lectures.....John Sheehy in charge
Announcer.....Guinn Bronson

April 9—Dr. C. F. Grabske
"Preventative Medicine"
(Music by Independence Artists.)

April 16—Mae Clark Warren
"Vitamin D in Our Health Program."
(Graceland Artists, Mrs. Linna T. Hunt, dramatic soprano; Mrs. Colin Ferrett, pianist; Charles Ballantyne, violinist.)

April 23—Roy A. Cheville
"Principles of Leisure in Education."
(Graceland Male Quartet: Wilbur Chandler, George Potts, jr., Sheldon Reynolds, and Leslie Kohlman.)

April 30—A Cappella Chorus
(Also will appear Scottish Rite Temple 3 P. M.)

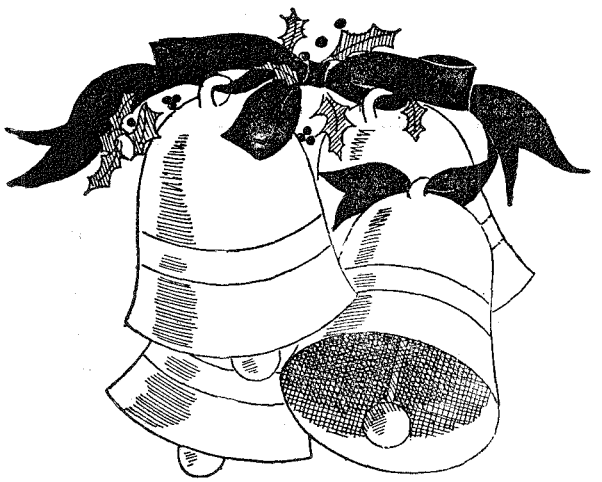
May 7—F. Henry Edwards
"English Cathedrals."
(Music by Independence Artists.)

May 14—A. B. Church
"Television"
(Music by Independence Artists.)

May 21—E. E. Closson
"The Influence of Christian Education on Life's Philosophy."
(String Ensemble—Charles Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

May 28—David Hopkins
"This Business of Government."
(Music by Independence Artists.)

June 4—Dr. F. M. Smith
"The Philosophy of Poe's 'Raven'."
(Music by Independence Artists.)



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Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Drexel Mollison, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Northern Saskatchewan		July 27 to 30
Southern New England	Onset	July 22 to August 6
Toronto	Lowbanks	July 29 to August 12
Chatham, Ontario	Erie Beach	July 28 to August 6
Lamoni	Lamoni	July 28 to August 6
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18-27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
Eastern Montana	Fairview, Montana	July 7 to 9
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Spring River	Columbus, Kansas	(Date not set.)

(*Tentative date. To be confirmed later.)

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

Our Departed Ones

SIMMONS.—Margaret Elinor Larsen, daughter of Andrew and Margaret Larsen, was born June 27, 1901, at Ferron, Utah. Moved with her parents to Lees Summit, Missouri, in 1907, where she has since resided. Passed from this life at the Lees Summit Hospital, March 1, 1933. She married Herbert Simmons in 1922, and to this union four sons were born: Willis Andrew, Herbert Allen, Edward Lee, and Donald. Herbert Allen preceded her in death. Leaves to mourn are her husband and children; parents, Mr. and Mrs. A. P. Larsen; two sisters, Cleo Larsen and Luscio Larsen, all of Lees Summit; one brother, Carlos Larsen, of Tuscon, Arizona; one half-sister, Mrs. A. O. Beach, of Ferron, Utah, and many friends. She was baptized a member of the church, August 23, 1909, by Elder C. De Puy, and remained faithful. Funeral services were conducted from the Saints' church, and interment was in Lees Summit Cemetery. Elder Calvin De Puy had charge of the services, assisted by J. T. Smith and E. F. Brace. A loving and devoted mother has gone to rest.

WESTOVER.—Aves Egella Foster was born August 30, 1882. In 1897, she was married to Charles Alvin Westover. September 30, 1906, she was baptized into the church by Elder George Shippy, and was one of the charter members of the church at Marlette, Michigan. Died March 1, 1933, leaving her husband, four sons: Wesley, Lavern, Berthold, and Everett, and two brothers, Dexter and Charles, of Marlette. She was a good woman, a loving wife and mother, a faithful Saint. The funeral sermon was by William M. Grice, assisted by Edward Weaver.

ALLAN.—Harriet Allan was born at Preston, Ontario, Canada, February 17, 1837, and was baptized by F. B. Stade, September 13, 1924, at Guelph, Ontario. She remained firm in the faith of the restored gospel. Was in

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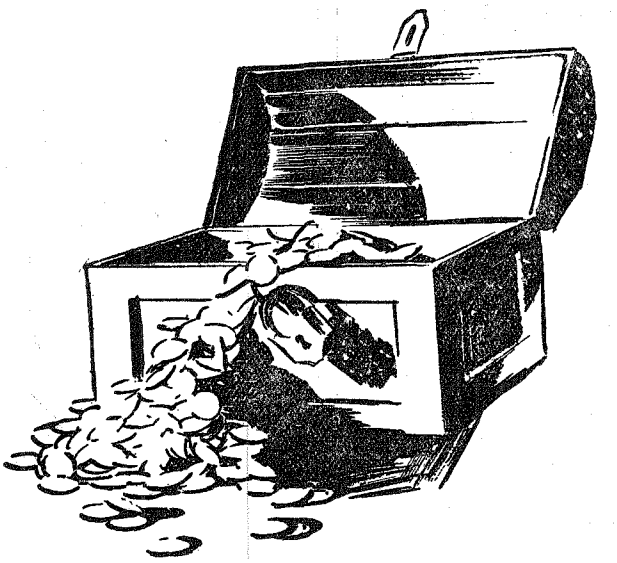

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fair health of mind and body when she celebrated her ninety-sixth birthday, but soon after was taken with a stroke from which she never regained consciousness. Died at Harriston, Ontario, February 26, 1933. The funeral was held from her home at Harriston, February 28, in charge of F. B. Stade and J. H. Cohoe; sermon by John Shields. Interment was in Harriston Cemetery.

BENTHAM.—Joseph Bentham died at the Cottage Hospital, Galesburg, Illinois, November 10, 1932, following an illness of two years. He had made his home at Galesburg for the past year and a half, he and Mrs. Bentham residing with a daughter, Mrs. Guy Maxfield. He was born August 24, 1860, in Crosscannonby-by-the Sea, England. Came to this country in 1878, going first to Youngstown, Ohio. He was married in Sheridan, Iowa, to Elizabeth Ann Fletcher, and moved to Kewanee, Illinois, about thirty-eight years ago, living there until May 1931, when he went to Galesburg. Mr. Bentham was employed with the Walworth Company as gardener until his health failed two years ago. Surviving are his wife, three daughters, Mrs. Charles DeWitt, Mrs. Richard Norris, of Kewanee, and Mrs. Guy Maxfield, of Galesburg; two sons, William, of Hollywood, California, and Joseph, of Kewanee. Also six grandchildren, and other relatives. One daughter, Mrs. P. G. Conner, has passed away since his death. Mr. Bentham was not a member of the church, but attended the church the greater part of his married life, his wife and children being members. He was a faithful reader of the *Saints' Herald* for years, a kind husband and father, and an honorable and respected citizen of the community where he resided. The funeral services were from the Erickson and McHugh Funeral Home at Kewanee, Monday afternoon, November 14. Sermon by E. R. Davis. Interment was made in South Pleasant View Cemetery.

ANWAY.—Charles Henry Anway, fifth son of Erastus and Mary A. Anway, was born, October 6, 1873, in a little log cabin located at Cambridge, Iowa, and after an illness of a number of months passed away at the home of his son, George, in Independence, Missouri, Tuesday, February 21, 1933, age fifty-nine years, four months and fifteen days. At eleven years of age, in company with his parents, he moved from Iowa to Kansas, passing through Lamoni while the first general conference of the Latter Day Saint church to be held in the basement of the old brick church was in session. In a short time the family moved to Nebraska and when he was fifteen years old they returned to Iowa. He was united in marriage, August 12, 1896, with Miss Catharine Ada Higgins, at Nevada, Iowa. To this union were born seven children. Mr. and Mrs. Anway started their home together in Collins, Iowa, but soon moved to Rhodes, Iowa, and later to Sioux Falls, South Dakota, where their three oldest children were born. Some years later the family moved to Akron, Iowa, where he held a position as rural mail carrier for eight years. From Akron they moved to Lamoni, where for a time he sold goods for the Rawleigh company, and in 1914 accepted a position as caretaker of the new school building in which work he continued until the Christmas vacation of the present school year when he found it necessary to give up the work on account of the serious condition of his health. During those years of service to the public schools he was more than a caretaker, he was an adviser to hundreds of boys, an assistant to the faculty, often substituting in the manual training department and some times in the lower grades. When a young man, Mr. Anway united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by Elder O. B. Thomas. He remained true to this faith to the end. There are left to mourn his departure, his companion; five sons, George E., Paul E., and Joseph H., of Independence, Missouri; Harold W., of Charles City, Iowa, and Mark E., of Lamoni, and an adopted daughter, Leila Mae, also of the home. A son, James Earl, passed away in infancy, and a daughter, Geraldine Viola, died at the age of seven in October, 1921. There are also remaining one brother, George, of Colorado; two sisters, Mrs. Carrie McLain, of Colorado, and Mrs. Julia Prock, of Des Moines, Iowa; four grandchildren and many other relatives and friends. Funeral services were held from the Lamoni Coliseum, February 24, 1933, in charge of Elder Thomas S. Williams, Elder W. E. Prall delivering the address. Music was furnished by the Graceland College A Cappella Chorus. Interment was in Rose Hill Cemetery, Lamoni, Iowa.

SANDERSON.—Celestia Horton, daughter of Skyler and Eliza Horton, was born at Elgin, Illinois, January 22, 1850, and passed away at the home of her son, Walter F. Sanderson, at Plano, March 3, 1933. She was an invalid three years, but was seriously ill less than a week. When eleven years old she united with the church and remained faithful until death. September 11, 1870, she was married to Frederick Sanderson, of Chebance, Illinois. Four children blessed their home, one dying in infancy. After living in Chicago a number of years, they moved to Canada in 1907. Six years ago they returned to the United States, and for five years had been making their home with their son, Walter F., and family, where they have been lovingly and patiently cared for. She was a woman of high ideals, a conscientious wife and mother. Leaves to mourn, her aged husband; two sons, Walter F., of Plano, and Arthur G., of Chicago; one daughter, Mrs. Mabel Whipper, of Lansing, Michigan; six grandchildren; four great-grandchildren; three brothers; one sister; others relatives, and many friends. Funeral services were held March 4, at the home and at the Saints' church, Elder J. M. Blakely officiating. Pallbearers were Kenneth Blakely, Marion Blakely, Richard Wildermuth, Delbert Bollie, Glenn Blakely, and Bert Reynolds. Interment was in Plano Cemetery.

HEALTH versus SICKNESS

I fully believe God wants us all to be healthy. He has no joy in our sufferings. He does all He can that we might have JOY. He even gave us words of wisdom in Latter Day revelation.

We are getting wonderful letters from Saints, even from Canada. A part of letter just received:

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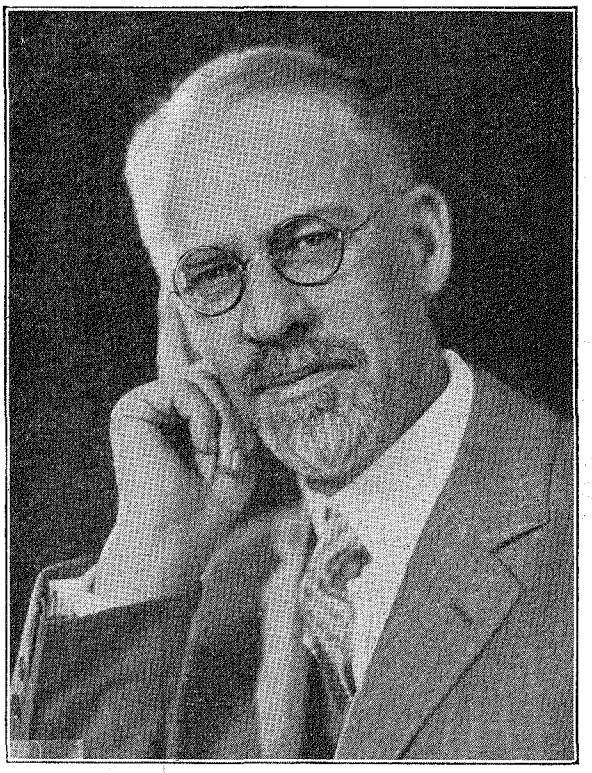

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Easter

An Editorial

The SAINTS' HERALD

SPIRITUAL ASPECTS OF OUR MINISTRY

By Elbert A. Smith

THE VISITING PRIEST

By E. P. Sanders

Volume 80
April 12, 1933
Number 15

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THE SAINTS' HERALD

April 12, 1933

Volume 80 **Number 15**

FREDERICK M. SMITH, Editor in Chief.
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FLOYD M. McDOWELL, Associate Editor
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CONTENTS

EDITORIAL:
- Building the Church From Within 451
- Easter 451
- Across the Desk of the Editor in Chief 452
- Contest Stories From Many Places 453

YOUTH'S FORUM:
- Wants to Help in the Young People's Work 454
- The Story of Etta Kett 454
- Log Notes 454

NEWS BRIEFS 455

ARTICLES:
- The Republic Under the Present Administration, by Blair Jensen 457
- Spiritual Aspects of Our Ministry, by Elbert A. Smith 457
- The Visiting Priest, by E. P. Sanders 459
- The Christ of Youth, by Merl B. Grover 460
- Riches Untold, by Florence Tracey 461
- Prayer and Testimony 466

NEWS OF CHURCH AND HOME 468

THE BULLETIN BOARD 479

The Pigeonhole

Modern Proverbs

By E. Leola Nice

I find it easier to forgive the one who errs and says, "I was thinking of something else," than the one who says, "I was not thinking."

Though I commit all the seven deadly sins, let me never be guilty of destroying the faith of another.

To see the failure of one who brags is as disappointing as to reach for a top step which isn't there.

The sign of the tremendously fine spirit is his ability to wear Spring on his face when his heart is locked in the icy grip of Winter.

If you really are what you tell me you are, you need not tell me.

He has not lived in vain whose good works are his legacy to life when he is forgotten in death.

Because *you* see no virtue in your neighbor does not prove that he is a scoundrel.

You will know real darkness when you lose the faith of one who has loved you.

God gave you talents to hold until somebody needed them.

A Living Martyr

(By one of her friends.)

Each time I see her home I think of the Christian martyrs of old. They were valiant men and women and braved even death. But they would be no greater than she. To them death brought an end to trouble. She goes on living.

Practically every day finds her at her washboard trying to make a living, not only for herself but for those who should be performing a like service for her. As she struggles about her tasks they sit blithely by, reaping the benefits of her labors with no attempts to assist. She is scarcely able to walk and must ever support herself by chair, table, or wall. They are strong and sturdy in the fullness of manhood and womanhood.

So far as the church is concerned she is a virtual prisoner in her own home. Her physical disability makes it impossible to travel the distance to church so that several years have passed since she has entered a church. Visits of church members and officers have been very few.

To some it is given to stand in the spotlight; others go gaily along with their burdens offset by the love and companionship of friends; she must go ever onward, giving all, getting nothing in exchange. Each rising sun brings nothing but drudgery. Yet with a smile upon her lips she rises to a new day. No earthly goal is hers; she has nothing to work towards. What keeps her at her task? It is hope and faith; hope for earthly release from toil, hope that a new spirit shall inspire her loved ones and cause them to repent of past errors and begin anew; faith that the promises of God standeth sure and that a mansion has been prepared for in the hereafter by her Lord and guiding star, Jesus Christ.

If more congregations had self-starters, they might not have so many cranks.

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Editorial

Building the Church From Within

I.—The Responsibility of the Local Church

Two great fields of endeavor are open for the building of the church: missionary work outside, and conservation within. The missionary work is of great importance, but at the present time the reduced forces under appointment have greatly limited our possibilities in that direction. This fact makes the conservation process all the more imperative at the present time.

Some of our local churches suffer a large mortality rate in membership through the loss of two classes of people: the young people who should grow up to active membership, and the recent converts. But we know that these losses are not inevitable, for other churches are able to build and grow. There is nothing inherent in the church or its message that makes losses necessary, and it appears that we must place the responsibility upon the congregations and their officers.

No number of converts that the missionaries can bring to the church will ever build up the membership if the branches continue to lose them as fast as they are brought in.

The causes are not hard to find. Converts and young people are lost for the same reasons: a lack of adequate spiritual, social, and cultural life to hold their interest and loyalty.

The branch is the natural conservator of all our church gains. It should help and protect the faith of the new convert. It should give vision, ideals, and inspiration to the young people. If it fails in these duties, it is worse than useless. The branch must be a real spiritual and social home for its people. It must build from within and conserve the resources that are intrusted to it. There is no use in evangelizing the world, unless at the same time we can Zionize the church.

The church must be built from within as well as from without, if it is to stand secure. The very foundation of that building from within depends upon branches that are strong in spiritual power, alert to their tasks. Prepare today for the work of tomorrow. L. L.

A Church Program for Spring

"Build From Within"

1. Improve and decorate the buildings, grounds, and equipment.
2. Develop dignity and reverence of the services.
3. A training class for candidates for membership.
4. Organization meetings for teachers and officers.
5. A parents' and children's banquet.
6. Enlistment and consecration service for the young people.

Easter

Easter's perennial message of hope and cheer comes this year to a needy world. Things have been pretty generally dead in a good many respects: spiritually and intellectually as well as economically. Hope and faith, too, seemed to have died so far as the world is concerned. It reeked with the smell of an offensive mortality. For a time there appeared to be some truth in the pessimist's notion that better things die, while the worse live on.

"Christ is risen," was the greeting of the early Christians. "He is risen, indeed," was the response. And Christ is risen in our day, too, in a way that we may not understand. Out of our crushed hopes, our disappointments, our griefs, He rises again to inspire us once more with the old, old ideals of a better world, a better way of life. Christ is risen in the hearts of an older and chastened generation, who, we hope, have learned a little by the things they have suffered. Christ is risen in the hearts of a younger generation that is more clear-thinking, more serious, more true than generations that have gone before it.

The world has gone through a Gethsemane, has approached the tomb. But turning again to Christ, it finds its resurrection in him. In him and in him only is our hope.

Faith gives reality to the joy of our Easter songs. Wrong can not for ever rule, right triumphs in the end. Life is stronger than death, courage and hope surmount defeat and despair. Temporary reverses come, but they make us the more determined and harden our resistance. We know that evil, because it is destructive in nature, will also destroy itself. And we know that righteousness and good, because they preserve and promote life, will survive over all opposition.

Christ is risen. He is risen again in the world of men. He is "the resurrection and the life." He is immortal. And they who follow him share in the blessed assurance of his greatness and his love.

The resurrection of Christ signifies a great conquest in which all the children of men can share. Their songs of joy bespeak his triumph. L. L.

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Across the Desk of the Editor in Chief

A COPY of Brother Blair Jensen's report to the recent stake conference found its way to my desk. I note one or two matters touched by him in the report. Speaking of the priesthood members of the stake, he says that perhaps more than seventy per cent in the Lamoni Branch report activity for the past year. He says: "Several of them have accepted additional responsibility and have acquitted themselves well of their added charges."

One wonders why we can not have one hundred per cent activity on the part of the priesthood members, but we seldom get it. Just why there are always some who are moribund, is difficult to say. Brother Jensen comments upon the matter of priesthood activity rather tersely when he adds:

"One can not but be heartened by the affirmative and aggressive movements which have characterized the greater percentage of men who bear the priesthood responsibility throughout the stake. Priesthood activity invariably results in progress, and inactivity just as invariably results in spirtual death. This is true of the individual as well as the group."

If what he says be true, then a survey of the priesthood members of a branch or district would indicate the state of progress of the church in that locality. And that just about represents the case.

On your toes, members of the priesthood. Don't retard by your inactivity the progress of the church.

A LIVE DISTRICT PRESIDENT who makes the round of branches with some degree of frequency and regularity, and also, I am sure, with helpfulness, recently wrote of having visited a small branch, but one "in good condition." He spoke of the fine cooperation of the branch president and his assistant, "both fine men," and then adds: "If every branch in this district was as free from contention, and had as faithful officers as this branch has, we would have a very strong district."

I wonder if there is any good reason why our branches all should not be free from contention. How fine it would be if we could be free from all contention except that contention or rather emulation, of who can best work and best agree. Our greatest hindrance or "draw back," is the contention, especially among the officers, which has its roots in selfishness and inordinate ambition.

I was about to congratulate our worthy district president on having such a branch as a source of encouragement and pleasure; but perhaps I had better commiserate with him because the other branches of the district are not equally harmonious and active in well doing.

A FRIENDLY PAT cost no greater effort than a vicious kick, perhaps not so much, and yet the effectiveness of the pat as compared with the kick can scarcely be estimated. I am reminded of this in a recent letter from one of our missionaries, one of our "old-timers" who in acknowledging receipt of a letter of certain date expresses his appreciation for the kindly interest shown in his work as a missionary of the church. He says:

"Such mutual interest is worth far more than gold or silver to put our work over; it has more power and will last longer."

Of course it will, and all the more wonder that we do not more frequently use the pat rather than dip our pens in the ink of caustic criticism.

IN SOME OF MY TRAVELS some months ago I had occasion to visit Rosedale, British Columbia, and there visit a small branch which has struggled along under various adverse conditions. I found that the interest to a large extent was maintained by a splendid family of women, a mother and two daughters, whose unswerving zeal and devotion to the cause have been a constant encouragement to the Saints of that small branch. I recently wrote to this family, to Sister Alice Smith, the mother, and asked how things were going. They told of a recent visit of Brother Lasater and Sister McDole and of the encouragement that the little branch had received from the visit. They told of the splendid reunion in the district last August where Brother Gillen and others of the brethren stimulated and encouraged the Saints so that they are looking forward to another good reunion this year. In speaking of the branch, however, they say:

"Our branch is very small indeed. Our last officer, a priest, is leaving us early in the spring for the Caribou country. There is a gold rush on there, almost a repetition of '98. We are sorry and will feel the loss greatly, but we are going to do our best to continue on with the church school work. We would rather see the Saints making ready to move in the direction, Zionward, but all do not see alike."

How many times in the past have branches been left stranded because of the moving away of the last officer? Of course I hope that the priest who is seeking the treasures of earth in the form of gold may be successful, but I will venture the guess that it will take many pounds of gold to equal the satisfaction that would come to him from a faithful discharge of churchly duty, and I doubt if an ordinary quantity of riches will ever compensate him for a failure to lead the people toward Zion.

These comments are made with the general needs and welfare of the people in view and in the hopes that they may to some extent at least stimulate our priesthood toward greater activity in seeking first the kingdom of God and his righteousness by attending to priestly duty. F. M. S.

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HELPS FOR THE PASTOR

An Effort to Help

The other day Brother J. F. Sheehy, Pastor in Zion, came into the office and said, "Why don't you print something that will help the pastors?"

We had been thinking about it for some time, but lacked the materials. Asked to contribute, Brother Sheehy agreed to let us have copies of the materials used for prayer meetings in Independence, which ought to be of help to other pastors. We have printed it below, and will follow it with other installments monthly.

Another friend made a good suggestion: Every pastor has preached a few sermons that he has found to be effective and well received. Why not make a brief summary of it, furnish the text, and send it to the *Herald* to be printed for the use of other pastors?

We are inviting the pastors to do exactly that. Send us your text, with a three-hundred-word summary of your sermon. Summaries will be better than outlines, and the pastors can elaborate them with their own thoughts as they may find it convenient.

Suggested Order and Theme for Mid-week Prayer Meetings

By J. F. Sheehy

Suggest that people come in a prayerful attitude.
No visiting, story-telling, and laughter before the meeting.
Let all visiting wait until the close of the meeting.
Elders "shall direct as they are led by the Spirit."
Do not ever say, "the meeting is in your hands."
"Have all things prepared beforehand" is good advice from the Lord for all our work as well as for the gathering.
You are not compelled to use the order or theme.
This is an attempt to help:
Hymn (seated).
Hymn (stand).
Prayer.
Scripture Reading.
Remarks—*brief.* (Tell theme of the service.)
Hymn.
Season of Prayer.
Hymn.
Order of meeting changed to testimony.
Testimonies and hymns.
Announcements—"Theme for next week."
Hymn.
Benediction.

APRIL 19, 1933

Theme: "The Church."
Scripture Reading.
Special Thought: "Christ Loved the Church and gave himself for it."
Associated Texts: "Greater love hath no man than this that a man give his life for a friend."—Jesus.
"I go as a lamb to the slaughter!"—Joseph Smith.

Suggested Hymns:
Number 56, *"My God How Wonderful Thou Art."*
Number 52, *"Great and Marvelous."*
Number 106, *"I Know That My Redeemer Lives."*
Number 108, *"Tell Me the Story of Jesus."*
Number 105, *"What a Friend We Have in Jesus."*
Number 65, *"Joy to the World the Lord Will Come."*

APRIL 26, 1933

Theme: "The Church."
Scripture Reading: *Doctrine and Covenants* 97, paragraph 4. This is the first Revelation given after the troubles in Zion in 1833. Revelation given October at New York, 1833.
Special Thought: "Zion shall be redeemed." "Greater love hath no man than this that a man lay down his life for a friend."
Illustration: 100 years ago, April, persecution began in Zion. Bishop Partridge walked out and faced the mob and said, "If anyone has to be whipped or killed, I offer myself, but spare these women and these children." The mob left for that day. Shall we offer our *lives* to die if necessary, but more especially to live for Christ and the church.
Suggested Hymns:
Number 63, *"Glorious Things Are Sung of Zion."*
Number 120, *"Consecration."*
Number 122, *"Faith of Our Fathers."*
Number 179, *"Onward to Zion."*
Number 1, *"We're Marching to Zion."*
Number 67, *"Hail to the Brightness of Zion's Glad Morning."*

Contest Stories From Many Places

Not only a generous but a very representative response was given by story writers throughout the church to the *Herald* Short Story Contest which closed April 1. Almost ninety entries were received in our office, representing twenty-two States in the Union, Canada, and far-off Australia.

Missouri was the State submitting the highest number of stories, entering sixteen. Seven of this number came from Independence alone. Next highest in entries came Illinois with nine, followed by Nebraska and Ohio with six apiece. Other States from which stories were received are: California, Michigan, Washington, Colorado, New York, Idaho, Arizona, Kansas, Wyoming, Montana, Iowa, Indiana, North Dakota, South Dakota, Oklahoma, Massachusetts, Wisconsin, and Maine. The Dominion of Canada is represented by four stories, and Graceland College by two.

The youngest contestant, Lyman O. Cover, of Eagle Butte, South Dakota, proudly states his age as fourteen years. The oldest—who can say? He or she did not mention age. The contest includes amateur writers and experienced writers, church members and non-church-members, boys, girls, men, and women—almost everyone interested in any stage or style of writing.

And the stories? Well, we're leaving them to the judges, who are up to their elbows in the manuscripts.

CONTEST EDITOR.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - - -

Wants to Help in the Young People's Work

(The following is an extract of a letter written to Ward A. Hougas, President of Far West Stake, whose active and sympathetic interest has led to a splendid development of the work among the young people there.)

Dear Brother Hougas:

My thoughts go back to our last Far West Stake reunion. I remember the few moments I talked with you and in parting you said, "Lavata, I'm expecting a lot from you." . . . I do want to help in the young people's work.

One of the many things for which I have been most grateful is the association of the young people of our church. It has been through the young people's conventions and reunion that I have learned the joy of serving and the value of friendship. It is in these meetings that the young people learn to place their ideas of life on a higher level. After hearing young people pledge a clean character, a more willing and consecrated service, all that is best in them to the service of God, I think we must be spiritually asleep if we can not enter into the joy of the service of giving our best to the Master and if we can not form friendships which are lasting and true. The challenge, "Be not spectators but participants," surely can not go unheeded. It must be the desire of every young person interested in church work to be a participant.

The young people of Guilford are eagerly looking forward to the Youth Convention in Lamoni. Plans are being made for a group to attend. Each one is looking forward to meeting other young people, and all together to prepare ourselves for the work of the church.

Brother Floyd McDowell, in a devotional service at a young people's convention, pleaded with the youth that we spend less time in seeking God, and more time preparing ourselves so that God can reach us. It is my desire that as a group of young people we will study and prepare ourselves that God might reach us and we can be instruments in his hands. We will then move onward to Zion.

Yours sincerely,

LAVATA JOBE.

GUILFORD, MISSOURI.

Enjoys the Herald

As one of the youth of the church, I wish to say that I enjoy the *Herald* more than I can tell you. I believe the young people would become more interested in it if they would only get started reading it.

MARGERY BOYD.

SPRINGFIELD, MISSOURI, 2412 North Broadway.

No

Men are strong just in proportion as they have the ability to say NO, and stand by it. Look back on your own life—what was it that caused you the most worry, wear, vexation, loss and pain? Wasn't it because you failed to say NO at certain times and stick to it?

You think too much of the opinions of other people and not enough of your own. "Put your name right here—it is only a matter of form, you know—just between friends."

And you sign your name. The years go by, and there comes a time when you pay for your weakness in blood and tears.

And the real fact is that the good opinion of the best people comes from your saying NO, and not weakly yielding and putting your name to a subscription, or a contract which is none of yours.—Elbert Hubbard.

The Story of Etta Kett

"I'm only human!" Etta Protests

"Say, you!" A neatly dressed girl, brown eyes flashing fire, swung her 115 pounds and at least that many wild-cat power into the office and clicked her heels together. The Editor took one look, and vanished beneath his desk, armed with the long pair of scissors that he always keeps handy.

"My dear young lady," he quavered from his retreat, "whom——"

"Yes, it's you I want," she said laughing. "Oh, come on out. You look so pathetic that I wouldn't have the heart to hurt you now."

"Are you sure that you are quite——"

"Perfectly. But I have a bone to pick with you all the same."

"Won't you have a——" asked the Editor, as he crawled from his retreat.

"Thank you," she said sitting down. "You needn't inform me that you are the Editor. I can tell it. They all have the same half guilty, half scared look."

"Who——" but the Editor couldn't get a start.

"Oh, yes. I'm Etta Kett, that you've been writing all those goody-goody stories about in your paper. And thanks to you, everybody is already thinking that I'm nothing but a little prude, and that I never have any fun."

"I'm sorry, but——"

"Now don't go and apologize. I'm here to tell you it isn't so. And if you think for a minute that you are going on writing the kind of nonsense that you've been putting out about me, I'll just take you on for a couple of rounds of any style of boxing you care to name and prove it different."

"Really——" but the Editor didn't have a chance.

"I wish you wouldn't interrupt me. I'm very busy—I've only a few minutes to spend in your office—and I don't want to waste them listening to you. Now just keep your chin up and your ears open while I tell you something."

And while she talked, Etta tallied off her activities on her fingers.

"I'm the champion swimmer at the Elmwood Y. W. C. A. pool. Last summer I beat Bill (he's my friend) swimming across Lake Rondocomo. I'm wild about tennis and I can play it with the boys, too. I like my golf, and I'm a first-rate auto driver, according to all my friends. In the winter I take to the skiis like a Norwegian. And when there is nothing else to do I improve my mind with a book. Oh, yes—I nearly forgot. I teach a Sunday school class, and I have an adorable troop of Girl Scouts. Now if you think I have a dull time with all those activities on my hands you simply don't know anything about it. And don't you write anything more of that namby-pamby nonsense about me, or you'll regret it."

"But surely——" and the Editor was lost in another torrent of language.

"I'm just about done. I'm just awfully sorry for the sweet and sickly dumbbelles that can't think of anything to do but play bridge or dance. And I'm even sorrier for those who feel that they have to take a drink to get a kick out of life. It seems to me that they miss so much of the real fun. Why don't you tell them about it?"

The Editor gulped.

"Well, I'm glad to have had this little chat with you, and I'm sure we'll understand each other better. Good-bye!"

She left like a gust of March wind, and a few papers slid off the desk down to the floor.

"We certainly will," said the Editor.

(To be continued.)

Log Notes

Hundreds of young people have become regular readers of the *Herald* since its change in style and content. Numbers of them are writing for it, and their articles appear in the regular columns as well as on this page.

Wouldn't you like to write and tell us how you feel about the work and problems of the young people, or anything else you think needs airing? We'd be glad to hear from you.

THE PILOT.

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NEWS BRIEFS

Evangelist and Sister J. A. Gunsolley in Southern New England

Though March was a stormy month and unfavorable to large attendance at meetings Elder and Sister J. A. Gunsolley were busy. They have visited all branches in Southern New England District except Haverhill, Massachusetts, and are starting over the second time, being glad that they are appointed there for another year.

A brief sketch of their March activities will give an idea of the work they are doing. They attended prayer meeting at New Bedford, March 1, then went to Attleboro, Massachusetts, where they held thirteen services. Held two meetings at Brockton, and then went to Providence, where they conducted six services prior to the convening of the district conference March 25 and 26. When word was received from them early in April, they were at Groton, Connecticut, holding meetings.

Word From Youth Conference at Detroit

The following message came from Apostle F. Henry Edwards, one of the teachers at the Detroit youth conference and leadership convention, April 1-10: "Things are going wonderfully here. Crowded house for preaching. Two hundred and nine for opening classes. An excellent spirit."

President F. M. McDowell also attended this convention as a teacher and leader.

Help Elder J. W. McKnight Celebrate Birthday

On March 18, Saints and friends from Grand Rapids, Belding, Battle Creek, and Buchanan, Michigan, braved snow and sleet to help Elder John W. McKnight, of Galien, celebrate his sixty-sixth birthday. Brother McKnight has spent many years in the missionary field, and is a well-known church worker in Michigan. Though now released from the field, his zeal in ministerial labor continues unabated.

Sister J. M. Terry Passes On

Sister Mary Jane Terry, eighty-three years of age, passed to her reward April 3, and her funeral was held from the Stone Church two days later. After sixty-two years as a faithful Saint, a friend, and a helper, she has gone to join her husband in the land immortal. For nearly three score years Brother and Sister Terry traveled as missionaries for the church, cheering, blessing, helping. Their memory is loved and revered by hundreds. Brother Terry passed away October 24, 1931.

Educational Reunion for Australian Young People's Clubs

A unique one-day reunion was sponsored early in February by the Balmain Kimnor Klub and the Dorian Literary Society of Leichhardt, in Balmain Church, Sydney. Orations, dramatic events, music, and the spirit of real fellowship spoke well for the two clubs, and enlisted interest and new members in their activities.

McDermott, Ohio, Branch Does Missionary Work

Elder Richard Shope, president of McDermott Branch, assisted by the Saints, began a special series March 6, two miles north of town. Having to work at the mill each day, Brother Shope sent for Elder Francis May, of Dayton, to assist him. Elder May arrived March 17, and meetings continued until April 2. Average attendance was seventy people, and four adults were baptized. A Sunday school was organized with sixty-five members. Midweek services have been instituted and preaching on Sunday.

New Branch at Essex, Ontario, Growing

The thirty or more members of Essex Church, organized a little more than a year ago, are endeavoring to increase their number and add to their spirituality, under the leadership of Elder J. A. W. Kettlewell. About two years ago Brother Kettlewell moved into that community and with the help of two other men of the priesthood, sought to organize the Saints. They secured a meeting place and invited the help of Apostle D. T. Williams who organized the branch.

Eleven families compose the local membership, and all are much interested in and loyal to the church. They now own their meeting place which circumstances brought to them at a bargain price.

Golden Wedding Anniversary for Lamoni Couple

Mr. and Mrs. Charles F. Church, of Lamoni, quietly passed their fiftieth wedding anniversary April 3, at home with relatives and friends. A celebration of the day had been previously planned, but sickness and other preventing circumstances made this impossible.

Charles F. Church and Laura Smith spent their youth in Lamoni, being members of pioneer families. They were married by Elder O. B. Thomas. Three of their four children grew to manhood and womanhood, Mrs. W. E. Prall, deceased, A. B. Church, and C. F. Church, jr.

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The Republic Under the Present Administration

By Blair Jensen

DURING the late political campaign we have been led to dwell upon the statement from Proverbs, "He whose spirit is without restraint is like a city that is broken down and without walls."

As we have viewed the masses of our citizenship in turmoil, we have been reminded of how William James in his work on psychology compares the so-called hair-trigger constitution of the animal with the capacity of man to see into the future and real values. He tells us that the puppy plays with a ball because he wants to. To have the desire and to have the ball present is sufficient cause for him to immediately place this desire into activity. He has no capacity to look to the future or to weigh values. He lives for the present alone. Man, on the other hand, has the capacity to and must curb his impulses, if obeying them would interfere with the attainment of higher purposes. He can not live for the present alone.

There is another school of psychology which has come into considerable prominence within recent years, whose slogan says obey the impulses now. It is based upon the idea that the desire to do is evidence that we should do it. Its slogan of expression is not a new thing. It is at least as old as the history of mankind. It has ever been found present amongst all nations and all races. It is that philosophy of a lower order and its expression has always taken its followers without the pale of the law. Its proponents tell us that we must obey the impulses or the desire as it comes to us, lest we become afflicted with a dread disease known as inhibition. Once afflicted with this disorder, our personalities will be lessened. Our life shall not be full or complete. Its progress will lead us to the door of the penitentiary and the house of correction. As children, our parents taught us the need of controlling our tempers. We sense the value of this lesson today when we sing that song which goes "To him that overcometh . . ." The expressionists would tell us that if we feel angry we should let ourselves go and enjoy the luxury and satisfaction that only a tantrum can bring us. We are to rip and to rave and rear at any time according to our feeling of the moment. It does not take much of hard thinking for us to know that there are impulses that must be curbed and controlled. Our asylums, our houses of correction, and our penitentiaries are filled with those tragic examples of men and women who have ruined their lives and ofttimes the lives of others by giving expression to that which should have been inhibited. The road of self-expression to any man has been a trail that has lead to crime and terminated in disgrace or death.

A Book of Wisdom says, "Speech is a messenger of the heart."

THE political campaign of the recent past has been interesting to us, as it has revealed to us in a very clear way the hearts of the people of this nation. From this revealment we sense that the "signal is a signal of danger"; danger, not from without, but rather from within.

The great war united us in a strong bond of fraternity bound by one endeavor, one goal and one purpose. And yet, through and from it we have emerged with a loss of our idealism, a loss of our tactfulness of approach to the problems of life. We smile upon crime. In general we tend not to inhibit, but rather to express self freely without reservation and without regard to the propriety of the expression.

History reveals the fact that the great endeavors of man have not been understood or appreciated until time has revealed them with a clarity of view. A decade passed before Abraham Lincoln was set forth as the peer of American citizenship and idealism. Only now are we beginning to appreciate the actual value of the idealistic and much-slandered war president, Woodrow Wilson. It is sad, and yet I am convinced that the history of the future will contain an attempt at the analysis of the insanity which has swept this nation in a post-war period that is not yet ended; a period that is characterized by the betrayal of the war president and his ideals by those who were members of his own party; a period characterized by racketeers and the gang rule because a nation fallen into a fool's security founded upon a fool's prosperity looked aside from their responsibilities and rights of citizenship; a period characterized by a political campaign permeated with the deadly virus of the scoffer, the liar, the hypocrite, and the slanderer.

The Talmud states that these four persons shall not enter paradise. If we see aright, then, when this generation has passed away, hell should be filled to overflowing. The slanderer injures three persons; himself, the one slandered, and the one who hears the slander.

Our fear is not in who shall sit in the White House

(Continued on page 464.)

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SPIRITUAL ASPECTS OF OUR MINISTRY

Lecture to Priesthood at Independence, Missouri, February 6, 1933.

By ELBERT A. SMITH

I.—Spiritual Goals

IF WE ARE TO MOVE FORWARD as a church we must have in mind certain spiritual goals. Any body of people who propose to accomplish anything in an organized and cooperative way which requires them to move forward must have visualized objectives. That is largely the meaning of the prophetic statement, "Where there is no vision the people perish." Where they see nothing ahead of them toward which they must press they fall into confusion and difficulty and wickedness and perish.

I was reading a book on natural history by a scientist recently in which he described a species of caterpillar known as the "procession caterpillar." At a certain time in the summer they start out across the garden in regular procession and according to their instinct they go forward one after the other in single file, but if they strike an obstacle of some kind they are deflected and may go off at a tangent, this way or that way, any way, just so they are going ahead. If some mischievous boy should take a stick and divert the head of the procession a little more and a little more and a little more until it comes around and joins up with the tail of the procession, they will just go around in a circle, around and around and around, all the time in motion, all the time going forward, but never getting anywhere. I am talking about caterpillars—but human beings act that way sometimes. The trouble with those caterpillars is that while they have an instinct that perhaps ninety-nine times out of a hundred will serve their purpose (they keep going until they find soft ground into which they can bore) they are not endowed with vision to see any particular objectives or goals towards which they are pressing. They can not see such goals in the first place, and in the second place, if they could see them, they would not appreciate their significance.

We are different. We were created to stand erect and look ahead: we can see physical objectives and shape our course; and we are endowed with reason and spiritual perception, by which we may determine the goals toward which we press in spiritual matters.

THE WORLD DEVOID OF SPIRITUAL GOALS

The trouble with the world at large today is that it has no spiritual goals. I can not think of a country in the world today that has an outstanding spiritual goal or ideal toward which it is endeavoring to press. The world therefore is in confusion. The only country I call to mind at all that has any definite goals is Russia. It does have very definite goals and a very well thought-out program of getting to them (and some of those goals are very fine), but their methods are so ungodly and so entirely unchristian and brutal that they hold no hope for humanity.

In the world generally the people have no spiritual ideals. They have only material ones. They want prosperity back again, and that is about all they want. A German writer in the American number of the *Outlook* magazine said, "Political parties in Germany are getting to be nothing more than empty vessels which used to contain the political and social philosophies of the people, but now are devoid of any great conception whatever to catch the imagination or arouse the enthusiasm of the masses." Consequently, Germany, like other nations, is in confusion, perhaps even worse than others. As Jeremiah said, "They have hewn out broken cisterns which can hold no water."

Take our own land, America. Can you name one outstanding spiritual goal that engages the attention of the American people at this time? I can not. I have sought diligently to find one, but if there is one it escapes me. Our forefathers who founded America had definite spiritual goals. They looked forward to religious liberty, to political liberty, and they sought to realize their goals in the great experiment in democratic government which they launched. People generally do not think about religious liberty now. What they want is liberty to be irreligious. Political freedom does not mean much. Politics has become a by-word. Democracy has lost its hold on the popular imagination. The people too often do not respect the Constitution and have little respect for Congress. Some people are even beginning to wish for a dictatorship. In other words, they have forgotten the old ideals and have found no adequate new ones, so far as the nation is concerned.

OUR ULTIMATE CHURCH GOAL

How about the church? What are our goals? What is our ultimate spiritual goal? Different members of the priesthood would give different definitions of what that goal is, but in all probability they would have about the same thing in mind. I

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would say that our ultimate goal is the salvation and development of human souls to the highest point to which they are capable of being developed. Here is an expression of our goal: "And he gave some, apostles; and some prophets; and some, evangelists, and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4: 11, 12.) Paul here sets forth the objective for which all the machinery of the church is set up, the development of the Saints individually and collectively, to perfect manhood and womanhood in Christ Jesus.

Intermediate Goals

I wonder if our people ever forget the ultimate goal and intermediate goals of the church and fall into circles and just go around and around. There are intermediate goals that might be called enterprises or projects which will help us toward our ultimate goal, or, for purposes of analysis, we may call them intermediate goals toward which we shall move. There are two of them. President Smith stated them recently: (1) to "evangelize the world," and (2) to "Zionize the Saints,"—missionary work and pastoral work. That is what it spells. "Go preach the gospel in all the world." That is first. Then organize and develop the Saints in branches, districts, stakes, and finally in the center place, until eventually Zion is realized. Those are our two great goals in line with the main far-off goal, the realization of perfect manhood in Christ.

Unfortunately, we have in Independence individuals and probably entire families who never seem to give a thought to these goals. We have families who never apparently take any interest in missionary work. They do not contribute financially to the support of the missionaries' families. Prayers never ascend from their homes for the help of the missionaries. We have families living here in what we call Zion—calling it that in the hope of the city that is to be—who never seem to give a thought to our Zionic goal. They live here exactly as they would in Milwaukee or Denver—or Reno.

It is the province of you ministers to arouse such people. They have been diverted from the way. They have lost their vision. They go around in circles, like the "procession caterpillars"—to the shop or the farm in the morning, back home at night, to the shop in the morning, eat three times a day, go to bed. They have also a little round of worldly pleasures. They never lift their eyes any higher. It is the province of you ministers here in Independence—of all places on earth the most important place—to go out and arouse the people to a vision of the goals of this church. But first, of course, we must see those goals ourselves. We must keep them in mind and we must be moving toward them.

Preaching the Gospel

Take this matter of evangelizing the world, of going out to preach the gospel in all the world. I wonder if you men of the ministry are any of you going around in circles—a very good circle, perhaps, but a circle nevertheless. Do you go to prayer meeting, and preaching meeting, and priesthood meeting, and home; to prayer meeting and preaching meeting and priesthood meeting and home? Perhaps if you would lift your eyes and visualize this missionary goal your course might take you out from the prayer meeting or priesthood meeting into some of the suburbs of Independence or Kansas City to establish a mission, or to assist some one else who has already established one. I do not say that all of you could do that, but I say it is possible to some. If you would lift up your eyes and visualize our missionary goal, that is where it would take you, and the results of such experiences have been so obviously beneficial that the experiment is worth trying when we have the opportunity.

A few months ago I visited in Southern California the branch at Long Beach, meeting in a nice little church, but one that is too small for their active and growing congregation. They have a fine body of priesthood and a united membership. My mind went back twenty or twenty-five years ago to the time when I visited Los Angeles and with Brother Robert T. Cooper went out to Long Beach to a little mission that had been started there in some out-of-the-way hall. There was the beginning of the Long Beach Branch, and judging from appearances then you would not have given thirty cents for the prospects of that little mission. But just because devoted local men like R. T. Cooper, Peter Kauffman and others would go out to Long Beach to that little mission week after week today we have that branch.

I believe this congregation right here at Liberty Street Church where we are meeting is the result of a little mission. They used to call it Liberty Street Mission. During one General Conference when it was my business to appoint speakers I appointed one of our missionaries to preach here, but he declined and said, "When you find an appointment worth my attention I will go." But because that mission was worth somebody's attention it became organized eventually and moved into this beautiful chapel. I think Spring Branch had a similar start,

(Continued on page 464.)

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THE VISITING PRIEST

From the Viewpoint of One Who Visits

By E. P. Sanders

IN THE March 29 issue of the *Herald* I read a very interesting article by Ella Brackenbury Lambkin, entitled, *"The Visiting Priest."* I served as a priest in the church for ten years and as president of a quorum of priests for three years. I have always been interested in and have made quite a study of home visiting, and I believe that my observations, study, and experiences entitle me to make the following comments.

The question is asked: "What may we expect of the priest in his visits in the home?" A very natural question. What may we expect of the doctor who visits the home? What may we expect of the carpenter or other workman who comes to our home to perform a piece of work? Logically we expect each of these men to perform the task he comes to perform and do it well.

The priest is a professional man. A professional spiritual adviser or family relations expert—I like the latter term very much—and as such should be expected to know his job the same as the doctor or the carpenter. These latter men make their profession their life work, and so should the priest, not giving thought to ever being anything else. If he does this, he will take his work more seriously and it will be more effective.

The priest in his work in the home must be one of the best informed men in the church in economics, sociology, and hygiene. He must also be a student of human nature. He must be congenial, easy to meet and become acquainted with. His work calls for a sincere and sympathetic nature and requires that he be possessed of a high degree of tact. He meets no two conditions in his visiting that are exactly the same, and he must be able to read and adjust himself to varying situations instantly or else he will arouse antagonism and people will resent his call.

He must, as suggested, be a praying man, and should be more than willing to help the mother teach her children to pray. Prayer is an art as well as a necessity, and the priesthood should be highly efficient in that art. If the visits of the priest are resented, and they sometimes are, I am inclined to think it is because of a lack on his part rather than upon the part of the people he visits.

Most people, with but few exceptions, like to talk to and be advised by some one whom they feel knows their business and can help them. We send for the doctor because we need him. We send for the elder because we need him. Why not the priest?

What are family duties? Is it any business of the priest if the children are undernourished?

Some few years back the first quorum of priests in Kansas City Stake spent six months in the study of visiting and during that course of study the question of family duties was discussed at length with the result that a comprehensive list was compiled and adopted by the quorum. They said that the following should be classed as family duties and taught by the priest conditional upon his qualifications to teach them—prayer, care of children, hygiene, finances, relation of parents to children and children to parents, relation of the sexes, problems of proper housing, proper feeding, care of the body, relations to neighbors, problems of education, church relations, reading of proper literature, temperance, etc. Practically every phase of family and community life was listed as coming under the head of family duties and should be taught by the priest.

We agreed that in some of these duties it would not do for the priest to take the initiative, but to qualify himself and be informed along these lines and wait until he was consulted. I believe that the people should be educated to the fact that they need the priest in the same measure as they need the elder and that when they need advice along a certain line pertaining to family duty, they should send for him and talk it over with him and should be able to feel that the advice they receive comes from one of God's servants. I believe that the priest should take his work more seriously, and should qualify as a family relations expert.

Yes, the priest is important in the church, highly important for "God hath set" some in the church, and priests are among them.

When God has a task for a man to do, that man is tried; tried to the limit of his stand powers. His very soul is tested to the extent of his ability to stand, for God has said, "I will have a tried people." If this is true, we can easily deduce the fact that sorrow and grief will come to us as we become what God would have us be.—President Frederick M. Smith.

Riches Untold now in book form at only $1.25. A handsome book for a gift.

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The Christ of Youth

By Merl B. Grover

"Launch out into the deep, and let down your nets for a draught."—Luke 5: 4.

THE TEXT of which I am making use is a statement made by Jesus to Simon Peter, a young fisherman, whom he subsequently called to the office of apostle. In this brief bit of counsel is caught up a great philosophy of youth. "Launch out into the deep and let down your nets for a draught." To whom would these words appeal more than a young man? "Launch out into the deep!" Note a bit of daring, the appeal to youthful enthusiasm. Danger? Of course, but consider the reward, for "When they had done this, they inclosed a great multitude of fishes." And, indeed, what feat is to be accomplished without danger, what worth-while reward has ever been won without some man or men braving great danger?

We sing, "I would be brave for there is much to dare." The pages of history are full of accounts of youthful daring and triumphant winnings. The story of the boy David is of one who dared not once but many times—dared because, though the danger was great, the reward was always greater. Each one of the twelve apostles, when they accompanied Jesus to Judea to administer unto Lazarus, knew that in this undertaking, their chances for dying were far greater than their chances for living, yet they gladly went because if their lives were required, the thing for which they died would indeed be a sweet reward.

David Patton, in the early days of the Reorganized Church, was the first to give his life for the Lord's work in the latter day dispensation. He was a youth when he entered the work, and was still a young man when he died—filled with all the fire and vigor and glorious enthusiasm which is the heritage of all youth. David Patton knew that his path in this work was one fraught with danger and one that required real courage and daring. The danger he braved ultimately caused his death—yet who can say that he lost the cause for which he fought? He went down wrapped in that glorious spirit of exuberance which marks all the triumphs or losses of true youth. He, as did Simon, launched out into the deep and let down his nets. Though the sea in which he cruised was more dangerous than that of Simon, requiring his life, his response to the call was truly as noble.

There is a young man of this generation who has stirred admiration in the hearts of young folk throughout the entire world, more perhaps than any other figure in history. That young man is Charles A. Lindbergh. Many men have flown the Atlantic Ocean, so his high place in our hearts is not held alone by virtue of the feat, but by the characteristically youthful manner in which he did it. No press agent bally-hooed his preparation through the newspapers for months in advance. No company was organized to finance his flight. No others were asked to share the danger. Quietly, thorough in detail and preparation, Charles Lindbergh launched out alone and the news of his flight was almost unknown until his plane had vanished out above the blue stretches of the mighty Atlantic. Thirty-four hours later when he landed in Paris, the youth of the world silently applauded, because a mere boy had been the first to cross the Atlantic, and because he had "launched out into the deep" alone.

THERE ARE those who conceive of Jesus Christ as a righteous, dignified personality, one feared rather than sought out; one held in awe rather than in confidence. The youth of this church of this generation—modern youth if you please—have no such conception of the immortal Son of God. We see Him as a young man, filled with the same passionate zeal and enthusiasm as all youth, yet tempered with Divine wisdom. We see him as one who was strong enough physically to go into the temple and overturn the money changers' tables and bodily cast out the traders; strong enough mentally even at the age of twelve to confuse the learned scribes and doctors; strong enough spiritually that, just before the horrible agony of the cross, realizing the terrible suffering he was about to undergo, He said, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." We see him as a man so brave that when his friends, Lazarus and Mary, were in need of him, he immediately disregarded the danger of going down into Judea among the Jews who sought his very life. We see him as a young man in whose heart was such great human love for his mother, and such deep manly affection for his friends, that as he hung in unbearable agony on the cross and looked down upon the multitude of people, he spoke to his weeping mother and indicating John, said, "Mother, behold thy son," and to his sorrowing friend, "Be-

(Continued on page 465.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

You Will Want to Read It in Book Form

Chapter 15

Sunset

POLLY had paced the floor of the living room until she was exhausted. Heart weary, mind weary, body weary, she dropped into a chair and rested her head in her hands. If only she could be the nurse upstairs, holding a little piece of cotton, handing an instrument to the doctor, doing any helpful thing! She could at least see his face then. This suspense was killing her.

In another chair huddled Mrs. Nelson, her dark eyes staring at nothing at all. Her face was as white as the marble of the fireplace. She had been crying. Not so Polly. She could not cry. The tears would not come. All she could do was walk and walk, and clench her fists hard against her as she implored God to spare him.

For three long days now Carrol had been very ill. Double pneumonia, Doctor Royce had pronounced it on Tuesday morning after his Monday afternoon exposure, "And a hard case of it."

That was the beginning of the fight between disease and scientific skill, and a human life was hanging in the balance. For more than twenty hours the little fellow had been in a stupor, his eyes glassy and unnatural from high fever, his breath coming in short, painful gasps, that almost tore Polly's heart out of her breast. Hour by hour she had listened to that hard breathing until it seemed she would hear it for ever, and hour by hour it had grown harder and tighter as the lungs filled with fluid. Carrol was in danger of choking to death.

For twenty hours also Miss James, the gentle-eyed nurse, had reigned upstairs where the baby lay in the big bedroom.

The shock of Carrol's sudden illness, and her responsibility in its cause had rendered Mrs. Nelson utterly useless. Most of the time she had remained in bed crying and praying until Polly had implored her not to feel so bad, explaining that no matter who had been there, Carrol might have made his escape into the cold out-of-doors.

"But I left the door unfastened," moaned the grandmother.

"I—I might have done that too," choked Polly. It had taken a big effort to say that.

"Don't—don't! Oh, Polly, you're too good!" Mrs. Nelson burst out through grateful tears. "You've been more than a daughter to me, better than either of my own daughters. You've tried hard to love me—oh, I've watched you trying. And I've been so ungrateful. I know I've caused you trouble and sorrow, and I'm—well, I can't tell you how sorry." She sobbed uncontrollably.

"There, don't cry, mother," soothed Polly. "It's all right." She hoped that Mrs. Nelson, too, wasn't going to be sick.

"No, it isn't all right," vehemently denied the other. "I've been nothing but a trouble and a source of worry to you ever since I came. And if Carrol gets well or if he—" her lips trembled so that she could not utter the word, "I intend—to—leave! I don't want to be a burden to anyone. I've been thinking of it for some time now—you don't need me, and Milly does. I'm going to her just as soon as this," and she waved her hand in the direction of the stair door, "is over."

And so for two days Sister Livingston and Edith had managed the household affairs of the Nelsons. Even now their low-toned conversation drifted in from the kitchen.

At times Polly worked feverishly for want of something to keep her busy, but always there was the thought of Carrol, and a great dread. Repeatedly she faced the issue. She tortured herself with the thought: If Carrol dies—what then? No smiling, blue eyes, no round little face, no baby laughter, no halting expressions. Horror-stricken she turned away from her mind's picture, loneliness and foreboding gnawing at her heart. "No! No!" she fiercely told herself: "God can't be so cruel!"

WHAT were they doing up there so long? Were they hurting her baby? Her mother heart wanted to drive them all out, Brad, the two doctors, and the nurse. They were doing him no good. Only God could save the child's life. Didn't they know

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that? Then she was walking again, back and forth, back and forth.

This morning Doctor Royce and Doctor Black were tapping Carrol's right lung, to drain the fluid that had been gathering there for tortuous hours. "It's the only thing we know that will save his life," they gravely told the father and mother, "and there's a question—" But they did not finish.

How long, oh, merciful heaven, it took them to drain one poor, little lung! For three quarters of an hour Polly had heard nothing from above but quiet footfalls and occasional low-toned words. Nobody on the stairs. Would Brad never come to tell them?

"Polly, my child," Sister Livingston's voice seemed far away and unreal. The young woman scarcely felt the two hands placed on her arms. Dimly she was aware of Edith's eyes, dark with concern, a firm hand, the smell of camphor.

And then she was sitting in the high-backed occasional chair, tossing her head back and forth, crying softly to herself, but there were no tears. "Brad! Brad! Brad! Brad!" she was saying over and over. And then she realized that it was his hands that held hers, not Sister Livingston's.

"Polly, dear, it's over," gently he told her.

"Over! Over! He—then I must see him!" she cried, struggling to rise. But he would not let her. Instead Brad took her in his arms, and sat on the lounge holding her tight. He said not a word, just gripped her to him, and the strength of his arms quieted her as it had often done before at times less critical than this. Presently he began in the way of one telling a story: "It was hard, Polly, seeing all the queer instruments and the doctors at work on his little body, and his pale baby face. But they were bringing life back to him. I kept reminding myself that. . . . The operation took so long that I had a chance to do a lot of thinking. In that hour, Polly, superficial things seemed to slip away from me, and I saw things as they are, dear, how priceless he is to us—to you and me."

Polly lay very quietly now.

"Then came my most humble moment," the low voice went on. "His white little face there, more like that of an angel in heaven than our little Carrol—don't you remember we named him that because he was our song of joy and exultation? . . . And when I thought of myself, his father, how small I felt! It made me think of Brother Evans's talk the other night—about humility and other Christlike things."

Polly was crying now unashamedly. "Is—is—he—all right?" she choked.

"He's still under the anæsthetic. Doctor Royce says the operation went fine. If the lung just doesn't gather again."

"It mustn't! It mustn't!" desperately.

"S-s-sh, s-sh! We must be brave, Polly," and Brad slipped her back against the pillows on the lounge. "Much depends on our keeping hold of ourselves right now, dearest. But I'm wondering," the soothing voice went on after a moment's hesitation. "There's something about this reminds me of the lines in the hymn, 'The arm of flesh will fail you, ye dare not trust your own.' Would you, Polly?—I'd like to pray over it—all of us."

His wife nodded her head.

"Ma," Brad turned to his mother, "will you get Sister Livingston and Edith? And let all of us kneel in prayer together."

It was the first time, Polly knew, that anyone besides herself had ever heard Brad pray. They all took their turn, Brad, Sister Livingston, Polly, Mrs. Nelson, Edith, imploring a merciful heavenly Father to act in his own wisdom, sparing the life of the suffering little one upstairs, or taking him home as seemed best.

It seemed an eternity before Doctor Royce allowed them to see their baby. Then Brad led Polly into the room.

The little sleeper had not stirred since the operation. Eagerly Polly stepped forward, and then stopped appalled. How blue his forehead was! How pinched his nose! She wanted to fall on her knees beside the bed, take him in her arms, cuddle him, but Brad's hand on her arm and the nurse's quiet efficiency restrained her. The doctor sat immovable at the head of the bed, his hand on the diminutive wrist, his keen eyes noting every breath.

Wordlessly Polly turned to her husband and hid her face. There was nothing she could do. She felt almost in the presence of the immortal. She did not see the doctor shake his head in her direction, but as Brad started to lead her away, she turned and caught a significant look between the doctor and the nurse. Instantly she interpreted that look. It filled her with a horrible fear; it meant plainer than words could have told her that her baby was not doing well. Again she looked at the still white face. Even as he lay there, he seemed to have little in common with the earth earthly.

Sheer panic swept over her. They thought he was going to die. They had done all they could. They knew nothing more to do. She wanted to shriek. And yet there was nothing—nothing she, Carrol's mother, could do. Dumbly she bowed her head.

Nothing she could do? Something flashed over her. Where had that feeling of quiet, restful assurance come from? She knew exactly what to do. She would be the strong one now, for she was sure—oh, so sure. It was a Brad with tear-filled eyes who stumbled after her down the stairway.

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"Brother Evans must come," she turned on her husband as they closed the door. "God will bless us through Brother Evans—I know he will, Brad." She spoke confidently. "We are taught to call the elders. As you said, the arm of flesh has failed us, and we, too, have failed. But there is always God."

ONE hour, two hours, three hours. Would five o'clock never come? They could not reach Brother Evans at his work, but Sister Evans had told them by telephone that he would come with another elder as soon as he could after five o'clock. And all during that day Polly's faith buoyed the others up.

Only once during those hours did Carrol move. The doctor and nurse did not leave his side. "It's gathering again," the physician muttered in an undertone to Brad, but Polly heard. Once while they were waiting he said: "I've seen people miraculously healed through prayer, brother, but this baby—!"

Then their watch ended. Brother Evans came, his kindly, Scotch face eloquent with sympathy. Silently he shook hands all around, and then asked them to come upstairs. First they knelt about the bed, and Brother Evans's short prayer gave unreserved expression to his simple wish, that the will of God be done, and that, if possible, the child be spared to his sorrowing, young parents. Then gently he anointed the still, baby head. The confirmation prayer by Brother Elmer Smith, the second elder, Polly thought, was the most beautiful appeal she had ever heard. In it had her faith rested, and she was not disappointed.

But as he prayed Polly ceased to hear the rise and fall of his voice. The eyes of her soul were opened upon a country, pleasing and fair. It was summer there. Flowers bloomed at her feet, a profusion of flowers of all colors. The sky was very blue and there were large, white, fleecy clouds. It was a restful place. Across the way, seeming not far, stood buildings of a radiant kind of stone. Then she seemed aware of the gleeful shouts of children at play, and wee boys and girls were romping among the flowers. As she watched one drew nearer her than the rest, a golden-haired boy, busy picking blossom after blossom. He raised a smiling, joyful face to hers—Carrol! He was dressed in a little white suit. When he saw her, he seemed to drift nearer, and in a small rosy palm he offered her a single white blossom. "For you, Mummie!" he said in his childish treble.

The peaceful vision seemed to linger with her for some minutes, making her supremely happy and content, then she was suddenly conscious that she was kneeling beside her son's bed and that Elder Smith was asking God to bless all of them, each one as he deserved, and especially to be with the parents of this child, giving them strength and courage. He, too, besought the Divine One that the little boy be spared, but he also asked for each one of them resignation to His will. He prayed that if it was God's will to relieve the little one of earthly responsibilities, joys, and sorrows, He take him home to Himself according to His promise: "Those that die in me shall not taste of death, but it shall be sweet unto them."

These words seemed to ring in Polly's ears: "Shall not taste of death, . . . sweet unto them." How blind—how selfish—how craven she had been! A thousand reproaches flooded her consciousness. Carrol was their gift from God, and if God chose to reclaim his gift only a short time after it was given, why—it was his to take. Already the tiny body had suffered more than death—and after all, this was not death, but *life*. "Shall not taste death, . . . sweet . . . sweet!" Carrol in that beautiful, joyous, happy place. Oh, she would not hold him here through her own selfishness. No. No.

POLLY arose with the others, sharply conscious of the little, drawn face above the coverlet, conscious—oh, too, acutely conscious—that even now her little son, her firstborn, part of her life and breath and being, was approaching the borderland of that happy place of which she had been blessed a glimpse.

The doctor was again in his place at the bedside.

"May the Lord bless you, Polly, with his loving care, and buoy you up in your time of trial." Elder Evans took both her hands between his strong, rough ones. The look in his eyes was one of calm faith and trust in the heavenly Father. "We'll go now, and if you need us—at any time, just call." His voice seemed to come from far away.

Polly felt herself in a world apart from everyone, everything, except Carrol. The rest looked strange and unhappy and ill at ease. They were afraid. Couldn't they understand that God was good and kind, and that Jesus himself said: "Suffer little children to come unto me." Carrol was a little child, and he was going to Jesus, . . . going soon.

Her voice was clear as a bell. They all heard her question: "Could I be alone with him for a few minutes?" It was all they could do. Surely they would grant her request, and leave her alone with her son.

The doctor hesitated, looked at the child, then nodded to the nurse, and arose from his chair.

"But Polly darling—" Why was there such concern, such anxiety, in Brad's voice? Ah, he didn't understand—he couldn't. He had not been blessed

(Continued on page 465.)

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THE REPUBLIC UNDER THE PRESENT ADMINISTRATION

(Continued from page 456.)

as representative of this great nation, but of what has happened and is happening among the masses of the people of this nation. Slander can not be hurled broadside against the candidates of the political parties of this country without resulting in a distinct breakdown of confidence and of respect for authority. Even as an old monk demonstrated that feathers cast to the four winds could never be recovered, so likewise must we enter into the new administration with the recognition that the ranks of the citizenship of this nation are weakened because of the undermining done by obnoxious campaigning. The story of the Red Revolution in Russia demonstrates the easy manner in which the people can be caught up and moved to destruction and revolution. With the Kerensky government seemingly quite substantially in power and determined to carry on the war on the side of the allies of the German government simply herded into two or three coaches a number of the Russian radicals who were exiled from Russia and living in Berlin, locked the doors of these coaches and sent the train toward Moscow. When it arrived, the padlocks were removed and in three days this small group of Bolsheviks, crying aloud on the street corners of Moscow their fiery doctrines, had overthrown the Kerensky governmnet and brought Russia definitely into an era of deadly destruction and disregard for Deity.

No president has ever needed your support as President Franklin D. Roosevelt will need it. Unfortunately he was elected president, not by a majority constituted by Democrats convinced that the principles of their party were best, neither by a majority of members of the other parties who had become convinced to the rightness of Democratic principles, or to the superior ability of Franklin D. Roosevelt; but rather by a vast throng of insane peoples, motivated by a desire—the desire to express themselves as they felt for the moment, the desire to have a change, any change, just so it would be something different. This vast throng of people was neither moved by advice nor careful consideration, and such a class is always dangerous; dangerous if it is for you and dangerous if it is against you; for it is from such a group of mal-contents or expressionists that there will first arise the clamor and the howl to down the new president in his earnest and worth-while attempts for betterment of this country. They would be the first to join in a new hope and to leave the old ship as she is steadfastly battling her way onward. Their activity and endeavor will but plunge the nation into chaos.

It has been with pride we have read the report that Herbert Hoover has written his message of congratulations and pledged his allegiance to Roosevelt. You and I would expect him to do about as he has done. Franklyn D. Roosevelt expected about such a committment and he, in turn, would have made the same had he been given to play the role of the defeated. The need this day of this nation is for the united mustering of the strength of her citizenship in a harmonious endeavor during the coming administration.

These same elements of destruction; these same principles leading to decay which we have been able to view with clarity during the recent political campaign are the same factors and forces with which this church must contend, and which she must master in her progressive endeavors.

In the language of our point of departure, it is truly essential, then, that as citizens of the nation, as members of the church, our spirits must be restrained that we might be lighted into the city with walls intact, a city fortified and strengthened. A book from which I like to quote tells me that if silence is becoming to a wise man, how much more so is it to a fool?

SPIRITUAL ASPECTS OF OUR MINISTRY

(Continued from page 458.)

when one of your number would walk out east of Independence week after week and hold prayer meetings, and later Sunday school, and finally preaching meetings. There are a thousand places in America just as promising today as Long Beach and these nearer points were.

I realize of course that most of you men are busy with local work and perhaps can not thus move out. That does not excuse those who might. But it is yours to keep alive in the hearts of the Saints of Independence the missionary spirit. I think some of our men have been mistaken in the past. They have argued, "If we can work out a real demonstration of Zionic living here in Independence, we can forget all about missionary work until that job is done." I thought then and think now that was altogether wrong. A people who forget missionary work can never build Zion.

Pastoral Work

The work in which you are most directly interested is pastoral work, the Zionic endeavor. That is more important to you because you are the "standing ministers" to the church in our work and particularly so right here in Independence where pastoral work would be expected to have its highest flowering and most beautiful fruitage. You have the watchcare of the Saints. It is yours not only to arouse them to a vision of Zion but to keep it in their minds. I know that sometimes people think this is a poor time to talk about Zion. They argue that if we have not failed, we have at least encountered a terrible setback. We can not advise people to gather here right now and we can not push the matter of stewardships now. We can only fight to get out from our present difficulties and organize ourselves for a forward movement. But this is a time to keep in mind the vision and keep before our eyes the goal, lest we, like the world, fall into hopeless confusion and never again catch that vision.

So it may be possible that if some of you who find a good deal of pleasure and profit in going to prayer meetings and preaching meetings and priesthood meetings and then home, will lift up your eyes and catch the goal, your vision may lead you out of these priesthood meetings and into the home of your next-door neighbor and from his home on down the line, because the commandment is given in section 17 that the priests in particular are to visit the homes of the Saints and teach them to pray and arouse them in their duties and give them the vision of Zion, teaching them to live Zionic lives. If you will just vision the goals of the church, will not that vision take you out somewhere into the homes of Saints where under present conditions you are so greatly needed?

Faith and Courage Needed

There is one beautiful thing about pressing forward towards the goal, it gets bigger and more visible as we go forward. I will note here in conclusion some of the qualities that we shall need in our forward movement. Of course we can not cover many of them tonight. They will be developed as we proceed. I will name two qualities we are certainly going to need. We need them now and may need them in greater quantity in the future: they are faith and courage.

I admire the Apostle Paul. He stands up through the New Testament pages, a colossal figure. We hardly ever preach without using some of his texts. He said, "This one thing I do: forgetting past things (no matter how many blunders we have made; no matter how many calamities have come upon us; no matter how much difficulties overwhelm us) I press forward toward the mark for the prize of the high calling of God in Christ Jesus." "This one thing I do!" No matter what happened to Paul, that was his habit.

He said that he had been beaten with stripes five times, forty stripes lacking one. I do not know why they left off that one. They were generous in those things in those days. Anyone who had been beaten even once with the kind of stripes they laid on then—the cat of nine tails, each lash weighted with lead—was likely to find his spirit broken. "Five times Paul went through that, three times he was beaten with rods; once he

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was stoned (stones are awfully hard things on human flesh); he was shipwrecked, in perils among his own countrymen, among the heathen, and on top of it all he said he had had "daily the care of all the churches." Some of us know what that is, and at one time he said that all the churches of Asia had turned away from him.

And yet, no matter what happened to him or to the church, he rose up out of it courageously and said, "This one thing I do—I press forward." It took courage and faith to do that. We need that kind of men, and we will need them more in the future. We need many such men. So far as humanity is concerned, Paul is the one man who, more than anyone else, saved the Christian church in that day. Who will save the church in Independence today? It will not be those men who work diligently and courageously for a day, a week, or six months, and then quit. You must be men who will not give up, who will not quit, and who will not turn aside.

I know we all have our periods of personal discouragement. That is human nature. We have to take that into account and realize that we will have them, and realize, too, that we will come up out of them again. Brother T. W. Chatburn used to say, "The depth of the ocean is not measured from the top of the highest wave nor the bottom of the deepest trough of the sea." God does not judge us from the highest height we reach or the lowest depths to which we fall. He considers life as a whole. The boatman down in the trough of the sea has this consolation, he knows there is coming all the power of old ocean, which will lift him up again and no power on earth can stop him from being lifted up. And the man in this church who gets down in the spirit of discouragement should realize that all the power of God is coming presently to his rescue and will lift him up again.

One of our apostles last June had one of these periods of profound discouragement. He went into the little branch in Lancaster, Wisconsin, to their conference, and in the prayer meeting he sat down under the spirit of discouragement. But during the meeting the spirit of the Lord came upon him and he bore this testimony: "New hope came to me. I can not describe the experience. I can only say, as I sat under the ministry of the spirit, there came to me its reassuring power. It filled the whole of my being. It brought the conviction, the church *shall* go on. This does not say that no man will fail. Anyone of us may fail, or any number of us, but the Reorganized Church of Jesus Christ of Latter Day Saints *shall* go on, and under God's outstretched hand shall *finish* the work he has called it to do. This was the assurance of the spirit that Sunday in June—The church *shall* go on!"

I think we can join with that apostle in the rededication that he then made: "With the assurance came the occasion for the rededication of what little I have and am to the unfinished task of the church. So that be the time long or short for me, I can but give to the cause the best that I have."

That was an apostle, leaving his home and family and children, burdened with debt, going out into the field and receiving this baptism of assurance, making this resolution. He has a right to expect that we men who live in Independence and are at home shall, under a similar spirit of courage and faith and dedication, look after the converts that such men as he, with great sacrifice, shall divert from the snares of the world and turn their faces toward Zion.

(To be continued.)

THE CHRIST OF YOUTH

(Continued from page 460.)

hold thy mother." In short, we youth see Jesus as a youth, possessed of all the great ambitions, impulses, passions and eagerness which characterize us all, differing only that in him, all these things were tempered by an infinite wisdom.

There are always those who would criticize the actions of the young. They believe that this generation is headed straight toward hell. In every act, decision, or effort made by the young, they see something to criticize, something that should not be. Such people, had they lived in Christ's time, upon witnessing him cleanse the temple would no doubt have immediately pronounced him radical. When he condemned the scribes and Pharisees, those people would perhaps have thrown up their hands and deplored such hasty action. And had they been present when Christ said to Peter, "Launch out into the deep," they must surely have shaken their experienced heads and counseled Peter to remain near the shore where, even though there were no fish to be caught, there was no danger to be braved, and no chances to take.

There is nothing that appeals more to any young man or woman in the world than to be permitted to "Launch out into the deep." We want to go forward in our own vigorous and enthusiastic way. If our methods seem radical, or hasty, or fiery, remember our own conception of the Jesus of Youth. President Elbert Smith once said, "Give the young folk elbow room." That is all we ask. Remember, please, that whatever may be your idea of modern youth and its ideals, nevertheless we worship, love and believe in Jesus Christ as we see him. We believe that he would have us apply to ourselves today the command which he gave to the young fisherman so many centuries ago, "Launch out into the deep and let down your nets for a draught."

RICHES UNTOLD

(Continued from page 463.)

with a taste of the sweetness of death unto life.

Gently: "Wait for me, dearest, just outside the door—just a few minutes. Then you may come in. But I want to be alone with him a little while."

Uncertainly he turned away. Polly remained standing at the foot of the bed until the hall door softly closed. Then she moved nearer. She walked along the bedside toward Carrol. It seemed rather a long way. For a moment she stood looking into the diminutive face. She saw the little parched lips, the pinched nose, the place in his cheek where a dimple once played. The rise and fall of the coverlet as breath came and went was scarcely perceptible.

Slowly she sank into the doctor's chair. "A little white flower," she intoned. And again, "'A little white flower . . . for mother."

Nothing more for a long time. The doctor and nurse had been willing to leave for a few minutes because they knew they had done all they could. Carrol was in the care of God now, and God knew best.

She touched the tiny hand that had so many times patted her cheek or clung to her skirt. Suffering had taken away some of the chubbiness, but as Polly nestled it in her own warm palm, she pictured this little hand picking flowers, beautiful, heavenly flowers.

Then, like a benediction, through the western window there fell squarely over her baby a shaft of sunlight. The setting sun had broken his mist prison of the long day to tell a gray old world good night.

How beautiful the baby face in the light, golden, celestial. It was no wonder that Jesus loved little children. Polly was content to put her own face on the pillow near Carrol's and to murmur into the shell-like ear, "Mother's precious little son! . . . She'll miss you."

And so it was a few minutes later that Brad found them.

(To be continued.)

Faith

Faith is not a sixth sense by which we apprehend realities for which we have no other evidence. It is a capacity which we possess as human beings of appreciating the true significance of the realities with which we are in contact at all times. It is not a substitute for our other methods of knowledge. Rather is it our way of unifying what these other methods bring us piecemeal. Without faith, no one of the great convictions that make life worth living would be possible.—William Adams Brown, in *Pathways to Certainty.*

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Prayer and Testimony

Missionary Finds Helpful Spirit in His Field

By W. A. Smith

Last November I was called to go to De Soto, Kansas. There I had held a few meetings a short time before, leaving S. C. Smith, an old-time missionary, who continued to preach to them for a time.

October 23, Brother Baker, his family, Brother S. C. Smith and I went to De Soto, holding a few meetings. There I baptized five candidates into the church, Brother Baker and little daughter, Brother and Sister Mitchell and little son, Robert. Sister Mitchell had been sick for about three months and under the doctor's care. Brother Baker drove his car up to the door of their home, and Sister Mitchell was carried out of her bed, placed in the car, and taken to the river two miles away. Brother S. C. Smith had charge of the service, and we sang a hymn. Then Brother Smith prayed and as he did so his prayer was answered. God's loving Spirit rested upon all who stood on the bank of the river.

After baptizing the other four, we took Sister Mitchell out of the car and led her into the clear water to bury her in the watery grave that she might come forth in newness of life. During this ordinance God was with us in power. Then we drove back to her home, put her in bed, and Brother Smith and I confirmed her a member of the church and kingdom of God. Then we administered to her. This was on Sunday, and the next Tuesday, I received a letter from her in which she said: "Brother Smith, I have received a wonderful blessing. I am up and about the house." On the following Sunday we went back to that community. She came out to church and we went home with her and her family for dinner. She helped with the meal.

This sister made the thousandth candidate whom I have baptized into the church. She and her companion are mother and father of sixteen adopted children. It is no wonder that she was blessed. She has two little boys with them now. We shall never forget that day.

February 4, of this year I left my home at Independence, Missouri, and took the train at Kansas City for Auburn, to visit the home of Brother and Sister O. L. D'Arcy. Brother D'Arcy is president of that district. On Sunday morning, the fifth, they took me in their car to Fairfield, one hundred and forty miles away. The weather was bitterly cold, but we arrived at Fairfield church at eleven o'clock. It was sacrament day and on the platform sat Branch President Chapin and Brother Charles Teeter. We had a fine meeting and at 2.30 p. m. Brother D'Arcy gave an inspiring sermon. Then we drove home.

I assisted Brother Chapin with meetings for nearly three weeks, feeling blessed. Some nonmembers were interested in the message. We have a noble little band of Saints there and I learned to love them. Brother H. F. Chapin, their president, is a good, gentle-spirited man who is like a brother to all.

February 23, Brother Charles Teeter took me in his car to Selden, Kansas, where his Brother Willis Teeter and family live. We also have a few members at that place and had meetings in the Teeter home. I expect to call on them again in the near future if possible.

Then February 27, Brother Charles Teeter took me to Eustis, Nebraska, to call on Brother Ernest Keller and his sister, Henrietta. We began meetings in their cozy little church, and I was happily surprised to find so fine a band of members there. Our loving Father was with me from the first sermon and all through the meeting for nearly three weeks. My experiences there are among the most pleasing in my missionary life. Though there is no priesthood member at Eustis and consequently there was no one to help me, I had the faith and prayers of the members. Sunday, March 5, was a very busy day. We had Sunday school at 10 a. m., preaching at eleven, and at twelve forty I led four into the waters of baptism. We had lunch at 1.30 p. m. An hour later we confirmed the candidates members of the church and had sacrament meeting. The Lord blessed the Saints with his Spirit in this service; they had not partaken of the sacrament for some time. At eight o'clock in the evening I preached, blessed one child, and administered to one person.

March 12, four more candidates were baptized into the church, an aged brother, and three young men. All were dressed in white, and I, too, wore a white suit. After baptizing them, I felt so good standing there in the crystal water that I told the gathering I was reminded of the scene nineteen hundred years ago when John baptized the Lord in the watery grave. While standing there I repeated the first verse of the hymn, *"God Is Marshaling His Army."* A nonmember woman who stood near told a good sister that that was the most sacred baptismal service she had ever witnessed.

Still I am desirous of pressing on, of telling the gospel story to people, and leading them into the waters of baptism. I bade Eustis Saints good-bye, March 14, after having preached seventeen sermons there.

We began meetings at North Plate, March 15, where Brother E. R. Sivits is president. A good little group of Saints is there, and they responded well to the services. At North Platte as well as in all other places, I felt very much at home. The people were kind and good, and all enjoyed the services.

I find, brother and sisters, that wherever I go there is a loving spirit in the church. I believe God is blessing his people with his helpful influence. I love the gospel and the church, and pray that God will continue to speed the right.

INDEPENDENCE, MISSOURI, 204 South Crysler Street.

Thankful at Finding the Truth

By H. S. Ayers

I am glad to have this opportunity to testify of the goodness of our Lord. I was baptized last August by Apostle J. F. Curtis at Bon Accord, Alberta, about twenty miles north of Edmonton, just a few days after the conference held at Edmonton. I had never before heard one of the ministers of the church of Jesus Christ, but I had been looking and praying for light, and I knew that I had been led to the right place.

I thank God that now I am one of his disciples, and my desire is to love and serve him all my life. I am sure that if we follow the words of Jesus, we will be blessed accordingly.

I want to ask the prayers of the Saints that my faith will continue strong and that I may have the power of expressing my desire to serve the Lord. My prayers are for the advancement of the church.

MULHURST, ALBERTA.

Sister Marida Irish, who is in the sanatorium at Howell, Michigan, would appreciate letters from Saints who have the time and feel inclined to write to her. Address Miss Marida Irish, Howell, Michigan, Care M. S. S.

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Prayer and Testimony

Song of Appreciation

By Thomas G. Walmsley

FOR a troubl'd world midst sinful blight
My Savior left the realms of light,
Through glory born His message given
To lead us up to God in Heav'n—
To God in Heav'n.

His living words in love proclaim'd
Fell in true hearts and error sham'd.
Through tumult of both land and sea
His blessed voice speaks peace to me—
Speaks peace to me.

Some many years ago, they say,
Evil hands took His life away,
And raised Him up where all could see,
The Prince that reigns eternally—
That reigns eternally.

Close tombed His body lay at rest.
His followers ne'er quit the quest
Of life of which he spake alway.
Hark! Angels rolled the stone away—
The stone away.

An Easter gift that's crowned with love,
A light that lifts us up above
The sordid things of life below,
Quickened by its radiant glow—
Its radiant glow.

Clothed with flesh His Spirit came
To break the shackles of my shame.
Through love, He made me love His all—
That hearkened to the Spirit call.

A roughened path His feet made smooth.
He lifted me from the erring groove
Of crafty scribe and priestly sham
And bade me serve the Great I am.

Taught me to trust, repent, and live,
Through water's birth my sins forgive.
Earnest of my inheritance felt
While 'neath the Spirit's power I've knelt.

To death He gave His life for me,
That from its grasp I might be free,
At judgment's bar—to find the power,
Shed forth in that eternal hour.

Isolated One Worships at World-wide Prayer Time

By Lewis R. Adkins

Each Wednesday evening, prayer meeting time throughout the land, I have formed the habit of reading some passage from one of the three standard books of the church and then kneeling with the Saints everywhere to pray for the uplift and good of all. On a recent Wednesday night I was reading the third chapter of Church History, volume 1, giving the account of the ordination of Joseph Smith, jr., and Oliver Cowdery and their association with the heavenly Being. As I read I was impressed to kneel and pray for the raising up of a Mrs. C. E. Raymond, of Newcastle, Wyoming, that she might be spared to help do a great work in her city similar to the work the women are doing for the church in Independence.

Through my own suffering I have learned that obedience to God is the keynote of accomplishing the work at hand, and now I hope always to be faithful without having to be driven to faithfulness. I know that to resist evil adds strength to my will power. I pray that the Saints everywhere shall be victorious over sin.

UPTON, WYOMING, Box 67.

Finds Workers in Saint Louis County

By James L. Gray

About three months ago we left good old Independence on account of sickness in my sister's home here.

I believe that the sending of the *Heralds* to the different branches each week is a step forward, and the men who sell them here in the branches are go-getters. The churches here are very spiritual, and are good groups with which to work. Those in charge of Saint Louis County are workers and constantly on the job. I speak for some of them every Sunday, and am glad to help in a small way.

We shall never forget the wonderful, God-fearing men and women in Independence and in the church elsewhere.

OVERLAND, MISSOURI, 2655 Chaucer.

Request Prayers

Claire Van Eaton, of Yakima, Washington, desires the prayers of the church in behalf of her mother, Mrs. J. H. Van Eaton, who for two months has been very ill. She has been blessed under administration, and her children trust it is the Master's good pleasure to spare her to her family for yet a season.

Sister Bertha E. Buttery, of Newfane, Vermont, asks the Saints to pray for her twelve-year-old granddaughter who a year and a half ago suffered an attack of infantile paralysis. The child was in the hospital for three weeks and the Saints prayed earnestly for her. Then it was thought she had recovered, but after a time she began to grow crooked, one shoulder becoming twisted and the opposite hip. Her people have taken her to the best of doctors who say she will continue to grow in this way until she has attained her full size. By that time her family fears she will be hopelessly crippled. Sister Buttery also desires prayers for her daughter who is mentally afflicted.

Miss Bessie Guyer, of Port Elgin, Ontario, is grateful because she has been permitted to return home from the sanatorium where she spent some time, and she asks the prayers of the church that the heavenly Father will further bless her by restoring her to good health.

Elder J. C. Crabb, of Mondamin, Iowa, one of the oldest church members, and a missionary of many years service, requests the prayers of the Saints. He is growing feeble and has been quite ill. Brother Crabb was at one time a member of the Standing High Council, and was always an able defender of the faith.

Perry Shaw, Rey Hotel, San Fernando, California, was a member of the Evergreen Branch at Valley Junction, Wisconsin, forty years ago, and would like to communicate with old friends and relatives. He is now working in the mission garden at San Fernando among palms and flowers.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Detroit, Michigan

From Detroit's Beacon Light

The Evergreen Branch, Detroit, Michigan, of Southern Michigan and Northern Indiana District, was organized at the home of Mr. and Mrs. George Shaw, April 2, 1891, by R. C. Evans and H. Rathbun. George W. Shaw was elected the first president. The names listed on the branch records at that time numbered sixteen, and of this list just six names remain on the present records. The election of branch officers was held every six months at that time, and the numbers of the branch continued to increase until today they have a membership of approximately 1,950. The record tells us that in 1900, a group of women organized as a ladies' aid, coming out of a previous group called the Mission Church Building Society, and for the past thirty-three years this women's division has continued to grow and has been indeed an active group in the branch. The first record they have of a choir was about 1894. In later years the name of the branch was changed to Detroit Branch.

A youth conference and leadership convention opened April 1, and continued until April 10, inclusive, under the auspices of Detroit Branch at First Church, 5858 Fourth Avenue. It began with a three-act comedy sponsored by the Amaci Tia Club, *"The Three Pegs,"* given by a cast of nine girls under the direction of Thelma Dowker.

President F. M. McDowell and Apostle Edwards arrived prepared to teach, lead, and aid the convention in every way, and all members of the branch were urged to avail themselves of the class work and meetings.

On Sunday, April 2, the noon and evening meals were served at the church, and during the week an evening meal is being served each day. On Saturday, April 8, and Sunday, April 9, the noon and evening meal was served, and on Monday, April 10, the young people's banquet was held at 7 p. m.

Detroit Branch has a group of young people temporarily organized under the leadership of Lloyd Heaviland, and they have appointed several committees. They had a successful meeting the evening of March 21, and after reports were made by various committees and details of arranging for the coming convention worked out, the young people were entertained by Mayme McBrayne, of Windsor, who took charge of the evening's games.

Special musical numbers have been arranged for meetings throughout the convention, and the Detroit massed choir was asked to sing both Sunday afternoons.

Ava, Missouri

Ava Branch officers for the coming year have been chosen as follows: Branch president, Elder James Dobson; solicitor, S. Spease; treasurer, Sister L. Morris; musical director, Alvin Dobson; church school director, F. V. Elliott; assistant, Grant Dobson; secretary, Ruby Dobson; musical director, Sister Gomer Maitland; director department of recreation and expression, Eldon Morris; assistant, Margaret Gettys; secretary, Audrey Wells; janitor, Ralph Gettys.

The department of recreation and expression has been meeting in private homes during the winter months. They have a splendid group of people who are earnestly striving to develop themselves, mentally and spiritually. They are studying the *Book of Mormon,* public speaking, and different phases of writing. Quite a number of nonmembers are interested. On the evening of Friday, March 17, they met at the home of Mr. and Mrs. R. Wells. Brother Spease taught the lesson on the *Book of Mormon.* Several remarked that it was the most inspirational lesson he had ever taught. An unusual number of nonmembers were present and were favorably impressed.

The young people took for a project this year the raising of funds to pay bus fares of two splendid young people who otherwise could not attend high school. They have held socials, staged a literary program, given a play, also had a wiener roast. The last was held at the home of Brother and Sister Gomer Maitland. The wieners were donated by the Maitlands. A good time was reported.

Mr. and Mrs. R. R. Wells, formerly of Red Oak, Iowa, moved into this community last fall, and have been a real help in social and church activities.

Brother Haden preached two splendid sermons during January. His visits are encouraging and are much appreciated. Brother Simmons also preached a good sermon here one evening in February.

London, Ontario

3444 Maitland Street

During the latter part of January the upper auditorium and vestibules of the church were redecorated in soft cheerful tones of color, harmonizing with the interior surroundings.

In this beautiful atmosphere, a two-week series of special missionary services were held, commencing Sunday, February 5, with Apostle D. T. Williams, who preached every evening and concluded on the following Sunday. The second week of services were held with Elder Percy Farrow who ended the series Sunday evening, February 19. Apostle D. T. Williams spoke on several phases of the teachings and philosophies of Jesus Christ as interpreted by Latter Day Saintism, climaxing his sermons with a wonderful testimonial treatment of the subject, *"Why I Am a Latter Day Saint."*

Elder Percy Farrow followed up with a magnificent treatise of the doctrine and teachings of the church, beautifully illustrated with lantern slides. Workers hope that the effort put forth will bear fruit in the near future, for there were quite a number of nonmembers interested. The speakers were assisted in the services by the choir, orchestra, and young people.

On the evenings of February 27 and 28, members of the Swastika Dramatic Club presented a three-act comedy-drama in the parlors of the church. The parts taken by the various players exhibited exceptional good work in dramatics, which was a credit to the coach, Louise Judkins. The music was provided by the orchestra. The presentations were well attended and received. The plays put on by this club each year have gained an enviable reputation during the last seven years. They are presenting this play at other churches and centers during the ensuing weeks. The cast was composed of Muriel MacGregor, Mary Rankin, Madeline Timbrell, Beatrice Ridley, Gertrude Timbrell, Lincoln Rankin, Nelson Ridley, Doctor D. A. Campbell, Chester Abell, and George Nethercott. The chairman and founder of the club "Uncle" John Vasbinder was unable to attend because of a lingering illness, which has confined him to his home for some time. The players therefore gathered at his resi-

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dence one evening and gave a private presentation of the play for him.

Under the auspices of the church school orchestra, the entire orchestra of the Dundas Centre United Church, directed by Stanley Byfield, presented a musical treat in the form of a concert in the upper auditorium of the church, March 13. The orchestrations were interspersed with individual numbers that were highly appreciated. The artists participating were Harold Neal, violin solo; Miss Mathews, organ selection; R. Neal, piano selection; Florence Ebsworthy, vocal solo; R. Neal and W. Alder, trumpet duet; T. White and R. Gardner, clarinet and flute duet; Gerta Hunter, readings. This was possibly one of the largest orchestras ever heard in our local church, and the program consisted of popular classics.

London lost one of its oldest and most respected members, March 13, in the person of Sister Malinda Lott, wife of George H. Lott. She was in her seventy-seventh year. Although in poor health for some time she passed away very quickly at the last with just a few days of sickness. The funeral was held with Elder J. F. Winegarden preaching the funeral sermon and Elder J. E. MacGregor assisting at the service.

Brother and Sister Jack Mills had their infant daughter, Marion Flora, blessed recently, Elders Gray and MacGregor officiating.

The Royal Oaks *Bible* Class, composed of senior members of the church school, held their annual banquet and social gathering, March 21. More than fifty sat down to a sumptuous feast attractively prepared by the women. Bert Richardson, teacher of the class, was the chairman. Extemporaneous speeches by the men revealed talent in oratorical attainments hitherto unknown. Vocal solos, instrumental solos, readings and sketches were enjoyed. Some participating were over seventy years of age. The oldest member present was Brother John Newton, age eighty-eight. Specially composed songs were sung in honor of Sister Mame Harrison and Brother Harry Ward, for long service in teaching a class and faithful work in deacon duties respectively. The evening was successful in the good will engendered, and spirit of cooperation enjoyed.

Bisbee, Arizona

Seven Baptized—New Spirit in Local Work

Bisbee Branch is active. Seven were baptized March 19, at Douglas, twenty-two miles away, since Bisbee has no font. Brother J. F. Wiles, of California, stopped here a few days, giving those interested in the gospel convincing assurance and deep conviction.

A greater work is now outlined for local members. The unity of the priesthood has proved most effective. All are busy in their office and calling. Non-members are becoming interested in the latter-day work.

Sunday school has taken on a new spirit and is growing in numbers. The branch has grown in membership, and each member is attending services oftener. Other services are being planned. "Cooperation with the church" is Bisbee's motto.

They hope to report additional baptisms at an early date. They also hope to have every family reading the *Herald*.

Seattle-British Columbia District

Aspects and Ideals of Missionary Work

The year looms big before this district, not alone because of the pressing economic conditions that prevail, but because the number of Saints here is few and the spirit of indifference is hard to meet. The old saying, "many are called, but few chosen," is the result of many not being qualified to assist in telling the "old, old story."

It has been the purpose of the district missionary to give service to each group by cooperating with all. He is trying to find the time when each branch can best serve its neighborhood with meetings. Then the forces of the branch can be organized, and harmoniously work toward the date of beginning, and with the missionary be prepared for a good series.

Officers want every member to be a missionary. To serve in this field demands an intelligent reason for the hope one has. Then there is the need to be tactful in the approach to the one invited, and the need of clean, intelligent conversation. Also Saints should be clean and neat in appearance. Why? Because God wants clean vessels through whom He can witness that he is God today and that his law is practicable. When the member lives the gospel, he is better qualified to invite the sinner to come to Christ because his own life reveals Jesus.

In some ways the missionary work has been discouraging because of the lack of means to carry on a campaign. Then some lack the missionary spirit. This naturally increases the burden of those who wish to serve and warn.

The gospel to all people as a witness can only be taken as the Saints live the word in spirit and in truth. Through the embodiment of gospel ideals made living flesh will salvation be assured. And individual salvation means group salvation until Zion is redeemed which in turn means salvation for the world.

To this big task the Saints of the district are committed because of their partnership with God through baptism. They can not afford to see their business fail.

Seattle Branch

Following the prayer service, Wednesday, February 15, Brother and Sister Frederick Holman, for many years workers in this church, celebrated their silver wedding anniversary, by renewing their marriage vows. A large basket of yellow chrysanthemums made an appropriate setting for the service. Preceding the ceremony Austin Earl sang *"I Love You Truly"* and Basil Inslee sang *"Silver Threads Among the Gold."* The couple entered the church to the strain of the wedding march played by Melva Crum. Elder Alma Johnson read the ceremony, that wished them continued happiness in the wedded life that the Father had joined together twenty-five years ago. The bridesmaid was Gertrude Clark and the best man was George Clark, the flower girls were Phyllis and Ione Martin. Immediately after the ceremony, refreshments were served in the lower auditorium of the church. At this time thirty-five dollars was realized to go toward the painting of the church.

Seattle Branch welcomed Apostle M. A. McConley back into the district again. His pleasant, genial disposition has won many friends for himself and the cause he represents.

It is encouraging to note the progress being made in the branch. The prayer meetings are exceptional though the attendance is small. Workers are concentrating on this service and are trying to have better attendance. A beautiful and impressive service was conducted the morning of March 5. After the serving of the emblems, a special program was given for the blessing of the twin babies of Brother and Sister Clark Coleman. The blessing was pronounced by Elder Monte Lasater and Bishop D. S. McDole for Clark Wesley, and by Elder Alma Johnson and Dwight Davis for Beverly May. A wonderful spirit prevailed throughout the service. Pastor Alma Johnson was the speaker in the evening.

One of the best ways in which greater understanding of each other can be had is for the men of the church to labor together with an eight-foot saw, cutting wood for the church. This has been the happy experience of several of the men of Seattle Branch. Through the efforts of these men the year's supply of wood has been obtained at a very low cost to the branch. By working together on this project a greater feeling of fellowship exists which creates a greater appreciation of membership in the church. Officers hope the time is not far distant when they will have more cooperative efforts until all their time is spent in righteous laboring together.

The women's club is zealously laboring for the good of the branch and the general church. Each month they sponsor activities for the raising of funds. Just now they are striving hard to raise sufficient funds to paint the church. In the near future the men of the branch will have the opportunity of demonstrating their skill at painting.

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District Missionary Elder A. C. Martin is conducting cottage meetings in Seattle at the home of Sister Spicer. Good interest is being shown by the attendance each night. Brother Martin intends to hold meetings in as many parts of the city as places are available.

Each Tuesday at the home of Sister Earl the local ministry conduct services.

Centralia Branch

The Saints in Centralia are happy in the church work. They had the privilege of having Missionary H. I. Velt and wife for over a month. They are real missionaries, filled with love for the people, which is expressed in their untiring efforts in carrying the gospel to them. They spend the days in visiting in the homes of members and nonmembers and talking the gospel. At the evening service Brother Velt not only preaches the gospel but also makes good use of the stereopticon lantern by giving illustrated lectures. Sister Velt operates the lantern and helps with beautiful vocal solos. Brother Velt also plays the violin. They came to Centralia more than a week before the services started and the time was spent in visiting and advertising the meetings. Handbills were printed, and the town was divided into districts. Teams of two took the bills to all the homes. Most of the women of the branch took part in this work and the men who could. It would take too long to mention the many that helped in the series, and in the music and every way, to make the meetings a success, but the Saints responded in unity and love. Attendance and interest were fine, Saints attending regularly and several nonmembers coming all the time. A number are attending services since the meetings closed. The attendance of nonmembers went over fifty several times.

During the first week Brother Velt gave illustrated lectures, furnishing wonderful proof of the *Book of Mormon,* and the next two weeks he preached gospel sermons, presenting the truth with the Spirit attending. The crowd met early each evening so as to enjoy a twenty-minute illustrated lecture on Australia before the sermon. In the talks Brother Velt told of his experiences in coming into the church. The Saints were strengthened, and several friends are reading church books.

The Saints are enjoying a fine spirit of peace and unity in all their services, a large number attending prayer services.

They are especially proud of their young people. The active attendance is over twenty at the morning and evening classes, with many staying for preaching service. Over twenty attended the convention at Seattle, having a wonderful time and receiving real spiritual benefit. They enjoyed Brother M. A. McConley's teaching and some asked him at the close what they could do to help. One thing he told them was to help in Brother Velt's services. Several came home and attended the meetings regularly. Some of these young people are nonmembers and their parents do not belong or attend. A few weeks ago Apostle McConley stopped in Centralia for two nights. The branch enjoyed his illustrated lectures and advice. All the members are hoping they can have him with us for a longer stay in the future.

While the Saints in Centralia are having their trials financially they are sure that God is blessing his people and that they are going to emerge from their trials ready to build the kingdom of God. They pray for the Saints and especially that God will bless the leaders of the church.

Tacoma Branch

Tacoma has been fortunate in having Puyallup members attend the Sunday evening services, since they have not been having evening services in their own branch. Brothers P. P. Reed, C. E. Wheeler, and L. W. Bronson have been occupying the pulpit at the Sunday evening preaching hour.

They regretted to see the McGuire family move to the country, as it was necessary for Sister McGuire to resign as secretary. She was replaced by Sister Elma Rolfe.

Sister Eleanor Thomas was married recently.

The Sowers trio, Roy, Lilah, and Ester have entertained the branch with some instrumental music. A choir has been started by George L. Sowers. Tacoma Branch was sorry to have George Sowers resign as church school director as he was doing splendid work. He has not been replaced.

Vancouver, British Columbia, Branch

Prayer meetings are bigger and better. Last Wednesday evening the theme was, *"Blessings."* All felt that they had received more blessings than they deserved. Many have been healed the past year.

Brother Lambert, who has been quite ill, is improving.

On Monday evening, March 6, the Fidelis Club gave a pleasant surprise party for their leader, Sister Stoynoff, who is leaving next week. It was held on their regular meeting night and the young women with their parents had gathered at the home of Brother and Sister Miller before Sister Stoynoff arrived. She was presented a leather handbag by the club, and a very pleasant evening was spent with games followed by refreshments. The club will miss their leader, and it will be hard to find one to take her place. Sister Stoynoff and family who have been here for the past three years are leaving for the north. Dorothea and Alice are remaining in Vancouver to finish their term at high school. The rest of the family are going north with their mother. We are going to miss them all as they take an active interest in church work.

The club is a success in every way. Every immediate goal they have set has been accomplished. On March 10, the club presented a play, *"The Delegates."* It was held in the Hastings School under the auspices of the Hastings P. T. A. The P. T. A. said they appreciated the privilege of working with the club, and all who went enjoyed the play.

Brother Dale, of Calgary, is visiting in Vancouver and preached an educational sermon on the *Book of Mormon* Sunday evening.

With good weather at the door workers expect to be able to have many more activities.

Bellingham Branch

New officers for the year are Pastor L. R. White with his two counselors, H. A. Sprague and G. Edgar Ward; church school director, Edna White, and her assistant, Berniece Johnson. With this splendid corps of leaders Saints are looking forward to a year of increased vigor and determination.

The priesthood class has been meeting the first Sunday of each month. They have decided now to have a class every Sunday morning.

A council meeting of officers and teachers is held once each month. A potluck dinner is an enjoyable feature of each meeting.

The women's activity group is functioning under the able leadership of Sister M. Hindsley. They have chosen for their name "Zion's Service Club."

A number of local young people attended the conventions at Seattle, February 10, 11, 12, and at Vancouver, British Columbia, February 17, 18, and 19. All reported an enjoyable and worthwhile time—particularly the class instructions by Apostle Myron A. McConley.

This branch was favored with a visit from Brother McConley for one night only. He gave a sermon of advice and admonition to stir the members up to greater activity.

At the church school and sacrament service March 5, they were visited by the district superintendent of Religious Education, Sister Emma McDole and her son, Marvin. At a meeting in the afternoon a class of the teachers and assistant teachers was formed to take up the study of *"The Teaching of Religion,"* using the textbook by Betts.

Bellingham church has been papered and varnished just recently, and new lights add to the attractiveness of the place of worship. The work was done by our Brother M. N. Johnson who donated his services. Plans are made to do work on the outside of the church and to beautify the grounds as soon as the weather permits.

Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven.—E. L. Hervey.

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Denver, Colorado

Spear Boulevard and Locust Street

The Saints have been very busy all winter, and have found much joy in their service and in the consciousness of good accomplished. Pastor Glaude Smith who is also district president, finds the days too short for the many calls for his ministrations, but can always be depended on to respond whenever calls come.

Elder Clarence L. Bruno is director of Religious Education, and has under his direction Mrs. Ethel Fishburn, supervisor of adult department; Vernon Young, superintendent of young people, and Mrs. Elsie Harper, superintendent of children.

Several classes are being conducted in some of which the members are working for credits. Glen Holmes is teaching a *Book of Mormon* class for credit, which is well attended and in which gratifying interest is manifested. Clarence Bruno had a class during the winter for credit on *"How to Teach,"* using Betts' book, *How to Teach Religion.* A *Doctrine and Covenants* class for credit will be organized immediately. Brother Alva Christensen has a class on *"Stewardship"* which is meeting with excellent response. Brother Smith is finishing a class on the *Book of Mormon.* These classes are held on Sunday evening before preaching service. At sixten on Sunday evening a short miscellaneous program is given, in charge of Una Holmes. Increasing interest is being taken in this feature, which is somewhat reminiscent of our old religio.

The women of the adult department are working in two groups. One group, called the "Loyal Workers," holds an all-day session each Tuesday at the church. Most of the time is spent in quilting. Sister Myrtie Fenn leads this group. The "Columbines," under the leadership of Sister Ethel Fishburn, meet the first Thursday of each month for business and social recreation. On the third Thursday of the month they have a class in *Doctrine and Covenants,* in charge of Sister Laura Kohankie. They also make quilts and engage in other lines of work.

The music department, with Sister Alice Milligan as chorister and Sister Inez Schrunk as organist, is working on a cantata for Easter Sunday. The Denver Choir furnished the music for the district conference held in Denver the last of February.

Brother Glen Holmes conducts the junior church service every Sunday morning at eleven o'clock in the basement of the church. The children enjoy this and are receiving excellent training.

The young people of the branch deserve special mention for their devotion to their tasks. A prayer service is held the first Sunday of the month at eight o'clock in the morning. Once a month they have luncheon at the church after the morning service and spend some time in devotion and in making plans for the conducting of their work. Beside their own department work they help in the church school, in credit classes, the choir, and other activities. Their drama club has presented a number of plays under the direction of Sister Myrtle Smith. Sister Bertha Black has had charge of religious drama, chief of which have been the *"Conversations,"* written by Elbert A. Smith, depicting scenes in the history of the church. These have been given at the Sunday evening services and have been well received.

Denver Saints enjoyed the very successful district conference held here in February and deeply appreciate the help and spiritual inspiration given by President Floyd McDowell and Apostle Roy S. Budd, who were here at that time.

Minneapolis, Minnesota

Would Increase Membership by Establishing City Missions

Saints of this city have begun activities to enlarge their membership and to establish missions in south Minneapolis and in Saint Paul.

On January 21, they were pleased to have Bishop G. L. DeLapp with them. In his discourse he gave much hope for a period of prosperity, saying that the Saints should labor diligently to establish the cause of Zion. Tracts were distributed in different sections of the Twin Cities, and missionary meetings were held.

Elder Willard Hield visited Minneapolis February 26. He and Mrs. Hield were attending the teachers' convention in this city. He gave an inspiring sermon Sunday evening.

Apostle J. F. Curtis arrived here March 12. He and Pastor Charles Johnson are conducting meetings at the church at Minneapolis and also cottage meetings in south Minneapolis and Saint Paul. A fine interest is shown and a number of nonmembers as well as the Saints are bearing the gospel sermons. Apostle Curtis's labors here have awakened a greater appreciation of the latter-day message. They have made the people aware that God is with his children today as he has been in every dispensation.

Saint Clair, Michigan

Men's Herald Club Takes Its Place in Branch

The men of this branch, who are interested in the topics of the day, met the evening of February 28, at the home of Brother Harry Lively. This marked the second session of the Men's Herald Club. President David Chisnell presided and nine were present. General business was first taken up, then came the study period. The study topic was chosen from a late number of the *Herald* and much good was gained from the review.

Meetings of the Men's Herald Club take place on the first and third Tuesdays of each month at the homes of the members.

One of the main purposes of the study session is to widen the intellectual scope of the community besides imparting knowledge of everyday topics. By creating interest for themselves in these topics, the men become better citizens. Another good thing about the discussion is the exchange of ideas which results.

It is designed that men outside of the church, when invited to the meetings of the club, will in time be brought in touch with the gospel message as conveyed by the *Saints' Herald.* In this way the club will endeavor to further the Zionic movement.

Southern New England Conference

Helpful, Missionary Talks—Unity of Spirit—Peace—Desire to Go Forward

The annual conference of Southern New England District was held at Providence, Rhode Island, March 25 and 26. Saturday afternoon and evening were given over to business sessions, presided over by District President E. L. Traver.

At the close of the afternoon meeting Brother Traver called upon four of the men of the ministry for a short talk. The first to speak was Apostle Paul M. Hanson, who chose the theme of, *"Being Happy."* The Lord has said, "Be cheerful in your warfare."

The remarks of Patriarch J. A. Gunsolley followed in which he stressed the thought of *"Service."* Elder E. F. Robertson urged the Saints to take courage: "Lift up your heads and rejoice for your redemption draweth nigh." Bishop M. C. Fisher's remarks closed the afternoon meeting and the Saints were called upon for a greater consecration of their lives.

The business meeting continued at 7.30 p. m., when the following district officers were chosen: President, E. L. Traver; vice presidents, Daniel F. Joy and Raymond Bradshaw; secretary, Frank S. Dobbins; treasurer, Myron C. Fisher; chorister, Helen Coombs; historian, Laura Sears; auditors, Everett York and J. W. Foster.

Throughout the entire business session the spirit of peace and unity prevailed which bespoke on the part of all present a desire to work together. Perhaps this spirit was enhanced by the reading of Brother Elbert Smith's poem, *"Burying the Hatchet,"* at the opening of the meeting.

Sunday arrived, a chilly day with rain and sleet falling, but in spite of unpleas-

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ant weather, the church was taxed to capacity. The stress of the times seems to have filled the Saints with a stronger desire to gather together for comfort, for courage, and for strength.

The priesthood met at eight thirty and heard an instructive and helpful talk by Apostle Paul M. Hanson on priesthood duties, decorum, etc.

The prayer service at nine thirty was preceded by an organ voluntary beautifully rendered by Edward Joy, which filled all with the spirit of worship. Brother Hanson suggested three themes for meditation: *"What Has the Church Done for Me?" "What I Would Like to Do for the Church," "What Special Blessing Would I Like to Receive?"* Once again the members were privileged to hear the voice of Brother Moses Sheehy, father of John F. Sheehy, pastor in Zion. He is proud of the fact that he has been a member of the church for fifty-nine years, and with fervor said, "I thank God for the family he has given me." Soon after, Sister Cliff, of Fall River, arose and said that she has been a member of the church for sixty-four years. A brother then arose and stated that he had met with the Saints in various parts of the world and had found the same spirit prevailing everywhere. Brother Hanson introduced this brother as Brother Clark, who is known throughout the church. He has traveled with Ringling Brothers' Circus for many years. Brother Clark's life is a testimony that no matter where one may be, or into what environment his lot may be cast, he can live his religion if he loves it and is determined to do so.

Preaching service followed, Patriarch J. A. Gunsolley, the speaker. His theme was taken from the parable of the wise and foolish virgins. Wise council and helpful instruction were given. At this service the Providence Women's Choir sang two numbers, directed by Sister Louise Fox.

Dinner was served to the visitors in the lower auditorium by Providence Saints, one hundred and twenty-five being seated at a time.

At two-fifteen the main auditorium was again filled to capacity to hear Apostle Paul M. Hanson. A pleasing fifteen-minute program of music was given by the district orchestra, directed by Sister Helen Coombs. This orchestra was composed of musicians from Attleboro, Boston, Brockton, Providence, New London, and Onset. At this service the Attleboro Choir, directed by Sister Helen Coombs, sang, *"The Heavens Are Telling,"* and *"Praise Ye the Father,"* accompanied by the orchestra.

Brother Hanson talked on the history of the Jews, the promises made to the fathers, their scattering, and their return. "While today in Rome the Arch of Titus, commemorating the victory of Rome and the destruction of Jerusalem, is crumbling to ruin, on Mount Scopus, in Jerusalem, stands a great university erected by the returned Jews," he said. The history of the Jews has its counterpart today. The Lord gave Israel a land of promise; they were driven out, and now are returning. Zion's children are returning also. We shall never have much success in evangelizing the world until the church has been thoroughly "Zionized" was the closing thought of this wonderful sermon.

The conference closed with a sermon in the evening by Elder E. F. Robertson.

East Saint Louis, Illinois

Lansdowne Branch

A contest was recently held in Lansdowne Branch between the young married class whose teacher is Sister George Barraclough and the young people taught by Brother Prosper Carl. It continued for four Sundays and the young people won by about forty points, building their class up to an attendance of thirty-eight. Much good was accomplished by this contest.

The music department has been active in sponsoring a musical program once a month, trying to discover the best talent in the group. On a recent Sunday night they gave a Saint Patrick musicale which featured young people from Saint Louis Branch.

They are now working on a program for Easter morning under the direction of Sister Don Grim, children's supervisor. On Easter evening Miss Ruth Archibald will give a piano recital.

The women's department gave a supper on a recent Friday evening which was followed by a play, *"Plummer Breach of Promise Case,"* directed by Mrs. Wilbur Smith. The third Wednesday of each month this department gives a covered birthday dinner for any having a birthday during that month. Sister Malone, who recently moved to California, was remembered at the last birthday dinner, each one writing congratulations in a joint letter.

The dramatic department will give the play, *"Hey, Teacher,"* in the near future.

Elder T. J. Elliott, of Saint Louis, was the speaker here Sunday night, March 26, and Apostle J. F. Garver will be here April 9.

Nowata, Oklahoma

Elder Lee Quick There for Easter

Elder S. W. Simmons held a week of meetings here, March 12 to 19, helping and inspiring the branch. He and Sister Simmons are expected to return in June for an indefinite period.

The church school is progressing under the direction of Sister Bertha Simms.

The young people are studying the *Book of Mormon* on Sunday evening under the direction of their sponsor, Sister Mildred Place. This group has been enjoying socials once each month, the last given at the home of Brother and Sister O. E. Place.

The women's department, directed by Sister E. J. Lumm, has been working.

Nowata Branch expects a large crowd Easter Sunday when Elder Lee Quick will be the speaker. There will be a basket dinner, and an Easter program is being prepared. Brother Quick will be able to stay and hold a revival following Easter.

A spiritual sacrament service was enjoyed April 2, in charge of Elder O. A. Duncan, the pastor.

Workers here desire the prayers of the Saints, that Nowata Branch will keep moving forward. Especially do they ask prayers for their young poeple who are making an effort to help in the work of building Zion.

Fresno, California

2412 Clay Street

President Frederick M. Smith was the speaker Sunday and Monday evenings, March 26 and 27. The choir, directed by Ethel Godfrey, sang, *"Thy Will Be Done,"* the solo part being given by Laurence MacDonald. They were accompanied by Mrs. L. W. Roberts.

President Smith presented the principles of stewardships which are fundamental to the doctrine of the church. One of the objectives of the church is to preach Christ and him crucified. He also said that it is one of our chief missions to present this gospel in a way not presented by other churches, that is, in the social life of the church.

Patriarch Albert Carmichael conducted a series of meetings from March 19 to 24. He said, "What we are looking for now is Zionic building material among our people. Until we are willing to hear God and put away our differences we will never be Zion-building material. We must become God-minded." Brother Carmichael also gave a number of Patriarchal Blessings.

The women's department is busy sewing quilts. They have finished one and have decided to send it to Graceland College for the use of students who may be in need. They met at the home of Sister Thompson for a Valentine and farewell party. She has move to Los Angeles.

The infant daughter of Mr. and Mrs. Gift Godfrey, was blessed March 5, by Elder Ethan Godfrey, assisted by Elder A. S. Votaw.

The young people have chosen an executive committee, Laurence MacDonald, Robert Nephew and Maxine Godfrey, in order that they might have a more cooperative organization. We hope to have a definitely organized recreational program. They will attempt to have each member an individual steward, with a view to preparing themselves for group stewardship. Their motto is, "Let us come nearer to one another."

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Independence

The outstanding feature of the quarterly conference in Zion, held at the Stone Church, April 3, was a short memorial service for Saints who passed away in Independence during 1932, and the first two months of 1933. Pastor J. F. Sheehy read a scripture lesson and Mrs. Alice M. Burgess sang, *"Going Down the Valley."* There are eighty-two names on the list of those who died in 1932, and thirteen in January and February of this year. Assistant Pastor A. K. Dillee offered prayer.

Pastor Sheehy took charge of the conference and submitted a report of the work and activities of the churches in Independence. He was assisted in the stand by Elder H. G. Barto and Bishop J. S. Kelley.

The name of Elder A. K. Dillee was approved as one of the assistant pastors in Zion. Brother Dillee was formerly a pastor of Second Church.

The conference approved the following names for ordination: To the office of elder, Jesse Smith and Morris Jacobson; priest, Cecil Walker, and teacher, D. Lee Davis.

Last Wednesday night the forty-six group prayer meetings in Independence began a series of worship themes for the month of April under the general head, *"The Church."* During this month the attention of the Saints is being centered upon the organization of the church one hundred and three years ago.

Saints of Independence mourn the death of Sister J. M. Terry April 3, who passed away after several weeks of illness and suffering. She was eighty-three years of age and had been a faithful member of the church for sixty-two years; for nearly sixty years she traveled with her husband as a missionary wherever the church sent them. Brother and Sister Terry have many friends throughout the United States. Brother Terry passed away October 24, 1931, on their sixty-second wedding anniversary, and through many lonely hours Sister Terry waited for the summons which would unite her again with her beloved husband. The funeral was held at the Stone Church, Wednesday afternoon, Pastor J. F. Sheehy preaching the sermon. Burial was in Mound Grove Cemetery. Sister Terry is survived by one sister, Mrs. L. C. Main, of Osceola, Iowa; a brother, George Guthrie, of Long Beach, California, and hundreds of friends all over the church.

Stone Church

Palm Sunday was observed at the Stone Church with a sermon by Pastor J. F. Sheehy in the morning presenting in review the last week of the Savior's life.

The Stone Church Choir, directed by Paul N. Craig, sang, *"Into the Woods My Master Went,"* and Gomer Cool played a violin solo, accompanied by George Miller. Mrs. Nina G. Smith sang a solo, *"O Lord Most Holy,"* accompanied by George Miller, pianist, Robert Miller, organist, and Gomer Cool, violinist.

In the evening Elder C. Ed. Miller presented stereopticon scenes from the life of Christ, giving and explaining not only pictures of historic places in the Holy Land, but also evidences that Christ visited the people living on the American continents.

Music was by Mrs. Louise Lewis, organist, and J. Glenn Fairbanks led the congregation in a number of latter-day hymns.

Next Sunday night a special Easter musical service will be given in which all the choruses connected with the Stone Church will participate, the Clematis Chorus, the Stone Church Boys' Choir, the Cantanina Chorus, the Wahdemna Choral Club, the Æolian Chorus, and the Stone Church Choir. Mrs. Pauline Arnson will be the soloist. The program will consist of the choral story of the life, death, and resurrection of the Savior.

Miss Gladys Givens, daughter of Mr. and Mrs. R. E. Givens, of Independence, and Roy A. Smith, son of Mr. and Mrs. J. H. Smith, of Linn, Missouri, were married Sunday, March 26, by Evangelist U. W. Greene. They have the good wishes of their many friends.

Newly-elected officers of the Independence Music Club are: President, Mrs. O. L. James; vice president, Mrs. Bertha Burgess; secretary, Mrs. Louis Lewis; treasurer, Mrs. Emma Stahl; business manager, Mrs. Mildred Grabske; publicity, Mrs. Tessie Smith, and historian and librarian, Mrs. Louise Hills. Those in charge of committees are: Voice, Mrs. Nina Smith; piano, Mrs. Jeannette Craig; hospitality, Mrs. J. R. Sturges; active membership, Mrs. Sunshine Beck; associate membership, Mrs. Stella Moore, of Kansas City. The election occurred at the regular meeting of the club, April 5.

"The Industrial Institution of Zion," is the name of a lecture course Bishop J. A. Koehler is giving each Sunday night at six-fifteen in the Y. K. T. Room, under the auspices of the Y. P. R. Class. The church young people in Independence have been invited to attend this lecture series.

Second Church

Brother R. C. Conyers was in charge of the eleven o'clock junior service Sunday morning. *"The Barefoot Boy"* was read by Grace Dillee. A piano solo was played by Billie McPherson. Mrs. Jess Queen told a true story of a family living in New York State in 1831. Brother Conyers talked a short time.

The eleven o'clock preaching service was opened by an organ selection played by Mrs. Gladys Inman. The choir sang, *"Thy Will Be Done,"* directed by Earl Audet and the two solo parts were sung by Miss Geneva Edmunds and Mrs. Kathern Inman. The speaker was Elder Sam Inman. Brother Inman chose as his text, Luke 12: 27-31. The opening and closing prayers were by Elder George Inman.

The evening service was begun by an organ prelude, played by Miss Lena Mortimer. The girls' quartet, composed of Ruth Bolt, Nadine Inman, Mildred Fulk, and Elsie Street, accompanied by Geraldine Fields, sang *"Under His Wings."* The opening prayer was by Leslie Sellers. The girls' quartet sang, *"God of Our Fathers."* The speaker, Elder J. F. Sheehy, gave the second of five lectures on *"The Old Jerusalem Gospel."*

Walnut Park Church

At the session of the church school Sunday morning, a banner was presented to the intermediate girls' class taught by Fern Price, for the most perfect attendance record of any class in the school. The class had been perfect practically every Sunday in the quarter. In the absence of Ruth Bryant, young people's supervisor, the presentation was made by her assistant, Kenneth Morford, and Miss Price responded in behalf of the class.

Preaching at the eleven o'clock hour was by Pastor Frank McDonald. Among other things he reviewed the work of the congregation during the first quarter of the year.

No religio session was held Sunday evening. The time usually given to the religio was occupied with a program of musical numbers as follows: Organ numbers by Drexel Mollison, a violin solo by Forrest Liebold, and several numbers by a girls' chorus composed of Velva Butterworth, Leona Hartman, Mary Taylor, Helen Moorman, Melba Moorman, Hazel Hartman, Alta June Moorman, Thelma Moorman, and Lois Butterworth.

At seven o'clock, following the musical program, an Easter pageant, *"The Triumph of Love,"* was given under the direction of Sister E. E. Moorman. It was in three acts and represented the events surrounding the crucifixion and resurrection. The prologue was given by Pastor McDonald, and the cast was as follows: Simon Peter, John Pennell; James, Knoefel Mosier; John, O. L. Athey; blind man, E. E. Moorman; soldier, B. O. Grimes; Mary, mother of Jesus, Mrs. Vivian Athey; Mary, wife of Alpheus, Mrs. Elsie Reynolds; Magdala, Mrs. Ina Lutz; Salome, Mrs. John Pennel; slave girl, Lois Jean Williams, and Jewish child, Lois Dean Jacobs.

The Swastika Class of the church school gave a party at the home of Audrey Horn, Tuesday evening, April 4. About thirty attended. Games and jigsaw puzzles occupied the evening. Refreshments were served.

Mr. and Mrs. J. H. Logeman, jr., announce the birth of a son, Bruce Curtis, March 31. Mrs. Logeman was formerly Lyra Curtis.

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Gudgell Park Church

Apostle J. F. Curtis was the speaker at Gudgell Park the evening of March 5, shortly before leaving for his mission field. Other speakers during the month were Elders A. K. Dillee, H. E. Winegar, and R. V. Hopkins, Bishop M. H. Siegfried, and Priest A. H. Chapman.

Brother Donald Burch has accepted work for the government in Iowa.

Brother William Odom has gone to Akron, Ohio, to bring his wife and family to Independence. They plan to make their home in Gudgell Park District.

Brother W. A. Atwell is in Saint Joseph, Missouri, working for the Burlington Railroad.

Englewood Church

Sunday evening, April 2, Englewood congregation enjoyed a musical service given by twenty singers from Chelsea Park Church, of Kansas City, Kansas. The choir director was Jessie Bell Taylor, and pianist, Mrs. Mabel McHarness. Soloists were Lurabell Sears, Mildred Tousley, Jessie Bell Taylor and Raymond Bleil. After the service the Englewood choir and young people entertained Chelsea musicians at the home of Brother and Sister Roy Howery. Sister Stella Howery is Englewood's pianist.

Last Sunday morning Pastor Perry Hiles was the speaker, and the choir sang, *"Seek Ye the Lord."* Earl Moore spoke at the evening service.

Brother and Sister A. G. Hougas were recently called to Lamoni, Iowa, by the death of Sister Hougas's mother, Mrs. Ellswick.

Elder and Sister D. S. McNamara announce the birth of a little daughter, Marjorie Sue, to keep her two sturdy brothers, Dickie and Tommie, company.

The women's department has a new supervisor, Sister Marie Hiles, and the members are busy quilting and trying in other ways to raise money for the general and local church.

Sister L. L. Burch, a member of the church for many years, and a resident of this congregation, passed away the morning of April 10.

Spring Branch Church

Both prayer meetings held in this district last Wednesday night were exceptionally active and encouraging. Elder D. S. McNamara and Brother Roy Settles attended the group prayer meeting and made talks.

Roy Andes gave a talk at the Sunday school hour Sunday, and Pastor G. W. Eastwood based his eleven o'clock sermon on the reading from Luke 16: 1-13. His sermon was one of instruction, exhortation, and encouragement.

The program for the evening church school was given by Beulah Donkawich, Elizabeth Hinderks, and Harold Buseth.

Earl F. Hoisington was the eight o'clock speaker.

Last Friday night was play night at the church, and the building was crowded. The program consisted of a mock trial, school days, and several musical numbers.

Webb City, Missouri

Corner of Oronogo and Second Streets

James M. Jones addressed the Saints Sunday evening, March 25, taking for his text: "What Shall I Do to Be Saved?" He presented his subject in a clear and forceful way.

Mary and Ruth Hobart had the happy privilege of attending the young people's meetings at Independence, and report an enjoyable time.

The Saints here have been greatly encouraged through a recent visit from District President Amos T. Higdon. They are looking forward to a similar visit in the near future.

Thirty-five met at the home of Brother and Sister W. R. Virgin, March 27, to celebrate the eightieth birthday of Brother Virgin. The evening was spent in music and games, and many old-time songs were sung. Hazel Spooner gave a reading; C. H. Hobart sang, *"Silver Threads Among the Gold."* Refreshments were served and Brother Virgin was presented a large birthday cake, Sister Virgin read an original poem decicated to her husband after which Pastor Ira O. Waldron made a fitting talk about the years of his acquaintance with Brother Virgin and his faithfulness to the church. After prayer all departed for their homes. The party was sponsored by Mrs. Frank Stokes.

The April sacrament meeting was well attended, and a fine spirit was there.

Some of the membership has received wonderful blessings since the last branch letter. Sister Millie A. Waldron fell, December 26, 1932, while attempting to remove some clothes from a clothesline. The result was a broken hip. She was taken to the hospital, and remained there one month. Since being brought home she has been able to walk in the house with the aid of a cane. The doctor said this was a remarkable case. Sister Waldron gives the Lord the praise through the faith of the Saints and through administrations. She is seventy-one years old.

During the sacrament service of January, the Spirit of the Lord was witnessed by the calling of James M. Jones to the office of Elder, admonishing three young men, Joseph Bair, Harold Fry, and Houston Hobart, to prepare themselves by consecrated efforts. They were told that in due time, according to their earnestness, they would be called to occupy in the priesthood. Priesthood and congregation were admonished: "Now is the appointed time to give your best efforts by study and activity for this church."

Brother Joseph Bair and Brother Harold Fry are cousins. Their great-grandmother united with the church over fifty years ago. Their great-grandfather, Elijah Bradley was an elder. Brother Fry's grandfather was a deacon in Webb City Branch. Brother Houston Hobart's grandfather was also an elder in the branch in the early days. His father, C. H. Hobart, is a priest. The workers feel inclined to compliment these young men for their earnest desires and activities in the church. God has recognized their efforts.

Traverse City, Michigan

Alert to Church Needs

Though the Saints in this branch have been subjected to the same conditions of unemployment, financial uncertainty, and sickness, that have swept over the world, these things have but served to draw them together in a closer bond of love and sympathy and a deeper concern for the welfare of all.

Branch President John Clark is able to be out and looking after church duties after six weeks of illness which confined him to his bed. He had an abcess on his leg caused by a fall on an icy street. He was missed from meetings, but the Saints never forgot him in their prayers.

Although several priesthood members in the branch are out of employment, they are not found idly sitting by, but are using the time in church work, visiting the Saints and encouraging them to continue in the straight and narrow way.

Sister Orma Gardner has been very ill, but is improving. Her friends are hoping she may continue to gain in health and strength.

Apostle D. T. Williams visited here, March 24, and preached a good sermon which was appreciated by all members and several nonmembers. He with brothers from Traverse City Branch visited the branch at Bendon, delivering a wonderful sermon, and then he left for Bellaire, Michigan. Brother John Clark accompanied him north and will visit in Boyne City several days.

Brothers H. A. and B. H. Doty have sold their drug business here to Leon Moore. Brother H. A. is planning to redecorate the interior of the church, a work that is much needed.

Brother Harry Doty pledged himself to be the *Herald* newsboy in this branch, and several Saints are buying the paper from him who otherwise no doubt would not be receiving it.

After reading the *Herald* of March 15, in which Mrs. Elmer G. Neumann, of Central Lake, Michigan, requested the prayers of the Saints, Brother Ray Dick, a traveling salesman who calls at Central Lake, and Elder H. A. Doty decided to make the trip to call on Mrs. Neumann. Their visit to the home informed them that the lady and her husband are not members of the church but have re-

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ceived several copies of the *Herald* from a relative, and are much interested. They would like to get acquainted with Saints, and also to be remembered in prayer. Mrs. Neumann is suffering with a severe case of diabetes.

Jay C. Doty, assisted by his father, B. H. Doty, has delivered several forceful Sunday evening sermons.

Saint Thomas, Ontario

Interest and Participation Insure Achievement

Last December by request of Branch President Skelding and Missionary P. E. Farrow the Saints came fasting to elect officers for the year and to transact other business. Those selected to serve were: President, Elder James Skelding; counselors, Elder Albert Cordery and Priest Nelson Kelley; secretary, Sister L. J. Burger; treasurer and solicitor, Sister N. Kelley; deacon, Miles Rock; pianist, Sister Emily Saint John; chorister, Sister L. J. Burger; president of young people (Religio) Brother Miles Rock; auditors, Brother Colin Hammond and Sister E. Ford. Reports showed that there had been twenty-seven baptisms.

Saint Thomas members have enjoyed visits from President F. M. McDowell, Apostle D. T. Williams, and Elder P. E. Farrow. During the short stay of Brother Farrow here in February, three more souls were added to the kingdom. Ministers from London, Bishop Dent and Elders Winegarden and MacGregor, have also assisted. A visit from Brother Sherman and his daughter, of Chicago, former residents here, was much appreciated, also the presence of Elder Weeks, of Tillsonburg.

The annual business meeting for the Religio was called January 6, and the president, Miles Rock, appointed by the branch, was in charge. Officers elected were: Vice president, Sister W. Stephens; secretary, Sister Eva Johnson; treasurer, Emily Saint John; organist, Sister Hughena Duncan; chorister, Sister J. LaCourtois. A corps of efficient teachers has been enlisted to help with the work of this department. Elder A. Hewitt, of Chatham District, was present at this meeting.

Brother and Sister Farrow have in the past year paid a number of visits to this branch, giving splendid help to the young people. The religio is the service in which young and old take part, and everyone enjoys the splendid meetings. They have a program every night. Sometimes they are in form of a *Bible* quiz. Once a month there is a social evening when lunch is served. From forty to seventy-five attend. For the past three years the religio has been a big success. Many have been brought into the church from these gatherings.

The women's department has been doing a wonderful work in helping finance the branch and assisting those who are unfortunate as a result of the depression. The workers have been busy making clothing and giving food.

The Saints are known all over Saint Thomas for their hot suppers, especially Jigg's suppers (corned beef and cabbage). In September the women served three hundred, and all were pleased. Their slogan is, "The best ever." Sister I. Kinsman, the president, is loved by all because she is always ready to give good counsel Sister A. Cordery is vice president, Sister L. Burger, secretary, and Sister J. Taylor, treasurer.

Quilting is the chief work done by the department. They meet every Thursday afternoon. The women are hoping to continue their effort, for they feel it is a great help to the branch. Besides their help for the local they are sending a sacrifice offering to the Bishop each month. Sometimes they have a supper or a food sale or each member tries in some way to earn as much as she can, and brings it at the end of the month.

New Philadelphia, Ohio

Faith and Works Are Growing

Local Saints continue to look forward to greater achievements for the advancement of the latter-day gospel in this branch. Many members are still out of employment which causes much anxiety, but faith prevails and a willingness to put their trust in the heavenly Father.

The pastoral work of the branch is being carefully supervised by Elders Charles Cramer, John Carlisle and William Goudy with the willing assistance of Samuel Mansell and Richard Watkins, priests.

They have a splendid church school with an average attendance of one hundred. Adults and senior classes are studying *Book of Mormon* and *Doctrine and Covenants* quarterlies under well-selected teachers. Junior church is conducted each Sunday. The young people's department, under the supervision of Elder William Goudy, has been holding monthly social gatherings to create enthusiasm and cooperation. Among those who contribute their services to church work when the occasion demands. They are looking forward to warmer weather for which greater activities are planned.

The young people held a Saint Patrick's social at the church, March 17. Elder William Goudy was in charge, assisted by Richard Watkins. After a short devotional service, a program was presented and a recreational hour was enjoyed. Refreshments were served by the committee in charge.

Sacrament service, April 2, was well attended and a portion of the Holy Spirit was enjoyed by all. Sacrament and prayer services since the beginning of the year have been of a high spiritual order, and those in charge of the pastoral duties have been making efforts to create interest and stimulate attendance at all services.

The women's department has completed its portion of labor in assisting women of the Methodist Episcopal Church to supply meals to needy children. The members have signified their willingness to rally to the cause again if their help is needed. A fine cooperative spirit was carried on during the project.

Best wishes of the branch go to Mr. and Mrs. Louis Clerici (formerly Rebecca Carlisle), whose marriage was solemnized January 9 by Elder Louis Serig at Wheeling, West Virginia.

Wheeling, West Virginia

To Observe Branch's Fiftieth Anniversary

Wheeling Branch is preparing to hold special services May 28, to commemorate the fiftieth anniversary of its organization. Elder G. T. Griffiths organized the branch and served a short time as the first president, and the Saints hope to have him take an important part in the memorial service. If any of the church officials, or traveling ministry can arrange their itinerary to be present, they will be welcome.

The branch has had six presidents, four of whom are living. Two, A. M. Teagarden and O. L. Martin, have gone to their reward. L. D. Ullom, the third to preside over the branch, is the oldest, and is still living. O. J. Tary served longer than any other, while L. A. Serig, the present incumbent, comes next in point of time served.

At a recent business meeting Sister Jane Serig was elected superintendent of Sunday school, and O. J. Tary publicity agent. These changes were made to relieve Brother Samuel A. Martin of the extra portion of official work he had been carrying, and permit him more time to look after the work of bishop's agent.

Brother George Criswell is doing a commendable work with the class of young men he teaches in the Sunday school, most of whom are nonmembers. The prospect of augmenting the long depleted force of local young workers is now more encouraging. Visitors of late included Brother and Sister Frank Brown, of Kirtland, Ohio, and Mrs. Margaret Irwin, of Martins Ferry, Ohio.

While the number of membership in this branch is below that of former times, Wheeling has furnished members and workers to many other communities and branches. Elder Joseph E. Ebeling, president of Colorado Springs Branch, was formerly one of Wheeling's active workers. Another of the family, F. J. Ebeling, was a member of Wheeling Branch when he entered the missionary field. Patriarch John F. Martin was baptized and spiritually nurtured in this branch. Many other names of noble workers could be added. Some have gone to their reward, while others are in distant parts.

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Unity and Cooperation in Central Michigan District

Special Conference Decides to Dispense With Reunion

Officers are happy to say that the work in Central Michigan District is on the upward trend. A number of one-day meetings have been held in the district of a very high spiritual order. Among those of the recent past were a meeting at Butman, March 12, and one at West Branch, March 19. They were spiritual feasts to all who attended.

There seems to be a tendency toward greater unity and cooperation throughout the district than for some time in the past, resulting in the old-time, spiritual blessings characterizing the assemblies, and fulfilling the promise, "Return unto me and I will return unto you." The Saints have been made to know that the power of the gospel is as great now as in any previous time, and the signs are following the believers.

The depression is hampering the work here as elsewhere, but despite this fact, things are moving on satisfactorily. With finances very nearly depleted, the Saints in many places are making splendid improvements on their church buildings, substituting labor and prayer for money. Saginal Branch have rebuilt their church which was almost totally destroyed by fire some time ago, and the Saints in Bentley Branch are moving forward toward building a neat little edifice in the near future. They hope to do all in their power to make conditions conducive to the ingathering of many honest-hearted souls who are yearning for the gospel message.

March 25, they enjoyed a district conference. A special session was called for the purpose of considering reunion work this year. A fine spirit prevailed. On account of the extreme hard times, all concurred in the plan to dispense with the reunion for this year, at least. On March 26, a splendid meeting was held at Coleman. Three men were ordained to the priesthood, and so great was the power of the Lord manifested at this ordination service that there was scarcely a dry eye in the audience.

A number of missionaries have been at work holding meetings in various places. Elders William Grice, of Croswell, and Leonard Dudley, of East Jordan, together with District President Hubert Case have held several series of meetings with splendid results. Some of the local men have also been active in the northern parts of the district, preaching and baptizing as in former days, and they report an excellent response.

District President Hubert Case and his counselors are very busy ministering to the spiritual needs of the various branches throughout the district. They are to be highly commended for their efforts.

Members feel very much encouraged over the outlook of the work in the district and feel certain it will be able to make its contribution.

South Bend-Mishawaka Branch

Mishawaka, Indiana

Saints of this community are endeavoring to continue in the Lord's word. Unemployment among the bread winners has been a grim foe to battle. Financially the members are losers, but in spirituality they have risen to a higher plane of brotherly love and fellowship. Through their hardships they have felt the actual need of Zion. They have learned their lesson, and are planning to prepare so that they will be ready to "come out of the world" and gather with the Saints.

Local elders, Brothers Myers and Hoxie, have just completed a short series of meetings which turned out more successful than they had dared to hope. Attendance was good, the average being fifty. Nearly eighty were present on the last Sunday evening in spite of the bad weather and much sickness.

At the close of the series, March 26, two who had heard the story that never grows old, requested baptism. Sisters Myrtle and Marie Nunn, mother and daughter, were led into the waters of baptism by Elder Myers. This brings the total to three baptisms for the first three months of the year. Robert Ellis, eight-year-old son of Brother and Sister Clement Ellis, was baptized by Elder Hoxie, January 8.

The Saints rejoiced to have Apostle D. T. Williams with them March 16. Nearly one hundred assembled to hear his message.

The women's department held their first social activity of the year in the form of a Valentine party at the home of Brother and Sister Ellis. Songs, music, and games for young and old characterized the evening.

On March 17, the men reciprocated with a party at the home of Pastor F. E. Myers. The program and refreshments were furnished by the men, and although the sisters had much comment to make on the "Irish stew," it all disappeared. They hope for more good times in the future.

The Oriole Girls, led by Sister Galloway, and the Temple Builders led by Sister Granger, are busy and happy in their work.

All departments are pushing steadily forward, the young as well as the old taking a decided interest and helping in the programs, especially in the Religio. Attendance in the last-named department ranges from eighty to ninety. Songs, music and talks are given by young and old, and practically everyone remains for the sermon to follow.

Brother Charles Ferry is still in poor health and requests the prayers of the Saints in his behalf. Sister Hardy is recovering from a fall which hurt her back and which for a time appeared to be very serious along with a threat of pneumonia. But she put her trust in the Lord, and was greatly blessed.

South Bend-Mishawaka Saints appreciate the "bundle system" of obtaining the *Herald*. Through it copies of the *Herald* are being put into homes they never before reached.

Shidler, Oklahoma

First Series of Services in Two Years

Shidler Branch has had a very fine meeting. Elder J. E. Montague, of Ralston, Oklahoma, started the services, preaching three splendid sermons. Elder J. E. Lancaster, of Tulsa, district missionary, followed with ten good sermons.

Apostle R. S. Budd was here the last three nights and preached to a full house. Shidler Saints appreciate the help of these brothers, this being the first series of meetings they have had in almost two years. None were baptized but some seem very near the kingdom.

Shidler has a branch membership of eighty-four and all are striving to live the gospel and teach it to others.

Peoria, Illinois

Gospel Fire Still Burns in Historic Branch

Peoria members are striving to keep the branch alive. They are widely scattered and very poor, but have sacrament meeting at the home of Sister Norris the first Sunday of every month. They used to have a *Book of Mormon* study class which was greatly enjoyed, but so many people have been out of work that they could not afford carfare to come together. And so local members get together only once a month.

Sacrament meetings are generally quite well attended, and the members feel that God has blessed and helped them. A few Saints live at Pekin, Illinois, and some of them drive up once in awhile for meeting.

Brother and Sister Silvers met with the Saints April 2. They frequently visit their daughter who lives at Peoria, and the Saints happily welcome them. Then Elder E. R. Davis, district president, comes at intervals to make a short visit. Brother and Sister F. G. Pitt never forget Peoria. Brother Pitt has been visiting this branch many years and his help is much appreciated.

Brother and Sister J. G. Cole celebrated their golden wedding anniversary a few weeks ago. They received many cards and good wishes from friends.

Sister Mary E. Gillin despite intense

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pain and long continued illness is still able to talk convincingly on the virtue of having faith in God. Her pen has not been active of late because her eyes have been troubling her and the pain in her arms is much worse.

Although Peoria Branch has had a hard struggle to live, her members are proud to say that the group is still active and to recall that this branch organization is one of the oldest in the church.

Wagner, South Dakota

Enjoy Visitors From Sioux City

The group enjoyed a social evening at the home of Mr. and Mrs. L. Uecker, March 31, each person presenting a game or part of the evening's entertainment.

Brother and Sister C. E. Burnett and Brother and Sister Haviland, of Sioux City, visited with the Saints of this place April 2. The theme of the Sunday school hour was, *"Here Ye Him."* Sister Nina Amundson sang Ashford's, *"Abide With Me,"* preceding the class period. Brother Burnett took charge of the sacrament service. Sister Anna Sell, of Springfield, was administered to. Baby Donna Marie, daughter of Mr. and Mrs. E. Kimball, was blessed. A basket dinner was served at noon. Brother Burnett conducted a round table and spoke on *"The Little Deeds,"* at the afternoon session.

The Saints were commended for the spirit in which they are trying to accomplish their tasks. They look forward to another visit from Sioux City brothers and sisters.

Kalamazoo, Michigan

Look Forward to Meetings of Elder A. C. Barmore

This branch has been recently favored by a visit from Apostle D. T. Williams who spoke to an appreciative audience on the subject, *"Technocracy and the Brotherhood of Man."* This is the first time that Apostle Williams has been in Kalamazoo on Sunday evening. His visits are looked forward to with keen interest and great anticipation.

District President A. C. Barmore will soon make his first visit to this city and conduct a series of meetings from April 20 to May 1. It is hoped that an all-day meeting will be held April 30. The Saints hope for much help and direction from Brother Barmore.

New names have been added to the cradle roll, two sons and a daughter coming to gladden three families in the branch. The little girl, only a few months old, daughter of Sister Dorothy Burrows, is suffering from a fractured skull. It is hoped that she will recover.

Sister Volney Glidden, who underwent an operation a few months ago, is reported to be in a critical condition. She recovered somewhat from the operation, but has suffered a relapse. The prayers of the Saints are asked in her behalf.

Church work here has not made notable progress during the winter, but it is hoped that with the coming of warm weather conditions will be improved and all the workers will catch a new vision of the organization needed to conduct branch activities. Some members have moved away and are greatly missed.

Workers look to the time when the branch will have a hall available for church work at all times. They hope such a place of meeting may be secured by the end of this month, in order that they may follow up the good work of the district president.

Birmingham, Alabama

Few in Number But They Help the Church

Elder V. R. Chandler was again chosen branch president at the annual business session of this group. The following other officers were also chosen: Chorister, Gloria Booker; pianist, Sister Vida Booker; secretary-treasurer, Sister Sadie Chandler, and publicity agent, M. L. Salter. Fay Booker is in charge of programs.

Birmingham is proud of its eleven-year-old chorister, Gloria Booker, and believes her to be the youngest chorister in the church. The Saints are proud of her not only because of her youthfulness, but because she is a capable music student and does her work well.

Apostle J. A. Gillen stopped here on his way to the southern part of the state and Florida, to the delight of Birmingham members. Always he has an inspiring message. The Saints here extend an invitation to church members, especially the priesthood, who may be passing through, to visit them. They are strengthened and helped by such visits. If you are coming through this city write a card to V. R. Chandler, 1618 Fifty-first Street, Central Park, Birmingham, Alabama, and some one will meet you at the station.

There are only ten regular attendants at Sunday school now as Wilbur and Elbert Chandler are attending Graceland College. The Saints have been passing through some distressing times, but with the members of other districts feel they have made some progress. Their financial contributions for the year, 1932, were as follows: Sacrifice offering, $24.70; College Day, $7.20; oblation, $4.72, and tithing, $110.22. The figures are not mentioned in the spirit of boasting, but to show that no matter how few in number, Saints may help. The church of the living God must not fail. Each contribution helps.

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Thayer, Missouri

Feel Spirit of the Work

The Saints are feeling the spirit of the work and are looking forward to better days. They believe that soon the church will be relieved of many of its difficulties.

Brother and Sister H. E. Waite and daughter have moved to Independence, Missouri, to go into business. Thayer group regretted to see them leave.

A short time ago Brother Marce Harder and family moved here from Sacramento, California, and are making their home. The branch welcomes these good people. The Saints rejoice to see the number of branch members grow.

The women's department is doing a helpful work in the financial line. Many of the branch undertakings have been highly successful because of the women's help.

Fairland, Oklahoma

Branch Is Blessed

Saints here are encouraged to go forward. Although there is some sickness among them, they feel the Lord is blessing them. Attendance at services has increased since the first of the year. Especially is this noticeable at the prayer meeting, as it was in this service that they formerly had their smallest number.

The last of February, Elder S. W. Simmons and wife came to Fairland to make a short visit. Pastor E. R. Hart asked Brother Simmons to preach for at least a week and this he did, delivering some inspiring sermons. At the age of eighty years Brother Simmons still has the powerful voice of his young manhood. Those who were sick were greatly blessed through his administrations. At the close of the services five were baptized by Brother Ott S. Jones, local priest.

It it not long now until the annual home-coming day the second Sunday in May. To this day the members look forward, hoping to meet again many old-time Saints.

Wellsburg, West Virginia

While Wellsburg Branch has been hard hit by the depression and unemployment situation, the members have displayed courage and perseverance which have, in a large measure, triumphed over all opposition. Because many of the members have been out of employment, it has been more difficult to meet the interest and payments on their church debt, but with undaunted courage they have succeeded.

They have a fine group of earnest young workers, who are developing talent which adds prestige to the church. Under the capable management of Sister Allen, they gave a three-act play that elicited much favorable comment. They gave two performances for the benefit of the building fund, and one for the Pythian Sisters, who sold the tickets and shared in the proceeds.

The activities of the members have brought a decided upward trend in spirituality, in attendance, and in interest of nonmembers. In addition to the good work of the branch officers, visits and sermons by District President William Richards, Patriarch John F. Martin and Elder O. J. Tary have been helpful.

As evidence of the progress being made, on March 22, eight were added by baptism. The branch president, Elder Willard Allen, officiated, and was assisted in confirmation by J. F. Martin, William Richards and O. J. Tary. Brother Clyde Zonker is chief office deputy to the sheriff of Brooke County, and is also giving valuable service as superintendent of the Sunday school, assisted by Brother Paul Lannum.

Brother and Sister R. E. Rodgers, in addition to other activities have been doing much good by using their car to get members to church who were not in position to pay carfare.

With the district conference which convened here April 8 and 9, and preparation for the Easter program, everybody is busy and cheerful in the good work.

Euroa, Victoria, Australia

From "The Record"

Saints of this branch were looking forward to a visit from Patriarch J. H. N. Jones last month, and were grieved to hear of his illness which prevented his coming. All united their prayers to the end that he might be blessed with a speedy recovery.

February 12, at the annual business meeting of the branch, the following officers were chosen: Pastor, Elder H. Jacka; assistant pastor, Elder R. Butterworth; director of Religious Education, A. Frater; assistant director, Hugh Jacka; chorister, A. Frater; secretary and treasurer, F. Dowell; correspondent and historian, A. Frater.

Euroa Branch has now completed two years of service in its new church. During that period there have been fifteen baptisms. May the future see wonderful work for the Master.

Sister Harris has been called away from home on account of the illness of her daughter.

The various classes of the church school are taking turns at presenting an afternoon program. The first of these programs was given March 12 by the primary grade.

It is very probable that a mission will be conducted at Euroa early in May. Apostle George G. Lewis and Elder A. J. Corbett will be here to assist in the work.

A visit from the district presidency was expected the latter part of March.

The branch has decided to publish a monthly paper known as *The Record,* containing news of the branch and also extracts from literature. The purpose of the paper is to inculcate a love of beauty and an appreciation of all that is good and fine in the world.

FOR SALE

A Home and Business Property located in Lamoni, Iowa. Will make a living for an ordinary family under proper management. Price $3,000. Write P. O. Box 296.

950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Drexel Mollison, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

78 ACRES, improved; three houses and outbuildings; orchard, barns, excellent water; in southwest Arkansas; fine location for fruit and truck farm; easy terms. Belle West, Winthrop, Arkansas. 15-3t

WHEN YOU THINK of Church History don't forget the combined Young People's Histories: Two volumes bound in one for only $1.00, postpaid in U. S. A. Address Herald Publishing House, Independence, Missouri.

WANTED: Copy of each, "Presidency and Priesthood," and "Palmyra to Independence." Address R. W. Smith, 733 Eaton Street, Hammond, Indiana. 155-1t

NINETY CENTS never did as much missionary work in its life as it will now invested in a copy of "The Call At Evening." Do you have a copy for your neighbor? Order today (90 cents, postpaid in U. S.) from Herald Publishing House, Independence, Missouri.

ACTIVE member of priesthood, with advanced degree, wishes a high school teaching position in L. D. S. community. Anything accepted. Address, Dept. K., Care Herald Publishing House, Independence, Missouri. 15-17*

FOR A REAL heart to heart talk of early church history order a copy of "With the Church in an Early Day," only 85 cents (postpaid in U. S.) Herald Publishing House, Independence, Missouri.

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The Bulletin Board

President F. M. Smith to Be in Southwestern Texas

President Smith will be in San Antonio, Texas, for an all-day meeting at First Branch church Sunday, April 30. This is to be district day for Southwestern Texas District, and we are expecting Saints from all over the district to attend. Previous to this on Thursday, April 27, a reception will be given in President Smith's honor at the home of the district president. Friday and Saturday will be spent in a tour of the hill country adjacent to San Antonio, President Smith speaking at Bandera Friday night.—J. A. Robinson, district president.

Instructions From Bishop's Agent

To the Saints of Southern Missouri District: Please get in touch with your local solicitors and cooperate with them. Do your part in paying your tithes. If you can not reach your solicitor, send your tithes and offerings to me.—G. A. Davis, bishop's agent, Thayer, Missouri.

Request Prayers

There being considerable urgency in this request for prayers which arrived too late for inclusion in the regular column, we present it here: Sister Earl Caldwell, 4 Curtis Street, Saint Thomas, Ontario, asks the prayers of the Saints in her behalf, that her life may be prolonged in order that she may rear her little family. She has been in the Memorial Hospital for five weeks. This week she undergoes a very serious operation.

Graceland Broadcast Program

950 Kilocycles—315.6 Meters

KMBC.....Kansas City, Missouri
Time.....5.00 p. m., C. S. T.
Studio.....Independence, Missouri
Music.....Paul N. Craig in charge
Lectures.....John Sheehy in charge
Announcer.....Guinn Bronson

April 16—Mae Clark Warren
"Vitamin D in Our Health Program."
(Graceland Artists, Mrs. Linna T. Hunt, dramatic soprano; Mrs. Colin Ferrett, pianist; Charles Ballantyne, violinist.)

April 23—Roy A. Cheville
"Principles of Leisure in Education."
(Graceland Male Quartet: Wilbur Chandler, George Potts, jr., Sheldon Reynolds, and Leslie Kohlman.)

April 30—A Cappella Chorus
(Also will appear Scottish Rite Temple 3 P. M.)

May 7—F. Henry Edwards
"English Cathedrals."
(Music by Independence Artists.)

May 14—A. B. Church
"Television"
(Music by Independence Artists.)

May 21—E. E. Closson
"The Influence of Christian Education on Life's Philosophy."
(String Ensemble—Charles Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

May 28—David Hopkins
"This Business of Government."
(Music by Independence Artists.)

June 4—Dr. F. M. Smith
"The Philosophy of Poe's 'Raven'."
(Music by Independence Artists.)

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Northern Saskatchewan		July 27 to 30
Southern New England	Onset	July 22 to August 6
Toronto	Lowbanks	July 29 to August 12
Chatham, Ontario	Erie Beach	July 28 to August 6
Lamoni	Lamoni	July 28 to August 6
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18-27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
Eastern Montana	Fairview, Montana	July 7 to 9
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Spring River	Columbus, Kansas	(Date not set.)

(*Tentative date. To be confirmed later.)

THE FIRST PRESIDENCY,
By F. M. McDOWELL.

Those who love God and keep his commandments in this life are not in "bondage through fear of death," for they are made free through obedience to the truth, and their perfect love for God has taken away that terrible dread or "fear of death."—Elder Isaac M. Smith, in *The Atonement of Christ and the Final Destiny of Man.*

FITCH

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Gone Forever!

—THE DAYS OF THE BENT PIN AND A STRING—

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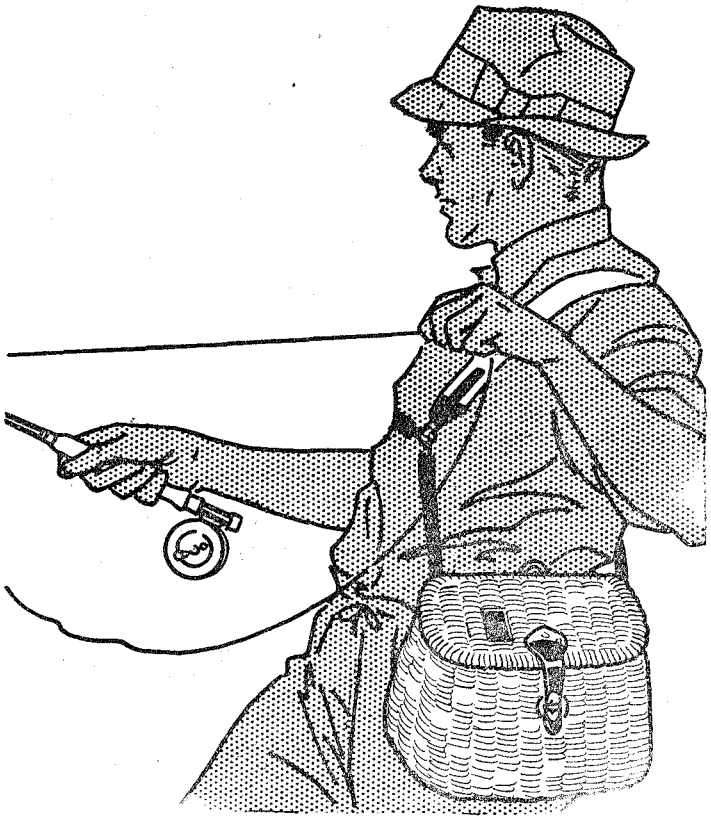

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"Offering a Complete Advertising Service"

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Independence, Missouri

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The SAINTS HERALD

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The Light of Life

By Evan A. Fry

●

Spiritual Aspects of Our Ministry

By Elbert A. Smith

The Blood of Christ

By V. D. Ruch

ANNOUNCING
Nauvoo Summer Camp
For Young People

Volume 80 April 19, 1933 Number 16

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THE SAINTS' HERALD

April 19, 1933

Volume 80 Number 16

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CONTENTS

EDITORIAL:
- Building the Church From Within 483
- The Church and Economics 483

HELPS FOR THE PASTOR:
- What to Do for Sunday Evening 484

YOUTH'S FORUM:
- Nauvoo Summer Camp for Young People.... 486
- The Story of Etta Kett 486
- Log Notes 486

NEWS BRIEFS 487

ARTICLES:
- A Barrel of Apples 485
- The Light of Life, by Evan A. Fry 488
- Spiritual Aspects of Our Ministry, by Elbert A. Smith 489
- The Blood of Christ, by V. D. Ruch 491
- Authority, by Hermann Peisker 493
- Riches Untold, by Florence Tracey 494
- How I Became a Latter Day Saint, by Ella H. Shuert 497
- The First Easter, a Poem, by Kenneth A. Morford 498
- Loyalty, by Ruth Richeson 498
- Choosing My Companion, by Geraldine Wyatt 498
- A Story, a Poem, by Inez Kinney 499
- Prayer and Testimony 500
- Question Time, by A. B. Phillips 502

NEWS OF CHURCH AND HOME 503

THE BULLETIN BOARD 508

The Pigeonhole

The Pigeon Went to Church

"I went to church last night," confided the pigeon, "Oh, yes—I do go to church, and I see a great many things. Well, I saw a number of things last night. I saw an old lady, so frail that she could scarcely climb the church steps, totter alone down the aisle, seat herself, and lift her eyes trustfully to the preacher's face. I saw a young couple holding hands. I saw a man whose head was bowed in prayer. I saw two young girls, dressed in the height of style, ogling two boys not far away. I saw a blind man led to his accustomed place by a friend. I saw a pair of young parents exasperated by the wigglesomeness of their little son. I saw a choir that sang beautifully—then whispered. I saw a man of God inspired by the Spirit to eloquent utterance. Yes, I went to church last night."

The Pigeon's Own Collection of Earthquake Comment

From a loyal Native Son of the Golden West: "This is so unusual!"

From Hollywood: "The most stupendous, epoch-making, awe-inspiring, earthquake ever staged."

From the Chamber of Commerce: "The earthquake was greatly exaggerated by the eastern press."

From the San Francisco newspapers: "Now it's your turn."

From the Los Angeles newspapers: "The earthquake did little damage to any but the oldest and poorest sections of the city."

From the real estate men: "The earthquake is a forgotten incident."

From the *Californian's History of California*: "There *was* no earthquake."

From an expatriate Californian: "Blah!"

Modern Proverbs

By E. Leola Nice

If you dislike someone, be sure it is not because he is better than you are.

The world would be the richer if some of us could trade our brains for a pot of yeast.

Ofttimes the seasoned mellowness of the aged is the result of the pummeling life has administered.

The best job ever accomplished was the work of one who loved his task.

When nothing else will seem to work, why not give your faith a chance to work?

If you *will* burn the candle at both ends, expect to be a dead wick soon.

The first step in acquiring good manners is to cultivate a feeling of kindness toward others; the next step is to exercise that feeling.

I have friends not because I would be served, but because I am anxious to serve.

You can lead a horse to water, you *may* make him drink—but he may have indigestion later.

The real story of your life lies in the heap with the things you have rejected.

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Editorial

Building the Church From Within

2.—Instruction for Candidates for Baptism

Some children receive adequate instruction before they are baptized, and so have a foundation for beginning a successful career in church membership. It is unfortunate that many do not. To those that lack all instruction except the statement, "You're old enough, you ought to be baptized," baptism can mean very little more than a ducking under somewhat solemn circumstances.

As yet the church has no better material for guiding the instruction of youthful candidates for membership than the *Epitome of Faith,* which was never designed for such use. Yet that document, in the hands of a well-informed pastor, or some other consecrated and qualified member of the priesthood, can be a means of bringing a knowledge of the truth and a grounding in church membership to the young candidates. Plans are under way whereby it is hoped that other literature, adapted to the needs of all teachers, can be made available for the instruction of candidates of all ages.

The instruction should properly come *before* baptism, rather than after, in order that the candidates may understand better what the ceremony is all about and what membership means. There is something not altogether fair in the method of baptizing them first and telling them afterward what membership requires.

In many churches the pastor himself takes charge of this particular branch of religious education. It is his privilege if he can perform it, and it should be undertaken very seriously in order that the experience may be remembered by the young candidates.

The instructor of such a class should arrange for his pupils to meet once every week from now until Children's Day. The material for instruction and the manner of presentation should be considered very carefully, in order that interest may not lag and the whole subject become tedious and distasteful to the young children. One must consider the possible effect on the whole future course of their lives.

L. L.

A Church Program for Spring

"Build From Within"

1. Improve and decorate the buildings, grounds, and equipment.
2. Develop dignity and reverence of the services.
3. A training class for candidates for membership.
4. Organization meetings for teachers and officers.
5. A parents' and children's banquet.
6. Enlistment and consecration service for the young people.

The Church and Economics

In *Time,* issue of April 3 last, under the heading "Religion" and caption "Holy Years," comment is made upon the "holy years" or Jubilees, regularly proclaimed every twenty-five years by the Catholic Church, and two good reasons pointed out why the "Energetic Pius XI" is fortunately situated for calling a holy year observance, with all of which there might be found agreement among those acquainted with the historical roots of Catholicism and present tendencies; but in commenting upon the admirable background furnished by the depression for renewal of age-old attacks by all churches upon Mammon, the writer makes a comment which should be challenged. He says:

"Only the Roman Catholic Church may be said to have an official attitude on 'Economics.' This attitude, based on Leo XIII's encyclical *Rerum Novarum* (1891), the Statesman-Pope, Pius XI, has elaborated in many a pronouncement. Denouncing communism, rejecting Socialism, chiding Capitalism, finding Syndicalism (the Fascist type of government-in-business) too powerfully concentrated, Pius XI has come out for: minimum-wage laws; old-age pensions; private property, even a 'modest fortune' for workers; government regulation of business; cooperation between Capital and Labor in some form of local unit resembling the medieval guild. Without anywhere attempting to promote these ideas by direct political action, and without reducing them to concrete proposals, Pius XI has offered them to the world as supreme economic wisdom, divinely inspired and backed by the sublime authority of God's earthly vicar."

In commenting thus the writer in *Time* has overlooked several important things. It is not true that the Catholic Church is the only one with an "attitude" on economics; for though we are small comparatively the Latter Day Saint Church has for a hundred years had a definite "attitude" on economics. What is more we have had a program along the lines of which we have suggested approach be made to the solution of the problems presented and methods by which social progress could and can be made as well as better economic conditions established in industry have been suggested.

In Communism, Socialism, Capitalism, and Syndicalism, good is to be found though much of their teachings may be undesirable; hence rather than denouncing Communism, reject-

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ing Socialism, chiding Capitalism, and finding Syndicalism too "powerfully concentrated," the task of the Christian church is to find and preserve, and vitalize the good in all these doctrines and catch them up in some form of social order in which these good things shall be correlated and coördinated in a social program of reform. Minimum-wage laws, old-age pensions, government regulation of business, and revival of the medieval guild are all palliative merely, and do not strike at the root of our trouble at all. What the church must stand for is the institution of Christian principles in industry. The leaven needed to "leaven the whole lump" is the doctrine of stewardships, as inculcated by the Master and exemplified by the apostles when the people "continued daily in the temple, and ate their meat in gladness."

At the base of this doctrine is the consciousness of our relationship to God which carries fraternity into business as well as into social amenities. This means religious motivation. And our church has stood for a social order in which the dynamic of industrial and political activation shall be on the basis of brotherly love rather than the aggrandizement of selfish interests. When men can be found working at wealth production for the mere love of contributing to the common weal, the question of a minimum wage will become merely incidental; old-age pension laws will not be needed, for the care of the dependents will automatically be found from the communized surpluses consecrated by the stewards. The amassing of large individual "fortunes" will stop right at the point where these fortunes cease to be used for common good. All above needs and just wants being consecrated to the group will automatically protect against the evils of large fortunes in the hands of persons not dominated by the desire to serve common ends, and will automatically answer the question of law governing the inheriting of large fortunes.

The doctrine of stewardships will make governmental regulation of business unnecessary, and will insure the cooperation of Capital and Labor; and this without revival of medieval guilds. For when laborers and capitalists begin working with the goal being the common good rather than aggrandizement of selfish interests, their *common* interests, because of having a common goal, form a basis on which they freely cooperate, and adjustment of differences becomes easy.

Time should know there is at least *one* church which not only has an economic "attitude" but an economic and social program as well. And we are sure that our doctrine of stewardships, once made operative in a community, will help solve the various problems above mentioned.

(Continued on page 485.)

HELPS FOR THE PASTOR

What to Do for Sunday Evening

Sunday evening is a difficult problem for most pastors. Crowds are slim and interest is frequently low. Especially in warm weather people prefer to ride in the country or rest at home rather than attend church. Put on a competitive basis with many other interests and possibilities, the church suffers. People have already attended church once and they feel that they have done their duty.

What the pastor can do who feels that he must keep up the evening service is a problem. To continue with desultory efforts and nothing offered but preaching with no continuity of theme, is almost certain to produce small crowds, feeble interest, and discouraging results.

Here are a few things some pastors are doing successfully:

1. Stereopticon lectures on church history subjects, or general themes. (Sets of slides may be rented of our Graphic Arts Bureau, Independence, at moderate cost.) These are always popular.

2. A special speaker for a series of missionary sermons, and a selected group of singers to render gospel songs. A good soloist will help.

3. Give the young people of the branch one Sunday evening a month, for which they choose or furnish the speaker and arrange the program. Some young member of the priesthood can be in charge. This plan is useful in stimulating the interest of the young people, and gives them a feeling of having a share in the church work.

4. Religious drama, with a musical program. Many branches used the *Conversations,* a series of church history plays by President Elbert A. Smith, which appeared in *Vision* in 1930, with excellent results. Lacking copies of these, some local writers may be able to produce short *Book of Mormon* or church history plays, or morality plays.

5. Music. Cantatas, orchestral programs, or congregational singing supplementing a short sermon or given alone have brought out good crowds.

Remember this: the Sunday morning service is generally for the church members, and few others come. But Sunday evening is the time to receive strangers and nonmembers. The service is less formal, and they feel less hesitancy in attending. Long evenings, with nothing to do, may bring them to your church. What will you have to offer them?

The Branch Bundle is now taking the *Herald* into more than sixteen hundred church homes.

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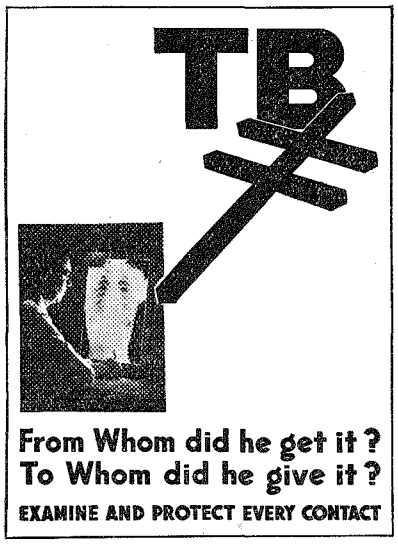
A BARREL OF APPLES

A Statement by the National Tuberculosis Association



SMALL POSTER FOR THE CAMPAIGN

"ONE BAD APPLE can spoil the barrel," says an old proverb. A case of tuberculosis may, from the public health viewpoint, be like that bad apple—the disease tends to spread from him who has it to those with whom he lives.

But the spread of this disease can be prevented. How? By examining every person who has been in close contact with a case. This means not only medical examination of adults, but also of children. With the aid of the tuberculin test and the X-ray it is now possible to discover if a person is infected, and if so, how much damage, if any, has been done. If any danger signals are discovered, much can be done to prevent the development of actual disease.

One difficulty is that tuberculosis usually develops slowly. Months or even years may pass before the symptoms become troublesome enough to drive the patient to the family doctor. Meantime other members of the family may have become infected. People need to be reminded that "that tired feeling," or the "cough that hangs on," or certain other symptoms may be due to tuberculosis and should be investigated by a doctor.

To accomplish this, the National Tuberculosis Association and its two thousand and eighty-four affiliated associations throughout the United States conduct each year an "Early Diagnosis Campaign," during which they seek to focus attention upon a single phase of tuberculosis, which still kills more persons between the ages of fifteen and forty-five than any other disease.

This year the campaign begins on April 1 and will ask the public "From Whom Did He Get It?—To Whom Did He Give It?" These suggestive questions will be pointed up by the slogan, "Examine and Protect Every Contact?"

In numerous ways persons will be helped to find out if they have the disease, to secure proper treatment, and to learn to protect others. Emphasis will be laid on the danger of the disease to children and the necessity of examining them with the tuberculin test and the X-ray. Because of the economic stress it is all the more necessary to build our defenses against the enemy, who strikes when resistance is low.

Physicians, health officers, public health nurses, social workers, civic groups and community leaders will participate. Insurance companies, employers, business organizations and others can help. Readers of this magazine are urged, as a matter of personal and family health protection, to give serious thought to the information and advice that will be given widespread circulation during this campaign, and where such a step is indicated, the family doctor should be consulted promptly for a medical examination.

The Church and Economics

(Continued from page 484.)

But this requires a deep religious motivation as a social dynamic, which will place the devotees of that religion under the impulsion of right doing because the welfare of the group demands it. This impulsion will not be found in laws governing wages, or regulating business but from the greater and divine law of love, where love of God and love of neighbor will go hand in hand, thus giving parallel direction to the social forces now so badly set awry and running counter by the disrupting forces of selfishness. It is socializing and industrializing the Christian religion. Perhaps it were better to say, it is Christianizing industry and economics.

And it can be done by inculcating and practicing the doctrine of stewardships. F. M. S.

They Like It

Mrs. Tressa Baker, a member of the Lansing, Michigan, publicity department, writes: "We were glad to take advantage of the *Herald* bundle. The original order of twelve has been increased to twenty-five copies. The story, *Riches Untold,* is especially interesting. All agree that the *Saints' Herald* is the 'best ever'."

"Riches Untold"—a new church story by Florence Tracey, now to be had in book form, beautifully printed and bound. A $2.50 value for $1.25. Order Now!

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - - -

Nauvoo Summer Camp for Young People

YOUNG PEOPLE throughout the church will be interested to know that plans have been made to hold a camp at Nauvoo again this summer. The camp will cover a twelve-day period, from August 7 to 18 inclusive. The total cost for room and board will be one dollar per day. In addition there will be a registration fee of one dollar; this fee, however, will be refunded if the registration is sent in before August 1.

The daily program will be similar to that of last year. In the forenoon there will be class work in health, music, dramatics, recreation, and other fields of leadership training. At the ten o'clock assembly periods, topics covering the present program of the church and some of the outstanding historical events of special significance to young people will be discussed.

Every afternoon will be devoted to recreation, auto trips and hikes to nearby places of interest, boating, swimming, organized games, and competitive sports. During these activities the campers will have opportunity to put into actual practice the instruction given in the class period earlier in the day.

The evenings will be spent around the camp fire or in some specially planned activity. There will be two Wednesday evening fellowship services in "David's Chamber"; three special lectures by visiting church leaders; and at least one evening of musical and dramatic productions. Ideas for organizing the young people's group in your home branch will be demonstrated on all these occasions.

Tentative arrangements have been made for President Frederick M. Smith, Bishop G. L. DeLapp, Apostle J. F. Garver, and others, to visit the camp and participate in the program of instruction.

Young people between the ages of 15 and 24 are eligible for registration. Those outside of this age limit who desire to attend must make special arrangements with the camp director before making plans to attend camp.

Further information may be had by writing Eugene Closson, Camp Director, Lamoni, Iowa.

Speak the truth by all means; let it fall upon the hearts of men with all the imparted energy by which the spirit gives it power; but speak the truth in love, and, perchance, it may subdue them by its winsome beauty, and prompt their acknowledgment that it is altogether lovely.—Reverend William Morley Punshon.

Your Gifts

Religion that takes the form of ecstasy, with no outlet in the way of work, is dangerous. . . .

You are the steward of any gift the gods have given you, and you answer for their use with your life. Do not obstruct the divine current. Use your knowledge and use it quickly, or it will disintegrate and putrefy.—Elbert Hubbard.

The Story of Etta Kett

"I'm Too Young," Says Kathryn

"Mother! Can I go to the senior dance?" Etta's little sister Kathryn whirled about the kitchen in a mad fantasy of dance steps.

"'Say *May* Kathryn, say *May I*. When will you learn to speak correct English?"

"I'm too full of language to speak English, Mother dear. Tell me quick, before you stop to think—Can I go to the senior dance?" and Kathryn whirled about the room again. Mother Kett was not worried.

"What do *you* think about it?" she parried.

"I think I ought to go," and Kathryn hummed lightly as she watched her mother's face for the hint of an answer. But that wise lady discreetly refrained from betraying herself. She would not risk creating a storm of tears by refusing.

"Well, I'll not forbid you, but you know how I feel about it."

"I only wish, Mother dear, that you could know how *I* feel about it. All my best friends will be there. It's the one important social event of the year. And Charlie Grant has asked me to go. And you know he's one of the nicest boys in the whole class. If I don't go everybody will think I'm an awfully funny stick. Oh, Mother, I've just *got* to go. And if I don't get to go I'll stay home and be perfectly miserable, and I'll get pale and go into a decline, or something, and I'll probably cry all over your shoulder and get tear stains on your dress, and—and—and" Kathryn had been reeling it off pretty rapidly, but finally ran out of something to say.

Mother Kett pushed her gently away. "Unsmother me, Kathryn, unsmother me. I want a chance to breathe," she said. "You are partly right and partly wrong. Not all of your friends will be there. I know some of your *best* friends that will not. You know, of course, that the yard back of the hall will be full of bottles the morning after, and you know that the boys and girls who drink will be there on the floor with you, and that you will come home smelling as smoky as a hotel lobby. You know, too, how the church stands on the question, and that your example will influence the thoughts of many younger girls who admire you very much. I'm just going to leave you to think it over for yourself. I can't go on making decisions for you all your life. But I want you to know that I am very much interested in the kind of a decision you make." And Mother Kett said many other serious things to Kathryn which time and space will not permit us to record here.

"Oh, Mother. That's too much responsibility for me," wailed Kathryn. "I'm too young for it!"

At this point the front door slammed and Etta came in.

"Come Katy, get on your hat quick. I have a feeling that the violets are blooming under that creek bank in the park. Hurry! We've time to get them before Dad gets home for supper!"

And Etta pulled Kathryn out through the front door with her.

(To be continued.)

Log Notes

Our Australian friends have instituted something of a novelty in what they call an "Educational Reunion," according to the *Gospel Standard*. The features indicate something altogether charming and worth-while in the way of a program. The day's meetings were sponsored by the Balmain Kimnor Klub and the Dorian Literary Society of Leichhardt, in the Balmain Church. Music, both vocal and instrumental, orations, scenes from famous plays, and other features filled the day. The young people are enthusiastic about the idea. We are glad to pass it on to others.

Perhaps you have a club, program, or local plan that has been of interest and value in the young people's social life and church work. Don't be selfish. Don't hoard all the good things you have learned. Share them with others. Let us hear from you soon.

"Youth's Forum," said Cecil, reading the heading for our page. "Well, I'm for 'em, too." And so is the whole church. Never before has there been a time in the history of the church when there were more fine and promising young people in it, ready and willing to offer their services in its work. And the church, too, is more ready to welcome them than ever before.

THE PILOT.

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NEWS BRIEFS

New Saints' Hymnal in Braille

Warrington Branch, Northern England District, has just finished a complete translation of the new *Saints' Hymnal* into Braille for the use of a blind brother, Herbert Mellor. Brother Mellor is engaged in public work in schools, teaching basket making. He has also commenced two classes in the branch for the instruction of boys and girls in this art.

Two Missionaries Complete Thirty Years of Service

Thirty years ago this month two young men came to the General Conference of the church, held at Independence, to receive their first missionary appointment. They were E. F. Robertson, recently appointed missionary to Southern New England, and J. E. Vanderwood, now laboring in Southern Wisconsin.

Forty years ago this spring Brother Robertson joined the church, and thirty years ago he left the farm to attend General Conference, where he received his first appointment. Since that time he has labored continuously under appointment, serving in half the States of the Union and under more than a dozen foreign flags.

Brother J. E. Vanderwood was baptized into the church forty-six years ago this fall, and was ordained and sent into the missionary field in March thirty years ago. He, too, came to the conference of 1903, and receive his first appointment. He has labored in many districts.

Both missionaries have excellent records of service and continue zealous in telling the gospel message. They have the appreciation of many friends.

Underwood Young People File Inventories

Underwood, Iowa, began the year by complying with the financial law of the church. In January ten young people of Underwood Branch gathered one evening at the home of a member for the purpose of filing their inventories. District President J. A. Hanson was there to advise and help.

Pittsburgh District Statistics

There are six hundred and eighteen members of the church living in Pittsburgh District, Pennsylvania, according to a recent report by the district secretary. These are divided into the following branches—Pittsburgh, Donora, New Castle, Punxsutawney, Fayette City, Lock No. Four, and the nonresident group. Pittsburgh, the largest branch, has one hundred and eleven members.

April—Birthday Month

April is the birthday month of the church. One hundred and three years ago April 6, the church of latter days was organized by six young men. April is also the birthday month of many of the church's faithful members. Among these are the following familiar names: William H. Kelley and Peter Anderson, April 1; Charles B. Woodstock, April 3; Israel L. Rogers and J. Arthur Davis, April 4; Dewey S. McNamara, April 6; Joseph F. Burton, April 9; Marietta Walker, April 10; Charles W. Wandell, April 12; Elizabeth J. Blair, April 13; Peter Whitmer, sr., and John A. McIntosh, April 14, and Clara Kellogg Ellis, April 28.

Served by General and Local Ministry

Saints of Lansing, Michigan, Branch were fortunate during the winter and early spring in having inspiring sermons from Apostle D. T. Williams, President F. M. McDowell, District President A. C. Barmore, and Elder Leonard Dudley, of East Jordan.

There is at present considerable activity on the part of local priesthood members. Cottage missionary meetings have been and are being conducted in various parts of the city by Clarence Dudley, Alva Dexter, Clair Easlick, Wesley Russell, and others.

North Manchester, England, Holds Missionary Day

Special Missionary Day was observed by North Manchester Branch, England, March 19, Apostle John W. Rushton, speaker at the morning service, Branch President F. H. Smith in charge. In his sermon Brother Rushton recalled attending a quarterly conference of Manchester District in this very room many years ago.

Patriarch W. H. Greenwood spoke on *"Life's Experiences"* in the evening.

Two Hundred and Fifty Voices Sing Easter Story at Stone Church

Most beautiful and effective among Easter programs was the choral story of Christ's life, death, and resurrection sung Sunday night at the Stone Church, Independence, by two hundred and fifty voices composing six different choruses and choirs. A crowded house listened with appreciation to numbers sung by the Stone Church Choir, the Aeolian Chorus, the Wahdemna Choral Club, the Cantanina Chorus, the Boys' Choir, and the Clematis Chorus. Mrs. Pauline James Arnson was the soloist of the evening.

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THE LIGHT OF LIFE

By EVAN A. FRY

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 5-7.

Several years ago, before the depression made vacations unpopular, I spent a vacation period in company with several friends in the famous Ozark region of southern Missouri. One episode of our stay there was a trip to one of the equally famous Ozark caves. Through a narrow slit in the earth—down a few steps—then down a steep incline of debris—and we were in a huge underground room which would have contained several buildings the size of the Stone Church. On past a huge bell-shaped stalagmite some fifty odd feet in circumference, where God had been building for nobody knows how long at the rate of a cubic inch or so each year. Down—and on through narrow passages where we had to twist and squirm our way through, or drop primitively to all fours. On, and down—often over seemingly precarious and slippery wooden bridges over huge boulders or precipitous little canyons. And as we made our way, lighted by a lantern in the hands of the guide, and a candle in the hands of each member of the party, the guide regaled us with stories of vast portions of the cave not yet open to tourists, where explorers had pushed on for three days without coming to the end of the seemingly endless maze.

At last we paused—some three hundred feet below the surface—and the guide made a startling suggestion which amounted to a command. "Blow out your candles." Out went his lantern, too; and deep, black darkness—thick—heavy—oppressive—fairly exuded from the rocky walls.

Our sanity told us that everything was all right—that this was only one of the stock-in-trade of thrills which the guide dispensed to all customers. But doubts and fears and nameless terrors *would* intrude. If we had entertained them, it would have been easy to give way to useless hysteria. What if the guide had forgotten his matches? What dangerous beasts or reptiles might not have strayed into this damp, desolate place? Without light how would we dare move? A misstep—a slip—a loosened rock might send us crashing down an unseen crevice, or into an underground lake. Perhaps one of our number had already disappeared. If we should become lost in that cave, we might wander for months—even for years—in the unexplored depths below us, even if we had a light. How could we hope to get out without one?

And just then the guide struck a match. Seen in the light, the jagged rock walls became friendly. The path beneath our feet, though rugged, became firm and dependable. The beasts and reptiles became mere figments of our imagination. We were all there, safe and sound. Though we could see only a small portion of it, we knew that the path back to the surface could now be easily found. A little circle of light from an ordinary gasoline lantern had changed the whole atmosphere of that sepulchral cave.

I've been thinking about that experience lately, and about the words of Jesus, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." The people of this old world, and I'm afraid some of our good Latter Day Saints, are in darkness—spiritual and mental darkness—just as thick, just as real, just as oppressive as the darkness of that cave was to us. They are beset with a thousand nameless fears and doubts and terrors. They have not the courage or the faith to move forward. These are admitted, self-evident facts. And to a disinterested observer, does it not seem strange that most of the millions who profess the name of Christ, and claim to have had the light of his countenance in their lives, are just as fearful, just as doubtful, just as terror stricken as their neighbors who make no profession of religion? "If the light that is in thee be darkness, how great is that darkness!" "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

In these days when men's hearts are failing them for fear, shall we not all seek anew after the Light of Life which shall drive away the terrors of darkness, and dispell the doubts and fearful obsessions with which our imagination has peopled the onward way? The light need not shine so that we can see the path clear to the mouth of the cave; if it illumines the next step of the way, we need have no fear. And we can be assured by faith and hope that the dazzling sunlight of God's love shall yet break upon us if we continue to follow upward the path marked by the Light of Life.

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SPIRITUAL ASPECTS OF OUR MINISTRY

A Lecture to the Priesthood at Independence, Missouri, February 13, 1933.

By ELBERT A. SMITH

II.—Spiritual Illumination

"The glory of God is intelligence, or, in other words, light and truth."—*Doctrine and Covenants* 90: 6.

"This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ, his Son; he that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—*Doctrine and Covenants* 85: 2, 3.

IN JUNE, 1930, I underwent a major operation. Before I went into the operating room I was administered to by Brother John Garver, and as I was going under the anesthetic I had an experience which the physicians might say was due to the anesthetic wholly, but which to me was quite impressive, whatever its cause. I perceived three personages standing over me and they towered up majestically. They were in conversation and I listened to their talk. I knew what they were talking about. They were talking about matters of life and death and the mystery of the beyond. Though I knew what they were talking about I could not understand all they were saying because they were talking on a higher level, just out of my reach, and yet it had the sound of truth and of wisdom, and I felt that sometime I would understand. I might go on to say that it seemed that these three were standing in front of an immense natural gateway into a vast country. I was all for going inside, but one of them said, "No man can enter here except he shall first pass through the pain of death, and if you enter now you can not return." I preferred to return, and I did.

When I read some of the sections in the *Doctrine and Covenants* they make me think of that conversation. There are some of them just above my reach (Section 76, and section 90, and 85 and some others) but they have the sound of truth and wisdom. There is light in them. As we dig into them as time goes by we understand some things that years ago seemed to have no meaning at all.

SOURCE OF ILLUMINATION

In Section 90 the statement is made that the "glory of God is intelligence, or, in other words, light and truth." And it seems that in view of what is set forth in section 85 the word "light" in association with "truth" has more than a symbolical meaning. I think it has a literal meaning. We read in section 85, as we proceed, that the light that lightens the sun and moon and stars proceeds forth from the presence of God to fill the immensity of space. We recognize of course that God is the source of all our spiritual illumination. James says, "He is the Father of light from whom cometh down every good and perfect gift," and the statement is made specifically in section 85 that this light that lightens our eyes, that comes from the sun (electricity is just sunlight that was stored away centuries ago in the form of coal or oil) this light, he says, that lightens your eyes, "quickens your intelligence." Now it has seemed to me ever since first reading that, though I could not get hold of it entirely, that even the sunlight that floods the fields brings intelligence with it from God and quickens other intelligence—all intelligence, even of the vegetable kingdom. When you plant your garden in the springtime, if you plant a rosebush and some sweet corn side by side, as the sunlight quickens them the rosebush reaches down and appropriates from the earth certain material which develops a lovely rose, and the corn selects other material from the same earth which builds an ear of corn. There is intelligence at work. That does not mean that the rosebush thinks, but there is intelligence in that process. There is purpose in it, a purpose had in mind that was hidden in the seed you planted. Intelligence comes from somewhere. You can not even paint a picture of the rose without thought. Well, this section 85 indicates that intelligence comes from the presence of God; borne even on the sunlight.

We know that there are many different kinds of light. Some of it is visible. Many rays are invisible. They penetrate otherwise opaque objects. With X-rays we can look into a man's body, and there are still more powerful invisible rays that must have a profound effect on all kinds of life. So

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I think there is a hidden philosophy or a law of science in the statement that the glory of God is intelligence or light and truth, and that this light proceeds forth from him to quicken all other intelligence.

Jesus said, "My words, they are light and they are life." John said: "He is the light that lighteneth every man that cometh into the world"—not a single exception, not even among the ungodly. Their intelligence is lightened from him, though they do not use it in the right way.

Scientific Confirmation

This statement, contained in the *Doctrine and Covenants* and fortified by other statements, seems to be sustained by the later findings of science. In the year 1897—that was well over half a century after Joseph Smith gave this revelation—William James, a very noted psychologist, delivered a lecture at Harvard College—a scientist yet of authority in the world. He was combating the arguments made by some that the human brain originates thought of itself and hence when the brain perishes that is the end of man for ever. And James took the position that the brain does not *generate* thought. Its function is to *transmit* thought, and he made a comparison of the brain to a glass prism or lens, that gathers up light and transmits it; the color of the lens and its form would modify the character of the light, its manifestation, and quality. Thus he argued that our brains are simply organs of transmission, to transmit thought that originated in intelligence, and he said that intelligence was "coeval with the world," and that is exactly what the *Doctrine and Covenants* says. He made the remarkable statement that perhaps this world that we see is, after all, only a surface show, and the invisible world is the great world of light and reality, and from that invisible world rays of light pass through our consciousness in a great variety of forms. He seemed to be walking right along in the footsteps of Joseph Smith, and that seems strange because Joseph was supposed to be an ignorant boy, and he is a very wise man.

Much more recently things have been discovered that quite confirm what William James had in mind when he was speculating philosophically. I will read an extract from a statement by Wallace Russel, president of the Society of Arts and Sciences, who delivered an address before a meeting of that organization on December 30, 1932:

"In the discoveries of Einstein, Eddington, Jeans and others about the puzzling nature of space, Walter Russell, president of the Society of Arts and Sciences, says that science is likely to find a new conception of God and more tangible evidence of His existence.

"The universal nature of light is one of the keys to this new puzzle. Light, according to tests with scientific instruments, is not merely what human eyes see, but essentially the same radiation as heat, X-rays, radio waves and all other forms of radiation.

"Getting down to the ultimate particles which form matter, which seem to constitute light and which carry energy, scientists find them all acting suspiciously like some of the processes of human thought.

" 'The question arises,' says Russell, 'is there any line of demarcation between a spiritual and a physical universe, and have we been calling the invisible universe spiritual just because we could not see it?

" 'We have begun to see something tangible and inspiring beyond place, mass and dimension. There must be a limitless source of static energy somewhere back of all dynamic expression.' "

You will note some outstanding statements. He speaks of the "universal nature of light as one of the keys to the puzzle of the Universe." I think section 85 puts that key into our hands. He says that scientists find some forms of light acting suspiciously like processes of human thought, and back of it all, he says, there must be some great limitless source of energy, which the *Doctrine and Covenants* says is God "in the bosom of eternity," in the center of time and space, from whom proceeds all power, light and intelligence to fill the immensity of space and to quicken our intelligence.

Just one more brief quotation from J. Arthur Thompson, professor of Natural History in the University of Aberdeen, in the book called *Science and Religion*: He says, "The big discoveries on which all the great inventions depend are in the world of the invisible, beyond the physical, but there is, we have reason to believe, an unseen universe of a spiritual order. Perhaps we are too much given to the adage 'Seeing is believing.' Possibly with due precaution we might oftener say that 'Believing is seeing.' "

The old adage of science is "Seeing is believing," but one of the great truths of religion is that "Believing is seeing." "Seek and ye shall find," "Ask and it shall be given unto you," "Knock and it shall be opened unto you." So that those who are minded to believe may be able to see. They have a spiritual illumination that is not granted to those who are only willing to believe what they first see. What kind of a God is it that we worship? Section 85 brings him close home to us, "in all things, through all things, the power by which all things are made and governed."

Science tells us that solid matter which we all thought so stable is made up of atoms, each one in motion, a little universe in itself, and we are told—though this is probably just a guess—that if the atoms that go to make up a single drop of water should be split asunder and their energy released there would be power enough to light a great city. Think of the power resident in the universe, and

(Continued on page 499.)

www.LatterDayTruth.org

THE BLOOD OF CHRIST

By V. D. Ruch

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."—1 John 5: 4-8.

Perhaps no other point in God's plan of salvation is so misunderstood as the blood of Christ, and how it can be of value to us in the saving of our souls. We hear much these days about the blood of Christ which cleanseth from all sin, but very little about how this great act of cleansing can take place in our individual life.

In order to avoid misunderstanding I desire to emphasize that the death of Christ on the cross is the very center and hub of our salvation. No one could have been saved without it. But we believe that certain terms must be complied with before we can be partakers in the atonement.

The *Bible* tells us that "sin is the transgression of God's law." God knows how we should live in order to be perfect and have complete happiness. He has imparted that knowledge to us in his law. A complete compliance with his law will enable anyone to live a perfect life. When his law is broken it has to be atoned for.

Why the Atonement Was Necessary

Jesus did not die as a ransom paid to the Devil; neither did God demand his life to satisfy his wrath. Why, then, could not God have forgiven the sins of humanity without an atonement? God is not as a person who says one thing today and changes it tomorrow. He is not fickle minded. His law is divine and can not be changed. When it is broken some one must be punished for it. God is love, but he is also righteous. His love can not rob him of his righteousness. His righteousness demands that all sin be atoned for.

Sin came into the world in the Garden of Eden, and all mankind came under the curse. The righteousness of God could not allow the human family to be eternally damned without giving them a chance to be saved. He gave his Son—one of the Godhead—to suffer and die for the sins of the world and open the way of salvation for all.

"Behold the Lamb of God, which taketh away the sin of the world," was the cry of John, the Baptist. The Prophet Isaiah, over seven hundred years before the birth of Christ, prophesied thus concerning him:

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah 53: 4, 5.

Yes, that was a wonderful act performed and a great price paid by Jesus on Golgotha. Paul wrote of him in this language:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow. . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2: 5-11.

How May We Be Partakers in the Blood of Christ?

That is the important question for us today. As stated, we hear much about the blood of Christ, but little about how it will wash away our sins. Jesus shall have died in vain for us if we do not comply with the terms of the gospel. He opened the way for us; we must walk therein. "The blood of Christ cleanseth from all sin," is quoted often from many pulpits. But that is just the last part of a *Bible* verse. The entire verse reads thus: "But *if* we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) That little word "if" indicates that there are some terms or conditions attached. One has no right to use the last part of a verse in that manner, especially when it causes the statement to be misleading. If one is permitted to use scripture that way it can be proved that there is no God. The last part of a certain verse states "there is no God." But the entire sentence reads: "The fool hath said in his heart, There is no God." Quite a different meaning, isn't it? So with the verse about the blood of Christ.

The Three Witnesses

John tells us that Jesus Christ came by water and blood, and it is the Spirit that beareth witness. He continues:

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"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." —1 John 5: 7, 8.

It is striking that water and blood ran from the side of Christ after his crucifixion. A close study of the plan of salvation reveals that water, spirit and blood are very important factors. Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter the kingdom of God." (John 3: 5.) In verse 3 Jesus states: "Except a man be born again, he can not see the kingdom of God." Many so-called Christian people today have need of regeneration. The world is crying for and needing people who have really been born again.

Baptism for Remission of Sins

I find it difficult to convince even converted Christians that baptism has anything to do with remission of sins. They seem to think that that doctrine is an insult to the blood of Christ and depreciates its value. However, that is not true. No one could have received the remission of sins had it not been for the spilt blood of Christ. On the other hand, the blood of Christ does not bring remission of sins to anyone who is not willing to comply with the terms of the gospel of which baptism in water is a part. A living faith and a true repentance must precede baptism in order to make it effective. If this baptism is performed by an authorized servant of God the candidate receives the remission of sins by virtue of the atonement of Christ.

John, the forerunner of Christ, began his work by preaching "the baptism of repentance for the remission of sins." On Pentecost, the apostles who had been admonished by Christ to teach men "to observe all things whatsoever I have commanded you," and who upon this occasion were especially inspired by the Holy Ghost in what they were saying, instructed converted people to "Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins,* and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) Here would have been a wonderful opportunity for the apostles to tell these people that there was nothing for them to do, that the blood of Christ cleansed them from all sin, but such instruction was not given. They were to repent and be baptized for the remission of sins. Paul evidently received the remission of sins when he was baptized. At least, Ananias said to him: "And now why tarriest thou? arise, and *be baptized, and wash away thy sins,* calling on the name of the Lord." (Acts 22: 16.) If it was necessary for Paul to be baptized to wash away his sins, why is it not necessary for us all? In Revelation 7: 14 we read of that great multitude clothed in white who had washed their robes and made them white in the blood of the Lamb. It is well to notice that "they" had washed their robes in the blood of Christ. How could they do that? The blood of Christ was not on earth then or now. In no other way than obedience to the gospel of Christ could they or we wash our robes in the blood of Christ.

In Romans 6: 3, 4 Paul states:

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Language could not make plainer the fact that baptism in water and the death (blood) of Christ are inseparably joined together in God's plan of salvation for humanity. The old man with his deeds is buried by baptism into death, and even as Christ was resurrected so are we raised up from the watery grave to walk in newness of life. In other words, by obedience we have received the remission of sins in baptism by virtue of the death of Christ, and we have become a new creature in Christ Jesus. We must die (be crucified) with Christ to receive the remission of sins, and be buried with him in baptism. After one has been legally baptized he receives the gift of the Holy Ghost through the laying on of hands of the servants of God. There is no other plan revealed in God's word whereby we can be saved.

Conclusion

How do we become partakers in the blood of Christ? By being born again. This includes baptism in water and the spirit. These must be performed in a legal manner by one who has prepared himself for them, that is, has developed a living faith and truly repented of his sins.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as a lamb without blemish and without spot. . . . Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."—1 Peter 1: 18-25.

The word of God is truth. It is the power of God unto salvation. Obey it all and you will inherit eternal life. Remember that the water, the Spirit, and the blood of Christ are the three witnesses on earth. Be baptized in water and the spirit and the blood of Christ will cleanse you from all sin.

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AUTHORITY

Part Two

By Hermann Peisker

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you."—Matthew 7: 22, 23.

"Every plant which my heavenly Father hath not planted, shall be rooted up."—Matthew 15: 13.

A Divine Warning

In the days of our Savior, when he reviewed the religious condition and contemplated the many sects of the Jews each claiming to be the custodian of divine truth, he uttered the solemn warnings of the foregoing texts.

He knew the unfaithfulness of the human heart and the perverse courses pursued by men in the name of religion, religious freedom, etc., hence he was careful to warn his apostles that there would be other "plants" than the "true vine."

In his warning he was not referring to heathen religions, but to divisions amongst those "calling me Lord, Lord." There would be many plants which would grow up without being divinely planted. In due time "every plant" which his "heavenly Father hath not planted" and which therefore did not carry divine authority, "shall be rooted up."

The foregoing warnings should be carefully considered by every Christian. Care should be taken to avoid becoming part of any other plant than the "True Vine."

Different Foundations

Every church must set forth some special claim to justify its existence, otherwise it has no right to exist. These special claims constitute the real authority of a church.

Apostolic Authority

The Roman Catholic, Greek Catholic, and also the Anglican Churches, point to an apostolic succession from New Testament times as the basis of their authority, although they have not a single living apostle in their organizations today.

But the Church of Jesus Christ was not built upon the foundation of "a succession from apostles" as its authority. It was built upon a "succession of living apostles."

The "living church of the living God" (1 Timothy 3: 15) is a continual process. Jesus predicted, "I will build my church." (Matthew 16: 18.) It was to be a continual process until "the perfecting of the Saints," "the work of the ministry," and "the edifying of the body" had been completed. The divine order was: (1) A living God; (2) A living "foundation of apostles, prophets, evangelists, pastors," etc.; (3) A living "chief corner stone" and "Foundation"; (4) "Lively Stones, built up a Spiritual House"; (5) The "Holy Temple in the Lord . . . an habitation of God through the Spirit." (Ephesians 3: 18-22; 4: 11-16; 1 Peter 2: 4-9, etc.)

The glorified Jesus was the foundation of the living church, with a continued ministry of living apostles and prophets called by the ever-present Spirit, to minister to the living saints of each age. The foundation of the first church, of which Peter was one of the apostles, was laid by divine revelation from the "Father which is in Heaven." (Matthew 17: 17, 18.) The same was to be true in every age, wherever the true church is found, for "upon this rock I will build my Church."

The Church of Jesus Christ can not rest its authority upon a mere succession from dead apostles, especially when not one of that succession has either the name of apostle, prophet, etc., nor the apostolic form of delegated authority and divine call. (Hebrews 5: 4; Acts 13: 1-3.)

Bible Commissions

There are many who point to the divine call and appointment of the twelve apostles, the seventy, and other New Testament ministers, saying, "That gives workers for Christ their authority."

Such forget that commissions of groups of men, individuals, and pastoral officers, as recorded in the New Testament, are the historical records of God's authority to men he has called in accordance with his divinely appointed plan. A living apostle today might take the commission given to the first apostles, if he has been called of God by divine revelation as they were, as his also; but there is no authority for a man-elected or a man-selected ministry to "take this honor unto themselves" (Hebrews 5: 4). Such a course is contrary to all divine law.

Doctrinal Succession

Quite a number of churches, who make no pretence to a divinely authorized ministry, try to justify their existence and conjure up an appearance of authority by linking themselves up doctrinally with the apostolic times. They serve up "apostolic doc-

(Continued on page 499.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

You Will Want to Read It in Book Form

Chapter 16

Days of the Cross

FOR POLLY the days which followed were like great, gray pearls on a long string. They seemed never to end—vague, unreal. It was as if she were living in a dream. Her body went about doing strange, usual things, and there were always people to help her. Always some one was beside her to walk with her, to talk with her. Some one held her hand when she sat down to rest. Some one chose the clothes she was to wear each day. Some one cleaned her kitchen and prepared the meals. Some one spoke of the beauty of the sunshine. There were many of them about, and yet the house was quiet and very clean. Her Easter lily still bloomed in its place in the window of Brad's study. It was white, very white.

Polly could not remember all that happened. At first the world had been still and dark and cold. Then the odor of medicine, a nice odor, broke through the darkness, and there had been the touch of the nurse's hands. Her hands were white, too. And when the room had lightened considerably, she realized that Brad was sitting beside her, eyes deeply serious, the lines on his face making him look gray and old. He held her hand a long time, and then the doctor said that she must sleep.

But where was Carrol? . . . After another long interval, she remembered—she knew that Carrol was in that fair, restful country. He was no longer in his little crib, nor even down in the living room romping about "wi' Daddy." Carrol was gone. She knew it should not be so, but her heart was heavy.

After another seemingly long interval she was feeling better, and Brad helped her downstairs. There were flowers. People—all the neighbors—were kind-eyed. Cora Tasley was there with Edith. Mrs. Nelson was in bed. Polly understood that she wasn't feeling well, but somehow she didn't have the strength to go to see her. She mentioned it to Brad and he only said, "Mother's all right, dearest."

And then there was a meeting at the church. Polly really couldn't understand why she was there, that is, she couldn't understand at first. But there she was, and Brad was beside her. He had his arm about her right before all the people. And Mrs. Nelson was there, too, and Edith and Cora, and all the Happy Half Dozen, but they didn't look so happy.

There were banks of flowers, wonderful, colorful, but earthly. They weren't like those flowers in that fair land where Carrol was. Not at all.

And then from somewhere—she didn't just remember where—came a little, white casket. It was the casket that reminded her why she was there. In it, she knew, lay the little clay temple which was Carrol's body, the little temple she had bathed so often and kissed and petted and watched over. He didn't need it any more in the country to which he had gone.

Soft, tender music . . . People crying . . . Pale sunlight through the stained-glass church windows . . . Brother Evans in the pulpit, talking to them. He didn't often do that, for he was not as fluent with words as many other elders. He was reading the words of Jesus: "Suffer the little children to come unto me and forbid them not." He was saying many things about Jesus and little children and Carrol in particular, but mostly he was saying over and over: "Of such is the kingdom of heaven."

After that it wasn't long—not nearly long enough for Polly to decide why she was so numb and untouchable—before they were moving. She was sitting in a large, black car, Brad beside her. And there was Mrs. Nelson, too, and her eyes were so puffed and swollen and red that they didn't look like eyes. Brad had his other arm around her.

When, at last, they stopped, they stepped out on the ground. It must be—why, yes, she had been there before—it was Mound Grove Cemetery. In front of them the hill slipped away into a ravine toward the west. Peace. . . . Quiet. . . . Tall trees stood by, silent guardians of the dead. Dead—a funny sounding word! Polly had heard it before. She stumbled as she walked along; Brad's arm still around her. Somehow she couldn't very well see the ground—it seemed remote, far away. . . .

There before them in the midst of a bank of flow-

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ers was the little white casket. It was a pretty thing they had chosen for Carrol, just like a little couch. Inside of it he lay as if he were ready for bed—only they had forgotten Remus, the red rubber rabbit, little Remus with the ears all chewed. That had happened when Carrol was cutting his teeth. Funny they had forgotten that, but still—they didn't know—whoever had done all this—that Carrol never could go to "Sandy man land" without Remus cuddled right under his cheek. She should have told them that.

Everyone came up to look at the flowers and the casket. They were all very interested and curious, and then dull sobbing smote her ears. Mrs. Nelson was crying aloud. Polly raised her head and looked at her. The sun was not shining now as it had been when they were back at the church.

But everyone's head was bowed. They must be praying. She bowed her head, too. She could not close her eyes though as a person ought to do when some one is praying, for she wanted to see all that was happening.

Right at her feet were flowers, piles of them, pink, russet, yellow, gold, blue, dark red roses, and what? . . . Right there at the toe of her left foot a single white, pure white, blossom.

Carrol would have given that blossom to her if he had been there, and he would have smiled. No one was smiling now.

She watched the flower. It seemed to quiver with a message for her. As the prayer went on she thought she could smell the fragrance of it, penetrating, sweet, piercingly sweet, eternal. She must have that blossom.

And then some one handed Brad some flowers, dear, handsome Brad. He was sorrowful because he knew nothing about the sweetness of death unto life. She must explain it to him if she could, but not just now.

He was pressing her arm; he wanted her to turn away from Carrol and the white couch and the white flower. But no—she couldn't leave that way.

Quickly she knelt and snatched the flower. Some one sobbed audibly. As she arose, she looked into Brad's face and said under her breath, "*He* would have wanted me to have that one." Of course he would.

BACK at home Brother Evans, Sister Evans, Sister Livingston, Edith and Cora and Arthea, oh—everyone. Mrs. Nelson had gone to bed again. And Polly, feeling strangely tired, sat on the lounge.

Some one was talking earnestly to Brad. She didn't know who it was. They were talking about her. They thought she wasn't acting natural. She should cry—cry. Merciful heavens, what was there to cry about? She didn't want to cry—it was too much trouble. She was tired. They said if she didn't cry, she would be sick again. No, no, she wouldn't be sick—she was strong. Besides she couldn't be sick, there was work to do.

More gray pearls slipped on the string for Polly—days and several more, she didn't know just how many. They were rather dull days even if the wind was getting warmer. It was spring. The tulips in her garden were glowing red, orange, and white. There were days of warm sunshine. Days of work about the house. Days of meeting with the group and at the church. Days of sewing. And always people were watching her. They thought her an unnatural mother because she said nothing. They didn't understand—she couldn't explain to them just yet. It was all too sacred. She couldn't describe to them the beauties of the place where she knew Carrol, her baby, played, any more than she could explain to them the vast loneliness that often crept over her. They couldn't possibly know how often her arms ached from awful emptiness; how she missed Carrol in his little play corner, in the kitchen, in the nursery, everywhere. They didn't realize—and she had no right to expect them to—that she hadn't the courage to go into the nursery, that she had never opened the door and that things there were left just as the nurse and Sister Livingston had left them.

No, there were hundreds of feelings that Polly Nelson could not analyze, could not explain. One of these was how very much Sister Livingston had meant to her through all these gray-pearl days. The kindly, old, English woman had almost lived at the Nelsons and especially since Mrs. Nelson had gone back to Oregon. Yes, she had gone, white-lipped, contrite. Left them the same week of the funeral. It was well that she had, for Milly needed her, you know.

ONE morning when the sun was shining gloriously into the garden and the whole world was on the point of awakening, Polly tried to tell Sister Livingston some of her thoughts, tried to thank her. But words were empty. They seemed to drop off into an endless depth, one by one, and were lost.

"Why, Polly, my child, of course I was here to lend you a strong arm. I've lost loved ones of my own—I know what it means. I know how it is, the great emptiness when you come back from putting a loved one away. It's not them we grieve for; it's ourselves, lonely, small creatures that we are. It's in these days of the cross that we need help, all the help we can get both heavenly and earthly. It's in days like these that we must look up—we must look up above the Cross, right into the heart of paradise and see our loved ones as they are."

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Polly's hands dropped idly away from their work into her lap. She was thinking of her vision. How she gloried in it!

The even voice went on: "Then I think of the words Christ, the Son of God, prayed to his Father even at that last hour: 'I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self.' Jesus taught us that he was the Light, the Way, the Savior of men. We look to him for goodness and all truth, and that was *his* prayer. Surely our little Carrol in his small life here on earth, did nothing but glorify the Father. And somewhere until the great day of the resurrection and judgment he is going on. I connect the realization that these loved ones are going on over there with something else Jesus says—it's just a fancy of mine, but it helps. He said: 'I will not leave you comfortless: I will come to you.' I think he comes to us, Polly, my child, in this knowledge that we ourselves are not far from the land where our loved ones are—that after death there *is* a place for us to meet them and our God. I've prayed that He would come to you, Polly, my child, and comfort you with this realization."

"He has, Sister Livingston." Polly's voice was low. "I'm so grateful that you thought to pray that; I wasn't praying for myself. I was too busy praying for Carrol and for Brad. . . . There's something I want to tell you sometime—when I can. It helped me—oh, I can't tell you how much it has helped me. But—"

"Now, don't feel that you have to tell me until you're ready—just wait. There's lots of time. In the meantime read for yourself some of the lovely passages in the fourteenth and fifteenth chapters of John. It takes sorrow to make us discover those passages—I learned that long ago. But," and she hesitated, "there's something I've worried about."

"Yes?" the hand with which Polly reached for another potato to peel for lunch, was not quite steady.

"Well, I've worried about Brad—and about Sister Nelson."

"Brad and Sister Nelson," Polly stupidly repeated. "Why—"

"I'll take Sister Nelson first. She left here under sort of a cloud, Polly, my child. I talked with her. She feels horribly responsible for Carrol's illness and death. And you weren't yourself enough to receive explanations and she couldn't have given them—she's too hysterically inclined. It was a miserable situation. There was only one thing that she could do—leave. And she has gone off thinking herself a—a murderess!"

Polly laid another potato in the pan beside her after inspecting it closely.

"A woman of her age oughtn't to feel that way. It really wasn't her fault any more than it was mine for having you away from home right then so the baby could get outdoors. Things happen that way—often. We don't know why—but they do. Well, she felt herself a misfit here anyway, and well, Polly my child, I'm not sure that I can explain it. But in Carrol's death a light in her life has gone out. I suspect you don't realize how much that one grandson meant in her sight. She adored him. She often mentioned it to me. I know she was a trial to you—you thought her a queer, melancholy sort of woman, but she is good-hearted, and you could see her only through the eyes of youth and inexperience. I'm wondering if it will ever be possible for Carrol's passing to make a deeper understanding between you and Mrs. Nelson, and, for that matter, between Brad and his mother."

"But Brad?" there was a note of impatience in Polly's reminder.

"Polly, my child, I'm going to speak frankly. I think you've been pretty selfish about your grief—you've left Brad out. I've watched you. You've had your grief to yourself and somewhere you've found your own brand of consolation. You've forgotten that Brad, your husband and the father of the child you've just lost, needs the sort of faith you have. To me he's been a pitiful spectacle in the last three weeks, very pitiful. He's a strong man, but his faith is weak, his knowledge of eternal things is small, and he doesn't have quite the free conscience you do. The past has been knocking hard at Brad's door lately, and he looks it. Haven't you noticed how haggard he is? He's worried over you, too, Polly, my child."

Dull anger stirred in Polly's breast, anger at Sister Livingston, anger at people for judging, anger at herself for her blindness and selfishness. She wanted to say things, hateful, vengeful things, but a look at the anxious face beside her, quenched the fire of her emotion. Then inside of her almost as if a small voice accusing her: "She's telling you the truth, Polly. You have been selfish."

Back rushed the happenings of the past three weeks as well as she could remember them. The little, insignificant details of Carrol's passing were more acutely hers now than ever before—the hard fight, the administration, the resignation, Carrol's tiny dead face, and Brad's hands as he led her away from the bedside. The funeral. The music. The people. Like a panoramic story these scenes passed before her, and the tragedy of them, her own blindness, her selfishness toward her husband wrung her

(Continued on page 499.)

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How I Became a Latter Day Saint

By Ella H. Shuert

My parents taught us children to be honest and true, to keep the Ten Commandments, to attend church and Sunday school, and to study our lessons.

When I was eighteen, I attended a service at Thomas, Michigan. The preacher was Doctor Joseph Luff. I had never heard such a sermon in my life. I knew he taught the *Bible* as one inspired. He made baptism very plain, saying that Jesus was our great example, that we should be immersed as was he. He told us that when we were baptized, our sins were remitted. It was then that Jesus' blood atoned for our sins. I had never been taught the principle of the laying on of hands, yet I knew it was in the *Bible*. Brother Luff taught this principle. He said that it was used first, for the confirming of the Saints as members of the church after baptism; second, for ordaining members to priesthood offices; third, for the healing of the sick, and fourth, for the blessing of little children.

Brother Luff preached the principles of the gospel as found in the sixth chapter of Hebrews, and I was sure that I was hearing the gospel of Christ in its fullness. I then felt the gentle spirit of peace and joy; but did not understand it. The hall was full of people, but not one accepted the invitation. If one had, I am sure I would have done so at that time.

On my arrival home, I told my mother of the wonderful sermon I had heard. She said that she was sorry, but those "Mormons" always preached well until they got a following. Then they introduced polygamy; that a "Mormon" preacher by the name of Brown had won quite a following over in Lapeer County and had then introduced polygamy.

I tried to banish this sermon from my mind, but could not although I had no confidence in it. Elder Brown's was a true case, and he was cut off from the church as soon as his odious teachings were discovered. His works still follow him.

I had a great desire to serve the Lord. I attended different churches. I was humble and willing to listen to any teaching. I wished to make peace with my God, but I received no light. I heard ministers arguing over the *Bible*. Their faces would flush, their voices grow louder; they would become angry. This, I realized, was not the spirit of love or of real religion.

When I was thirty-six, my husband, Bert Shuert, invited me to hear a "Mormon" preach. This was the first "Mormon" preacher I had known about since hearing Brother Luff. I refused to go, saying I was too tired. Then I overheard him telling Mamie, our oldest daughter: "I invited your mother to attend church with me, to hear the 'Mormon' preacher. She said she was too tired. If it had been a Methodist preacher or a social, she would have gone."

"Bert," I said, "you spoke the truth. I heard one of those preachers years ago. I never heard such a sermon in my life. I have not forgotten it. I am afraid to go. I might be led astray, and join them."

Then he told me that I need not fear them, that they despised polygamy. It was the Utah church, a branch off of the original church of Latter Day Saints, that had practiced polygamy. He said that his people knew Joseph Smith the Just when they lived at Plano, Illinois, and that the Latter Day Saints were among the most respectable people in the city. I was then glad to accompany my husband to the service. There we found a pleasant and forceful speaker, J. J. Cornish. He invited us to verify references in the *Bible*. My husband and many others availed themselves of this privilege. Night after night we looked up those references, and always found them quoted correctly. The Spirit of the Lord rested on us. The *Bible* was like a new book. We understood it as never before.

At the close of the second sermon, a lovely Methodist woman asked me what I thought of the sermons. "I believe them," I said. "What do you think?" "I do too," she replied. "What are you going to do about them," I asked her. "Oh, I don't know; what are you?" "If I continue to believe them, I am going to join them, won't you?" "I don't know," was her answer. "Well, I certainly shall," I vowed; "my soul is worth more to me than what people may say."

This woman never joined the church. Her health commenced to fail from that time, and she died in the State Hospital several years later.

About a year previous to the above incidents, when I visited the home of my sister, Mrs. Rose Doherty, I met a modest little woman leaving the house. I inquired who she was. My sister said that she was Mrs. Alta Joice, a "Mormon." "She brings me books to read," Rose explained. "I don't bother with them. I lay them on the shelf and return them when she comes with more. I don't like to hurt her feelings. She thinks her sect does not practice polygamy, but they do. They are all alike. She is ignorant."

Dear Sister Joice lived in South Boardman seven years, persecuted on account of her religion. Her husband opposed her. He wrote to Saints of different factions, in order to confound her belief. Every reply was on her side, and finally he was converted to her faith, and sent for an elder to come and preach the gospel.

South Boardman was at that time a village composed of about six hundred people. A church was built which was to be a union church, to be used by all denominations. We worked hard to build the church and dedicated it to the Baptists. We bought an organ, lamps, desk, stove, and pretty carpet. We took considerable pride in our church.

A few days after the dedication one of the Baptist women said that if we used the church we would have to pay rent; that the carpet would wear out and the building would need to be redecorated, painted and so forth. We told her we would help keep the church up. She replied that that was not business. Consequently, we withdrew our interests in the church, and helped build another union edifice. This was dedicated to the Methodists, a church I joined. This building, too, was afterwards refused to the Saints. I then assisted in building a third church which was dedicated to the Saints who did not solicit aid from nonmembers.

George Shultz, a member of no church, came to us saying, "I gave fifty dollars to each of the other churches. I want to treat you all alike, so here is another fifty." This gift was very acceptable.

One day after hearing about ten sermons by the Latter Day Saint elders, I was at the village schoolhouse where I was teacher. I loved my work and felt the Lord had given me the gift of teaching. The director of the school called on me. He seemed in great haste. He said: "Last night we had a board meeting on your account." "Now what in the world is wrong?" I thought. "We have canvassed the district," he continued, "and find you have given unanimous satisfaction. If you will keep out of that Mormon Church, you may have this school as long as you want it." I was refused the next term of school.

Today South Boardman is a Latter Day Saint town. We have the only church there. We have a large Sunday school, which won the second prize as second banner school in the county, and was the only Latter Day Saint Sunday school entered. Our congregations crowd the building.

One day Brother Cornish showed me the picture of Joseph Smith, the Seer and Martyr. He asked me if I thought he looked like a bad man. The Spirit of the Lord rested on me and told me that this man was God's anointed. I could not keep back the tears. I look with love and reverence on the latter-day prophets.

Cornish is a Scotch name, but Brother Cornish has a vein of Irish humor. After I had heard eighteen sermons, he asked me what I thought of the word so far. I told him that I believed it was of God. Dropping his voice he queried: "Don't you think it's time I introduced polygamy?" "Oh, Brother Cornish," I replied, "I don't know what I would do if you did! You have spoiled the other churches for me. I would be out in the world." "Tonight I will preach on mar-

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riage," he said more seriously. "Come and hear." I went and listened to a wonderful sermon, which plainly set forth God's plan of marriage—one husband and one wife, or one wife and one husband.

I loved the *Book of Mormon,* but I did not enjoy being called a "Mormon." I felt as though I could never endure it. Satan told me that I would go by that name as long as I lived, and that people understood that a "Mormon" was a polygamist. I had had many preachers urge me to join their church, but Brother Cornish never invited me to join his. I thought that he must see something wrong in me and did not think me fit.

Sunday, May 9, 1892, after the morning sermon, the invitation was given for those wishing to obey the ordinance of baptism to meet at the water's edge at one o'clock in the afternoon. I did not know of anyone beside myself being ready, but I found eight others there. My sister, Rose, Sisters Hager, Jamison, Ellis, and Campbell from the Methodist Church; Brother Charles Joice and daughter, Rena, and Mr. and Mrs. Melvin Campbell.

The First Easter

By Kenneth A. Morford

Sweet message of the Easter-tide,
Of life, and hope, and joy complete;
Once more the time is here to praise
The Master's love, and life replete
With deeds of kindness toward all men,
The high, the low, the strong, the weak—
He ministered unto them all,
With contrite spirit, always meek.

In triumph to Jerusalem
He came, amid the loud acclaim
Of fickle multitudes, who soon
Were hurling curses to their shame.
And, as in dark Gethsemane
He struggled, on that fateful night,
No one appeared to comfort Him—
To share his load and make it light.

Once more we hear the measured tread
Of myriads of hast'ning feet,
All striving for a glimpse of Him
Who staggered down the narrow street.
And, as the vast throng hurled their taunts
At Him whose heart was full of love
For all mankind, the Father watched
In sorrow from the courts above.

No doubt there were, in all that throng,
Fol'wers who had named His name;
Some who had felt His healing touch:
The sick, the blind, the halt, the lame;
But there was nothing they could do,
There were but few of them to mourn,
As down the street and up the trail
To Calvary, the cross was borne.

He gave His life for all mankind,
Upon the cross, between two thieves;
His sacrifice should melt the heart
Of every soul that lives and breathes.
They laid Him in the silent tomb
And placed a rock before the door;
They sealed it with the seal of Rome:
That "king" would bother them no more.

The morn was quiet and serene,
And dew drops sparkled on the grass
And bushes, dampening the robes
Of weeping women, trudging past;
They reached the tomb, the door stood wide,
The Master was no longer there,
The message, "He is risen today,"
In joyous triumph filled the air.

Loyalty

By Ruth Richeson

(A talk made at the Des Moines District young people's banquet February 10, 1933. Miss Richeson is a member of Rhodes, Iowa, Branch.)

Loyalty is one of the most important factors influencing our onward progress. Loyalty is fidelity to a superior or to a duty. I wonder if it is possible for us to succeed without this quality.

For example let us consider our athletic teams. It would be folly to expect a basket ball team to win if the members of the team were not loyal to the coach, school, and to their duty as team members. Likewise schools can not be successful unless the student body is loyal to the instructors and to their work. Homes can not be successful institutions if the members of the home do not cooperate and work for the good of all. Business institutions of all kinds would fail were it not for loyalty.

One of the great causes of the trouble and strife in the world today is the lack of loyalty. Each person is trying to work by himself and for himself without giving a thought to the welfare of the group. Should we expect our church to be any different in this respect from other institutions? We should not. Without loyalty we can not prosper.

I have heard people say, "Oh, I'd work for the church, but I won't work with that certain person or group." If we are not willing to cooperate we are not whole-heartedly loyal. If a member of my basket ball team gets that idea, she is immediately removed from the game and her place given to some one who is loyal. We teach that loyalty is one of the most important things to learn.

At the present time our church is passing through a strenuous period. It needs the whole-hearted support and loyalty of all of its members. Are we giving it or are we sitting by, saying, "Let the other fellow do it, I'm too busy with my business affairs." I heard a person remark: "What are we paying our minister for? He is supposed to do the work and worrying of the church." One person can not carry this work. It requires the loyal support of each and every member of the church. It is our duty as members to give that support.

If you were asked the question, "Are you loyal to the cause of Christ," could you truthfully answer, "Yes"? For myself, I think it would be hard to say, "Yes," much as I should like to. Some of the questions I have found hard to answer in the affirmative are: "Do I always think first of my church, or do I think first of my personal gain? Have I studied and do I understand fully my duty to God? Do I do at all times all I can to the best of my ability? Am I willing to cooperate? Let us as Saints of God make an honest effort to be loyal to God, the church, and our duty as a member of that church, and by this loyalty enable the church to accomplish the things God has said must be accomplished.

Choosing My Companion

By Geraldine Wyatt

Would I be proud to have him or her to be the other parent of my children? Would I be able to speak my most inward thoughts to him or her, and be assured of a mutual sympathy? And last, could I in all sincerity give my companion this same understanding?

The question of marriage is of the greatest importance to young people. It is from this decision, or contract, that the whole pattern of their lives is formed.

One young lady had already accepted a proposal. As the wedding date drew nearer, misgivings filled her heart. "He is a wonderful sweetheart," she said, "but I don't believe I want him for a husband." She prayed about it. And each day she became more and more convinced that if she married this man she would be making a mistake. So she broke the engagement. Shortly afterward, she became engaged to, and later married a man who has been a wonderful companion to her.

In another case a young man loved a good, sweet girl. But he didn't propose to her, because he had read her blessing, and in this blessing she was told that she should be very careful in the choosing of her companion. When I last heard from them, they were both fasting and praying about being married.

In this day of thoughtless marriages, and hasty divorces, such sincerity is greatly applauded. The lives of individuals, and the future ones to come are far too precious and too valuable to risk by a loveless and thoughtless marriage.

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SPIRITUAL ASPECTS OF OUR MINISTRY

(Continued from page 490.)

that is God's power. We can understand what is back of the statement, "If God be for us, who can be against us?" And when we think that light is at his command in all forms, certainly we can trust him, as he floods the universe with light, to lighten our spirits.

The method by which he does use that light to illuminate our souls is something quite beyond our power to explain. The *Doctrine and Covenants* says he works through Christ, and we know they work through the Holy Spirit, but how it is done, how it quickens human intelligence, we do not know, but we know it *is done*. That need not bother us because as a matter of fact we do not even know how we think. The process is going on within us all the time and we have not the faintest conception or idea of how we do it. But we do know that there is intelligence within us and the *Doctrine and Covenants* says that the light of God coming to us quickens that intelligence. That is what inspiration is: a quickening of our natural faculties and the raising of them to a higher plane where we can understand some of this conversation that is going on over our heads that otherwise we could not comprehend.

Coming now to some of the manifestations of spiritual illumination with which we are all more or less acquainted. There are several ways in which we are accustomed to think of inspiration or illumination such as spiritual vision, dreams, prophecy, and so on; to which we may next give consideration.

(To be continued.)

AUTHORITY

(Continued from page 493.)

trinal succession" in the place of "apostolic priesthood succession."

Doctrinal succession is based on the conception that there have been a few Christians in every age which have kept a certain important doctrine or doctrines pure and unaltered. The remnants of these faithful peoples have been finally gathered into a church. They set forth the particular doctrines they have preserved as their authority.

Others, who may be classed with them, are those claiming a rediscovery of neglected or forgotten *Bible* doctrines.

Thus we have the Baptists, Churches of Christ, and others, who teach "adult baptism by immersion." There are the Seventh Day Adventists teaching "sabbath-keeping as the seal of God." The Lutheran and Reformed Churches point to the restoration of the doctrine of "justification by faith." The Wesleyans and others point to the renewed doctrine and experience of "the personal witness and assurance of the Spirit." These and others claim the authority of a "Doctrinal Succession" or a "Doctrinal Restoration."

Where Doctrinal Succession Fails

This form of authority recognizes the apostasy of the New Testament form of the Church of Jesus Christ. It recognizes that the New Testament order of Divinely appointed apostles, prophets, etc., which Paul refers to as the limbs and necessary members of the body or the foundation of the building, has been lost, or it represents them as merely a temporary ministry.

The moment the apostasy of the church is admitted, and the "Word of God" clearly predicts it (Revelation 12; 2 Thessalonians 2: 1-7), the disintegration of the body left by Christ is recognized. When the early church was untrue and mutilated herself by dismembering the visible "body of Christ" and wrecking "the temple of God" on earth, the spirit and authority left her. It went back "to God who gave it." (Ecclesiastes 12: 7; Revelations 12: 5.) The church was shorn of her divine glory and authority when she "went into the wilderness" and in the place of it was arrayed with the authority and power of men.

There is only one known to man who can restore a divine creation when it has been mutilated, lost the Spirit, and the material part has disintegrated—God.

Jesus raised his body, or temple, because he had that power within himself. It was given him of the Father.

The church only had power to perpetuate herself so long as she remained faithful. As soon as she apostatized she lost it.

A "remnant," such as John saw after the woman disappeared and the authority had been taken back to heaven, does not constitute the church of Christ any more than a few atoms of dust from a dead person is the person, or than a few bricks from a temple is the temple.

No man, or set of men, even though they hold part of the truth or are doctrinally correct, can by reformation or reorganization restore the lost authority and the living Church of Jesus Christ with the Spirit and all that his presence means. (1 Corinthians 12.)

Neither baptism, confirmation, sabbath-keeping, justification by faith, witness of the Spirit, nor loyalty thereto are any justification for a separate "plant" claiming to be the "true vine." Neither do they constitute divinely recognized authority.

(To be continued.)

The sharpest criticism of the church is that its members wear the name of Christ but contradict his life. The world's charge against the Church is not for following Christ but for failing to follow Him.—George A. Buttrick, in *Jesus Came Preaching*.

RICHES UNTOLD

(Continued from page 496.)

heart. She leaned her brown head against the door frame and cried as she had not cried in many days. Long, hard, gasping sobs shook her whole body while Sister Livingston stood by with an arm around her, a warm, comfortable arm.

Minutes slipped away, and when Polly lifted a hand and uncertainly brushed back a lock of hair, she was aware of the love in the kind eyes. "Oh, I'm glad you talked to me," she choked. "They've all been afraid to. But—but I have been selfish! I have! I want you to talk to me some more. You always say the right things." Then she gave the clock a watery glance. "But I must get busy now or I won't have Brad's lunch ready."

"One more thing, Polly, my child, it'll give you something to think about and to live up to, the words of the Prophet Isaiah: 'Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to—' Goodness, gracious! Is it that late? Isn't that Brad's step now?" And without waiting for an answer to her questions, she tucked her sweater about her and scuttled out through the porch in the direction of her own back door.

(To be continued.)

A Story

By Inez Kinney

A hundred years and more ago
A humble boy plead long to know,
What church of all the lot to choose,
What creed accept, which ones refuse.
The answer came, the message flew,
It stirred to heights the trusting few:
It loosed the floods of hate and scorn
To compass age and those unborn.

The Marvel and the Wonder thrill;
A Book speaks from Cumorah's Hill;
The heavens open—hosts rejoice;
At last the brave prophetic voice
Reveals the way, unfolds the law,
Restores a church without a flaw;
Bids Zion rise and lead the way,
To social righteousness today.

The blessed task is still undone,
Redemption waits—it is not won;
The children of the kingdom stand,
They hear the call the last command,
But selfishness and fear hold sway:
They keep the store another day.
The time is short, the need is great,
Why risk delay—why stand and wait?

Down, then, this people to the knee,
In one united, earnest plea:
"Oh, hold the edict, stay the hand,
Spare yet awhile the fruitful land.
We will Thy Zion fair endow,
We'll give the surplus freely now:
We'll lose our fears in faith on Thee,
We will obey Thy wise decree.

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Prayer and Testimony

A Heavenly Manifestation

By Grace Thiehoff

Twelve years ago last December I was very ill in Saint Catherine's Hospital, Omaha, Nebraska. I had spent four months in bed, had been operated on once and was awaiting a second operation on account of a disease that was progressively destroying the tissues of my body. The doctors had given the sad news to my family that the second operation would cause certain death with a life expectancy of not more than twelve hours; in any case they conceded I was dying, with a life expectancy of a few days at most. I lay inanimate and totally helpless and had suffered so much that death seemed most inviting except for the reason that our small daughters needed a mother's care and guidance. I was to be operated on the ninth and as the Saints fasted and prayed for me on the evening of the eighth, the Giver of all good and perfect gifts presented me with life.

An aura, from a divine presence passed over me from my feet towards my head, and as the quick rush of air with its gentle pleasant caress touched my face, I involuntarily took a quick deep breath of that angelic emanation, which revived me on the instant. "Life" is the only word to describe the sensation which permeated my whole body. At the same time a clear voice said, "You will live."

Brother ————, our pastor, was sitting in the room, but gave no sign that he had heard it. He had been very faithful in administering to me. My family were so sodden with grief that they could not comprehend my real meaning when I told them I would live through the morrow. After receiving administration the next morning and before being taken to the operating room I asked permission to sing a hymn, but was too weak to attempt it, though the desire to do so was very great. At the request of loved ones I bid them good-bye, but told them again that all would be well with me, but again they misinterpreted my meaning. I had told no one of my angelic visitor.

I pass over the events of that day and the next three days as I know nothing about them, until about six o'clock the evening of the third day. The chief surgeon came into the room and seeing me awake addressed me, "You are still here." I answered, "Yes, Doctor, why?" He replied, "You had no chance to live," and turning he left the room. Mr. Thiehoff was informed that I would live and he left for home with the joyful message. The next morning my nurse, the floor nurses, the nuns who supervised and the priest who visited me daily thereafter all called me by my own name no longer. I was known to them to the end of my stay there as, "The Miracle Lady."

Six years after these events as my husband and I were shopping one day he pointed out a gentleman shopping at another counter and said that he believed it was Doctor S———, one of the doctors who had attended me in my illness and whom we had not seen since I left the hospital. I walked over to him and asked if he remembered me. He said, "I do, you are the lady who died; I can neither recall your name nor the hospital, but I remember the circumstances of your death." Here he named the disease that had preyed upon me. "I have thought of you so often and always wondered if you knew that you were dead." I replied that I knew that I was very sick. "I know that you were dead, and even though you left the hospital we doctors were sure that you could not live two years," said he.

I am yet very much alive and in perfect health and I have enjoyed the privilege of raising our children. The three daughters are now grown to womanhood. I was indeed granted the boon I craved, to raise our children, but the Lord laid another responsibility upon me. About the time that we met Doctor S———, I was spoken to in prophecy and told that at one time the Lord had thought to take me from the earth but had extended my life that I might bring others unto Christ.

Whether I was alive or dead I can not say; but this I know: When the time comes for me to go through the portals I will enter with no doubts or fears, as I tasted enough of the sweetness and joy of the next life to convince me that the greatest pleasures that life here can offer are as nothing when compared to that other life. It was mine for the taking, but I rejected it then for our children's sake. Life has since been a daily challenge and my prayer is that I may fulfill in some measure the task allotted me.

God's Promises Are Sure

By Florence Bailey

"These are the times that try men's souls." Therefore it is the time to reveal our experiences as a united testimony that God's promises are sure. It is with this purpose in mind that I add my simple experience.

About five years ago, it was my pleasure to return to Lamoni, my home town, to attend the Reunion. At one of the early morning prayer services, the theme, "Are you an asset or a liability to your church," was given. As I listened to the testimonies I was fully aware that my afflicted body and lack of training was shaping my destiny toward the latter side of the ledger. I felt that I had come to the crossroads in life, and that I must meet the situation and choose as the spirit pointed the way.

It was then that I made my decision to grasp every opportunity to improve my mind. I decided, first, to make a more regular study of God's word; second, since, because of illness, I had not been able to finish my high school course, that I would enroll in the Independence Night School, sponsored by our church. This, in itself, was quite a momentous decision for me to make, for, because of my affliction, I was very timid about being around strangers.

With a burning desire to become an asset to my church, I sought administration, hoping to receive physical strength and moral courage that I might reach my goal.

Through this administration I received the great blessing of faith and hope, for, in the prayer of confirmation given by a minister who did not know me, or who did not know why I sought the Lord at this time, I was promised that "I would be granted physical strength to carry out the desires of my heart."

I knew that in order to make that promise effectual in my life I must lose no time. In September I enrolled in the school and along with my classwork, I set aside a time each day to read the *Book of Mormon* and the spirit of understanding which came to me as I read this book gave me strength and understanding in my classes throughout the two years. I have never missed one class night since because of illness, so I can testify that God's promises are sure and that he blesses us abundantly if we really try.

"God moves in a mysterious way, his wonders to perform." For not only was I blessed physically, but when the problem arose as to how I could get home from school each night, He gave me a dear friend and classmate, who always took me in her car. I shall never cease to be thankful for her sweet

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Prayer and Testimony

companionship, nor shall I ever cease to be thankful to my teachers for their kindness and understanding cooperation. I am sure these devoted teachers will be greatly blessed who share their higher education with those less fortunate.

Please remember me in your prayers that I may reach my goal, that I may give acceptable service and be an "asset" to the church.

Our Lives Leading Lights

By Mrs. W. H. Hawkins

I can not express in words how much I love this gospel. I know it is the true gospel of Jesus Christ, and my whole ambition is to live the life a Latter Day Saint should live.

I have received countless blessings since I joined the church, and though at times I am weak and faltering, I desire to press onward in the service of the Master. I have loved this latter-day work since I was old enough to understand, for my dear mother taught it to me.

I know that God hears and answers prayers. If we live as we should and ask him in the right way, he will grant us many blessings. It is comforting to think that one who dies in Christ is blessed and that he shall rest from his labors.

Will the Saints pray for me that I may be faithful. I wish to do my part so that when God calls me home as he called my husband in December, I shall be as well prepared as he was. We are taught the reward is for those who continue faithful until the end.

Jesus is surely coming to earth again, and our lives must be a light to the world, that others may see our good works and be led to the lamb of God.

KENNETT, MISSOURI, Box 393.

The Time Is Short

By Fred M. Blystone

As a boy I was taught of God and that we are his children and may commune with him through prayer. It is quite probable that I did not pray very much except when I, or another member of the family was sick or troubled in some way. I recall kneeling when I was a small boy and my father was sick with typhoid fever. The doctor said that night was his last chance. So I knelt by the old cot and prayed for him. That night the fever left him.

That incident has been the source of great strength to me. There are many people who think that if they do not belong to a church, God will not answer their prayers. I believe this is a great mistake. God is the father of all.

Once when living in Minnesota I was sick. I had started to the mailbox to mail a letter, the distance to walk being about a mile. When I had gone half way, I was so sick that I felt I could go on farther. The weather was cold and snow lay on the ground. What shall I do? I thought. Then I concluded that there was nothing else to do but ask God to help me. So I knelt in the road ditch and began to pray. Before two minutes had gone I was feeling well and sound. I knew that it was the power of the heavenly Father that had healed me.

The next time I knelt to pray, as I remember it, was when Brother W. E. Hayden was at Coal Hill, holding a series of meetings. I became very much interested, although I doubted some of the things he said. One thing I doubted was his statement that the time was short and that we were living in the last days. I thought: "Oh, well, a day is a thousand years with God, so it may be thousands of years yet until the end of time." But I felt impressed to ask God, knowing it was true that no man is to know the hour or the day when Christ shall come again. Christ tells us that not even the angels in heaven know the time of his coming. I felt that never had I prayed without receiving an answer, and so I knelt in prayer concerning the question. A voice spoke in answer: "Many will live to see the day."

After I came into the church, God's kingdom on earth, I felt that I would ask again, and before I had knelt the same voice spoke, saying: "Many will live to see the day." So this is my testimony, that our time here is short, and there is much to be done.

ELDORADO SPRINGS, MISSOURI, Route 5.

Convinced of Truth by Vision

By George Jardine

While I was still a member of a well-known denomination and was dissatisfied with its teachings, a friend of mine, a Saint, terminated a long discussion through the mail by visiting me September 5, 1931. We agreed after much further dispute to make the subject a matter of prayer. I requested the Lord to make known to me which of the many churches he recognized as his own.

After we had been on our knees nearly all night in my room, and in the very early morning of September 7, I saw in vision an angel writing on the wall. I looked and read what was written: "The Reorganized Church of Jesus Christ of Latter Day Saints." Standing beside the angel were a lamb, a lion, and a little child. After a few moments the vision departed and into my heart there came a sweet peace such as I had never known before.

All doubt was removed and I was thoroughly convinced. I was baptized and confirmed a member of Christ's church, September 27, 1931. I know of a surety that God leads his church and that this great latter-day work is true.

VANCOUVER, BRITISH COLUMBIA, 3092 Fifth Avenue, East.

Request Prayers

Mrs. O. C. Doney, of Kaw City, Oklahoma, a member of the church, desires prayers that she may be healed of high blood pressure. She is under the doctor's care and has been ill for several weeks. She earnestly seeks the Lord in prayer, that she may be healed and that she may gain more spiritual light. She also desires prayer in behalf of a son who is a member of the church, but is being persuaded by others to unite with another church. Sister Doney desires the Saints to pray for other members of her family who are not members of the church.

Mrs. John Keillor, of Sharon, North Dakota, has been ill a long time and is bedfast. Thought not a member of the church, she is a good God-fearing woman. She heard Elder J. J. Cornish preach many years ago in Michigan, and particularly desires his prayers. She has just finished reading his book, *Into the Latter Day Light*. This request comes from Minnie M. Keillor, a sister-in-law of the sick woman, who desires prayers for her own family.

Mrs. Mary Leka, of Shidler, Oklahoma, desires prayers for her daughter of Damon, Texas, who has been ill for some time, and whose mind is now affected. She also asks that Saints living in or near Damon call on her daughter. Her husband, C. H. Fish, is an employee of the Sinclair Prairie Oil Company.

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QUESTION TIME

Did Paul, in Acts 19: 12, do away with the need of laying on of hands for healing?

I do not so understand. It was probably after that date that James wrote to the saints concerning the method of administering to the sick:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."—James 5: 14.

The ancient ordinance of anointing with oil was with laying on of hands, and this was in accordance with the words of Jesus to his ministry:

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 18.

There is further convincing proof that Paul did not do away with laying on of hands, for after the miracles referred to in Acts 19 the same writer states:

"And it came to pass that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him."—Acts 28: 8.

It should be remembered that the laying on of hands is a biblical ordinance that is traced to the most ancient times in scriptural records, and yet it did not prevent miracles and healings by other means on occasions. In the case of Paul, the record in Acts 19: 11 states that "God wrought special miracles" by his hands. There appears to be reason for thinking that at least some of these miracles were performed on some whom Paul could not minister to in person, hence he used these vicarious objects. The laying on of hands is declared in Hebrews 6: 2 to be a principle of the doctrine of Christ. This was written after many years had elapsed, and shows that there had been no authorized change from the instructions previously given by Jesus and James. No amount of healing by other means would destroy the force of Christ's commands.

In what way are deacons and teachers "appointed to watch over the church"?

Each local church has a pastor or presiding officer whose duty it is to take charge of the work and the church activities and ministrations within his jurisdiction. The deacons and teachers, as also other assistant ministers, should cooperate and labor with him as he may advise from time to time. The nature of their work is outlined somewhat in the revelation which says:

"The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires."—*Doctrine and Covenants* 17: 11.

It is evident from this that certain duties devolving on the teacher may be done by the deacon as the teacher's assistant. It would therefore be at the teacher's discretion, or that of the presiding officer, so far as those particular duties are concerned. The officers have precedence of authority in such matters wherever proper organization exists, the order being stated in *Doctrine and Covenants* 122: 9 to be: "high priests, elders, priests, teachers, and deacons."

Is it the teacher's duty to see that officers as well as members do their duty?

Obviously the teacher has no authority over officers of superior or equal rank. The precedence of authority previously referred to is inconsistent with any such power. If superior officers are unfaithful, it may be referred to officers of higher authority than their own, provided they have jurisdiction of the parties. Officers in a branch are under the jurisdiction of the branch president, and it would be a part of his work to direct their labors in local church matters. If necessity should require, he should secure an adjustment and a correction of any error on the part of a subordinate minister. The teacher's duty is with the members as such, but of course should be performed both lawfully and charitably, in the spirit of Christ.

Some distinction should be made, and is made in the law, between official duties or executive acts and the duties which belong to the membership at large in general. In official work precedence in office or authority is necessary, thus securing the harmonious and orderly functioning of the body as a whole.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Young People's Missionary Services Highly Successful

Sponsored by Graceland Religion Club —Roy A. Cheville Speaker

Much inspiration and help were received by the young people of Lamoni Branch from the recent series of young people's missionary services conducted in the Coliseum on the Sunday nights of March 12, 19, and 26. Roy A. Cheville was the speaker on each of the evenings, his subjects being *"The Prophecy of Latter Day Saintism," "The Program of Latter Day Saintism,"* and *"The Power of Latter Day Saintism."* Brother Cheville keeps himself in constant touch with young people, and was admirably prepared to discuss youth's problems.

The series was sponsored by the Religion Club of Graceland College, of which Walter Johnson is the president. The various details relative to the services were taken care of by committees. The committees and their chairmen were as follows: Publicity committee, Aarona Booker, chairman; committee for personal contact, Harold Leland, chairman; music committee, Leslie Kohlman, chairman; platform arrangement committee, Elsie Stoddard, chairman; and reception committee, Peter Duyzer, chairman. The committees worked with zeal, and as a result the services proved to be impressive. Brother Cheville was assisted on the platform by various members of the college priesthood, Mitchell Carter, Don Chesworth, Harold Leland, Ivan Dillee, Reed Emslie, Howard Harpham, and Walter Johnson. Leslie Kohlman led the singing, and special music was furnished by a chorus composed of college and town young people.

Great interest and enthusiastic support was shown by all the young people of Lamoni and the college. Without this the series would not have been the decided success it was, for only by cooperation of everyone can success be attained. The series was brought to a fitting close by a baptismal service in the basement of the Coliseum following the service upstairs. At this time two young people were baptized, Lois Smith, of Lamoni, and Joe Debarthe, of Wyoming.

The interest of the young people has not lessened since the services, and many plans of activity are being carried out. Preparations for the young people's convention in June are also being made.

Madison, Wisconsin

2119 Jackson Street

The latter part of January Elder Leonard Houghton was in town on business and visited among the Saints. He preached morning and evening, January 29, and after the service left for Chetek to preach the funeral sermon of Brother George Clark.

A few of the old friends, sons, and daughter of Sister Harriett Stevens met at the home of her daughter, Sister Nell Ott, to help her enjoy her eighty-third birthday, February 1. Sister Stevens is a charter member of the branch and has had many interesting experiences in the church as well as wonderful testimonies. There are three generations of the Stevens family that worship here and cling to the faith of their mother.

On the evening of February 1, Apostle J. F. Garver met with the Saints and preached an inspiring sermon on *"The Light of the Body Is the Eye."*

February 3, a work social was sponsored at the church by the adult and young people's teachers. They made screens and benches for the children's department in the lower auditorium. Helen Richardson has been chosen junior assistant of the church school.

The young people gave the service the evening of February 12, Lee Root directing. It being the beginning of National Boy Scout Week, the program was of a scouting nature. Lee Root is scoutmaster of a troop of boys who attended the service. He talked of the influence the organization has on boys, relating it to service to God. Paul Utenheimer gave a short sermon.

Elder J. E. Vanderwood preached on *"Learn of Me,"* February 22.

On Monday night the joint priesthood meeting was held at Evansville. Madison, Janesville, and Milwaukee Branches were represented.

"Making the Best of Each Day," was the theme of the young people's service the evening of March 12. The unique and inspiring program was arranged by Archie Root and directed by Lee Root. The branch proclaimed this a beautiful service, and at once the young people began working on the program for the next month.

Brother Vanderwood was here in March, preaching, teaching, and visiting in the homes of the Saints.

The Gleaners invited the men to their meeting Tuesday night at the home of Sister Ethel Richardson, and Brother Vanderwood taught the lesson from the *Doctrine and Covenants.*

Sister Gertrude Roddick, of Lancaster, is in the Wisconsin General Hospital to have a thyroidectomy. Also Leah Miller underwent an operatoin in that institution.

The April sacrament service was well attended. Saints from Watertown were present.

Prayer services have given much inspiration to this branch. Topics suggested by the priesthood have had much to do with the helpfulness of these services. The aim of the meetings is to help evangelize the world and Zionize the church.

Chicago, Illinois

First Church, 4416 Gladys Avenue

District Missionary R. E. Davey has been here a number of times, encouraging the Saints with his sermons and visits in the homes.

The members of the local ministry have been faithful, taking their turn in the pulpit and helping with all other priesthood duties. H. T. McCaig is the pastor.

Good attendance is enjoyed at most church services, especially the Sunday morning meetings. They are proud of their Sunday school. Brother Pettersson has charge, assisted by Brother Kent. Brother Bone is superintendent of the children's department. A new feature of the Sunday school services is the orchestra directed by Sister Ruby Newman.

During the past year some of the young people have defied "Old Man Depression" and listened to "Little Cupid." Among these were Thelma Ingram and Marion Langdon. Brother and Sister Langdon are active workers in many departments.

Some of the activities of the young people, led by Sister Cleve Petterson, deserve particular mention. On the evening of March 27, they had a "pep" meeting in the church basement. A dinner was served at six thirty by the women's department. Talented young people contributed to the entertainment of the evening. Lloyd Ingram was master of ceremonies. The orchestra offered selections. They planned an educational three-day service at the young people's

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district convention, April 14, 15, and 16.

The choir, directed by Ruby Newman, is taking on new life due to a contest. The Easter cantata was given at the church hour Easter morning.

The women's department, under the leadership of Sister Carrie Ballinger, is wonderfully helpful.

Brother Wesley Ballinger has been a faithful worker. The church is more beautiful inside and out because of his untiring efforts. Brother and Sister Ballinger are in Independence, Missouri, at present, but Chicago Saints hope they will soon return. Two such willing workers are greatly missed.

Brother C. A. Edstrom, former pastor, moved his family back to Chicago the latter part of last year. They were Saint Louis workers for a couple of years, but now are a great help in branch activities here.

The midweek prayer service is a help and strength to those who attend.

The April sacrament meeting was well attended, and the worshipers felt the Spirit of God with them. Especially inspiring and touching were testimonies offered by the young people.

Chadron, Nebraska

Appreciate Missionary Meetings

Responding to an invitation from Chadron Saints, Elder F. E. Cohrt, of Spearfish, South Dakota, held a series of meetings here beginning March 14. The first week of meetings was held in the home of J. D. Talcott. Because of splendid interest shown and the number present, Brother Cohrt continued for five nights the following week in the Seventh Day Adventist church, which the Saints of this place have been permitted to use for their regular Sunday services.

The membership attendance was almost one hundred per cent during the entire series; also a few nonmembers who attended from time to time expressed their enjoyment at hearing the word of God so plainly interpreted and the prophecies of old made so clear to their understanding. Brother Cohrt brought words of instruction, hope, and courage, which the Saints sorely needed. His visits in the homes of the Saints have done much good. He administered to the afflicted, consecrated oil for the use of the members, and blessed the infant son of Brother and Sister Charles Coburn.

March 19, Brother J. D. Talcott baptized Hope, the daughter of Sister Connic, and Brother Cohrt confirmed her.

Chadron group has not been privileged to have a member of the Melchisedec priesthood who could spend time enough in the city to conduct a series of meetings since Brother Prettyman passed away. Mere words are too feeble to express their appreciation of the services rendered by Brother Cohrt. They remember him in their prayers, and trust that he will be permitted to return in the near future.

For ten years the few Saints at Chadron have labored with the desire that they might grow and prepare themselves for the time when a missionary campaign should be launched in this community. They wish to give their intelligent support, their help, faith, and courage to the church.

Oelwein, Iowa

Elder E. R. Davis Visits This Branch

Oelwein Saints were fortunate in having Elder E. R. Davis, district president, with them for a number of days the latter part of February and the first of March. He was called here to preach the funeral sermon of Andrew Seedorff, husband of Bessie Seedorff, a member of Oelwein Branch. Mr. Seedorff, a farmer near Arlington, Iowa, though not a member of the church, attended services when possible, and was an interested listener. The sympathy of Oelwein Branch is extended to the wife and three young boys who mourn his departure.

Death entered Oelwein ranks in December when Mrs. Frank McFarlane, sister-in-law of Pastor George McFarlane, passed away. She was never baptized into the church, but had expressed a desire to become a member. One daughter, Edythe, is a member, and Mrs. McFarlane's husband and three sons are regular attendants. Brother Charles Shippy preached the funeral sermon.

Another funeral sermon Brother Davis was called upon to preach was that of Sister Victoria McQueen. She was seventy-eight years old and had been a member of the church forty-eight years. Her life was a splendid example of patience and endurance. She was a faithful Saint and the memory of her cheerfulness will stay with those who knew her.

While at Oelwein Brother Davis conducted study classes which were well attended and thoroughly enjoyed. A number of nonmembers were present at some of the meetings.

The Easter program was in charge of Ruby McFarlane and Ruth Smith.

The Emma Burton Circle is urging more friendly visits by its members. The membership of the circle averages about twelve, and they report two hundred and fifty visits during the first three months of this year. The friendly committee composed of Laura Clark, Nellie Sims, and Nellie Weston, reports the largest number of visits, but visits have been made by all members. An interesting idea which is being worked out in the circle is the exchanging of household hints, recipes, patterns, etc.

The Saints at Oelwein feel blessed. Though hard times are felt here, no one has reason to complain; in fact, each one rejoices for health and strength and God's keeping.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Street

At the March 5 sacrament service, Elder R. E. Madden talked briefly on *"The Institution of Sacrament."* One hundred were in attendance at this service.

The women's department met four days later with a good number present. They have a new member in Sister Luella Swisher. A paper on *"Repentance"* was read by Blonde Carey. Interesting variety was given the program with poetry, short articles, monologues, piano and vocal solos.

Group three of the women gave a jitney supper, March 21, in the social room of the church and cleared thirty-two dollars. This makes a sum of more than seventy-one dollars they have paid to the general church from jitney suppers.

Patriarch J. E. Matthews baptized three candidates, Mr. and Mrs. W. F. Drazoo and H. I. Swisher, March 26. It encourages the congregation to be augmented by these splendid people.

Second Church is proud of its basket ball teams this year. They have a splendid record. The senior boys won class B championship of South Church League. Intermediate boys won class B championship of South Church League. Senior girls won city class B championship this being the first year they have played. Intermediate girls won class A championship of the South Church League, this being their first year, too.

The sermons were good this month and the following ministers were speakers Elders A. H. Nieman, R. E. Madden, G. H. Kirkendall, W. B. Reeves, and Bishop H. E French and Patriarch J E. Matthews.

Third (Hilltop) Church

Elder J. R. Grice opened his series of meetings to a crowded house early in March. The flower committee had made the church attractive with palms and ferns, Mrs. Dougherty in charge. Someone made two stools for the palms, and contributed to the branch. Special numbers for the first week of meetings were given by Patriarch J. E. Matthews, C. H. Foster, the Sensabaugh sisters, Brother and Sister McCoy, Maryland Burgess.

March 5, Sunday, was an eventful day. The Sunday school eclipsed its record of attendance. Then came the sacrament service in charge of Elder J. R. Grice, Pastor F. C. Welch, C. H. Foster, and Lewis Walter, and G. B. Myers. The Saints were showered with blessings at this hour and rejoiced in the Spirit. In the evening the church was crowded to hear Brother Grice again.

Elder F. C. Welch and G. P. Myers had charge of the funeral of the late Sister Throp.

March 7, First Church Choir paid this congregation a visit, singing two an-

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thems. The conductor is Nathan Weate.

Following the Sunday school hour, March 12, a business meeting was held to consider the plans for the new building to be known as Hilltop Tabernacle. The congregation voted to put Pastor F. C. Welsh in charge with the ministry of the branch as counselors and coworkers. After the business meeting they marched to the lot, faced the West, and sang the hymn, *"Guide Us, O, Thou Great Jehovah."* Then Elder Welsh prayed and dedicated the lot. That evening the ministry held their first meeting with the pastor, and first steps were taken in the building program.

And now the tabernacle is taking form. The footing and parts of the walls are laid. The workers are hoping for good weather.

The second week of Brother Grice's sermons was concluded, the church being crowded each evening. Special numbers were contributed by Matthew Welsh, J. R. Grice, Mr. and Mrs. and Miss Taylor, Mrs. Crego, C. H. Foster, and by a trio composed of Ted Dougherty, R. Albright, and Matthew Welsh. On the concluding night Brother Grice's son and daughter, William and Wanda, gave a duet selection, and Brother Grice sang a solo. The congregation is grateful to the pianists for their faithful services and to all other musicians who helped.

During the series the Hilltop Saints were loyal to the speaker, as also were many nonmembers. They were present to hear him even though the weather was inclement.

Brother Grice baptized three, Sister C. Myers, Sister Van Fossen and Brother L. V. Cross. Brothers Grice, Welsh, and Myers confirmed, there being large attendance at the service of prayer and confirmation.

A standing vote of thanks was given Brother Grice by the Saints.

Not long ago church history scenes were shown by C. H. Foster along with a lecture.

Brother F. C. Welsh baptized Betty Jane, the daughter-in-law of Brother James Bohler.

The Saints are happy to have Elder H. Smith and wife and baby here. Sister Smith is the daughter of Brother and Sister Dougherty. She was a good worker when in Columbus.

The Religio continues to have good interest in study work.

Sorrowfully Saints of this congregation learned of the death of Elder Kribel, of First Church. He leaves a host of friends.

At the last prayer service in March the gifts of the gospel were experienced by the worshipers. The pastor's wife was given a beautiful message relative to her present life, her health, her closing days, and even to her death.

The Divine chemistry works in the subsoil.—Hawthorne.

Independence

Easter Sunday's activities opened with a young people's sunrise worship service at six o'clock in the main room of the Stone Church, the meeting indoors being made necessary by the coolness of the weather. An unusually large crowd of young men and women gathered for this worship hour, and enjoyed the peace of the meeting, the prayers, the period of silent prayer and meditation, the hymns, the organ music, and the talk by Elder H. G. Barto.

Almost the entire corps of pastors in Independence was present, and took charge of the meeting. In the stand were Elder John F. Sheehy, pastor in Zion, and his three associates, Elders H. G. Barto, D. S. McNamara, and A. K. Dillee; Elder W. Earl Page, director of Religious Education, and the following pastors of Independence congregations: Elder Frank McDonald, Elder William Inman, Elder H. L. Barto, Elder Walter Chapman, Elder Perry Hiles, Elder John R. Lentell, and Elder G. W. Eastwood.

George Anway, tenor, sang *"Open the Gates of the Temple,"* and H. G. Barto spoke on the life and mission of Christ, leading up to the Easter theme of the day. Mrs. Sunshine Beck played the organ, and Blaine Bender led congregational singing.

Stone Church

"The Substitute on the Cross," was the theme of Pastor J. F. Sheehy's Easter sermon to the Stone Church congregation Sunday morning and for a scripture lesson he read Matthew 27.

The Stone Church Choir furnished a half hour program befitting the day, beginning with the hymn, *"Angels Roll the Rock Away."* Miss Lilly Belle Allen, soprano, sang a solo, accompanied by Robert Miller, organist. Then the choir sang the anthem, *"Morn of Beauty,"* and Robert and George Miller played a Mozart number on the organ and piano.

In the lower auditorium junior worshipers also commemorated Easter at their eleven o'clock service, listening to the scripture reading, Luke 24: 1-9, a talk by their pastor, James B. Moses, a story by Miss Olive Curtis, and other program numbers.

A large crowd came to participate in the two-thirty afternoon Easter prayer service, and were greatly blessed in their worship activities. During the month of April E. A. Thomas, president of the first quorum of elders, and his two counselors, J. E. Kelsey and Vernon Reese, are in charge of the prayer service at this hour.

Every seat in the church was occupied and most of the standing room, too, at the evening service which presented the story of the life, death, and resurrection of our Lord in song and reading. Two hundred and fifty singers, members of six choirs and choruses of this congregation, were seated in various parts of the building—the Stone Church Choir and Aeolian Chorus, led by Paul N. Craig, sitting in the choir loft; the Wahdemna Choral Club, directed by Miss Dorothy Mabbott, the Cantanina Chorus, by Mrs. Bertha Burgess, the Boys' Choir, by Miss Marcine Smith, and the Clematis Chorus, by Mrs. J. R. Lentell, sitting in the gallery.

Appropriate scripture readings had been chosen from Matthew and Luke, and an effective responsive reading was printed in the programs in order that the huge congregation might actively participate in worship. Soloists of the evening were Mrs. Pauline James Arnson, soprano, who sang *"Jesus of Nazareth King";* Palmer Phillips, baritone, who sang with the Wahdemna Choral Club, *"Open Our Eyes, O Thou Loving and Compassionate Jesus,"* and L. A. Woodside, baritone, and J. Glenn Fairbanks, tenor, who sang with the Stone Church Choir, *"O Come to My Heart, Lord Jesus."* Mr. Woodside also sang *"As It Began to Dawn"* with the Clematis Chorus, the Boys' Choir, and the Stone Church Choir. At the end of the service four of the choruses sang Handel's *"Hallelujah"* from *"The Messiah."* Robert Miller was the organist, George Miller, pianist.

Second Church

The church school hour Sunday morning reflected the spirit of Easter. Miss Hazel Clow sang *"The Savior Liveth,"* and Ruth Bolt and Mrs. Grace Nave sang *"All Alone,"* accompanied by Geraldine Fields.

At the eleven o'clock service the choir followed a short organ program with *"Christ, the Son,"* and Elder Arthur Whiting offered the invocation. Mildred Fulk sang the solo part of the choir's number, *"Easter Dawn."* Carol Virginia Freeman, daughter of Mr. and Mrs. F. L. Freeman, jr., was blessed by F. L. Freeman. Pastor William Inman was the speaker of the hour, reading 2 Nephi 6: 1-19 and Luke 2: 8-12 for the basis of his discourse.

Downstairs Elder D. A. Whiting spoke to the junior church on *"Resurrection."* Mrs. Kathern Inman sang *"Fairest Lord Jesus,"* accompanied by Mrs. B. C. Sarratt. Mrs. Sarratt told the story, *"The Boy Who Discovered the Spring."* Calvin Rimmer was in charge of this meeting, assisted by Glenn Tripp and R. C. Conyers. Girls and boys contributing to the program were Bethel Davis, pianist, Dorothy Smalley, song leader, the junior girls' chorus, Billy McPherson, and Helen Willoughby.

Elder C. H. Rich, evening speaker, chose his text from Ephesians 4. Music for this service was furnished by the ladies' quartet, Mrs. Edna Fetters, Mrs. Ethel Schuyler, Mrs. Ethel McBride, and Mrs. Alice Mintun, accompanied by Mrs. Leslie Seller. They sang *"All Alone," "Christ Arose,"* and *"Keep the Vision of the Cross."*

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Liberty Street Church

On Easter morning the local choir, directed by Fred Friend, rendered the sacred cantata, *"Light Out of Darkness."* Solos were taken by Mayble Tignor, soprano; Mrs. Thomas Crick, contralto; Joseph Frick, tenor, and Harry Blake, bass.

At the evening service the program consisted of numbers from the primary and beginner department and the violin pupils of Arthur Storms.

Evangelist U. W. Greene, the speaker, chose for his theme, *"The Doctrines of Christ."*

The young married people's class of the Sunday school will present a play, *"A Wild Flower of the Hills,"* the evening of April 21. There will be no admission, but an offering will be taken.

Walnut Park Church

Easter Sunday was observed with an Easter Cantata in the evening and special numbers appropriate to the occasion at the other services. All meetings were well attended.

At eleven o'clock in the morning Evangelist F. A. Smith was the speaker, his subject being, *"What Do You Think of This Man Jesus?"* A children's choir of fifty-six voices, directed by Lois Butterworth, furnished the musical features. At the same hour a junior service held in the basement, was attended by one hundred young people and an Easter story, *"The Hem of His Garment,"* was told by Miss Gladys Gould. Elder Welton Wood was the speaker.

In the evening at seven-thirty *"The Song of Triumph,"* by Norman, was sung by the young people's chorus, directed by Maurine Nace. Soloists were Thyra Moorman, soprano; Juanita Byrn, alto; Arlon Chapman, tenor, and Harry Hartman, bass. A cornet solo, *"The Holy City,"* was played by E. E. Moorman.

Missionary Activities in Montana

Services in Many Places—Isolated Saints Helpful

Opheim, Montana.—On the first Sunday of April I held two preaching services in the town hall here, speaking to fine and attentive audiences. The seating arrangement of the hall not being suitable, the Methodist church building was granted us for services, large, commodious, well-heated and lighted.

Splendid interest resulted in the week night meetings with increasing attendance. An invitation to ask questions resulted in much interest. Questions seemed to spring spontaneously into mind. Young people naturally asked questions pertaining to recreation, and older people about the state of the dead, heaven, etc.

To the several isolated families here goes the credit for the success of the meetings. They nobly supported the writer in his efforts. Their actions speak well of their love and faith in the ideals of the church. We appreciate also and thank nonmembers for their help in the song services.

I have felt especially blessed in preaching during these meetings. Last week I enjoyed the association and hospitality of Brother C. O. Spangler and family, of Lustre, Montana, and while there held some cottage meetings and services in a schoolhouse east of there.

Previous to that, during the winter, I held services in the Methodist church at Hinsdale, cottage meetings at White Fish and Eureka, west of Glacier Park, and met with Saints and held services at Great Falls. At all of these places and others not mentioned, the Saints and friends have done their part in every way to make the meetings successful.

L. O. WILDERMUTH.

Portland District Young People's Institute

President Elbert A. Smith Pays First Visit to Portland

President Elbert A. Smith and Apostle M. A. McConley were the speakers at the young people's institute, April 7, 8, and 9, which opened Friday night with a worship service and a short play centered about Graceland College. The play was written by Elder Mark Yeoman and Sister Lila Livingston and presented by the young people. June Bryson, Ardath Young, Ula Young, Bill Simpson, Kenneth Nottingham, and Mark Yeoman composed the cast. An inspirational talk by Brother Harley Morris climaxed the impressive worship program.

A series of classes conducted by Apostle McConley occupied Saturday morning and afternoon. These classes had for their theme the fundamentals of our belief, and credit toward a Religious Education certificate was given to those who attended.

The young people's banquet was the highlight of the day. The lower auditorium crowded almost to capacity by those who came to eat the excellent meal and enjoy the music and speaking. Miss Freda Young was the hostess, assisted by June Bryson, Harvey Clark, Matey Young and others. Perry Hunt, president of district young people, was toastmaster.

President Smith, the chief speaker of the evening, delivered a thought-provoking address on *"Citizenship."* This was the first visit of President Smith to Portland, and the enthusiastic applause that followed his speech evidenced the interest he had aroused.

Apostle McConley's fifth and concluding class occupied the church school hour, and was followed by another inspiring sermon by President Smith who held the attention of children as well as adults for almost an hour.

Everyone came away from the young people's conference in the afternoon feeling that the district had made progress in the four months that had gone by since the last meeting, and determined to keep on going forward. Branches have been organized throughout the district now, Longview and Hood River being the latest to elect their officers. Willard Becker and Charles Sherwood are presidents, respectively, of the two young people's organizations.

At an ordination service following a short business session in the afternoon the following men were ordained to the office of priest: Floyd Soneson, who already held the office of deacon; Willard Becker, of Kalama; W. W. Belcher, of The Dales, and Brother Bailey of Newberg, who is the leader of the Sherwood young people.

A worship service of song and scripture depicting Palm Sunday was arranged by Elder A. Livingston, director of Religious Education, and Fay Buchanan, musical director, for the half hour preceding the sermon Sunday evening. In his last sermon to the Portland Saints, President Smith spoke of the importance of marriage and the home. His sincere, frank treatment of the subject, his humor and his many illustrations drawn from life served to drive his words home with convincing force. Regretfully the congregation realized with his closing words that the institute was over and that a train would soon take away the man they had learned to love and respect in so short a time, one who had in three sermons taught many valuable lessons.

Apostle McConley remained in the district another week and visited Vancouver, Longview, Hood River, and other points. On Easter Sunday he was in Portland and spoke at the eleven o'clock hour.

Ontario, California

315 West Grove Street

This branch is happy to report that its members escaped damage in the earthquake although they were shaken up quite hard.

Brother Johnson, of Long Beach, was here some weeks ago, and delivered an inspiring sermon on *"Faith in God."* He has been here several times, and always seems to carry the Spirit of God with him and is happy in the latter-day work.

Brother W. A. Teagarden, district president, delivered a wonderful sermon at the Sunday morning service, March 19.

Through the efforts of Brother F. J. Lacey assisted by Brother Logeman in missionary work at Riverside at the home of Sister Peck and others, Mrs.

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Murphy was baptized at an impressive service March 12. A wonderful spirit was present. Others are interested. Brother Lacey is also holding services at Brother Shippy's home at Pomona, California.

The women's department is busy going from home to home and doing for each other the little things that need doing. The branch enjoyed special services Easter Sunday.

Wheeling District Enjoys Successful Conference

Large Crowds—Impressive Ordination Service—Hospitality of Wellsburg Branch

Despite depression handicaps, Wheeling District, West Virginia, enjoyed one of the best conferences in its history, April 8 and 9. In point of attendance it was thought by some to exceed any of the past. Meeting with Wellsburg Branch Saturday afternoon, the small amount of business to be considered was soon dispatched. The conference accepted the generous offer of Wellsburg Branch to entertain the regular business conference in the fall.

Apostle C. F. Ellis was unable to get there for the afternoon session, April 8, and Patriarch G. E. Robley who was expected to attend also failed to come. J. E. Bishop was at his best as he presented an inspiring sermon to an attentive audience Saturday evening. At the early Sunday morning priesthood meeting, Apostle Ellis gave some good council, and clarified some matters pending.

The time appointed for church school found the chapel with a capacity attendance to greet Brother W. A. Schoenian, district superintendent. The greater part of this audience remained for the sermon by Brother Ellis, which was a masterpiece, and the inspiring effect on the audience was in evidence.

An impressive ordination service was had at two thirty Sunday afternoon. Charles Earl Dobbs was ordained to the office of elder, and Ralph Ray to the office of deacon, both members of Moundsville Branch. Apostle C. F. Ellis and Patriarch John F. Martin officiated in the ordination. This was followed by a spiritual prayer and testimony meeting. The closing service at 7.30 p. m. consisted of a sermon by Patriarch J. F. Martin, befitting the occasion.

The whole-hearted hospitality of the members of the Wellsburg Branch, their generosity in providing an abundance of food at a minimum charge, and the willing spirit exhibited in the serving, were important factors in making the conference a success. Wellsburg Branch is forging ahead regardless of difficulties. They have a fine body of enthusiastic workers, and within a month nine have been added to their roll by baptism.

Grand Rapids, Michigan

1225 Division Avenue, South

Sisters Louise Evans and Elvira Champion attended the young people's convention at Detroit, and brought back helpful ideas for branch work.

Sister M. A. Harper, who has been ill for six weeks with heart spasms, is much improved and able to be downstairs after her relapse of three weeks ago.

Sister A. F. Shotwell is also able to get out doors again after several weeks of illness.

Sister Pauline Richardson is much improved in health since her recent operation, and friends hope soon to see her at services.

The women's department has divided into two groups. The north end group is presided over by Sister Long, and the south end group by Sister Newman. They hold meetings on alternate weeks. The south end group was planing a play to be given soon, but postponed it to give the young people all possible preference.

The young men and women are presenting a three-act play, *"The Chintz Cottage,"* on May 4, from which they hope to receive funds sufficient to pay for the gas and oil to send several delegates to the young people's convention at Lamoni, in June.

Brother Merrill Champion's Sunday school class gave a warm maple sugar social at the church, April 14. The women's department planned an Easter supper for April 21.

The south end group of women has prayer and testimony or experience meeting every two weeks, and meets all day with potluck dinner at noon. After the study hour, they hold the before-mentioned experience meeting which always is a spiritual reviving season, and sometimes continues far beyond the hour of closing. Some nonmembers meet with them and say they enjoy the service.

Mrs. M. A. Harper was recently voted business manager of the women's department, and as she was unable to leave her home, she called a meeting there for both groups of women on April 6. It rained all day but twenty women met and learned Sister Harper's plans for the remainder of the year. Sister Harper is a wonderful worker, and when she knows a task depends on her, she is at it day and night until she accomplishes her goals. Right now one of her goals is to see Grand Rapids Branch out of debt. She has prayed for guidance in this matter, and believes that the best and easiest way during time of depression is to start working on a "mile of pennies." She asked each woman to see that her household takes part in this movement, giving at least a foot of pennies (sixteen) to help clear the branch of debt. The collections in each group are to be turned into "feet" also. The women caught a portion of Sister Harper's enthusiasm and have eagerly set to work.

Sister Harper read a paper at this meeting which she called her foundation or plan of work for the rest of the year. This plan is taken from the *Bible* and mentions the following virtues: Love, Faith, Hope, Charity, Cheerfulness, Temperance, Friendship, Confidence, Contentment, Forgiveness, Endurance, Fortitude, Energy, Integrity, Industry, and Loyalty.

Los Angeles, California

East Side Church, 1169 South Gage Street

In the past three months East Los Angeles Saints have been active. During February a building was moved up to the rear of the church, unemployed men doing most of the work. It is now being used for Sunday school rooms and recreation hall.

Apostle E. J. Gleazer was here conducting a series of meetings from March 8 to 19, inclusive. His theme was, *"Save Yourselves From This Untoward Generation."* Though there were no immediate conversions, members felt that they themselves were greatly benefited. The meetings were well attended.

The young people are taking active part in the work. On the evening of March 11, they sponsored a banquet, Brother Gleazer being the guest of honor. A good number of young people and workers attended the banquet at Central Los Angeles for the young people of the district, President F. M. Smith was the evening speaker.

Saints here are grateful for God's protection given his people in Southern California District during the recent catastrophe.

A short time ago a shower was given in honor of Miss Hazel West, of East Los Angeles, and James Burdick, of Santa Barbara, who were wed on Easter Sunday.

Visitors to Los Angeles will find a hearty welcome at East Church.

Lake Orion, Michigan

Enjoy Memorable Services and Blessings

The Saints here are carrying on in spite of the depression. Services are well attended and good interest is shown by all.

The April sacrament was long to be remembered, for the influence of the Holy Spirit which was present from the beginning of the church school throughout the day. Thirty-five were there and all bore their testimony with the exception of four, two of whom were children and one a nonmember. The Spirit flowed from heart to heart and even little children gave wonderful testimonies.

God has been good to his people here, allowing none to suffer from lack of

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food, clothing, or fuel. Many have been raised up from beds of affliction through the administration of the elders and prayers of the Saints. Among these suffering ones was one of the elders for whom the doctors held no hope of recovery. He was able to attend the last sacrament service and bear his testimony.

Apostle D. T. Williams was here April 3, and gave a good lecture. Members are hoping that he may repeat this lecture to a larger audience in this place.

Lansing, Michigan

Missionary Endeavors—Study—Cooperative Activities

Apostle D. T. Williams visited this branch several times during the late fall and winter, his sermons inspiring and educating.

On the evening of December 13, President F. M. McDowell preached. Due to prevalence of sickness, many were not able to hear him, but those who attended church will not soon forget the address he gave.

District President A. C. Barmore conducted a series of meetings in February which were much enjoyed. Elder Barmore is also district missionary, and the Saints feel fortunate in having the services of one who has had his wide experience.

Elder Leonard Dudley, of East Jordan, Michigan, also preached several times during the winter. His latest services were held the week of April 3, closing with an inspiring sermon on Sunday morning, April 9. He went to Alma, Michigan, to conduct meetings. Sister Dudley is traveling with him.

Members of the priesthood have been conducting services in various parts of the city, and much interest has been aroused. Brother Clarence Dudley preached each Thursday night at the Sylvester home on the north side. Elder Alva Dexter is holding Friday night preaching services at the Hazen Scribner home. Brother Clair Easlick is doing extensive missionary work, and Brother Wesley Russell is preaching in the south end of the city to an interested audience several of whom have already obeyed the gospel. He reports more soon to enter the kingdom. Other members of the priesthood have been assisting the above ministers in every way possible. Special mention should be made of the spiritual encouragement given to the Saints by Elder Jesse Shelley. He has spent about forty years in church work, and his experiences are inspiring. In administering to the sick, and in delivering the mind and will of God to his people, Brother Shelley fills a place that few can fill.

The women's department has been active this winter, aiding in paying the expenses of the branch, making visits under the direction of Sister James Andrews, doing sewing and other work for those in need. Last fall they sponsored an inspection tour of Estes, Leadley Funeral Home which netted the branch over fifty dollars. In their meetings they are studying the *Book of Mormon,* Sister Erul Trescott being the teacher. Miss Russell, of the Lansing teaching staff, just closed a successful class in home management at the church.

The young people were fortunate in securing the services of Sister Viola Fiscus as teacher, she being especially fitted for work in this age group. They have organized a study club which meets each two weeks for an hour of study followed by a period of recreation.

Sister Opal Harper who has been of much assistance in the music department, has obtained a position of teaching in Upper Michigan.

Sister Martha Luce is still a patient at the Ingham County Tuberculosis Sanatorium, but is gaining in health. Sister Myrtle Yates, also a patient there, was baptized into the church April 9. Sister Martha was able to attend this service, her first since last summer.

The intermediate girls of the church school recently presented Pastor S. A. Barss with a morocco bound copy of the *Doctrine and Covenants.* They earned the money for this gift in various ways and were proud to give so useful a present to one whom they feel is well worthy of it.

Three deaths occurred here during the winter. Little Carol Jean Luce passed away November 20. Brother Walter James died November 25, after an illness of many months. Sister Nellie Kutt died January 17, from a heart attack. She was a faithful Saint and an influence for good wherever she went.

The branch looks forward to the ordination to the priesthood of Bruce Douglas to the office of deacon, and Alex Dudley to the office of teacher. Priests John Luce and Clarence Dudley will be ordained to the office of elder.

The church school, under the direction of John Luce and Maurice Baker, is progressing. Some new classes have been organized, the class organizations now numbering twelve. Since the church building is small, the school is handicapped by a lack of sufficient class room.

Under the leadership of the storehouse committee, Saints are planning cooperative gardens this summer, to supply the storehouse with necessary supplies for next winter.

The financial condition of the Saints has not improved, means of earning a livelihood being limited here. Nevertheless, the Saints are cheerful and are learning to put greater trust in the Lord.

There is wonderful opportunity for missionary work in this city. Lansing members wish the prayers of the Saints everywhere, that they may be found alert and ready to serve. They are enjoying spiritual prayer meetings, God revealing his will to them, and they are trying to profit by the things they hear.

Eleven have been baptized here in the past few weeks, and they have more prospects. This branch has been promised that many will be brought into the church this year if the Saints will consecrate their lives to the service of God.

The Bulletin Board

Conference Notices

Conference of Eastern Maine District in conjunction with a young people's convention of the district, will convene at Jonesport, May 20 and 21. We usually have a fine spiritual and social time at these gatherings. Young and old are urged to attend the classes and services of this conference-convention. Bishop E. L. Traver and Elder E. F. Robertson will be with us and possibly others. We trust all branches will report and all members of the district priesthood.—Mrs. Gertrude Stevens, secretary; Newman Wilson, president.

Conference of Western Maine District will convene at Stonington, May 13 and 14. We should like for all branches to report and to have written reports from all members of the priesthood. Address all reports to the district secretary, Louise Eaton, Deer Isle, Maine. Bishop E. L. Traver, Elder Newman M. Wilson, and perhaps others, will be with us. We anticipate a good spiritual conference.—E. F. Robertson, district president.

Annual conference of Southern Michigan and Northern Indiana District will convene in the Saints' church, 6243 Monroe Ave., Hammond, Indiana, Friday, Saturday and Sunday, June 9, 10, and 11. The following schedule will be followed: Friday, 7.30 p. m., young people's institute; Saturday, 10 a. m., organization meeting followed by prayer service; 2 p. m., business session; 4 p. m., priesthood meeting; 7.30 p. m., preaching. Sunday, 8.30 a. m., prayer service; 9.45 a. m., school; 11 a. m., preaching; 2 p. m., preaching; 3.30 p. m., workers' conference; 7.30 p. m., preaching. Apostle D. T. Williams, the district presidency, various branch presidents, and other members of the priesthood will be present. Because of the World's Fair at Chicago, beginning June 1, it is expected that many will attend both the conference and the fair. Branches and individuals not in branches will please report to Mrs. D. H. Smith, 6351 Jefferson Avenue, Hammond, Indiana, for entertainment.—A. C. Barmore, district president; Myrtle E. Perry, district secretary.

Two-day Meeting

To the Saints of Clinton, Missouri, District: Fort Scott Branch invites all

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Saints of the district to meet with them in a two-day meeting, April 22 and 23. Bishop G. L. DeLapp will be the speaker for these services.—C. C. Martin, district director of Religious Education, Route 4, Box 97, Fort Scott, Kansas.

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Lectures.....John Sheehy in charge
Announcer.....Guinn Bronson

April 23—Roy A. Cheville

"Principles of Leisure in Education."

(Graceland Male Quartet: Wilbur Chandler, George Potts, jr., Sheldon Reynolds, and Leslie Kohlman.)

April 30—A Cappella Chorus

(Also will appear Scottish Rite Temple 3 P. M.)

May 7—F. Henry Edwards

"English Cathedrals."

(Music by Independence Artists.)

May 14—A. B. Church

"Television"

(Music by Independence Artists.)

May 21—E. E. Closson

"The Influence of Christian Education on Life's Philosophy."

(String Ensemble—Charles Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

May 28—David Hopkins

"This Business of Government."

(Music by Independence Artists.)

June 4—Dr. F. M. Smith

"The Philosophy of Poe's 'Raven'."

(Music by Independence Artists.)

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Northern Saskatchewan		July 27 to 30
Southern New England	Onset	July 22 to August 6
Toronto	Lowbanks	July 29 to August 12
Chatham, Ontario	Erie Beach	July 28 to August 6
Lamoni	Lamoni	July 28 to August 6
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18-27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
Eastern Montana	Fairview, Montana	July 7 to 9
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Spring River	Columbus, Kansas	(Date not set.)

(*Tentative date. To be confirmed later.)

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Sunday, 7:30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

Conference Minutes

CENTRAL MICHIGAN.—District assembled for special conference at Beaverton, March 25, at 2 p. m. Meeting opened by singing number 241 in the *Hymnal;* Prayer by Matthew Umphrey. Motion unanimously prevailed that the district presidency preside over this conference. Fitting remarks were made by Hubert Case and Matthew Umphrey, after which business was taken care of. The following names were presented for ordination, same having been approved by the apostle in charge and their respective branches: William Schmidt, Jason Methner, Leo Tessman, and William Gothip. Motion made that William Schmidt be ordained to office of teacher. Brother Schmidt made a statement, after which motion prevailed. Motion prevailed that Brother Jason Methner be ordained to office of priest. Motion prevailed that Brother Leo Tessman be ordained to the office of teacher. After a statement from Brother Tessman and Elder Leonard Dudley, this motion prevailed. Brother William Gothip then made a statement relative to his ordination. Brethren Horton and Pendleton also spoke in regard to this ordination, after which a motion prevailed that Brother William Gothip be ordained to office of deacon. Brother William Schmidt was ordained at the conference, while the other three ordinations were taken care of in their respective branch. Owing to Brother Lloyd McDonald leaving the district, a vacancy occurred in the office of superintendent of church school. Brother Hubert Case recommended the appointment of William Ash to fill this vacancy. A motion so prevailed. The matter of reunion was taken up. Motion was made that we dispense with reunion this year and favor two-day meetings in various parts of the district. After considerable discussion, the motion prevailed. A motion also prevailed that we have two-day meetings in charge of the district presidency, branches to confer with them in regard to arrangements. Brother Case gave verbal report on money raised at previous conference for bringing Sister Case to the district. After short talks by Brothers Case and Umphrey, adjournment was had.

KENTUCKY AND TENNESSEE.—District conference convened with Paris, Tennessee, Branch, March 11 and 12, at the Odd Fellows Hall, 209 Market Street, the first service being a prayer meeting Saturday at 10 a. m. Business session was held at 2.30 p. m., the district presidency, C. B. Gallimore, D. R. Dortch, and P. B. Bowlin, in charge. After the formal opening and the routine of reading and approving the minutes, branch, ministerial, and bishop's agent's reports were read and adopted. Paris Branch recommended the names of Ed. Bumpass and Roy Hunt to the conference for approval of their ordination to the office of elder. The recommendation was approved by the conference. Other names presented for ordination were: John Lee Byrd and Weldon Reynolds to the office of priest; Porter Reynolds, teacher. Action of approval was taken, and it was suggested that the ordinations be provided for. The conference decided to hold district conferences quarterly instead of semiannually, the time being the second Saturday and Sunday in March, June, September, and December. Preaching Saturday evening was by Elder Fred Mosier. Sunday morning at nine thirty, sacrament and social service was held. The

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Saints enjoyed the Spirit of the Lord. In the afternoon Elder J. P. Jimmerson preached. That night Elder Fred Mosier was again the speaker. The conference services were well attended, and the gathering adjourned to meet June 10, with High Hill Branch.

ARKANSAS AND LOUSIANA. — District conference convened February 18, 1933, at 10 a. m., at Fisher, Arkansas. The meeting was called to order by District President A. M. Baker, and reports were heard from the following: George Gordon, A. E. Ziegenhorn, Tom Sanders, H. M. Daniels, Thomas W. Emde, and A. M. Baker. Apostle R. S. Budd was present and gave some excellent talks on the duties and responsibilities of branch and district officers, also preached some good sermons. Brother Cleo Carmac, of Caraway, was ordained a priest by Apostle R. S. Budd and Elder A. E. Ziegenhorn. The following officers were elected for the year: District president, A. M. Baker; vice president, Thomas W. Emde; secretary, Seth P. Harbour; chorister, A. E. Ziegenhorn. A recommendation was read for the ordination of Orlan Phillips, of Eros, Louisiana, to the office of teacher. The ordination was indorsed by the conference. A resolution was passed that each group in the district contribute one dollar seminannually to district expense. Conference adjourned to meet again at a time and place suggested by the district president.

PITTSBURGH.—District conference opened with a prayer meeting, March 18, at 2.45 p. m., at Pittsburgh, Pennsylvania, Apostle P. M. Hanson and Elder E. B. Hull in charge. At the opening of the service, District President T. M. Carr took charge to organize the conference. The district presidency and Brother Hanson were put in charge of the meetings by conference action. The district secretary, John Hughes, was made secretary of the conference; the district chorister was put in charge of music, and ushering was left to local and visiting deacons. Then came the prayer meeting. At 7 p. m. a song service was conducted by T. M. Carr, and that evening Apostle Hanson was the speaker. Sunday began with an 8.45 a. m. priesthood meeting, there being a talk to the priesthood by Apostle Hanson on ministerial duties, personal dress, habits, pulpit actions, church property and church services. He also spoke of the need of the ministry being spiritual experts, specialists in the lives of men. Church school convened at 9.45 being conducted by the local superintendent, T. A. Dersheimer. A talk by the district superintendent, J. W. Winters, followed the class period. Apostle Paul M. Hanson preached the eleven o'clock sermon, the service being in charge of Elders James Raisbeck and F. L. Shinn. A male quartet of Pittsburgh Branch sang, and there was a piano solo by William McCune, jr., of New Castle. The business meeting opened at 2.30 p. m., Apostle Hanson and Elder Carr presiding. After the formal opening and the routine of reading and approving minutes, Apostle Hanson talked briefly of the purpose of the assembly. Then came reports of the district president and secretary; the report of L. S. Eschrich, treasurer, showed a balance of $96.33. Reports of branch presidents were read as follows: Elder E. B. Hull, pastor of Pittsburgh; Elder W. G. McCune, New Castle Branch; Elder S. Winship, assistant pastor of Fayette City, Pennsylvania; Elder James Raisbeck, Lock No. Four Branch; Samuel Gaskill, Donora. Among the priesthood reports were those from Elders F. L. Shinn, W. H. Daugherty, Charles G. Popp; Priests W. D. Gaskill, Arthur Howes, John L. Biddle, and Lamont Ryhal; teachers, J. W. Winters and Calvin Wescott. The election of officers for the district resulted in the following: President, E. B. Hull; first counselor, F. L. Shinn; second counselor, J. Raisbeck; secretary, B. L. Cooper; district bishop's agent and district treasurer, L. S. Eschrich; director of church schools, J. W. Winters; director of music, Sister Pearl McCann. Recommendation of the following names for ordination came from E. B. Hull, Pittsburgh's pastor: Titus Dersheimer, elder; John Hughes, teacher, and Donald Ross, deacon. These names had been indorsed by the First Presidency, by the missionary in charge, Brother Paul M. Hanson, by the district president, and by Pittsburgh Branch. The conference approved the recommendation, and then gave a rising vote of thanks to Brother and Sister Carr for the excellent services they have given the district. After the transaction of a number of other business matters the conference acted to hold the district conference at Pittsburgh during February or March of next year, the exact date being left to the discretion of the district president, notice of the conference to be sent by the district president to all branches and to the *Herald,* of this and all other conferences or meetings, not later than thirty days prior to such meeting. The conference expressed appreciation to Apostle Hanson and pledged him support and assistance in the work of the church. After a four-hour session adjournment was had until the evening meeting. At the 7.45 service Apostle Hanson and Elder Carr ordained T. A. Dersheimer an elder; Elders Hull and Shinn ordained John Hughes a teacher, and Elder Carr and Apostle Hanson ordained Donald Ross a deacon. A short talk by T. M. Carr, benediction by P. M. Hanson, and the conference adjourned.

Our Departed Ones

TERRY.—Mary Jane Guthrie was born January 20, 1850, in Allegheny County, Pennsylvania. On October 24, 1869, she was married to John M. Terry, at Millersburg, by Elder John F. Adams. A son and daughter came to bless their home, but both were taken by death many years ago. Sister Terry was baptized into the church, August 6, 1871, at Millersburg, Illinois, by John F. Adams. Only a short time later her husband began his services as a missionary, and for nearly sixty years they traveled together wherever the church sent them. Brother Terry labored first in Saint Joseph, Missouri, and the surrounding territory. Later he was sent to Chicago, where they spent three years, then twelve years in Oakland, California, eight years in Seattle, Washington, and shorter periods in other places, beloved by the Saints wherever they labored. Over ten years ago they moved to Independence, Missouri, to make their home, where they soon endeared themselves to many. To those who knew them best they were "Uncle John" and "Aunt Mollie," and many hearts were saddened when Uncle John passed away on October 24, 1931, their sixty-second wedding anniversary. Only He who has promised to comfort the widow and the orphan can know the lonely hours through which Sister Terry waited for the summons which would unite her again with her beloved husband in that land where there is no more parting, neither any more tears. She went to meet him on April 3, 1933, after nearly two years of waiting. Sister Terry is survived by one sister, Mrs. L. C. Main, of Osceola, Iowa; a brother, George Guthrie, of Long Beach, California, and hundreds of friends all over the church whose lives have been made richer through their contact with her, and who grieve over her passing.

MARTIN.—Bessie Mae Potter was born August 25, 1879, at Missouri Valley, Iowa. She was married to Obie A. Martin at Blair, Nebraska, June 14, 1897, and to this union were born eleven children, five sons and six daughters. Two sons and three daughters preceded her in death. She became a member of the church in 1908, being baptized in Washington Park Lake, Denver, by Elder Charles Everett. In her last illness she was confined to her bed for seven weeks, suffering terribly, but always uncomplainingly. She was a fine companion and mother and was much loved and respected by a wide circle of friends. Passed from this life in Denver, March 24, 1933. She leaves to mourn her departure, her husband, Obie A. Martin; three sons, Wilbert E., Jack

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M., and Robin E.; three daughters, Mrs. Gladys Phillips, Mrs. Mildred Venrick, and Mrs. Bessie McClain, and many other relatives and friends. Sermon by Glaude A. Smith, at Hoffman Funeral Home, Denver, March 27, 1933. Buriel in Denver.

BACHELLER.—George H. Bacheller was born at Lynn, Massachusetts, September 27, 1859, and died at Lainville, Massachusetts, March 9, 1933, at the home of his son, Milton. He lived on a farm at Plainville twenty-three years, and in addition to doing his farm work, he worked in the jewelry factories, walking daily to and from his farm to the factories, three miles distant, up to a very short time before his death. Before going to Plainville he worked in the shoe factories in Lynn. He was a good man and a respected citizen widely known in his hometown and in the Attleboros. The day before his wife's funeral —she preceded him in death but two weeks— he suffered a paralytic stroke which left him comparatively helpless and which caused his death. He leaves to mourn his passing a sister, Mrs. Warren Gordon, New Hampton, New Hampshire, and three children, all of Plainville: Mrs. Earl Bradshaw, and Milton and Raymond Bacheller.

BACHELLER.—Inez M. Bacheller was born at Bar Harbor, Maine, June 1, 1868; was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder J. N. Ames at Lynn, Massachusetts; died at the home of her son, Milton, at Plainville, Massachusetts, February 22, 1933. She married George H. Bacheller, residing with him in Lynn, Massachusetts, and on the farm at Plainville. Although seldom able to attend church herself because of affliction, she always tried to teach her children to serve the Lord, and died with an abiding faith in the Lord and his church. There survive of her, two sisters: Mrs. D. F. Schroeder and Mrs. Harriet Abbot, besides her daughter and two sons mentioned above. Both she and her husband were laid away in North Purchase Cemetery, Attleboro. Elder Fred Roberts officiated at the funeral of Sister Bacheller, and Elder J. A. Gunsolley, assisted by Elder Raymond Bradshaw, at the funeral of Brother Bacheller.

DROWN.—John Franklin Drown was born March 14, 1857, in Huron County, Michigan. Passed away March 12, 1933, at Cameron, Missouri. In just two more days Brother Drown would have reached the age of seventy-six years. He was the son of James and Eliza Drown. He moved to the vicinity north of Cameron in 1881. Was united in marriage to Miss Emmaline Trotter, April 15, 1883, who departed this life in 1922. Eight children were born to this union, one girl passing away in infancy. Those who survive are Bert Roy and Mrs. Ralph Livingston, of Cameron, Missouri; Mrs. Ernest Rader, of Beaver, Iowa; Claud, of Kansas City, Missouri, and Oda and Donald, of Shenandoah, Iowa. He also leaves three brothers, Joseph H., and George A., of Independence, Missouri; Alma H., of Los Angeles, California, and one sister, Mrs. Orpha Smail, of Kansas City, Missouri. Brother Drown united with the Reorganized Church of Jesus Christ of Latter Day Saints when fourteen years of age, grew up in the church, and was always loyal to its teachings. The funeral was held Wednesday, March 15, at the Saints' church at Cameron; sermon by Elder Frank Hinderks. Interment was in the Delano Cemetery.

SIMS.—Mary Ann Walton was born January 5, 1864, at Fort Smith, Arkansas. Married J. P. Sims. Died at her home at Wilburton, Oklahoma, March 22, 1933, leaving to mourn, one daughter, one adopted daughter, three grandsons, and one granddaughter. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, February 12, 1926. Interment was in the City Cemetery, Wilburton, the service being in charge of Elder F. A. Smith.

SHOEMAKER.—Lena Alice Sprague was born at Randleville, Illinois, March 28, 1866, the youngest daughter of Doctor Joshua B. Sprague and Vilinda Martin-Sprague. The family soon moved to Springfield, Illinois, where she spent her school days. January 19, 1887, she was united in marriage to Martin R. Shoemaker, and to them three children were born, Leah Alice Denton, of Bloomington, Illinois; Carletta May Norman, of Independence, Missouri, and Clarence Sprague Shoemaker, who passed away, March 15, 1912. Soon after their marriage, Mr. and Mrs. Shoemaker moved to Beardstown, Illinois, where they lived forty-four years. She was baptized into the church, October 17, 1886, and was a devoted worker. She belonged to Olive Branch Camp No. 64, Royal Neighbors of America, and held several offices in that lodge. Died at Schmitt Memorial Hospital, March 18, 1933, after ten weeks of intense suffering. She was a woman of sunshiny disposition, happiest when she was serving others. She was talented in music and a leader of young people. Besides her husband and children to mourn her death there are four grandchildren; one sister, Mrs. Viola C. Hane, of Tulsa, Oklahoma; one brother, Otho N. Sprague, of Pawnee, Illinois, other relatives, and many friends. The funeral service was held from the Saints' church, Elder R. L. Fulk in charge. Interment was in the Beardstown Cemetery, the boys of her Sunday school class acting as pallbearers, William Corcoran, Morris Corcoran, Albert Lee, Randall Hart, Ernest Burch, and Harold Skiles.

JOHNSON.—Clara Viola Allen was born at Cold Springs, Wisconsin, January 8, 1861, and spent her early childhood there. Moved with her parents to Valley Junction when she was a few years old. Married George Edwards at Valley Junction, and to them two children were born, Eugene Edwards and E. G. Edwards, who passed away in infancy. Later in life she married Austin Johnson, of Yuba, Wisconsin, and one daughter was born to this union, Mrs. Mildred Roberts, of Chetek. They moved to Chetek in 1913, where they lived until the death of Mr. Johnson. Mrs. Johnson was an invalid of late years and lived at the Ernest Edwards' home at Eau Claire for the last two years. She was baptized a member of the church September 27, 1896, at Valley Junction, by Elder A. L. Whiteaker, and was a faithful member. Left to mourn are her daughter, Mrs. George Roberts, of Chetek; her son, George Edwards, of Eau Claire; three brothers, Henry Allen, of Tomahawk; S. B. Allen, of Des Moines, Iowa; and Eugene Allen, of Olympia, Washington; one sister, Alice, of Sioux Falls, South Dakota; one stepdaughter, Bell Doty, of Lily, Wisconsin; eleven grandchildren, and a host of other relatives and friends. The funeral was held at Eau Claire, February 22, Elder F. A. Atwood, of Chetek, officiating. The body will be kept in a vault there until spring when it will be taken to Chetek for burial in Lake View Cemetery.

SPARLING.—Mary M. Sparling, fifty-nine years old, and wife of Elder Henry Sparling, of Springfield, Missouri, Branch, died March 6, 1933, at her home, after a brief illness of heart disease. She was a resident of Springfield for about fifty years. She was first the wife of Albert E. Martin, who died eighteen years ago. She and Elder Sparling were married about eleven years ago, and she traveled with him for three years in Central and Southeastern Illinois. She acted as district superintendent of Sunday school and women's department of this same field and became widely acquainted and respected because of her good work. After Brother Sparling was superannuated, she has also acted as superintendent of the junior department in Springfield Branch. Besides her husband, Mrs. Sparling is survived by four daughters: Mrs. Roy E. Starkey and Mrs. Frances M. Bishop, of Springfield, Mrs. D. B. Karr, of Saint Louis, and Mrs. J. H. White, of West Orange, New Jersey; two sons, Henry N. Martin, of Pittsburg, Kansas, and Herbert E. Martin, of Saint Louis; twelve grandchildren; two great-grandchildren; two sisters, and a brother in Texas. Funeral services were held March 9, with burial in Greenlawn Cemetery. Prayer was offered by Pastor William Duemler, and the sermon was presented by Elder J. B. Ansley.

HEIDE.—Lyle Evans Heide, baby son of Mr. and Mrs. Alma Heide, was born February 4, 1933, at his home north of Fulton, Iowa, and passed away at the home of his grandparents, Mr. and Mrs. Amos Heide, at Maquoketa, Iowa, April 2, 1933. Besides his parents, he leaves to mourn, a sister, Mava Joice, a twin sister, Lois Elaine; a great-grandmother, Mrs. Julia Prussia; a great-grandfather, John Heide; grandparents, Mr. and Mrs. Ezra Prussia, and Mr. and Mrs. Amos Heide, and other relatives. Funeral services were held Monday afternoon at the Saints' church at Fulton, the great-grandfather, John Heide, officiating. Interment was in Sutton Cemetery near Fulton.

ARMITAGE.—John W. Armitage was born December 7, 1867, near Yeardon, England, and was married to Margaret Yates Jackson April 11, 1903. He was baptized August 31, 1913, by Elder Henry Carr, at Elk Mills, Maryland. Died at his home in Philadelphia, Pennsylvania, October 31, 1932. The funeral service was held from the Saints' church, Elder Henry Livingston in charge. A good man has gone to his reward. Interment was in Leverington Cemetery.

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JOHN 5:39

39 ¶ Search [Ye search] the scriptures; for [because] in them ye think ye have eternal life: and they are they which testify of me.

Ver. 46; De. 18.15,18; Lu. 16.29; Ac. 17.11.

ACTS 17:22.23

22 ¶ Then Paûl stood in the midst of Märs' hill and said, *Ye* men of Ăth'-ĕnș, I perceive that in all things ye are too superstitious [very religious].

23 For as I passed by, and beheld your devotions [observed the objects of your worship], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Facsimile of type showing corrected renderings in brackets and references after each verse.

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The Saints Herald

Youth Asks This—

By ARDENE BYERS

The Administering Angel

A Story of the Ozarks

By Charles H. Arven

Spiritual Aspects of Our Ministry

By Elbert A. Smith

HELPS FOR PASTORS

Volume 80
April 25, 1933
Number 17

www.LatterDayTruth.org

THE SAINTS' HERALD

April 25, 1933

Volume 80 Number 17

FREDERICK M. SMITH, Editor in Chief.
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CONTENTS

EDITORIAL:
- Building the Church From Within 515
- Across the Desk of the Editor in Chief 515
- Winners in the Short-story Contest 516
- Artists, Attention! 517

OFFICIAL:
- Appointment of Bishop's Agents 517

YOUTH'S FORUM:
- "My Book of Thoughts" 518
- "They All Read It Now," by Lois M. Cable 518
- The Story of Etta Kett 518
- Young People in Action 518

NEWS BRIEFS 519

HELPS FOR THE PASTOR:
- Suggested Mid-week Prayer Service Programs for May, 1933 526

ARTICLES:
- Youth Asks This—by Ardene Byers 520
- Spiritual Aspects of Our Ministry, by Elbert A. Smith 521
- Authority, by Hermann Peisker 523
- The Administering Angel, a Story, by Charles H. Arven 524
- What Latter Day Saints Believe About Christ 525
- Emancipation of America's Homeless, by Dorothy Pinkerton 525
- Riches Untold, by Florence Tracey 527
- Prayer and Testimony 532
- Question Time, by A. B. Phillips 534

NEWS OF CHURCH AND HOME 535

THE BULLETIN BOARD 541

The Pigeonhole

Shop Notes

■ The Pressroom Proletarian says: "The working classes of this country won't get much good out of a *new deal,* as long as it remains the same old poker game, with everybody trying his best to cheat everybody else. What the country needs is a *new game!*"

■ "A Tribute to Dad" would be the title of a story about one of our shop foremen. His son, a high school sophomore, comes to the plant to eat lunch with his father, leaving his school friends to do so. Marveling at this, we asked: "Does he eat lunch with you because you keep the lunch, or because he wants to?" "I guess he wants to," was the reply. "I never tell him to do it." Perhaps without knowing it the lad is paying a fine tribute of respect to his father. And we think he must be a pretty good father. The boy, by the way, is well able to take care of himself on any school ground.

■ The Perennial Lover says he will never marry. "I'm not good enough for any girl I'd want for a wife. And the ones that I'm good enough for, I don't want." Every man feels that way when he is young and full of ideals. But after while he will weaken, and decide that it is better to make some good girl a poor husband than leave her fall into the hands of some one else who is even less worthy. Thus most men at once satisfy and compromise their chivalry.

■

"April weather," spluttered the pigeon shaking his ruff of iridescent feathers, "is like some people—very attractive, charming and likable, but altogether undependable."

"That's not a new idea," I replied a little sarcastically as I penciled a manuscript before me.

"Why should it be?" the bird paused in his occupation of wiping his rain-moistened beak on my ink blotter, "human nature and April weather aren't new either."

■

Smile

Smile when your work is hardest,
Smile when you want to rest,
Smile when your road is darkest,
Smile when you've done your best.
Smile at a friend who's passing,
Smile your whole life through,
Smile when your thoughts are saddest,
And the whole world smiles back at you.

—Sunny Jean Carroll.

■

"Pretty is as pretty does," is a maxim our grandparents were fond of quoting. Why not modernize it and substitute for "pretty" such words as Honesty, Charity, Industry, Education, Neighborliness, Cooperation, and Confidence? I like this idea of doing. Don't you?

■

Judge, who has just given in to his five-year-old son's demand for a quarter: "Now I want you to understand distinctly that my giving in to you this time is not to be regarded as a precedent."

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Editorial

Building the Church From Within

3.—Improving Church Buildings and Grounds

Nothing is finer that the happy satisfaction one feels in looking up one of our churches when he is visiting a place new to him, and finding the building on a good street, with the grounds landscaped and shrubs artistically located. If the interior of the building is well decorated, his satisfaction is greatly increased, and he is happy to think of being identified with a congregation so active and thrifty.

Some people consider the spiritual condition of a church far more important than the physical condition of the church plant, and it is proper to do so. Yet experience teaches that the condition of the church building and grounds is an outgrowth and expression of the spiritual condition. A branch that is ready for the Kingdom *may* be housed in poor location with the front yard full of weeds, the back yard littered with cans, the steps worn and broken, and the plaster scaling from the ceiling of the interior; but the chances are against it. A slovenly body is the accompaniment of a slovenly spirit.

Imagine a stranger coming to either of the churches described above, and the probable effect on him. He has heard some one explain the gospel, he is interested, and he decides to investigate. If he comes to stand before *your* church, will he decide to enter, or will he go away disappointed?

This is the time of year for repairs and improvements. Mend the steps, or the fence. Cut out the weeds and renovate the lawn. Patch the plaster, replace the broken window, get the cobwebs out of the clock and wind it. Make the improvement of the church an occasion for a Saturday outing. Let everybody come to the church, prepared to eat dinner there and work on it all day.

Idle workmen may be glad to donate their services.

Let your church building express the spiritual condition of your branch. Let it stand as an honest representative, not only of your people, but of the whole church. The time to begin is now. In a short while you can do the work that will make the building and grounds beautiful throughout the whole summer.

L. L.

A Church Program for Spring

"Build From Within"

1. Improve and decorate the buildings, grounds, and equipment.
2. Develop dignity and reverence of the services.
3. A training class for candidates for membership.
4. Organization meetings for teachers and officers.
5. A parents' and children's banquet.
6. Enlistment and consecration service for the young people.

Across the Desk of the Editor in Chief

HERE is something upon which those holding the priesthood might meditate for at least a moment. In a questionnaire sent out recently by the Presidency to branch presidents, two questions are: "Are your priesthood organized? Are the women of your branch organized?" To these questions a branch president replied "No," and "Yes," respectively. The women organized, but the priesthood not! Now how about that? What shall we do?

RECENTLY it was necessary to "discipline" a brother who held the priesthood. This is always a sad task for us to perform and the finer effects of the discipline are frequently lost by an attitude of bitterness and even ugliness displayed by the one disciplined. Where misconduct, or failure to magnify one's office makes such disciplinary act necessary, an appreciation of priestly responsibility on the part of the one affected, will quite surely create a spirit of sorrow and regret that he has not measured up to what was expected of him. And this sorrow should be "godly" and will bring forth the fruits of repentance.

And how much more pleasant it is when such fruits have been displayed, to restore priestly rights than it is to withdraw them.

These thoughts have been stimulated by a paragraph in a letter from the one mentioned in the first paragraph. After saying he would abide the decision of the officers, and wait with patience the arbitrament of time, he adds these fine words:

"I will endeavor to let righteousness rule my life, and work in the spirit of helpfulness. And if we must grow and be matured by the experiences through which we pass, all I ask is strength to endure. We should be thankful that the gospel meets every emergency."

Well will it be with us all when we can under the disciplinary effects of grief, sorrow, or the many things by and through which we learn "obedience by the things we suffer," if we can carry with us the same spirit of resignation reflected in the above quoted paragraph.

(Continued on page 516.)

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A LETTER recently passed over this desk written by a district president to one of the Twelve, and by the latter sent to us. In it is a comment which perhaps involves a number of us, and gives me a chance to say something in our own defense. The District President writes to the member of the Twelve as follows:

"Sorry you are getting doubtful about attending the District Conference and Institute. I was banking on your help in organizing for some real priesthood work at that time, especially since the suggestion you made in a recent letter for such a program. I have been wondering if we are liable to get a let-down from Brother McDowell, too. We have had that happen to us before here in ————. If it happens a few more times we shall not be able to get our folks to believe us when we advertise that we are to have distinguished visitors to help in our conferences. Since you express doubt at being able to attend, I am forced to leave out of my last advertising letter a note that I intended to include, urging the priesthood to make special effort to attend so as to get the benefit of the priesthood work I expected you to conduct."

Now what a thrust is that! I purpose to take up the gauge of battle for the member of the Twelve and for Brother Mac, and thereby "fight" one of my own battles. The general officers are always desirous to help in all ways we can within our strength and permitted by the demands upon our official time, and so we, when urgently requested to "come over into Macedonia and help," will frequently respond by saying we shall be glad to come if it is so we can. In other words, the promise to go is conditionally made, or made with reservations, implied tacitly at least. These reservations are made necessary because one of the functions of supervisory officers is to meet emergencies, and as these can not be foreseen or anticipated, when they do arise plans have frequently to be suddenly and markedly changed. And so tentatively-made dates or appointments must be broken or cancelled. On many occasions when I have made such tentative appointments, those to whom these conditional promises were made have for advertising purposes sent them out as a positive promise to be present. At times when I have specifically stated that the promise was conditional and subject to change by development of unanticipated conditions, and have insisted that any announcement or advertisement must be made with this provision, my requests have been ignored and the announcement made positively. Then when events have made fulfillment of the promise impossible or impracticable, I and not the local men have been blamed. This has occurred so many times that I have become very reluctant to make "long distance" dates, and have actually declined invitations which might have otherwise been accepted and filled. If our local brethren were more careful to protect our interests, then there could be a reciprocal understanding and interaction between local and general officers which would work to the good of all.

So, Brother D. P., I think you have been a bit too severe in your comments to the T. and about Mac and some of us others covered by your tacit charges. Take some of the blame yourself and work with us to a better understanding about appointments, and appreciate the fact that in our desire to help all we can we may make tentative promises which subsequent events may make impossible or very difficult of fulfillment, and "bear with the infirmities" of us general officers who fail to or can not anticipate emergencies so disruptive of long-distance plans.

F. M. S.

Winners in the Short-story Contest

We take pleasure in announcing the following winners in the short-story contest, on which the judges have just made their decisions:

FIRST PRIZE:

Though a Laggard in Love
By Gussie Ross Jobe
Cleveland, Ohio

SECOND PRIZE:

Red Death at Manti
By Ralph P. Mulvane
Seattle, Washington

THIRD PRIZE:

Ring Carries the Message
By Florence Wildermuth Andes
Warrensburg, Missouri

FOURTH PRIZES:

The Way of the Cross
Gladys Mae Smith
Walthill, Nebraska

Cast Thy Bread Upon the Waters
By Fair Loomis
Independence, Missouri

The Common Touch
By Elsie Smith Mann
Independence, Missouri

First Things
By Alice M. Burgess
Independence, Missouri

HONORABLE MENTION:

For Better or For Worse
By Alice McBride
Independence, Missouri

Divine Fire
By Roy F. Davey
Aurora, Illinois

We wish to thank all who have participated in the contest. The prize-winning stories will be published following the completion of the serial story, *Riches Untold,* now running, starting with the issue of May 23.

CONTEST EDITOR.

www.LatterDayTruth.org

Artists, Attention!

Trade-mark Contest—Prizes Offered By Herald Publishing House

The Herald Publishing House wants a "Trade-Mark" or insignia for use on its books, pamphlets, letterheads, and publications. We believe that our church artists can give us what we want, and we are sponsoring a contest to give them a chance to help us. The rules of the competition are as follows:

1. Prizes: First prize—$15.00 in merchandise produced by the Herald Publishing House. Five Second Prizes—a copy to each one of our new book, *Riches Untold.*

2. Specifications: The drawing is to be in ink, between two and three inches in either dimension, and clear enough to allow strong reduction, with clear detail. Any shape may be chosen. New ideas desired. It is believed to be best not to incorporate the church seal in the trade-mark.

3. Any artist may submit as many drawings as he wishes. But he can win only one prize.

4. The drawing must be original, subject to copyright by us, and not an infringement on any existing copyright.

5. Contest opens immediately. It closes June 15.

Address:

Ward A. Hougas, Manager
HERALD PUBLISHING HOUSE
Independence, Missouri

Friendly Comments

The *Herald* means a lot to us away out here, and there are far too few Fridays when the *Herald* may be found in the mailbox. It is edifying and a great source of interest to me. Then, too, always there is something that is totally unexpected and therefore more enjoyable. The "staff" should be commended for such a splendid paper.

MRS. GEORGE SUTTERFIELD.

Thune, Nebraska.

Everyone is enjoying your wonderful *Saints' Herald.* I read it from "cover to cover," and can't say which part I enjoy the most although I think the piece about the church and the children by our President was a masterpiece.

JESSIE W. YORK.

Jonesport, Maine.

I don't want to miss one issue of the *Herald.* Am sending my subscription renewal today. Please be sure that I receive last week's paper, too.

LUCY BROWN.

Johnsonville, Illinois.

OFFICIAL

Appointment of Bishop's Agent

Notice is hereby given that M. A. Peterson has been appointed to act as Bishop's Agent for the Central Nebraska District, succeeding Brother J. C. Vaughn, who passed away.

We wish to solicit the continued cooperation of the Saints in supporting Brother Peterson in this phase of church work.

We request that the solicitors of the Central Nebraska District forward their April and subsequent reports to Brother Peterson, whose address is 505 Ash Street, Neligh, Nebraska.

Yours sincerely,
THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY,
By FREDERICK M. SMITH.

Appointment of Bishop's Agent

Notice is hereby given that Louis J. Ostertag has been appointed to act as Bishop's Agent for the Arizona District, succeeding W. P. Bootman.

We wish to take this opportunity of expressing our appreciation for the service rendered by Brother Bootman and to solicit the continued cooperation of the Saints in supporting Brother Ostertag in this phase of church work.

We request that the solicitors of the Arizona District forward their April reports to Brother Ostertag, whose address is 1033 E. Palm Lane, Phoenix, Arizona.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY,
By FREDERICK M. SMITH.

Realistic youth has turned itself toward practical affairs. It demands results. Perhaps it goes a little too far in its reaction against the business of words. Many young people deliberately turn their back on ideas and on disinterested research, only to occupy themselves with the very things that this research and these ideas are concerned with. This explains the poverty of their conversation. We know many of them who are capable in mechanical matters but can not utter a sentence of ten words, much less express an opinion. If this is Americanism, we may well say that modern youth is Americanized.—Paul Gaultier.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

"My Book of Thoughts"

"They are never alone that are accompanied with noble thoughts."—Sir Philip Sidney.

Every life contains the material for at least one great book. It should be composed in two parts: the first part to contain the fine thoughts that come to one in *reading;* the second, to contain the fine thoughts that come to one in a period of "retreat" for *thinking.*

Every young person will be greatly benefited by having such a book of his own. It need not be expensive; an ordinary composition book will do. Or, for convenience, one may use a loose-leaf binder in which material may be arranged after it is written.

Every day we should do two things: *read,* and *think.* A "retreat" or quiet hour of solitude, is best for this. Most people find it best to take the daily "retreat" early in the morning in their own rooms. A season of silent prayer for guidance during the day's work is an important part of the "retreat."

We believe that God will lead and inspire us. Many know from experience that they can enjoy the Divine love and guidance. This can be a daily experience. Those who doubt can find out by trying. It is fitting that we should write for preservation the best and noblest things that come to us.

Will you make an experiment with us? Get a book, large enough to take clippings and give room for writing. Make two divisions in it, one for the clippings and thoughts you obtain from reading; the other for your own daily thoughts written during "retreat." Watch this column during the following weeks, and we shall tell you more about the "Book of Thoughts."

They All Read It Now

(From a letter to the Business Manager)

I look forward weekly for my bundle of *Heralds* and am always so disappointed when they are delayed in the mails until Saturday, which isn't often. We are all so interested not only in the story, but all articles as well. Until the magazine was combined I doubt if any but two or three of our family gave it much more than a hurried glancing over. Now it is read from cover to cover by all, young and old alike. I am especially interested in the activities of the young people and in articles for and by them.

LOIS M. CABLE.

Route 3, box 32
Fort Collins, Colorado.

The Story of Etta Kett

Etta Plays Her Own Game

THE VAMP, as they called her, had been visiting in Elmwood for three weeks. Through the courtesy of Art and Lillian Blanchard, at whose home she was staying, Miss Clarissa Beardsley had been introduced to the younger set of the Elmwood Branch under the most favorable circumstances. All had tried to be kind to her. But she had promptly appropriated the attention of all the young men, and snubbed all the young women.

Clary, as she had invited the young men to call her, was a pallid, half-healthy type of "gold-coast" beauty, with a rosebud mouth, a slinky walk, dresses that clung and revealed, and a pair of languorous eyes that could deliver, on occasion, the most insolent of stares. The men fell for her, and the women fell away from her.

The last party had been a fiasco. It consisted of Clary as a center of interest, encircled by a crowd of men who showed nothing but a row of broad and uninteresting backs to the other girls. Clary, knowing the hostess wouldn't like it, had flicked a cigarette out of a slim case from somewhere. And she had blown smoke into Harry Wentworth's face and made him like it.

The girls clustered in a disconsolate group at the other side of the room. Etta leaned forward and said: "My dears, I think this has gone far enough. We have played her game too long. It is time that we see how well she can play our game."

And then she had walked home without a word to Bill, who had brought her to the party. Crestfallen and penitent, he phoned to her at home an hour later.

"I don't know whether I'll ever think anything of your intelligence again, Bill, or not. Certainly your gang of men are welcome to her type if you like it." Then followed a long and incoherent but very earnest argument from Bill. Etta was *not* mollified.

"On one condition I may forgive you; but you'll have to do what I tell you. You will come to a beach party tomorrow evening at North Point. We will eat on Randall's Island. I don't care whether you like it or not. And every last man of you had better be there. Get Clary there, no matter who brings her. I'll take care of the rest. Goodbye." Bill was still gulping air long after she hung up.

CLARY came, albeit reluctantly. The slim lines that held such an allure in an evening dress were merely skinny in a bathing suit, in spite of her gaily colored outfit. Even with rouge, she had a washed-out appearance. The sand hurt her feet, and she wrinkled her nose at the whole party. The boys soon discovered that it was very tiresome nursing a whining baby. Harry faithfully stayed with her.

"We're going over to the island for supper. It's all ready to cook," Etta announced. "Into the boats with you!" Clary had to be helped in after all the others were ready.

Roasting meat, hot chocolate, rolls, pickles, and doughnuts took plenty of attention. With singing and beach games the time passed happily, except for Clary, who made no pretense of enjoying it.

A light breeze was blowing from the island to the shore. Nobody missed little Polly Chandler when she went down to the boats and tinkered with the ropes. Boats drift very quietly. . . . Harry Wentworth was the first to discover they were gone, when it came time to go home.

"Then we'll all swim for it!" said Etta. And with that the girls plunged in. The men looked at the water and then at Clary.

"We'll have to give Clary a little help," said Harry. "She doesn't swim much." When the men helped her to the home beach, the other girls had dressed and disappeared. There were no more parties for Clary that season in Elmwood.

"You just have to be rude to some people," said Etta the next day.

Young People in Action

SEATTLE AND BRITISH COLUMBIA DISTRICT young people have four splendid projects under way. The church attendance contest aims at securing one hundred per cent attendance of young people at the Sunday evening services of the church. In each branch young people between the ages of 12 and 28 are enrolled in the project and an accurate record kept of attendance at church school, preaching and prayer services. The contest is to determine which branch can make the highest record through the year. The *Herald* Study project is designed to encourage regular, thoughtful reading of the *Saints' Herald.* A unique system of true-false tests has been planned, and each young person takes a test at the end of the month. An essay contest is in progress and an extemporaneous contest is planned for later in the year. The details of these contests may be secured from the district young people's president, D. W. Davis, 8747½ Phinney St., Seattle, Washington.

(Further items on "Young People in Action" will appear next week.)

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NEWS BRIEFS

Apostle E. J. Gleazer in Southern Part of His Territory

Apostle E. J. Gleazer spent Easter Sunday with Saints at Tucson, Arizona, preaching in Transportation Hall at 11 a. m. and 7.30 p. m., and speaking over Radio KGAR from six to six-thirty in the evening. A few days previous Brother Gleazer visited Phoenix, Arizona, with Patriarch G. J. Waller, of Hawaii.

Brother Gleazer was in Los Angeles at the time of President F. M. Smith's visit there the opening days of April, and remained to make a large contribution to the success of the Southern California conference, held there April 7 to 9, which was said to be the biggest in years both in attendance and spiritual accomplishment.

Since the latter part of January, Brother Gleazer has been working in California and Arizona. He is this year associated with Apostle M. A. McConley in charge of the Pacific Slope Mission.

E. Y. Hunker Baptizes Descendants of Early Churchmen

The eight candidates baptized by Elder E. Y. Hunker at Dow City, Iowa, April 14, included a great-grandson of Alexander H. Smith, a grandson of Romanan Wight, and two grandsons of James A. Donaldson, an elder known for his missionary labors in Iowa.

During the winter and spring months Brother Hunker has done much through missionary meetings in Western Iowa District, to stimulate the faith and activities of the Saints.

Variety of Interests for Groups in English District

The ten branches in Northern England District have a variety of local activities—boy and girl movements, *Bible* classes, health and strength classes, ambulance work and medical instruction in first aid, industrial classes (basket making and sewing) concert parties, and other musical interests. All these are in addition to regular weekly church services.

This year the district is enjoying four quarterly conferences of an educational nature, two young people's conventions, and a ministerial conference was scheduled for April 29 and 30. A local interchange of ministry is also proving advantageous.

The branches in Northern District are Wigan, Warrington, Farnworth, Stockport, Beresford Road (Manchester), James Street (Manchester), North East Manchester, Bradford, Leeds, and Sheffield.

Ohio Saints Held up by High Water

A letter from Portsmouth, Ohio, tells us that on two recent Sundays attendance at the West Side Mission was small because many of the members were cut off by high water in the recent flood of the Ohio River. The town of Portsmouth came very near being flooded, but none of the Saints suffered harm or property damage.

Sacrifice Offering of Independence Women Is Now $4,585

With faithful purposefulness the women of Independence push on, raising their weekly sacrifice offering, which now totals $4,585. Every Monday afternoon they hold their meeting to stimulate and inspire the members to continue their helpful work, and to count the offering.

Under the leadership of Sister C. C. Koehler the women began their sacrifice offering drive late last October, and by small and consistent sacrifices in their household and personal expenditures as well as by special entertainments, have succeeded in raising this large offering. They have many plans for the warm weather months, and are to be commended for their devotion and industry.

A Word About Wheeling District

Wheeling District, which includes territory in West Virginia and Ohio, lately enjoyed one of the most successful conferences of its history. The district is composed of the following congregations: Wellsburg, Wheeling, Moundsville, and Glen Easton, West Virginia, and Bellaire and Steubenville, Ohio. William Richards, district president, lives at Steubenville.

Wife of Early Missionary Oldest Member in Dow City Branch

Sister Bertha Wight, wife of Romanan Wight, early missionary, is the oldest member of Dow City Branch. She has been a member of the church seventy-one years, and on March 14, this year, celebrated her eighty-first birthday.

In honor of this event she was guest at a church dinner following the communion service March 5, which was attended by more than eighty relatives and friends. "Aunt Bert," as she is familiarly known, appreciated the surprise, the loving thoughts of her many friends, and the big three-tier birthday cake presented by Mrs. Ola Boham.

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YOUTH ASKS THIS---

A Discussion for Young People and Their Friends - - - -

By ARDENE BYERS

THE OLDER GENERATION can give to the younger two things: a concept of life and a foundation for it. No more. They can not build a life for the young, or live it for them. In the plan of "Things as They Are" every generation and every individual has to work out its own scheme of existence.

A person gets his concept of life from what he sees of it during his formative years. He looks at it first through the eyes of his parents. Later his schoolmates, teachers, and friends have their influence. So, more or less, do all the other people whose lives touch his. But the first idea, the one he gets at home, is the one that sticks. He can't help it. As he grows older he may find flaws in his own attitudes, and try to change them, but that first concept is going to stay in his make-up and greatly influence the quality of his living.

Youth asks of parents, then, that they provide for their children a wholesome, normal home atmosphere. That takes in a lot. It means relations between the parents; it means the conversation the child hears, the pictures he sees, the music and books he learns to know. It covers all the things that go to form his attitudes and tastes. It means wise guidance in building desirable habits. The child needs to learn to understand and control his own emotions, which are powerful factors for good or for harm. He ought to be taught to store his mind with worth-while things; to be tolerant; to think clearly and constructively. It is his right to learn to understand his body and to care for it and develop it to its highest powers. These things are elementary. They form the groundwork for all that comes after.

The foundation of a character is good or bad according to its plan, its environment, its management —and a quality that is all these and something more: unity. Character must be built of elements that will harmonize and cohere. To paraphrase scripture: "A personality divided against itself shall fall."

If a growing personality can be centered around a purpose, an ideal, a reason for being that is grounded into the young life so that the elements of the developing brain and body and spirit work together harmoniously toward it, there is one person well started on the way of complete living.

Parents need a clear vision of what they want to teach their children and what they may in fairness expect of them. It is only too easy for the parent to be so eager to have the child carry out *his* early ideal or be what *he* wanted to be that he forgets he can not live the youngster's life for him. This young person must find *himself,* and then go on from there.

The parent who starts out constructively to determine what he can offer toward the full development of his child finds that he must throw out a lot of cumbersome trivialities to get at the fundamentals he wants. He looks for principles. Details come after. He decides, for instance, that he will teach—and by that he means that he will ingrain into the child's life by simple, comradely talks and above all by example—the broad, constructive principle of thoughtfulness for others. Contrast that with a set of rigid rules about *not* taking baby's toys, or *not* speaking impudently to mother. He will try to give the youngster a sense of responsibility for the care of his person and belongings, rather than a series of orders *not* to come to the table with dirty hands or *not* to leave his wraps scattered on the hall floor.

The boy who has been taught from childhood to get a straight slant on his problems and then go after them for all he is worth is infinitely better off than the one who knows the Ten Commandments, the books of the *Bible,* and a hundred wise maxims, but doesn't know what to do about them.

So simple a principle. Perhaps its simplicity is the reason parents overlook it. Yet every business man knows that sincere, *positive* advertising of his own product gets him somewhere while knocking his competitor puts him in the background before long. The analogy is obvious.

BUT HERE: this is "A Page for Youth." Why give us a lecture on bringing up youngsters?

Because if we younger ones are going to sit down with those a little older and hear their criticism of us and tell them the changes we'd like to see made in their way of doing things, we're going to have to get down to the bottom of things or our criticism will be superficial. The almost resentful attitude adults sometimes bear toward young people doesn't just develop all at once when the have-been children put on high heels, collegiate clothes and an independent pose. It's been growing for years. So if we intend to put up an intelligent objection to that attitude we have to go 'way back and find out where it all started. Then we can begin from there and

(Continued on page 530.)

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SPIRITUAL ASPECTS OF OUR MINISTRY

A Lecture to the Priesthood, Independence, Missouri, February 13, 1933.

By ELBERT A. SMITH

III.—Spiritual Illumination

(Continued.)

Spiritual Visions

I HAVE had little personal experience with open visions. But there can be no question in my mind that others have enjoyed such enlightenment. The remarkable experience of Paul is a case in point. Paul had an open vision which changed the whole course of his life. Paul was a narrow, hidebound, hard-boiled, prejudiced, bigoted, fanatical Pharisee, and when you get that kind of man there is no power or argument on earth that can change his course; but in a moment's time under the influence of an open vision Paul's whole life was changed, and it is not too much to say the whole history of the world was changed as a result. Paul says, in telling about that vision: "At midday I saw in the way a light from heaven, above the brightness of the sun, shining round about me." And he says that when he could not see "because of the great light," they took him by the hand and led him. I can not escape the conclusion that there was a divine manifestation and light in harmony with section 85 in the book of *Doctrine and Covenants* and out of it came to Paul an intellectual spiritual illumination. From that light, brighter than the noonday sun, Paul emerged the greatest Christian missionary of all time.

The experience of Joseph Smith was somewhat similar. You remember the story of his first vision. I do not need to recount it, but he said, "I saw a pillar of light exactly over my head, above the brightness of the sun," and in closing his testimony he said that like Paul he could say, "I had actually seen a light, and in the midst of that light I saw two personages." This vision changed the life of Joseph Smith and influenced the history of the world. From out that shaft of light he emerged with spiritual illumination—a prophet and a seer.

Spiritual Dreams

Others have had light through spiritual dreams. I never got very much that way myself. But in my experience I have had opportunity to verify such dreams in a rather singular manner. When my older son, Ronald, was about ten years old, we were living in Southern California. There was an old Scotch brother who had formerly been a missionary, who had been converted and baptized by my father from the Utah Mormon faith. This man at the time I mention was about ninety years old. We loved the old man so dearly that we named our son after him, Ronald Gibson Smith. This man's name was William Gibson. At the time of which I speak he was so sick that the doctor said, "I do not know whether he is dead or alive. I can not find a trace of pulse." And then the old man opened his eyes and looked up at me and said, "Brother Smith, what think ye, am I going to die?" I said, "Well, I do not know, but it looks like you are." That night Ronald had a dream and in the morning he said, "You don't need to worry about Grandpa Gibson. Within a week you will see him driving by with his pony and buggy." I marked that down, and in less than seven days we did see William Gibson drive past our door with his pony and buggy.

This boy had no possible way of knowing that Brother Gibson would recover and drive past our door within seven days. Telepathy could not account for his dream, since no one else in the world could have known what was to happen. It was not the result of suggestion—I was very certain that Brother Gibson was about to die. Other equally clear and positive instances of intellectual quickening by way of spiritual dreams might be presented. I will relate but one other; one which still waits complete vindication, but which bore good fruit in its time.

Many years ago Brother Timmie Hinderks, who was the finest kind of a German Saint of the old school and head of the German colony around Stewartsville, had a singular experience. Jason W. Briggs, who had been one of the pioneers of the church, became upset in his mind and came to Stewartsville and told Timmie Hinderks so many stories and rumors about what was going on in Lamoni, that Timmie's faith became shaken, but he was wiser than some people are today. He made it a subject of prayer and that night he had a dream. He was standing in the aisle of the Stewartsville German church and two personages came up the aisle. One of them was Joseph Smith. Timmie shook hands with him and then introduced himself to the other personage, saying, "My name is Timmie Hinderks." The man replied, "My name is Wonderful." Then he led Timmie forward and showed him on the rostrum of the church a large rock on which

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was inscribed the words, "The Reorganized Church of Jesus Christ of Latter Day Saints. It shall never be moved out of its place." The faith of Timmie Hinderks was restored and he and many who looked to him for leadership were saved to the church.

It is not superstitious to believe in inspired and spiritual dreams. Psychologists tell us that when we dream there is a part of us awake. Our intelligence is not all of it asleep when we are asleep, and I see no reason why God should not take that opportunity to quicken our intelligence through inspired dreams. Some psychologists tell us that just when a person is dropping off to sleep, when his conscious mind is quiet and his subconscious mind yet alert, is the very time in which to plant a suggestion which we wish to be retained by the subconscious mind.

I do not mean by this that I have confidence in every confused and distorted dream that some people treasure up and repeat and want an interpretation for. We are supposed to use our intelligence and it may be quickened in this way, but I think perhaps ninety per cent of the dreams some people think are inspired are due simply to eating too much supper or something of that sort.

Prophecy

Then we have the gift of prophecy. We have many examples of that. Early in the morn of the Reorganized Church, during that awfully "dark and cloudy day" in church history, the Spirit of God rested on Jason W. Briggs and gave him the spirit of prophecy. He later reduced the message to writing and scattered it abroad. There were three statements made: first, that one of the children of Joseph Smith would come and preside over the church; second, that the quorums should be reassembled; and third, that the Saints should gather back to Zion. It was beyond the power of man to know that anyone of those three things would ever be fulfilled. Inspiration quickened his intelligence, and time carried vindication.

In the year 1915 (I want to give another personal experience) President Joseph Smith had died, Brother Fred M. was sick in the East, and when General Conference came it fell to my lot to preside over the conference. Brother Gomer Griffiths and Brother Fred A. Smith were associated with me. We had one of the most trying conferences we have ever had. Quite a number of the priesthood were determined that at that conference the Presiding Bishopric should be reorganized. There was a larger body of men who were equally determined that it should be done. So the conference would adjourn every day that the quorums might meet and consider the question and we would go downstairs and wrestle with that problem all day and far into the night. We would come back the next day and report no progress. The conference would do routine business for about twenty minutes and then this thing would go on again. They were at a deadlock. Finally one day in the midst of it, Brother Griffiths leaned over to me and said, "I have got a statement to make to these people and it will settle this thing." So I acquiesced and he arose and said in substance: "Now if you brethren will adjourn and leave this matter to the Presidency and Twelve for about fifteen minutes we will reach a conclusion and bring back a report that you will adopt, and when we take it upstairs the conference will adopt it without opposition and it will settle the problem." That was a very bold statement to make, but we took him at his word. We went to the anteroom, the Twelve, and I representing the Presidency, and in less than fifteen minutes we wrote out a resolution and brought it back to the mass meeting of the priesthood and they adopted it. I do not think a speech was made. We went upstairs and there was not a speech made, and I think not a dissenting vote. In a few moments it was all over. Now something illuminated that brother's mind. Brother Griffiths in his day has been a real apostle. He may have been wrong sometimes but he was not then.

I had an experience myself in the year 1920 at the General Conference. There was a sacrament meeting for the priesthood of the church. Following the communion service (we served the emblems and then had prayer and testimony) I felt the spirit of prophecy (pardon the personal experience. It was such an one as I could never forget if I live to be a thousand years old) and when I stood up to speak it did not seem so much that Christ stood up beside me, but rather he stood up in me, and I knew what it meant to have great spiritual illumination, to know the will of God clearly and to speak it freely.

I would remind you brethren, too, that the gift of prophecy is one to be used with wisdom. We are told that the spirit of the prophet is subject to the prophet. If you have the spirit of prophecy that reveals the will of God, it does not necessarily follow that you must immediately rise and then and there tell what you received regardless of the message or the surroundings or the rights and privileges of others. We have been cautioned, for example, in section 125, paragraph fifteen, that in administering to the sick we shall be very careful how we make promises. Because of the very strong urge within us, the desire to see them healed, sometimes we may be mistaken. We are to be very careful and be sure of our ground before we make

(Continued on page 530.)

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AUTHORITY

Part Three

By HERMANN PEISKER

Bridging the Gulf

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."—Isaiah 4: 1.

It is quite natural that every woman should desire a recognized husband, both to make her children legitimate and also to give them a name.

The same is true of Churches. The Church is the bride of Christ, and is also called the "Lamb's wife." She is spoken of as "the mother," and is to be "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Revelation 19: 7, 8; Galatians 4: 26.)

Isaiah warned Israel that the day would come when there would be many organizations which were not the legitimate church or bride of Jesus Christ, who would try to bridge the gulf of no-authority in an endeavor to justify their existence. They would even lay sacrilegious hands on the sacred name.

Authority of Bible Interpretation

Some churches, or institutions, lay great stress on the fact that they are specially enlightened by God to understand and explain the Holy Scriptures. Thus we have the Swedenborgians, International Bible Students, Seventh-day Adventists, etc.

But the correct interpretation of the Scriptures is no authority or justification for the existence of a church. Authority does not consist in Biblical interpretation, but in divine establishment, commission, and the demonstration of power. (John 15: 16; 1 Corinthians 12: 28; Matthew 28: 18-20, etc.)

To set up a church on the private interpretation of Scripture is contrary to the divine order. "No prophecy of the scripture is of any private interpretation" (2 Peter 1: 20). Certain organizations publish millions of books and pamphlets, which set forth their private interpretation of the scriptures. The fascination of this type of sidetracking from the main issue of "seeking the kingdom of God and His righteousness" blinds many honest seekers for the truth. They are turned from the main issues of What is the kingdom of God? Where is it? Who has the Gospel of Jesus Christ? Where is His Church? Who has the authority to preach, baptize, administer communion, etc., and are satisfied to link up with some system of Biblical interpretation.

Authority of Opposition to False Doctrine

Certain organizations, which regard the main body of the professing Christian church as in a state of apostasy from Christ, owe their existence to an opposition of that which they believe to be false doctrine.

Thus we have the Christadelphians opposing the doctrines of a personal devil, immortality of the soul and consciousness after death. The Unitarians oppose the doctrine of the Trinity. The Adventists oppose Lord's Day worship, etc.

Such opposition, which is magnified and elevated to the position of major importance in Christian faith, is only a minor issue to that of authority. The true church of Jesus Christ always opposes false doctrine. The fact that it opposes false doctrine can not give any organization divine authority to act for Christ.

Authority Resting on a Name

There are some who give great importance to a particular name "Brethren," "Churches of Christ," "Saints," etc., as if the assuming of a name solved the problem of authority.

As we have already shown, Isaiah warned the people of future ages that the mere self-assuming of a name would not make matters right or establish a right relation. He said they would "eat their own bread," i. e., teach their own doctrines (Matthew 15: 7-9; 17: 6, 12). "Wear their own apparel," i. e., establish their own form of righteousness (Isaiah 64: 6; Revelation 19: 8; Romans 10: 3). Yet they would want to "be called by thy name," i. e., Jesus Christ, etc.

Jesus warned his apostles that there would be many who would use "my name, saying, I am Christ," to give prestige to their work (Matthew 24: 5; 7: 21-24).

For a body of worshipers to take the name of Christ, "Brethren," "Saint," etc., does not graft a "plant" which is not of our "Father's planting" into the "true vine," neither does it justify them in assuming for themselves authority to administer sacred things.

Spiritual Gifts

There are several modern churches which put forward healings, visions, prophecies, speaking in tongues, etc., as proof of their divine calling and

(Continued on page 531.)

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The Administering Angel

A Story of the Ozarks

By Charles H. Arven

A SONG trembled on the lips of Cordelia Bronson as she tripped lightly along the worn path that led down to the spring. The bail of the tin pail she carried rattled a squeaky accompaniment to the song on her lips. It was a song of joy and bubbled up from her heart intermingling with the soft blue of the sky and sweet scent of rustling pines. Cordelia was happy because she was married to Jim Bronson, a logger by trade, who worked with the high-liners up on the mountain side. All day her heart had been filled with happiness. She loved Jim and little Junior who would be five in the coming fall.

The spring from which Cordelia intended to fill her pail was curbed by a wooden half barrel but the water did not near reach up to its center. As she bent over, the bail slipped through her fingers and the pail sang to the bottom. She uttered an impatient exclamation and tried several ways to retrieve it but none were effective. Time was passing and finally her impatience turned to alarm as she thought of little Junior whom she had left playing alone in the yard. He might wander away and get lost in the big woods, whose underbrush was so thick and heavy that she might never find him or he might be eaten by mountain cats.

In desperation she picked up a broken limb with a jagged fork and after several attempts, she turned the pail and caught the bail on the bent fork. The pail filled, she hurried back over the rough trail, her heart filled with anxiety and fear. The song of joy had long since died in her heart and her white lips were closed in a firm, straight line. Even the soft rustling of the pines had ceased and dark clouds were sweeping the sky.

TREMBLING with exhaustion from the long, steep climb and the awful fear that stabbed her heart like a keen point knife, she set the pail down by the cabin door and looked wildly around the yard. A cold chill seemed to creep up around her heart as she called and called, then a wild hysterical scream broke from her lips as she realized that Junior was gone, lost for ever perhaps, in the dense underbrush of the tall pines. Frantic with terror, she rushed back and forth among the scattered stumpage that led to the tall timber but no sign of her boy appeared.

Just below the spring where she had lost so much time, ran a long, deep ravine that carried a swift stream of water. Across the stream, up on the mountain side, the high-liners were at work and somewhere among them, Jim Bronson was at work, too. She must find him. She could hear plainly the thud of heavy axes and the sharp hiss of cutting saws. She ran swiftly down the hillside to the mountain stream and though it was quite deep, it was no bar to the frantic mother who rushed through it and on, on up the steep mountain side. She barely escaped as a gigantic pine crashed, not twenty feet away, then she screamed and sank helplessly to the ground just as Jim Bronson and another logger appeared upon the scene.

The white face of Cordelia was twisted with the agony of fear and her arms were outstretched in agonized appeal. "Oh, Jim! Junior is lost in the big woods. Hurry, oh hurry!"

Pale as death, Jim Bronson's head went back with a jerk and a long, drawn out cry pealed from his lips, thrilling in its intensity, reverberating far and wide among the thick pines. A moment that seemed an hour to the crazed mother, then an answering cry came back, the signal cry for help, used by the high-liners. Then suddenly, as if by magic, men appeared in the open in groups of two and three. Anxiously they listened, glancing uneasily at one another for well they knew that section of timber was infested by snarling mountain cats and even then the boy might be dead and eaten. Time was slipping by and Cordelia still sat there wringing her hands, her eyes blinded by falling tears.

A tall logger stepped out from the crowd: "I calc'late we're losin' time. Git across the crick, boys, and scatter. If ye find him, give the signal." Cordelia followed the men back across the creek and sank wearily down on a fallen log by the edge of the big woods. She could go no farther; she was completely exhausted and could only sit there and wait. Her bare arms and even her face was a mass of cuts and bruises and red stains were running down her cheeks. An hour passed with no sign of the hunter's progress. Occassionally a logger would come out of the timber leaving a few words of comfort and cheer. The sun had again broken forth and once more the pines were rustling softly in the westerly breeze. Would the hunt and suspense never end? Cordelia lifted her head. Faintly in the distance came that long, drawn out cry. She knew it and staggered to her feet. Once more it came—this time clear and thrilling and the cry carried a note of hope to her heart. She hurried into the woods, tearing her clothes and her loosened hair in her desperate eagerness to reach the source of the cry. Something must have guided her as she ran, blindly with no sense of direction, but at last she came upon the group of loggers who were gathered at the foot of a low, rocky buff. On the ground knelt Jim Bronson, holding Junior in his arms and wiping away the blood stains that flowed from a cut in his head.

"I calc'late," said the the tall logger, "I got here just in time. That ugly critter was just gettin' ready t' spring when I plugged him for keeps. I calc'late the youngun fell over the bluff."

All eyes were turned to the spot where lay a full grown mountain cat, its lips still drawn back and the white, cruel teeth gleaming.

"I calc'late," said the tall logger, "Ye'd better git him home and go fur a doctor."

"I rekon Cordelia c'n do that and I'll go fur the doctor," said Bronson as he turned and went swiftly down the mountain side.

THE LITTLE HAMLET OF RAWLINS lay nestled close to the base of the mountain and Bronson figured he could make the trip in an hour, if the doctor would hurry. With the help of one of the men, Cordelia carried Junior to the cabin and laying him down on his little cot, she bathed his pale and blood-stained features in warm soapy water. But Junior tossed restlessly and moaned feverishly and his little arms clung tightly around his mother's neck. The fever seemed to be rising rapidly but in spite of it, he sank gradually into a fitful restless sleep. Watching him for a moment, Cordelia hurried to the door and looked long and anxiously down the mountain side. She could see the little hamlet plainly but no sign of Jim. A thin wisp of smoke was curling lazily up from some chimney to vanish slowly in thinning vapor. Would Jim and the doctor ever come? At last a figure became visible to her straining eyes and she knew it was Jim by his walk. It seemed like he had been gone a week, so slowly did the time pass to her impatient mind. She took a last look at Junior, then rushed down the incline to meet him.

She ran swiftly for she was afraid to leave Junior alone and halfway down, she met him, his face dark and scowling. "The doctor!" she gasped. "Where is he?" A torrent of profanity flowed from

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Bronson's lips. "He's gon' t' the city. We cain't git him." Cordelia's face went deathly pale but she recovered herself and said sharply: "I rekon they ain't no call t' use them cuss words, Jim, and Junior layin' sick. If he's gone, ye ain't t' blame. Come on! Junior's awful sick." Cordelia started on the run and Bronson followed close behind. As they reached the cabin door, a stranger stepped aside to allow them to pass. Bronson stopped but Cordelia hardly noticed his presence as she hurried inside.

The stranger bowed courteously: "Could I get a drink of water?" he inquired.

"I rekon ye c'n, Mister. Step in!"

Once inside, the stranger noticed that Cordelia was crying softly by the side of the little cot on which Junior lay so white and still. He hesitated a moment then stepped quietly to her side. "What seems to be the trouble? Is your child sick?"

"I'm afraid baby is goin' t' die," moaned Cordelia. "Cain't git no doctor." The stranger laid his hand gently on Junior's head. "Fever," he said quietly. "Would you like me to pray for your little one? I will, if you wish. Perhaps God will answer the prayer."

Cordelia looked inquiringly at her husband whose lips were twitching nervously. "Pray!" she said dully. "Why Jim an' me don't know how. We just cain't."

"That's all right, just kneel down here and think of God. I'll ask him to heal your child."

Then a prayer that was deep and earnest went up to the God above who holds all human life in his hand and whose Son said, "Suffer little children to come unto me." The mountaineer and his wife cried softly, touched by the appeal to God and the searing pain of anguish for their little child.

The stranger rose quietly from beside the cot and picked up his hat that lay on a stand. "Have courage now. I think God will answer the prayer." Then he turned, opened the door and passed quietly out. The mountaineer followed to the door and watched 'till he had vanished from sight. Then suddenly a scream of joy came from the sick room and with a bound, he reached Cordelia's side.

"Look! Look! Jim, see! Junior's better. See, he's smiling." The sun's rays were slanting down the mountain side filling the darkened room with its glorious light, as Cordelia turned and faced her husband with shining eyes. "Jim, I rekon God sent that man."

The mountaineer stared thoughtfully, his lips twitching. "Well, I calc'late he did. I rekon we ought t' do some prayin' too. I just kinda think we ought t' tell Him we're thankful for his savin' Junior. An I'm powerful sorry fur usin' them cuss words today. I calc-late I ain't goin' t' use em no more."

Humbly they dropped to their knees. Then slowly a silent prayer went up from their simple hearts, crude, perhaps in composition, but graciously received and glorified by the Father above. The light of a great happiness shone in their eyes as they looked at Junior who had fallen into a restful sleep. Somewhere in their subconscious mind rose a vision of a glorious Being who in his unutterable love had heard and answered the stranger's prayer.

That night in the little hamlet of Rawlins, a religious meeting was held in the home of a private family. A visiting elder preached a sermon. At the close of the service, when visiting seemed in order, he casually mentioned that on his way to the place, he had called at a mountain home and administered to and prayed for a little sick child.

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What Latter Day Saints Believe About Christ

(Notes reported from a sermon by President Elbert A. Smith for Independence young people.)

We have had three major revelations of God. First, the great book of Nature. The Psalmist said, "The heavens declare the glory of God." Second, in the Scriptures—the *Bible, Book of Mormon,* and book of *Doctrine and Covenants.* And third, in Christ himself, and that is the greatest of the three.

There is no question but that Jesus Christ impressed the world as no other individual ever has. He impressed it so much that by common consent time is divided into two parts—that which came before and that which came after his birth. This is known as "the year of our Lord, 1933."

How did he make such an impression? He had no wealth, no pull, no power, no patronage, no army with which to conquer nations, and yet he did conquer nations. He converted nations, and they have been proud to bear his name as Christian nations. They have even gone to war in His name—the Prince of Peace. How did Jesus so impress the world? How did he become recognized as the greatest revelation of God? He appealed to the heart and brain of all men; he exerted such an appeal as has never before been made and will never be forgotten. He said, "I will draw all men to me."

If you will permit him, Jesus will draw you to him. He will change your life for the better.

Sometimes when we think that we think, we are only thinking that we think; we are really moved by our feelings—generosity, passion, love.

Christ came that he might interpret God to us in terms that we might understand—something that we might. He lived the law. We had it, but he came and lived it.

What do Latter Day Saints believe of Christ? They believe he is God's greatest revelation, that he is the Savior of the world and the only Savior. They believe that His plan is the only plan of life, and that it works now.

When a church man is a hypocrite, it is unfair to hold his hypocrisy against the church. He is a hypocrite not because of the teachings of the church, but in spite of them.

Emancipation of America's Homeless

By Dorothy Pinkerton

AMERICA is dependent upon its homes. The quality of home determines the kind of government that is dominant, the kind of citizens who represent the country. Moral integrity, economic progress, and social health are influenced by the homes which we have.

There are two kinds of homeless people. Those who are financially unfit to have homes and those who live in well-to-do apartments.

How much happier we would be during a cold winter night knowing that everyone had a cozy little home to which he could go. Then the papers would not have to publish crime stories, for there would be little of such deeds. The celebration of Christmas and other holidays would be more pleasant if we knew that all were enjoying life by their own firesides.

The lack of homes has caused one of America's greatest problems—divorce. People should realize that making good homes will sooner or later eliminate such an evil. The fast rising apartments aggravate the problem. In them there is no room to invite friends, no room for informal parties. One can not even cook in those tiny apartments; one must go to a restaurant. Perhaps the food isn't as good as it could be. Indigestion develops. The husband gets cross. A quarrel—and then—divorce! All this just because of unsuitable living quarters.

United States has more divorces per year than all of Europe together. It is time for America to get busy, or a downfall is due. Rome fell because of its social weaknesses. Shall America, too, fall because of that?

Another problem which could be partly solved by the presence of more homes is the number of vagabonds who stop at the backdoor of homes and ask for something to eat. Surely all of these men are not lazy. Misunderstanding, poverty, and the lack of homes have caused these people to adopt such a life.

Those who have real homes do not always appreciate them, but if they were forced to live in a crowded apartment, putting their clothes under the furniture, taking their bed from behind a door and eating food from a delicatessen because they could not prepare their own, and

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knowing the social and moral influence of such a place; then would they really wish for home once more.

And how those who never had real homes do envy us who have such a comfortable life! If three wishes were mine to grant, the first would be to give to all good, sanitary homes. Perhaps the second wish would be to give time for play to the poor, hardworking fathers and mothers who have spent their lives for seemingly ungrateful children. The third wish would be to give to each and all the spirit of peace for which the world is seeking. It might be possible to find that peace within the four walls of a home in front of the fireside with the laughter of children echoing about you.

Lincoln said, "I never lie down in the darkness without thinking of home when I am away." We admire such men as Lincoln and Washington. They were among the greatest of home-lovers. Their homes made them great.

America has a future to develop. She must build more homes, build homes where the wanderer may rest. She must make divorce less prevalent. America must do these things or "great will be the fall." Let us free America! Let us emancipate the homeless!

"Oh, it's home again! home again,
From a foreign shore,
It fills my heart with throbbing joy
To be at home once more."

HELPS FOR THE PASTOR

Suggested Mid-week Prayer Service Programs for May, 1933

By J. F. Sheehy

MAY 3

Theme: "Temptation and the Way Out."

Scripture Reading: Matthew 4:1: "There was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

Special Thought: Few if any escape temptation. All have met the tempter. Expect temptation after baptism! Way out: Study God's word! Know the truth! Then like Jesus you can say, "It is written!" Temptations are preparation for service and sympathy. Temptations overcome makes us that much stronger for righteousness.

Suggested Hymns:
Number 131, *"I need thee every hour."*
Number 118, *"I would be true."*
Number 79, *"Oh, watch and fight and pray"* (second stanza).
Number 269, *"Yield not to temptation."*
Number 123, *"Be with me Lord where'e I go."*
Number 105, *"What a friend we have in Jesus."* (Special attention to second stanza.)
Number 111, *"Jesus Savior pilot me."*

MAY 10

Theme: "The High Cost of Living for Ever."

Scripture Reading: Mark 10:17: "What shall I do that I may inherit eternal life?"

Special Thought: He asked the greatest thing possible.
It is the greatest thing Christ can give.
Christ in turn demanded the greatest price.
Keep the commandments.
Tithe—yes and more—your all.
Time—talent—money!
It costs something to live for ever just as it costs to live in this world. The rich young man had the price, but would not pay it. Read the *high ideals* required of this church. (Section 42, *Doctrine and Covenants.*) The high (cost) ideal of 1831.

Suggested Hymns:
Number 106, *"I know that my Redeemer lives."*
Number 119, *"Jesus I my cross have taken."*
Number 144, *"Wonderful words of life."*
Number 168, *"Angel message."* (Last stanza especially.)
Number 81, *"Look for the beautiful."*
Number 74, *"Am I a soldier of the cross."*

MAY 18

Theme: "Workers Together With God."

Scripture Reading: 2 Corinthians 6:1: "We then as workers together with him."

Special Thought: Jesus and Paul, workers together. Jesus' system of work is "together system." Teamwork, "We work together—not only that—we work together with Him."

Suggested Hymns:
Number 119, *"Jesus I my cross have taken."*
Number 14, *"Praise ye the Lord."*
Number 74, *"Am I a soldier of the cross."*
Number 75, *"God is marshalling his army."*
Number 43, *"Brethren breathe one fervent prayer."* (Special attention last stanza, *"Go with reverent purpose hence."*)
Number 83, *"Onward Christian soldiers."*

MAY 24

Theme: "Come and Hear My Testimony."

Scripture Reading: Psalm 66:16: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

Special Thought: Pardoned my sins; changed my heart; helped in temptation; answered my prayers.

Suggested Hymns:
Number 1, *"Come ye that love the Lord."*
Number 13, *"Oh, for a thousand tongues."*
Number 14, *"Praise ye the Lord."*
Number 37, *"With thankful hearts."*
Number 46, *"Sweet the time."*
Number 56, *"My God, how wonderful thou art."*
Number 89, *"Stand up, stand up for Jesus."*
Number 133, *"One sweet hour with Jesus."*

MAY 31

Theme: "Three Important Resolutions."
(Do you know of some others?)

Scripture Reading: Micah 7:7: "Therefore, I will look unto the Lord: I will wait for the God of my salvation, my God will hear me."

Special Thought:
1. The resolution of Faith.
"I will look." Looking forward.
2. The resolution of Patience.
"I will wait." God's time is best: God's blessings worth waiting for.
3. The resolution of Hope.
"My God will hear me." The confidence of hope; Though my cry be feeble, my faith weak, though my request be great, my God will hear me.

Suggested Hymns:
Number 117, *"My faith looks up to thee."*
Number 95, *"How firm a foundation."*
Number 94, *"Where wilt thou put thy trust."*
Number 96, *"Oh, for a faith that will not shrink."*
Number 33, *"Met in thy sacred name, O Lord."*
Number 88, *"Hark, listen to the trumpeters."* (Third stanza especially.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

You Will Want to Read It in Book Form

Chapter 17

Bits of Burnished Gold

"WHAT, my Polly alone and in tears?" demanded Brad in that carefully soothing tone they had all used in speaking to her since before Carrol's death. Somehow this noon Polly resented it. Perhaps it was a deep sense of her own guilt and selfishness that made the resentment well up at this moment. Brad spoke as if he were talking to a child and a child verging on hysterics at that. She wasn't a child. There was little in her that resembled a child; she was far too experienced, too rebellious, too angry at herself. No, she wasn't childlike.

"How did you expect to find me?" she snapped as she opened the oven door and drew out an apple pie, baked specially for lunch. "I've been busy all morning; worked in the garden some, and Sister Livingston was over—and I think I'm mad!" She was gingerly testing the top crust with a pink finger. It burned, and she put the finger in her mouth.

"Why, Polly—" concern and astonishment were mingled in Brad's expression. He started toward her.

Abruptly she set the pie down perilously close to the edge of the oven top. "Don't 'Why Polly!' me any more in that tone of voice, Brad Nelson," she warned. "I'm all right. I'm not about to have a fit or anything, and I'm not a child to be soothed. I'm only mad, madder at myself than anyone. Why don't *you* be natural, and grouch a little?"

She could not see how flushed her face was from the oven heat, or the small brown curl that flew free behind her right ear, or how red her eyes were, or she would have laughed just as Brad did at that moment. It was not a loud laugh, just a short, almost breathless expression of relief and amusement.

"My Polly again!—little crosspatch!" he exulted. That was all, and with a single gesture drew her to him.

The roughness of his coat, the strength of his hold, the warmth of his breath on her forehead—all these caused her to thrill with a great gladness. She felt as if she were home again after a long absence. She uttered not a word, just leaned against him, the pan lifter still in one hand. Brad took it after a time and put it on the work table, then kissed her on the forehead, and tipped up her face to kiss her on the lips.

"You're here again, sweetheart, mine," he murmured in her ear, "Oh, Polly, it's been lonely!"

"Lonely! Don't—" She shuddered and hid her face as if to keep out unwelcome pictures. "Don't, Brad, I've been cruel—and thoughtless!"

"You, Polly? Oh, no! You've been wonderful! But I—I was the one that was cruel and thoughtless—before—before we lost Carrol. I was the cad, the selfish beast—oh, I can't describe myself!" A soft finger on his lips stopped further utterance, and he bowed his head on his wife's shoulder and sobbed brokenly.

"Please don't, Brad. I understand—"

"You would—understand—dear—you're that wonderful! But every hour of every day has been a reproach to me!" He spoke fiercely, shaken with self-reproach. "And then—your white, sweet face before me, your stricken—" He could not go on.

POLLY attempted to guide him to a chair, but he would not. He stood and held her tightly.

At last, "Don't cry, Brad. You make me feel terrible, for I have left you alone with your grief and worry, I who should have been right at your side, understanding and helping all the time."

"I'm selfish—utterly, hopelessly selfish, Polly!"

"No you're not! You're good and kind and strong; why, Brad, don't you understand? You're my Wonder Man!"

"Some Wonder Man!" His lips curled.

"Now don't you be sarcastic. I want to talk. It's as if I'd been gone for a long time, Brad, and now I'm here again. I have some wonderful things to tell you about Carrol and where he is. He's still ours, dear, as much as he ever was. I'll have to tell you about it. It's glorious."

"Is it, Polly?" How he depended on her for a little scrap of hope!

"Yes, yes." Eagerly she went on, pointing to the window: "See that light out there? That's sun-

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light. God gives us sunlight to make the gardens and the flowers grow. Without it we could not live. He gives it to all alike, to the good and the bad, the rich and the poor. To me, darling, that sunlight is a symbol of His all-reaching, all-penetrating love. God has always loved us, Brad, and he is always near to help us. He loves us so much that he gave his only Son!—Brad, we, you and I—have given Him *our* son. Let's think of it that way. And oh, Chappie is so much happier and better off there than if he were with us!"

His only answer was a tightening of his arms about her. Still his head lay on her shoulder. Polly paused long enough to kiss an eyelid. It was wet with tears.

"We've both been selfish, Brad. Most people are when it comes to death, but now I *know,* Brad; I understand something about it. What we call death isn't death—it's life, darling, *life,* an opening of the door between mortality and immortality, between the common things and a more glorious realm. Sister Livingston was just talking to me. She says it's not those that have gone on for whom we mourn, but for ourselves when we think of all the things through which we have yet to pass before we are worthy of the Cross, and through these things we must pass alone, without the departed one. Don't you see how selfish we have been? The thing we call death, dear, only brings us nearer Life and the Great Understanding. We mourn because we don't have that understanding, because we are paltry, weak, frail things. Oh, don't you see, Brad?"

But he did not answer her question. He just held her off and looked at her. At last he said with an effort: "Polly, your faith is wonderful! You're an angel!"

"Oh, no I'm not," she demurred. "I'm not an angel. I expect to be tried and found wanting in many things yet, patience, wisdom, understanding, oh, many things! I'm not nearly worthy to meet our baby over there yet. I must stay here and learn through experience and trials."

"It reminds me," softly began Brad, "of a hymn I once heard sung at a funeral. Maybe I remember the whole first verse—I don't know. It impressed me considerably:

> " 'Through the furnace, through the heat,
> There beneath the hammer's beat,
> Through temptations manifold,
> Comes my soul like burnished gold.' "

"I know the second verse to that." There was a throbbing in Polly's throat that she found hard to control, but leaning against her husband she began:

> " 'Through the fires that purge the dross,
> Through the anguish to the cross,
> Buried with—' "

She could get no further. For a long moment she stood there sobbing convulsively. Then Brad lifted her in his arms, and sat down with her in a blue and white kitchen chair. All the pent-up flood of emotion was released. Polly cried aloud there with no one to hear her except Brad. It seemed as if she could not stop; she abandoned herself to the storm of her tears.

Then presently, the sobs ceased as do the beatings of hard summer rains when the shower moves away over the countryside. She lay still. Forgotten was everything except that Brad's arms were about her. The fearful heartache that had been hers over him since before Valentine Day, was gone, the coldness had vanished from her breast.

At last he put his lips close to her ear and whispered: "You haven't forgiven me yet, dearest."

"Forgiveness is not finished in a single act or word, Brad," she smiled at him, and her smile was like the rainbow that follows the summer shower. "You have to live forgiveness, and I think it will take me all the rest of my life to live forgiveness for you, and you for me. I, too, should be forgiven—"

But he would not let her finish.

HOW often in a moment of sublimity, joy or exultation, some simple little thing can bring us back into the normal range of living! So it was with Polly. And that simple little thing was the odor of burning potatoes. Long ago they had forgotten the cooking lunch. The potatoes had cooked dry and were sticking.

It was a busy afternoon for Polly. First after lunch was over—and a rather prolonged lunch it had been—and Brad was gone back to the office, she cleaned the kitchen. Then she devoted half an hour to finishing a dress for the Commodity Shop, and while she was at work she bethought herself that the shop was open. She would call her group leader and obtain permission to take the garment down to the shop right away. She was ashamed not to have finished the dress sooner—it had been in the house a month. But perhaps, under the circumstances, they would forgive the delay. It was a dress of red wool trimmed with braid and buttons.

On her way home she stopped in to see old Sister Benson, who lived two blocks away and had been Mrs. Nelson's special care. To atone for neglect she took a special gift, a small jar of her favorite orange marmalade.

Home again, with the north wind blowing a little cooler, she lit a fire in the fireplace. Soon Edith would drop in. It was almost time for school to be out.

But she would have time to do one thing. She

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had wanted to do it since her talk that morning with Sister Livingston. Checking the impulse to look about for Carrol—when he was so quiet it usually meant he was up to some mischief—she went to the bookcase. She wondered how long it would be before she ceased to think of Carrol about the house. Would she ever be entirely free from the sense of his nearness? She hoped not.

Softly she returned to the lounge carrying a slender, blackbound volume, and opened it. It was her *"Messiah"* book. She had sung in the Messiah Choir several times, and she turned half a dozen pages with the ease born of familiarity.

Her eyes read these words: "Comfort ye, comfort ye, my people, comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare, is accomplished, that her iniquity is pardoned. The voice of him that crieth in the wilderness, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God.' "

The book lay open on her lap, but Polly was far away. She was living again the exaltation she had often experienced at hearing the clear, tenor voice of Brother Gilbert Anderson as he sang that solo. Now she believed that she liked it the best of all in the oratorio. Now she could listen to, or sing in *"The Messiah,"* with greater appreciation of what it all really meant.

Something had happened to the Polly that used to sing in *"The Messiah,"* something important. She hoped that someday this changed Polly would have a deep and abiding faith, a faith similar to that of many she knew, and then she remembered her husband's words: "Polly, your faith is wonderful!" Oh, no, it was yet very weak and poor. But much depended on her faith. She wondered if she and Brad might in their lives, like John of old, "make straight in the desert a highway" for God. Her faith was small, and this was a mighty challenge, but she would try—there was nothing she would not try for Brad's sake. She would help him all she could.

The front door opened, a quick step in the hall, a low whistle, and "Polly, where are you?" It was Edith.

"My, but you have it comfy in here," she greeted her and threw off her snug little hat. "The wind's colder. Hope it doesn't freeze."

"It would be hard on the gardens," absently.

"What—*'The Messiah'?* I hope you're not thinking of putting on an oratorio all by yourself," teased the girl.

"Oh, no," smiling, "I was only looking over some of the solos."

"My, but it's wonderful to see you smile again, darling." Edith dropped down beside her and regarded her tenderly.

"I intend to smile a lot," and Polly suited the action to the word. "You see, this morning Sister Livingston woke me up. She showed me in her direct way just how selfish I've been over—over Carrol."

"But you haven't, Polly," protested the other.

"You're too loyal, Edith," and Polly squeezed the girl's arm.

For a moment the two sat silently watching the fire, listening to the popping and crackling of the wood.

"I know something that will make you even happier than you seem to be," the girl began. "I've wanted to tell you for several days." Dreams lurked in the brown eyes.

"I'd love to know it. Is it a secret?"

"Mostly. After I talked with you some time ago about it, I got to weighing my values. Do you remember that sermon Brother Seth Morrow preached two or three years ago about putting first things first? I've never forgotten it. It has been a sort of measuring scale for me. Well, I got my scale out and used it again. I weighed my own inexperience against your attitude and mother's attitude toward my future. It took quite awhile, Polly," frankly, "and it was something of a mental and emotional wrestling match, but—I've decided."

"Well—"

"That Graceland is first for the present."

"But—"

"Oh, I do care a lot for Dan, and if he is what I think he is, I want to marry him some day. But if he doesn't think I'm worth the waiting for, well—then he can marry some one else." She swallowed bravely. "I want him to come up to see me as often as he can, to learn to appreciate my family, my friends, and the church. Perhaps I'll convert him before I marry him. He'd be a good Latter Day Saint, don't you think?"

Polly did not answer the question. Instead she asked one: "Have you told him?"

"I didn't mention the church, but I wrote him that I couldn't consider marrying him for two and possibly three years, that I wouldn't even be engaged to him for a long time yet. I tried to make it sound as reasonable as I could."

"You're the real old gold, Edith, just as I've thought all along."

"Old Gold and Blue," laughed the other.

"Oh, you already Gracelander!" and they giggled as if at a great joke.

(To be continued.)

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YOUTH ASKS THIS—

(Continued from page 520.)

tell our elders sensibly what we don't like so well about them and *why* we think they're wrong, and what we'd like done about it and what we're willing to do ourselves, instead of just putting up a big kick, making a great deal of noise and getting nowhere.

Isn't it reasonable to assume that the parent who has given his small child broad, understandable principles and a consistent example of wise living and let him work out the details under gentle, unobtrusive guidance will have little trouble when he discusses politics or marriage or personal morals with his now maturing boy to say, "Well, son, the experience and conclusions of the ages are summed up in the moral and ethical code you have learned. There is no doubt some worthless material in that code. My own experience leads me to believe thus and so, but I, too, am no doubt more or less mistaken. Many of these things are relative, and they change with conditions. Each individual and each generation has to work them out anew. Now, young man, you've had some hard work put in on you. You don't know a lot about that; you won't until you have youngsters of your own. But I know your background and your training, and I've got every confidence that you'll use the intelligence God gave you to evolve a plan of living that will satisfy even your ideals. And while I may not always understand you or agree with you I'm pretty sure I'll never be anything but proud of you!"

People reach out and try to manage the lives of others because their own lives lack in some way of being well-rounded. Parents do that. A mother lectures her young daughter endlessly about little details of her conduct. She mustn't stay out later than such and such a time; she mustn't be seen with so and so; she must on no account amuse herself in this or that way, or permit this or that familiarity. Yet when the same daughter tries to discuss the questions of personal morals which are so vital to her, her mother is embarrassed and evasive. Why? Probably because in her own youth when she encountered these same problems she was unguided, she made more or less serious mistakes, and she was never able to untangle the questions in her own mind. Now that her daughter has come to the same place, the mother realizes only too well how serious the situation is, and tries to guard her child by endless petty rules because she, the mother, has never worked out for herself the broad underlying principles of personal living which are the only things she can pass on to the girl.

Unless he has first settled a question for himself, how can a parent hope to help solve it for his child?

Youth asks then, again, that parents face squarely the facts of life and do the best they can to think its problems through from the viewpoint of youth. It isn't an easy thing to do. Many times the older person will make mistakes of judgment, will feel very unsure of himself, will wonder whether it's worth going through with it. But the trying is what counts, and in his very failures the parent will recall again the early struggles and conflicts he has forgotten over the years, and that band of understanding between the two generations, like a weld joining two pieces of metal, may become stronger than one fabric alone.

Youth asks a lot. And youth knows it. But in spite of their skepticism, their demand to be shown, their determination to accept nothing that fails to work out, these youngsters do have confidence in their elders. They know they can't do alone the things they want to do. They see the big wrongs in the scheme of things, and they want to get busy righting them. They will accept reasonable, intelligent counsel. They'll go fifty-fifty. But they want to *do something* and *do it now.*

SPIRITUAL ASPECTS OF OUR MINISTRY

(Continued from page 522.)

promises. And in the calling of men to the priesthood, section 125, paragraph 14 states explicitly that the affairs of the branch and district are not to be governed by spiritual manifestations unless they shall come through the regularly appointed officers of branch or district. I never did go into a branch and get up in public and call some one to office. If I had light I quietly gave that information to the presiding officer, because the one called, though he be called, may not yet be ready for ordination, and immediately the call is voiced publicly his relatives and friends begin to push and crowd the authorities that he shall be ordained at once. This caution may not be necessary here, but you have it for what it is worth.

THE "ABIDING" SPIRIT

These expressions of spiritual light—dreams, visions, and prophecy, are occasionally experienced; but that manifestation of spiritual illumination in that "abiding" light that we may enjoy seems to be even more important. Section 17, paragraph 9, says that the elders are to conduct the meetings (all the meetings) as they are led by the Holy Spirit. Section 42 says we are to speak always as we are led by the Spirit and if we do not have the Spirit we shall not teach, and the promise is made that if we ask for the Spirit we shall have the spirit of light and truth.

Jesus said, "I will pray the Father and he will give you another comforter, even the spirit of truth which shall *abide* with you forever." I like that expression, that will *abide* with you. I think it means that if we will open our hearts to the light and let it abide with us it will lift us up constantly to a higher plane. We will have higher intellectual life. It will quicken our intelligence all the time and shine forth through all of our ministry. We certainly need men of wisdom in the ministry. The church has suffered many times in the past by reason of the lack of wisdom. Jesus said, "You must be wise servants and harmless as doves."

I believe the greatest characteristic of the late President Joseph Smith was that he maintained a high level of spiritual light. He may have had visions and dreams. He did speak in prophecy. But the thing that showed through his life was the abiding light which continued with him all the time, in all his work, even as the statement that Christ himself loved righteousness and hated iniquity and so that the spirit was not given to him "by measure." That is the kind of spiritual illumination we need and need now.

I may as well continue this as a sort of testimony meeting. Some men feel that in the past we have been given too much to argument and not enough to testimony, and I think perhaps that is true. Many of you know that my father, David H. Smith, was at one time a member of the Presidency, counselor to Joseph Smith, and associate editor of the *Herald.* He was a man of great mental and spiritual attainment but not strong physically. He was sent twice to the Utah mission at a time when it would have broken almost anyone. His health failed the first time and they sent him back the second time, contrary to his mother's pleading, and it broke again and he never did recover. So there was tragedy entered into my life when I was only two or three years old that I have seldom spoken of and that was hard for me to become reconciled to. My mother, being thrown upon her resources, with her people moved to a part of the country where there was no church of our people. Under those conditions I grew up. But when I was a very small boy, probably not more than seven years old, I was quite alone one day on the prairie, (I did not see any vision or hear a voice) but there was an inner illumination and knowledge borne in upon my mind that when I grew up I must take up and carry on my father's work. That was an abiding illumination because it continued with me, always in the back of my mind. There was the knowledge that that would be my work. I did not talk about it; I had a reticence about it, and later on I encountered people telling what great things they were called to do and they never did do them—so I concluded I had better keep my mouth shut and let somebody else voice my call. But presently I found myself standing where my father had stood, a counselor to Jos-

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eph, and sitting at the editorial desk. That has been my experience in the ministry in all the major problems that have come to me. I have not had visions, have not heard an audible voice, have not had inspired dreams very often, but there has come illumination to my mind which caused me to feel often beyond the peradventure of a doubt what the will of God was that I should do at that time; and of course that is the spirit of prophecy, to know what the will of God is. That is in harmony with the promises of God. As a ministry we need to so live that we can have the illumination of mind and heart that will help us in all our labors.

Section 85 continues with this promise: "If your eye be single to my glory, your whole body shall be filled with light, and there shall be no darkness in you."

AUTHORITY

(Continued from page 523.)

mission. The claim is that the enjoyment of "spiritual gifts," "signs," or "manifestations" are proof of divine recognition and authority. If they talk in tongues and heal, then they have the right to baptize, etc. Such are the Pentecostal Churches, Assemblies of God, and others, including Christian Science.

It often happens that members of the true Church of Jesus Christ are disturbed because they hear of, or read of others who seem to enjoy more of the "manifestations" than they are enjoying. The apostles in the days of Jesus Christ had the same experience. After they had made several failures, they were rather troubled when they found a man who was concentrating on casting out devils, etc., in the name of Jesus, and who was succeeding where they failed. The sore point was that he had no authority from Jesus to do that work, yet he was getting results. They said, "We forbad him, because he followeth not us." But Jesus said, "Forbid him not." (Mark 9: 38-40.)

One lesson that true believers must learn is that "spiritual gifts" are not authority. The magicians of Egypt worked miracles. The heathen had prophetic oracles. Spiritualism has had its signs and wonders in every age. Men have done many wonderful works in the name of Jesus. But none of these have authority. (See Matthew 7: 22, 23.)

True "spiritual gifts" are a natural product of the saving process of the Gospel of Christ and are enjoyed at the will of God by the Church. They are a divine endowment but are incidental to the great work of saving souls. The authority of the church can not rest upon spiritual gifts, for they are sometimes falsely used to establish untruth. (Deuteronomy 13: 1-3.)

GOOD SAMARITAN WORK

Some point to the wonderful charity work, slum work, and the "Good Samaritan" activity of their organization as proof of their divine mission. They concentrate on that type of work and seem to do more of it than the Church of Jesus Christ. But that is no proof of Divine authority. It does not take divine authority to feed the poor, clothe the naked, etc. That is the common duty of all men and has been specialized in by certain Christian organizations.

The work of the "True Church of Jesus Christ" is something more than charity, feeding the poor, preaching, etc. It must establish the Kingdom of God, where "the will of God" is "done on earth, as it is done in heaven." (Matthew 6: 9, 10.) It must establish the fatherhood of God and the brotherhood of all men. It must "exalt" the poor brethren and also "make low" the rich." (James 1: 9, 10.)

It is much less showy and takes longer and harder work to establish all men as stewards on a basis of equality than it does to concentrate on "Good Samaritan" organizations. Charity work is not the ideal of the Kingdom of God. It is only elevated into the most important feature of any work which lacks divine authority and one-sidedly concentrates on a single phase of Christian activity.

In conclusion, it is evident from a study of the divine Word that neither "*Bible* Interpretation," "opposition to false doctrine," "taking a *Bible* or divine name," "spiritual gifts" nor "Good Samaritan work" can of themselves invest any organization with divine authority. At the most they only represent a single phase of the activity of the true church.

(The next and last article of this series will be "OUR AUTHORITY.")

Warning From a Pork-Butcher on Getting Engaged

If you have never read a book called a *Self-made Merchant's Letters to His Son,* you've got a treat in store for you. It is a most amusing bit of reading, but at the same time full of jolly sound advice.

The merchant is an American pork-packer, writing to his son who holds a junior post in the business. He hears that his son is hanging about after a certain young lady.

So he says: "I suppose I am fanning the air when I ask you to be guided by my judgment in this matter, because while a young fellow will consult his father about buying a horse, he is cocksure of himself when it comes to picking a wife.

"Marriages may be made in heaven, but most engagements are made in the back parlor with the gas so low that a fellow really doesn't get a square look at what he is taking.

"Your ma and I set up housekeeping in one of those cottages you read about in story books, but that you want to shy away from when it is put up to you to live in one of them. There were nice climbing roses on the front porch, but no running water in the kitchen; there were plenty of old-fashioned posies in the front yard and plenty of rats in the cellar; there was half an acre of ground at the back, but so little room inside that I had to sit with my feet out the window. It was just the place to go for a picnic, but it's been my experience that a fellow does most of his picnicking before he is married.

"But one way and another we managed to get a good deal of satisfaction out of it, because we had made up our minds to get our fun out of everything as we went along.

"With most people happiness is something that is always just a day off, but *I have made it a rule never to put off being happy till tomorrow.*

"Of course when you are married you've got to make an income, and this is going to take so much time and thought that you won't have a very wide margin left for golf. I simply mention this in passing, because I see in the Chicago papers that you were among the players on the links one afternoon a fortnight ago. Golf's a nice foolish game and there ain't any harm in it, so far as I know; but a young fellow who wants to be a boss butcher hasn't much daylight to waste on any kind of links—except sausage links.

"Of course your salary isn't a large one yet, but you can buy a whole lot of happiness with fifty dollars a week when you have a right sort of women for your purchasing agent, and, while I don't go much on love in a cottage, love in a flat with fifty a week as a starter is just about right if the girl is just about right. If she isn't, it doesn't make any special difference how you start out, you're going to end up all wrong.

"Money ought never to be *the* consideration about marriage, but it always ought to be *a* consideration. When a boy and girl don't think about it enough before the ceremony, they're going to have to think altogether too much about it after; and when a man is doing sums at home, evenings, it comes kind of awkward for him to try to hold his wife on his lap. . . .

"There is nothing in this talk that two can live cheaper than one. A good wife doubles a man's happiness and doubles his expenses, but it is a pretty good investment if a fellow has got the money to invest. . . .

A married man is worth more salary than a single one, because his wife makes him work more. He is apt to go to bed a little sooner and to get up a little earlier; to go a little steadier and to work a little harder than the fellow who has to amuse a different girl every night, and can't stay at home to do it.

"That's why I am going to raise your salary to seventy-five dollars a week the day you marry."

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Prayer and Testimony

Happy Again in Sunlight of God's Love

By Mrs. Ira W. Humes

It has been nearly two years since the hand of God laid the chastening rod upon our home. As I look back I can see "from whence cometh my strength" to endure.

It was a beautiful June evening. The sun was lowering in the west as I sat on my porch embroidering, but how quickly the beauty of the scene was turned to terror when a telephone message came saying that my boy had met with a motorcycle accident and was in the hospital!

My younger son and I hastily went to the hospital, my husband being away at the time. When we reached the place, I found my boy writhing in pain, his left leg badly mangled. He was taken to the operating room where he remained three hours. As I sat there in the waiting room in fervent prayer, our pastor, Brother Livingston, and Brother Worrell came. Never was I so glad to see my brothers of the faith as at that time. Later my husband also came.

After the operation, the doctor told us he was doing all he could to save the boy's leg, but just what might develop he was not able to say. After administering to the boy, the others went home leaving me to watch through the night. I pleaded with God continually to spare his life and heal his mangled leg. During the days and nights that followed I continued to plead with the Father, and in my agony and grief I would cry aloud, "O Lord, the trial is too great! I can't endure the thought of my boy losing his leg!" In my own strength I could not have borne it.

After four days of trusting and praying, all hope was crushed when the doctor said gangrene had developed, and the leg would have to be amputated; he despaired of the boy's life as the gangrene had entered every tissue of his body.

The trial I had felt was too hard to bear was swallowed up in the anxiety for his life. Then I pleaded with God to spare his life even though he must be a cripple. He was administered to, then given a blood transfusion, and later taken to the operating room.

How I thanked God for our pastor and the Saints who so loyally stood by! As I sat there surrounded by them, waiting while the operation was being performed, and knowing the doctor gave us only a ray of hope of our boy coming through the operation, I felt the presence of a personage at my side. A feeling of assurance filled my soul, and I was able to pray for the first time since the accident: "If it be thy will, spare my boy." I did not have the power to question whether God meant to spare his life or take him unto himself. I felt fully resigned to his will, and while I prayed continually, it was with "thy will be done." Not until my husband's sister whispered to me: "Ira is back from the operating room and is able to talk," did I notice the personage was gone.

The words of the Psalmist David came to me with a new meaning, "The Lord is my shepherd; I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Then began the fight for life. With administration and prayers and medical aid the gangrenous condition was cleared from his system.

The beautiful expressions of love from Saints and friends through visits, flowers, and baskets of fruit were bright spots in our anxious hours.

Three weeks after the operation while we felt the pleasure of God was smiling upon us, I met with an accident in my home. I was carrying a pan of boiling water across the kitchen, and in my haste in trying to get my work done that I might hurry down to the hospital, I tilted the pan and the water ran down my right leg. Realizing that a burn like that would confine me to bed for many days and knowing my boy looked forward to my visits each day, I cried out in anguish of soul, "O God, have mercy on me!" I seized the bottle of consecrated oil and poured it over the scalded parts, then signaled my neighbor to come in, for I was alone. The doctor came and I was put to bed. The burn formed a blister from my hip to my toes, and I lay in bed four weeks under the care of a doctor, a nurse dressing my leg each day. Through administration, however, I was spared the severe pain that usually accompanies a scald.

During those long days and sleepless nights I prayed to God, pleading with him as an afflicted child pleads for health for both myself and my son. I found much comfort in singing the hymn, *"My Times Are in Thy Hands,"* as a prayer.

At the end of four weeks my burn was healed and I was able to get out of bed. At the same time our boy left the hospital and was home to celebrate his twenty-first birthday. A week later we were convalescing on my sister's farm along the Mason and Dixon line.

I want to keep my eyes always focused on my past blessings, and to sing praises to God for his mercy and patience with me.

Since those dark days have passed, and the sunlight of God's love shines forth, my praises rise to him who hears the cries of his children.

Our boy is going to school now to educate himself for usefulness in this life, and my daily prayer is that he may give his life fully and unreservedly to our Maker, "from whom all blessings flow."

PHILADELPHIA, PENNSYLVANIA, 227 East Wishart Street.

The Greater Assurance

By Edna Stobaugh

The gospel must have always meant something to me for I have gone to church and Sunday school ever since I can remember without much, if any, urging, but in the past few years its meaning has been increased tenfold to me.

During the winter of 1927, '28, I lived with my sister in Dayton, Ohio, and it was during this stay that I had my first real experience with the power and love of the Father. One of the most beautiful and impressive meetings that I have ever enjoyed was at a district conference on Easter Sunday in Jackson, Ohio. There was a sacrament-prayer meeting held at eleven o'clock, and after the meeting all visitors and home folk met next door to the church for dinner. A preaching service was held at two o'clock and I was privileged to accompany and sing with three of the presiding officers of the district an Easter song. During the preaching there was a wonderful spirit in the room. I had heard people tell of experiences they had had and of prayers that had been answered. I felt that I should have something of that sort to confirm my belief in this church. I asked during that meeting that I might have something made known to me.

After we left Jackson that evening I was somewhat disappointed because my prayer had not been answered, but the beauty of the meeting was too great for any such disappointment to last. Two weeks later we had a rally day in Dayton. Such wonderful meetings I have seldom attended. My prayer was answered to a greater extent than I had ever

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Prayer and Testimony

hoped and those that I knew and loved were there to enjoy the message with me. I realized then that the Father always knows what is better for us and the things that will make us appreciate his blessings more.

Since then I have had other messages and felt his spirit, and at each time I look back and thank him for that first experience. He has been very good to me, but some times I fail to thank him for his loving guidance and kindness to me. It is my prayer that I may live a better life so that the promises made to me back in Dayton may be fulfilled.

A Resolution

By Edith Burbridge

My mind has been in rather a turmoil of late because of the conditions of the world, the indifference of a number of my young friends, and my own lack of spirituality. I have heard so many times people in prayer meeting say: "I *know* this work is true." And I have wished that I might say with just such assurance: "I *know* this work is true!"

On Wednesday evening, March 8, I had the privilege of attending the stake O. B. K. prayer service at North East, and derived a great deal of benefit from it. There was a prophecy given through a young man to the effect that God does hear and answer our prayers. He pleaded with his children to come unto him, that we need him, but he also needs us, that we can not hold to the sins of the world with one hand and to God with the other. He is only waiting for a chance to guide and direct our lives. I came away from that prayer service with the resolve to pray more often, to stay in touch with the heavenly Father, that I might have his Spirit to be with me; not only that I might be comforted, but that I might be able to inspire others.

I teach a Sunday school class and I want to be able to say to those children: "I *know* that this work is true!"

Time to Study God's Word

By Mrs. Charles Powell

I, too, have experienced many rich blessings in the gospel and have witnessed that God rewards those who diligently seek him.

My husband is a life-long member of the church, and though formerly I had no scruples against latter-day teachings, I belonged for eighteen years to a popular denomination. I felt that I did not care to change my religion as I was quite satisfied.

A year ago I was taken ill with tuberculosis, and the first thought that came to me was to be administered to. But it seems to me that it was not God's plan to heal me instantly. For eight months I lay trying to recover from my illness, and the thought was constantly before me that I must read and study God's word. I read the *Bible,* the *Book of Mormon,* and *Doctrine and Covenants* in addition to numerous books of my own faith.

It was not long until I was thoroughly convinced that I wanted to be a member of this church. I yearned for baptism. I was at my mother's home, twenty miles out of town, and one Sunday in July, Brother Roscoe Peterson brought me to Saint Joseph, where he baptized me.

In October, I entered the State Sanatorium, where they found me without the least trace of disease. Now I am at home taking care of my household duties and caring for my three little children. I am in excellent health.

I realize much more than ever before how merciful God is. I am thankful for my illness, for I believe he had to put me in a place where I would study his word before I would allow myself to be convinced of this truth.

My prayers are for those who are hesitating about coming into the church.

SAINT JOSEPH, MISSOURI, 808 South Thirteenth Street.

Delights in Being at Post of Duty

By John Heide

I lost my companion ten months ago and still feel the loss most keenly. But what a hope we have that we shall meet our loved ones again where parting will be no more!

I celebrated my seventy-sixth birthday, March 28, and desire to improve my few remaining years in the service of the Master. It is my great delight to tell the story of the restored gospel wherever I have opportunity, and I feel it my duty to tell the people what God requires at their hands.

Very seldom do I miss a service at the church. It is my greatest delight to be at my post of duty.

FULTON, IOWA.

Blessings in the Gospel

By Mrs. Clara J. Young

I know there are blessings to be had in the gospel which are not to be found elsewhere. My daughter had Elder William Frost come to our home to administer to me recently, and then, as many times before, came the healing power of the Almighty. The pain was rebuked, a condition doctors of the earth have not been able to bring about.

I love this gospel and know it is true. No power on earth can change my mind concerning it, and I want to do what I can for the gospel.

We had sacrament service in my home the first Sunday in March. The few Saints here had had no service of sacrament since May of last year.

DOVER, NEW HAMPSHIRE, 7 Charles Street.

Request Prayers

Requests for prayer received too late for inclusion in this department will be found in "The Bulletin Board."

Mrs. Fred Howe, of Horton, Michigan, wishes the Saints to remember her husband in prayer, that if it is the Lord's will, he will be healed of stomach trouble. He has ulcer. He seemed greatly improved as a result of a former request sent to the *Herald.*

Sister Nevada Brooks, of Repton, Alabama, asks the prayers of the Saints, that if it is God's will, she may rise from her bed of affliction. She has been confined to her bed four months.

Sister N. J. Solomon, of Gillette, Wyoming, an aged and isolated Saint, desires the prayers of her brothers and sisters, that she may be faithful to the end, patient in sickness and humble at all times. She has recently recovered from an acute illness, and prays that God will help her in other afflictions.

Sister Edythe R. Brown, 511 Tenth Street, S. W., Cedar Rapids, Iowa, wishes the prayers of the church in behalf of her mother, Mrs. Elizabeth Adey, of Des Moines, who is suffering with tri-facial neuralgia. She seems to be unable to get permanent relief, though administration brings temporary relief. The sick woman has been a member of the church for years.

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QUESTION TIME

How did the scriptural writings come to be called "The Bible"?

The inspired writings are the work of many different individuals living in various ages, and they were therefore compiled gradually. The Greek word *biblos* anciently was used to mean the inner layer of the papyrus reed from which books were made. This word occurs thirteen times in the New Testament Greek, and in the English Version it is translated *book*. It was thus applied to various books (see Matthew 1: 1 and Acts 19: 19). From this use of the word the Greek Christian writers by the fifth century often referred to the sacred writings as *"Ta biblia,"* or "the books."

In time both the Eastern and Western churches employed the Greek term referred to as the title of the sacred compilation, and in the thirteenth century this Greek plural passed into the Latin as a singular, from which the English form "Bible" was derived. A similar word in the Greek, *biblion,* has the same significance, being found translated *book* twenty-eight times in the New Testament. The definite article "the" therefore means *The Book,* which distinguishes the *Bible* from all other books.

Why did Jesus call himself "the Son of man"?

This term is used of himself by Jesus in many instances, and appears to serve the double purpose of emphasizing the Savior's humanity and his humility as the Son of God. From the fact that he came in the flesh, his humanity was derived from his human ancestry. He therefore apparently loved to refer to his divine condescension in taking upon himself flesh and becoming in his human nature "like unto his brethren." The Hebrew writer says of him:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Hebrews 2: 14, 15.

It was necessary for Jesus to become the "Son of man" in order to work out the atonement for mankind and become the Redeemer of the world. But he was not just *a* son of man, for the term implies his distinction from all others.

Explain Doctrine and Covenants 28: 8, about "the last shall be first," etc.

This verse deals with things spiritual and temporal, and therefore it explains that things were first created spiritually, and then temporally. The Inspired Version shows that all things were created spiritually before the earth was made, and man's temporal creation was accomplished afterward. The law of God itself is therefore spiritual, and all of his law is for spiritual ends, and not for temporal ends. The first or spiritual creation shall therefore in the end triumph over the things temporal, and when man is resurrected and becomes a spiritual being for ever, "the first shall be last."

The term "the last shall be first" probably indicates that the last creation or re-creation of man as an immortal being shall become first in all things, that is, preeminent over temporal things for ever. This distinguishes the immortal triumph of the redeemed over those who are to be judged and condemned, and who therefore shall not receive the celestial glory of the righteous. The spiritual shall hence be both first and last.

What became of the "pillar of salt" into which Lot's wife turned?

The story of Genesis 19: 26 is probably but a brief reference to the result of the fire of brimstone that came down as Lot fled from Sodom, which appears to have fallen upon his wife when she "looked back," that is, intently regarded with favor the place from whence she had fled. Some have considered that she was one of the forms found at the south end of the Dead Sea which remain from the chemical action supported to have resulted from the great destruction, but there is nothing to prove such a theory. She probably became a pillar of salt in the sense that the mass of bituminous matter fell upon her when she tarried in disobedience to divine command. Thus she would have the appearance of a human form turned to "salt." The Hebrew word for salt included both nitre and bitumen. No trace of her appears to remain today.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Good Response in Sweden and Denmark

Two Baptized at Helsingborg, Sweden

Early in February I received word to come to Helsingborg at once to administer to a nineteen-year-old boy who was dying with quick consumption. The doctors said he had just a few days to live. When I reached his bedside I found him in a very bad condition. Both of his lungs were badly affected and the disease had gone up into this throat so that he could hardly eat solid food, or talk.

Permission had been obtained from the doctors in charge of the sanatorium to administer to the boy and the ordinance was performed in the presence of one of the head nurses. A fine spirit was present during the administration, and we had the assurance that God heard our prayer and would deal with the young man for his best good. I was pleased to hear a few days later that he was much better and did not cough as badly as before. I have received no word from him since, but sincerely hope that he is still living and is gradually regaining his health. He desires to live so that he can unite with the church and live his life serving God. His father, Brother Isaksson, is a faithful member.

I enjoyed the hospitality of the Isaksson home for nine days where we held a few little meetings, telling the gospel story, singing the songs of Zion, and praying with our friends there. On Saturday evening, February 18, I had the pleasure of baptizing Mrs. Isaksson and her fourteen-year-old daughter. There was about a foot of snow on the ground and the thermometer was several degrees below the freezing point. But these two candidates went courageously down into that cold, swift, running stream and entered into a covenant relationship with God. We had about a ten minutes' walk back to the house in our wet clothes before we could change, but none of us suffered ill effects therefrom. And this in spite of the fact that Sister Isaksson had had a bad cold and cough all week. On the day of the baptisms her cough was very severe and she had a pain in her lungs. She was so sick that she was hardly able to stay up out of bed, but she was determined to be baptized. After the baptism I advised her to use olive oil freely. This she did, and the next morning the pain was entirely gone and her cough much better. God blesses those who try to do his will.

At one time quite a number of Saints resided in and near Helsingborg, but several families have emigrated to America, some of whom are now living in Independence. It will be of interest to them to hear that Sister Paalsson and Sister Appelquist as well as Brother Isaksson are still faithful, and bear a strong testimony to the truthfulness of this work. Sister Appelquist's daughter, Lycki, seventeen-years-old, who has been a good Christian girl all of her life and who is now teaching a Sunday school class in another church, became very interested in our work while I was there. I believe that the time is near when she will unite with our church.

Large Crowd at Aalborg

From Helsingborg I went to Aalborg, Denmark, where I spent two weeks visiting with Saints and friends and holding a few meetings. No regular meetings are being held in this city now. For the encouragement of our members I rented a little hall and held three public meetings. Aalborg is a hard place in which to do missionary work and it has been difficult to attract many people to our meetings, especially in the last few years. To our very great surprise our little hall was overfilled, and at one meeting some had to be turned away. I was richly blessed in my preaching and many favorable comments were heard. Many showed a deep interest for our message and of course the Saints were happy and encouraged.

Pastoral Visits in Sweden

From Aalborg I went back into Sweden again and visited two weeks at Södertelje and Stockholm. I visited nearly all of our members at the various points where I stopped, and almost without exception I found them strong in the faith; they were happy to have the missionary visit them in their homes. Being the lone missionary in these three countries I have devoted most of my missionary efforts to Norway and have been content with an occasional visit to Sweden and Denmark to encourage our members and try to help keep them spiritually alive. These visits are intended to be more pastoral than missionary, but the Saints at some of the points insist on having a few public meetings where their friends can be invited and given an opportunity to hear the gospel.

Makes Friends for the Gospel in Stockholm

This was true again in Stockholm. We rented a hall and held three public meetings, and again to our surprise a large crowd greeted us at each meeting, and the interest was good to see. Brother Lindberg, our local elder, stated that in his nearly twenty years of association with our work in Stockholm he has never seen such a large attendance and such interest manifest. It seems that the spirit was present to the degree that all prejudice and unfriendliness disappeared and that large crowd of strangers were melted together in a brotherhood. I could feel friendliness and love coming to meet me on every hand. Never in my experience have I seen the Spirit of God move so mightily in a congregation of strangers as it did in our last meeting in Stockholm. People stated that they had never attended such a meeting nor heard such a message. Others said they had attended the various churches in the city looking for the true gospel of Christ and had been disappointed everywhere, but now they believed they had found it with us. They gladly accepted several tracts and promised to investigate our claims thoroughly. They had no desire to go but lingered long after the meetings to talk with us about the church. Several took our local elder's name and address and are going to keep in touch with him. And we have arranged for him to hold a public meeting occasionally in order to give interested friends an opportunity to hear more. I expect some baptisms in Stockholm this summer. At least one or two have practically given their names for baptism when I return there in the late summer. I feel very much encouraged over my visit in Sweden. Brother Lundstrøm and his son, Gustav, rode their bicycles all the way from Södertelje to Stockholm (about thirty miles) to attend the meetings there. Such interest will be rewarded. I enjoyed Brother Lundstrøm's hospitality in Södertelje. Two of his boys are desiring baptism, but because of circumstances over which we have no control they could not be baptized now. We trust, however, that their wish may be fulfilled soon.

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Back in Norway

After these six pleasant weeks in Sweden and Denmark I returned to Norway and am busy in the Lord's work here. Next week I go to Porsgrunn for an extended series of meetings. The interest for the gospel in these three countries seems to be greater now than I have ever seen it before. I believe present world conditions are wakening people to the seriousness and responsibility of this life and the necessity of putting their trust in God. May we be directed to take the best advantage of this interest is my prayer.

V. D. RUCH.

Young People's Day at North Star Branch

Impressive Services in Interest of Youth

"Lovest Thou Me More Then These?" was the theme of an impressive and successful day of young people's services held in North Star Branch, Underwood, Iowa, March 19. The day's events were sponsored by the young people.

In spite of the inclemency of weather there was a nice attendance at the 9.45 prayer service. It had been previously arranged that a group of young people should take part in testimony, so no time was wasted. The spirit of devotion accompanied the prayers and testimonies.

District President J. A. Hanson told of an incident which occurred some years ago. The work of the church seemed to be suffering for want of workers in this branch, and Brother Armond Salisbury, then president of the district, prophecied that the time would come when the Lord would raise up workers and when the branch would prosper.

The Saints believe that this prophecy is now being fulfilled, for at present Underwood has one of the active branches in the district. The district president presented the names of four fine young men to be ordained to the office of priest. The three from this branch are, David Damitz and Cyril Damitz and Derald Sewing. The Saints are gratified to know that these young men are preparing for service, and hope they will accept and magnify their calling.

The theme of the day, *"Lovest Thou Me More Than These,"* was the basis of the address by Elder E. Y. Hunker at 11 a. m. Special music was by the choir. At noon the women of the branch served dinner.

In the afternoon Paul Harding conducted a round-table discussion on the Tenth Legion. Music was furnished by Crescent young people who had driven twenty-two miles in a school bus in spite of bad roads and weather. Hazel Dell young people were expected to furnish musical numbers, but were unable to come because of the weather.

In the evening a half hour vesper service was led by Brother Lee Landon, of Council Bluffs. Musical numbers were furnished by Council Bluffs, Crescent, and Underwood members. Brother Hunker delivered the evening address. He remained in the branch two weeks, holding a series of meetings and being given a good response by an interested audience.

Chicago, Illinois

Golden Wedding Celebration at First Church

First Chicago Church was the scene of a most enjoyable family gathering Saturday, January 21, in celebration of the golden wedding anniversary of Brother and Sister W. B. Henderson of Danville, Illinois.

While Brother and Sister Henderson make their home in Danville it was quite appropriate that they celebrate their golden wedding anniversary in Chicago, where Brother Henderson's seven brothers and sisters and their families could attend. Two of Sister Henderson's sisters live at Mason City, Iowa, where Brother and Sister Henderson spent last Christmas with them and their families enjoying a preanniversary celebration.

George Henderson, a brother of W. B. Henderson, and his wife, of Chicago, celebrated their golden wedding anniversary eight years ago, while Brother Henderson's sister, Mrs. J. Durbin, and her husband, also of Chicago, celebrated their golden wedding two years ago. These two couples and their families were among those helping Brother and Sister W. B. Henderson in the celebration of a half century of wedded life.

The Chicago relatives after deciding to entertain in honor of Brother and Sister Henderson chose First Chicago Branch as a proper setting for the occasion. One of the women's groups in which two of Brother Henderson's sisters and a daughter, Sister R. E. Hower, are active, was asked to prepare and serve the dinner. The members responded royally. Decorations appropriate to the occasion enlivened the church dining room, while gleaming cut glass, the snowy whiteness of linen, the glow of candles, the scent of roses, and the fragrance of a wonderful dinner completed the picture. Brother Harry Passman officiated as toastmaster, introducing the various speakers and injecting the proper amount of humor into the program. Speeches and reminiscences were offered by a number at Brother Passman's call.

Prior to the serving of the dinner a re-wedding ceremony was held in the auditorium of the church, the pastor, Elder H. T. McCaig, officiating. Sister Nina Campbell sang two solos and Winfield Henderson, nephew of Brother and Sister Henderson, and his wife, who were celebrating their eleventh wedding anniversary, acted as best man and matron of honor. Mr. G. B. Henderson, of Villa Grove, only son of the bride and bridegroom, escorted his mother to the altar and gave her away. The wedding march, the congratulations of friends, the very atmosphere of the occasion impressed upon the happy couple the reality of the occasion.

The Danville newspapers gave Brother and Sister Henderson a good write-up carrying their pictures with a two-column story.

Columbus, Ohio

First Church

Although Saints of this branch have not been very prosperous of late in temporal things, many have enjoyed rich, spiritual blessings which accompany this work of latter days.

January 1, 1933, brought a bright outlook to First Church. Sacrament was enjoyed in the morning, and District Missionary John R. Grice admonished the Saints in a good sermon at the close of the day.

The investiture service of the Boy Scouts furnished an appropriate program for the Religio, January 6. On the following Sunday Patriarch G. T. Griffiths arrived. His fatherly advice is always appreciated.

January 15, was the opening day of a four-week series of sermons by Elder John R. Grice, whose discourses were timely and given in a forceful manner. Some of his subjects were, *"The Hope of Glory," "Religion—What Is It?" "Facing About," "Where are the Dead?" "The Book of Mormon, What Is It?" "The Challenge of the Restoration."* Many people not of the faith attended, and the fruitage of this effort is bound to be apparent later. Baptism and blessing of children followed at the close of the sermons.

During the month of March the branch was fortunate in having several visitors, Brother Harry Smith and family, Brother Boone, of Cincinnati, and others. Elder A. E. Anderton, G. Myers, Priest Paul Vale, and Pastor C. W. Clark, and others occupied the pulpit.

Miss Edna Weate became the bride of Oscar Cline, March 18, Elder C. W. Clark officiating.

The members were saddened to learn of the death of Sister Mary Ella Thorp, March 3. She was a pioneer of the work in Columbus. Also Elder S. B. Kriebel passed away March 25. He was an earnest worker and faithful servant in the branch until the last, and will be greatly missed.

The choir gave Elder Grice much help during his series of services, the singers being led by Donald Gabriel, assistant choir leader. They elected officers in January and will continue to meet once a

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month at the members' homes for practice on special anthems and a social time. The February meeting took the form of a Valentine party.

The troop of Boy Scouts with its officers went, March 12, to Akron, Ohio, to see the new airship, *Macon*. They stopped at Barberton for Sunday school, it being too late to go to Akron for service. The troop participated in the annual scout circus held April 21 and 22.

The women's department and Loyal Club forge ahead. They, too, elected officers in January, having again Mrs. John R. Grice as president of the department, and Mrs. Hovey as president of the Loyal Club. Other leaders chosen are: for young women's club, Mrs. Loraine Clair; Temple Builders, Mrs. Emily King; Orioles, Mrs. Margaret Crosier, and Blue Birds, Miss Vivian Grice. A box social proved financially successful in February for the Loyal Club. Also a Valentine program was arranged for the entertainment of all. Living models of Valentines were presented. The department still continues to meet for weekly prayer service at 10 a. m. at different homes, and has found them to be a source of help and better understanding of God's plans.

The Sunday school held a penny carnival and made quite a sum for the benefit of the general fund.

Far West Stake

Series of One-Day Rallies

Apostle J. F. Garver conducted a series of three one-day rallies at keypoints in the stake April 14, 15, and 16. He was accompanied by Stake President Ward A. Hougas and Elder J. E. Hovenga, a member of the stake bishopric.

The series opened at Cameron on Good Friday with a sermon at eleven o'clock. A basket dinner was served at noon followed by a prayer service in afternoon. At eight o'clock Apostle Garver gave another sermon. Attendance was good throughout the day, and a splendid spirit prevailed. Most of the branches in that territory were represented.

Saturday found the various groups in the northern part of the stake gathered at Guilford where a rally of the same nature was conducted. Again the day was profitably spent, and the Saints were encouraged and strengthened by meeting together.

The final rally was held at Saint Joseph on Easter Sunday, where Apostle Garver preached at Fourth Church at the morning hour, at First Church at the vesper service, and at Second Church at their evening service.

This type of divisional rallies has proved very practical in this stake where the distance is great between points. By holding services at these three keypoints, practically all groups are enabled to attend the one in their territory. This enables general and stake officers to form contacts with many more Saints.

Maple Grove Branch

On April 9, Maple Grove Saints had the opportunity of hearing Stake President Ward A. Hougas again. He was accompanied by Bishop Milo Burnett. Elder Hougas spoke forcefully to a good-sized congregation at the morning hour. In the afternoon a priesthood meeting was conducted at which Brother Hougas again spoke.

At noon the entire congregation had a basket dinner at the home of Henry Piepergerdes in honor of his birthday.

King City Mission

Saints at King City and Union Star are earnestly attempting to carry on in their little mission. Although their number is small, they are growing. They report the recent attendance of three interested nonmembers. They now have regular services including a Wednesday prayer service, a class on Friday evening and a church school and preaching session on Sunday afternoon.

On April 9, Elder F. L. Hinderks, of the stake presidency, met with them in their afternoon service and was the speaker of the hour. Elder O. Salisbury, of Saint Joseph, spoke to them April 16, on the subject, *"The God of the Bible."*

Saint Joseph Branch

The regular quarterly amalgamated sacrament service on April 2, was very well attended by all groups in the city. The service was one of solemnity and beauty. In addition to the ordination of the sacrament, another beautiful ordinance was witnessed. Two babies were blessed by the elders.

A short and fitting theme talk was given by Elder O. Salisbury, pastor of Second Church, and special music was furnished by a quartet from Second Church. City Pastor Ward A. Hougas, presided.

First Church

In recent weeks First Church has enjoyed many good sermons by local and visiting speakers. Some of the speakers who have addressed the congregation are Elders H. C. Timm, John Ruoff, L. A. Keck, O. Salisbury, T. E. Hale, F. L. Hinderks, Ward A. Hougas and Apostle J. F. Garver.

At the Wednesday prayer meeting, March 15, all were happy to have one young man enter the waters of baptism. The confirmation followed at the close of the prayer service. Elder H. C. Timm officiated. This young man has been interested for some time, and all welcome him as a brother.

The prayer services have continued on a high plane with some outstanding meetings. Many have become regular attendants and each week finds them gathered together for strength. Each week an elder is in charge assisted by a priest or deacon.

The first Sunday in April Pastor Ward A. Hougas commenced a new series of sermons based on the Sermon on the Mount. He is setting forth the practical side of religion as taught by Christ in his famous sermon. He continued the series at the vesper service, April 9, and the morning of April 16.

The O. T. Z.'s have had their regular meetings and have spent some interesting evenings. One evening was devoted to tricks and puzzles of all kinds. Another evening all participated in a hare and hound hunt which ended with a wiener roast. Easter morning an early prayer service was held at Krug Park. The O. T. Z.'s of Third Church joined in this service. An inspirational meeting was enjoyed in the midst of the early spring beauty. Elder Hougas was in charge of the meeting assisted by the pastor of Third Church, Roscoe D. Peterson. A committee of boys fried eggs and bacon and a delicious breakfast was eaten before the members departed for church school. This is the second annual Easter morning prayer service and will, no doubt, become an annual custom.

The Ul-Lik-Us Players held their monthly meeting March 28. The evening was spent in lesson study, led by the director, and a program of skits, charades and the reading of a one-act play. Plans were discussed for the spring activities of the club.

Easter dawned a most beautiful spring day. The worship period of the church school was made up of appropriate Easter numbers. The girls' chorus sang two Easter songs and three members of the Ul-Lik-Us Players presented a one-act play, *"The One Thing Needful,"* which portrayed the first Easter morn.

Following the class study, Mrs. E. J. Ehlers and Mrs. A. N. Denton played *"Adoration"* (Borowski) as an organ and piano interlude. The choir sang, *"Awake Up My Glory"* (Harker), and a quartet sang *"He Is Risen"* (Jewett). Elder Ward A. Hougas was the speaker giving the third sermon of his series based on the Sermon on the Mount.

At the vesper service another Easter anthem and a solo preceded Apostle J. F. Garver's sermon. Apostle Garver delivered a fine Easter sermon, taking his text from the biblical words of the solo, *"In the End of the Sabbath."*

Perhaps a word concerning the activities of the music department of First Church would not be amiss here. This phase of the work is so often taken for granted and is so faithful given that not much is said about it. The choir meets regularly under the direction of Evan J. Ehlers, who is ably assisted by his wife as organist and accompanist. They meet each Wednesday evening after the prayer service for rehearsal, and render their service each Sunday evening as

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well as providing special music on all special days.

The adult division of the church school sponsored a social evening Thursday, April 20. A good supper was served at a low cost and a program was given at eight o'clock. Rabbi Myron M. Meyer gave a fine talk, and the musical program consisted of several vocal solos, a violin solo, and an organ and piano duet.

Second Church

Second Church has been enjoying a series of sermons by the pastor, Elder O. Salisbury, outlining the difference between the "Reorganized" church and the "Brighamites." Many interesting historical facts have been presented and differences in doctrinal teachings have been discussed. Brother Salisbury is well informed on the subject, and his sermons have been delivered in the spirit of kindness and good will to large and interested audiences. The Reorganization phase will be treated upon in a continuation of the subject.

Elder Ward A. Hougas, Far West Stake president, delivered the evening sermon April 9. Many comforting thoughts were brought to those for whom the "fountain of joy" seemingly "had ceased to flow" and the theme was taken from the Old Testament story of Elijah when the brook from which he was to drink dried up.

Apostle John F. Garver was a welcome visitor, April 16, and preached the evening sermon.

A young people's sunrise prayer meeting was held at the church at 7 a. m., followed by breakfast served in the lower auditorium. The meeting was well attended and enjoyed by all. The church school hour was followed by an Easter program which was rendered by the young people and children. A varied program of readings, dialogues and musical numbers in keeping with the spirit of the occasion made the hour inspirational.

The junior choir, which has been conducted by Sister Leva Ritchie, has been divided into the girls' chorus, conducted by Sister Ritchie and the young men's glee club conducted by Brother Verne Goodenough. An active interest is being shown.

Third Church

The young people of Third Church organized their group as O. T. Z.'s the latter part of March in accordance with the recommendation of the stake young people's organization. Miss Bernice Tracy was elected president. They are meeting every two weeks on Tuesday evening.

The O. T. Z.'s joined First Church in an inspirational Easter morning prayer service at Krug Park. This service was thoroughly enjoyed even though the air was a bit chilly so early in the morning.

Fourth Church

The spring months have been busy ones at Fourth Church. All meetings are well attended, and interest is good. Prayer meetings were conducted at the homes of members during the winter, but are now being held at the church again each Wednesday.

The women's department has been active. In March the women were the guests of the Second Church women's department, furnishing the program, and on April 15, Second Church women returned the visit, giving an interesting program.

The religio continues to grow in attendance and in quality of programs given. Brother Ferd Wheat, religio president, won a silver medal in an oratorical contest sponsored by the W. C. T. U. at the Grace Methodist Church in March.

The Fourth Church Dramatic Club gave a play, *"Good Medicine,"* March 16, to a full house. A sketch, *"When I Was Young,"* followed the play. Guests of the club who assisted on the program were Misses Sylvia Wheat, Dorothy Bradley, and Marybelle Bear.

April 2, Fourth Church was pleased to have Elder Ward A. Hougas as the speaker at the evening service. He used as his subject, *"How to Be Happy."*

Easter Sunday was a red letter day for Fourth Church. The newly-organized orchestra made its first appearance and the church school attendance as well as the attendance at the preaching hour was the highest for this year. A short Easter program followed the lesson period, and Apostle John F. Garver was the speaker. His sermon was uplifting and his illustrations, both interested and charmed the audience of which the greater number were young people. This was Brother Garver's first visit to Fourth Church, and they hope he will be with them again soon.

In the afternoon a baptismal service was held at Second Church. Four candidates from Fourth Church were baptized before a large gathering. The Fourth Church Junior Choir sang, *"Give Me Thy Heart,"* and two little folks from Second Church sang *"Suffer Little Children."*

The confirmation service was held in the evening, Elder Frank R. Gist assisting the pastor, Elder J. L. Bear, in the ordinance. The charge to the new and old members was voiced by Brother Gist in an outstanding address. After the confirmations and a talk by the pastor a hymn was sung and all the congregation was invited to come forward and shake hands with the new members. So ended a beautiful and happy Easter day.

We never fail when we try to do our duty—we always fail when we neglect to do it.

Portsmouth, Ohio

West Side Mission

At the annual business meeting, held February 11, the following officers were elected: President, O. A. Rexroad; first counselor, James Cheffin; second counselor, Donald Bealor; secretary, Edward Sexton; publicity agent, Luther Crabtree. The *Bible* class was organized with James Cheffin as superintendent, Emma Culp, secretary, and Walter Culp, Edward Sexton, and Harry Culp, teachers. The study period is Friday at 7.30 p. m.

On that evening, too, the women were organized with May Crabtree as superintendent, and other officers were chosen. All officers and teachers were elected to serve till September 15. At that time the Sunday school and all departments will be reorganized so as to be in harmony with the general church school plan.

With workers well organized and active, the Saints hope to carry on their undertakings more ably this year. The women have begun well by piecing quilt tops and producing excellent handwork. They meet every two weeks for work.

On two recent Sundays attendance at the church services has been smaller than usual, members from Portsmouth being cut off by high water. The town came very near being flooded, but none of the Saints suffered harm or property damage.

Elder O. A. Rexroad held a series of meetings on Mable Road, Portsmouth, winning good interest and attention.

Missionary John R. Grice, of Columbus, was scheduled for a meeting the night of April 8.

Owing to the depression and high waters, this mission was not represented at the district conference held at Columbus the first part of April.

The little daughter of Brother and Sister Donald Bealor, who suffered an attack of scarlet fever sometime ago, is now out of quarantine.

Butler, Missouri

Workers Are Optimistic

The Saints are trying to move forward. They have a good Sunday school, and their pastor is A. B. Kinny, of Rich Hill. Their church is paid for, and is situated on a good paved street.

Workers at Butler are not discouraged, indeed they are optimistic of the future of the church, and feel that the time is ripe for the Saints to help spread the gospel. They think there are many honest souls waiting to hear the latter-day story, and that it is the duty of the laymembers to help the priesthood in every way. They pray that the Holy Spirit will direct those in charge of the church, and that the Saints at Butler

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may continue to live as a united band, ready and willing to do the will of the Lord.

Butler Branch was given the gospel truth by such men as F. C. Keck, I. N. White, James Moler, E. T. Atwell, F. L. Sawley, W. S. Macrae, H. E. Winegar, and Frank Curtis. The workers here often think of these brothers who have proved themselves excellent servants of the Master.

This branch is located sixty-three miles south of Independence on Highway 71.

Kansas City Stake

Central Church

The monthly stake priesthood meeting was held in the I. X. L. room with fair attendance. A departure from the usual order of the service took the form of talks by three young men of the Aaronic priesthood to the assembly. They were Edward Baker, Brother Siebert and Lyle Davis, and the basis of their addresses was taken from recent issues of the *Herald* on the duties of the ministry. They acquitted themselves like veteran speakers, and their words were well received. The usual lecture is given by an elder schooled in church experience.

The church school is increasing in attendance. On April 3, 275 were present, April 9, 285, and April 16, 317. Easter Sunday saw a large gathering of the church people as well as some new friends. The contribution of the choir and soloists was much appreciated, and Elder C. E. Wight's sermonet, though short, brought a message encouraging the Saints to push forward.

At the evening service Brother J. A. Gardner was the speaker, and his theme was, *"I Know That My Redeemer Lives."* The musical program was given by Lawrence Siegal, baritone, and Helen Scott, soprano.

Central Church is progressing. Its members are friendly and kindly disposed toward one another and toward their visitors. They want to do the task which is theirs.

Argentine Church

These Saints were favored by the presence of Elder C. B. Woodstock, general workers in the field of Religious Education, who gave the sermonet at the church school, April 9, addressed teachers and workers at 11.30, and occupied the sacred desk at 7.45 p. m. His good talks were much appreciated, and he urged the teachers to greater efficiency through training.

On Sunday, April 16, the sermonet period was occupied with a playlet by seven young girls, depicting the crucifixion and resurrection of Christ. The girls were supported by a young women's chorus.

At night the cantata, *"The Dawn of Easter,"* was rendered very creditably by the choir, directed by Daniel P. Cooper.

Splendid attendance was noted at all services of the day.

Under the auspices of the Boy Scouts, Brother Frank Tuttle, scoutmaster, the cast of *"The Old Maids' Convention,"* composed of twenty-five members from Independence, presented their mirth-creating conference at the high school auditorium. The crowd was small, probably due to the time of presentation, which was in the midst of Easter week with services being held at the various churches.

Chelsea Church

The Girl Scouts, under the direction of their captain, Miss Adalain Taylor, gave a supper at the church March 18, as a part of the national scout drive to raise money to carry on Girl Scout work. The supper was well attended by local church members.

Delbert Sears and R. B. Smith, representing Chelsea in the stake debate contest, lost the decision to Fourth Church, March 26, having won the previous Sunday at Grandview over Quindaro. The question was, *"Should Christianity Be Concerned With the Problems of Industry."* The Chelsea team took the negative side.

On the same evening Chelsea listened to a sermon by Elder H. Arthur Koehler.

Sacrament Sunday evening, Chelsea O. B. K. Choir was invited to give a musical program at the Englewood Branch in Independence. They were later given refreshments at the home of one of the sisters. Chelsea members were delighted at the privilege of being of service to another branch, and were happy at seeing new faces and making new friends.

In the afternoon the Boy Scout committeemen had their monthly committee meeting in which they discussed the re-registration of scouts and scout leaders. R. B. Smith, director of records and property exchanged positions with James McHarness, director of advancement. It is hoped by this arrangement that more time can be given to the scouts during the coming year. On Monday night, April 10, five new scouts were admitted to the troop, making a total of twenty-five. Associate Stake President George Mesley gave an interesting slide lecture about Australia the evening of April 9.

The Easter Sunday school service was given by the junior choir under the direction of Mrs. Mabel Crayne and assisted by Misses Jesse Belle Taylor, Adalain Taylor, and Mr. Delbert Sears. It was a beautiful service and was a credit to the patience and leadership of Mrs. Crayne who worked long and hard on the program. Mrs. Crayne is a devoted church worker, and much of Chelsea's success is due to her loyal and unselfish help.

An inspiring sermon on, *"The Resurrection,"* was given at the eleven o'clock service by Elder Levi Gamet.

Independence

For the first time in two years Independence people will have the privilege of hearing a concert by the A Cappella Chorus of Graceland College, Friday evening, April 28, at the Stone Church. This chorus will be joined by the Wahdemna Choral Club of Independence, in giving a concert at the Scottish Rite Temple, in Kansas City, Sunday afternoon at three o'clock.

Missionary E. Y. Hunker addressed the young people at their Sunday afternoon meeting at the Auditorium, April 23. This was the last meeting of this kind for the season. There was also a reading by Miss La Von Budd, and music was supplied by Girl Scouts of Troop 37.

Stone Church

The church school attendance soared above the eleven hundred mark two Sundays ago, and is still increasing. Good musical support has of late been given the worship services, conducted by the school superintendency for the adult, intermediate, and junior departments, by the boys' choir directed by Miss Marcine Smith and the Clematis Chorus directed by Mrs. J. R. Lentell. Their help is appreciated.

A sermon glowing with spiritual uplift and cheer was given at the Stone Church Sunday morning by Patriarch F. G. Pitt, who chose as a Scripture reading the first Psalm and for a text read Jeremiah 6: 16. It is not often that Independence Saints are privileged to hear Brother Pitt, their one-time pastor, speak. Brother Pitt is a veteran of service of many years and places, and is greatly loved and highly respected by the Saints. He is more than eighty years of age, and speaks with convincing forcefulness and charm. He is known for his devotion and earnestness and his affirmative presentation of the gospel message.

With Brother Pitt in the stand were Elder H. G. Barto, in charge, and Patriarch Hyrum O. Smith.

The Stone Church Choir sang two anthems, *"Unfold, Ye Portals,"* and *"Come Unto Me, Lord Jesus,"* L. A. Woodside, baritone, singing the solo in the latter number. Paul N. Craig directed and Mrs. Hazel Scott Withee accompanied. Mrs. Withee also played a pleasing organ number.

Presiding Patriarch F. A. Smith was the evening speaker, this being the first time he has been heard at the Stone Church in a number of months. Brother Smith has been very busy in the interests of the church this winter, and has visited and helped the Saints in a number of places.

Music for this hour was supplied by the Cantanina Chorus, directed by Mrs. Bertha Burgess, who sang *"Praise,"* and *"My Jesus, I Love Thee."*

Elder D. O. Cato was in charge of the service, assisted by Elder J. E. Kelsey.

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Sudden death in the form of a paralytic stroke claimed two well known members of the Stone Church congregation on the same day, April 20, Elder Robert O. Self passing away early in the morning, and Doctor Frank H. Criley, near midnight. Such invasions of the ranks of those who are helpful, shock everyone and cause many to grieve.

Brother Self was seventy-nine years of age, and had belonged to the church since May 27, 1888. With his wife he traveled in Nebraska in the early days and in Missouri, going from place to place in a covered wagon and holding missionary meetings. For a time they were in charge of the Home for the Aged at Holden, Missouri. Brother Self is survived by his wife, Mrs. Amelia Self, and one brother, Walter M. Self. The funeral was conducted from the Stone Church early Sunday afternoon, Elder Joseph Luff in charge, assisted by Elder Richard Bullard. Patriarch F. A. Smith delivered the sermon, and interment was in Mound Grove Cemetery.

Death stopped Doctor Criley in the midst of his activities for community and church. He was a dentist and had practiced his profession in Independence for twenty-five years. His interests and activities were many. He was one of the owners and promoters of the Independence Natatorium. He was a singer of ability and a member of the Independence Chamber of Commerce Glee Club for a number of years. Until a short time ago he served as announcer for KMBC, making his announcements as "F. H. C." Doctor Criley was born at Pittsburgh, Pennsylvania, October 19, 1884. He is survived by his wife, Mrs. Hazel Criley, two daughters, Wilma and Melva, and a son, Carwin C., all of the home; four sisters, Miss Della L. Criley, Mrs. G. L. Harrington, Mrs. Henry W. Stahl, all of Independence, and Mrs. W. B. Spalding, of Plattsburg, Missouri. The funeral was held Sunday afternoon at three o'clock.

Another whom death has taken was Sister Irene C. Stone, fifty-eight years old. She died April 16, at the Independence Sanitarium, and her funeral was conducted April 19, Elders W. M. Self and J. F. Sheehy in charge. Interment was in Mound Grove Cemetery. Sister Stone was a faithful Saint.

Spring Branch Church

An effective service the night of April 16, brought the Easter services to a pleasing close. The evening was devoted to the presentation of the play, *"The Gate Ajar,"* and at the close Hazel Andes, Laurel Goold, and Lawrence Jones were baptized by Elder D. S. McNamara. This ordinance was beautifully performed with the play cast and the angel chorus on both sides of the font.

That morning Brother J. Andes took the young people, fourteen in number, to the sunrise service at the Stone Church.

An Easter morning prayer service was also held in the home church, Arthur Peer and Alma Tankard in charge. *"Showing the Christ Life in Our Homes,"* was the theme.

At the close of the Sunday school period the primary department sang *"Suffer Little Children,"* and Helen Elizabeth, the little daughter of Brother and Sister Harry Ward, was blessed.

Elder Leonard White chose the Easter theme for his morning sermon, and appropriate music was by the choir.

Five hundred and forty people attended last Sunday's service at Spring Branch, this being the record attendance so far this year. Workers were highly pleased at the interest shown by the worshipers.

The confirmation of the three candidates, baptized the evening of Easter Sunday, was had at the beginning of the eleven o'clock service Sunday morning, and the speaker for the remaining part of the hour was Robert Fish who talked on confirmation and the gift of the Holy Ghost.

Church school sessions, both morning and evening, were very helpful. In these the study classes are enjoyed, and considerable local talent is discovered in the program numbers.

The night service was in charge of Pastor G. W. Eastwood and Jesse Smith. Elder J. Charles May sang, *"Mother's Prayer,"* accompanying on the guitar, and other numbers. He was also the speaker.

East Independence Church

Easter Sunday's services were greatly enjoyed by a large number. The church school was visited in the morning by Assistant Pastor D. S. McNamara and W. Earl Page, director of Religious Education. A pleasing Easter program was given by the beginner, primary, junior, and intermediate classes in charge of their teachers, and there were numbers by an adult double quartet. Brother McNamara finished the hour, discussing the Easter theme, and challenging the congregation with pertinent questions concerning the risen Christ.

The word of God has been ably expounded in this district, speakers showing a spiritual intelligence growing out of a consciousness of the need of preparation and service.

Attendance at the Wednesday evening prayer meetings is increasing with the spring weather.

Hot Springs, Arkansas

Missionary Meetings by A. M. Baker

The services which Elder A. M. Baker held here from March 1 to 17, were well attended, and he used stereopticon slides in connection with his sermons, presenting some highly interesting material.

Brother Baker organized the women's department which is now doing considerable good. There was one baptism, that of Sister Lonnie Tins.

Nauvoo, Illinois

Active Work Goes on in Historic Center

The priesthood of Nauvoo Branch are active and always ready to render such assistance as the pastor requests. Seven members of the priesthood take turns in addressing the congregation on Sunday mornings and in the evening Pastor J. C. Page has been giving a series of gospel sermons on the principles of the doctrine of Christ.

The worship programs published in the *Herald* are a great help to those in charge of this service and the results are being manifested by a more reverent attitude on the part of those in attendance.

During the winter months, the midweek prayer meetings have been held in the homes of each family in turn and judging from attendance and interest, this has worked well. It so happened that on Washington's birthday, they met with the Pages at the Mansion House. Sister Page decorated the room with American flags; a large picture of George Washington occupied a prominent position, and the inspiring life of Washington became the theme of the evening.

Bishop Charles Fry was here March 12, in the interest of the district reunion. He occupied the pulpit Sunday morning and evening, also Monday evening. His sermons were encouraging to the Saints.

Apostle J. F. Garver arrived on April 3, and spent two days in Nauvoo. His sermon, *"Fear Not Little Flock,"* was very comforting and his message the following evening, *"The Just Shall Live by Faith,"* brought needed encouragement.

A get-together social was held in the basement of the church recently under the auspices of the women's department, and a potluck supper was served. This was well attended and a pleasant time enjoyed.

A union service was held on Good Friday at the Methodist Church with Brother Page and Reverend Goff, of the Presbyterian Church, as speakers.

Under the direction of Miss Karr, music director of the public school, the Presbyterians, Methodists and Latter Day Saints united in giving an Easter cantata, *"The Resurrection Story,"* by Carrie B. Adams. This was held in the Presbyterian Church, and was enjoyed by a large and appreciative audience. Dorothy Fussellman and Alma Grotts, of the Latter Day Saint singers, took part and Mildred Sanford, their director of music, who assisted Miss Karr in the preparation of the cantata, was one of the soloists.

Roberta Lewis, who is attending Boston University, was one of the eight undergraduate women students chosen to join the National Education Sorority, *Pi Lambda Theta.* The requirements are high and her home folks are very proud

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of the fact that she was so honored.

Joseph Henderson, *Herald* "newsboy," has, through the *Herald* bundle method, been able to place the church paper in the hands of nearly all the membership.

Brother Page was called to Ivywild, at Hamilton, one Sunday afternoon, to conduct the funeral services of Edward P. Johnston, who, with his cousin, Mrs. Green, had entertained the Saints on several occasions with music and recitations at the church and also at the Mansion House. His favorite musical selections were played by the Wallet Trio, who always accompanied them, and selections were read from the writings of Mr. Johnson and poems of Mrs. Green. The burial was in the family burying ground on the Ivywild farm, while the large crowd, congregated from far and near, sang, *"In the Sweet Bye and Bye."* Ivywild, where Mr. Johnston spent his last years cultivating acres of beautiful flowers, has for many years been open to the public and was a favorite spot for picnickers.

Mrs. Adaline Augusta Radel, eighty-five years of age, sister of William Marshall, who was baptized a few years ago, passed away April 9. The funeral was held in the Catholic Church, Father Tholen officiating. Sister Radel, whose parents were among the early pioneers of the church, married John Radel, a Catholic, and their four children were raised in the Catholic faith. On the death of her husband, Mrs. Radel braved the bitter opposition of all the members of her family and entered the waters of baptism. This act was ignored by them, and upon her death the traditions of the family were carried out.

Dallas, Texas

Branch Is Growing

Under the leadership of Pastor H. H. Davenport, Dallas Branch is making excellent progress.

Elder G. H. Wixom was here and held a two-week meeting. The series was extensively advertised, and there was good attendance each night. More nonmembers attended these services than any other series ever held in Dallas.

The branch music has shown great improvement since Sister H. C. Bliel has been director. Choir practice is held every Tuesday night.

On Friday evening two study classes are held at the church. The young people are studying the *Bible* under the supervision of Sister Micoll. The adult class study the *Book of Mormon* with Sister Zella Standifer as teacher. Another study class is held on Sunday evening by Sister Chattie Everett.

The children have their recreation classes every Saturday afternoon. Sister Virginia Williams is supervisor of the children's division. Many new members have been added to the Sunday school through this department.

The women of the church were fortunate in having an opportunity to serve a supper to a musical show of the American Legion. They cleared twenty-five dollars.

The much needed sidewalk along the side of the church lawn was laid a few days ago.

Detroit Closes Successful Meeting

Young People's Conference and Leadership Convention Draws Large Crowds and Interest

Saturday, April 1, marked the beginning of the Detroit young people's conference and leadership convention, under the direction of President Floyd M. McDowell and Apostle F. Henry Edwards according to arrangements made by Elder J. Charles Mottashed, president of Detroit Branch. No one realized at the time what a memorable success it was to be.

Friday afternoon marked the beginning of a steady stream of guests from neighboring cities. Arrangements for their comforts were made by the housing committee. London, Chatham, Essex, Amherstburg and Windsor, Ontario; Port Huron, Saint Clair, Croswell, Flint, Pontiac, Orion, Michigan; Toledo, Ohio, and other neighboring branches and districts were represented.

The opening event was the three-act play, *"The Three Pegs,"* sponsored by the Amacia Tia Club; the comedy was directed by Mrs. L. Boyington and Thelma Dowker.

Sunday morning President McDowell lead the young people in an early prayer service at the First Church while Apostle Edwards was in charge of a like service in East Side Church. Both meetings were exceptionally spiritual, and well attended by the youth. Church school followed with talks by these two men. Sacrament services in the two churches were beautiful in their simplicity. A spirit of worship prevailed.

In the afternoon Apostle Edwards preached, and in the evening a half-hour song service preceded the sermon by President McDowell. Over four hundred people attended both these services.

Classes began Monday evening. Due to the huge crowd the leaders were forced to give their material in lecture form rather than in class discussion. Apostle Edwards spoke on, *"The Purpose in Creation,"* President McDowell followed with *"Purpose of the Church."*

Tuesday afternoon a *Doctrine and Covenants* class was conducted by Apostle Edwards, and continued Wednesday, Thursday, and Friday afternoons with an average attendance of eighty-three. At six o'clock there was a leaders' and teachers' dinner at which President McDowell spoke. At seven thirty the regular classes were held, *"Reign of Law,"* by Apostle Edwards and, *"The Law of Leisure,"* by F. M. McDowell.

The subjects taken up for the rest of the week during the evening classes were, *"Agency and Responsibility," "Ways of Service," "Sin and Forgiveness," "The Price of Life," "The Church and Eternal Life,"* and *"The Harmony of the Kingdom."* The average attendance for the evening classes was 263 people, and the interest was exceptionally good.

Thursday afternoon at three o'clock a half hour's meditation service was conducted by the two leaders, being the anniversary date of the organization of the church.

Saturday morning another early prayer service was held. Class work followed. In the evening a special program was arranged by Mrs. Henrietta Davis.

Prayer meeting was conducted by Brother McDowell Sunday morning. Apostle D. T. Williams spoke during the church school hour. At 10.45 a. m. Apostle Edwards preached. In the afternoon organization of the young people was discussed. The last service was a discourse by President McDowell on Sunday evening.

The young people's banquet climaxed the convention. Two hundred and fifty persons gathered in the Masonic Building Monday evening. A delicious dinner was served pleasantly interrupted by songs that go with banquets. Lloyd Heaviland, convention leader, introduced J. Charles Mottashed as toastmaster for the evening. The theme was, *"I Must Be About My Father's Business,"* Brother Edwards gave a short talk after which the following young people responded to the toasts: *"Rise Up, O Men of God,"* by Jeanette Burstrom; *"Have Done With Lesser Things,"* Marie Mottashed, of London, Ontario; *"Bring in the Day of Brotherhood,"* Mr. Crooker and *"The Church for You Doth Wait,"* Gilbert Gustavus. *"The Final Word,"* was the topic of an address by President McDowell.

The toastmaster informed the guests that arrangements were so made that the last word of this banquet would be by a man, but Margaret Ayers saved the day by unexpectedly giving a "thank you" from the young people. Suddenly everything was over. Little groups gathered to say good-bye. Such snatches were heard as, "Yes, I'll write." "I'll see you in June at Lamoni." "Don't forget Park of the Pines."

Little did these "two giants" of the young people, Brother McDowell and Edwards, realize the genuine enthusiasm they had created. They awoke a new sense of responsibility, a keener interest in higher things, a new will to do right. The young people tried to show a bit of their appreciation to them by regular at-

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tendance, testimony in prayer meetings, and personal thank you's, but these were weak in comparison to what they felt. The young people of Detroit have found something new, and they want to keep it close to them.

The convention was a success. No one doubts that. The lectures were attended by an average of two hundred and sixty-three persons each night. For Sunday service loud speakers were placed in the lower auditorium for the convenience of the overflow crowd. Much of the success was due to careful planning on the part of the branch officers, and Lloyd E. Heaviland. Mrs. Henrietta Davis arranged special musical numbers for each service. Special thanks goes to Mrs. Charles Carrier, Mrs. Bertha Floyd, and Mrs. Wallace Janrow, who served food during the entire convention. Robert Walker and Howard Thomas merit praise for their work on the housing committee. It was the cooperation of everyone that made this convention the outstanding success that it was.

Thune, Nebraska

Small Group to Carry Out Worship Programs

The group of Latter Day Saints here is small but strong in faith. There are five families and their Sunday school enrollment is twenty. Because they are scattered over a considerable area, it is sometimes difficult to get the majority of them together, but those who can meet are striving to keep the gospel work going.

A few Sundays ago they held election of officers. Brother Marinus Knudsen was elected superintendent. They have four members of the priesthood, an elder, priest, teacher, and deacon. This seems good for so small a group, and if each functions as he should, much can be done.

The Saints are familiarizing themselves with the worship programs suggested in the *Herald* and expect to carry them out fully. The first Sunday of April was set aside for sacrament, but to the disappointment of all, this plan did not carry through. Regular prayer service is on Wednesday night at the homes.

During nice weather they have Sunday school in a schoolhouse and are striving to create an interest among nonmember friends. They feel there is much work to do for the Master.

Help us to pay honestly, unstintedly, and bravely
Our part of the great price,
Which of old and for ever thou, O our God, pays for man.
Ennoble us this day with a share in thy work of redemption.
—J. S. Hoyland.

The Bulletin Board

O. T. Z. Convention

The Far West Stake O. T. Z.'s will hold their quarterly rally at Guilford, Missouri, Saturday and Sunday, June 2, 3, and 4. Elder Ray Whiting, of Council Bluffs, will be the guest speaker.—Helen R. Beadnall, secretary.

Request Prayers

Mrs. J. L. Goostree, of Iuka, Illinois, desires the prayers of the church for her daughter, Olga Henson, who has been in the hospital for the removal of a tumor.

Mrs. A. C. Adams, of Port Clinton, Ohio, requests prayers for her father, J. E. Miner, who underwent an operation for cancer of the stomach three weeks ago, that he may be spared to his family.

Mrs. Patsy Peevy, of Crichton, Alabama, is in a critical condition from pellagra of long standing and other complications, and asks the prayers of the Saints. She wishes to keep her hearing and mental faculties.

Our Departed Ones

BLOOM.—William Henry Bloom was born October 4, 1864, at Mokolumne Hill, California. He moved to Stockton when a young man, and lived there continuously until his death. On March 13, 1892, he was baptized into the church and on the same day was married to Miss Cora Belle Cross, already a member of the church. To them eleven children were born all of whom with his wife survive him. He died January 7, 1933, at Stockton, and the funeral was held January 10, from the B. C. Wallace Undertaking Parlors, by Elder George W. Vallem. Mr. Bloom was employed by the Southern Pacific until health failed a few years ago. He was steadfast in the faith and was well thought of in his community.

JONES.—Eliza Julia Thomas, daughter of Eliza and Richard Thomas, was born at Brigham City, Utah, February 27, 1866. Moved to Malad City, Idaho, with her parents when but a girl. Married Morgan M. Jones. To this union five children were born, two of whom passed to the other side in childhood, Morgan at five years, and Ada at seven. Mrs. Jones died at Sandusky, Michigan, March 2,

Communion Service

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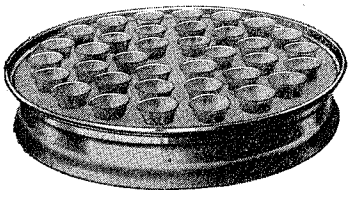

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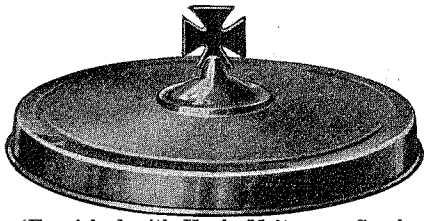

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1933. Surviving are her children, Eliza Parks, of Sandusky; Blenda Butler, of Arbor, Idaho, and Marcus Jones, of Detroit, Michigan; one brother, David M. Thomas, of Malad, Idaho; seven grandchildren, and a host of other relatives and friends. Interment was at Malad, Idaho, beside her husband who preceded her in death a number of years. Elder A. M. Chase preached the funeral sermon.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Chatham, Ontario	Erie Beach	July 28 to August 6
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18-27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

(*Tentative date. To be confirmed later.)

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Sunday, 11:00 a. m., music by Stone Church Choir.

Sunday, 5:00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10:00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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To say nothing of many other waterfowl, are being raised profitably in back yards and spare lots. The April issue of Fur Farming & Trapping has a very fine article about this profitable side-line. Learn about these opportunities. Ten cents brings you a sample copy. Address Fur Farming & Trapping, Bunceton, Mo.

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Lectures.....John Sheehy in charge
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April 30—A Cappella Chorus

(Also will appear Scottish Rite Temple 3 P. M.)

May 7—F. Henry Edwards

"English Cathedrals."

(Music by Independence Artists.)

May 14—A. B. Church

"Television"

(Music by Independence Artists.)

May 21—E. E. Closson

"The Influence of Christian Education on Life's Philosophy."

(String Ensemble—Charles Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

May 28—David Hopkins

"This Business of Government."

(Music by Independence Artists.)

June 4—Dr. F. M. Smith

"The Philosophy of Poe's 'Raven'."

(Music by Independence Artists.)

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While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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The SAINTS' HERALD

H O Smith
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The Nature of Life

A Quotation From Sir Oliver Lodge, with a Letter of Introduction by John W. Rushton

■ The unanswered question of the ages continues to baffle man's science and provoke his imagination. "If a man die, shall he live again?" is a query that has brought wonder to the heart of poet and peasant, saint and sage. That endless quest for certainty as to the nature and destiny of life is bound up with man's deepest purposes and all his theories of conduct. Through the dark age of scientific doubt, while Reason would have terminated his existence in the grave, Faith postulated the immortality of the soul. Now light breaks on a new horizon, and science reads in the first flush of another dawn the promise of assurance and hope.

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May 2, 1933
Number 18

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THE SAINTS' HERALD

May 2, 1933

Volume 80 Number 18

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
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INDEPENDENCE, MISSOURI

CONTENTS

EDITORIAL:
- Building From Within 547
- Across the Desk of the Editor in Chief 547
- Quarterlies in Danger 548
- Speeding Up the Service 549
- A Letter to the Editors 549

HELPS FOR THE PASTOR:
- Please! 549
- Do You Make Posters 549

YOUTH'S FORUM:
- "My Book of Thoughts" 550
- The Story of Etta Kett 550
- Young People in Action 550

NEWS BRIEFS 551

ARTICLES:
- The Nature of Life, by John W. Rushton 552
- Spiritual Aspects of Our Ministry, by Elbert A. Smith 553
- "And a Little Child Shall—," by L. B. M. 555
- Riches Untold, by Florence Tracey 556
- Our Authority, by Hermann Peisker 559
- Family Life—A Protest, by W. L. Chapman 560
- Seven Ways to Kill a Church 563
- Prayer and Testimony 564

NEWS OF CHURCH AND HOME 566

THE BULLETIN BOARD 574

The Pigeonhole

Ahka Pella!

The Graceland A Cappella Chorus had just given its excellent program at the Stone Church, and the whole audience, as usual, was greatly impressed with the performance. These singers, directed by Miss Mabel Carlile, are making a reputation for themselves throughout Iowa and Missouri, and Independence is always happy to hear them, especially since they are, for the whole church, "our own." Two Young Things, all a-flutter, were passing down the aisle ahead of the Pigeon. "Oh," gurgled one, "Wouldn't you like to go to Graceland?" "Would I!" said the other, "You're telling me! Why, I've been wanting to go for years." No, she wasn't very old. She just started wanting very early. Does the College want the young people? Very much? Do the young people want to go to the College? *Ahka Pella!*

Age of Enlightenment?

Learned men have described the present age as one of enlightenment. We Latter Day Saints like to think of it as the time foretold by the prophets when knowledge should fill the earth.

But the other day in a jitney which runs between Independence and Kansas City, I was suddenly pricked into acute awareness of a conversation that was going on not far away. Familiar words were being uttered by a talkative little woman who sat in the driver's seat. She seemed to be entertaining the driver with a bit of her loquaciousness.

"Book of Mormon?" her voice was high with—well, was it a hint of derision? "Oh, I know all about that!" ("Wonderful," I thought hoping to hear more.) "Why the man that wrote the *Book of Mormon* wrote it for fiction. He admitted that it was. I have a friend whose mother lived in the same town where the writer of the book lived, and everybody knew it was fiction! Then some one suggested to the man who wrote the book: 'Why don't you organize a church and have the book as a foundation? You could, you know.'" The satisfaction in the tone of this feminine conversationalist was born, no doubt, of the completeness of her knowldge. She knew all (?) about it!

"Well, I declare," replied the driver, "well, I declare! They do say, though, that you can organize any kind of a society in the world if you just start out with an idea."

"Yes, I 'spose that's so, too."

How I longed to break into this conversation! I wanted to ask this woman who knew "all" about the *Book of Mormon,* the age of her friend whose mother lived in the same town as Joseph Smith, and *what* town. I wanted to see if she had any idea of the date of the first edition of the *Book of Mormon,* or what it contained or of whom it was a record, or a hundred other things. And yet she thought she knew *all* about it.

This an age of enlightenment? To enlighten one must "shed the light of truth and knowledge upon" —(Webster). And yet this woman—she seemed to be honest and sincere—lives within five miles of Independence, the center place. She left the jitney at a familiar station between Independence and Kansas City. She enlightened? And there are thousands like her.

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Editorial

Building From Within

4.—Training for Parents

The churches are now making plans for Children's Day, when large numbers of young people will be inducted into church membership through the ordinance of baptism. The churches are doing their best to prepare the children for new responsibilities, new growth, new opportunities. What are the parents doing to help in this important work? What are the churches doing to help the parents with their problems and responsibilities?

When one considers what is expected of parents, he is appalled at the weight of their obligations. Following are some of the standard and fundamental duties that fall upon them. They are expected to: (1) provide physical care and maintenance for the children's bodies; (2) give them home training and discipline; (3) maintain a type of home life that will insure their love, loyalty, wholesomeness, and happiness; (4) supplement and watch the educational training of the schools; (5) impart moral principles and ideals; (6) help them to make proper social adjustments; (7) lead them to an experience of the spiritual way of life; (8) impart a knowledge of the church literature.

Is it any wonder, in view of the scanty training that parents receive for these tasks, that so many of them fail, and send so many children into the world who, like themselves, are doomed to ineffectiveness and failure?

The quality of our future church membership depends upon having the church do something for parents. Every church of sufficient size should have a class, frequently, in studies for parents. It is to the credit of the women that they have undertaken such studies seriously in many places. It is not to the credit of the men that they have paid little attention to them. The day may come, and we hope it will, when there will be classes and forums where both mothers and fathers will meet to learn, to plan, and to discuss problems.

Meanwhile, the branch officers can do something in the way of organizing a class, or giving some talks to parents, or in laying the groundwork for future educational endeavor. L. L.

United Support

The reclamation of souls for Christ is the work of the missionary; the preservation of souls for him is the work of the pastor. These two men are of equal importance: neither can claim precedence over the other; neither, in the spirit of the Master, will claim it. They stand in strategic positions; but their work can be effective only insofar as they are conscious that behind them stands the united support of the great body of the church. They work together as leaders in the great task of redeeming the world.

Across the Desk of the Editor in Chief

RECENTLY I had the pleasure of sending to a number of superannuated men, members of the Order of Evangelists, the button to be worn by the "superannuated ministry." One of these is Brother James Davis (or should I have said Father Davis?), of South Boardman, Michigan. From him I have received acknowledgment of letter and button, expressing his pleasure in receiving what will be "a nice memento as long as" he lives. Then he says that he does not expect to give many if any patriarchal blessings as he has given one in the last three years. Then he adds: "But I want to do all I can as long as I live. This gospel is dear to me, and it is hard for me to think of not being able to do something to help and encourage the Saints. I have been in this church over sixty-two years, and I want to stay in it the rest of my life."

And we all want you to do so, my dear Brother! If other persons are like me in this respect, which is more than likely, then the presence in our midst of aged men and women who through long lives of usefulness and probity have earned the respect and love of their fellow men, is heartening and encouraging to the younger ones. To see those who have clung tenaciously to their ideals, squared their lives by the principles of virtue, and are still devout in their religious activities, and are finding happiness in having clung to the faith, helps us to carry on in faith, deny ourselves the pleasures which erode and undermine character, and carry on in the work of the church.

My good but aged brother, we know your desire to be of service; and this and your very presence among us are helpful and encouraging. We honor our faithful aged.

IN THESE COLUMNS we have a number of times commented upon the apparent effect of unfavorable industrial conditions reawakening within many of the Saints a keen desire to see Zion established, and sense the satisfaction of security in a place of safety. Some weeks ago a live pastor wrote us and in his letter is a paragraph I desire our readers to see. Brother William Patterson writes:

"The conditions in the world and in our own country are forcing our people to a realization of the necessity of establishment of Zion. Never were the people

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more prepared, and the times more propitious for the establishment of Zion. How true the Word of the Lord: 'Wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth: but *if ye are prepared, ye shall not fear.*' Section 38: 6. Our people are very fearful, and many are lamenting the fact that they had money in closed banks which was not tithed. These are the times that we should be capitalizing as a ministry for the good of Zion and her people."

And here is another paragraph from the same letter:

"The closing of the banks throughout the State of Michigan is creating suspense and anxiety thereby. The lesson that we learn is that the Saints shall not escape while they are a part of the present economic system, and if we shall be prepared for the future we shall have to speed up the work of Zion's redemption."

Yes, we are thinking about Zion, her work, and her safety.

BROTHER Percy Farrow recently wrote a letter to me, and gave vent to some thoughts which had been aroused by his experiences, which were given direction by reading the *Herald*. He says:

"During the past two weeks I have been unable to work and have had some time for reflection. I was in this mood in our sacrament service Sunday at Corinth, Ontario. My mind surveyed certain incidents of history that I felt were greatly responsible for the heritage we enjoy today. One of these was the massacre of St. Bartholomew where 30,000 Protestants perished in France alone rather than give up their ideals. I believe we need some of that same courage today to enable us to say "Onward to Zion." Then I thought of the Pilgrim fathers who came to America and suffered such privations to establish their ideals. I believe our history tells us that nearly one half that colony perished the first winter. We look back on these people as being pioneers. We need pioneers today in the establishment of Zion. If that pioneering requires sacrifice and suffering and even death as in days agone, then we must have the courage to carry on and to suffer and if need be give our lives, for surely our ideals and the task they set before us are as great as theirs.

"Two weeks ago while on our way to Corinth to hold special services we (Sister Farrow and I) suffered a severe auto accident. Sister Farrow was driving our Ford when another car suddenly made a left turn in front of us forcing us into the ditch. The car turned over. Sister Farrow received bad bruises and a broken rib, while I had my knee badly cut. Fortunately no bones or cords were cut and we are well on the road to recovery."

Each age has its own crises to pass through. The people of today shall probably never see or experience a Saint Bartholomew; but before Zion is reached or built, we shall probably be tried to the core. And the battles of peace may require as great though different courage than those of war, and to be of longer duration. I am glad we are thinking about facing our trials with fortitude and prudence.

SOME DAYS AGO two letters came to me almost simultaneously in which comments were made on the editorial on the bank holiday which appeared the fore part of March. One writer seemed to have caught the spirit of the editorial and hence read it understandingly; the other seemed only to find matters to criticize adversely and quite entirely failed to appreciate our viewpoint, reading into my sentences what I did not say at all. Here is what one said:

"The spirit of the last two paragraphs of your article in the *Herald* of March 8 on 'The Bank Holiday' impressed me very much, and I am penning a few lines to express my appreciation for *the cheer* these sentiments gave me. I believe that such courage is imperative to our ultimate success, and success I am confident will come. More and more each day I feel that with the help of God the church will arise out of its present dilemma chastened it may be true, but with a consecrated people, including the ministry, bigger, and better equipped spiritually for the task assigned from heaven."

Now that's the spirit! If we can smile amidst our afflictions, and find courage even in the midst of stirring and trying (even depressive) times, then we will carry on.

In contrast to this letter, the other one I mentioned carped on in criticisms so far beside the sentiment of the editorial that I wondered what kind of "spectacles" the critic used in reading it. I guess they were not borrowed, for he usually criticizes thus.

I would not have mentioned it here, but I cannot but feel that a reader should try to read understandingly, and catch the spirit, the real spirit of what he is reading. Then his criticisms are more likely to be just. F. M. S.

Quarterlies in Danger

Many branches have greatly reduced their orders for Quarterlies. Some are buying them for the teachers only. And others, harder hit by the depression, have quit ordering Quarterlies altogether, leaving the teachers entirely dependent on their own resources or on old materials.

This has caused considerable reduction in the circulation of Quarterlies, especially for certain of the grades. At present the Herald Publishing House can hardly maintain the system and publish all Quarterlies, even if no further reductions should occur. A warning must be issued to branch officers that they are endangering the educational curriculum of the church school by failing to support the Quarterlies.

Perhaps these officers are failing to see what the children and teachers of the church school are losing by not having Quarterlies. The future will show that loss more keenly than the present does. Not only money, but a great deal of time and effort by some of the best minds of the church have gone into the production of the Quarterlies. To let them fail now would bring a most serious reverse in our development. Branch officers should see what they can do to continue their support of these useful works until better times are here.

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Speeding Up the Service

Do You Get Your "Herald" on Time?

The *Herald* is now published on Tuesday instead of Wednesday, and last week's issue was in the mails a day earlier than usual. This should make it possible for subscribers on both coasts of the United States to get their copies by Saturday. This quick service will not be possible for many who live on R. F. D. routes, but should affect all who receive their mail by city carrier.

We are making every effort to do what we can to get the paper to you on time. Now we would like to know about the results. If you receive your mail by city carrier or post office box, and do not get the *Herald* by Saturday, kindly let us know. We want to keep the *Herald* growing, and we want to improve the service.

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

A Letter to the Editors

Teaching the Law of Tithing

"I just read the editorial, *'Supporting the Church,'* in the *Herald,* and have at other times read articles urging the Saints to pay their tithing. It seems that maybe if this plan were used by every parent, these articles would be unnecessary as everyone would be paying his tithing.

"Perhaps some of the Saints are already doing this, but those who aren't might try the idea. Nearly every child has a bank. If the parents would start, from the first time the bank is opened, and lay aside one tenth for tithing, and let the child watch them do this, and later let him do it himself, it would teach him from babyhood to pay his tithing. The parents would have to explain to him, why he should do this. He will be glad to pay his tenth to the church and will feel that he really is helping to support the church, even if it be only a few cents.

"If every parent would try this, the Saints in the future would give willingly and regularly and the church could make more rapid progress.

"NINA AMUNDSON."

WAGNER, SOUTH DAKOTA.

A Word of Appreciation

Reading your interesting pages is like drinking cool water from a spring after several hours of famishing thirst. It is refreshing. The story *Riches Untold* is most excellent.

MISSIONARY A. M. BAKER.

DUNN, LOUISIANA.

HELPS FOR THE PASTOR

Please!

Send Sermon Outlines

We are hoping to make this column helpful and interesting for the pastors and members of the priesthood active in local work. The more contributions we can get from readers, the better the column will be.

Send us an outline of your best sermon. This should include the text, together with a three-hundred-word summary of the main points of the sermon. We prefer not to have outlines, as they frequently mean little to anyone but the writer of them.

Do You Make Posters?

A unique and very helpful suggestion recently came to our attention—helpful at least to busy teachers and leaders who wish to do some poster and display work but who lack the abilitiy to do artistic lettering. Miss Ella V. Smith, 1205 College Street, Topeka, Kansas, has designed a number of sets of alphabets—letters in three sizes, suited for poster work. These are artistically done in light cardboard, suitable to use as patterns for tracing, later to be filled in with paint or ink, or to be cut out and pasted. The alphabets are not expensive. Sister Smith will be glad to furnish these at cost to be used in church work. Send a 3-cent stamp for information.

C. B. W.

If there is any one thing that the people of the world need today, it is soul rest. This means the quality of mental and spiritual contentment—happiness. This is what we all need and seek though we do not always find it. And the great reason the majority of people are not happy is because they have adopted the wrong method of finding happiness. We seem to be trying to find happiness by seeking wealth. . . . And wealth alone can not bring happiness, but oftentimes brings misery because it is wrongly used.—F. G. Pitt in a sermon preached at the Stone Church, Independence.

Job had no greater need for a continuing and abiding trust in his God than do we of today when our bodies are racked with pain, when we lay our loved ones under the ground, and when what we have laid away as savings is swept away.—President Frederick M. Smith.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

The Story of Etta Kett

Just a Bit of Gossip

DID YOU EVER NOTICE, Mother, that trouble makers always kick up a fuss when you're already up to your neck in work and worry? This afternoon it broke loose. I've been expecting something. Things have been running too well this last month to keep it up. With as many cats as I have in that choir, there is bound to be some meowing and scratching."

"Well, what happened?" Mother Kett was peeling potatoes for supper.

And Etta told her mother the story in her own way. But we are going to give our readers a chance to see it just as it happened:

IT HAPPENED while Etta was conducting the choir's final rehearsal for the spring concert at the Elmwood Church. They had romped through the lines of their last chorus with a great deal of fun and enthusiasm. Just as Etta was turning to go Cammie Gannot had cornered her.

"I'm not going to sing in this choir any longer," Cammie declared angrily.

"What's the matter with the choir?" asked Etta. "Except for a few, it's a pretty good choir."

"There's *one* of them that's not very good."

"What do you mean?"

"I mean she's cheating."

Etta's thoughts swam dizzily, but she kept calm.

"But who is it? Do you realize, woman, that you are destroying somebody's reputation? Do you know what you are talking about?"

"I certainly do. It's Fanny Saunders, if you want to know. And she keeps her window shades down all day long, and I know there is something wrong going on in that house. She's————," but we spare the reader the rest of the accusation, which Cammie delivered in a stage whisper. Etta reached for a chair to steady herself.

"I hope you're mistaken. I hope anything so it's not true. Fannie Saunders is the last woman on earth that would do anything wrong."

"Well, it's true," snapped the other. "You can see for yourself."

"Then come with me now," commanded Etta. "I will see for myself, and you shall go with me." Cammie seemed a little less certain then, but Etta yanked her out to the car, and they sped away.

Fannie Saunders greeted them at the door quietly but cordially. Etta fairly dragged the now pale and excited Cammie in with her.

"We've just dropped in to see how you are," said Etta. "We saw the shades down. Anybody sick?"

"Poor Junior has had a bad time with the measles. It has left his eyes so weak that he can't stand the light. I have to keep the house dark." And Junior, pale and weak, sat bundled in a chair. During the whole visit Cammie said never a word. Etta terminated the visit in friendly manner and took the accusing woman with her. When she let Cammie Gannot out at her home, she had a few words to say:

"I never want to see you in the choir again as long as I'm in charge of it. I think you have one of the most unspeakably nasty and contemptible imaginations I have ever encountered. And I hope you'll try to be better in the future."

"My Book of Thoughts"

Retreat

"Thoughts rule the world."—Emerson.

We have two great needs: the society of our fellows, and solitude. We need society for development, opportunity, and stimulation; we need solitude for rest and for thoughts. Among men we sharpen our wits and acquire information; alone, we let our souls expand and reach out to God. In society we act and react; in solitude we think and pray. We pass years listening to the querulous, impatient, and meaningless voices of people. We ought, for our own good, to spend a few minutes of each day in silence, listening to God. If we would go into His presence, we must go alone.

Last week we explain the plan of the "Book of Thoughts." This week we begin our experiment. Do you have your book ready? If you haven't, read the article of last week, and you can catch up with us.

Above, in boldface type, we give the first quotation for your book. Clip it or copy it as you wish. Put it among the thoughts gathered from your reading. It explains the purpose of "retreat."

Every day try to find some time to be by yourself for the purpose of reading, prayer, and thinking. Write in your book, beginning with an entry of the date, the things that you ought to do. Then write some good things that you can do to make others happier, or to help them. Think of your faults, and resolve to correct them. Reflect on your experience, and write what lessons you have learned from it. Do this every day that you possibly can. Do it in a spirit of prayer. You will find that you will be blessed.

Young People in Action

SAGINAW, MICHIGAN. Twelve young people have complied with the conditions of membership in the Tenth Legion and have taken a mutual pledge to enter actively upon the responsible work of the church. Three report distribution of *Heralds,* one *Stepping Stones,* three *The Call at Evening,* and a copy each *Book of Mormon, Doctrine and Covenants* and *Young People's Church History,* all to outsiders in an effort to introduce the gospel to them. Forty-five nonmembers have been invited to our services, and with thirty-five personal influence has been used to acquaint them with the ideals of the church. Each of the twelve has filed his inventory and fully complied with the financial law.

PASADENA, CALIFORNIA. Lawrence Brockway writes: "Our list of prospects for the June Convention in Lamoni has been seriously curtailed by the announcement of a very late closing date for the public schools here. We have the names of eight persons who are definitely planning to go, however; and the enclosed list also includes the names of four who have not yet completed their arrangements. Two branches, San Bernardino and East Los Angeles, are each sending a representative by means of the proceeds from entertainments and suppers put on by the young people of the respective branches. Certainly this interest indicates at least a partial appreciation of the purposes of the convention.

"A district gathering of young people occurred in Los Angeles on March 31st and was attended by a little more than two hundred. After a dinner prepared by the girls of the Los Angeles Branch President Smith spoke on the current problems of youth and I know that a number of his audience were deeply moved. I feel encouraged by the present trends toward an awakening on the part of some of the more promising young folks of the district, but the need for a general enlistment in the church of the interest of youth is overwhelmingly apparent."

DES MOINES, IOWA. The young people are to present the one-act play *"At the Gate Beautiful,"* as one of the three plays to be given Saturday evening June 24 at the Youth Conference.

HOLDEN STAKE. Young people are to present *"The Governor's Shoes"* as their contribution at the June Conference.

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NEWS BRIEFS

Interest Revives in Nebraska Indian Mission

Interest is reviving among the Indians of the mission at Decatur, Nebraska, according to word from their pastor, Bernard Case. On April 23, a band of them gathered at the church, and called a feast for the following Sunday, expecting to bring together a crowd of several hundred.

The gospel work there is beginning to assume some of its former-day proportions and prospects. The women are organizing themselves. Indian workers are beautifying the church grounds. And the children are being recruited in garden clubs. In this movement each child is assigned a plot of land to prepare, plant and harvest under the instruction of a teacher. Brother Case plans to use the garden club project as a means of teaching the children and their parents to remember the Lord with tithes and offerings.

Young People and Priesthood Busy in Alabama Branch

Effective programs have lately been given by the young people of Pleasant Hill Branch, near McKenzie, Alabama. The young women are organized in the Dorcas Circle, and the young men are the R. O. L. H. Club ("Richer Opportunities Lie Here").

There is considerable activity among the ministry of the branch who are sponsoring missions at Jane's Mill and Deer Range. Local men have also visited most of the ninety homes in the branch. They are exerting consecrated effort. Elder Lyle D. Flynn is their pastor.

A Cappella Chorus Popular in Independence

The Graceland A Cappella Chorus won a lasting place in the hearts of Independence and Kansas City people on its visit here April 26-30. Directed by Miss Mabel Carlile, the chorus sang for William Chrisman High School, Independence, Friday afternoon, and gave a concert at the Stone Church that night.

On Sunday, combined with the Wahdemna Choral Club, of Independence, they rendered the music at the Stone Church eleven o'clock service, directed by Paul N. Craig. The concert of the combined choruses at the Scottish Rite Temple, Kansas City, at 3 p. m., proved a fitting climax to a musical weekend. Linna Timmerman Hunt, Graceland's voice teacher and artist, was the soprano soloist, and special numbers were sung by the Graceland Male Quartet.

Meetings All Winter for Historic Clitherall

For the first time in many years regular weekly church services were held all winter in the little church at Clitherall, Minnesota. This was due in large measure to the interest and industry of members living in the vicinity.

Their services were of high order, and God has ministered to them through their pastor, Lester Whiting, J. W. Peek, Frank Tucker, and others. Apostle J. F. Curtis lately visited this group, arousing new interest.

Missionary Promise in Arkansas and Louisiana

Elder A. M. Baker, missionary to Arkansas and Louisiana, feels that there is much to be accomplished for the gospel cause in his territory. He is now carrying out an active missionary program, having worked recently at Dunn and Eros, Louisiana, Hot Springs, Arkansas, and other points. In the past few weeks he has baptized twelve candidates.

Miss Amy Glassford Leads Choir at Youngstown, Ohio

The choir of Youngstown Branch, Ohio, organized last fall, passed an important milestone of its choral experience with the rendering of the Easter cantata, *"The Resurrection and the Life."* This group of seventeen singers are making a name for themselves, and much of the credit for their success goes to Sister Amy Glassford, the director. Miss Glassford was one of the soprano soloists in the Centennial Conference oratorio, Brother J. T. Gresty's *"The Course of Time."*

Des Moines Class Studies President Elbert A. Smith's Pamphlet

The young married people's class of the Des Moines Church school, the members of which call themselves the K. S. O's ("Keep Serving Others"), meets once a month for social and recreational purposes, and are studying President Elbert A. Smith's pamphlet, *"What Latter Day Saints Believe About God."* There are thirty members in the class and Elder George Orr is their president, and Elder Clyde McDonald, their teacher.

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THE NATURE OF LIFE

A Communication From
John W. Rushton - -

Apostle John W. Rushton kindly sends a clipping from the "Birmingham Mail" (England) and a letter of explanation. The trend of thinking among greater men of science toward a belief in a spiritual universe is a strong support to those whose lives are lighted by faith.

GLASGOW, SCOTLAND.

Mr. Leonard Lea
Independence, Missouri
Dear Brother:

I am enclosing the latest pronouncement of Sir Oliver Lodge on the question of the continuity of life, which may prove of interest to your readers. It is rather singular that the strongest support these days for a spiritual interpretation of the universe is coming from the "physicists." When one considers the names of Crookes, Lodge, Rutherford, Eddington, Millikan and Jeans as well as Einstein whose writings are saturated with a reverent recognition of the "mystic element" which was supposed to be the especial field of religion, it is indeed significant. It is not too much to say, the "materialistic interpretation" is no longer acceptable and the "spiritual reality" is the foundation of modern philosophy. The closing paragraphs of this article are of encouragement to those "who endure as having seen the Invisible." "If you have evidence of the existence of a spiritual world, a world of help and guidance and sympathy, then you can hold to it in spite of every denial of the materialists, who can only base their denial on the absence of any sensory stimulus to their material organism. Such a world may exist all around us, yet can only be spiritually discerned. The existence of a spiritual world throughout the depths of space is becoming to me a great and fundamental, even a physical reality." Summed up very simply, Sir Oliver means that there is more to our life than we are able to register through the five senses. That Death which takes us to our Gethsemane of bereavement is not the end, but the beginning. The beginning of a new experience in which life, that mysterious organizer of form and beauty, will continue its organizing power in further "evolutionary developments." The fact that we only know of life in association with matter does not justify the conceit born of ignorance, that there can be no more or other associations.

With Saint Paul we may argue from the analogy of Nature and believe in the "glories of the sun, moon and stars." And, as one star is different from another, so also will be the resurrected state. Good Friday is not the end of our Lord's life; there followed the Easter and then Ascension Day. The eyes of love see the angel in the tomb where the eye of criticism sees only a shroud.

JOHN W. RUSHTON.

Maundy Thursday 1933.

(The article following is reprinted from the *Birmingham Mail* for April 4, 1933.)

Sir Oliver Lodge contributes to "Q. H.," the Queen's Hospital annual, just published, an absorbing article on "The Mode of Future Existence" in which he outlines the case for survival after death.

"When we consider the question of Survival from the physical point of view," he says, "we are up against the ancient problem of the connection between mind and body. The body is certainly made of matter, but matter is inert, it never does anything, it is completely controlled by the forces acting upon it, which forces exist in the empty space merely continues in whatever state it was last made to accept. If any change is observed in atomic or material behaviour, it is a sign of some activity, surrounding the atoms. Left to itself, matter some energy apart from matter, demonstrating its existence by acting upon matter, and causing some acceleration or retardation proportionate to the force exerted.

Energy only makes itself manifest by its effect on material bodies, but its main existence is in space. We have no sense organ for perceiving energy itself, our senses tell us of nothing but matter. We can see the results of energy as expended upon matter, but we have no direct apprehension of the energy. We are not acquainted with anything in the Universe save by its effect upon matter, and that is the origin of our tendency to philosophic materialism; we are liable to doubt whether things not apparent to the senses can have a real existence, though there is no justification for such a doubt.

NOT MATTER ALONE

"The physical Universe does not consist of matter alone. If it did, it would be absolutely inert, no change would ever occur. Experience shows us con-

(Continued on page 561.)

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SPIRITUAL ASPECTS OF OUR MINISTRY

A Lecture to the Priesthood, Independence, Missouri, February 14, 1933.

By ELBERT A. SMITH

IV.—Spiritual Attitudes

THE Apostle Peter (2 Peter 3: 11,) propounded the question to the Saints, "What manner of persons ought we to be?" Certainly as a ministry, in view of our sacred calling and setting apart, our priestly investment and our responsibilities, we may well ask ourselves, What manner of men ought we to be?

The Lord desires to implant certain ideas in human minds and to arouse certain emotions in human hearts. That is just about what preaching is. If those ideas and ideals were something ponderable like a bushel of wheat or a gallon of gasoline, and if men were simply containers, it would be an easy matter to pour into each one according to his capacity. Men are more than containers. We are not chalices into which God may pour the sacramental wine and fill us, and we are not garbage cans into which the devil may pour his trash. Men must of themselves perceive these ideas. They must apprehend them. They must appropriate them, just as we did; and the most that the Lord has ever promised to do for them, in the light of their free agency through which they can accept or reject, is to guide them in their search for truth and to quicken their intelligence, that they may see, and comprehend, and appropriate.

We Are Persuasive Agents

In this task we are persuasive agents. There are very few times in our ministry when we are in position to say to anyone, "You *must* toe the mark"; and there are fewer times when that is advisable even if we are in a position to do so. Sometimes it may be necessary, but the character of our ministry is pretty well set forth, by Paul: "We are ambassadors for Christ, as though God did beseech you by us; we *pray* you in Christ's stead, be ye reconciled to God." (2 Corinthians 5: 20.) That is the very spirit of our ministry, to reconcile men to each other and reconcile men to God. We must have the spirit and ministry of reconciliation.

We must never forget that we are persuasive agents. I think that was characteristic almost entirely of Christ's ministry. His attitude was one of invitation. "Come unto me, all ye that labor and are heavy laden." "The spirit and the bride say come, and whosoever will let him come and drink of the waters of life freely." He said on another occasion, "I, if I be lifted up, will *draw* all men unto me." When he appeared to John on the Isle of Patmos he said, "Behold, I stand at the door and knock. If any man will open I will come in." He does not propose to force the door of any man's heart. That was the spirit of his ministry, and he said, "As the Father hath sent me into the world, so send I you." Our ministry must be one of persuasion, whether we are preaching the gospel to the world or attempting to teach or advise or influence the Saints. All the time our ministry must be persuasive.

Appropriate Dress

There are certain factors that will aid us in this ministry. Our audiences, if we are preachers, the family we visit, if we are visiting officers, will see first of all certain externals. The question of dress, appropriate dress, may seem a rather unimportant item in a spiritual ministry, but there is no question but that our dress has some psychological influence on our own mental attitudes, as well as upon the attitude of those who see us.

As a boy I grew up in a state of at least near poverty, near enough anyway. We always had enough to eat but we had no luxuries and seldom had what we called "store clothes." My mother made my clothing when I was a boy, from the skin out. One year Sister David Dancer, of sacred memory, sent me from Lamoni a pair of trousers which her son had outgrown; and very acceptable they were, but the color did not suit my mother and she determined to dye them brown—which was a very good project except that they came out of the dye pot red. The first time I was persuaded into those trousers and wore them in public was on the Fourth of July (Independence Day), and all day long I felt that I attracted more attention than the fireworks or the parade. When I went home at night I issued another "declaration of independence." There was no authority on the place that could get me into those things again. So I discovered that while clothes do not make the man, they may make him very uncomfortable, and self-conscious.

A young man who is teaching for the first time this year in Graceland College said to me, "I find that I have to be more careful in my dress now that I stand before a class. I feel more confidence if I am sure that I am properly dressed." When he was just a student sitting in the back row, an old sweater and pair of trousers were all right, but now

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that he is up in front as teacher he has an instinctive feeling, which is well grounded, that his class will have more respect for him and hence give more attention to his message if he is properly clothed than if he were in slovenly garments. If that applies to teachers, it will apply to ministers, whether they are preaching from the pulpit or visiting in the homes. We have enough prejudices to overcome without creating unnecessary ones.

I think this is rather unnecessary to present to this congregation. Our priesthood here and generally our ministry throughout the church have made a great improvement in the matter of dress in the last twenty years, and they present a fine appearance, even in these hard times.

Correct Speech

In delivering our message, whether in preaching or as visiting officers advising and counseling, our hearers hear our words first, and they are too apt to judge the message by the words. They may never get any farther than the words, like the county school superintendent when the would-be teacher entered his office and said, "I have *came* for my certificate," and the superintendent replied, "You can *went* home without it." The applicant was examined and failed to pass before he knew what had happened.

One of our local men filled with enthusiasm preached to the young people a special sermon and admonished them to make good use of their time, which was a very good idea, and he bore down on them pretty hard for wasting their time in various ways; but he made so many blunders, so many errors in grammar in the course of his sermon, that afterwards the young people got together and said, "This man has been a preacher for twenty or thirty years. If he has not thought it worth while to use his time to learn how to speak the English language reasonably well, he has no right to stand up and tell us how to use our time." They may have been entirely wrong. They should have listened to his message—but that is what happened. His sermon was a failure for that one reason.

I realize that the argument is made that the Lord will use the stammering tongue and that he will use the ignorant and so on, and I make due allowance for that. He has done all of that. But when he has selected a man with a stammering tongue it has been because of other outstanding qualities. Moses was a man slow of speech, but he had the characteristics of a very great leader. In fact as you review the history of the world as revealed in the Scriptures you will find the men God selected were usually outstanding men, men of strength, of intelligence, men of great native ability; and you will discover that they (though they had defects of training and were sometimes handicapped by ignorance) began almost immediately to polish themselves. "Study to show thyself approved" is the admonition of New Testament times.

We have the classical example of J. J. Cornish who when he started out to preach could not read his own text. He had to have some one read his text for him, and yet the Lord certainly blessed him. He was one of our most powerful and profitable missionaries. But J. J. Cornish immediately began to study to overcome those defects, and some years ago when he sent in his autobiography written by his own hand and we went over the manuscript we found it well written, even excellently punctuated. Many a university man would do a worse job of spelling, punctuating, and construction than J. J. Cornish did. Do you think he was any less useful to God after he had passed through the process of self-education?

Gomer T. Griffiths was another man who started out under great difficulties. I believe he was not able to read his text. He had great difficulty in pronouncing many of the English words. He was of Welsh descent. You have heard his story, I suppose, how he was to preach on Sunday and wanted to use the word spurious, and he could not pronounce the letter "s." All he could say was "purious." So he sat up half the night saying that one word over and over, until he could say, "spew," "spew." Finally his wife called him and said, "Gomer, what is the matter? Are you *sick?*" Thus he industriously and diligently labored to overcome the handicap of a stammering tongue and to store his formerly ignorant mind with a vast amount of self-acquired education.

I do not mean that our men must be finicky "purists" in their language. I suppose most of us make many blunders in talking, in pronouncing words, but fortunately often they are of that character that the congregation does not know much more about it than we do and does not catch us at it. But certainly all of us should learn to avoid the grosser errors in grammar. Here are some things that will really help you men, who, like myself, had very limited opportunity for education in youth. Nothing will help a man more in this regard than reading good literature; read carefully—and there is no literature in the world finer than the *Bible*. That is rather significant, too, that God's word, compiled by so many different writers, should be so outstanding in the fine characteristics of literature; there is nothing to surpass it in the written word anywhere in the world. Read good literature.

It will help you sometimes, too, to take your own sentences apart. For example we so frequently get

(Continued on page 561.)

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"And a Little Child Shall---"

By L. B. M.

WHAT will he do on Children's Day this year, that four-year-old boy of yours? What are the plans? Are adequate preparations being made in your home and in your church school to make this Children's Day significant in the lives of that eight-year-old of yours who wants to be baptized, and that shy-eyed, eleven-year-old daughter who loves to "imagine things" on the piano keys? Such questions are causing parents, teachers and officers to think as the day again approaches.

To many people in the church Children's Day, generally observed on the second Sunday in June, is just another Sunday, one of the two times in a year when the children's interests dominate the church services. The other day is Christmas Sunday. It means little else than just a time when the kiddies may speak their pieces and sing their songs amid the approving smiles of glowing and proud parents and friends. It is no more than a parade of cradle roll, beginner and primary departments to some adults not interested in children, who smile with amused forbearance at the program numbers, or stay at home from service. But the fact that Children's Day means so little to such people is not the fault of the children.

There is a meaning, and there is an effectiveness in Children's Day. It is the task of parents and workers to discover that meaning, and to make apparent in the lives of every young one that effectiveness.

The origin of Children's Day is indefinite. From very early times pastors who were child-hearted—our modern term is child-conscious—have devoted certain Sundays to special services for the children. On such occasions sermons were preached for the little folks. With the growth of the Sunday school, a comparatively new organization, concerts by children and young people began to be popular. About the middle of the nineteenth century pastors of certain denominations learned that such days were opportune for the dedication of children to Christian life, and some were wise enough to think of the rededication of parents and guardians to the bringing up of their children in Christian faith and training. In 1856, the Reverend Charles H. Leonard, pastor of the First Universalist Church, of Chelsea, Massachusetts, set aside the second Sunday in June for this purpose.

The movement grew among other churches, the name of the day, the character of its program, and sometimes even its purpose varying according to the notions of the churches and people concerned. Many considered it a day for the cultivating of benevolence, usually benevolence of a denominational character. By some the day was designated as "Flower Sunday"; to others it was known as "Rose Sunday"; some one else spoke of it as "Christening Sunday." To many it became Children's Day, a time when the smiling faces of little boys and girls made a lasting impression on the grown-ups of the congregation. It will never be known how long those childish voices raised in song or recitation, echo in some lonely, old heart.

Yes, Children's Day arose in response to the quickened, warm-hearted interest of the churches in their children, and now is annually observed.

The day is a pleasing occasion to the normal adult. Its programs and ceremonies, the little ones taking prominent part, remind them that Jesus when he was here on earth, laid his hands on little children and blessed them. They remember that the Savior of men told those who stood about on one such occasion that they must become as little children before they could enter the kingdom of heaven. They recall that Christ himself was given to the world as a little child: "Unto us a child is born. . . ." And the angel announced to the shepherds, "Ye shall find the *babe* wrapped in swaddling clothes."

What does Children's Day mean to us? An important question. But more important is: What are we making Children's Day mean to our boys and girls? Do we help them learn to appreciate it for its significance—a time for the dedication of their lives to Christ? Is it a time for happy, hopeful thoughts, decisions, songs? Is it a day when new understanding springs up between parents and their children, big brothers and little brothers, big sisters and little sisters? (Such an understanding must exist if the family is happy, and it frequently needs renewing, freshening, making more sympathetic and enduring.) Or is it just a day on which the departments of the church school are permitted to look at each other in action, and many times the action is confused as to meaning?

Children's Day is not a time for adults to gush, lose themselves in baby-talk, or overwork the program element. It is a day for men and women to think and plan, not to play. It will help them to recall the days of their own childhood and to con-

(Continued on page 562.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

You Will Want to Read It in Book Form

Chapter 18

Visiting Little Shrines

IT WAS a lovely spring morning. The sky was a deep blue and there was not a cloud in sight. Polly assured herself of these facts before she started to dress. She was glad, for she had plans for that day, important plans.

But she said nothing at breakfast in answer to Brad's query concerning her work except that she hoped to keep busy, and then she asked if he expected anything to prevent his coming home to lunch. He did not—he would be home.

It was Friday and since the women of the group were to hold their meeting at her house the following week, she wanted to revel in the first house cleaning she had done in several weeks. She really ought to be thinking of spring house cleaning soon. Already several of her neighbors had done theirs.

The morning went well. She delved into the attic, scrubbed her workroom, and thoroughly cleaned her's and Brad's room. Only the door to the nursery remained unopened. It was nine-thirty when she brought the dust mop and all other cleaning apparatus downstairs. She was making excellent time, and so she decided to freshen up the living room. After she had run the sweeper on the rug, she turned on the radio and heard some of the mid-morning programs as she worked. Thought of her plans for the rest of the day gave her vigor.

From the living room she swung her attention to the study. It showed signs of frequent occupancy. Books stood in uneven rows on the shelves. Brad's desk was a pile of papers and books with pencil sharpeners, pens, ink bottles, and even a clothes-brush and a spool of thread intermingled. The couch was dusty and the covering wrinkled. Pillows were strewn about, and in the window seat her Easter lily had withered. Evidently Sister Livingston and Edith, who of late weeks had done most of the housekeeping, had considered the study sacred to Brad's belongings and use, and had left it untouched.

Standing the sweeper against the wall, she began picking up the pillows and restoring them to their usual places. Then she came to the big leather chair, Brad's chair. A book was sprawled open on its face in the seat of the chair, one of Brad's books of poems.

Brad reading poetry? That fact in itself was a mild shock, but the poet was even a greater surprise. "John Greenleaf Whittier" the gold lettering on the back said. There was something not exactly congruous about Brad reading and appreciating Whittier. She picked up the book. Heavy pencilings on the open page attracted her eye. The marks encircled:

"Yet Love will dream, and Faith will trust,
(Since He who knows our need is just,)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

Along the margin was written the single word, "Polly."

It was a soberer Polly who went on with her work. Brad expected a great deal of her. She wondered if she were able to show him the kind of faith he needed. Brad was groping for faith, for help, for strength, she knew, else he would not have turned to poetry and Whittier. He was not much of a reader of books.

As she folded up the old papers on his desk, she breathed a prayer of bigness, strength, and faith. All these she needed for him, for something told her that Brad's status as business man, kindly host, and good neighbor, commendable though it was, was not all there was in store for him. She seemed to sense a broader future for him.

IT WAS two o'clock in the afternoon, and the sun glistened through budding tree branches when Polly, garbed in a brown suit and hat and wearing walking shoes, went into her tulip bed. On one arm swung a small basket. She cut all the white

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tulips in the bed. There were nine, and placed them in the basket, and then she crossed the yard and set out up the street northward.

This mission was a secret, at least until after it was over. Soon she was out of town and had crossed Highway 24. She liked to walk along River Road. The view of the town was excellent. It was a mile to Mound Grove Cemetery, but the distance did not seem that far to Polly. She turned in at the iron gate and slowed her step in order that she might look at a number of familiar monuments. Soon she was walking down the long western slope.

What a tiny green mound it made, there under the tall oak tree a little apart from the other graves! The undertaker's marker informed the passerby that there lay sleeping Carrol Winslow Nelson, age two years, seven months, and four days. Some one had taken away all the withered flowers.

Spreading a paper on the ground, Polly seated herself, put the basket aside, and idly looked all about. It was beautiful there with new green just sprinkling the hills, the blue haze of the spring sky, and great splashes of sunshine. And then she gazed more intently at her son's resting place. In imagination she pictured it made attractive with a small white marble marker, plants of baby breath on the mound, and a white lilac at the foot. But for this coming summer they would have to be content with white petunias and marigolds. And until these could grow and bloom, she would use cut flowers from the garden at home. As she planned, she laid the tulips one below the other down the center of the mound. The bell-shaped blossoms resembled curious buttons down the front of a slightly gray, slightly green coat.

"This is the best mother can offer you just now, Chappie, dear," she spoke gently. One should always speak gently over a grave. "They aren't as pretty as *your* flowers—oh, I haven't forgotten them. Later, when it's summer, your bed will be white and gold with petunias and marigolds. Remember how you liked the marigolds in the garden last year?"

Then she realized that she was talking aloud, and stopped. She looked guiltily about for fear some one had heard her. After all it was rather silly to sit talking to a grave.

But there was no one about, and so placing both hands on the little mound of earth, she went on: "I rather imagine, Chappie, this place will be a sort of spiritual clearing house for mother. Maybe she can solve some of her problems here. I want the memory of you, the very presence of you to help me; I need it so much, darling."

A problem uppermost in her mind was that of Brad's mother. Lonely old soul that she was, despondent, her faith wavering. What could be done to relieve her of her self-imposed anguish? For a long time the young woman sat motionless, her gray eyes gazing at a point on a distant hill. She recalled the words of Sister Livingston: "A light in her life has gone out. I suspect you don't realize how much that one grandson meant in her sight. She adored him." And thinking she had been the cause of that adored grandson's death, she had gone away, back to Oregon to an already unhappy daughter! Polly shuddered. Perhaps the ground was yet too cold and damp. Perhaps she should not sit there. Still her mind worked with the problem, and she did not move.

A glance at her watch told her that it was three-forty. She had been there more than an hour. She found it a great effort to concentrate on any one of the many readjustments to be made. She could not keep her thoughts away from that beauteous place where Carrol played with other little children in the flowers.

Her face lit up with a pleased smile. She had thought of something she could do. She hoped it would help Mrs. Nelson. At that moment a bluebird fluttered into the oak and out again, only a flash of blue, but how it brightened the world for Polly.

Then she set about stirring up the earth over the grave with the garden trowel she had brought in the basket. Over the upper part she sowed white petunia seed, and near the foot, marigold seed. And after she had planted, she carried water from a near-by hydrant in a minute sprinkler which had also been tucked away in her basket. Then the small grave was alone under the oak, the spring breezes sighing a lullaby in the yet bare boughs.

"What do you want to do tonight?" Brad's question was casual, as he drew his wife down on the arm of his chair.

For a moment she did not reply, but ran her fingers playfully through his hair. Finally she lifted his chin with an index finger until she could look into his eyes. There was a world of devotion in the light of those eyes—funny she had ever worried about that. A smile twinkled in the corners of her mouth, but she soberly replied: "Just to be with you, Brad. Let's don't go anywhere. I like it better at home. I'm getting to be a regular old hermit."

For answer he took her into the chair beside him, held the evening paper for her, and together they read the news of Independence.

"So you would rather be just with me, eh?" he demanded after a time, and kissed her. "Since when, young lady?"

"Oh, but I have something for us to do, some-

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thing special." She nodded gravely, entirely disregarding his question. "I've saved this evening for it. We're going to visit a little shrine tonight." She drew herself out of the chair and leaned against the desk. "Carrol's shrine, Brad, don't you want to go with me?"

His gray eyes spoke eloquently even before his lips: "You know I do, dear." He stood up and reached for her hand: "I'll go with you anywhere —as far as I am worthy."

Then she told him of her mission of the afternoon, of the quiet and peace, the seeds she had planted, the bluebird.

IT WAS about this time that they usually put their son to bed, and as they went up the stairway, Polly thought of other nights, how Brad had carried the precious, sleepy burden, put him in the crib, and together they stood looking down at their drowsy son. Frequently Brad had said: "With him, Polly, we are rich."

Suddenly an intense yearning filled the woman's heart, and she thought of the lonely grave out north. Courage was failing her, but the grip of Brad's hand over hers was tight, and softly he turned the knob of the nursery door.

Nothing except shadows until Brad's fingers found the light button and pressed it. How familiar the Mother Goose wall paper, the little lamp, the ivory-colored crib, small dresser and chest! Together they crossed the threshold and stood looking about.

The sight of so many dear, familiar things associated with Carrol's happy existence shot Polly's heart with a grief more poignant than she had yet experienced. It seemed almost as if Carrol himself were hiding about from pure mischief and would presently emerge into view. Everything of Carrol's had been carried into that room. There in the corner was the squatty, spotted hobby horse his grandmother had given him. Little Remus still lay among the bedclothes in the crib. Carrol's baby expressions, and many of his little habits and tricks rushed into his mother's consciousness.

"Oh, it's all so sweet!" she choked, stepping away from the crib. "Oh, Brad, let's go out—I can't stand it! I miss him so much!"

"Not just yet, Polly, can't you stay with me?" Something in his tone held her. He reached with his other hand and reverently touched the little white blanket in the crib. "This *is* a shrine. It is a place to worship. Do you remember how many times, we've stood here together, Polly—" he halted to still the trembling of his voice, "looking down at him as he slept? And we thought how rich we were?"

Praying for courage and strength, Polly nodded her reply.

"Polly, he isn't here now—he *isn't here!*" His voice broke with suffering and fear. It didn't sound like Brad's voice. "He's gone, and we—"

"We're *still* rich," her clear voice supplied. "Oh, yes, we are, Brad," she hurried on. "We don't have Chappie, but we do have a beautiful memory, and we have a promise that if we live as we should, we shall some day meet him again."

"Do you really believe that, Polly, honestly? Or are you just fooling yourself like so many others?"

"I know it's true, Brad." Her voice was steady now. Again assurance had come to her in a time of real need. Fear was gone, heartbreak forgotten. Here, where so often they had been with their son, was the place to tell him of her vision, of her knowledge.

"Let's sit down," she suggested, and drew up an ivory-painted stool. He found a chair, and there, within arm's reach of the little crib, she told him of her experience during the prayer of administration by Brother Smith. Her hand rested on his, and as her even voice continued, his head bowed lower and lower until, at last, his forehead rested against the foot of the crib.

"It was all so wonderful, Brad, that I felt supremely blessed. I should have told you of it before—it would have helped you, too, but I was thoughtless, selfish. Such an experience is sacred to me and very blessed. And it links up so closely with the words of Jesus of which Sister Livingston reminded me yesterday: 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.' Some day, dearest, I hope that you, and Carrol and I and all our friends shall be gathered where He is. Isn't that a wonderful promise?"

"But faith, Polly!" and Brad raised his head from its resting place, "I don't have it! I wish I did. God knows how much I would like to have faith! But I have always considered religion as a sort of ritual and ceremonial thing for women and the church as an organization of hypocrites. In my cocky way I have laughed at faith, or at least suspected it, and now when I need it, I don't have it. I don't deserve it either."

Polly let him talk. It was best that he give expression to all these things.

"And when one has stumbled along in the darkness and gloom of an inactive church membership,

(Continued on page 563.)

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OUR AUTHORITY

Part Four

By Hermann Peisker

In our previous articles we have set forth the basis of authority, both in the Old and also in the New Testament times. We have also examined many of the claims, which are used by present-day organizations to justify their existence as separate bodies, in their demand for recognition as ambassadors for Jesus Christ.

It is only right that we should set forth our own claims and compare them with the divine method revealed in God's Word. We have no right to criticize others if we are not willing to allow the light of God's word to shine on our own Church.

The Test

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8: 20.)

The test of all claims is "the law and the testimony." The "law" is the word of God spoken by His Own voice, by Jesus Christ, by angels and by the mouth of His prophets. The "testimony" is the historical record of the way in which God's people received and acted on the divine revelations. The "Word of God" is the rule by which we can test and measure every church and organization.

The Name of the Church

Paul called the church the "body of Christ," "church of the firstborn" and "the whole family" "of Jesus Christ" (1 Corinthians 12: 27; Hebrews 12: 23; Ephesians 3: 14, 15.) John called the church the "bride, the lamb's wife." (John 3: 29; Revelation 19: 7, 8; 21: 9.) Jesus Christ said "my church." (Matthew 15: 18.)

As early as the days of Paul there were divisions in the church. Some called themselves after Paul; some after Cephas and some after Apollos. Paul rebuked them sharply. The only name under heaven for the church was that of the crucified one and the one in whose name they had been baptized—Jesus Christ. (1 Corinthians 2: 2; Acts 2: 38.)

By command of God we call the church by the name of her Lord, The Church of Jesus Christ.

The Origin of Our Church

History repeats itself. God, who at sundry times and in divers manners spake anciently to his people by his own voice, his Son, angels, and through his prophets, has done the same thing in the present age.

After a complete apostasy of every branch of the early Church of Jesus Christ in doctrine, organization and practice, and spiritual darkness for many centuries, God again spoke from heaven and called men directly into his service and ministry.

Between the years 1820 and 1830 the heavens were opened again. The voice of God was heard by men. Jesus Christ appeared in vision, just as literally as he did to Paul, calling men to lay the foundation of His church once again. Angels and servants of God who held the authority in past ages appeared openly and at the direction of God helped men of the present age in the "restoration" of the church. The authority and knowledge which they possessed was made available to men of the present age.

Authority and Organization

The first work of the restoration was a divine command and authority to preach the Gospel and act as ambassadors for Jesus Christ.

The command to preach was soon followed by the command to officiate in the gospel sacraments, most of which had been changed or rejected by the apostate churches. Adult immersion, baptism of believers only was restored. So also were the ordinances of confirmation, blessing of children, anointing and healing of the sick and many other forgotten or neglected gospel practices.

The restoration of authority, and the return of the ancient gifts and blessings which accompanied the restoration of ancient order of doctrine and ceremonial, paved the way for the complete renewal of the New Testament church.

Between the years 1830 and 1835, under the direct supervision of heaven and command of God, the church of Jesus Christ was restored. The organization comprised living and divinely called apostles, prophets, evangelists, pastors, elders, bishops, deacons, seventies, teachers, etc., all functioning as in New Testament times. (1 Corinthians 12: 28; Ephesians 4: 9-16. Acts 14: 23; Luke 10: 1, 2; Philippians 1: 1, etc.)

Apostolic Succession

The church of Jesus Christ has a real apostolic succession today. It is a living one.

Men are called to the work of the ministry exactly as the Apostles of New Testament times were.

(Continued on page 563.)

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FAMILY LIFE---A Protest

By W. L. CHAPMAN

SURELY there are but few subjects that prove as interesting for study as various points of view of persons born and raised under varied environments. Yet it is not strange that each should think the others view peculiar, since their minds have been trained so differently.

Then, with this thought before us I feel sure that I will be pardoned for expressing my peculiar opinion on family life and the place of parents in the family circle. That you might have the background for my thinking, permit me to review, briefly my early life. Father and mother were the parents of eight boys and three girls. All lived to adulthood save the second boy. To add to my peculiar thinking I happened to be the seventh son of my father who was the seventh son. To add to that, my mother dedicated me before my birth. All of this together surely gives me the right to be peculiar.

Decisions in our family had to be made by each child. My parents did every thing that they could to help each to fashion his life. Family prayer, in which each child took part each morning and evening, was perhaps the basic factor that helped the most. *Bible* reading was also a part of that foundation. Proper examples were set; each child was taught the right thing to do; but when that failed, mother had a way of talking to each one that in most cases secured results. But if that failed father had a "manly way" of persuasion, some times a small switch or just a common razor strop would help the thinking organs. Regardless of the method used, my parents saw to it that we had the proper foundation for right thinking. That foundation was obedience to law and orders. Years have proved to the family the correctness of our parents' method. Today we praise their names, character and methods.

The preceding paragraph suggested "Obedience to laws and orders," as the basis of all proper thinking. Surely "Obedience" has been forgotten by many persons, both in the church and out. Everyday we see, hear or read of the results of disobedience. It may be just an auto accident, a few years of confinement with the Government as their supervisor, or it may be just a last seat on a special built chair, perhaps a gangster's bullet. Even if all of these are passed some day we come before the "Judgment Bar" of a just God from which we can not escape. Then the price for disobedience is paid and paid in full. Why not practice self-control before rather than after?

Disobedience and its punishments are a result of attitudes that call for theories such as "This is my life—keep out." May I be permitted to use personal experiences, not just individual cases but cases that are common to every pastor. A few years ago, while pastor in a certain city, I was asked to go to the "city hold-over," in company with others, to plead the cause of a mother for her boy. The chief was very kind; he asked us to listen to the story from this lad himself. The story was told, after which we were forced to agree with the officer of the law. Nevertheless, a physical examination was made, according to the request that we had carried to the court. As a result of the examination the chief proved his position and he and the doctor so told the mother and her boy. This was the advice; the thing that was needed was not medical treatment but that the proper mental treatment was needed years before. Christian teachings were not given during the period when that mind could have been molded. The crime that brought disgrace to the boy, his parents, his church (and above all he brought his Master to an open shame), he and this mother had done as a result of neglect.

Now for another that is much more pleasant: A boy that had been trained in a good Christian home. I just happened to go there to make a priesthood visit. The lad was of course, desirous of getting my reaction—what was to be my position in regard to a change that this boy desired to make, that his parents advised against? Was I to say, "This is your life. Tell all others to keep out"? Or was I to say just what I did say, and what any other pastor would have said, "Listen to your parents."?

No one need be a "wallflower" because of confiding in his parents. Every person, who confides in his parents, who are of the Christian type, will find plenty of friends and they will be of the higher type. It was my pleasure, all my life, to enjoy all of the friends that one could desire. Aside from that I was selected by the young people of Independence to head the first young people's organization that was ever started in this city, to my knowledge. What more could one desire? That honor was not a result of my telling my older friends, my mother or any others to keep out of my life. It was, however, a direct result of listening to counsel from my mother and from good Christian people.

Now leaving these personal experiences let us tune our ears and hear the words of others on this subject. Here we have Paul in Ephesians 6: 1-3: "Children obey your parents in the Lord; for this is right. Honour they father and mother; which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." Of course that is just *Bible*. Nevertheless, a thousand persons may say that it is wrong, the fact still exists that some day we each will have to face that statement and be judged accordingly, for it still remains as scripture, after all has been said against it. As proof of its worth, people who consider it live happier and after all that is what every one desires.

Here are the inspired words of Joseph Smith in *Doctrine and Covenants* 111: 4: "All children are bound by law to obey their parents, and to influence them to embrace any religious faith or be baptized or leave their parents without their consent, is unlawful and unjust. We believe that all persons who exercise control over their fellow beings and prevent them from embracing the truth, will have to answer for that sin." This places a great responsibility on the shoulders of any person who would advise any child to say to his parents, "This is my life; keep out." It matters not what the subject may be so long as the parents are trying to advise according to the truth.

The Master of men said in *Doctrine and Covenants* 68: 4, taking just the part that applies to this, "Inasmuch as parents have children in Zion . . . that teach them not to understand the doctrine . . . the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion . . . and they shall also teach their children to pray and to walk uprightly before the Lord . . . their children are also growing up in wickedness . . . These things ought not to be and must be done away from among them . . ." Regardless of how

Some weeks ago a short article entitled "Wallflowers and Cactuses" appeared in the Pigeonhole, admonishing anxious mothers against the fallacy of trying to snare "dates" for backward daughters and otherwise interfering with their proper social development. We still think that certain parents are severe handicaps to their own children.

One isolated sentence moved the author of the article on this page to write. That sentence was, "This is my life: keep out." Quite independently of the thing that started it, this article, from its special viewpoint, merits attention.

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many persons who may advise, "This is my life, keep out," it does not take these statements from the divine word. This still remains to face us; and as a parent, I expect to do the teaching of our child and not to leave it to another.

A speaker to the young people, one Sunday afternoon, said something about like this, "If we are going some place we need a pilot for our ship; but if we are going no place we need no pilot, for it matters not that we hit the rocks, for we are going no place anyway, and since we are sure to hit a rock some time we might as well hit one as another." That is just it. As people of God we are going some place, or at least there is a goal that we are expected to reach. Some one has said, "Since God could not be everywhere he sent mothers to act in his stead." Our parents are the very best pilots that we can secure. When we lose them we lose a treasure and then it becomes necessary for us to make other associations. This is not something that can be lightly considered. Counsel, of the right kind, can only be received from people who have first proved their right to counsel by having patterned their lives after the Master of men; for he never did say, "This is my life; keep out."

May we learn to appreciate more fully the great value of these Christian men and women. In place of seeing them taking a back seat may they be brought forward and placed in an easy chair where the younger men and women can come and sit at their feet and learn the lessons of life from them. As long as we have to learn by experiences we will never make any more progress in the future than has been made in the past. But if through the experiences of these fathers and mothers we can learn to come to the place in our early lives where they are in their closing lives, progress will be assured, for we have already started beyond their best goals.

The best description of the young American girl in our literature is in a wholly forgotten but excellent novel by Laurence Oliphant, entitled *Altiora Peto,* published more than forty years ago. Laurence Oliphant was the Aldous Huxley of his age, and he saw the American young woman with a fresh, unbiased, but critical eye, and he saw that she was very good. Her chief handicap is her harem. No sound civilization can be built up when one of the two sexes is confined in a harem. "Let the men out of the harem!" should be the slogan of America; and once this is achieved, the possibilities of America for a great cultural future that will surpass that of Egypt, Greece, of the European Renaissance are great indeed. . . .—W. J. Turner.

Logic is the anatomy of thought.—Locke.

THE NATURE OF LIFE

(Continued from page 552.)

stant change, constant activity, and, when analysed, the source of this activity is always found in the field or space between the atoms. That is where the energy exists, that is where it is stored; and we can gradually realise that it is through interaction between the void and the material particles that every change or activity is accomplished.

"It is only by observing the behavior of material bodies that we can become aware of the existence of a field of force or of a seat of energy. The form with which we are best acquainted is the form of motion, and that is the only form ever associated with matter. All the other forms are hidden and make no impression upon us, save when they encounter material particles and thus display their existence. No one, for instance, could experience a magnetic field without a bit of iron to test it with. No one has any knowledge of the broadcast waves which now surround us unless he has a suitable detecting apparatus in the form of a wireless set and a telephone. And, strange to say, we can only appreciate light when it impinges upon some piece of matter and thence is deflected into the eyes.

"We cannot understand the activity of the material Universe without taking energy into account, and this energy exists in the space between the particles. Matter is discontinuous, consisting of isolated particles; they are connected only through space. But inasmuch as this space is impregnated with energy, it must be something more than mere emptiness. It makes no impression on our senses, yet it is full of energy, and is the reservoir of all activity; hence we have agreed to call it the Ether.

What Life Can Do

"So when we say that life only exists in a material organism, we ought to say that life only manifests itself in association with such an organism, and that when it is dissociated from matter we know nothing of its existence. We have no right to say that it is extinct. All that we know is that it is no longer manifest; it has gone out of our ken. But the same may be said of every form of energy: in itself, it has no power of becoming known to us but by its effect on material bodies. A body under the action of life can do many things, can initiate spontaneous movements, can build up an organism, can operate on the physical Universe, and leave structures behind it of interest and beauty, but it is not the material body that does these things; they are due to the life or animation of the body.

"If, then, we can adduce any evidence that life or mental activity exists in space, and only sporadically makes itself evident by some material activity, the state of our present knowledge of physics renders our acceptance of the fact entirely harmonious. We have to do no violence to our physical conceptions if we admit the fact of survival. Life and mind never were functions of the material body, they only displayed themselves by the material organism. The organism was not essential to their existence, but only to their display—that is, to our apprehension of them. If they ever find means of operating in a novel or unusual manner on a physical organism, then they may still manifest their continued existence; and that is exactly what they do. Why should we decline to receive the evidence?

A Physical Reality

"If you have had evidence of the existence of a spiritual world, a world of help and guidance and sympathy, then you can hold to it in spite of every denial of the materialists, who can only base their denial on the absence of any sensory stimulus to their material organism. Such a world may exist all round us, yet can only be spiritually discerned.

"The existence of a spiritual world throughout the depths of space is becoming to me a great and fundamental, even a physical, reality. The manifestation of that world in connection with material organisms on one or other of the planets is a comparatively trifling and temporary episode, of great importance doubtless in the history of evolutionary development, but our real existence is not dependent on a material organism. Our spiritual and real home is the Ether of space."

SPIRITUAL ASPECTS OF OUR MINISTRY

(Continued from page 554.)

mixed on the personal pronoun. We say, "The Lord is willing to bless you and I." You do not need any book on grammar to find what is wrong there. Just take it to pieces. "The Lord is willing to bless *you.*" All right so far. "The Lord is willing to bless I." Not so good. So if we examine our speech it will help us.

It helps any man who is attempting to be a public speaker to write. It is altogether too easy to stand up and talk, and we have no time to give very much attention as to how our language is constructed; but to write is a different matter. It takes labor, and time, and we fall into the habit of putting words together in a concise and clear and comprehensive way. I wish more of our men, especially our young men, would form the habit of writing for publication, even if it be not printed. I wrote reams of manuscript that was never used.

Above all in our ministry we should feel like Nephi, who said, "My soul delights in *plainness.*" It has been one of my great ambitions always to make every sermon so plain that anyone of

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ordinary intelligence can understand it. And when some little child comes forward at the close of a sermon, tells me, "I enjoyed your sermon," that is the highest compliment I can receive, because then I know that everybody else understood. And after all beautiful language is simple language. Take the Twenty-third Psalm, one of the marvels of literature. I think there are only four words in it of more than two syllables. "The Lord is my shepherd, I shall not want."—Only one of those words has two syllables. This matchless song is composed of very simple words. And the Gettysburg speech, the greatest piece of American literature, is of the same type. So that after all it is a matter of plain speech, and with our ministry it ought to be a matter of *clean* speech.

One of the greatest, or rather most popular, preachers of this country in a past generation was Doctor Talmidge. I think he was the first minister to have his sermons syndicated, and they were printed in many newspapers all over the country. At his death the question arose, who should take his place. A very popular minister was had in mind, and the head of the syndicate went to see this man to work out a contract. He found the man surrounded by a group of fellow ministers and engaged in telling one of those stories that Bishop Short used to call "smoky," one of those stories that a certain type of traveling salesmen like to tell. This newspaper man listened just long enough to hear the story and join in the laugh and then turned his back and walked away and selected some other minister to prepare those sermons for his syndicate. That was all he wanted to know about that man.

Exemplary Deportment

We come to something that perhaps will seem to most of you more vital, and that is exemplary deportment. Some seem to have the mistaken notion that a minister can step into the role of minister on Sunday and then step out of it on Monday; that he can step back on Wednesday night and out on Thursday morning; that he can be a minister on public occasions and a private citizen the rest of the time; that it is nobody's business what he does as a man so long as he is a successful minister. As a matter of fact a man's ministry will be profoundly affected by his deportment, in his own home first of all, and in his business dealings with other people, and in his contact with his neighbors. He is not a minister just on Sunday or Wednesday night. He is a minister all the time, and he can never step out of this ministry no matter whether he be a high priest, an apostle, an elder, priest, teacher, or deacon. He carries with him all the time not only his own reputation, but the reputation of the church. I need not go on to say that he ought to be particularly careful in his relations with women. The minister, whether he be a missionary, pastor, or visiting officer comes in contact with some of the finest women in the world. There are no women in the world superior to our good Latter Day Saint women. I know that: I had a mother and have a wife, and many friends and associates among these women. Their friendship will be invaluable to the minister, one of the most pleasant experiences of his ministry; but he must always maintain a certain formality and reserve. There is a line of familiarity he must not cross. He must maintain a respect for the conventions and his own reputation.

The minister will also encounter another type of women. I picked up a new expression from Mayor Sermon in one of our Sanitarium board meetings. We were talking about the liability which the church might have in the new, unfinished Sanitarium building, supposing some one should go in and fall down the elevator shaft and be hurt. Would the church be liable for damages, even though a sign was posted to keep out? The Mayor then went on to explain. He has had some experience in suits for damages and he thought we would not be liable, but he said there were some things which were called "attractive nuisances," such as an abandoned park with swings in it that might be an enticement to children, and even though posted "Keep out," if children went in and were hurt there would be liability for damages. It seems to me that of some women that is about all we can say: they are "attractive nuisances." The Lord has put up plenty of warning signs, but still some persist in getting hurt.

Good Reputation

A good reputation will be helpful in your ministry of persuasion. It is worth our time to remember that a good name is almost invaluable. A minister is in a different standing from other public servants. A lawyer, for example, may be regarded as a "good lawyer" though he may not be known as a good man; that is, he may be a skillful lawyer but not a good man. But people demand that a minister shall not only be a good minister but a good man. We cannot say to the people, "Do as I *say,* but not as I *do.*" A physician may do that, but a minister must not. It is not enough that he is a good preacher and a good mixer; the people must feel that he is a good man.

The Pastoral Spirit

Last of all in our ministry we need the pastoral spirit, if we are to persuade. We must have patience—almost inexhaustible patience; and if we are to have patience we must have that charity which enables us to see the good in all men. That is our business, to look for the good qualities, and I have yet to see the man in whom I could not find good qualities when I got well enough acquainted with him. The trouble is that when we do not really know people we see their worst failing first and are too prone to condemn them then and there and want nothing more to do with them. The pastoral spirit is one that leads us out to seek and to save. Christ said, "The good shepherd giveth his life for the sheep." He may not lie down and die for them, but he wears his life out in their interest. He must answer their every call, day and night, when they are sick. He must bear with every weakness and infirmity. That calls for inexhaustible patience. I am not talking alone about the pastor who presides over a congregation, I am thinking about all of you visiting men who are pastoral in your calling. But you have your reward. McClaren, who wrote *Beside the Bonny Briar Bush,* makes this comment: "The preacher has admiration for his peculiar reward, but the pastor has affection. No man in human society gathers such a harvest of kind feeling as the shepherd of the flock, nor is held in such grateful memory."

(To be continued.)

"AND A LITTLE CHILD SHALL . . .

(Continued from page 555.)

sider the sources of some of their own childish impressions. It is a day for them to walk with their children to the water's edge and to stretch forth a hand to receive them out of the water, the gesture being symbolic of the spiritual, mental, and physical support they are to give this boy or this girl who is entering "newness" of life. Children's Day is a season for adults to forget their own pressing, selfish interests and to consider again—whether they are parents or not—their responsibility to the children of their community.

For the boys and girls it is "our" day. To them the very name is synonymous with programs—music, songs, lessons, pieces, and doing something "extra" nice for mother and daddy. They love the flowers, the sunshine through the church windows, and the dress-up clothes. It is an important day to them, and there is a quality about it more heavenly than mere self-importance. There are men and women today who treasure the memory of Children's Day as it came and went each year as one of the outstanding impressions of their early church experience.

"And a little child shall . . ." Well, what is your child doing this Children's Day?

Let me always remember that it is not the amount of religious knowledge which I have, but the amount which I use, that determines my religious position and character.—Alex MacLaren.

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OUR AUTHORITY

(Continued from page 559.)

God speaks through his servants the prophets and calls men to fill the positions made vacant in the ranks of the apostles by death, age, etc. (Hebrews 5: 4; Acts 13: 1-4.)

We have an unbroken line of apostolic authority and succession from the restoration to the present day.

Witness of the Spirit

One of the promises which the Lord remade with the restoration was that "if any man shall do his will, he shall know of the doctrine." (John 7: 17.) Hundreds of thousands have accepted the promise and as a result have received the witness of the Spirit.

Our faith is not blind belief but knowledge. We have the assurance which holds us firm under every vicissitude. We know that Jesus Christ died to redeem us. He purchased us with his blood. He is our Savior. He will triumph over every power in heaven, earth, or beneath, which has worked to hinder the coming of the kingdom and the "manifestation of the sons of God." He is coming soon—in his kingdom, and to his own.

No living or dead thing stands between us and Jesus Christ. The word of God tells us about him. His servants declare him and are the instruments who point us to the way and officiate in those things which Christ instituted for our blessing. Yet every child of God has access directly to God, by Jesus Christ, and through the Spirit.

Perfect in Functioning

The Church of Jesus Christ is not one-sided. Her sphere of activity is the world. Her special interests are all men of every nation and sphere. She is the friend of righteousness and truth; but the unwavering enemy of evil and untruth.

She caters for no particular class or classes, concentrates on no one line of activity, takes sides with no particular political party and opposes every measure which is contrary to holiness, charity, and the realization of the kingdom of God.

The true Church does not concentrate her main energies of "Good Samaritan" work, healing of the sick, building costly churches, etc. She regards every man as a steward and concentrates on right relations. "Good Samaritan" work she does. Divine healing and ministering to the sick she practices. Churches she builds as necessary. These, however, are only incidental to her great ideals of establishing God's kingdom.

Souls must be saved. Bodies need healing. Society needs reconstructing according to the divine plan. Poverty must be eliminated. Miserliness must be eradicated. The brotherhood of all men and the Fatherhood of God must be realized. Selfishness in all its ramifications must be eliminated from God's footstool.

The church must lead in every forward and upward move. She is called "Zion the perfection of beauty." (Psalm 50: 2.) It is through her "God will shine." Service is her watchword. Ultimately, the test of authority is one of service.

Recapitulation

To sum up, our authority rests upon a divine restoration and commission.

The church has her authority from Jesus Christ. She was established by his command. Her founders and her officers were given authority to act as ambassadors for him. He has continued to fill the vacancies and to guide the destinies of his church by revelation. Thus the Church of Jesus Christ is identical today with the New Testament church in origin, organization, doctrine, ideals, and ceremonial.

She has true apostolic succession. To her belongs the commissions given to living apostles, etc., anciently and again in this age.

She is bringing forth and establishing the kingdom of God and the brotherhood of man. She is elevating the poor and bringing low the rich in the divinely appointed way of stewardships. In reality, she is preparing a people to form the basis of the millenial kingdom of Jesus Christ on earth.

"The kingdoms of this world are [must] become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." (Revelation 11: 15.)

RICHES UNTOLD

(Continued from page 558.)

it's hard to bear the effects of sudden, clear and active faith!"

"We have to try, Brad," she soothed, "try with all our might to right things, when we wake up to a value of life as it is, we always have One to help us. Somewhere—I believe they're in an anthem the choir sings—are the words, 'An everpresent Help in time of trouble.' That is the Savior of men, Brad, the one who promises us wonderful blessings if we obey him. He tells us that our love for him will be measured by the way we keep his commandments. These are his words, Brad, let me see if I can quote them—the language is beautiful: 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.'"

"It does sound good, sweetest, and I want to believe it. Oh, Polly," desperately, "help me believe—help me!"

He had put into words the great need she had felt. It was her work, probably the biggest task she had undertaken. "Brad," slowly, "will you pray with me right here, pray God for that help? He can give it to you, not I. Will you pray aloud?"

He did not answer her in words, but together they slipped to their knees there beside their son's crib. Carrol's nursery had become a shrine to them in deed as well as word.

(To be continued.)

Seven Ways to Kill a Church

1. Don't come; stay at home, or go somewhere, rather than come to church. Staying at home is not only helping kill the church, but by degrees is killing the spiritual life of the individual.

2. If you do come, come late. The faithful few are generally on time. Getting to church on time shows an interest in the Lord's work that no one can call in question.

3. If you come, come with your mind made up to take a back seat. Act as if you were afraid of the front seats, and afraid to be seen.

4. If you come, come with your mind made up to find fault with the service; the preacher in particular. There are some that never have a good word to say about the church nor the preaching of the word, though they go to church occasionally.

5. If you come, come determined not to give a cent to any object, not even to keep up the expenses of the church. Many say they would go to church if it was not for the taking of so many collections, and yet such people never give anything. This ought not to keep them away.

6. If you come to church, return to your home without shaking hands with your pastor or with any of the brethren or sisters. The preacher often, after a hard effort to reach his people, returns to his home with the blues, saying: "I wonder what was the matter with Brother Snider, Brother Snow, Brother Simmons, and Brother Smith—not one of them spoke to me."

7. If you come to church, come all alone; don't bring your wife or husband, or children, or neighbors. Many people when they start to the house of the Lord slip off as if they were afraid some one would find out where they were going. "Andrew first findeth his brother Simon, and he brought him to Jesus."—John 1: 47.

The seven things mentioned above will kill any church. Are you guilty of any of them?—C. C. Haymore, in the *Biblical Recorder*.

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—Reverend Doctor W. M. Paxton.

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Prayer and Testimony

Visit to the United States Helps in Work of English District

By William H. Chandler

I shall never forget the visit I paid the United States in 1930, to attend the wonderful Centennial Conference. It did me much good and inspired me to push forward the interests of the church as never before, and this is manifest, I believe, in the development and growth of the young people and the response made along financial lines by Northern District, England, of which I am president.

My visit of three years ago placed me in a position to bring very prominently before the membership the wonderful degree of unity existing among general officers and the great efforts being made to unify the teaching program of the church. I did not meet a single thing while in that country that would cause me to view the situation otherwise. And on my return my efforts were directed to bring this knowledge of strength to the notice of the membership over here. It did them good to have some one return to them with a glowing tribute of the wonderful effort the church was making to meet its spiritual and temporal obligations.

While there I visited Kirtland Temple, and brought with me a small stone lying in the foundation, just a pebble, a stone from Hill Cumorah, a bit of growing stubble from the Joseph Smith farm, and a piece of bark from the sacred grove, taken from the tree under which Joseph Smith the Seer knelt to pray, and received the manifestation from God which caused him to set out to plough the lone furrow of this great work which today represents all that is true and worth while in religion.

The above may be a little sentimental, but sentiment plays some part in our religious experience. Whenever I have had the opportunity to teach children and young people about the early history of the church, these little things fasten the truths in their minds more than a multitude of words, and in these and the many photographs I procured, my hearers are interested. It rather surprises me that many men who have visited the scenes of early church history and returned to this country, have brought with them none of these little reminders of the early sacrifices of the Saints.

This visit found me a stranger in a strange land, but I shall always remember the kindness of the brothers and sisters of the church who ministered to my every need. I enjoyed the visit and consider it the greatest experience that has come into my life apart from the day when I united with the church. I pray to God to spare my life and let me work for his kingdom until I again earn the right to renew the visit to his promised land.

We are with the head and officers of the church in their striving to bring peace to this troubled world, and to send abroad the message of the gospel of Christ to the nations so that peace may come. I hope the means will be forthcoming to lift the missionary depression from the church.

WARRINGTON, ENGLAND, 151 Orford Lane.

Church Means Everything

By Mrs. Roy Payne

Two years ago last August I entered the church and now it means everything in the world to me. God tested us by permitting all our earthly possessions to be taken from us. My husband had a spell of sickness two years ago and had to give up his position. But two weeks ago we were able to pay a little tithing we had saved from our milk money.

I was reading some *Heralds* a good sister sent me from Arizona, and found a testimony of a brother which tells how the still small voice spoke to him, telling him to throw away his pipe. I believe he was spoken to three times before he heeded, and he said also that he gave up coffee and tea. I was a great coffee drinker, and so I sat pondering over his testimony. I decided that if coffee was not good for my brother, it was not good for me. I have not tasted it since that time. I was telling about my giving up coffee and how I happened to do so day before yesterday when I was calling on one of the sisters. "Well, Sister Payne," she said, "I have given coffee up, too. I thought if it wasn't fit for you, it wasn't fit for me."

And now the Lord has opened up a way for us so that we can make a living—before we were just existing, and had to be helped by the good Saints at Clinton. Now we can help others instead of being helped.

After I came into the church, my whole family united, and our hearts are glad.

We have a nice Sunday school about twenty-nine being present. Two more families of Saints have moved here and will join us. We meet in our home and are praying that God will send an elder to Clinton to make his home. We have been assured that if we continue as faithful as we have been, God will send us an elder.

I am asking prayers for Sister Bowman who can be so much help in the Sunday school, but who has suffered with a dislocated hip since November. Will you pray also for our Sunday school and especially for Sister Ermina Kearney who is the superintendent? Her health is not good. Pray for my family and me also.

CLINTON, MISSOURI, Rural Route 5.

Lord Blesses Each Contribution

By Mrs. W. R. A. Abbott

I am thankful for the many blessings I have received and for God's goodness to me and my family. I have belonged to the church only a short time, but feel that I should write the *Herald,* for certainly I receive much good from it and deeply enjoy reading the letters from other Saints.

The book, *Joseph Smith and His Progenitors,* brought me greater understanding and light concerning the church and latter-day message than I had ever received. I wish everyone could read that book, and all the rest of the church books, too. I should like to buy many more of them, but our financial condition prevents that.

We are trying to help the church with the little we have. Sometimes we can give only ten cents, but we know if that is all we have to give, the Lord will bless it. I once heard a brother say that he would not pay less than one dollar in tithes in a single payment, but I do not agree with him. I believe that when we give all we have, no matter how small the amount, the Lord blesses it just as if the sum were large. We have pledged to give twenty-five cents a month to the church, and I hope we can do that much and more.

We are trying to live Christian lives, and trust that God will always lend us his helping hand. Certainly we need his help.

I fear there are many in the church who are proving stumblingblocks to people not of the church. The lives they live are keeping those who are seeking the truth from embracing it. I have had people designate certain Saints and say: "If they were not of your church, I would feel more like joining it." I feel that often a thoughtless or selfish

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Prayer and Testimony

Saint does great harm to the cause of Christ. May God help us to make our lives beautiful and truthful messages to the world.

ELBERTA, ALABAMA, Route 1, Box 142A.

Jesus Tells the Truth

By Giles Byron Moore

Did Jesus tell the truth when he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father"?

I know that he did, for I have proved it.

I have seen the sick healed many times. I saw on one occasion a woman so sick that she cried when they turned her in the sheets, administered to by J. W. Wight and E. H. Hunt. Prayer meeting had just begun in the big tent at camp meeting when they administered to her. She dressed and went to attend the meeting being a well woman. She bore testimony of the blessing given her, and hundreds witnessed it.

Did Jesus tell the truth?

He said that these signs should follow those who believed. He tells us that the believer would lay hands on the sick and they would recover. He says that they should pick up serpents and not be injured. We have the promise that the believer is to do the things Jesus did.

Once I knew a woman in our city who was so blind that her husband had to lead her about. She arose in prayer meeting and said that she expected yet to see in this life. Another brother and I prayed together that she might recover her sight, and she did, and for many months after that was a Sunday school superintendent.

I believe that where two or three agree upon one thing and ask for it in the right spirit, it will be given them. Jesus spoke the truth when he uttered the above words. He never falsifies. It is our faith that is defective.

Some time ago my wife was very ill and was healed in a remarkable way to the extent that she and I are convinced of the goodness of God and the truthfulness of his Son.

OMAHA, NEBRASKA, 220 N. Seventeenth Street.

Bridges

By R. E. M.

Many times I have sat in prayer meetings and listened to the testimonies of the older people. Of their dreams, visions and wonderful experiences in the church, and I have often wondered if the time would come when I, too, could arise and give such a testimony.

Perhaps you have heard or read the poem of the old man, going along the highway, who came at evening, cold and gray to a chasm vast and wide, who crossed in the twilight dim and built a bridge to span the tide. A fellow pilgrim passing, asked him why he wasted his time with building then. He said it was for a youth who would pass that way, and he had built the bridge for him.

The prayers and testimonies of the Saints are such a bridge in my life. They give me strength to go on, a greater desire to live more as Christ lived. I am glad that I have the privilege to help and work in this church, and do what little I can. I trust that I may direct the footsteps of my life in such a way, that some day the bridge that I may build, may be a help to others who are passing by.

How I Joined the Church

By Fred M. Blystone

I became acquainted with the latter-day message when I attended a series of meetings at Coal Hill conducted by Brother Hayden. I believed the gospel as he preached it, but did not tell him so. I was ready to unite with the church but I hesitated. When he came to me after one of the sermons and asked me if I believed what he was preaching, a voice spoke to me, "You can not say, No." So I had no excuse. I told him, however, that I would rather wait until my wife was ready to join the church, too. How natural it is that we try to put off the things we should do and want to do the things we should not.

As I was going home that day I thought, "Well maybe I am not doing as I ought." Then I asked God if this was the true church and if I should unite with it. I prayed that I might be shown.

When I arrived home I found that we were out of kerosene, and so I went to one of our neighbors to borrow some. I had not more than arrived at the neighbor's house when a voice told me that one of my friends was down at my home. I doubted it, but was again told that some one was waiting to see me at home. Returning, I arrived on top of a neighboring hill and saw that my friend, Charley Costin, was there. I knew he had come because he wanted me to join the church with him. "What shall I say?" I asked in my soul. Then a voice spoke with convincing firmness: "My boy, you can not say no any longer."

At that I went on home, and the first thing they asked me was if I was ready to join the church. I told them I was. We were baptized that evening.

About three days after I entered the church I was going to do some chores, and as I went I was thinking of the things that had been spoken to me. I knew that the latter-day work was true. "If I could only see into the future!" I thought. Then a voice spoke to me, assuring me that the time would come when the righteous people from every church would unite. I had not read the *Doctrine and Covenants* at that time, but as I read it now, I can see that this will be for our own good and safety.

I was told to go to a certain place and preach from the *Book of Mormon*. That was the first time in my life the thought had occurred to me that I might be called to the priesthood. At that time I had not yet read the *Book of Mormon*. My mother gave me one for Christmas. As I read and studied it, it seemed greater than any other book.

ELDORADO SPRINGS, MISSOURI. Route 5.

Request Prayers

Requests for prayer received too late for inclusion in this department will be found in "The Bulletin Board."

Sister Flora Fisher, 115 Lexington Avenue, Rockford, Illinois, asks prayers in behalf of her mother, Sister S. H. Fisher, that her eyesight may be restored, and her vision be cleared. She would like to be able to read the church books and literature, and to perform her household duties. She has great faith in the Lord's answer to prayer.

Jennie May Walburn, Jaskson, Ohio, desires prayers in behalf of her husband who for eight months has been confined to his bed. He has been blessed by the administration of the elders. He was baptized by John R. Grice, and seven months later was ordained a priest. His help is much needed at Jackson, and his family and friends feel that the prayers of the Saints will assist in restoring him to health and strength.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Toronto, Canada

Local Achievements Indicate Progress

The second anniversary of the opening of Toronto's new church is now history. The day was perfect from the standpoint of weather and services. The Saints were fortunate in having present Elder William I. Fligg, of Independence, who also conducted a week of missionary services following the anniversary.

Toronto District was well represented on this day, many members coming from different branches. Elder H. A. Dayton, president of Owen Sound District, was also there.

Brother Fligg presided at the opening prayer meeting which was well attended. Bishop A. F. McLean spoke at eleven o'clock and the evening speaker was Brother Fligg who chose the theme, *"A Bible Sum in Figures."*

One hundred and seventy-five sat down to the banquet on Monday evening, the meal being served under the auspices of the department of women. There were entertaining musical selections and speeches.

Sister Jackson's group of the department of women held an anniversary service of the church organization, April 6, the program consisting of sketches, talks, and lantern slides. The first sketch presented Joseph as a baby, the next as a young man. In the following scene six young men represented those who organized the church in 1830. Sisters Marjorie Clark and Isobel Pycock gave readings; Bishop A. F. McLean gave a talk, and Brother S. G. Clark showed stereopticon pictures of early church scenes.

On April 9, the young people had charge of all services, supplied the speakers and had a fine choir of over thirty voices. To see the coming generation of workers in action is encouraging and inspiring. The morning speaker was Ernest Newton, the evening, Frederick Le Feuvre.

At the quarterly meeting of the department of women, these workers raised three hundred and sixteen dollars, and since then fifty more dollars have been taken in. Their objective is one thousand dollars by July 1, for payment of interest. The men have about four hundred collected and hope to make it one thousand at the same time, to pay on the principal of the mortgage.

April 14, Brother William Archer's Sunday school class of girls presented the play, *"Easter Dawn."* The silver offering taken was given to the pipe organ fund.

The local priesthood are earnestly endeavoring to spread the gospel message. They hold four cottage meetings each week, one in the east end of the city, another in the west, and two in the north. Each meeting is in charge of capable officers, who use the rotating system for speakers which lends variety to the services. It is encouraging to note the development of young members of the priesthood. Many nonmembers attend the meetings and good results are expected by this consistent service.

Late speakers in Toronto have been Bishop A. F. McLean, Elders J. A. Wilson, Douglas Cameron, James Pycock, B. H. Hewitt, and J. L. Prentice, Brother Frederick LeFeuvre and others.

New hours of Sunday morning services have been inaugurated—prayer meeting at nine-thirty for one hour, then preaching for forty-five minutes, and Sunday school for one hour commencing at eleven fifteen. There is an intermission of five minutes between each service. Such an arrangement gives a morning preaching service for the young men of the ministry.

There is manifested in all departments the desire to do something to help spread the gospel message and cooperate with those in charge. This is the spirit that prevailed in former days and caused the church to reach that high standard of spirituality which it is Toronto Saints' hope to gain.

Dow City, Iowa

Elder E. Y. Hunker Baptizes Eight

It is with deep sadness that this branch reports the death of Sister Fred Baber, who was called home March 9. She lived a life of devotion to her family and the church, many times going beyond her strength in the interest of their welfare. Her faith was outstanding. She leaves her husband and three children. The funeral was in charge of Gerald Gunsolley, of Logan. Some of the musical numbers rendered by friends were those requested by the deceased.

But recently the Saints have been made to rejoice in the missionary services conducted in this district by Missionary E. Y. Hunker. His sermons and presence have served to stimulate everyone, and the spirit of fellowship which prevailed was deeply enjoyed.

Brother Hunker baptized eight young people ranging in age from eight to twenty-six. They are John Morris Griffin, Donald Spence, Verdine Pearsall, Donald Rigsby, Iris Vanlandingham, Frances Stout, William Floyd Rigsby, and Emerson Wight. Confirmation service was held at eleven o'clock Sunday morning, Brothers Elvin Baughman, George Hansen and D. A. Holcomb being the officiating elders.

A large crowd witnessed the Easter pageant, *"In Remembrance of Me,"* given by seventeen young women on Sunday evening. A quartet, Mrs. June Griffin, Mrs. Kathryn Baughman, Lynn Talcott, and Frank Fry, sang appropriate hymns.

The spirit of high school graduation is in the air with its many activities. Phyllis Pearsall and Frances Hansen represent the branch in the class this year.

Sister Zeta Clothier's father has been ill for several months, and his sickness adds to her responsibilities. She teaches in the public school and is supervisor of young people in the branch.

Oklahoma City, Oklahoma

Working Units Go Forward

In December excavation was begun for a basement under the church. The basement represents much strenuous labor donated by the brothers of the church. The saying that anticipation is better than realization has not proved true in this case, as the basement has long been needed for additional class room, and for the women's association meetings.

The women's department has been busy, attempting to raise money necessary for the completion of the basement. On March 31, a three-act play, *"Clubbing the Husband,"* was presented to a well-filled house. It caused much merriment and netted the workers a tidy sum.

They have been fortunate in securing the following elders as guest speakers during the winter and spring months: Apostle R. S. Budd, Brother Zene Renfro, Brother Emmet Lancaster, and Brother G. J. Harding, Council Bluffs, Iowa.

Brother Harding and wife spent several weeks in Oklahoma City visiting at

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the home of his son, Lloyd Harding. The Saints were pleased to listen to several of his splendid sermons.

An impressive ordination service was held the evening of December 18, Brother E. L. Kemp in charge. The service was opened by singing *"The Angel Message,"* and prayer was offered by Brother Kemp, followed by the congregation's singing *"Master Use Me."* Brother Loren Vickery was ordained to the office of teacher by Brothers F. E. Dillon and E. L. Kemp. Brother George Guy Clessen was next ordained to the office of teacher by Elders G. J. Harding, and E. L. Kemp.

The branch is proud of the efforts put forth by the choir during the past few months. The beautiful cantata, *"Victory,"* was rendered on Sunday evening, April 16. Solo parts were sung by Sisters Geneve Clessen and Louise Kueffer, and Brothers Lloyd Harding and Roy Butler. Sister Mary Vickery is to be commended for her untiring efforts as choir director.

They are trying a new plan in the women's department. The first meeting of each month is what they call their social meeting. They meet in the homes of the members, and the hostess is allowed to invite her friends and neighbors who are not Latter Day Saints. At this meeting they have a short literary program, one number of which must be a paper or talk on some one of the beliefs of our church. The women are trusting in this way to interest some who otherwise would not know of the restored gospel plan. The first meeting of this kind was held March 7, at the home of Sister F. P. Bowerman. A splendid paper, *"Palestine of Today,"* was read by Sister Ed Yerrington. Also selections from Edward Guest's poems were read by Sister Rene Williams. The next meeting will be held at the home of Sister Ed Dillon, the first Thursday in May.

Brother Ed Yerrington has organized a teacher training class which meets on Tuesday evening of each week. This is made up largely of the young people of the church. They are studing the New Testament.

Grand Rapids, Michigan

Young People Prepare for Lamoni Convention

Recently Apostle D. T. Williams was here to give the third of his series of sermons, his subject being *"Technocracy and the Brotherhood of Man."*

In spite of existing conditions attendance at services kept up well during the winter months.

A silver tea in the month of February proved to be a success.

The women's department has given two penny socials to help the building fund, these events being well attended.

The young people hold weekly prayer meetings, a study period and a class on the care of the body. These meetings have been held for the purpose of preparing them for the coming convention at Lamoni. They are in the midst of a contest, writing papers on the *Book of Mormon* in connection with the convention.

Elvira Champion, superintendent of young people, was sent to Detroit to the young people's institute. On her return she spoke on *"The Highlights of the Institute,"* inspiring the younger members to carry out the plans the church has for them.

Los Angeles, California

Central Church, 3851 South Grand Ave.

They have had so many outstanding occasions at their branch lately, that the Saints are of the opinion, that the tide *has* turned. Foremost in their minds is the visit of President F. M. Smith. His first public appearance was made on the occasion of the district young people's banquet, Friday evening, March 31.

More than two hundred gathered from the neighboring branches; Apostle Gleazer presided, with Evangelist Albert Carmichael, Pastor D. B. Sorden, and Brothers L. L. Sutherland and Lawrence Brockway addressing the group on various phases of young people's activity. As a climax to the evening, President Smith spoke stirringly and feelingly.

A direct result of the banquet was the organization of the young people of the local branch, under the leadership of L. B. Shippy. Brother Shippy was active with the young here when he formerly resided in Los Angeles, and everyone welcomes his return as a leader. Officers: Drexel Knowlton, president; Lawrence Brockway, vice president; Thelma Austin, secretary, and Sidney Omohundro, treasurer. It is planned to have all the activities unified through this one group, devotional, educational, and recreational. Immediate plans are being effected for a caravan of visitors to the Young People's Institute at Lamoni.

A capacity crowd filled the church Sunday morning at the sacrament service, over which President Smith presided. He spoke on the significance of the sacramental rites, and the Saints felt that they had truly participated in a spiritual feast. Again in the evening the President poured out his words of wisdom, to the large congregation, admonishing, advising, and inspiring.

The district conference held April 7 to 9, seemed to benefit by the previous activities. Not only was the conference one of the biggest in late years, from the standpoint of attendance, but it was also outstanding in spiritual accomplishment. The classes were well attended, and set the high tone for the three days. Pastor Sorden's class, *"Our Belief in God,"* and Evangelist Carmichael's class, *"Becoming God-minded."* drew numbers of consecrated workers who are looking towards certification in the Religious Education program.

Apostle Gleazer delivered a powerful sermon on Sunday morning, on the theme, *"He Hath Need of Thee."* Having been preceded by a splendid early morning prayer meeting, and church school service; the sermon was doubly effective, and many were impressed with the presence of the Spirit.

Most of the six hundred present stayed for the dinner served at the church, and to attend the ordination service in the afternoon. Four young men of the district, Harold Wixom, J. C. Stuart, jr., Theodore Dexter, and Earl Clayton were ordained to the priesthood, in an effective and simple service.

At its conclusion, the district choir presented the oratorio, *"The Holy City,"* by Gaul. The success of this presentation was largely due to the persistent efforts of the choir leader, Sister Stella Hodges, who has gathered the choirs together for monthly practices over a period of eighteen months. The chorus numbered about sixty in its appearance Sunday.

During the course of the conference, the former Graceland students initiated plans for organizing a local alumni association. An immediate project is the founding of a Southern California Loan Scholarship, which will be given to enable some student from the district to start to Graceland this fall.

The congregation was surprised on Sunday, March 12, to find itself guest at the wedding of Miss Lucile Crawford and Clyde Baskerville. The young couple are both active in local music work. Miss Crawford is the daughter of Brother and Sister L. W. Crawford, formerly of Independence.

The branch was saddened by the death of Brother F. W. Klein on April 1. He and his family first came into the church in the Hawaiian Islands, and Apostle McConley conducted his funeral services. He is survived by his wife, two daughters, Mrs. Ben Budworth, and Mrs. Lawrence Brockway, and his son Walter, to whom sincere sympathy is extended.

Los Angeles Saints are also sorry to report the death of Sister Lottie Good Logan, April 12. She has been very ill for some time, suffering with cancer. She was formerly active in choir work in Chicago and Brooklyn.

Among the activities consummated since the last letter, was the production of the play, *"Attorney for the Defense,"* under the leadership of Al Mason. The first performance was so successful, that a return engagement was staged, proceeds being turned over to the church.

They are happy to be looking forward to a summer of activity, and to be planning for a district reunion here again. They join hands with other Saints, in a new determination to make the next quarter count in the history of the church.

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Clitherall, Minnesotta

Union Branch

For the first time in many years regular weekly services were held all winter in the little church in historic Clitherall. This was due in great measure to the interest and industry of the new and old members living in the vicinity.

The services have been of a high order, some of the members receiving visible evidence that God was speaking on different occasions through the members of the priesthood, Pastor Lester Whiting, J. W. Peek, and Frank Tucker.

Due to the good leadership and untiring energy of the church school superintendent, Sister John Murdock, two very enjoyable programs were given; one at Christmas and one at Easter.

A surprise party was given early in April to Brother and Sister J. W. Peek, who have been instrumental in making the interior of the church very inviting. Brother Peek varnished the organ, pulpit, and chairs, and Sister Peek donated several bouquets of hand-made flowers. This party was a couple of months late, being intended as a birthday celebration for Sister Peek in February, but was postponed on account of bad roads and stormy weather.

Apostle J. F. Curtis was here again for a series of meetings the first part of April. He was given a good hearing, and left a number of nonmembers keenly interested. One Sunday he held services at the home of Brother and Sister John Kellar near Wadena, with fairly good attendance considering the cold, rainy weather. The Saints are looking for Brother Curtis again in June at which time two ordinations will be attended to, Frank Tucker, to the office of elder, and Malcolm Whiting to that of priest.

Dayton, Ohio

Priesthood Leads in Activities

The priesthood of Dayton Branch are responding to the admonition given them at conference to become active and the Lord would bless them.

Elders Floyd Rockwell and G. W. Stephens are planning to hold meetings every Tuesday evening at the home of Brother C. M. Greer. Elder E. L. Ulrich will hold weekly meetings at the home of Brother George Lockwood.

Dayton Branch is going forward under the able leadership of Elder Franklin Reiske, who contributes unstintingly of his services.

Easter proved to be a day of rejoicing for the Saints. In the morning at nine o'clock two candidates, Juanita Reiske, and Mr. B. J. Reeves, were baptized into the kingdom of God. At nine thirty church school held a short session, followed by the confirmation of those baptized. At ten thirty Elder E. L. Ulrich delivered an appropriate sermon in remembrance of the Lord Jesus Christ. At two thirty preaching services were held at the home of George Lockwood, Elder Ulrich delivering the message. In the evening, three young men, Albert Griffin, Clarence Bierse, and Theodore Boeckman, were ordained to the office of deacon. The women's chorus furnished the closing program with a variety of musical numbers.

Dramatic Society for Young People

Sister Carrie Gray Is Director

Joplin young people organized a dramatic society Friday night, April 21, in order to become better equipped to carry on the work of entertainment within the branch as well as for personal development and the creating of a greater interest in church work among members and nonmembers. Before organizing, this group sponsored one Sunday night service, presenting a short drama from the *Bible,* which was directed by Sister Carrie Gray. The play was preceded by a sermonet. Also under the leadership of Sister Carrie Gray and Sister Grace Lohr, the group gave the three-act play, *"An Old-fashioned Mother,"* before five different audiences, each time with a great degree of success. Another engagement for this play was made for Thursday night, April 27, at Opolis, Kansas, and the cast hopes that one or two other places will ask the cast to present it so as to make some more money to help with church work before the warm weather sets in.

In the perfecting of the organization Sister Carrie Gray was elected as the director. She has proved her ability in this line of activity on numerous occasions, and every member has given his approval of her and pledged his wholehearted support in the work which she will endeavor to present. Other officers are: Lena Harvey, president; Marguerite Sheppard, secretary; Raymond Troyer, business manager; Curtis Pearson, stage manager; Neletha Pearson, costume manager and Jimmy Daugherty, property man.

Hibbard, Indiana

To Combine Rally and Children's Day Program

About fifty members and two visitors were present at the annual Easter dinner and egg hunt at the church. After Sunday school came a short program of recitations, special songs, and instrumental music. Then followed the egg hunt for the children, which was held in the basement of the church because of rain. After a basket dinner the Saints assembled in the main room for visiting and singing. All departed in the late afternoon. That evening sixteen young people gathered at the home of Brother and Sister Aby for a late lunch and more music.

The women are again active. On a recent Thursday twelve members met and spent a time dyeing eggs for the Easter hunt. Because of the depression, bad weather, and illness, meetings were discontinued late in January. The women, however, are looking forward to a more prompt active participation in the work of their department.

Sister Almyra Freis is again able to attend Sunday school after a long illness.

Hibbard Saints regretted to hear of the death of Elder O. J. Hawn last fall, and extend their sympathy to Sister Hawn who is living in Independence.

With the return to work of Brother Glen Reed, the Saints in Hibbard all have a small income for which they are thankful, as their church building is far from being completed and the departments have not all been prosperous this winter.

The Saints look forward to a visit from one of the local, retired elders. A small collection is being taken each Sunday for the traveling expenses of these men.

Plans are under way for the June rally day which this year is to be combined with Children's Day. A special effort is being made this year to have a better entertainment and larger attendance.

Cadillac, Michigan

Blessed in Efforts They Undertake

Saints here have suffered the effects of the depression, but are very thankful that they are able to keep their church work going and to hold regular services.

Apostle D. T. Williams visited them again on March 9, delivering a discourse which was wonderfully encouraging and helpful.

Five days later a large number of Saints gathered at the home of Brother and Sister Joseph Scott in observance of their sixteenth wedding anniversary. Brother and Sister Scott were presented a gift, and a good time was enjoyed.

The ladies' aid society sponsored a musical program for the benefit of the Cadillac Welfare Union, turning over all the proceeds and a quantity of groceries. The union was much pleased with this effort and program, and requested the women to arrange to give the program again. This they hope soon to do.

A large number of the Saints helped Brother and Sister Mikiel Oligney to observe their golden wedding anniversary on April 14. The happy pair were presented a gift of money, and the evening was spent with music and games.

The Lord has been mindful of his people in Cadillac, blessing them with the gifts of the gospel. On Easter Sunday the Saints were admonished to be faith-

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ful, and were given much encouragement through the gift of prophecy.

On that day the ladies' aid was requested to raise the money to pay the insurance on the church building, a sum of sixteen dollars. A special meeting was called for the next day, but on Monday rain poured down. However, a number of the women gathered at the home of Sister M. Oligney and cheerfully set about the task of making plans to earn enough money to meet the needs of the branch.

Rich Hill, Missouri

Saints of Rich Hill have been busy during the past year, and while some obstacles have had to be met and overcome, progress has been made.

A few members have been lost by transfer to other places, but others have moved in, and several have been baptized.

Last fall Elder John Dellar, of Rockville, Missouri, conducted a series of services here which were a great help to the Saints. During the month of February another series of services was conducted by the local priesthood.

March 16, a little son arrived at the home of Brother Chester Lewis and wife. He was given the name Lyle Chester.

Brother Cornelius Quick passed away on March 10, at the home after a long and useful life. Brother Quick was loved by all who knew him for his steadfastness and loyalty, and the branch realizes that it has lost a strong supporter of the gospel. Birch Whiting preached the funeral sermon at the church March 12. Burial at Uniontown, Kansas.

Clinton District enjoyed through the hospitality of Mapleton, Kansas, an institute with Elder C. B. Woodstock as instructor, March 25 and 26. Brother Woodstock's lectures were built around *"The Purpose and Plan of the Church School."*

An impressive service was conducted at Rich Hill, April 16. Following the regular worship service, the theme of which was, *"Ye Shall Also Live,"* two babies were blessed. Hershey Merle Walling and Lyle Chester Lewis. Appropriate songs were sung and pictures were taken of the babies and officiating elders, Ralph Murdock and A. D. Allen.

An Easter program was given, April 14, and Sunday evening, April 16, the choir gave a program of music in keeping with Easter after which Brother J. A. Marstellar, of Butler, delivered the sermon.

April 22 and 23, Fort Scott Branch was host to the district at which time Bishop G. L. DeLapp conducted an Institute.

Apostle J. F. Garver was here to attend the last district conference, held in July, 1932, at Rich Hill, and expects to be present again in July, 1933, at Nevada, Missouri. President F. M. Smith is also planning to attend this conference.

On July 29 and 30, the young people of Rich Hill will hold a young people's institute for the youth of the district.

Holden Stake

Warrensburg

Under the leadership of Brother T. L. McCormick, this branch has grown in spirituality and attendance.

The weekly prayer services are uplifting and well attended by young and old.

The dramatic club has given some very successful plays of late.

A young married people's class has been organized. Workers and officers are realizing that the church building is hardly large enough now to accommodate all the classes of the church school.

Most of the young people attended the young people's convention at Lees Summit, and returned with a greater desire to accomplish something worth while.

Sacrament service, April 2, was a spiritual feast. The Saints were admonished to support the pastor and were assured that the Lord was pleased with the effort Brother McCormick had made.

Sister Gladys Beebe, president of the stake young people, met with those at Warrensburg, April 9. Summer activities were discussed, also what and how they should study, and ways and means of raising money.

Knobnoster

Knobnoster Branch has four young people who will graduate from high school this year, Dortha Nutt, Verna Peery, Ben Kramer, and William Norman.

Several of the young people have planted a "community garden" on land loaned by the pastor. The proceeds will be placed in the branch storehouse for the benefit of the needy during the coming fall and winter.

Knobnoster Saints appreciate the bundle of Heralds which they receive each week. The *Herald* is the best it has ever been and every copy is ladened with food for the soul.

Marshall

March 5, Brother R. E. Burgess, of Knobnoster, visited this branch. A wonderful degree of the Spirit was present at the sacrament service. Brother Burgess remained overnight to preach for the Saints in the evening.

On March 12, Brother and Sister W. S. Macrae visited the morning services, Brother Macrae being the speaker for the eleven o'clock hour. In the evening the young people of Warrensburg presented a splendid patriotic play to a full house.

Seven from here attended the young people's convention held at Lees Summit. Much good was derived from the classes of Brother F. M. McDowell and Brother F. H. Edwards, also the association of the other young people of Holden Stake.

S. S. Smith, stake missionary, was here and held meetings a week and a half before Easter. Some wonderful sermons illustrated by charts were given.

Easter night the children's division gave a pageant, *"The Easter Spirit."* The little church was filled again, many nonmembers being present. Those helping to direct were Beulah Smith, Dorothy Ridge, Beryl Bishop, Dixie Spohrer, and Frankie Thayer.

Twelve Baptized in Arkansas and Louisiana

Group Activities Encouraged

I just closed a four-night series at Dunn, Louisiana, in the Baptist Church. It was a busy time for the farmers, but the crowds were reasonably good. Four candidates, all adults, were baptized, Clyde Pitts and wife, Mrs. Rosie Byrd, and J. C. Ainsworth. Brother Pitts had just recently been ordained a deacon in the Baptist church here, and Brother D. A. Byrd presides over the Baptist Sunday school and is doing an excellent work.

April 3, I commenced a week's meetings in the union church at West Monroe. The Saints living there support the work in an interesting way when the missionary makes them a visit. They gave me money for expenses, and took me down to a big clothing house and purchased a new suit.

I started a series of meetings in the old Eros, Louisiana, Branch, March 22, and served two weeks there. Grandma Fuller, about eighty-five years old, was in attendance almost every night. She loves the church and is always ready to give it her support, financially and spiritually. There I had the pleasure of leading seven into the kingdom, all adults except two promising boys. A short time before closing these services, we spent one night as a "get together meet." It worked splendidly, some saying that it was the best meeting they had ever attended. Here the good old-fashioned handshake was enjoyed. While there I organized the women into a working unit or department. They swung immediately into service and gave a pie social for the benefit of the church. Raised thirty dollars to purchase songbooks and screen the building in preparation to Brother R. S. Budd's visit sometime during the summer.

March 2, I arrived at Hot Springs, Arkansas, ready for service. Attendance was good, and part of the time I used my stereopticon machine. I showed pictures for about one week. On the last Lord's day I had the pleasure of baptizing the deacon's wife. Two brothers were liberal

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with financial help for the missionary. While there, I was able to organize the women's group, and according to late reports they are doing fine.

By a united, consecrated effort through Arkansas and Louisiana, we can accomplish much more than we have done in the past. Nevertheless, the Saints are to be commended for what they have done, but let us purge our work so that it will bring forth fruits. President F. M. Smith has consented to be with us at our next conference at Bald Knob, Arkansas, July 21 to 23. We want a good representation.

A. M. BAKER.

Young People of Northern England Hold Convention

Apostle John W. Rushton Commends Efforts

The young people of the Northern England District have made the most of the last twelve months, and improved their talents in the service of God as was evidenced on Sunday, March 12, at their convention held at Wigan. Although the last convention was an enjoyable and profitable experience, this gathering excelled it to a remarkable degree. It is a beautiful sight to see a splendid, well-organized band of enthusiastic young people, willing at any time to do their part to further the great cause.

Apostle John W. Rushton, who was present, remarked that fears need not be entertained as to the future of the church with these splendid young people ready to carry on when the time shall come.

The theme chosen for the convention was *"Youth's Preparation for a Life's Work."* All musical arrangements were in the hands of the district director, Elder James Schofield, assisted by Sister L. Fawcett, of Wigan, as organist.

There were three speakers at the morning service, in charge of William J. Entwistle, jr., of Wigan, namely, Harold Hope, of Farnworth; Cyril Chorlton, of Northeastern Manchester, and James Barrington, of Northeastern Manchester.

The ladies' service in the afternoon was an innovation. Sister May Holden, of Northeastern Manchester, made an able president, and Sister Eva Baguley, of Northeastern Manchester, read as a lesson, Proverbs 3. Sister Doris Gallop, Warrington, was the speaker, and a novel demonstration was given by Sister Lily Preston, Stockport, who first told the story in simple language and then demonstrated with models the experience of Elijah in proving to the prophets of Baal that God Omnipotent reigns. Not only were the children delighted but the grown-ups, too, when, in response to the prayer offered by Elijah to the Almighty Father, real fire burned up the bullock which he had sacrificed in accordance with the custom. This was a charming addition to the day's services and extremely interesting even to the youngest child.

After tea, a council meeting of the presiding authorities and the representatives of the young people was held, at which letters were read from Brothers in Germany and Poland. Brother Rushton conveyed greetings from other friends across the sea, and suggested that they would be interested to hear news of what English Saints are doing.

Brother Rushton, the speaker at the evening service, highly commended all who had taken part in the day's services and the splendid work which is being done by the young people. He also paid tribute to the memory of the pioneers of the work in England, and expressed the thought that the young people will do well to give a thought and a care to the older brothers and sisters, and to those not able to attend the services, as it is largely due to their efforts that the young people of today have such splendid opportunities.

Soloists included Sisters A. Davies and M. Barnett, and Brother C. Spargo of Wigan Branch; Sister M. Holden, of Northeastern Manchester, and Brother G. Dawbarn, jr., of Warrington.

Revival of Interest Among Nebraska Indians

Feast Day and Organization of Forces

Indian Mission, Decatur, Nebraska.—Church work is beginning to move rapidly among the Indians, our Lamanite brothers, of this place. New life has come upon us, and it begins to look as it did in old times when several hundred Indians used to gather to church on Sunday.

Last Sunday (April 23) a band of Indian Saints gathered at the church, people who had not been there for two years, and they called a large feast for next Sunday. They are inviting all Indian members of the church to return and attend regularly. We expect a crowd of several hundred, and are looking for great good to be done here.

Next Wednesday the women will meet to organize a department, and next Saturday all the Indian children will meet to be organized into garden clubs. Thus organized, they will plant their gardens in plots, ten by forty feet, preparing the ground and planting the seeds. While carrying out this project the boys and girls are going to be taught the law of tithing, giving one tenth of all they grow in their gardens to the Lord's church. And through the children the older Indians will be taught by example to remember the Lord with tithes and offerings. The garden plots join the church yard, and we shall have Indians to help and instruct the children in their work.

Already the beautifying of the church grounds has been begun by Indian workers, and many flowers will be planted.

We feel that the Lord is reaching out after his Saints, and are encouraged to do our part to lift the banner of King Immanuel high among the Lamanites.

BERNARD CASE.

Independence

The convening of the joint council of the church, composed of First Presidency, Twelve, and Presiding Bishopric, brought to Independence all of the presiding officers with the exception of Apostle G. G. Lewis who is in Australia, and Apostle John W. Rushton who is in Europe. Independence people welcomed them happily, and a number were invited to speak in the churches on Sunday. The opening session of the council began at 10 a. m. today, and meetings will continue through this week and probably into next week.

Mrs. Howard Harder, of Independence, was elected the new president of the Independence Parent-Teacher Council on April 26, at the session at William Chrisman High School. Mrs. R. R. Redfield is the retiring president.

Stone Church

Stone Church members heard two powerful sermons Sunday, presenting the tasks yet to be accomplished by the church if the Saints are to come up to the standards God expects of them. Bishop G. L. DeLapp, the morning speaker, was urgent in his appeal to the members to take what he termed the "second step" in the building of Zion—organizing themselves and coming into an understanding and unity of belief as to the methods to be used and the resources to be called upon in carrying out God's plans on earth.

Apostle E. J. Gleazer, a frank and fearless speaker, talked in the evening on the judgments that are coming on the earth as a result of the people's disobedience and indifference. For his text-theme he read Revelation 14:6-8. He emphasized the words of the angel which flew "in the midst of heaven, having the everlasting gospel to preach": "Fear God, and give glory to him," and declared that the hour of God's judgment is come.

The morning musical program was given by the combined Wahdemna and A Cappella choruses, directed by Paul N. Craig, Robert Miller at the organ, and George Miller at the piano. They sang, *"Deck Thyself, My Soul,"* by Christian, the hymn, *"Lead Kindly Light,"* by Dykes, and *"Praise Ye God,"* by Tschaikowsky. Orrin Fry, violinist, Robert Miller, organist, and George Miller pianist, rendered *"Cavatina,"* by Raff, as an instrumental trio.

In the evening the Stone Church choir took its place in the choir loft and sang

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two anthems, *"Peace I Leave With You,"* and *"The Radiant Morn."*

Mount Washington young people gave the junior service program in the Stone Church lower auditorium, the morning of April 23, and with them came their pastor, Elder Will Bolinger, who was formerly junior pastor at the Stone Church. The visitors presented the play, *"The Seeing Heart,"* and other numbers which were greatly appreciated.

This congregation lost a faithful helper and deacon in the passing of Brother Walter A. Page last Saturday morning at the Sanitarium. Brother Page underwent a major operation there several weeks ago, and for a number of days his condition was serious. He was the surviving member of the firm of Bronson and Page Hardware, Independence. W. G. Bronson died December 18, 1932. Brother Page went into partnership with Brother Bronson eighteen years ago. He was born at Hollister, California, sixty years ago, and came to Independence in 1913. His wife preceded him to the beyond by fourteen months. Brother Page leaves two daughters, Mrs. Alberta Cox and Mrs. Helen Brackenbury, and two sons, W. Earl Page and Paul Page, all of Independence; a sister, Mrs. Emily Davis, also of Independence, and many other relatives and friends. The funeral was held from the Stone Church Monday at 2 p. m., Pastor John F. Sheehy in charge. Interment was in Mound Grove Cemetery.

Members of the class in Religious Education, conducted by Elder and Sister C. L. Munro, surprised the couple the evening of April 28, at the close of the class, the day being their fifty-eighth wedding anniversary. A program was in charge of two of the students, and at its close Elder J. Arthur Davis read passages of scripture on marriage and based remarks on that subject in honor of Brother and Sister Munro. An anniversary cake was provided by the class.

Second Church

Elder S. H. Fields took charge of the eleven o'clock preaching service the morning of April 23, and introduced the speaker, Elder Arthur Whiting, who used as his texts Proverbs 14: 12 and Matthew 5: 13. The choir, directed by Earl Audet, sang *"Great and Marvelous Are Thy Works."*

Pastor William Inman was in charge of the seven-thirty service, and Earl Audet played the organ prelude. The opening prayer was by Brother Finis Beebe. A men's chorus sang *"Tell Some One,"* and *"He Is Mine."* The sermon was by the pastor in Zion, Elder John F. Sheehy.

The junior service on that day was conducted by Glenn Tripp, assisted by R. C. Conyers and Norman Rimmer. Elder E. A. Thomas talked a short time on a verse from the second chapter of Matthew. Mrs. Agnes Edmunds told a story.

The theme for the junior service at the Second Church Sunday, April 30, was *"Christ in Our Lives."* Norman Inman was in charge. Norman Rimmer read the Scripture reading. Brother Fred Mollison and his orchestra played during the program. A duet number was sung by Nadine Inman and Helen Willoughby. *"The End of the Feud,"* a story, was told by Mrs. Edna Hopkins.

Assistant Pastor B. C. Sarratt was in charge of the eleven o'clock preaching service. The opening prayer was by Elder G. W. Grubb. The choir, under the direction of Brother Earl Audet, sang, *"Alleluia, Alleluia!"* Bishop A. B. Phillips was the speaker, and used as his text the twenty-fifth verse of the tenth chapter of Luke.

The seven thirty service was opened by an organ prelude played by Mrs. Sunshine Beck. Pastor William Inman conducted the meeting. Mrs. Agnes Edmunds led the singing. The opening prayer was by Brother Roy Settles. A duet, *"Come Unto Me and Rest,"* was sung by Mrs. Grace Nave and Mrs. Roy Settles. The speaker was Elder J. F. Sheehy, pastor in Zion. His subject was, *"The Old Jerusalem Gospel."*

Walnut Park Church

Orlando Nace's orchestra furnished special music at the session of the church school Sunday morning, April 23. Brother Otto Smolny played two numbers on a rather unusual instrument, the violin zither, during the assembly period.

At eleven o'clock Elder George Jenkins spoke on the second coming of Christ and the signs of his coming, taking his text from Isaiah 11: 11.

A large number of the priesthood attended the monthly district priesthood meeting at two thirty that afternoon. The advisability of discontinuing Sunday evening services during the summer was discussed, but no definite action was taken at that time. It was voted unanimously to transfer the troop of Boy Scouts which has been meeting for a number of years at Enoch Hill Church, and which is composed of boys from that congregation and from Walnut Park vicinity to the latter church. Brother Ammon Badder is scoutmaster of the troop and reports that thirty-three boys are enrolled at the present time.

Lois Jean Logeman, two-and-a-half-year-old daughter of Brother and Sister Jerard H. Logeman, died April 27, at the Independence Sanitarium. Besides her parents she is survived by one brother, Bruce Curtis Logeman. Funeral services were held at eleven o'clock in the morning, Saturday, April 29. Services were in charge of Pastor Frank McDonald, who preached the sermon. He was assisted by Elder Samuel Smith. Drexel Mollison at the organ played, *"The End of a Perfect Day,"* and *"Mighty Lak a Rose."* Maurine Nace and Evelyn Phillips sang, *"Sleep, Little Lambs";* Mildred Crabb sang, *"Jesus Bids Us Shine,"* and an organ duet, *"Going Home,"* was played by Drexel Mollison and Maurine Nace. Pallbearers were Betty Rhors, Argene Wenholz, Hazel Hartman, and Leona Hartman.

Funeral services for Rolly Brunson, twelve years old, who died Saturday morning, April 29, were held at Walnut Park Church, Sunday afternoon at two thirty. He is survived by his parents, Brother and Sister George M. Brunson; three brothers, Wallace, Earl and Wayne, and a sister, Bonnie Lee. Brother George Jenkins was in charge of the funeral service, assisted by Elder Frank McDonald. Organ music was played by Drexel Mollison, and a quartet composed of James Blackburn, Alta June Moorman, Helen Moorman, and Drexel Mollison sang *"My Jesus I Love Thee," "Abide With Me,"* and *"He Cares."* Pallbearers were Robert Butterworth, Harry Mitchell, Rollie Wolf, Paul Anderson, Kenneth Coleman, and Jack Bowles.

The boys' chorus, directed by Brother R. G. Blackburn, gave the program at religio, which meets Sunday evening at six o'clock. After three numbers by the chorus, Elder Welton Wood gave a short talk. Milford Nace is in charge of the programs for the coming three-month period.

Patriarch W. A. McDowell spoke on the mission work of Jesus at seven thirty Sunday evening. His text was John 3: 17, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Four hundred and thirty-four were in attendance at the church school Sunday morning. Five classes were perfect in attendance. At the assembly hour after the classwork the priests' quartet, composed of E. E. Moorman, R. G. Blackburn, C. G. Closson and Albert Chapman sang *"Sweeter As the Days Go By."*

Apostle J. A. Gillen was the speaker at eleven o'clock. The choir, under the direction of Sister Minnie Scott Dobson, sang *"How Beautiful Upon the Mountains."* At the same hour Elder Welton Wood spoke to the junior service in the church basement, and Sister E. E. Moorman told a story from the *Book of Mormon.*

The religio was entertained after the class period by a program consisting of two piano solos by Lola Fallon, a cornet solo by Harold Dillee, and a reading by Rudene Huff.

Bishop C. J. Hunt, talked to a good Sunday evening audience at seven thirty o'clock. An anthem, *"More Love to Thee, O Christ,"* was sung by the senior choir.

Spring Branch Church

Speakers at this church on Sunday were Elder William Bath in the morning and Bishop J. A. Koehler in the evening. Both delivered inspiring and instructive sermons, encouraging and edifying the people.

At the morning preaching hour Sister Corrine Haines French sang *"The Lord Is My Shepherd."* And in the evening

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Francis Tankard sang *"Heavenly Love."*

Prayer services in this congregation continue to be helpful, and are given the support of priesthood and laymembers.

The evening church school Sunday entertained the pupils after the study period with a short program of instrumental numbers and readings.

Spring Branch young people are happy to have Norman Ward, of Mallard, Iowa, back with them. He may locate here permanently.

Senlac, Saskatchewan

During the winter, prayer meetings were held from house to house. But since April 5, they have been held at the church.

January 10, William Thomas, residing in this district, was baptized into the church. A good little crowd of Saints assembled on the ice, where the service was performed. A. J. Cornish officiated. The confirmation took place at a prayer meeting the next day at the home of Brother W. J. Cornish. Elder J. J. Cornish was the spokesman.

Recently Brother J. J. Cornish returned from a visit with his brother-in-law at Rutland, British Columbia. He reports a number there interested in the gospel.

Some of the people in districts near here seem interested. At one place a request for a Sunday school has been made.

Coleman, Michigan

Has Impressive Meetings

This branch has made great progress in the last two months, both spiritually and in number. The Sunday school enrollment now numbers ninety-two.

Brother Dudley, of East Jordan, has been here a few weeks, delivering about thirty sermons, which were a help to the Saints and also to nonmembers. In the sacrament meeting of February, Brother Dudley admonished the Saints to be faithful to their leader, Brother Burt Turner. Before he left for Marion, he suggested having a general prayer meeting on February 26, and that the members come fasting and praying. They were greatly repaid for their effort, for God's Spirit was felt by everyone. Branch President Burt Turner arose and called Brother Jason Methner to the office of priest, Brother Leo Tesman to the office of teacher and Brother William Gothrup to the office of deacon. The Saints will never forget what they witnessed that day. The gift of prophecy was also had. The following night two young boys were baptized, one of them was spoken to the day before and told that if he would obey this gospel, his tongue would be loosened, and some day he would preach the gospel.

Due to the fact that there was only one day of conference, it was suggested that Coleman Branch have an all-day meeting March 26, and have the ordination of the three brothers called. District President Elder Case was here, and they had another Pentecostal feast.

Apostle D. T. Williams was at Coleman March 30, and delivered an interesting discourse, which was appreciated by the members and nonmembers.

The Sunday school presented an Easter program, which was well attended.

Elder Case was here April 17, and gave a good talk, trying to show the Saints how to keep the Spirit of God in their midst. He used for his text James 3. Saints of this branch are determined to press on to the mark of the high calling in Christ Jesus.

Saginaw, Michigan

Missionary Meetings Help

Since the remodeled church at Saginaw was dedicated February 5, Elder William Grice held a two-week series of meetings, and although during the first week this region was visited by its first real snowstorm of the winter, a large crowd was usually present. Considerable interest was aroused, and resulted in the baptism of five persons before Brother Grice left Saginaw, and one since his departure.

People there are showing more interest in the latter-day message, and they have from one hundred and twenty-five to one hundred and forty present at church school every Sunday. The *Book of Mormon* Class, under the leadership of Brother Lewis Grice who is a talented teacher, is growing steadily.

Elder Hubert Case, district president, visited this city twice, and the Saints are hoping soon to have him hold another series of meetings. Others are interested in the gospel. They pray that the latter-day work will move forward there and everywhere, and that everyone will feel it his duty to do his part willingly and in harmony with God's law.

Dunn Center, North Dakota

Weather Favors Regular Services Now

Elder P. T. Anderson, of Council Bluffs, Iowa, was with Dunn Center Branch from October 9 to 23, last year, holding instructive services with good attendance. His help was greatly appreciated. Due to severe and changeable weather throughout the winter, services were not regular, and attendance was small, for many of the members live in the country. But with the coming of spring days, attendance has increased, and services are now regularly held.

The Sunday school gave a good Easter program.

These local officers were elected March 12: President, Lester H. Anderson; church school director, Chester Moffit; clerk, Mrs. Elsie Tucker; treasurer, Chester Moffit; chorister, Florence Tucker. Brother Frank Anderson was sustained branch solicitor, and minor officers were also chosen. Teachers selected are: Adult class, Guy Adams; young people, Lester H. Anderson; juniors, Florence Tucker; primary class, Inez Adams.

Everyone is now looking forward to the return of Brother Anderson. He is a general favorite here, and the young people appreciate him, too.

Youngstown, Ohio

Work Begun Here Years Ago Continues to Grow

In 1914, many years of work were crowned with success, when Saints in Youngstown celebrated the opening of their church home with special service. All of the work of the preceding years, while not directly connected with the securing of a church building, had indirect bearing on it.

Many of those connected with the efforts made on Briar Hill have gone to their reward. Some are in other parts of the country. Some of their children's children are rejoicing in the gospel. Of the families connected with the church in that early time one can recall the Richardsons, Strachans, Frews, and Glassfords.

It was a strenuous time, those days when their new church home was built. The steady hand of Sister Glassford had much to do with the success of that venture.

The next step was the dedication of the church. After a few years of hard work in which the sisters did a noble part, the church was dedicated. Elder T. U. Thomas labored as pastor in Youngstown at that time.

Brother P. L. Glassford who had been serving as president of the branch for some time was ordained to the office of elder last June. He has continued to serve as branch president, and is beloved by all.

Last October advice was given that a choir could be started. This was a new field of endeavor. Nothing had been tried in this direction for some time. No one thought that the ones available had singing voices. So everyone was pleasantly surprised to hear several of the White family sing in the choir as well as develop ability to sing solo parts. One of the main reasons for this musical development is the consecrated effort and ability of Sister Amy Glassford.

Easter Sunday was another day of success for Youngstown. The choir of seventeen voices rendered the cantata, *"The Resurrection and the Life."* It was an inspiration to hear so fine an interpretation of this composition. Solo parts were sung by Don White, Milo Seagrave, Anna Williams, Sister Wedell, and Sister White. The piano accompaniment and

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directing of the choir were done by Sister Amy Glassford. The services were in charge of Elder P. L. Glassford and Elder James E. Bishop gave a twenty-minute talk on the theme of the cantata. A large and sympathetic congregation attended this service, and the members were more than pleased with this joyful Easter experience. There were visitors from Sharon, New Castle, and Steubenville.

Pleasant Hill Branch

McKenzie, Alabama

Apostle James A. Gillen strengthened the Saints in this part of the Southland during his visit in March. When he stood on Sunday and the different nights during the week, proclaiming the gospel and bearing personal testimony of its divinity and its blessings, there was no doubt as to his calling to be an apostle in these latter days. His very presence gave encouragement; his sermons gave determination, and his testimonies gave assurance.

The Dorcas Circle, composed of the young women of the branch, gave an inspiring program the evening of March 5. The girls portrayed the lives of such noble women as Dorcas, Florence Nightingale, Helen Keller, and the Elect Lady, Emma Smith, outlining the beauty, the chastity, and the purity of womanhood. Julia Parker read *"The Neighbor,"* which portrays the wonderful life of Dorcas; Virginia Sellers read the *Bible* narrative of Dorcas; Edith Odom outlined the purposes of the Dorcas Circle; Inez Sellers told the story of the Elect Lady, the life of Emma Smith; Myrtle Barlow and Odessa Harper Flynn sang *"Take My Life";* Lulu Odom gave an interesting talk on *"The Ministry of Women,"* reviewing Elder O. A. McDowell's article as published in the *Herald* some weeks ago, and read *"The House by the Side of the Road."* The entire program was accompanied by the presence of the Spirit, which gave all a desire to beautify their lives.

The prayer services are well attended and active. The priesthood endeavor to present themes which cause the membership to think seriously concerning the work. Both young and old respond well.

The April communion service was perhaps the most outstanding in many months, the theme and pastoral remarks being based on Mormon 4:85-95. Following the serving of the emblems, there were fifteen prayers each prayer being short, full of meaning, and containing a petition that all might so live that the promised blessings will be given to the Saints. The Spirit was felt in great power, hovering over the congregation even after they had left the building.

The R. O. L. H. Club (Richer Opportunities Lie Here), composed of the young men of the branch, had charge of the evening service on April 2, their theme being, *"The Storehouse."* Muriss Miniard outlined the purposes of the organization; Rogene Odom talked on *"The Storehouse as God's Plan for Supplying the Temporal Needs and Wants of Man";* Don Odom sang, *"Holy, Holy, Holy,"* as a tenor solo; George Parker's theme was *"What We Can Do Here Toward the Establishment of the Storehouse?"* and Ammon Salter discussed *"Cooperation in the Community."* The club studies a special subject each month, the *"Financial Laws of the Church,"* serving as their April theme.

Recent local speakers have been Elders D. E. Sellers, W. H. Drake, and J. W. Baldwin; Priest George W. Hall; Teacher J. T. Coleman, and Pastor Lyle D. Flynn. The local priesthood are sponsoring the missions at Jane's Mill and Deer Range. Then, too, the local men have visited most of the ninety homes in the branch since the first of the year.

Most of the Saints through this section are farmers, who are poor in the material things of life, but find opportunity to become rich in the things of the Spirit. All are determined that Zion shall be.

Hutchinson, Kansas

Corner of Plum and C Streets

This little group had a busy Easter Sunday. With church school timed to open at 9.45 a. m., followed by a thirty-minute song service by the choir accompanied by prayer and scripture reading of the resurrection story, everyone had opportunity to take part. This was followed by a reading by Miss Elinor Patterson, a nonmember. Miss Patterson has a fine talent and her contributions are much appreciated. These activities occupied the time until eleven thirty when the Saints drove to the water where Elder T. Comer Turpen, pastor, performed a baptismal ceremony, adding to the fold Sister Cora Woodward who has long desired to unite with the church. The Saints are happy to welcome Sister Woodward and recognize that God has removed the obstacles which hindered her for so long. They feel that this is an answer to her prayers as well as the prayers of the members.

The evening meeting beginning at seven o'clock and including the confirmation of Sister Woodward, was an elaborate Easter service of songs, readings, and pantomime carried out by the young people's and children's divisions of the church school, assisted by the music department. This program was directed by the program committee, Sister Haley Roberts, chairman, Sister Ivy Hall, and Sister Deck. Sister Clara Mettlen, chorister, gave valuable assistance to the program committee. The branch has invested the program committee with cabinet powers, and is asking them to work out a worship program to be used throughout the year in connection with the regular school study period. Workers hope to impress these young people that they are responsible for the success of each session of church school activities.

Carson, Iowa

Easter Appropriately Observed

In January, Elder E. Y. Hunker held a series of meetings that was well attended and much appreciated. One child was baptized.

Easter was observed with appropriate and impressive services. At the morning preaching hour, Brother T. A. Hougas preached an Easter sermon, following a beautiful Easter solo, *"The First Easter Morn,"* by Ashford, sung by Sister Ann Morgan, of Lamoni, Iowa, now director of music in the Henderson consolidated schools. She was accompanied by Sister Elaine Small, of Henderson. At the night service the dramatic class, under the direction of Sister Turpin, gave a two-act play, *"The Light of the Cross,"* making a fitting close for the service of the day.

At the annual business meeting in December, Brother Clarence W. Bratches, of Council Bluffs, was chosen pastor and Gene Turpin, also of Council Bluffs, associate pastor. Sister Gene Turpin is in charge of the junior work. The basement has been rearranged, and junior services are held in it each Sunday morning.

Brother Turpin is regularly drilling the young people's orchestra, preparing them for church and other services.

Sister Edna Hotze found it necessary, owing to ill health, to resign her position as superintendent of the church school and it was with many regrets that the school accepted the resignation. Sister Hotze has been a faithful and efficient worker in both branch and school, her work beginning in her early years. Her inability to work will be a distinct loss to the school and branch. She was also branch solicitor and branch clerk. Both positions she resigned.

Missionary Meetings at Wimer, Oklahoma

One Baptized—Others Ready

I held a two-week meeting at Wimer Mission in northern Oklahoma, preaching seventeen sermons, and baptizing one person. I believe about nine more are ready, and will try to return the last of May for a week-end meeting. Some fine people live in that region. They were very orderly in services, and gave me the best attention I have found in years.

On the first Sunday we had prayer and sacrament meeting at two-thirty, and the Spirit was present in power. The second Sunday, Easter, was the climax

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with Sunday school at ten o'clock, preaching at eleven and basket dinner. Then we organized a young people's group and after that everyone went to the creek where a young woman was baptized. The confirmation took place in the schoolhouse at two-thirty, followed by an afternoon sermon. There was preaching again at eight o'clock. Everyone enjoyed the meetings. Brother Bly, of Nowata, Oklahoma, confirmed the candidate and opened the services for me and I appreciated his help.

J. L. CREVISTON.

Mount Vernon, Illinois

Have New Testimonies of Blessings

The Saints at Mount Vernon have many new testimonies of the blessings they have received during the past few months. Attendance is increasing at church services, and a good work is being done.

Elder R. L. Fulk held an eight-day revival, beginning January 22, and keen interest was manifested. On Sunday, January 29, following the morning services, dinner was served in the basement of the church. In the afternoon J. M. Henson led two into the waters of baptism. At the afternoon services they were confirmed, and two infants were blessed. The Saints were impressed with the spiritual value of the entire service.

Brother Fulk held the election of officers for the year January 31. Louis Deselms was elected branch president; J. M. Henson, assistant president; John Deselms, superintendent of Sunday school; John Rockett, secretary and treasurer; Sister John Rockett, director of music; Sister Ralph Poore, head of women's department; Sister L. M. Ellis, superintendent of recreation.

The Easter program, directed by Mrs. L. M. Ellis, was much enjoyed. *"The More Abundant Life,"* a play taken from 1931, *Vision,* was the chief feature, and there was special music by a quartet, also a duet number, *"The Old Rugged Cross,"* in pantomime. *"The Third Day,"* the dramatic story of a mother without faith in God, who suffers great fear when her little boy is injured, proved very attractive. The mother falls asleep to have three visions which give her new faith and courage as her child recovers.

950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 8.00 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

The Bulletin Board

One-Day Meeting

A one-day meeting will be held at Netawaka, Kansas, Sunday, May 7. Everyone bring basket dinner. Apostle Roy S. Budd and Missionary J. W. A. Bailey will be present. The first meeting will be a sacrament service at ten o'clock. A special invitation is extended to the scattered Saints to be present.—Mrs. H. C. Pitsenberger, district secretary.

Meetings to Be Held in Pittsburgh, Pennsylvania District

Priesthood and church school institute, June 10, and 11, at Fayette City, Pennsylvania.

District Picnic at Silent Brook, (opposite swimming pool) South Park, near Pittsburgh, Pennsylvania, July 29.

Semiannual conference September 9, and 10, at Lock Four, Pennsylvania.

New Addresses

G. G. Lewis, 42 Skelton Street, Hamilton, New South Wales, Australia.

William Patterson, 319 Fourteenth Street, Port Huron, Michigan.

Request Prayers

Sister Effie Mae Smith, 2048 Vine Street, Lincoln, Nebraska, grieves over the recent death of her twenty-five-year-old son, Monroe, and desires the prayers of the Saints, that God will give her strength and courage to go on and care for her two other sons. Her husband passed away six months ago. Sister Smith prays for faith.

Our Departed Ones

EVERETT.—John Everett was born August 19, 1843, at Shindam, England, and passed from this life at Avoca, Nebraska, March 18, 1933. He came to the United States when a lad of six years on the sailboat *Ellen Maria,* and after a time settled with his parents, John Everett and Ann Mary Everett, on a claim southeast of Union, Nebraska, where he grew to manhood. He was married to Rachel Trook, October 26, 1878, and to this union eight children were born, four sons and four daughters. Two daughters preceded

May Sale!!!

Prices Good Until May 20 Only

Inspired Version (Cloth)	Until May 20	$1.45
The Game Book, by E. E. Closson	Until May 20	.85
Church School Handbook	Until May 20	.25
Book of Mormon (Large Size, Old Edition)	Until May 20	1.20
Timbers for the Temple, by E. A. S.	Until May 20	.60
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The Mormon Girl	Until May 20	.40
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Where Your Dollar Helps the Church

Ward A. Hougas, Mgr. Independence, Mo.

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him in death, Ida Ellen and Mrs. Susan Brinton. Surviving are, his wife; sons, Nicholas, of Lincoln; James, of Omaha; Charles, of Weeping Water; Silas, of Avoca, and his daughters, Lucy Ann Brinton, of Elmwood, and Leona, of Avoca; two brothers, George, of Union, and Claude, of Plattsmouth; and two sisters, Mrs. Annie Ervin, of Union, and Mrs. Melissa Terrell, of Union; twenty grandchildren, and one great-grandchild. He joined the church in 1868, and remained firm in the faith. Funeral services were held at Avoca, March 19, and interment was in East Union Cemetery. The service was conducted by Elder Carl T. Self, of Omaha.

KURL.—On July 20, 1923, at Keota, Iowa, a baby girl was born to Mr. and Mrs. Arthur Kurl, and was given the name, Betty Ruth. Her short life was handicapped because of her frail body, so that she was the constant care of her parents whose hope it was that she would eventually outgrow physical weaknesses. But the child was stricken with infantile paralysis from which she suffered four months before death relieved her January 29, 1933. She leaves besides her parents an infant brother and her grandparents. The funeral was conducted from the Saints' church at Montrose, Iowa, January 31, Elders O. T. Miller and F. T. Mussell in charge. Interment was in Montrose Cemetery.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Chatham, Ontario	Erie Beach	July 28 to August 6
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18-27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

(*Tentative date. To be confirmed later.)

THE FIRST PRESIDENCY,
By F. M. McDOWELL.

WILD GEESE

To say nothing of many other waterfowl, are being raised profitably in back yards and spare lots. The April issue of Fur Farming & Trapping has a very fine article about this profitable side-line. Learn about these opportunities. Ten cents brings you a sample copy. Address Fur Farming & Trapping, Bunceton, Mo.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions Minimum 75 cents per insertion.

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

DEMONSTRATORS WANTED for Lady Frances Facial Youth Ensemble in every city and state. Must be neat, attractive, healthy, between 25 and 45. Permanent, well paid position if you qualify. Give age, experience. Write Director 101 South Monroe, Kansas City, Missouri. 17-2t

WIDOW 60 years old would like housekeeping in a spiritual home. Good home preferred to high wages. Best of reference. Address Dept. "C," care of Herald Publishing House, Independence, Missouri. 18-1t

CHURCH BONDS FOR SALE: Two $100 bonds for $90 each. I need money badly. Address "H. M.," care Herald Publishing House, Independence, Missouri. 18-1t

MANAGER WANTED for good real estate office. Must be full of pep, efficient and able to finance personal expenses for short while. Don't bother us unless you mean business. Address, "R. E.," care of Herald Publishing House, Independence. 18-3t*

TEACHING POSITION WANTED: Town or Country, young lady, six years experience. Attended Graceland College. Musical experience. Write Mrs. H. J. Bronson, 200 S. Crysler, Independence, Missouri 18-1t*

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HIGH SCHOOL COURSE in two years; meets all requirements for entrance to college, business, and leading professions. Diploma given. Address Education, Herald Publishing House, Independence, Missouri. 18-20

Graceland Broadcast Program

950 Kilocycles—315.6 Meters

KMBC.....Kansas City, Missouri
Time.....5.00 p. m., C. S. T.

May 7—F. Henry Edwards
"English Cathedrals."
(Music by Independence Artists.)

May 14—A. B. Church
"Television"
(Music by Independence Artists.)

May 21—E. E. Closson
"The Influence of Christian Education on Life's Philosophy."
(String Ensemble—Charles Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

May 28—David Hopkins
"This Business of Government."
(Music by Independence Artists.)

June 4—Dr. F. M. Smith
"The Philosophy of Poe's 'Raven'."
(Music by Independence Artists.)

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FOR

ARTISTS

ONLY

Here's the Info

[From the *Herald* of April 25, 1933]

Artists, Attention!

Trade-mark Contest—Prizes Offered by Herald Publishing House

The Herald Publishing House wants a "Trade-mark" or insignia for use on its books, pamphlets, letterheads, and publications. We believe that our church artists can give us what we want, and we are sponsoring a contest to give them a chance to help us. The rules of the competition are as follows:

1. Prizes: First prize—$15.00 in merchandise produced by the Herald Publishing House. Five Second Prizes—a copy to each one of our new book, *Riches Untold.*

2. Specifications: The drawing is to be in ink, between two and three inches in either dimension, and clear enough to allow strong reduction, with clear detail. Any shape may be chosen. New ideas desired. It is believed to be best not to incorporate the church seal in the trade-mark.

3. Any artist may submit as many drawings as he wishes. But he can win only one prize.

4. The drawing must be original, subject to copyright by us, and not an infringement on any existing copyright.

5. Contest opens immediately. It closes June 15. Address:

Ward A. Hougas, Manager
HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

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The SAINTS HERALD

H O Smith
711 S Fuller
Kansas City Mo

Paying Our Debt of Honor to Mother

An Editorial

Zionic Philosophy

By L. S. Wight

The Open Door

By A. M. Chase

Volume 80 May 9, 1933 Number 19

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THE SAINTS' HERALD

May 9, 1933

Volume 80 Number 19

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FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
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CONTENTS

EDITORIAL:
- Building From Within 579
- Paying Our Debt of Honor to Mother 579
- Mothers Day Observance Takes on New Social Significance 580
- Across the Desk of the Editor in Chief 580
- Words of Appreciation 581
- A Tribute 581

HELPS FOR THE PASTOR:
- Zionizing the Church, By E. R. Davis 581

YOUTH'S FORUM:
- The Story of Etta Kett 582
- "My Book of Thoughts" 582
- Notes From Our Friends 582

NEWS BRIEFS 583

ARTICLES:
- Mothers in Zion, by Geraldine Wyatt 584
- Spiritual Aspects of Our Ministry, by Elbert A. Smith 585
- Zionic Philosophy, by L. S. Wight 587
- The Open Door, by A. M. Chase 589
- Riches Untold, by Florence Tracey 590
- Take Sleep in the Hours Set Apart by God, by Gomer T. Griffiths 595
- The Vision of Joseph Smith on Judgment, a Poem, by G. E. Harrington 595
- Prayer and Testimony 595
- Question Time, by A. B. Phillips 598

NEWS OF CHURCH AND HOME 599

THE BULLETIN BOARD 605

The Pigeonhole

Jig-saw Puzzles

"You may say what you like about jig-saws—and judging from the look in your eyes I wouldn't be surprised to hear you tried one again last night—" confidentially cooed the pigeon, "and I'll admit they do make me a little dizzy after the third hour of concentration; but they are a social boon to some people. Think how the fretting hostesses are spared. They don't have to plan entertainment for their guests if they provide plenty of puzzles. Why, I know of entire families that haven't spent an evening together in years, getting acquainted again over a puzzle. Just last night I flew in on a family here in Zion and found a cozy scene. Mother and Dad and daughters and sons and a beau or two were gathered around the dining table, puzzling, sorting, advising, and before they quit, they had it —the puzzle all worked! And I firmly believe if a family learns to puzzle out the little things together in the proper spirit of cooperation, the big things will be much easier solved."

Voices in the Night

"There is a family lives on the other side of our block, that I would never have noticed but for their voices," said the Pigeon. "Whenever they get out in the yard the whole community can hear them. Their normal conversation is carried on in the tone of high C. They shriek at each other most of the time in scolding, fault-finding words. Their normal manners towards each other suggest ungovernable rage. It is queer—in their business they are polite and refined, steady workers. But at home they scream at each other like harpies. Many a fine summer evening, rich with the perfume of flowers and the beauty of nature, is rent to high heaven with their cries."

Silk Hats and Soap Boxes

In the old days, the Soap Box Orator shouted in the square while the Silk Hat Plutocrat rode down the avenue in one of those old-fashioned buggies called a Limousine. We all thought the Silk Hat Plutocrat was Right, and we were pretty certain that the Soap Box Orator was Wrong.

Now, while the Soap Box Orator flits down the avenue in a sport roadster, the Plutocrat sits in jail, and a great many more of his kind ought to be there. And we begin to wonder if, after all, the Plutocrat might not have been Wrong, and the Soap Box Orator Right. There is nothing like a jail term to prove that a man is Wrong.

When the world's economic system went into convulsions, we first began to suspect that the medicine the economic doctors and experts had been giving it contained poison. It did. But there are other kinds of poison, and other people to give it, too.

Our danger is now that we will listen foolishly and credulously to the Soap Box Orator as we did to the Silk Hat Plutocrat. And we may be led just as far astray in this direction as we were in that.

■ One can't take much stock in anyone's religion unless it makes them easier to live with.

■ No man is ever tall enough to be above criticism.

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Editorial

Building From Within

5.—Organization of Teachers and Officers

Questions coming to the fore these days concern the effective organization of our church work in the local branch units. Organization cannot create personnel that does not exist in the branch, but it can coordinate and help the officers available and make their work more effective. The greatest benefit to be realized from organization is not the organic structure of it, but the improvement of *morale.*

If every pastor can gather his church school officers together, and ask the priesthood to meet with them, in order to talk to them about the branch responsibility for the children who are to be brought into the church on the coming Children's Day, much good will be done. Now is the time to think seriously about what the children are learning to prepare them for membership in the church. Will their baptism be only a rather solemn ducking, or will it be the climax of a spiritual experience that is the culminating point of a teaching program that has been carried on by the branch officers and teachers?

This training of the young as a preparation for their entrance into the church is not, of course, the only purpose of organization. The teachers and officers themselves ought to meet to discuss problems and to hear a good inspirational talk from the pastor at least once a month. It can be made a happy social occasion by arranging to have them eat dinner together at the church, so that the full evening afterward may be devoted to the work in hand.

"Building From Within" is no idle slogan. We must build our strength from within if we are to have the spiritual power and the physical equipment for carrying on our tasks. Building from within requires organization, coordination of effort, allotment of tasks, and team work.

Separate organizations may, due to the nature of their work, for the teachers and the members of the priesthood. Yet these two could meet for the purposes of a common understanding and a common ideal. It may not be out of place here to suggest that the meetings should have a devotional as well as an educational character, in order that priesthood and lay-workers may vision and accomplish the work of the church together.

Personality is the pole around which the electrons of the social life revolve.—George A. Buttrick.

Paying Our Debt of Honor to Mother

Many beautiful and eloquent things have been said in tribute to the mothers of men. On Mother's Day we are all stirred to utter lovely phrases, look upon the mothers in our midst with softened and respectful glances, and give gifts to our own mothers. In fact, these things are carried on to such an extent on this day of days for mother, that, if she is unaccustomed to commendation, kindness, gifts, and consideration, she is supremely self-conscious and uncomfortable.

But paying our debt of honor to mother involves much more than mere and often superficial Mother's Day observances. Poets have sung her praises. Great men have given their mothers credit for the positions they have attained. And because it is the popular thing to do, we, on Mother's Day, are prone to lose ourselves in a flow of words, to conceal our feelings behind verbosity.

Our debt of honor to mother? In most cases it is very great. Mother's Day is a time to remind us of mother's love, her trustworthiness, her utter unselfishness—if she is utterly unselfish—and all the other good qualities that are hers. In paying our debt of honor to her as in doing many other things, deeds speak so very loudly that our words cannot be heard. No matter what we may say on Mother's Day of our love for our mother, if we neglect her on other days, if we do not consider her happiness at all times, our debt of honor, in our own hearts and before the world, goes unpaid.

The only way in which we can pay this debt is in the pure gold currency of righteous living every day in the year. If by our actions, we show the teachings she instilled in our minds during our growing years, if we remember her at all times, if we love and cherish her while she is yet with us, if we strive to carry out her ambitions for us, we are daily paying the debt of honor which we owe her.

And yet—we can never quite pay her all that we owe. We cannot know the number of prayers she has offered, the suffering she has endured, the anxiety she has lived through, the hopes she has cherished, the disappointments she has known, the sacrifices she has made—all these that we, her children, might be strong and happy and grow up in the fear of God.

"Of all mothers, I am glad that I had that little mother of mine," said a woman who has given the church years of consecrated service. This pioneer mother in the faith gave everything to the rearing

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of her eight sons and daughter. She was a woman of great faith and integrity, and her constant prayer was for wisdom and understanding. Frail in body, yet strong in the Spirit of the Lord, she was a powerful example for right and goodness to her children, and today her daughter is endeavoring to pay the debt of honor she owes her mother by service to others.

At a prayer meeting a few nights ago while bearing her testimony, another sister, who also has given many years of active and faithful service to the church, gratefully acknowledged the worth of her mother thus: "If I hadn't had a mother who always used great wisdom, I don't know what I should have done."

True mothers of the earth follow the injunction of the Scriptures to "covet earnestly the best gifts." They pray for faith and wisdom and understanding, and they work while they pray. The only way their prayers can be effectually answered is in the lives of their sons and daughters. For this reason we owe mother a great debt of honor. Now is the time to think of beginning to pay that debt—for it will take us all the rest of our lives—with our love, help, sympathy, and strength. And if she has gone from us, we can pay the debt by revering her memory and living honest, purposeful, devoted lives.

L. B. M.

Mothers Day Observance Takes on New Social Significance

Nations wax and wane, governments rise and fall, war and persecutions, as in centuries past, add their weight of grief and anxiety to a puzzled and disjointed world, but Motherhood, with its ideals of loyalty, sacrifice and devotion withstands all these, remaining the one universal bond of sympathy and understanding on which humanity may depend.

Whether in the wilds of Tibet or in the African bush; on a fronded isle in the midst of the Pacific or in the center of Western civilization the Mother carries on.

While this has been true since man emerged from the primitive it has been only in the past twenty-five years that a Mothers Day has been observed and public recognition given to her unfailing devotion, her tenderness, her self-sacrifice.

Recently the observance of the day has taken on a new social significance. Formerly it emphasized the remembrance of one's own mother—flowers, gifts, messages, if she were living, a white carnation worn if she had passed to her heavenly reward. But the economic crises, which has, in effect, leveled society, bringing home to countless thousands the kinship of poverty and one's duty to one's neighbor, has emphasized anew the obligation of the more fortunate to those who have borne the full brunt of the depression. So that today we have a golden rule observance of Mothers Day, with "forgotten" mothers and dependent children sharing in the gifts and memorials to Mothers.

This plan is sponsored by the Golden Rule Foundation of New York, that reminds us that "these are praying not for flowers but for flour; not for candy but for bread; not for books but for food and shelter."—The Golden Rule Foundation.

Across the Desk of the Editor in Chief

SISTER MENDENHALL writes the Presidency from Cheyenne, Wyoming, about some matters having to do with publicity, then adds a bit of news by saying that the Saints there have built a "tiny church," and had their "opening" last July, and that now they owe only one hundred and nineteen dollars on the little building, and are praying that they may sometime have a member of the priesthood sent to them. They have Sunday school and *Book of Mormon* class.

It is always heartening to know that Saints in their zeal and devotion are doing the best they can in carrying on against odds, even if we feel a bit discouraged or depressed to know that we do not have available the men to send to help. The main thing to do is to hold on, carry on, hope on, pray on, and do not forget to "pray on" while we work. Better times are surely coming, and in the school of experience we are being prepared for better things. So to the Saints at Cheyenne we say, Carry on, good people, and keep your trust in God alive and active.

F. M. S.

Words of Appreciation

Everyone was pleased with his copy of the *Herald,* and we are thankful for the new system of purchasing the church paper. We hope to increase our branch order before long.

KATHRYN O. REED.

Hibbard, Indiana.

It is a full and perfect obedience to the law of Christ that brings us into harmony with the divine will where all may be owned as children, sons and daughters of God, and receive of the divine Spirit and the distribution of spiritual gifts, not as we often wish and ask, but according to our needs, and "as he will."—E. L. Kelley, in *"Equality."*

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A Tribute

To Patriarch Frederick G. Pitt

A fine tribute to Patriarch Frederick G. Pitt, a valiant soldier for the gospel through many years, comes to us from Mary E. Gillin, of Peoria, Illinois. We believe that the following extract from the author's letter should stand with the poem.

Editors of the *Herald:*

No doubt you have heard Brother Pitt relate the incident which is the theme of this poem. The story of Brother Pitt's life is filled with interesting experiences wherein Divine care has been granted. His life has been spared, and, perhaps, he is better known than any other missionary of his day and time. He has sung the gospel into the hearts of men all 'round the globe. He has often helped to drive out dissension and establish peace. Brother Pitt had had a long life and a useful one, and I have been wondering if the verses enclosed might be offered as a sort of tribute to him as a "Soldier of Peace" as well as of war.

A Soldier's Promise

1863-1933

By Mary E. Gillin

Just a soldier-boy in his tattered blue—
Just a picket-line where the bullets flew—
Standing alone the long night through
With death before and behind him!
He looked at the starry heavens above—
He thought of the God who must be love,
And sent a prayer like a winging dove
To the God in heaven to spare him.

"And if my life is given to me,
And I am spared my home to see,
I'll dedicate that life to Thee
And serve where Thou wilt have me!"
All through the lonely night he stood,
And felt that heaven his prayer had heard,
Although there came no spoken word—
His covenant—accepted.

Unharmed—through weary years of strife—
Unscathed—though sin and death were rife—
Unsullied by those scenes of life,
The boy came home—remembered!
And through the years from *now* to *then,*
Oft has he stood twixt warring men,
Has oft sought help as he did then,
And stood his ground—undaunted.

Throughout these years, for *peace* he wrought;
And "as ye would" both lived and taught
He neither place nor honor bought
By sacrifice of virtue.
Now when the bugle calls the right
To stand again—to speak or fight—
To bar the way of Power and Might—
May heaven's windows open!

Will not Jehovah stoop to hear
When Might in power is drawing near
To crush the weak and cause them fear
And force them into bondage?
Thou, God, that stayed the bullet's power,
List to the cries this midnight hour,
Hear Thou! Thy Veteran richly dower
That *he* may bless Thy people!

HELPS FOR THE PASTOR

Zionizing the Church

A Sermon Summary by E. R. Davis

Text: *Doctrine and Covenants* 94: 5: "For this is Zion, *the pure in heart.*" The basis of our progress is the spiritual, moral, social and cultural growth of the people. "The Lord called his people Zion because they were of one heart, and one mind, and dwelt together in righteousness." *Doctrine and Covenants* 98: 3 informs us that through jarrings, contentions, envyings, strifes, and lustful and covetous desires they polluted their inheritances. The same things will pollute our inheritances today. Pollute means to make impure, defile; but Zion is *the pure in heart.* In the day of their peace they esteemed lightly the counsel of the Lord, but in the days of their trouble, of necessity they felt after him. He was slow to hearken to their prayers. It seems to me that history has repeated itself in the present crisis.

Doctrine and Covenants 107: 1 informs us that "Zion shall be polished with that refinement which is after the similitude of a palace," and 128: 8 informs us "That the places where they occupy may *shine* as *Zion,* the redeemed of the Lord." Zion is to be polished so that it will *shine* and reflect the glory of God. (See also Isaiah 60: 1-3.)

In *Doctrine and Covenants* 81: 4 we read, "Zion must arise and put on her beautiful garments." We must learn to wear these garments (robes of righteousness) now, so we will know how to act when we get into the company (Zion) that is ready. Revelation 19: 7, 8 informs us that the fine linen to be worn at the marriage of the Lamb, is the *righteousness of saints.* Turning to Jeremiah 26: 18 we read, "Zion shall be ploughed as a field." We plow the field to prepare the soil so the seed will be able to produce fruit. If the process through which we are now passing is the plowing of the soil of Zion's children, and if the field has not yet been sufficiently stirred to produce the polished, shining, righteous fruit *"the pure in heart,"* then I say, O Lord! let the plowing process be continued.

Excuse It, Please!

Through a mistake which the Editors regret, the name of the author was not given with the poem, "The Vision of Joseph Smith on Judgment," on page 595 of this issue. We take this opportunity to apologize to G. E. Harrington, the author.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

The Story of Etta Kett

The Family Honors Mother

"I WANTAMAKASPEECH!" Etta's eyes sparkled with what the family recognized as the symptoms of an idea. It was Saturday night, and the whole tribe of Kett were present at the dinner table. And Etta proceeded:

"Tomorrow is Mother's Day.—Now, Mother Kett, you just stay *right here.* I want you to hear this too.—This year we ought to have a Mother's Day celebration different from any we have had before. Last year we celebrated by letting Mother get a great big dinner for us. After dinner every one of us tore out of the house like a whirlwind and left her to do the dishes by herself. Oh, I know I was just as bad as the rest, and maybe worse. But I'm repenting, and this time I'm going to do better. If every one of us will do something to help with the dinner and the work, Mother can spend the day in perfect rest and enjoy it. Shall we put it to a vote?"

Daddy Kett laid his knife down. "I think it's a good idea."

"All right, all in favor signify by raising the right hand, as they say in business meeting."

Kathryn raised her hand half way, partly in willingness, partly in reluctance.

"Now, Katy, what's the matter with you?"

"I have a date for tomorrow."

"Well, the date can wait a little while. Or better still, you can tell him to come on over and help us celebrate. We need him to turn the ice cream freezer. And he better be husky."

"But—" began Mother Kett, as mothers often do in situations like this. Etta interrupted her.

"No *buts* now, Mother dear. We will listen to your objections very patiently on Monday morning. At present there is no time for discussion. We have voted on the plan, and it carried."

Daddy Kett grinned broadly, and winked at Mother Kett. Etta continued:

"Tomorrow all but Mother will be routed out of bed promptly at six-thirty. She stays in bed. I'll get breakfast, and Mother will take hers in bed. The roast is all ready, and we start cooking it early. After breakfast Kathryn will wash the dishes, and Dad will peel the potatoes. Ronald will set the table for dinner, while I make a cake. Then we're all going to Sunday school, and when we come back dinner will be ready. No one is to escape for the afternoon. We're going to take Mother for a nice ride along the Pine Forest Road. And when we get back we'll make the ice cream."

Sunday was a memorable day in the Kett household. The work was done with ease and speed, and the family enjoyed it. Mother Kett seemed astonished and lost in the hurry of things, but when the day was over, she confessed that it was "the best Mother's Day" she had ever known.

"My Book of Thoughts"

A Page of Ambitions

Great truths are portions of the soul of man;
Great souls are portions of eternity.
—Lowell.

Big ambitions make big men. No man can rise higher in this life than his ambition leads him. If you would realize an ambition, think about it often, pray about it, talk about it, dream of it and work for it. Desire it more than anything else in the world. Let it be so worthy a purpose that you can make it the subject of serious thought and conversation at any time or place. If it will not bear being brought into the open in the company of your family and your most respected friends, you had better discard it as unworthy. Your ambition is the bridge over which you must pass into a finer and a better future.

A page of ambitions should be one of the really important features in your "Book of Thoughts." As we suggested in the beginning it can be changed from time to time, as you realize each particular objective, or as your interest passes on to something else. Your page of ambitions should be flexible, subject to change according to your growth in thought and character.

What ambitions shall you write on this page? Why, the things you most earnestly want. If they include a college education, a good home, a trip abroad, or a new car, write them down. If the thing you want is represented in some picture you have seen, cut out the picture and paste it on your page of ambitions.

Take your "Book of Thoughts" with you as you retire for your daily "Retreat" for meditation and prayer. Do not be afraid to pray about the greatest and most moving desires of your life. You will gain spiritual strength from the effort.

If you encounter a fine thought in your reading, wouldn't you like to share it with other young people who read this page? Send us a copy of the thought, being careful to give us the name of the author, so that it may be printed. If a specially fine thought should come to you, out of your own thinking, send it to us. Let us remember that we gain immeasurably by sharing the good things of life with each other.

Notes From Our Friends

"Who is the Pilot?" asks one young lady. The Pilot is the person who has all the fun of fixing up this page each week, and of being the very first to read the letters that come in. If you would like to express an idea or start an argument for the benefit of the young people, we shall be very glad to hear from you. Simply address *Herald* Editors, Youth's Forum, Independence, Missouri.

Mary Hiles, of Beeville, Texas, writes: "I thought you would like to know what the young people of Texas are doing. As the state is so large and the Saints are scattered, it is hard to get together for any kind of meeting. So we have organized a 'Correspondence Club.' Now it has become state-wide. The purpose of the club is to get acquainted, and to further our plans for work, play, and occasional meetings. . . . The real pleasure is in getting the 'chain' letter." Think of all the friends such a plan should make! Why not try it elsewhere?

Myrtle Vaclav, Bisbee, Arizona (General Delivery) writes: "There aren't many young people here, and we haven't any of the clubs and departments that I read about in the *Herald.* . . . I hope some day to be in a branch, and that I may be able to help. . . . I love this work, and have many blessings to be thankful for. I am making a scrap book of extracts from the *Herald.*" Perhaps the correspondence idea they use in Texas would help the young people in Arizona.

Remember that this is your page. Perhaps you have something that will interest other young people. Let us hear from you.

THE PILOT.

To be fossilized is to be stagnant, unprogressive, dead, frozen into a solid. It is only liquid currents of thought that move men and the world.—Wendell Phillips.

Ideas make their way in silence like the waters that, filtering behind the rocks of the Alps, loosen them from the mountain on which they rest.—D'Aubigne.

The weak man or woman who stoops to whine over neglect and poverty, and the snarls of the world, gives the sign of his or her own littleness.—Adah Isaacs Menken.

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NEWS BRIEFS

After Reviewing Church Situation Joint Council is Hopeful

After a week of sessions the attitude of Joint Council members is generally hopeful. Harmony and unity to an unusual degree have marked the sessions of the Joint Council of First Presidency, Quorum of Twelve and Presiding Bishopric, which began May 2. All members were present except Apostles John W. Rushton and G. G. Lewis, foreign appointees. There has been less legislation than in any previous session of the council, but the men have concerned themselves with frank discussions of church policy, the financial situation, and the missionary program. Action taken has included the readjustment of appointments of men in the field, and the council promises a financial statement soon, which it hopes will be of encouragement to the church. In addition to the council sessions, the Quorum of Twelve has held several meetings of its own.

Elder J. W. A. Bailey at Topeka

Elder J. W. A. Bailey began special meetings at 1116 Clay Street, Topeka, Kansas, April 30, his general theme being *"The Drama of Human Life of Ancient Bible Times."* With charts to illustrate his points and attractive sub-topics, Brother Bailey is winning good response. The meetings will continue a number of days.

Elder and Sister S. Ballard Return to Australia

Elder and Sister S. Ballard returned to Sydney, Australia, March 11, on the *S. S. Maunganui,* after an absence of about four years spent in the Tahitian mission field, according to *The Gospel Standard.* An official welcome home was tendered them in the form of a social evening. Many friends greeted the newly-arrived missionaries. Apostle G. G. Lewis and Elder Swain extended greetings of welcome to them in behalf of the members of the various districts throughout Australia.

Ninetieth Anniversary for Brush Creek Branch

Last December Brush Creek, Illinois, Branch was ninety years old, and now a log cabin is being erected on the site of the old Caudle Schoolhouse in which the branch was organized, as a memorial to those who so valiantly struggled to carry on the gospel work. Among those were Nathan Morris, Doctor Green, George Hilliard, Elder Jefferson Hunt, the missionary who first came to that community, and I. A. Morris, branch president for almost fifty years.

The cabin will be dedicated June 24 and 25, at which time the ninetieth birthday of the branch will be formally commemorated. President F. M. Smith and Missionary R. L. Fulk and family are expected to be present.

Many Baptisms for the Church in Latter Part of April

The following are included in the News this week:

Elder Harold I. Velt baptized and confirmed fifteen men, women, and children in the Longview, Washington, Y. M. C. A. Swimming Pool April 22, these being the fruits of meetings conducted in a private home at Kelso, Washington. More have given their names for baptism, and others are investigating the truth.

Three young married people were baptized by Patriarch John F. Martin at Wheeling, West Virginia, April 23.

On Easter Sunday thirteen were baptized at Sperry, Oklahoma, as the result of a series of meetings conducted there by Elder J. E. Lancaster and Apostle R. S. Budd. And another candidate was baptized the evening of April 26.

Three were recently baptized at Bloomsburg, Pennsylvania, by Pastor Walter Lewis, two of these being inducted into the kingdom April 30.

Six persons were baptized by H. A. Higgins, pastor of Quindaro Church, Kansas City Stake, and one by John Tucker, of Heathwood Church, as the result of a pre-Easter series of services at Quindaro.

Five were baptized at Beardstown, Illinois, April 23, by Elder E. E. Thomas.

Six young people have been baptized at Sylvania, Ohio, as the result of new interest generated by the church school chiefly through the organizing of two basket ball leagues, one for the young men and one for the young women. This movement began in January. Sylvania Church School now has the highest average attendance of any church school in Northwestern Ohio District. Many young people are interested in its classes.

Two, a young man and a boy, were baptized the afternoon of April 23, at the Western Oklahoma Conference.

Four people have been baptized in the Stone Church font, Independence, during the last two weeks, Pastor John F. Sheehy officiating.

Three were baptized at Mount Washington Church, Kansas City Stake, on Easter Sunday, the ordinance of baptism being an effective part of the special Easter service.

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MOTHERS IN ZION

By GERALDINE WYATT

THIS is not so much a tribute to mothers, as a tribute to God for giving us mothers. For it is they who lay the foundation for our religious training. Winston Churchill was indeed right when he wrote: "Unless there be in the background a mother, no portrait of a man is complete. She explains him, is his complement. Through good mothers are men conceived of God: and with God they sit, forever yearning, forever reaching out, helpless except for Him; with Him, they have put a man into the world. Thus, into the Supreme Canvas, came the Virgin."

In my mind I picture a mother. Not an ordinary one, but one that has tried to help build Zion. It doesn't matter much if her hair is grey, or if her smiling eyes are just a shade darker, but it does matter that she has done her part to further God's work here on earth. It matters a lot, that when she is called home, she can face her Master, and look up into his shining face and have Him say: "Well done my good and faithful servant."

So I would inquire of this mother, that has so successfully reared a family for Zion, how she has accomplished this great feat. Her eyes kindle with love, and as her words ring in my ears, I realize that the vicissitudes of life have left their marks upon her, for her face is covered with a multitude of wrinkles, and her voice is no longer that of a young woman.

"I can do all things through Christ who strengtheneth me," she begins. Then resumes with a saying of Christ: "Man cannot live by bread alone."

I pondered upon this, and came to the realization that this mother loved God more than all earthly things, and that she had placed the teachings of Christ above those of the teachings of the world.

Yet, I knew it to be a tremendous task to teach children of God, and too, that it was much easier to let them pick this knowledge up. So I asked her why she had taken the trouble to instruct her little ones. Again the tired and worn voice resumed, and I realize that there was a distinct beauty in it that could not be acquired, but by age.

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; . . . and they shall also teach their children to pray, and to walk uprightly before the Lord."

So it was only the fulfillment of a commandment. I was disappointed, for I had thought that she had shown more than obedience. Then I thought of her first words, and knew that there was also love; love for her heavenly Father, and obedience to His will.

"But their earthly reward," was wrung from me before I could control the impulse. So much being said, I finished by telling her that it was not always easy to be "laying up riches in heaven" when others received their rewards here upon earth.

A look of reproach spread across her face, as her voice resumed:

"Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers, than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, that God would deliver them. And they rehearsed unto me the words of their mothers, saying, we do not doubt our mothers knew. . . . Behold, I numbered those young men who had fought with me, fearing lest there were many of them slain. But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God."

As the accomplishments of their sons, had been a reward to these women; so the attainments of her own children were a reward to the mother I picture. It seemed that I could look back with her, and see her beside her children as they developed in faith. First as little babes toddling along at her side, with one wee chubby hand held firmly in hers, as she took them with her to the family altar where they first learned of God. Then as the years rolled on, and their eager faces looked up into hers, seeking wisdom about things spiritual, it seemed I could see her often, studying the scriptures with zeal, that she might be "a workman that needeth not to be ashamed." Then I pictured the glow upon her face when she watched her children as they descended into the waters of baptism to be born of God. I knew I had seen a woman that communed with God.

You would ask who this mother is. You have but to step inside of a church in Zion, or the churches in Zion's outlying stakes, and you will see her. Perhaps she will be well towards the front, for her hearing may have been impaired by time. Perchance you will see her turn around, momentarily forgetting her great work is irrevocably finished, and look to see if all of her children are in their places. For the habits of a lifetime are not easily abandoned.

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SPIRITUAL ASPECTS OF OUR MINISTRY

A Lecture to the Priesthood, Independence, Missouri, February 16, 1933.

By ELBERT A. SMITH

V.—The Formal Expression of the Spiritual Ministry

We are admonished, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." (2 Timothy 2: 15.)

The Spirit of man usually seeks expression through some physical means. It is quite dependent on the body to express its will vocally or forcefully or in some other way; and so in our ministry the spirit of our ministry expresses itself in certain formal ways. It is true that we may impress people spiritually, without saying a word or making a move. John Rushton used to say there are some men whose very presence cast out devils, and I can imagine that any sort of evil spirit in the presence of a man like our Brother J. M. Terry would have felt rebuked. But as a rule the spirit seeks some visible expression; it seeks expression for example in the ordinances and sacraments of the church and in the labors of the ministry in some lines that might not be either ordinances or sacraments.

We are admonished that we shall be "polished shafts" in this work and the Lord says he stands ready to quicken our intellectual powers by his spirit. By the term "a polished shaft" I do not mean outside polish, such as the world may impart to a man of society or fashion, but an inner polish of the spirit that will inevitably show itself in all the outer manifestations of that spirit. In order that the men in the early church might be prepared to do this thing in the exercise of their ministry and the ceremonies and ordinances of the church, the School of the Prophets was established, and a meeting of this sort, to a degree only, is of a similar character.

The School of the Prophets

In that same wonderful section, 85, already discussed, these statements are made about the School of the Prophets:

"I give unto you a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves."

First of all it is a *spiritual* preparation.

"Yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation."

Brother Joseph at one time at a general conference answered a group of men who were asking why the School of the Prophets had not been established. He said, in substance: "You are required to testify that you are free from the blood of this generation. Are you men prepared to certify that you have done all in your mortal power to spread abroad the gospel story, or to help others spread it, and to live it at home so that you can say absolutely that you are free from responsibility for the blood of this generation?" I do not know why, but there was no man there who accepted that challenge.

"Also, I give unto you a commandment, that you shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms,"

And what was the object?

"that ye may be *prepared* in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

So they were to diligently prepare themselves in many ways that when they were sent forth they could be servants that needed not to be ashamed and could fill the mission on which they were sent. There are some provisions concerning the School of the Prophets that would put us on very strict behavior:

"Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified"

and so on.

I used to wonder why the Lord said that in the School of the Prophets we should cease from *all* laughter. In my life the sense of humor helps me over a great many hard places; there are times when if we cannot laugh we are going to do something else; and many times it helps when you wish to advise some one rather straightly if you can first break the ice with a laugh or a smile. They will listen to counsel that they would not otherwise take if they can see just the right kind of a smile. Sometimes in a general conference when there has been

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most intense feeling, and men lined up on either side were ready almost to fly at one another or at the man in the chair, a little gleam of humor has caused everyone to laugh and relax, and it was like the opening of an abscess to let out a lot of poison. But this says that when we come to the School of the Prophets we are to cease from *all* laughter. There is another statement elsewhere in the book *Doctrine of Covenants* that says we are to cease from "excessive laughter." We are permitted within reason to be cheerful and happy and to express ourselves among ourselves in joyous ways, but whenever we fall into an *excess* of laughter, that is not good, and I think in some of our councils we have failed to heed that admonition. The School of the Prophets is to be something more serious than any council we have ever taken part in, and to impress the seriousness of it on us all the time, no one at any moment in that school is to indulge in light or frivolous speech or in laughter.

These meetings of the priesthood I hope, especially here in Independence, are a step forward that will help us to perfect ourselves that we may be approved and to draw ourselves into the attitude which we must eventually assume when we finally enter into that School of the Prophets.

Ordinances and Sacraments

I have said that our spiritual ministry takes visible form in formal expression and certainly it is consistent with our belief and that which we have read that we should desire to make all of these ceremonies and ordinances and sacraments and labors as dignified and as beautiful and as impressive as may lie within our power. It is true that we do not have very much of a formal service. We have no book of prayers. Only two formal prayers have been given to us that I recall, the two uttered over the emblems. There is one set of words to use when we baptize, and those are all the set forms of oral expression that I call to mind. And yet there are a number of ordinances and rites and ceremonies that are formal. Some of them are sacraments. Joseph R. Lambert used often to remind us that when we are engaged in them we are "handling heavenly things."

There are at least five of the ordinances that seem to involve a sort of covenant. We call the communion of the Lord's Supper a *sacrament*. The Roman soldier took an oath of allegiance, the "sacramentum" and the word carried it over into church terminology and we use it regarding the communion service. We speak of it invariably as a *sacrament* service. A sacrament involves a sacred covenant. In baptism of course there is no oral covenant. There is an understood covenant. The one being baptized takes that way of expressing his promise to enter into new life, to put away old sins and witness before God, the church, and the world that he will enter upon a new life; and God has given his promise, that the man's sins shall be forgiven and he will have the chance he desires to wash the slate clean and start over again.

Confirmation may be considered as a similar covenant. In the confirmation, a man presses into the church promising by so doing that he intends to live the life of a Latter Day Saint, and the Lord promises the spiritual baptism that comes with membership. They make that covenant under the hands of the ministry even though no such words are spoken.

And in receiving your ordination, certainly you pledged yourselves to a life of consecration in the prosecution of the particular labors that come to you in that calling, and the Lord in turn promises you the spirit of your office and calling. In the communion service, rather definitely, when the prayer is offered over the emblems, we promise to take upon ourselves "his name that we may have his Spirit to be with us always," and in return we hear the promise of the Master, "Lo, I am with you always, even unto the end of the world."

While many people regard marriage simply as a civil contract, I do not know how we can solemnize it at the altar of the church in the presence of God in the way we do and not think of it as a more sacred covenant than simply a civil contract.

In another class is the blessing of children. That could hardly be said to involve a covenant unless the parents were thought of as making a covenant. Neither, ordinarily, in the administration to the sick. These are ordinances and rites of blessing and consecration, and petition.

Then there are funeral services, and last of all, but by no means least, the pastoral visits which are commanded to be made in the homes of all the Saints.

At the Crises of Life

You will notice, if you wish to, and I presume you do, that in administering in these ordinances and sacraments and rites and privileges and duties you touch humanity at the high points of life. Some of you administer in all of these and probably all of you in some of them. Young people who are in love come to you that they may be married and may thus feel their union is recognized in heaven as something holy. People come to you to be taken down into the water of baptism to make their covenant with God. Under your hands they receive confirmation that entitles them to membership and the

(Continued on page 593.)

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ZIONIC PHILOSOPHY

By L. S. Wight

IF WE are to make the most of our present-day opportunity to "Zionize the church," we must develop a rational Zionic philosophy in regard to policies or methods of achieving our purposes. That philosophy must at once adhere strictly in principle to divine commands, and when applied it must actually solve the present problems of community life. Yet it must be simple enough to be easily understood by all members of the church, particularly by those coming in as we grow.

There probably is no disagreement of opinion as to the basic work of the church. We are primarily a missionary organization and must ever remain so if we are to accomplish our purposes. Although there perhaps has been some disagreement of opinion as to the purpose of the missionary work there should be none. It is axiomatic that no work can be a success unless it has some definite goal. To make the most of our missionary efforts there must be a definite objective and with Latter Day Saints that objective is a material Zion or community life where church members may have the greatest opportunity to enjoy life in its fullness.

In achieving this goal there is bound to be difference of opinion as to best methods, for the simple reason that God in his wisdom left this part of Zion building to man's own ingenuity. Then since each member of the church will approach the solution of this problem from the background of his own experience, it is only natural that there are and will continue to be differences of opinion as to the wisdom of certain methods. This should cause no concern as long as the motives or attitudes of the members are above question, and as long as it is possible for us to agree on some basic rule for determining the values of such differences of detail. Such a yardstick might consist of the following questions:

1. Does it fit divine principles?
2. Is it practical?
3. Is it simple enough to be easily understood?

We may liken these three rules to the three great basic principles of faith, hope, and charity. The Apostle Paul says that of the three, charity is the greatest, and that should also be true in the application of any Zionic plan since the ultimate purpose of Zion is to make it possible for all, which includes the lowliest, to have fullest opportunity for a life development. What could give us greater faith in our Zion building plans than the assurance that they measure up to divine patterns? What could give us greater hope than the confidence that our efforts are practical, that they can solve our common problems, and that they will give us our long-looked-for Zionic communities? Or in what way can we show greater charity to those who are looking for relief than to interpret our Zion building plans in terms which all can understand? No greater opportunity ever existed for any group of people to demonstrate the value of the brotherhood of man in its fullest meaning. To Zionize the church then will result in a real demonstration of faith, hope and charity.

It is not my intention to attempt to settle any controversial questions, but it is my purpose to try to arouse each reader to a realization of his responsibility in helping Zionize the church. Each one must do his part to help develop a rational understanding of the problem. When each member does get into action he will run into some problems which seem insurmountable. Too many have been willing to evade their responsibility at this point by waiting for some one else to solve their problems, especially questions on which there may be some difference of opinion. There should be no hesitancy as these problems can be solved only by direct attack. Each individual will always have problems which are peculiarly his own and should be willing to do his utmost to solve them. He who is sincere in his desire to help Zionize the church will be willing to first solve his own problems. Then he may offer constructive suggestions for the solution of group problems if he is willing to permit them to be measured by the accepted yardstick. If they pass the test, they may be a real contribution to the cause of Zion building. When all suggestions are made with this attitude in mind we will find that we are reaching that unity of thought and purpose so necessary to the success of our Zionic enterprise.

PERHAPS the most important decision any church member can make is to become willing to fit in with the group. He may have some plan to suggest but if an analysis of his suggestions shows that it does not fit the accepted yardstick then to be a true Zion builder he must be willing to change his plan or suggestion so that it will fit, or be willing to see it discarded entirely. If he holds back because his way can not be the way of the group then he only proves that he is not a Zion builder at heart. In fact the first step in developing a sound Zionic phi-

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losophy is to train self-interest to be subordinate to group interest. This does not mean that we must give up our God-given agency, but it does mean that we must be willing to fit into group needs.

Zion-building includes many things, in fact it should be an all-inclusive term covering spiritual, mental, physical and material development. Since the first three are dependent on the use we make of available materials or tools perhaps the basic expression of our philosophy will be concerned with material things. The kind of Zion we build then will depend on our ability to handle material things as well as upon our attitude toward them. Therefore if we have the right kind of attitude towards these lesser things of life and use them as a means to an end instead of making the accumulation of them our goal we will put ourselves in a position to make the Zionic demonstration we have been talking about for over a hundred years.

WHAT then should be the starting point in our Zionic thinking? The basic principles of the church and Zionic ideals are so much a part of each other that it is hard to separate them but if we think of Zion as a specific development within the church then we can easily start our Zionic thinking with the law of tithing. We should not need to hesitate at this point to convert our own members but for some reason that has had to be done. Men have even accepted the responsibility of priesthood without being fully converted to the law of tithing, but our growing generation will have no patience with such an attitude. I look for the time to come when no man will be permitted to hold the priesthood without having obeyed the law in full. Furthermore he should show an enthusiastic interest in it. I am ready now to say that I will not knowingly vote for the ordination of any man who is not on record as having obeyed the financial law of the church. As has been said before, this does not work a hardship on anyone as filing the inventory is a fulfillment of the law. That act shows intent and that is the important thing. All God expects of any of us is the best we can do, but he does expect that.

There probably is not a member of the church today who objects to the payment of one tenth of his increase as rent to God. We all understand that this money should be used exclusively for the furtherance of the spiritual or missionary work of the church. Nor is there anyone who even questions that part of the tithing law which has to do with free will offerings. We are all habituated to that idea so it fits in in one form or another to the experiences of every one, both those who have been born into the church and those who come in from year to year. After having paid the debt of the tenth, to give out of necessities that the work of the church might go on is real sacrifice, of which we have had much and of which we will need much more. Those who give in this way are actually giving of themselves to see the work of the church progress.

BUT when it comes to consecrating of ourselves or our surplus we come to the problem that usually starts differences of opinion. The reason for this is that we naturally approach the problem from all types of backgrounds and experiences. And it is in the consideration of these points that so many suggestions are made which may not always qualify under the rules proposed in this article. A study of God's laws covering social conduct reveals that his purpose is that man shall have full opportunity for development of all his talents. Mosaic law was the restrictive type of rule, given because of necessity but when Christ came he revealed the fuller understanding of God's laws. His interpretation of the law of talents shows clearly that he recognized that men should have equality of opportunity but that men are not necessarily equal. He emphasized the error of covetousness, which is just as bad in the poor man who covets what his richer brother has accumulated, as it is in the rich man who covets his fellow man's production. In the restored gospel we find that each one of us should be willing to consecrate all that he has for the accomplishment of the church purposes. This means that we should have a desire to use all our possessions, either mental development or material things for the advancement of the cause, and should not in any way be interpreted as meaning the separation of man from his possessions. Much misunderstanding on this part of our gospel or Zionic philosophy undoubtedly has been one of the contributing factors towards our lack of progress.

My favorite illustration to show the meaning of consecration is the story of a young Englishman who attended a service at which the members contributed certain amounts toward the building of a new church. All donations of course were named in numbers of pounds sterling, in sums of one, two or five pounds. When it came time for this young man sitting in the rear to make his offering he rose up and said, "I'll give 175 pounds"—instantly everyone looked to see who could be giving such a huge amount—then he finished his statement by adding one word, "avoirdupois." In other words he was giving all that he had, himself. In thus offering himself for service he was not giving up the control or possession of any part of himself, as that was his stewardship. He would be responsible for the conduct of that stewardship at the time of final ac-

(Continued on page 593.)

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THE OPEN DOOR

By A. M. CHASE

"When Israel out of bondage came, the sea before them lay,
The Lord reached forth his mighty arm and rolled the sea away."

—(Old hymn.)

IN THE STORY of the deliverance of Israel from Egyptian bondage, and particularly the passage of the Red Sea, we have the pattern of most forward movements among the inhabitants of the world, as well as in the Church of Christ. Every attempt at achievement of better things leads to a crisis, and out of the crisis comes deliverance.

It is true that these critical periods have not always been foreseen by those traveling the upward path, nor have they always been faced with as high courage as we could wish, but, as Lyman Abbott says in his *Redemption of Society,* "The birth of Christ was the beginning, not an ending. It was the beginning of many sorrows and much burden bearing because it was the promise of those spiritual and imperishable joys into which men enter only through the gate of suffering. The great gifts can not be received until the spirit is prepared to receive them." (*Everybody's.*)

When Moses, obedient to the word of the Lord, gave Israel instruction to "turn and encamp before Pihahiroth, between Migdol and the sea, over against Baal-zephon," it looked to Pharaoh and his host that the time had come when they could surely "take the spoil," and to the multitude of Israel it seemed that the enterprise which they had engaged in was at an end. But the command was, "Go forward," and by going forward, in conjunction with the power of God, they found deliverance, but not the completion of their task. That only came after years of arduous toil and suffering in the wilderness.

When the prediction of Nephi was fulfilled, that "The spirit of God . . . wrought upon other Gentiles; and they went forth out of captivity, . . . that they did prosper, and obtain the land for their inheritance," (1 Nephi 3: 148-151), it took them more than a century of hardship and endeavor before they came to the crisis where "A nation was born." Indeed this birth was not without travail, as any one who reads the history of the beginnings of this nation will realize.

Today civilization is facing a crisis that must either bring forth a birth of better things for humanity, or result in disaster. Is there an open door for these nations, and peculiarly this nation to "go forward"? We think there is if our lawmakers will courageously meet the issue. But the way must be forward.

WHAT IS TRUE of the nation is also true of this church. A century ago we embarked in an undertaking that can only be accomplished under the Divine favor, and by this same aid from on high. But today, as with Israel of old, we must go forward. As the birth of Christ was only the beginning—a beginning that led the disciples to Calvary—yet out of that travail which Christ pictured when he said to the Twelve, "A woman when she is in travail hath sorrow, because her hour hath come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh away from you": I say, out of this travail came the "Church of the Living God."

I will not deal with the apostasy and the dark ages accompanying it, but will say that the Restoration of the Gospel with the accompanying restoration of the priesthood, and the command to "Build Zion," was also only the beginning. Can we hope to successfully build this Kingdom of God without the accompanying travail and suffering that always must be endured before we may be prepared for the rewards of our endeavor?

If the church could not be established and sanctified by the Master without the devotion of his life, his entire life, even unto the offering upon the cross, can His kingdom be successfully established in our day with any less devotion? This is what John seemed to sense when he said: "Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren." (1 John 3: 16.)

Because the Saints would not pay the price of devotion of their all—because there were jarrings and contentions, and covetous, lustful desires among them, they were driven out (see *Doctrine and Covenants* 98: 3); and today, when men's hearts are failing them for fear, we have no place of safety. But today, as it was in the days of Moses and Israel of old, the way lies before us, and the command is to "Go forward."

TODAY, as never before, are the Saints made to feel the need of Divine aid and protection, and this can only be found in His Kingdom. I believe

(Continued on page 594.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

You Will Want to Read It in Book Form

Chapter 19
Ricks of Vanity and Selfishness

A FAMILIAR voice, yet over the telephone it took Polly a moment to place it—"Oh, yes, Cora!"

"What are you doing this afternoon, Polly?"

"Well, since it's Saturday afternoon, my housewifely soul will not let me miss out on the bargains. I thought of going to town. Why?"

"Could you do that early and let me come over later?"

"Yes—why, yes, of course I could. And I haven't seen you for an age. How are you? It'll be fun to have you over—"

"Could I come about four o'clock? Tell you what—I'll set your wave for you. I'll do anything to help if only I can see you. I just *have* to talk to you, Polly." The urgency in the young voice challenged all of the counselor and advisor there was in Polly.

"Certainly, you can wave my hair. I need a shampoo anyway," she returned, "then I'll feel especially groomed for tomorrow. But is four-thirty all right? I might not get back from town much sooner than that."

Promptly at four-thirty Cora presented herself, looking very trim in her deep red coat and hat. Polly was just getting a cake into the oven. She had not had time during the morning to do her baking.

"We're having a guest to dinner tonight," she gaily informed the visitor, "and so I'm baking her favorite cake."

"Yum, yum, a spice cake! Why, Polly, that's *my* favorite cake."

"Of course. You're the guest. I forgot to ask you over the telephone, and I haven't had time to call. You can stay, can't you?"

"Why—oh, I don't want to impose—"

"You aren't. You're conferring a great honor upon Mr. and Mrs. Nelson—"

"Well, if you put it that way, thank you; but I can't stay long afterward."

"Naturally not. There's always a Charley or an Oscar or a John to consider, isn't there?" and she closed the oven door on the cake with a decisive little gesture.

Cora blushed.

"And now, Miss Beauty Operator, I'll be ready for you in a few moments." Polly flourished a towel as she started in the direction of the bathroom.

"Oh, do let me shampoo your hair for you."

"Now we'd better begin," suggested Polly as they emerged from the bathroom and she seated herself in front of the guest room dressing table, only a few steps from the kitchen. She did not dare go upstairs and leave the cake in the oven; it would be sure to burn. Down here she could keep a closer watch of it.

"I guess so," but Cora was laboriously putting in the "first" wave and so she did not begin for a moment. "I've wanted to talk to you for some time, Polly, but circumstances were so I couldn't. Maybe what I have to say will surprise you, but I'm concerned about it. I'm twenty-two, Polly, and I'd like to settle myself down to this business of living to the best advantage of all concerned; but there, that sounds like the letters my boss dictates." She picked up a bobby pin and carefully inserted it into the desired wave before going on. "I'm glad the Happy Half Dozen is no more, Polly. That's the brutal truth."

"Are you?"

"Yes. It was too exclusive, too restricted, too much of a clique, Polly, just us six and no more—oh, *you* know, Polly. I enjoyed it, and I know it was a lark for the other girls, but, Polly, there are hundreds who need reaching right here in Independence, simply hundreds of young people!"

Polly did not speak, but her eyes asked questions.

"As you know, I'm one of the Stone Church representatives on the young people's council of the churches in Independence, and lately I've been studying young people and their needs. I've taught children's classes and watched old people's classes, but Polly, I *like* young people."

She paused to apply the comb to a refractory lock of hair.

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"The other night at council meeting it was announced that there are in Independence today, in Zion, if you please, eighteen hundred young people between the ages of sixteen and thirty, and how many of those do you suppose the church is reaching in any way?"

"I don't know, but I'm afraid it's not a very big per cent."

"You're right. We're reaching by hook or crook only between seven and eight hundred!"

"Is that all!"

"That's all." Their eyes met in the looking-glass. Neither smiled.

Cora went on: "And yet the age of adolescence is the time of expanding loyalties, they say. Where, Polly, are one thousand of our young people putting their loyalties? Into what fields are these loyalties expanding? Certainly they are not expanding into the church. Since that meeting I've worried about where those loyalties are and what's happening to them. It seems to me that's a terrific casualty list for the 'center place.' If the church is holding less than fifty per cent of its young people—well, where will the church be in a few years at that rate?"

Polly was obviously shaken, but she did not attempt to answer Cora's question.

"Something's missing somewhere, and yet, like so many other things, you can't trace this situation to one cause only. There are many causes. What do you think of some of these for causes of the present situation—selfishness of us all, conceit of us all, carelessness, lack of understanding, poor parenthood, gossip, no equipment for our church schools, and the lack of a sense of personal responsibility on the part of every Latter Day Saint in Zion!"

AFTER a little consideration Polly answered simply: "You have a real head on your shoulders, Cora. You incriminate all of us. You make me feel guilt of every misdemeanor, chief of which are carelessness, indifference—"

"That's it—indifference! Pardon me for interrupting you, Polly, and I don't think you're indifferent. But hundreds of people here are. They're so indifferent that they wouldn't jump if you were to stick a pin in them."

Polly laughed. "You feel rather strongly, don't you?"

"Don't I have a right to, Polly? I'm a young person, and when I see these boys and girls falling away at the rate of about fifty-five out of every hundred—or is my arithmetic rotten?—why, it's heart-breaking! We need leaders, men and women with understanding and experience. We don't need leaders as young as I, though, goodness knows, they should be in the training, but we need people like you and Brad to be at the head of a whole big group—"

"People like you and Brad," "and *Brad.*" Those words clung to Polly's consciousness.

The girl continued: "I've sat in the Stone Church and watched people—I love people, Polly—watched lonely ones lost in the crowd, the hunger in their eyes. I think this is one of the worst places in the world for a person to be lost in numbers. And there's nothing more torturing than the loneliness caused by such isolation. It's like a sailor dying of thirst with water everywhere, *salt* water. These people are perishing for friendship with friends all about, but *indifferent* friends, people who don't even care to try to get acquainted. I know, for I'm quiet and not very forward. I came here from Nebraska and lacked the initiative to go out and get acquainted. I came to the Stone Church for two whole months and not a soul spoke to me though they were friendly enough among themselves."

MANY times before, Polly had heard criticisms of the Stone Church congregation for its coldness, its indifference to incoming Saints, its cliques, its clubs. Always she had been disposed to excuse this seeming lack of warmth because of the size of the congregation, about twenty-five hundred members. The clubs and classes were all right, she had thought, because a congregation so large had to be organized in some way. But when she had listened to these same criticisms several times, she began to take them seriously, and resolved to devote more time to getting acquainted with others, shaking their hands and wishing them well. It was with a small shock that she realized she knew few of these twenty-five hundred people except the members of her own group, the neighbors on her street, the Saturday Club, the Happy Half Dozen, her Sunday school class, a few sick people, a few officials. Then she had begun to make friendly overtures to strangers.

"Why, I've lived here eighteen years!" a woman replied to her kindly question: "Are you new in Independence?"

"Gracious, my dear," another had looked askance at her, "I was born here. Why, I'm a Courtland."

And a third had giggled: "Yes, I've lived here a long time. Used to teach in the Sunday school, but now it doesn't seem that I know a soul. My name's Jones. This is a hard place to get acquainted and stay acquainted."

NOW Cora was working with the short locks at the back of Polly's neck. Polly could not see her face as she declared: "It's because of the great

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need of the many, Polly, that I think these organizations for the privileged and the pampered and their children have little right to existence. If all Latter Day Saints were only big enough to forget their own little clique and organize themselves in representatives groups!"

"I think I'd better turn the oven a little lower. I smell the cake," and Polly fled to the kitchen. When she returned she smiled at the girl who leaned against the table, the picture of deep meditation. "Well, what would you suggest as a remedy for this appalling situation among the young people, my dear?"

"That's too big a question for me. The council is considering it. Its purpose, you know, is to stimulate activities to interest *all* the young people."

"Then what would you say is the crying need," ventured Polly, "good leaders?"

"Yes. If we had leader material, people who were really concerned about the young people, people who were not just overgrown boys and girls searching for self-glory and fame! Somewhere, Polly, I read of this little incident, and I like its application to our need. A Chinese rice grower had his farm on the top of a mountain. One day there was an earthquake, and the farmer, from his high place, saw the waters of the near-by ocean withdrawn from the land in a great wall. They drew up like a lion about to spring, and when that spring came, he knew it would be a tidal wave. Down below on the rice-field flats he could see the workers. Those workers would be destroyed by that wave if something was not done quickly. Without a thought to himself, he rushed to his rice-ricks and set them afire. Then he rang the temple bell furiously, and the people, thinking his farm was burning, clambered up. When they turned to look behind them they saw the fields where they had been working covered to a great depth with surging, green waters. He had saved their lives. Maybe it's far-fetched, Polly, but I would like to burn my rice-ricks of personal vanity and selfishness and conceit."

"You conceited, Cora, dear!" Polly's laugh was derisive. "You're about as conceited as a dove. I think you're sweet. You'll be a wonderful leader one of these days. All you need is years."

"A pretty pecky dove I'd make, Polly," rejoined the other. "Now you're finished," and she gave a final pat to Polly's head and stood away to look at her.

"Thank you. Well, we can say that the Happy Half Dozen has done one thing for you; it made you alert to young people and their needs."

"My office work has made me aware of that, too. Church work affects you like that. It makes you feel as though you knew a lot of people you really don't. People who live away from Independence would be surprised if they knew what queer reports reach here of their doings or their undoings," and she made a little grimace. "But the biggest thing the Happy Half Dozen did for me, Polly, dear, was that it gave you to me."

"I'm flattered."

"Well, I really meant that. I've wondered, sometimes, Polly, why a woman as attractive and capable as you didn't always have a trail of girls following her."

"Because I haven't been concerned enough about *all girls*. There, that suits your analysis, Cora. I've been concerned with only a small group—my loyalty to girldom has been pretty little."

But Cora shook her head.

"I consider it the greatest compliment in the world," Polly asserted as she began to set the table, "to have people want to be like me. Sometimes, though, I feel sorry for them, because, I'm a very insignificant person—"

"Who's an insignificant person?" demanded Brad bursting in on them, "my wife, and she's admitting it! Why, hello, Cora. Are you ladies up to a confessions party?"

"No indeed, we're just discussing young people and their needs."

"Needs? Well, now let's see, a girl nowadays needs a lipstick, a new manicure, a pocketbook full of clothes, a date, and some 'mad' money. There you are!"

"And I suppose," chuckled Cora, "on the same scale, a young fellow needs a coonskin coat, a frat pin, an Austin, a girl, and a movie! No, we were saying how many young people there are in Independence who have no church contacts and of the need of leaders."

"But surely they don't need any more leaders, Cora, when they have you."

"Don't be silly!"

"Silly or not, I'll recommend you any day of the week."

Cora's glance wavered from Brad to Polly and back again. There were words on the tip of her tongue, words that she wanted to utter. Polly could almost feel those words, but she soon forgot the things Cora might have told Brad at that moment, for her own mind was seething with thoughts of ricks of vanity and selfishness and laziness, and in her brain a daring resolution was forming. She would see the superintendent tomorrow.

(To be continued.)

There are many people who refuse to believe the truth because they are afraid. The Psalmist said: "I will fear no evil: for thou art with me."—F. G. Pitt.

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SPIRITUAL ASPECTS OF OUR MINISTRY

(Continued from page 586.)

reception of the holy Ghost. When they have children they bring them to the altar for your blessing, bringing the incarnation of their fondest ambitions and the flowering of their most sacred love to be received into your hands for a blessing from on high. When they are sick, perhaps sick unto death, they call for you to come and implore God for a blessing in the way of relief. When they die you may be there at the bedside. You may officiate at the funeral rites.

So you touch human life in all of its vital experiences, and to crown all you are sent out as pastors of the flock into the homes of the Saints. I cannot think of any more sacred duty. Going on a foreign mission is in no way superior in its responsibility or even possibility.

We should study how to do all these things in the best possible way, that we may "show ourselves approved," that we may do them in a dignified, orderly, and solemn manner; and not in a careless, hasty, and slovenly way.

The Experience of John Jones

I was talking to a group of our priesthood in Spring River District since General Conference, and I was remarking that in the past we had sent men out without giving them adequate instruction, and I used these expressions: We will say some one has risen up in a prayer service and said that "John Jones" is called to the office of elder. He is ordained. Then we have sent him out and told him to go to work without giving him any instruction as to his duties. And I went on to say that this man, John Jones, has some one come to him for baptism. John Jones has seen people baptized but he did not pay any particular attention to the procedure and no one has told him how, and he does not just know how. He does not know how the candidate should stand to secure the necessary leverage to raise a man out of the water. He does not recall, perhaps, the words he ought to say. These are small matters, apparently, but the solemnity of the occasion may hinge on them.

A minister in another church was baptized in the Mississippi River at Nauvoo and because he did not know any better than to baptize downstream and attempt to raise the candidate up against the current, both he and the candidate lost their footing and went under, and there came near being a tragedy, though it proved to be just a comedy, when it was meant to be a solemn occasion.

Well, some one comes to John Jones who wants to be married. John has seen people married but did not take any particular notice, and when the time comes he is just as badly perplexed as I was at my first wedding ceremony. I quite literally stood the couple up against a wall and fired at them one question point blank, "Do you both mutually agree," etc., and it was all over before they knew it had begun. It took a long time for me to learn. Nobody ever told me how to go about it. But I have solemnized marriages in later years in which the spirit was the same as we have in communion services and I do not think the contracting parties will ever forget the spirit of the occasion. Well, thus it is with John Jones. Perhaps he is called to administer. He has seen administration but just did not notice how it was done and does not know how to proceed.

I went over this and more, and I noticed a gentleman in the audience, a smiling, jovial looking man, who paid especially good attention, and at the close he came forward, extended his hand, and said, "My name is John Jones. I was called and ordained exactly as you said, and I had all the experiences you have related—and more. Some one wanted to be baptized and I did not know how and later the same man wanted to be married and I did not know how to do that. I had to learn everything by sad experience."

It was a little embarrassing to find I had been holding this man up before the audience as an example. I thought John Jones was a safe name. But at least it showed I had painted a very accurate picture of life.

Priestly Preparation

The consideration of this condition came before the Joint Council and it was determined to attempt to get our priesthood together and teach them, particularly the inexperienced men, concerning their duties—and to provide them lessons and helps. Tonight I would not have time to give any advice about these individual or particular sacraments and ordinances and duties. I will just make some suggestions. In approaching this line of your duty, of course the first preparation indicated all through the books is a prayerful attitude. In the teaching objectives set forth and adopted by the late conference the first objective in teaching the Saints is to teach them to pray, and naturally the ministry themselves must also observe that objective. Then comes the question of study, "Study that you may show yourselves approved." Study the law in the three books. You will notice that the line of study outlined for the School of the Prophets is very broad, "Things at home, things abroad, laws, governments, the nations of the earth, etc., yet it starts out first of all with the *doctrine* of the church and all things pertaining *to the kingdom of God*—all things in governments and laws and nations and signs of the times *that pertain to the kingdom*—those are the first things to study. I fear that sometimes we study almost anything and everything, and as a side-line pay some attention to the three books of the church. Study all good books, but the three books first.

And in addition to these books, beginning immediately after the late conference, material was made available for your hands. The Manual of the Priesthood was prepared, largely through the labors of Brother McDowell, Brother Edwards, and Brother Lea, and printed and distributed. The first edition is practically exhausted and a second edition is in preparation. Probably there are some things in that Manual you might criticize, but there are so many things helpful to the ministry that every ordained man ought to have a copy and study it, and this is especially true of every beginner.

In addition there was begun the publication of a series of study pamphlets. The first of these: "What Latter Day Saints Believe About God," has been published and about sold out. The second, "What Latter Day Saints Believe About Immortality," is now in the hands of the printer. The third, "What Latter Day Saints Believe About Christ," is in course of preparation. These later numbers await your order from the Herald Publishing House. Other numbers are to follow. This series of studies in doctrine paves the way for a series giving more specific attention to the practical details of your ministry: "The pastor at Work," "The Priest at work," etc. If you support this project and buy and study these pamphlets you will not only profit thereby yourself, you will also make possible their continuation that others may be profited. For they can not be published unless they pay their way constantly, the sale of each number making possible the publication of the next.

You who live here in Independence have also an opportunity to observe others. You have fine pastors and they call to their assistance in these ceremonies and sacraments and duties men of experience. Our services in all of these matters in Independence are on a high level, of order and system and solemnity. Just watch and observe how others do these things.

(To be continued.)

ZIONIC PHILOSOPHY

(Continued from page 588.)

counting so of course must have full power of control in handling his responsibilities.

This principle has been emphasized so much and in so many ways that it has always been rather puzzling to me that so much of our Zionic thinking is expressed in restrictive type of rule rather than creative, with freedom of action. Christ emphasized the fact that talents should be controlled by those who proved their ability to take care of them. Yet too often our suggestions for rules covering community development would restrict and control, instead of attempting

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to encourage unlimited development. There should be no cause for fear of any kind as long as a man recognizes the basic law of tithing and attempts to carry it into effect to the best of his ability in cooperation with proper officers as per divine instruction.

To make my meaning clear, the church is suffering today because we have had too much of that type of thinking in spiritual work as well as material. When the Reorganization was effected it was natural that the leaders thought constantly of the division of the people as they followed many leaders who sprung up after the assassination of the Martyr, the most influential being the one who led the largest group west. Therefore they determined to prevent another such catastrophy by hedging about the executive officers of the church so many restrictive rules that their responsibilities were interfered with. This resulted finally in the disaster of 1925 when the church decided that executive responsibility should carry with it equal freedom of action.

It seems to me that the relationship between the individual member of the church and the group of which he is a part should be such as to encourage the member to develop himself to the utmost. That is positive or constructive thinking and is in accord with divine rule. To artificially or arbitrarily set a limit on what the member as such may do, or on what he may own or control seems to me to be against divine plan and if so it would be hard to make such a rule fulfill the requirements of fitting the divine pattern. Instead of a group of people being careful to so arrange their rules of group relationship to prevent any one creating something which he could take from the group, it would mean much more to them for each to feel the responsibility of producing all possible and to not worry about what any one else might do. Suppose one should want to exercise the God-given principle of free agency and leave such a group, taking with him all that he had created except of course what he had paid in as tithing or deeded by way of consecration, the loss to the group would be negligible. It would not be so much as it would be if in watching each other to see that no one did take something away, they would fail to each produce to his maximum.

The restrictive type of community government smacks too much of the kind of bureaucracy which has been running rampant in our national, state and local governments. It breeds complicated forms of group control which are hard to understand and therefore could hardly measure up to the requirement of simplicity which should be an outstanding characteristic of our Zionic development. Neither is it practical as it always creates a cost of supervision which makes the cost of overhead far too great. The simplest forms of control are always the most practical. If we develop a complex system which will require too much cost of supervision, or overhead, we will defeat our purpose and create groups which might eventually come under the control or possibly under the domination of small groups of officers. Most of the methods of solving our daily problems are the result of years of experience and are the natural evolution of growth. There should be no thought of discarding those things which have proved to be best.

The gathering of course is our great Zionic objective for the simple reason that in numbers there is strength. It is in looking forward to the grouping of many members that various rules to govern such grouping are suggested. If all such rules are made to qualify under the simple restrictions herein suggested there need be no fear of developing a complicated system of Zionic government which might defeat the purpose of the gathering. As a matter of fact to many sincere, devoted Latter Day Saints the move from an isolated condition to that of becoming a part of a Zionic group will mean only one change, and that will be the change of location. Attitudes, habits, customs, methods of work or of doing business will not be changed in the least as long as they have been developing their lives on a gospel basis. They will already be accustomed to letting natural laws control their habits of work or business, and will look forward to Zion as the one place which will guarantee natural simplicity in government of community life.

Every member of the church should devote some time and thought to the study of Zionic problems and should have an open mind in order to get a full understanding of those problems. When solutions for the problems are suggested it would be well for us to measure them carefully by some accepted yardstick and we should be willing to discard all such suggestions or plans which will not clearly measure up to a high divine standard.

When we think in terms of the financial law of the church including tithing, surplus, free will offerings and consecration; stewardship and its problems of individual development; or the gathering with its problems of community development; we should make sure that our conclusions accord fully with divine standards, that they can easily be put to practical tests, and that in their operation they are simple enough to be clearly understood by anyone who is willing and anxious to do his bit towards bringing about a realization of our Zionic dreams.

God is still directing us provided we do our part in seeking that direction, and provided also we keep our minds under such control that we are willing to bend ourselves to that direction when it comes. And I believe that God is anxiously waiting and watching for his slow moving children to take the first steps which will prove their readiness to accept the direction which will guide us toward our Zionic goal.

THE OPEN DOOR

(Continued from page 589.)

we are sensing this, and that these very conditions will impel us to a greater willingness to give our all—not only in money, but in talents and endeavor to the enterprise of Zion building. Surely, in no other way can it be accomplished. We are coming to realize that only by laying down our lives shall we find them in the fullest sense. When we quit thinking in terms of how much it will profit us individually to build Zion, and think, rather, "Can I do anything to move the cause of Zion," with no reservations in our mental backgrounds, then will we realize that this is our opportunity. Instead of praying to be delivered from this hour, like the Master we will realize and say, "For this cause came we unto this hour."

Paul declares that we are saved by hope, and if this is the Lord's work, if this witness has reached our hearts, then with Paul we can exult: "I reckon that the sufferings of this present time are not worthy to be named with the glory which shall be revealed in us." And if any of our Saints are feeling discouraged, it will do them good to turn to this chapter, (Romans 8) and read it as it is given to us in the Inspired Translation. With Paul we can ask the question, "If God be for us, who can be against us?" and follow it with another, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" But let us realize that only as we "prepare our hearts," can we successfully do the tasks needed to enable us to "be prepared in all things," for his coming.

Personally, I feel that the message of John to the church in Philadelphia comes to us today: "I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." With the Psalmist we feel to exult:

"Sing unto the Lord, O ye Saints of his,
And give thanks at the remembrance of his holiness,
For his anger endureth but a moment;
In his favor is life:
Weeping may endure for a night,
But joy cometh in the morning."

Surely, we may obey the admonition of the Master when we look around us, and take courage for the labor before us, counting no task or sacrifice too great, "for the joy that is set before us."

"And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh." (Luke 21: 25-27, Inspired Translation.) Shall we not go forward? If our faith is adequate to

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move us to obedience, the sea will open, and the mountains will be removed that seem to bar our way, for "the willing and obedient shall eat the good of the land," and Zion shall be established. Shall we not "Arise, go over this Jordan?"

Take Sleep in the Hours Set Apart by God

By Gomer T. Griffiths

Nearly one hundred years ago the Lord called the attention of his ministry, in one of the most important revelations given to the church, to the absolute necessity of taking sleep within the hours set apart for sleep. As a ministry and people we have been emphasizing the absolute necessity of living "By every word that proceedeth from the mouth of the Lord." (Matthew 4: 5.) In this revelation the Lord said, "Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." (*Doctrine and Covenants* 85: 38.)

Because the ministry and the Saints failed to observe the advice of the Spirit given in the above revelation, the kind Lord spoke again fifty-five years later to the church, through the late prophet, Joseph, as follows: "Be clean, be frugal, cease to complain of pain and sickness and distress of body; take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early that vigor of mind and body should be retained." (*Doctrine and Covenants* 119: 9.)

Both revelations prove that God who created the body is intensely concerned in its care and preservation. Latter Day Israel is just as forgetful of God's advice and commandments, as was old Israel, and many have to suffer the consequence of their disregard of God's counsel. Every reasonable, intelligent person knows that God can use a healthy body, and a bright mind to a better and greater advantage, than one that is physically and mentally weak. Therefore if we have a desire to cooperate with God and Christ in placing the gospel of Christ before the nations of the earth, and bringing about the redemption of Zion, it behooves us to give heed to the advice of the Spirit that has been given twice to his elders through two of his inspired prophets within the last one hundred years.

If there ever was a time in the history of the world when healthy bodies and vigorous minds were in demand to forward the work of God, that time is now, when turmoil, confusion, doubt and wickedness abound everywhere. God takes no delight in seeing his people suffer in body and mind, and for that reason has given direction in these last days as to what we should eat and drink, and the hours in which we should take sleep. (See *Doctrine and Covenants* 86.) And herein is pointed out the blessings and protection that will come to those who observe the instruction therein given.

"And all saints who remember to keep and do these sayings, walk in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel. Amen." We should bear in mind the fact that the children of Israel had to suffer untold misery forty years in the wilderness because of their lack of reverence for the counsel of God, and their disobedience thereto. I am confident that a great many of the ministry desire in their hearts to obey the voice of the Spirit; however they are subject to conditions that obtain in the places where they travel, and are hindered in carrying out their desire, because they are subject to the customs and regulations of the homes to which they have been invited.

In some homes the radio is operated until late hours, which prevents the elder from enjoying the needed rest, the host evidently not realizing the ill effect it has on the elder, and that this is of such frequent occurrence in his experience. This experience continued robs him of his physical strength and mental vigor. I have heard some people say that the elder should not pay any attention to noise, that noise did not keep them from sleeping, and they boasted that the screeching of whistles and the noise of the radio did not have any ill effect on them, and keep them from sleeping soundly.

It has fallen to my lot to occupy the same room with some of those boasters. They kept up a terrible noise all night long, snoring, talking in their sleep, rolling and tumbling, but, they, poor souls, were not conscious of the great annoyance that they had kept up all night, preventing others in the room from sleeping. When morning came they imagined they had had a sound, healthful sleep. If science be true these persons are deceiving themselves, for scientists content that noise murders sleep, and the sleeper is not conscious of it. Nevertheless it does have a detrimental effect on both body and mind. This position of science harmonizes with what the Lord has revealed in these last days. In support of this claim, I insert the following, from an article by Doctor Donald A. Laird, director of the psychology laboratory at Colgate University:

The Vision of Joseph Smith on Judgment

I saw a holy temple; its beauty charmed my soul;
The swords within its doorway of entrance had control;
When they were seen in action, man's fear became profound,
Because their flaming glitter caused terror to abound.

'Twas seen that one, defiant, determined to go in,
Who came and kept on coming, so sure that he would win,
But swords were quick in action, with streams of flaming light
By which he was defeated, then left, filled up with spite.

Some others came to enter, with peaceful looking eyes.
I knew them and had judged them unworthy of that prize.
Observing close swords action, to know what they would do.
Surprised I was by seeing they let those people through.

Then others came on smiling—no fear was in them seen—
They felt their entrance certain—proud, dignified, serene.
I too felt sure their entrance would not be barred at all,
But flaming swords fell quickly, producing an appall.

It made me think sincerely, of all we need to know.
About the living people. To judge, we must go slow.
It's best, at last to leave it to God who dwells on high.
Whose judgment's always perfect: ours faulty, though we try.

(This poem is based on another account of the vision that was printed in the *Herald* of April 15, 1878.)

Disarmament conferences, multilateral peace-treaties—all these will be vain and empty unless the emotional attitude of John Smith can be so changed that he will say, when war looms, what Moses Levy finds burning on his lips but does not dare to say: Fighting is dirty, sinful, and unworthy of man. Above all it is immeasurably stupid; it settles nothing; it is suicidal for all concerned. It is absolute evil as well as absolute stupidity. That is why Moses Levy, even when he follows the drum in fear of being lynched, has an essential comtempt both for those who beat the drum and for those who follow it gladly.—Ludwig Lewisohn in *If I Could Preach Just Once.*

Revolutions never turn back, but they sometimes make very acute angles.—Anonymous.

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Prayer and Testimony

Faith and Prayers of Saints Prevail With God

By Helen Moorman

Some years ago my father lay ill with pneumonia. The doctors and nurses held no hope for his recovery. He was working in northern Oklahoma when he fell ill, and our family was living in the home place at Knobnoster, Missouri.

When it seemed that he could live no longer, they sent for mother who went immediately to his bedside, taking an elder with her as there were no Saints in the community where my father lay suffering. When they arrived, the elder administered several times, but seemingly to no avail. The elder finally told mother that he could do nothing there as the wrong spirit prevailed, so he would go home and call the Saints to pray. He did this and that evening at ten minutes past eight o'clock the priesthood of Knobnoster knelt in prayer for the recovery of my father.

That night as mother watched, the nurse came in and took his temperature, pulse, and respiration. She uttered a startled exclamation, and counted the pulse again. "I can't understand," she said, "everything is normal and still there is no change for the worse!" They had said if this happened the crisis would come and he would probably die.

Father could not speak aloud, so he beckoned to mother and whispered, "What time is it?" Mother looked and it was ten minutes past eight. "It is that faithful band of Saints back home," he said. He is alive today to testify to the truth of this story.

INDEPENDENCE, MISSOURI.

Appreciates the Ministry of the Spirit

By Charles L. Sessions

I accepted the restored gospel and entered the church in 1895, having learned something of the principles of truth in the previous fall and winter. I found it to be more interesting and more in harmony with common sense and reason than the teachings of the church in which I had been reared. I found the gospel to be the very same that was taught by Christ on the shores of Galilee and in the temple at Jerusalem. And today I see in it all that is worth living for.

What could we ask that would be of more value to us? It gives us the promise of the kind care of our Father in heaven during this life and of a place in the celestial kingdom in the world to come. And to me the best feature of the gospel for the present time is the ministration of the Spirit which gives us knowledge of many things.

The teachings contained in the three standard books of the church are fine, sublime, and inspiring, but the Spirit teaches us of the deep things of God. These things if we are sufficiently interested to search for them and dig them out, are rare gems and worth more than the effort to find them. Let us dig deep while the world is asleep, searching for precious things, and we shall find them to be continual inspiration to us.

I look forward to the time when Zion will be fully established with its places of worship, its schools, its mills and factories, and with a contented people enjoying the abundance of peace. Let us go.

"Onward to Zion, faithful and strong,
Zion the beautiful beckons us on."

SOUTH BOARDMAN, MICHIGAN.

Wants to Join the Church

By Violet Leighton

I have been wondering when I should join the church, for I am convinced of the truthfulness of the gospel, and that the Reorganized Church is Christ's church on earth.

An experience of four years ago confirms me in this conviction. My brother was very sick with pneumonia. My father had been ill but had recovered. My sister was also ill. And then my brother and sister while suffering with pneumonia contracted the whooping cough. One evening they were very sick and we telephoned the elders in Madison to come to administer. We called them two different times, and they came at night. They administered to my brother and administered to and blessed my sister. Both sufferers started to get well, but a complication of diseases afflicted my sister, and a short time later she died. My brother was still sick at the time of her funeral. A short time afterward he was healed, and his healing convinced me of the need and the blessings of prayer and the truth of the gospel.

I am going to join the church this summer if I have an opportunity to go to conference or reunion. We do not live where we have branch privileges. My brothers and I have been blessed in the church but never baptized. My father and mother are members of the church.

HILL POINT, WISCONSIN.

Child Is Divinely Healed

By Everett G. Huntington

I was baptized June 27, 1897, and in all the time that has elapsed since then, I have never written a testimony for the church paper until now. I have been so slack in subscribing to the papers and helping in that way to redeem Zion, that now I am almost ashamed to do so. But I have been impressed to write to the *Herald* today, for the Lord has been very good to us when we were worthy.

Here I want to tell you of an occurrence which took place shortly after the birth of a baby boy to us March 1, 1898. When he was two days old, he was seized with convulsions, one right after another, until apparently he was dead. I had been to town with a load of wood, to get groceries, and the midwife was keeping him warm with hot cloths when I reached home. My wife's aunt was helping her. At nine o'clock she told me to lie down and sleep till one. When she would call me and would herself lie down for a nap. "We will have prayer first," I replied. And one hour after my prayer, the baby swallowed food from a spoon, and from that time on he improved. But he continued to wheeze at every breath as time went on. By the middle of June he was only two pounds heavier than when he was born.

I was going to Perham one day and said to myself: "The neighbors and all of us have done all we know, what more can we do?" I was alone and so spoke aloud. But my answer came as plain as any man could speak it: "You might send for the elders of the church."

"I do thank thee, O God, my heavenly Father," I humbly replied, "but thou knowest the time is short for me to get the money together for the land sale and my home will be sold if I fail to get the money. If thou wilt spare the child until then, I will have the administration performed." So on the first Sunday after the land sale I hitched up my team and drove eighteen miles to have the baby administered to, and he was instantly healed. When Brother Whiting asked

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Prayer and Testimony

God to rebuke the disease that was preying upon him, the child stretched out in his mother's lap, and from that instant he never wheezed again. He commenced to grow and sat alone on the floor at a much younger age than any of our other children.

This and many other assurances cause me to know that this is the true and everlasting gospel of Jesus Christ.

RICHVILLE, MINNESOTA.

Has Received Many Blessings

By Hester Somers

I am twenty-one years old and have been a member of the church for eleven years. I have been in poor health for several years, but during that time I have learned that God hears and answers prayer.

We were isolated last year, but decided to move to a branch where I could be administered to. It had been months since I had been up, and to make things worse, I had to have an operation. We came to Salt Lake City and Brothers Chase and Hall administered to me. I received immediate relief, arose and walked across the floor and out of the house. On the next day I visited different interesting places in the city and was up all day. I am not strong yet, but am gaining in strength, and am up practically all the time. I teach a kindergarten class here in Rupert, and am able to attend all the meetings.

About a month ago I had a ring-around on my little finger. I was administered to and it came to a head, broke, and ran within twenty-four hours. The year before when we were isolated I had one and it was ten days in developing and had to be lanced in two places. Indeed I could write for hours about the blessings I have received.

I enjoy reading the *Herald*. We are not able to take it, but the pastor's wife kindly lets us read theirs, and for this privilege we are thankful.

We have a nice little branch at Rupert. It is growing. The young people are taking hold of their share of the activities, and I believe will accomplish many things. I enjoy the young people's prayer meeting very much. We also have nice meetings on Wednesday night. It is my desire to so live that I may show by my daily walks that I am trying to follow Christ.

RUPERT, IDAHO, 701 Seventh Street.

God Cares for His Own

By Mrs. William Aaron

I am seventy-one years old and was baptized when I was fourteen. I have witnessed wonderful healing through administration to the sick by our elders. My mother was given up to die by the doctors. She had bronchitis in the worst form and had not slept for weeks. She coughed and smothered constantly and so we sent for the elders. After the administration she went to sleep, and in two weeks she was well and able to help about the work.

My son who went to camp in the late war was there when the flu was raging. Boys were dying by the hundreds, and I was very worried for fear he, too, would contract the disease. He wrote me every day, but there came a day when a letter did not arrive. That evening I received a telegram telling me that my boy was expected to die any minute. Oh, the awfulness of that hour for me! I felt faint and sick, but I knew that I had no time to lose. I went to my bedroom and fell on my knees before God, pouring out my grief to him. There I prayed until I received evidence that my son would live. It was more than a week before I heard from him again, but I did not fret. When I got a letter, he told me that he had seen me standing by his cot and heard me speak to him, and that at that moment all his misery left, and he went to sleep. Next morning he felt well, but the nurse would not let him get up.

I could relate many such blessed experiences, but will let this suffice, in order that I may tell you about a recent meeting we had. March 12 was a wonderful day for a group of isolated Saints in this community. We are not isolated from good Brother Fish, of Indianapolis. He came and led seven souls into the waters of baptism and, in the afternoon we had confirmation and sacrament beginning at three o'clock and lasting until six. We had a feast to the soul of testimonies, prayers, and rejoicing. My seventeen-year-old grandson was called and told to humble himself for the ministry.

WABASH, INDIANA.

A Message of Cheer and Gratitude

By Viola Fohrman

I am a granddaughter of William Napier, who was killed in the Haun's Mill Massacre which occurred October 30, 1838. Often my grandmother used to describe to me the dreadful scene. Grandfather knew he was to be killed. He was given a vision thirty-six hours before the mob came upon them, and he told Brother Haun that calamity would befall them. He was buried in the well with the others who were shot by the mob.

Soon I shall be seventy-eight years of age, but though I am a cripple in my right hip, I am still able to do my house work. I have enjoyed many blessings in the years I have belonged to the church, and as I work I often pray and sing. I am happy to help out in this life. I reared my own family and have helped with my son's family. I think it is our privilege to be cheerful and as happy as we can be, praising God from whom all blessings flow.

I have had many spiritual experiences since my early years which have convinced me of the truthfulness of the latter-day gospel and the goodness of God to mankind. God has watched over me, and though at times I have suffered trials and discouragements, he has helped me. Many times my prayers have been answered. Always I have been blessed with good health and a cheerful disposition. And now I am filled with gratitude for the kindly provisions God has made for his children, the ordinances he has placed in his church. I pray for all of you.

WHEELER, ARKANSAS, Route 1.

Shall We Stand the Test?

By Mrs. Winnie M. Hulbert

While conditions in the world are somewhat discouraging, and are having their effect on the church in general, we have the assurance that God is at the helm and will speed his work on to victory if the Saints will be humble and let him have his own way with them. A greater consecration on the part of the Saints must come, for we shall be sifted as wheat, the tares being removed. The pages of history are full of accounts of trying circumstances that the saints of God have met at different times and comparatively few have been able to stand the test and remain true to their testimony. However, only to those who do stand the test will receive a crown of life.

BENTLEY, MICHIGAN.

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QUESTION TIME

What laws will govern when Zion is established?

It is generally recognized that Zion will "be built upon this continent," that is, in North America. The people of Zion will doubtless be subject to the laws of the land in which it is established—at least prior to the coming of Christ. But unless other laws also were to govern those who constitute Zion, there would be no difference in their governing rules between them and other peoples with similar laws. It therefore becomes evident that Zion will be subject to laws that do not govern in the world at large. The law that is designed to govern in the building of Zion is stated in a revelation to the church as follows:

"Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—*Doctrine and Covenants* 102: 2.

An examination of the Scriptures make it clear that the principles of the celestial law are those principles which Jesus declared should govern the acts of his people. The fundamental principles upon which all the "law and the prophets" rests are set forth by him in no uncertain words when he said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matthew 22: 37-40.

The laws of Zion in their human aspects are to regulate conduct that tends to build and preserve the conditions which make the celestial atmosphere. They are based upon the principle of equality which means mutual consideration, all of which are summed up in the command of Jesus:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matthew 7: 12.

Unless these principles are cherished and given expression in the actual daily relationships of men, they will to that extent fail to establish Zion.

Was the Melchisedec priesthood wholly removed at the death of Moses?

The only direct statement covering this question which I now recall is found in the revelation which informs us that the Israelites hardened their hearts and could not endure the presence of God:

"Therefore he took Moses out of their midst, and the holy priesthood also; and the lesser priesthood continued, which priesthood holdest the key of the ministering of angels and the preparatory gospel."—*Doctrine and Covenants* 83: 4.

While this statement does not specifically say that the holy priesthood was taken "out of their midst" at the death of Moses, it seems fair to infer as much. But if so, it would appear that Moses was at that time the only person who possessed it, at least the only one remaining alive. Some have thought this might mean that the presidency of Moses was the only living authority through which the holy priesthood could be given to another, and that with his death there would be no one living to confer it after his time. This might still leave it a possible question as to whether or not others of his time possessed it, but without the right to transmit it.

If the last supposition were true, it would mean that the presidency of the high priesthood is necessary to its continuance. In that case it could still be possible that others under Moses had possessed it until their death, though there seems to be no evidence to determine that such was the case.

What is meant by the term, "fullness of the gospel"?

So much might be implied by this term, that one must know what was in the minds of those using it, in order to explain its meaning in all instances. However, the term of itself would evidently mean the gospel in its entirety. Under the Aaronic ministry the gospel of repentance and baptism was preached and the ordinance observed. But the restoration of the Melchisedec priesthood enabled the people to receive the Holy Spirit through the laying on of hands, the seal of their adoption into the divine family. The fullness of the gospel would include these divine powers and gifts, as well as the power to receive further revelation for the guidance of the church. The fullness of the gospel in fact includes a continuation of divine guidance, as God's people may need.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Missionary Pair Write Australian Saints

Tell Countrymen of Labors in Northwestern United States

(Elder Harold I. Velt, now missionary to Portland District, is accompanied in his labors by his wife, Sister Evelyn A. Velt. Together they recently wrote to

HAROLD I. VELT

the Saints of Australia through the mission paper, the *Gospel Standard*. Brother and Sister Velt are native Australians, and they write their countrymen a cheering and informative letter. We think all *Herald* readers will be interested in what they have to tell their friends in far-off Australia.—EDITORS.)

We have been delighted to hear the good news of the progress of the work in Australia. We read eagerly the letters from there, and look forward to the mails from time to time for further news.

We have been laboring at Longview and Kelso, Washington, since March 14. Longview is on one side of the Cowlitz River, and on the other side is Kelso, an older city. Longview is sometimes called the "Vision" city. It was laid out by Mr. R. A. Long about eight years ago, a Utopian city built between the Columbia and Cowlitz Rivers in the interests of the Long-Bell Lumber Company. Sister Velt and I had the privilege recently of being escorted through this great mill, the largest mill in the world. Its plant covers 645 acres, eighty acres of which are under roof. In normal times about twenty-two hundred men were employed at this one mill (There is another large mill in the same district), and between eight hundred and nine hundred are employed in these days of depression. The power and efficiency of modern machinery are wonderful. One could watch the machines for hours. We shall ever appreciate the opportunities that have been afforded us to see the great mills working here, at Port Angeles, and Everett, Washington, also at Hammond and New Westminster, British Columbia.

But about our church work. We found that the idealistic outlay of the city of Longview was not the most conducive to the spread of our work just at present, for rent is high, and the hall occupied by the few scattered members at Longview and Kelso, though about midway between the two cities, is too far away from the residential areas of both. Few people can afford to drive cars at present, and nonmembers will not walk far until they become really interested. The highest number of nonmembers we secured for our *Book of Mormon* lectures was forty-one, considerably below the number in most places with the same amount of publicity.

Coming back from Portland district convention (about which we shall speak later), we decided to hold meetings in a private home in Kelso to get some of our interested friends into the fold if possible. For one week I preached gospel principles and social ideals, using charts, the effort being calculated to prepare candidates for baptism.

Attendance increased, and yesterday (April 22) we had the privilege of baptizing and confirming fifteen men, women, and children. The baptisms were performed under ideal conditions, in the swimming pool of the Longview Y. M. C. A. which was willingly given for the occasion. I had not baptized so many on one occasion before. Elders Barker and Nelson, of Portland, were present to assist, and the confirmations of necessity were more brief than usual with a wonderful spirit of peace and light attending. We have more names for baptism next Sunday, and there are several fine families investigating who may give their names soon.

Sister Velt and I are extremely happy in missionary work. It is good for a missionary to be free from local responsibility. We travel together and together we spend from fourteen to forty-five hours a week visiting in gospel work. We usually have preaching about six times a week with an occasional social evening, and violin, piano and vocal specials are a regular part of our meetings. We should think it strange now, to have preaching only a few times a week as in Australia. Both Sister Velt and I are enjoying better health as time goes by, and this makes our work more enjoyable.

Now we have something more important to tell than about our own work. We have already expressed to you our pleasure at finding the leading authorities of the church so powerful and yet so humble and prayerful. You know that we have always felt we could not get too much of the company and association of the leading churchmen. The

EVELYN A. VELT

privilege we recently had of hearing President Elbert A. Smith's splendid talks and sermons was of real value, and then in company with the district president, his wife, and Brother M. A. McConley, we had a day's outing with Brother Elbert up the beautiful Columbia Drive, Oregon. I think perhaps there is no man who enjoys the beauties of nature to a greater degree than does he, so it seemed quite natural that up

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among those rugged rocks by the waterfalls, with the lofty mountains towering above, Brother Elbert suggested a season of prayer.

To associate with the man is to love him, and to determine to be more prayerful and more perfect. I am sure that you are all enjoying Brother Elbert's writings in the *Herald* and the pamphlets the church is putting out.

The present efforts of the church to have its membership better trained for service, are commendable. At the recent Portland district convention (where President Elbert A. Smith was present as mentioned) Apostle McConley conducted five class periods during two days. His preaching and teaching are better than ever.

Alaflora Branch

Near Brewton, Alabama

"Forward March," is the watchword in this branch where Brother Earl T. Higdon is the pastor. He and his helpers are ever alert. The branch now has a splendid young people's prayer meeting each Wednesday evening, the pastor leading. Some of the very young participate.

A splendid sacrament service was had the first Sunday of April after which Elder A. D. McCall gave an earnest talk, *"The Unfinished Work of the Church."*

Alaflora Branch is now furnishing speakers for different groups in the district. Special mention should be given to the splendid work being done by the McArthur group. The young people have regular prayer meetings and are doing their bit to help raise funds for the church.

The women of the branch met April 12, at the church to organize their group to function more efficiently in local activities. Elder E. N. McCall, leader of religious education, presided over this meeting, and presented some incouraging remarks. Pastor E. T. Higdon was present and charged the women with the importance of unity and love of work.

On a recent Sunday evening Elder Ben Jernigan preached on *"Light and Truth."* Appropriate music by Sister Faith Higdon and a tenor solo, *"I Come to Thee,"* by E. T. Higdon, were appreciated by the congregation.

Easter service was held at the church on Sunday. Elder Lomax Jernigan was the speaker and his talk was inspiring.

At the business meeting on a recent Friday evening arrangements were made to repair the church roof, and other important items were included in making up the branch budget. Brother Jeff Barnes gave an encouraging report of his work as treasurer, and solicited farm products which he disposed of for cost for branch treasury, this to be considered as the contribution of members who otherwise could pay nothing.

Elder Earl T. Higdon's subject on a recent Sunday evening was *"God, Education, and Science."* For a text he chose 2 Timothy 2: 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Alaflora Saints are happy to hear that some good work is being done among Saints in the neighborhood where Sister Roxie Barnes lives, a few miles from Brewton, across the Florida line. They are supervised by Brother Charlie Barnes. The young people meet at the home of Brother Riley Calhoun for services.

Brush Creek, Illinois

To Celebrate Ninetieth Anniversary of Branch

This branch was organized ninety years ago last December. A log cabin is being erected as a memorial to those who so valiantly struggled to carry on the gospel work at Brush Creek. The edifice is being erected as nearly as can be ascertained on the spot where stood the old Caudle schoolhouse in which the branch was organized. Some of the faithful men who labored here were Nathan Morris, Doctor Green, George Hilliard, Elder Jefferson Hunt, the missionary who first came to these parts, and I. A. Morris, branch president for about fifty years. This log cabin will be dedicated June 24 and 25 at which time the ninetieth anniversary of the branch will be commemorated. President F. M. Smith is expected to be present on this occasion, also Missionary R. L. Fulk and family.

This branch is planning to put a basement under the church building this fall.

The Saints were sorry to learn of the death of Sister Mary Sparling.

A review of the winter's outstanding features at Brush Creek will no doubt be of interest to many. The church school sponsored a Christmas program and tree on Christmas Eve, the function being well attended considering the condition of the roads. On Christmas night O. C. Henson directed the pageant, *"Why the Chimes Rang."* The reading was by Delbert Morris.

On account of much sickness and bad weather services were not largely attended during the winter months, but with the arrival of warm weather larger crowds are expected. Plans are being made to organize study under the new church school plan.

Evangelist Richard Baldwin held a series of meetings here last fall. Sister Baldwin taught a class before the preaching service in the evening, presenting the new church school plan. Their faithful help was much appreciated.

District President R. L. Fulk was here January 14 and 15, and his help was greatly enjoyed.

Brother Floyd Sherill, of Taylorville, spoke at the morning hour January 29.

The death angel has claimed several members in the past months. Sister Laura Hoover answered the summons home February 10. She had been in failing health for some time. The Saints fasted and offered many prayers for her, but the Lord saw fit to relieve her of the suffering which she patiently bore. She was fifty-five years old. The funeral was conducted at Brush Creek by Elder O. C. Henson, assisted by Elder R. H. Henson. Interment was at Jacob's chapel at Orchardville.

Sister Alice Chaney died March 22, at the home of her son, Joseph Caudle, at Centralia. She was a faithful member of the church for nearly fifty years. The funeral services were conducted at Jacob's chapel at Orchardville by Elder O. C. Henson. Sister Chaney and Sister Hoover were sisters.

Sister Bright, another member, who was making her home at Saint Louis, passed away March 22, and her body was brought to Orchardville for services and interment. The sermon was by Elder R. H. Henson.

Sister Lizzie Chapman passed away at the home of her daughter at Centralia. Funeral services and interment were at Centralia.

Wheeling, West Virginia

All Departments to Contribute to Progress of Branch

Experiences coming to the Wheeling Branch during the last few weeks have quickened the spiritual life of the members, and brightened the outlook for the future. For a long time efforts to interest nonmembers seemed to be fruitless. But due to various activities sponsored by the different groups, under the leadership of L. A. Serig, pastor, the tide is turning. Branch officers, Sunday school workers, the women's department, Temple Builders and religio work have all made valuable contributions.

Brother George Criswell moved his family to Columbus, Ohio, which was cause for regret on the part of the young people, in whose behalf he had done a valuable service. However, he will rejoice to learn that one young man from his Sunday school class, and also his wife were baptized April 23. On that date Patriarch John F. Martin baptized three young married people who had been attending the various meetings for some time. They were Sister Edith Hicks, who had been active with the Temple Builders for some time, and Harry Nickerson and wife. These fine young people are welcome additions to the branch. Brother Martin was assisted in the confirmation by Brother Tary.

Pastor Serig and wife attended the conference at Akron, Ohio, on April 23, leaving O. J. Tary in charge of the meetings here, and Louis C. Serig in charge of the Sunday school.

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Kansas City Stake

The semiannual Kansas City stake conference will be held with devotional services Sunday, May 21, and a business meeting on Monday evening at 7.45

O. B. K.'s Sponsor Third Stake Music Festival

The third Kansas City musical festival to be sponsored by the Stake O. B. K. Council, was held at Central Church from April 23 to 26. Over two hundred young people participated in the various events, there being fifty-eight entries in the different divisions of the contest.

A fine feature of this year's program was the presence of the Graceland A Cappella Chorus as guest artists on the last night of the festival. Their concert of sacred and secular numbers was enjoyed by an appreciative audience. Following this concert a reception for the chorus by the Kansas City alumni was held where an opportunity was given for prospective students to meet the chorus and for a renewal of old acquaintances.

Individual prizes are not awarded in these O. B. K. contests, but the church securing the highest score from its participants receives the O. B. K. trophy. This is held until another group wins it in like manner. To date four different groups have each held the cup twice. This year's music winner was Central Church, (Jack Burlington, councilor) with fifty-five points; Second, Grandview (Blythe Conkey, councilor) twenty-three points; and third, Chelsea (R. B. Smith, councilor) eighteen points.

In preparing for his numbers each participant must memorize and present two numbers, one from a selected list of good music and one from his own repertoire.

The festival is for amateurs in the finest sense of that word, and every year there are many who enter and participate for the first time in public. The spirit of good fellowship rules, and the stressed object of the festival reads "Not to win a prize nor defeat an opponent, but to pace each other on the road to excellence."

The ratings of the various participants were as follows: Elementary piano; Martha Jane Cunningham, first; Vivian Alter, second; both from Central; Charline Allen, from Fourth, receiving third place. Junior voice: Ethel Hicklin, Grandview Church, first; Ona Comer, Fourth Church, second; Jeanette Dunn, Central Church, third. Junior violin; David White, from Grandview Church, first; William Kreuger, also from Grandview, second. Choruses: Central, first; Chelsea, second; Mount Washington, third. Advanced piano: Ruth Ringer, Malvern Hill Church, first; second, Hazel Scott Withee, Central; third, Zelma Lungwitz, Quindaro Church. Girls' quartets; First, Mount Washington; Second, Chelsea; third, Central. Boys' quartets: Second place Central, there only being one entry. Mixed quartets: Third place to Central, there only being one entry. Advanced violin; First, Frank White, Central; Second Otis Swart, Quindaro; third, Ona Comer, Fourth. Soprano solos: First, Helen Scott, Central; second, La Rena Bullard, Central; third, Vivian Palmer, Quindaro. Contralto solos: First, Ann Decker, Grandview; second, Jule McCarty, Mount Washington; third, Mona Gross, Quindaro. Tenor solos: First, Garland Tickemyer, Fourth; second, Wayne Powell, Grandview; third, Ramond Bleil, Chelsea. Bass-baritone solos: First, Lawrence Siegal, Central; second, Blythe Conkey, Grandview; third Dale Brady, Fourth. Violin ensemble, third place to Grandview, only one entry.

The next feature on the council's program will be the oratorical contest which will be held at Central Church on conference Sunday, May 21.

During the past year the council has sponsored a fine series of young people's prayer meetings which have been held in different churches each month. The church acting as host has arranged the service and provided simple refreshments. The attendance has ranged from ninety-six on stormy nights to one hundred and eighty with an average of about one hundred and thirty. The meetings have been conducted in a varied but fitting manner that reflected great credit to those who prepared them, and the participation and spirit of the various meetings have been of a high caliber.

Argentine Church

On April 23, the church school sermonet was by Elder W. S. Brown on *"Jesus, the Perfect Example."* In the evening Pastor R. E. Browne talked on the journey of the two disciples who were joined by Jesus on the way to Emmaus (Luke 23). Fair attendance was had at all services.

A week later the church school sermon was by Edward Baker, from Quindaro Church, who represented the stake bishopric. He drew a lesson from natural history, describing the smallest living organism and grading up to God's greatest handiwork, man. Pastor R. E. Browne was again the evening speaker.

Word came through Elder Alma R. White that his brother, John D. White, of Berkeley, California, passed from this life, May 1, at Berkeley. His body was brought to Independence, Missouri, where it lay in state Sunday from half past twelve to half past two, and interment was in Woodlawn Cemetery with concluding funeral rites. Brother White came to Jackson County with his parents, Alfred and Elizabeth White when a small boy. He was graduated from the University of Michigan and the Kansas City School of Law. For the past twenty years he has practiced law in California. He is survived by his wife, Mrs. Frances White, a son, Alfred, of Berkeley, and two brothers, Alma R. White, of Kansas City, and Leonard White, of Independence.

Brother White was one of the counselors to George H. Hulmes, president of Independence stake, organized in April, 1902, and comprising seven counties in Missouri and three in Kansas. Later he was appointed Kansas City stake missionary, and while he was laboring in this office, the Argentine church building was erected, also Third Kansas City, Missouri, church in the North East bottoms. His missionary efforts created interest in the Malvern Hill community and started the nucleus for the work there, also in the Quindaro community and the former Grandview church near North Tenth and Ohio Streets, Kansas City, Kansas, now disorganized. He was a tireless worker, sparing neither time nor talent to carry forward the responsibility intrusted to him.

Mount Washington Church

Elder J. Charles May, stake missionary, has been laboring in this community during April, holding cottage meetings during the week and speaking at the church each Sunday. He closed his services with a short series of sermons at the church. Brother May's interesting way of telling the gospel story, his music and songs, some of them rendered in the language of the South Sea Islands, all contributed to the success of the services. Several nonmembers who attended became very interested.

Mount Washington had several entries in the music festival of the stake conducted April 16, at Central Church. A number of local Saints attended. The festival is an annual event sponsored by the O. B. K. Stake Council.

Red letter month in attendance, April, brought a maximum of attendance of a hundred and forty-one and a minimum of a hundred and twelve during five weeks.

The women meet each Friday at the home of Sister Frank Hunter, enjoying a covered-dish luncheon and spending the day quilting. They have a study hour at 10.30 a. m., and interest is increasing.

Some young people of this group are entering the oratorical contest to be held at Central Church May 21.

The children's department sponsored the Easter program, rendering an attractive service. Three were baptized on this day and confirmed during the Easter service.

Elder T. A. Beck spoke the morning of April 30, which was bishop's day for the stake.

Quindaro Church

A successful series of pre-Easter services was held in this church this year. The pastor, H. A. Higgins, was the speaker. He was ably assisted by the local priesthood and congregation. The choir, under the direction of Otis Swart, who is a willing and efficient musician

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and director, added much to the services with special selections. Mrs. Eola Hawkins, at the organ, played beautiful preludes each evening. The congregation entered whole-heartedly into the song service which preceded each sermon.

The congregation was divided into the "Golds" and the "Purples," with Mrs. Charles Scriviner and Everett Gaunce leading the first group and Mrs. Emmet Palmer and Mrs. Alice Baker guiding the second. The "Golds" won the attendance contest for the series by the narrow margin of nineteen over the "Purples." Average attendance for the eight services was one hundred and fifty. The largest attendance was on the night of Good Friday when two hundred and twelve were present.

A pantomime, *"Coming to the Cross,"* was presented at the close of the sermon on Friday night, Miss Dorothy Carmichael taking the leading part, Miss Vivian Palmer singing as a solo, *"Rock of Ages."* After the pantomime, six persons were baptized by Brother Higgins, and one by Brother John Tucker, of Heathwood Church. The candidates were: Mrs. Rose Everett, Mrs. Zelma Lungwitz, Herbert Fryatt, George Hurd, Master Leonard Graham, Master Bruce Simpson, and Master Cooley Miller.

The topics discussed were: *"The Plumb Line of Jehovah," "The Rewards of Faith," "Jesus Christ, the Architect," "The Eternal Pathway of Life," "Eternal Life the Gift of Jehovah," "They Crucified Him," "He Is Risen,"* and *"Christ, the Eternal God."*

This is the third series of pre-Easter services held by this congregation, each one more interesting and drawing more people. Brother Higgins has been the speaker of each series.

The Easter offering, which goes entirely to the general church, amounted to $43.22.

Holden Stake

Atherton

On Thursday evening before Easter Sister Maurine Nace, of Walnut Park Church, Independence, brought her chorus of singers to Atherton and gave a splendid performance of the Easter cantata, *"The Song of Triumph."*

An impressive program in commemoration of the resurrection was given at eleven o'clock Easter Sunday. In the evening Brother J. A. Thomas was the speaker. The choir sang the anthem, *"He Is Risen."*

April 23, in the evening Sister Henrietta Allen and her choir gave the Easter cantata, *"The Thorn-crowned King,"* which they had prepared and given at their home church, Enoch Hill, Independence.

At this time the Saints are extremely busy, most of them being farmers. But on Sunday they are glad to rest from their labors and in quite large numbers attend services in the little brick church which is now three years old. Brother George Beebe, the pastor, has the interest of the gospel work at Atherton at heart. The church school is well organized and each class is of interest to its pupils.

Independence

Five of the six contestants sent by William Chrisman High School to the Annual State Interscholastic Music Contests of Class A Schools, held at the University of Missouri, Columbia, May 4 and 5, were Latter Day Saint boys and girls, and of their record the church is proud. William Chrisman entered tenor and baritone singers in the voice contests. John Isaacks, tenor, took first rating, and Lester Resch, second. Virgil Woodside, baritone, took second honor rank, and Noel Morgan, fourth. In violin Dorothy Nace went to the finals and took first rank. In piano Willa Mae Redfield took fourth honor rank. The two accompanists were also members of the church, Drexel Mollison, and Alice Woodside. A new system of grading was used in the contests this year. Instead of the conventional first, second, and third place awards, the contestants were given honor rankings of one, two, three, and four. Rank one means outstandingly good in performance and quality; two, excellent; three, very good, and four, above the average.

Unity and harmony have characterized the sessions of the Joint Council which began May 2, all members being present with the exception of Apostles John W. Rushton and G. G. Lewis, foreign appointees. Discussions have centered about questions on church policy, the financial situation, and the missionary program, and action taken has included readjustments of appointments of men in the missionary field. In addition to the council sessions the Quorum of Twelve has held several meetings of its own.

Stone Church

Four people have been baptized in the Stone Church font during the last two weeks, Mrs. Mildred A. Grabske, wife of Doctor Charles F. Grabske, and son, Charles Frederick Grabske, jr.; Shankland Arnson, and Herman Keel Woodside. Pastor John F. Sheehy officiated.

The church was filled with worshipers for the monthly communion service last Sunday, and with the priesthood in the choir loft sat several members of the Joint Council. Presiding over the service were Pastor J. F. Sheehy, President Elbert A. Smith, Bishops L. F. P. Curry, G. L. DeLapp, and R. T. Cooper, Patriarch U. W. Greene, and Elder J. S. Kelley. Paul N. Craig led the congregational singing, and Mrs. Sunshine Beck was at the organ.

The singing of old and favorite hymns, the quiet order of the service, the remarks on *"Remembering Christ,"* by Bishop Curry, the period of prayer and meditation, and the special prayer for the congregation and church by Patriarch U. W. Greene combined to make this an impressive service.

In the evening the Stone Church Choir sang, *"O Pray for the Peace of Jerusalem,"* and *"The Shadows of the Evening Hour,"* Paul N. Craig directing. Soloists were Mrs. Nina G. Smith, soprano, and L. A. Woodside, baritone. Elder D. O. Cato was in charge of the service, assisted by Apostle E. J. Gleazer.

Apostle D. T. Williams, the evening speaker, chose for a text the words of Jesus: "Ye shall know the truth, and the truth shall make you free." It has been many months since Stone Church people listened to Brother Williams speak, and his words were received with deep appreciation.

Second Church

The eleven o'clock service Sunday was opened by an organ prelude played by Mrs. Gladys Inman. Pastor William Inman conducted the service. The invocation was by Brother Inman. A talk on the oblation was by Elder A. K. Dillee. Apostle E. J. Gleazer talked on the communion.

Assistant Pastor B. C. Sarratt was in charge of the seven thirty service. The opening prayer was by Elder D. A. Whiting. The choir, under the direction of Brother Earl Audet, sang, *"Savior, Breathe an Evening Blessing."* Apostle P. M. Hanson was the speaker.

Friday, May 5, the young people of Second Church gave an entertainment. A play entitled, *"Fun in a Photographer's Gallery,"* was given. Its director was Mrs. Agnes Edmunds. Songs by a chorus, directed by Miss Hazel Clow, composed a part of the program.

Walnut Park Church

Pastor Frank McDonald, assisted by Elders M. T. Williams and Howard P. Andersen, presided over the sacrament services Sunday morning. Fred Horn, a deacon, talked in behalf of the needy of the church before the collection of the obligation. Opening remarks were by the pastor, and following the serving of the emblems Apostle Clyde F. Ellis was called to the stand, where he delivered a short message to the congregation.

The religio Sunday evening enjoyed, during the program period, a concert by an orchestra of young people under the direction of Leon Snow.

Apostle Clyde F. Ellis was the speaker Sunday evening. His sermon was preceded by an anthem by the Walnut Park Choir, *"Thou Will Keep Him in Perfect Peace."*

On Thursday evening, May 4, the Galilean Class of the church school surprised the pastor, Elder Frank McDonald, and Sister McDonald, at their home, 11718

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Winner Road. Games occupied the evening, after which refreshments brought by the members of the class were served.

Brother and Sister Eli Kester, of East Hayward and Raymond Streets, are the happy parents of twins, a boy and a girl, born Sunday, April 23. The boy has been named Loren Eli, and the girl, Doris June.

Williston, North Dakota

Enjoy Visit of P. T. Anderson

Williston Saints greatly enjoyed the privilege of hearing from the State missionary, Peter Anderson, during the week just before Easter. He could stay only two days as he was expected at Fargo on Easter Sunday, to assist in an ordination; but his sermons while here brought evidence to the Saints that God is working with his people and seeking to build them up in righteousness.

The few members at Williston seldom hear a good sermon without wishing that those who are still more isolated than they could hear it too. The word of God is like food to a hungry man.

On Easter the Saints again rejoiced. Brother L. O. Wildermuth, of Montana, was here, and gave the sacrament and preached some good sermons.

The Saints of this place pray that the Lord will bless them and help them to be doers of his word.

Saint Louis, Missouri

Grand and Carter

"Jesus Lives" was the theme developed in Saint Louis Branch Easter morning by Pastor T. J. Elliott in a brief serman, and by Brother E. C. Bell with a cantata of the same name by Gabriel. More than two hundred were present at the service. In the congregation were Brother and Sister Russell Archibald, sr., who have recently returned from Tucson, Arizona, where they spent the winter.

Plans have been completed and bids have been received for the erection of a new front entrance to the church which was necessitated by the widening of Grand Boulevard. Howard Elliott and J. J. Billinsky are the committee in charge of this project.

The priesthood have been meeting regularly once a month during the entire winter. Since the first of the year, they have used the new *Priesthood Manual* and *"What Latter Day Saints Believe"* series as a basis for study on the first Sunday of each month. The pastor is the instructor. Members of the group have been assisting in filling the pulpits of the branches of this district.

At its last meeting, the women's department discussed a monetary pledge to the general church organization. Plans for raising this fund will be presented at the next meeting. Since the last letter to the *Herald,* the women have given an Armistice tea, a colonial dinner and entertainment, and a bake sale. They have sponsored classes in *Book of Mormon* study, quilting, dressmaking, and paper flower making. As a result of all these activities, the department has been able to assist the branch with contributions, has provided a new concrete floor for the kitchen, and has purchased an electric sewing machine.

On the one hundred and third anniversary of the general church Organization, Sister T. J. Elliott, president of the group, entertained thirty-six women at luncheon, at her home. Sister Zoe Davidson had charge of the program which followed.

They regret to report the death of two prominent members of the branch, Brother Phillip Schaefer, and Sister Eliza Cowlishaw.

Successful Conference for Western Oklahoma

President F. M. Smith and Apostle R. S. Budd Take Part

The Western Oklahoma district Conference was held at Davidson, Oklahoma, April 21, 22, and 23. Apostle Roy S. Budd, who came with F. E. Dillon, president Central District, arrived Friday for the opening service that night.

President F. M. Smith arrived Saturday afternoon. The Saints received much good instruction from Brothers Smith and Budd. May they use it for the good of the cause. A goodly number were present, coming from Texas and central and western Oklahoma. Davidson Saints treated the visitors royally, serving splendid meals and furnishing good beds.

The conference approved the recommendation that Chester Richards and Orlan Crownover, of Calumet Branch, be ordained to the office of priest, also that B. F. Creel, of Freedom Branch, be ordained an elder.

At the baptismal service Sunday afternoon, two, one young man and a boy, were inducted into the kingdom.

There were good spiritual meetings throughout the week-end.

Davidson Saints have recently erected a bulletin board on the corner of their lot, also have a new concrete walk in front of the church. Elder Sam Simmons and wife were among those present, and many rejoiced in being able to visit with Brother Simmons, recalling memories of the work of former days. The highway has been rerouted, and now passes on the street just east of the Davidson church.

The Saints of the district appreciate the visit of the Prophet, and hope that they shall receive many more visits from him. Apostle Budd stated that he expects to be here during the reunion this summer.

The only change made in district officers was that of district chorister, Sister Edith Skinner replacing Sister Carrow. The work of Sister Carrow is appreciated.

Beardstown, Illinois

Thirteenth and Monroe

An impressive service was held Sunday, April 23, when five persons were baptized, two adults and three of junior age. Elder M. R. Shoemaker gave a splendid sermon on baptism and its significance, and Brother Frank Corcoran offered prayer. Elder E. E. Thomas officiated in the service of baptism, and those who confirmed were Elders Shoemaker, C. H. Davis, and E. E. Thomas. A considerable degree of the Spirit was present throughout the service.

Easter Sunday was marked by an Easter program given in the evening and largely attended.

Maurice Corcoran, baritone, and Eva Martin, contralto, took second places in a sub-district high school contest.

The following speakers have occupied here the last month: Brother Frank Corcoran talking on *"Christian Progress";* E. E. Thomas, *"Let Us Try Our Ways and Turn Unto the Lord,"* Guy Lewis, *"Eternal Judment,"* C. H. Davis, *"The Right Way of Service,"* and M. R. Shoemaker, *"Social Purity."*

The Blue Bird girls have just been organized, and the junior choir is preparing for special work.

Sperry, Oklahoma

Fourteen Baptized—Others Interested

Though Sperry members have been subjected to unemployment, financial uncertainty, and sickness, these conditions have but served to draw them closer together, giving them a greater concern for the welfare of each other.

Elder J. E. Lancaster, of Tulsa, commenced a series of meetings March 5, which lasted two weeks. Brother Lancaster spoke the first week, and Apostle R. S. Budd was here for the latter part of the series. No series of services had been held here for over a year, and the Saints showed their appreciation by filling the house and bringing their friends.

On Easter thirteen were conducted into the kingdom of God through the waters of baptism as a result of the meetings. The church, decorated with lilies and ferns, was filled by the crowd of attendants. On April 26, Miss Violet Bruice, a public school teacher, was baptized. Others are investigating the gospel. Sister Bruice is loved by all who come in contact with her, and the members feel that the Lord had a guiding hand in charge of these meetings.

Brother Ward Rumsy, branch president and local pastor, with his pleasing personality yet firm discipline is alert for things which will benefit the group.

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He extends to Brother Lancaster and Brother Budd his thanks for their work, and assures them of a welcome at all times.

The Sunday school is progressing. Brother Lonzo Harper is the new superintendent. Attendance is good, and Brother Harper is working hard with the cooperation of the pupils. The aim of these workers is to make theirs one of the outstanding church schools of the Southwest.

The women of the branch are to be commended. They furnished meals for the teachers of the public school. The teachers taught the last two weeks without pay, and the churches furnished the meals.

Bloomsburg, Pennsylvania

Their Activities Reflect Their Growth

Under the able leadership of Pastor Walter Lewis and his associate, Elder H. A. Cunningham, and with the cooperation of the active members of the branch, this group is making steady progress in the work of the Lord.

Recently the pastor baptized the daughter of Mr. and Mrs. Hartman, of Hummelstown, Pennsylvania, who have been isolated for a period of ten years.

Interest is growing, and several people are investigating the gospel message.

Patriarch George W. Robley visited here the week of April 23, as he was on his way home from his missionary field in Ohio, and on Sunday, April 30, preached two uplifting sermons which were well received by his hearers.

Prior to the evening sermon, two more candidates were received into the kingdom, being baptized by the pastor.

The Saints feel that as a branch their efforts to do the will of the Lord have met with divine approval, and he has seen fit to pour out his Spirit upon them in mighty power. Their prayer services are well attended, and they have received manifold blessings through the gospel gifts.

The church school also reflects a healthy condition, its number having been augmented by several additions which can be traced directly to the efforts of the pastor through the medium of stereopticon lectures given every other week.

The women's auxiliary has been instrumental in assisting in branch expenses during these trying times, and which functions whenever there is need.

Branch activities during the week are confined to a *Book of Mormon* class with Patriarch A. D. Angus as teacher. The priesthood are studying *Doctrine and Covenants* with the aid of the quarterly written by Apostle F. Henry Edwards.

As a branch they are closely in touch with the church through the *Herald* which they find much easier to acquire through the new method of distribution.

Dahinda, Illinois

L. G. Holloway Wins Good Community Response

Elder L. G. Holloway closed a two-week series of meetings here April 21. Interest was good to the last, about eighty being present at the closing service. The townspeople and Methodist friends cooperated as never before, helping with song service each evening. Brother Holloway is a splendid mixer, and interests himself in all the worthwhile affairs of a small town. The Saints appreciated his interest in them, as they are very few and need help and encouragement.

The church members and the whole community were shocked and deeply grieved at the sudden demise of Lynn Dawson, son of Sister Stella Dawson, April 17. The funeral was conducted by Elder L. G. Holloway, and a large number attended. Brother Lynn was in his twenty-ninth year and was genial and kind to all. Sister Dawson, his mother, has the heartfelt sympathy of everyone in her sorrow. She is a wonderful woman, sweet and submissive, and bears her sorrow with grace and fortitude, fully realizing from whence her strength comes.

"Grandma" Farquer passed her eighty-fourth birthday April 7. Sister Adeane Dawson with her sister, Bessie Farquer, with whom the aged sister lives, gave a dinner, and her twelve-year-old granddaughter, Bonnie Jean, baked the cake for "grandma." Grandma is exceptionally keen and active for her years though not in the best of health.

Sister Audrey West was married to Mr. Edward Sommers, and has gone to Longview, Washington, to make her home. She is missed in the work of the branch for she was a good helper.

Brother and Sister Charles Dawson spent a Sunday evening recently with her brother, Burt, and family at Princeville, Illinois. Brother Burt is priest of this branch, but is unable to be present very often because he is so far away and is tied down by his work.

Because several of them do not live at Dahinda, the branch is handicapped by not having the full service of all its officers. The Saints were happy to welcome Brother King and family at a recent meeting. He is branch president and though he lives several miles away, is present when it is possible.

Elder E. R. Davis, the district president, visited the several branches of the district recently, while Brother Holloway was here. When he travels among the Saints he does not miss any isolated home, but brings cheer and comfort to all as he goes. He has many friends at Dahinda who hope to see him soon.

Sister Charles Dawson entertains her young people's Sunday school class each Tuesday evening in her home. A half-hour study of the *Doctrine and Covenants* is held after which a social time is enjoyed. Two or three nonmembers occasionally attend.

Denison, Texas

Few Saints Enjoy Get-together and Plan Future Activities

There are only three church families at Denison, but they are keeping closely in touch with each other through social gatherings. Since they have no services of their own, they attend services of other churches helping as they consistently can. Sister Young, who was born and reared in the faith, but who has been isolated all her life, and is yet a stanch Latter Day Saint, has taught a class in the Christian Sunday School for seven years, and during that time has held a record attendance. Her husband and two children are not yet members of the church, but she is hoping that some day an opportunity will come to bring them in. There has been no missionary effort made at Denison since she has lived here, but a visit from Elder George H. Wixom some months ago, greatly encouraged and strengthened the Saints.

Sunday, April 23, the little group met at 6 a. m. and in three cars started a twenty-five mile journey to a beautiful spot on the river side, where they planned a full day of Latter Day Saint fellowship. It was Robert Burns who wisely said: "The best laid schemes o' mice an' men gang aft agley," and the month of April is a good time of year to prove the truth of that saying. Showers cut short the journey, and sent the travelers back to the Young home, where they were happily welcomed by Brother Patrick, seventy-nine years old and father of Sister Young. Brother Patrick is an old-time Latter Day Saint, but he had not felt physically equal to the trip and day planned. Though the children of the group were disappointed in not getting to picnic as they had planned, a happy time was had by everyone. The breakfast they had planned to cook on the newly-made camp stove was prepared on the kitchen range, and the food was spread on the dining room table. During that day the members enjoyed three meals together, much visiting, and a good social time. Other members of the party not mentioned above were Brother and Sister Lester Hershey and daughter, Addie Alice, a senior in Denison High School, and son, Donovan, who have lived here the past year; Brother and Sister Jesse M. West and little Lois, who have lived at Denison for three years, and Sister Fred Koehler, of Independence, Missouri, Englewood Branch. Sister Koehler, since the death of her son, Frederick, eight weeks ago, has been visiting her daughter, Mrs. West and family.

Denison Saints are planning a course of study for the near future, to include one or all of the church books.

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The Bulletin Board

Conference Notices

Spring River district conference will be held at Miami, Oklahoma, in the American Legion Hall on South Main Street, May 26 to 28. A program will be rendered Friday evening at eight o'clock by Miami young people. Saturday morning at nine thirty prayer meeting, and business session at 11 a. m. and 2 p. m., at which time the reading of reports, the acceptance of the Springfield, Missouri, Branch into the district, the selection of the place for the next conference, and the election of officers will take place. Sermons will be preached at eight o'clock Saturday evening and 11 a. m. and 2.45 p. m. Sunday. There will be a young people's prayer meeting Sunday morning at eight fifteen, followed by the church school under the direction of Ronald G. Smith, director of Religious Education, and an ordination service at 2 p. m. Sister A. N. Deaver, musical director, has prepared special music for the different occasions. The contribution for the district budget should be sent in with the other reports at least a week before the conference to Mrs. C. E. Wilson, 2018 South Connor, Joplin, Missouri. We expect Apostle J. F. Garver and Bishop G. L. DeLapp to meet with us. This is Miami's first conference, and we hope to see a good representation present.—Amos T. Higdon, district president.

New York District will hold its semi-annual conference with Niagara Falls, New York, Branch, June 24 and 25. Apostle Paul Hanson is expected to attend. Melchisedec Priesthood members, please send in reports to District President Elder P. L. Weegar, 1721 Main Street, Buffalo, New York.—Anna M. Lloyd, secretary, 387 Lafayette Avenue, Buffalo.

Our Departed Ones

PAGE.—Walter A. Page was born near Hollister, California, March 8, 1873, and passed from this life April 29, 1933, at Independence, Missouri. He united with the church at San Benito, California, being baptized by J. M. Range March 20, 1885. On May 9, 1900, he was married to Miss Rose M. Pooler, at Gilroy, California. In April, 1913, he moved with his family to Independence, Missouri, and for the past eighteen years had been associated with the Bronson and Page Hardware Company. April 8, 1928, he was ordained to the office of deacon at Independence, in which office he served faithfully until a short time before his death. His wife having preceded him in death just fourteen months, he leaves to mourn his passing, two daughters, Mrs. Alberta Cox and Mrs. Helen Brackenbury, and two sons, W. Earl Page and Paul Page, all of Independence; four grandsons; one sister, Mrs. Emily Davis, of Independence, other relatives, and a large circle of friends. The funeral was conducted from the Stone Church Monday, May 1, at 2 p. m., Pastor J. F. Sheehy preaching the sermon, assisted by Patriarch Albert Carmichael. Interment was in Mound Grove Cemetery, near Independence. A dependable and much-loved worker has gone to rest.

TWINING.—Joseph E. Twining was born at Deshler, Ohio, June 2, 1863, and was married to Elnora L. Ackley in January, 1887. Two children were born to this union, one passing away in infancy. His wife died in 1892. March 7, 1896, he was married to Mrs. Libbie E. Clark, and to them five children were born, three of whom survive. He was baptized by Elder S. T. Pendleton in February 1912, and was a faithful worker and capable teacher. He was serving as branch solicitor at the time of his death. To mourn his departure are, his wife, three daughters, Mrs. Perry Holt, Mrs. Henry Gussman, and Mrs. Albert Lang, of West Branch; one son, Charles Twining, West Branch; one step-son, Buel Clark, of Palmyra, Michigan; fourteen grandchildren, a half-brother and a half-sister. Funeral services were held at Stuernols Funeral Home in charge of Elder G. W. Burt, of Beaverton, Michigan, and interment was in Brookside Cemetery, West Branch, Michigan.

THOMAS.—Alva Prentice Thomas was born September 1, 1901, and died March 25, 1933. For three years he suffered with tuberculosis and was tenderly cared for by his mother the latter part of the time. He had known of the church for years, and at one time was about to obey the gospel, but some of his friends discouraged him. Finally, just a week before his death, on March 18, he was baptized by J. O. Dutton and confirmed by J. O. Dutton and C. N. Maymon. He leaves his wife, Velma Thomas; his father, W. M. Thomas; mother, Mrs. Emma Mosier; sisters, Mrs. Jessie Savage; Mrs. Elizabeth Wheeler, Mrs. Renie Ems, Mrs. Josie Harrison, Mrs. Eva Salmon, Mrs. Alvena Tretter, and Mrs. Geneva Cochran. The funeral was held at Byrneville, Indiana, Church, the sermon being preached by J. O. Dutton, prayer by C. N. Maymon. Interment was in Byrneville Cemetery.

MOTTASHED.—George Todd Mottashed, son of George and Harriett Mottashed, was born in London, Canada, December 12, 1865. He was united in marriage to Anna Bedour in Detroit, Michigan, October 8, 1889. To this union were born two daughters and two sons, all of whom with his wife survive him: Mrs. Helen G. Anway and and Mrs. Coral I. Anway, of Independence; George Mottashed, of Simcoe, Canada, and Charles Mottashed, of Oakland, California. There also survive, three brothers, William, of Windsor, Canada; Joseph, of Detroit, Michigan, and Frederick James, of Saint Louis, Missouri; one sister, Mrs. Hattie Marshall, of London, Canada, seven grandchildren and many friends. In 1920, he moved with his wife to Independence, Missouri, and made his home. There he died April 9, 1933. The funeral sermon was preached by Elder Joseph Luff, assisted by M. M. Case. Interment was in Mound Grove Cemetery.

HOLSTEEN.—Emma A. Oelslager was born at Herman, Missouri, October 28, 1841. Her marriage to Sophus Holsteen took place at La Cross, Wisconsin, before the Civil War. To their union fourteen children were given, three of whom, with her companion, preceded her in death. On October 28, 1932, she celebrated her ninety-first birthday. Her health and vitality were unusual considering her advanced age. She went to bed March 23, 1933, seeming to feel as fell as usual, but next morning it was discovered that her spirit had taken flight during the night. Surviving are her children: Fred S., Walter E., and Edward

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F., of Burlington, Iowa; Clyde B, who lives on the home farm place; Harry G., of Danville, Iowa; Joe P., of near Denmark, Iowa; Dio M., of Nelson, Nebraska; William H., of Los Angeles, California; Mrs. Huffman with whom she made her home, and Mrs. C. E. Foster, of Wapell, Iowa; forty-eight grandchildren, and thirty-six great-grandchildren. The funeral was held at the family country home, a short distance from Burlington, March 26, by Elder F. T. Mussell. Interment was in the family burying plot nearby, known as Bazel Cemetery, where she rests beside the companion of her youth. She united with the church in January, 1876, and for fifty-seven years remained faithful to her covenant. It was a pleasure to her to speak of her faith and to the end of her life she took delight in reading her German *Bible* which she did without the aid of glasses.

WHITE.—William A. O. White, son of Almon and Mary Burke White, was born at Gallatin, Davies County, Missouri, November 27, 1858. When sixteen years of age he united with the church at Des Moines, Iowa, being baptized by Elder William C. Nirk. June 13, 1893, he married Miss Bertha E. Gard, at Leason, Iowa, and twelve children were born to them. Five preceded him in death. He died March 31, 1933, at the home of his daughter, Mrs. Ennis Triplet, at Independence, Missouri, leaving his wife, of the home; three other daughters: Mrs. Ona King, of Humansville, Missouri; Mrs. Olive Crawford, and Miss Evelyn White, of Independence; three sons: Curtis, Vernon, and Wilmer White, all of Independence; one brother, Elder D. C. White, of Lamoni, Iowa, and one sister, Mrs. Eliza McCawley, of Berkeley, California, and twenty grandchildren. His faith in the gospel never wavered, and he passed away in the hope that it brought him nearly sixty years ago. The funeral service was held at the Stone Church Sunday, April 2, Doctor Joseph Luff preaching the sermon. Interment was in Mound Grove Cemetery.

WATKINS.—Benjamin Watkins was born September 4, 1872, at Bloomsburg, Pennsylvania. He lived at Scranton the greater part of his life, being baptized into the church May 6, 1914. His wife preceded him in death less than two years. Death came suddenly as a result of a septic throat and complications. He was sick but a few days. Died April 24, 1933. Left to mourn are ten children, six sons and four daughters; six sisters and two brothers. The funeral services were conducted at the home April 29, by Elder Thomas Jones, Elder R. J. Hawkins preaching the sermon. Brother Watkins was a veteran of the Spanish American War, and the local company officiated at the grave side. His friends attended the funeral in large number, and gave beautiful floral offerings.

HOOVER.—Laura A. Burkett was born July 1, 1877. Departed this life February 10, 1933. She was united in marriage to Elijah A. Hoover, December 21, 1893, by Elder I. A. Morris. To them were born six children: Glen Hoover, Joe Hoover, and Faye Burgess, of Xenia, and Lula Lutrell, of Flora. One son and one daughter preceded her in death. She united with the church January 21, 1899, and lived a faithful Christian life. Leaves to mourn, her husband, two sons, two daughters, three brothers: William I. Burkett, of Keenes; Levi Burkett, of Orchardville, Illinois, and Joseph Burkett, of Saint Louis, and one sister, Mary Ann Warren, of Orchardville; ten grandchildren, and a host of other relatives and friends. Funeral services were conducted at Brush Creek, Illinois, by Elder O. C. Henson, assisted by Elder R. H. Henson. Interment was in Jacob's Chapel Cemetery, near Orchardville.

CHANEY.—Alice Chaney was born in Wayne County, Illinois, September 8, 1857. She was married to Benjamin Caudle in July, 1877. He died in 1886, and she again married Jacob K. Chaney in June, 1887. He passed away March 5, 1924. She was a faithful member of the church for nearly fifty years. Passed away March 22, 1933, being survived by three sons: Joseph Caudle and William O. Caudle, of Centralia, and Orville B. Caudle, of Xenia, Illinois; three daughters: Mrs. John Shelton, of Centralia; Mrs. Oggie Brown, of Urbana, and Mrs. M. H. Zea, of Champaign, Illinois; thirty grandchildren; three brothers, Levi Burkett, of Orchardville; Joseph Burkett, of Saint Louis, Missouri, and William I. Burkett, of Keenes, Illinois; one sister, Mrs. John R. Warren, of Orchardville. One sister, Laura Hoover, preceded her in death about six weeks. Short funeral services were held at the church in Centralia by Elder W. W. Brown; services at Jacob's chapel at Orchardville by Elder O. C. Henson. Interment was in the cemetery nearby.

DAWSON.—Edward Lynn Dawson, son of Thomas and Stella Dawson, was born June 3, 1904, near Dahinda, Illinois. Departed this life April 18, 1933. He was married to Vivian West, October 24, 1925. His companion died April 5, 1931. United with the church May 26, 1918. His father passed to the beyond in 1929. He leaves to mourn his departure, his mother; one brother, Lorance; four sisters, Mrs. Anna Poplett, of Galesburg, Illinois; Mrs. Ruth Duvall, Helen, and Jean, of Dahinda; his aged grandfather, J. H. Lorance, and many other relatives and friends. The funeral was held from the Saints' church at Dahinda, a large crowd gathering to pay tribute of respect to a departed friend. The sermon was preached by L. G. Holloway, of Lamoni, Iowa, and interment was in a cemetery about fifteen miles from Dahinda.

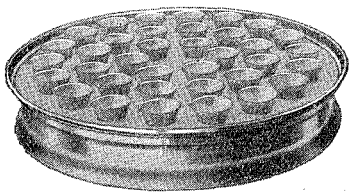
LOGEMAN.—Lois Jean Logeman was born October 31, 1930, at Independence, Missouri; died at the Independence Sanitarium late the afternoon of April 27, 1933. She was the daughter of Mr. and Mrs. J. H. Logeman, of Independence, Missouri. Although young in years, she was of such a bright and lovable disposition that she endeared herself to all who came in contact with her. There remain to mourn her passing besides the parents, an infant brother, Bruce Curtis Logeman, of the home, and the grandparents, Mr. and Mrs. T. W. Curtis, of Odessa, Missouri; Mr. and Mrs. J. H. Logeman, sr., of the home address, and many other relatives, and a host of little playmates and friends. The funeral was conducted from Walnut Park Church at 11 a. m., Saturday, April 29, 1933, by the pastor, Elder Frank McDonald, assisted by Elder Sam Smith. Burial was in Mound Grove Cemetery.

SCOTT.—John Scott was born in Wisconsin, February 15, 1856, and died at his home in Blue Rapids, Kansas, April 10, 1933. Moved to Marshall County, Kansas, with his parents in 1859, and lived there the rest of his life. He was one of the oldest settlers of Blue Rapids, having lived there for seventy-four years. He married Mary Case, June 16, 1880, and to them four sons were born. He leaves to mourn, his wife, three sons, Walter, of Los Angeles, California; George, of New Orleans, Louisiana, and Alex, of Manhattan, Kansas. His son, Joseph, preceded him in death. Five grandchildren, three brothers, two sisters, and a host of friends also survive. He was a good-hearted man and his home was always open to the elders of the church. The funeral was held in the little church with a large attendance. Elder B. Jackson was in charge and Elder W. A. Smith delivered the sermon. The people of Blue Rapids will miss "Uncle John" as he was known to them.

GUILD.—Alvin Jay Guild was born April 29, 1882, in Emmerson Township, Michigan. Was baptized at Belding, Michigan, in October, 1915. Was married to Celia Wherry, October 16, 1915. Departed this life April 7, 1933, leaving to mourn, his wife, his father, stepmother, one brother, Roy Guild, and a host of friends. The funeral was from the Saints' church at Belding, the sermon being by Elder W. E. Aelick, assisted by Elder J. D. Aelick. Interment was in River Ridge Cemetery.

Communion Service

"The Kind That Adds Power to Your Service"



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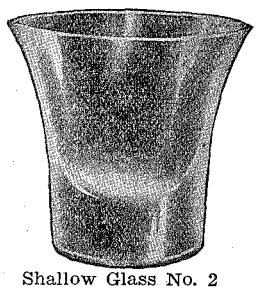
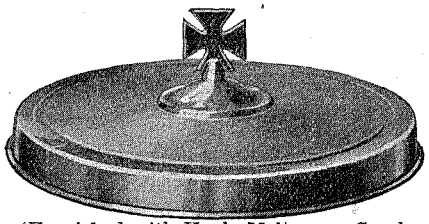


Shallow Glass No. 2



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Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Time.....5.00 p. m., C. S. T.

May 14—A. B. Church
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May 21—E. E. Closson
"The Influence of Christian Education on Life's Philosophy."
(String Ensemble—Charles Ballantyne, Pauline Bathe, Lois Barrows, and Mr. J. H. Anthony.)

May 28—David Hopkins
"This Business of Government."
(Music by Independence Artists.)

June 4—Dr. F. M. Smith
"The Philosophy of Poe's 'Raven'."
(Music by Independence Artists.)

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan		July 16 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Chatham, Ontario	Erie Beach	July 28 to August 6
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta		Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18-27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Central Michigan	Midland	August
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

(*Tentative date. To be confirmed later.)

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By F. M. McDOWELL.

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JOHN 5:39

39 ¶ Search [Ye search] the scriptures; for [because] in them ye think ye have eternal life: and they are they which testify of me.

Ver. 46; De. 18.15,18; Lu. 16.29; Ac. 17.11.

ACTS 17:22.23

22 ¶ Then Paûl stood in the midst of Märs' hill and said, *Ye* men of Ăth'-ĕns, I perceive that in all things ye are too superstitious [very religious].

23 For as I passed by, and beheld your devotions [observed the objects of your worship], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Facsimile of type showing corrected renderings in brackets and references after each verse.

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The Saints Herald

The Gathering . . . .

An Official Statement

Worship Programs For June

COMING—NEXT WEEK

The First Prize Contest Short-story:

"Though a Laggard in Love—"

By Gussie Ross Jobe

Volume 80
May 16, 1933
Number 20

YOUTH CONFERENCE—GRACELAND COLLEGE CAMPUS—LAMONI, IOWA
JUNE 18-25—MAKE YOUR RESERVATIONS EARLY

(See page 615.)

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THE SAINTS' HERALD

May 16, 1933

Volume 80 Number 20

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CONTENTS

EDITORIAL:
- The Gathering 611
- Meetings of the Joint Council 612
- J. C. Crabb Preaches on Hundredth Birthday 612
- Across the Desk of the Editor in Chief 613

HELPS FOR THE PASTOR:
- The Minister's Calendar 613
- For Your Bulletin Board 613
- Putting Used Papers to Work 613
- Ideas Wanted 613

NEWS BRIEFS 614

YOUTH'S FORUM:
- The Story of Etta Kett 616
- "My Book of Thoughts" 616
- Is It Right? 616

OFFICIAL:
- The Gathering 617

ARTICLES:
- Make Reservations Now 615
- Spiritual Aspects of Our Ministry, by Elbert A. Smith 619
- Riches Untold, by Florence Tracey 621
- Arouse and See! a Poem, by Minnie Warnock 627
- Prayer and Testimony 628
- Question Time, by A. B. Phillips 630

WORSHIP SERVICES FOR JUNE:
- The Church School 624
- Children's Division 625

NEWS OF CHURCH AND HOME 631

THE BULLETIN BOARD 637

The Pigeonhole

Doughnuts

Perhaps you have done some whimpering because you were hit by the depression. Perhaps you have yielded to self-pity, and a feeling that the world has abused you. Have you?

Suppose you had been hit by a locomotive, in addition to the depression? Suppose you had lain on your back for months, unable to move without assistance? Suppose you had seen your savings spent, your home lost, and your family in want? Could you still be cheerful? All that and more is what happened to one man now living in Independence. He and his wife are making a courageous struggle to maintain their financial competence and meet expenses.

Every day they arrive with a cheerful smile, a basket of fresh doughnuts (*good* doughnuts) and sandwiches. They sell their wares all over town to working people for lunches. The smiles are free.

We have not heard them complain. They have already passed up many a good chance to whine and feel sorry for themselves. Perhaps good cheer and courage are a part of the philosophy of life that keeps them going. A part of their program is to keep up their church work. In this respect they are more faithful than many who are more fortunate. All of us could take a lesson from them.

Dictation

"You think you're pretty good at dictating, don't you?" demanded the pigeon lighting on my windowsill and strutting thoughtfully up and down.

"Well—"

"Of course you do."

"Suppose I do, then—"

"How would you like to be dictated to? Leaders should also be good followers you know."

"I don't get the connection," I stuttered.

"How would you like to take some dictation?" and he meaningfully eyed my pen. "I'd like to write to these people who read what you say I say, but I'm afraid—well, you know you can hardly read pigeon writing yourself."

"Sure, I'll take your message," I replied feeling very benevolent after that last candy bar, "but make it short," I added remembering the pained look on my secretary's face on several occasions when I have dictated long letters.

"Then take this letter: 'Hello, dear readers, top of the springtime to you. I say "top" because depression never gets to the top; it hits the bottom.

" 'This note is to tell you that I'm proud of the church and hopeful of the things it is planning to do this summer. (That's no Pollyanna stuff either.) I'm proud of the faithful workers and of the loyal local help and the spirit shown by all of you. I think you're growing. I want you to remember that the place to begin to work is right where you are. The time—Now! The incentive—the love of Christ. The goal—Zion! Now is the time to walk in the "old, old path," of which you sing; to smile at and help those "friends most dear"; to see the sun that shines through "from its home of blue." Now is the time to "fearless walk with the Nazarene."

" 'Yours dizzy with doing a lot,

" 'THE PIGEON.' "

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Editorial

The Gathering

There are few subjects nearer to the hearts of Latter Day Saints than that of our caption, for it looms large among the objectives of the church, and for about a hundred years has been discussed by them in various forms and aspects. While some progress has been made in achieving this goal, it has been unsystematic and quite haphazard. Connected as it is with the greater and broader subject of Zion, the thought of one scarcely comes into consciousness without the other.

In this issue of the *Herald* is an article under this caption and over the signature of the Presiding Bishopric which every Latter Day Saint who reads it will find to be interesting and instructive. To all *Herald* readers its careful reading is suggested. While its reading may occupy but a few moments, yet to its study many hours may well be given, for though not lengthy it is extensive in scope and in it the whole subject is touched in various aspects.

The article as it appears was presented to and read before the Joint Council of Presidency, Twelve, and Presiding Bishopric, and some hours were spent in discussing it. Without suggested change it was formally endorsed. For some months previous to the convening of the Council named the Presidency and Bishopric had on various occasions in conference and through correspondence discussed the subject and the need for a *de novo pronunciamento* to the church. To this need of a statement Brother Curry gave study and with characteristic thoroughness and terseness covered the field. It is with pleasure and hearty endorsement that the Presidency presents the article in this issue; and suggest to the members of the church, and particularly to those holding the priesthood, its careful reading and study.

For some time past because the times had developed factors augmenting the general interest among the Saints in the Gathering, and because the pressure of untoward industrial conditions had intensified the desire to "go up to Zion," there has been a tendency to forget the warning against haste, and movements, some of which were ill-advised, have developed having in view on the part of individuals and groups the settling in the "regions round about" the "center place," and even in some places remote therefrom. Against haste and lack of preparation and official counsel and advice, the Presidency and Bishopric have had need to warn the Saints. This in itself has tended to discourage some Saints who have a deep-seated and righteous longing to come into the regions indicated, and we have even been accused of lacking the courage of our convictions.

In the article of the Bishopric this element of warning again appears and first reading may give rise to the idea that the suggestions are negative rather than positive; but a more careful reading discloses a most sympathetic approach by the Bishopric and reflects a deep-seated conviction that the work of the church includes a carefully supervised and religiously coordinated movement towards Zion. It even contains some promises made in good faith the fulfillment of which will bring joy to the Saints and, I am sure, advancement to the work of the Church.

The many letters coming to my desk, which ask about the gathering, the many questions propounded to me in private and public meetings, indicate that about the gathering to the "center place" and the "regions round about" the Saints are thinking more earnestly than ever before. And there is, too, a manifest desire on the part of most to comply fully with the laws and regulations governing, as well as the spirit of the principles of Zion. But in this as in all matters, the zealots are prone to run without tidings while those on whom much depends are likely to move slowly towards assuming the responsibilities of supporting the move. The time is here when those indicated in the books of the church to be the first to move towards Zion must, without reserve and with full faith and trust in Him whose will we strive to do, come forward and discharge their tasks. Such are the helpers on whom the Bishopric must depend.

Against the coming of another time of depression we as a people must surely prepare. A part of that preparation is the gathering of the Saints to the land of Zion; not in haste or by flight but by the will of God, and in obedience to his mandates. That the Bishopric is willing to assume their responsibilities therein ought to be a stimulus to the faith of the Saints whose faces are turned Zionward, and engender a still greater determination to work whole-heartedly with the Presidency, Bishopric, and other officers in carrying the law into effect.

The problems awaiting solution are many and vexatious; but the onerousness of the task will not deflect the faithful. F. M. S.

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Meetings of the Joint Council

Of Presidency, Bishopric, and Twelve

The Joint Council meetings mentioned in the last number of the *Herald* continued until Tuesday the ninth, adjournment being had in the afternoon of that day. In session thus for a week, the work accomplished was not so much in the nature of "legislation" or resolutions adopted, as in discussion of the problems confronting the church, in such manner and spirit as to promote not only a better understanding of the problems and their solutions but also better understanding between the members of the council and the individual attitudes towards those problems and the methods of approach. On the basis of this better understanding the common interests have been enriched and finer fraternity developed. These were reflected in the spirit of the council and at adjournment all were conscious that there had been enhancement of the unity in which it is necessary for the council to work. I am sure that from few if any meetings or sessions of the council referred to have its members separated under better conditions of *elan,* common understanding and sympathetic fraternity. It is well.

Perhaps a chief factor in bringing these conditions about was the apparent determination of the members of the council to keep the discussions to main rather than incidental issues. And to the discussions there was brought a thoughtful seriousness which bespoke the effects of the strenuous time through which the church has recently passed. This was emphasized by the common understanding that our difficulties are not much lessened, and that to the tasks before us must still be brought the spirit of sacrifice, devotion, and unreserved consecration. And this attitude the men of the council desire to share with all the church.

Routine matters, of course, were given attention, requiring "motions, seconds, amendments," etc., but the bulk of the time was, as suggested above, given to discussion of main problems. What some of those main problems are will later be given to our readers and the church in various forms. Suffice it here to say that the financial condition of the church was carefully scrutinized again, and the members of the council once more re-enter the field, not only encouraged by the progress made but heartened in facing the still heavy burden of pulling up the hill yet before us.

Besides this, other matters were considered which have to do with the task of "evangelizing the world and Zionizing the church." To improve and direct the missionary spirit and work of the church is a primary duty. It is firmly believed that the plans discussed and approved will further the work of the church in this direction. And in the article in another column called *"The Gathering"* our readers will see reflected some of the thought of the council on some of the first steps towards Zionization.

On the whole, in my opinion, the sessions of the Joint Council of Presidency, Twelve, and Bishopric just closed are among the best held in years, and I expect to see its effects written plainly into the results of the work of the church between now and the next general conference, and beyond.

F. M. S.

J. C. Crabb Preaches on Hundredth Birthday

President Frederick M. Smith and Apostle J. F. Garver Attend Celebration at Little Sioux Church

Brother John F. Garver and I left the Auditorium about 9:30 p. m. Saturday, the 6th of May, just after the adjournment of that day's sessions of the Joint Council of Presidency, Twelve, and Presiding Bishopric, and with Brother Curry and my daughter Lois headed for Kansas City in my car. Leaving Brother Curry at his stopping place in Kansas City we went to the Union Station, where Lois left us, and we boarded a Burlington train for Omaha, while she went home. At Omaha next morning we were met by Dr. H. A. Merchant, and we three broke fast together.

Then, in Dr. Merchant's car, we started for Council Bluffs and north. Brother Merchant said he had a few days before, while enroute to Des Moines, disputed the right of way with a bovine which had desire to cross the road, and that the Buick had suffered some damage as a consequence. Perhaps the cow did, too. Well, the car didn't show it in its performance, and it seemed only a few moments till we had traversed the good cement road to River Sioux, and turned east towards Little Sioux, which was our objective.

Little Sioux!—the words stir up a flood of remembrances. At the old church building we found quite a number of Saints from various parts of the Northwestern Iowa District already gathered and coming in steadily. The occasion was a previously planned celebration of Brother J. C. Crabb's one hundredth birthday anniversary. By ten-thirty o'clock the building was full, and by the time the aged brother arrived later, the capacity was overtaxed.

The program was carried out as arranged by Brother Gerald Gunsolley, the District President—not elaborate, but simple. Of this perhaps more later. Here we tell of Brother Crabb and his part. Under the chairmanship of Brother Garver the program moved on smoothly. There were scores of Brother Crabb's relatives and intimate friends present, and all sensed the occasion as one of rare happenings. After a "speech of welcome" to Brother Crabb by Roll W. Scott, of Omaha, a former citizen of Little Sioux, Brother Crabb was called upon for a brief response. Now let it here be said that Brother Crabb, in being notified previously that he would be called upon to say a few words had vigorously replied that he would not be limited as to the time he should occupy. He was assured he could have all the time he wanted. His reputation for long sermons he seemed bound to keep up. On being introduced he was not content to rise at his chair but requested to be led to the stand. [He is now blind.] He was, and waving his hand before him he asked, "Is the audience out here?" On being told, he began. He took a text, probably a favorite one with him in his long years of service as a minister, "For God so loved the world," etc., and then proceeded to preach a sermon. In a voice remarkably rich and resonant, heard plainly not only by those within the building, but outside the doors and windows by those standing there because of lack of room inside, in excellent language and well rounded sentences, he discoursed. He was and is a Latter Day Saint, and wanted all to know

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why. He bore a clear-cut testimony to the truthfulness of the "Latter Day Work" and warned the Saints against growing weak in the faith. For a bit over one half hour he talked. And though his aged body showed signs of tiring, his deep voice was vigorous and resonant to the last.

It was an occasion truly rare. Who in that audience before had heard a man on his one hundredth birthday anniversary take a text and preach for a half hour? Who in that audience was not impressed with the holiness of hearing an aged patriarch, still strong in the faith, bear testimony to the divinity of the New Testament and the *Book of Mormon,* and urge the Saints to continue to live faithful to their church covenants? Who in that audience could fail to be touched by the sacredness of the time? I doubt if a series of preaching services could have given the Saints assembled more encouragement or the work of that district more stimulation than the one meeting in which we assembled to do honor to our much loved centenarian, and listen to his firm testimony. And the softening, hallowing effect of that meeting continued as the Saints with opened baskets gathered on lawn and in building to partake of the necessities of life. As a result of the fine meeting, I am sure all "ate their meat in gladness of heart" as did the Saints of old.

The Editors congratulate Brother Gunsolley and his coworkers on the success of the day, and we congratulate Brother Crabb and his family on having reached and passed the day on which he became a century old. What a record!

F. M. S.

Across the Desk of the Editor in Chief

One of the "risks of the profession" in being an editor is that of offending some of one's correspondents by using at times what was not intended for publication. We enjoy having our friends write us freely, even if criticism, favorable or adverse, is indulged in, provided, always the spirit in which it is written is good. We enjoy having bits of news and glimpses into personal feelings. But with quite a number of our friends there seems to be a fear, sometimes expressed, that we might use in our columns what they write when they would rather we do not. "Please do not print this," says one writer.

Well, the exercise of editorial judgment is not always easy. Too often there is the choice to make between giving our readers what will be interesting and valuable and straining the proprieties of personal correspondence. And we sometimes err on one side or the other.

Then, too, there is the exercise of editorial rights and discretion concerning changes in verbiage. We strive for clarity or perspicacity, while preserving the best interests of editorial policy.

All of which is just to let you know that the task of an editor is not always walking between beds of roses; we sometimes run into a thorn bush in our journeys. But we aim to do the best we can by readers and writers.

F. M. S.

There is nothing so small but that we may honor God by asking His guidance of it.—John Ruskin.

HELPS FOR THE PASTOR

The Minister's Calendar

May 30 — Memorial Day

In memory of departed ones. Services, and decoration of graves.

June 11 — Children's Day

Special exercises. Baptism and confirmation.

June 18 — Youth's Day

Special early prayer service for the Youth's Conference, and a sermon for the young people at the eleven o'clock hour. Young people can be given responsibility in this service, especially young men of the priesthood.

July 4 — Independence Day

For the United States this date is a good one for organized Sunday school outings, picnics, and games. This permits group firework displays under the management of competent persons, where such entertainment is used. Canadian Saints generally have a splendid time on Dominion Day (July 1), which is their important summer holiday.

For Your Bulletin Board

Pastors who have young people planning to attend the Youth Conference in Lamoni in June will do a service by clipping out the page entitled "Make Reservations Now" and tacking it on the indoor bulletin board. These instructions are of importance to the young people planning to attend.

Putting Used Papers to Work

Marion Snead, a worker for the young people of Fourth Kansas City Church, tells us of a good plan for putting old copies of the *Herald* to work.

Brother Snead regularly solicits copies of the *Herald* from subscribers that have finished reading them, and distributes them among nonsubscribers. This practice has resulted in gaining a number of new subscribers for the *Herald,* and has induced others to purchase from the weekly bundle. If the people like the sample, they will buy the paper.

And, incidentally, there are still some people who do not know of the improved quality of the church publication since the three former magazines have been merged into one. Now is the time to inform them.

Ideas Wanted

Ideas that have helped you may help some one else. If you have found a solution to some pressing branch problem, write it up briefly so that it may be passed on to help other pastors.

Remember, too, that we wish to have some short outlines of your best sermons, which may be of help. Not over four hundred words in length.

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NEWS BRIEFS

Congratulations to the Graduates

This is commencement week for many young people in the church. Graceland College completes another year of work May 19, graduating a class of about sixty young men and women. Many other institutions of learning attended by Latter Day Saint students, are also closing this week.

High schools, too, are presenting the world with more graduates. In Independence there are one hundred and four Latter Day Saint boys and girls in the graduating class of two hundred and twenty-eight. Next fall numbers of these boys and girls will enter Graceland College; some will enter other institutions of training. Still others will find it necessary to hunt "jobs."

To all its graduates the church extends congratulations for the achievements they have made and best wishes in the work they have yet to do.

Large Number Listen to Kirtland Temple Choir

A large congregation of Saints and friends listened to the Temple Choir, Kirtland, Ohio, of twenty-two voices sing Stainer's *"Crucifixion,"* under the direction of Mrs. W. E. Householder the evening of Easter Sunday. There were present 328 Kirtland Saints, thirty-seven from Willoughby, Painesville, and Cleveland, and twenty-nine strangers.

President F. M. Smith Completes Eighteen Years of Service

On May 5, President F. M. Smith completed eighteen years of service as the President of the church. On the evening of May 5, 1915, according to the call of God, the provisions of the organic law of the church, and the action of the General Conference of 1915, he was ordained as President of the Melchisedec priesthood, by virtue of which ordination he became President of the church. Officiating in the ordination were Elder G. T. Griffiths, then the president of the Quorum of Twelve, Elder Peter Andersen, Presiding Bishop E. L. Kelley, and Elder J. A. Tanner. The service of ordination took place in the upper auditorium of the Stone Church, and is reported at length in the *Herald* of May 12, 1915.

In honor of this event President Smith was given a dinner the evening of May 5, this year, by President and Mrs. F. M. McDowell at their home in Independence. The guests included members of the leading quorums of the church and their wives.

Elder Z. Z. Renfroe Favorite of Young People

For the second consecutive year Elder Z. Z. Renfroe, pastor of Davidson Branch, Oklahoma, delivered the baccalaureate address for the graduates of Davidson and Victory High School. Elder Renfroe has spoken frequently during the year at chapel periods, and is a favorite among the young people of the community. He was reelected president of Western Oklahoma District at the conference at Davidson April 21-23.

Baptisms Reported This Week

Pastor P. S. Whalley, Birmingham, England, baptized a young sister on Easter Sunday, and Priest W. Eldridge baptized his young son, Ronald.

Thirty-one were baptized as the result of the tireless efforts of Elder and Sister J. J. Ledsworth, who conducted an eight weeks' series of missionary meetings at Lachine, Michigan, recently. Some of this group were heads of families, some young people, and some little children. Interest in the series was exceptional, crowds good, and the cooperation of Saints and nonmembers fine. The revival closed with a one-day Sunday meeting attended by members from Gaylord, Onaway, and Alpena.

Brother E. W. Lloyd, of North East Kansas City church, baptized two candidates April 23.

Five junior girls were baptized Easter morning at Flint, Michigan.

W. A. Smith, veteran missionary, baptized two people in the Blue River at Blue Rapids, Kansas, April 16, making the total number of the people he has baptized into the church one thousand and ten.

Three people, a married couple and a little boy, were baptized by F. J. Lacey Easter morning at Ontario, California.

Glenwood, Iowa, Members Are Studying

The hour of class work preceding the Sunday evening sermon at Glenwood, Iowa, now includes four divisions of study. The men organized as the "K. of R. R.'s" (Knights of Religious Research) are promulgating the study of the church books. The young women, "Y. L. R. E." (Young Ladies' Religious Endeavor) are giving attention to teacher training and other activities. The older women are studying Church History. A children's class is active, too. All participate in and enjoy the program part of the hour.

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(Please Post This Notice On Your Church Bulletin Board.)

Youth Conference—Graceland College Campus—Lamoni, Iowa—June 18-25

Make Reservations Now

From every corner of the country—from little places and from big ones—they are coming to the Youth Conference on the Graceland Campus at Lamoni, Iowa. June 18 to 25 is the time, and definite arrangements must be made at least four days in advance to accommodate the crowds that are coming.

Naturally, those who make reservations immediately will get the best places to stay, and if you don't want to roost under the wagon with the chickens, you had better send in your order for a place to stay. However, N. Ray Carmichael promises a good place to stay for everyone that will give him sufficient time to prepare. Those who come rolling into town about midnight on June 17 without writing ahead—well, they may have to sleep in the car that night.

Quite seriously, the Reception Committee will have a great deal of work getting ready to accommodate the crowds, and you can help by letting them know ahead of time when you will arrive.

Many Are Planning to Come

One month before the opening of the Conference, nearly two hundred people had signified their intentions of coming, nearly all of them from distant points. No account is taken of those from nearby places in this number. Here are some of them:

Los Angeles	10
Detroit	10
Seattle, Washington	4
Jonesport, Maine	5
Springfield, Missouri	4
Brewton, Alabama	2
Joplin and Carthage, Missouri	7
Tulsa, Oklahoma	4
Oklahoma City	3
Lincoln, Nebraska	4
Spokane, Washington	6
Grand Rapids, Michigan	8
Council Bluffs, Iowa	12
Moline, Illinois	6
Maquoketa, Iowa	7
Fort Collins, Colorado	2
Boston, Massachusetts	several
Holden Stake	20
Independence and Kansas City Stake	Too many to count

And that is only a small part of the story. Help make it complete by doing your part.

What to Do

Here's what you can do to help us.

1. Decide when you will arrive and how long you can stay.
2. Fill out the coupon below, sending one coupon for each person (Coupon will be printed again next week. If necessary, send reservation on another sheet of paper.)
3. Send coupon, together with a postal money order for amount indicated, to N. Ray Carmichael, Graceland College, Lamoni, Iowa. The money will apply on your expenses during your stay.

Expenses

Expenses have been reduced to a minimum, at the same time assuring the comfort and satisfaction of every guest and visitor who makes previous arrangements with Mr. Carmichael for accommodations. For those who stay throughout the Conference, expense will be one dollar a day. For those who come at either week-end, three meals and lodging for one night will be furnished for $1.25. But arrangements should be made ahead of time to insure this service.

Campers

Those who travel with tents and their own cooking equipment will find an excellent camping space reserved for them, located near a college building that will provide showers and lavatories, and other comforts.

Important!

All guests should plan to bring their own linen and bedding, whether they camp or stay in the College dormitories.

ORDER FOR RESERVATIONS

Youth Conference—Lamoni, Iowa—June 18-25

To N. Ray Carmichael
Graceland College, Lamoni, Iowa.

I am coming. Please reserve accommodations for me during the Youth Conference as indicated by the check mark below:

( ) I will attend during the whole conference, June 18-25. (Enclose $5.00 money order to apply on expenses.)

( ) I will attend the week-end of June 18. (Enclose $1.25 money order, for three meals and lodging.)

( ) I will attend the week-end of June 25. (Enclose $1.25 money order, for three meals and lodging.)

Name .....

Address ..... State .....

Important: This order should be mailed in time to reach Mr. Carmichael by June 13, or earlier.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

The Story of Etta Kett

Just a Little Help

"WE OUGHT to act like Christians, even at a church social!" said Etta. "I know she's homely, and that her clothes don't fit. She's scared, but I don't think she's as dumb as she looks. One would think she was under quarantine or something, the way you people keep away from her." Etta talked in a whisper so that the pallid and shabby young woman in the corner of the room wouldn't hear. "Now you go right on with your fun, and don't notice me if I go over and talk to her. When I give you the wink come over and get acquainted."

It was Etta's habit to "organize" whenever she found that things were not going well by themselves. In this case she decided it was necessary to "organize" friendship for the lonely and pathetic girl who had very recently come to Elmwood. Mary March appeared to be very much in need of friendly help. When refreshments were being served, Etta carried two loaded plates over to the corner where Mary sat.

"I've brought your plate," she said. "May I eat with you?" There was no condescension in her tone, and a warm smile of gratitude was the answer to her kindness. It was not long before Etta had forgotten Mary's dowdy appearance and her plain face. Her talk was so interesting that Etta felt no sacrifice in being with her. And gradually the younger crowd wandered over and formed a little circle about the newcomer. Etta was delighted with her immediate response to their friendly advances.

"THERE'S a long story behind that girl," Etta told her mother later. "And it's not a very happy one. Her mother's illness and death, heavy hospital and doctor bills, a younger sister to take care of, and the poor thing has been out of work for months. I'm going to try to find a job for her."

The next day Etta, working through some friends, did succeed in finding a job for Mary—not a very good one—but something that would pay expenses until a better chance came. And Mary, with an income to reassure her, was soon transformed in appearance both in health and in wardrobe.

A YEAR LATER no one would have recognized the original Mary as the vivacious girl that taught a lively crowd of junior boys in the Elmwood branch. Nobody in the branch had more friends except, perhaps, Etta herself.

"She's certainly the best investment of friendship I've ever made. I only wanted to help, but I think she has given me far more than I ever gave her. And she's so grateful that I feel like a faker to accept her thanks. It just goes to show that you can gain more in this life by trying to do a little bit of good than in any other occupation."

"My Book of Thoughts"

A Page of Ideals

"And when the stream
Which overflowed the soul had passed away,
A consciousness remained that it had left
Deposited upon the silent shore
Of memory images and precious thoughts
That shall not die, and cannot be destroyed."

—*Wordsworth.*

An ideal is an incompletely realized need of the personality in its relation to life. Every thinking man feels deeply as to his failures and shortcomings in meeting problems and responsibilities. Out of his discomfiture and embarrassment, he looks to the future with the hope that he may do better, and come nearer to success in his desire to achieve a righteous control of self and environment. Ideals express the essence of his strongest and fondest hopes. Ideals are stern masters, but they lead us to grow in greatness of mind and soul. The world is filled with self-satisfied laborers who, with a burning ideal, might have been doctors and educators, lawyers and statesmen, true noblemen of earth.

By this time you should be getting a good start on your own "Books of Thoughts" and should be adding to it daily from your own reading and thinking. No matter where your life may take you now, there is always the future, and it is possible for you to live greatly wherever you are. But you cannot live greatly without ideals and ambitions.

We should like to see some examples of ideals that you have written in your "Book of Thoughts." They may be of benefit to other young people who read this page.

SOME IDEALS

1. I want to be useful. I want to live a life of serving, not being served. I want to add more to the world than I take from it.

2. I want to be kind. I want to try to suppress ill temper and bad feelings. People suffer enough without my adding to their pain.

3. I want to be positive. It is not enough to be *good*. I want to be *good for something*. A *"yes* man" may not be noble, but he is a million times better than a chronic *"no* man."

4. I want to be clean. I want to be free of the things that degrade, and besmirch, and destroy.

5. I want to be happy. I want to do it in a way that will help others to be happy, for no happiness can come to me through the misery of others.

6. I want to realize my happiness and welfare in my spiritual as well as my physical life. I want to live completely through all the fine and good experiences that can come to me in normal wholesome living.

Is It Right?

A Column for the Discussion of Youth's Problems

Is it right for parents to assume absolute control of the earnings of young people in the home?

Property rights are among the most sacred known to the human race. When property rights are invaded, personal rights soon meet destruction too. The view has long since passed, among civilized people, that children are property; and modern parents see that the growth of character and personality in young people demands respect for their property rights as respect for the property rights of others.

The farmer who lets little Nellie raise the sickly calf, all the time calling it "Nellie's calf," and then sells it and pockets the money, violates a property right and a sacred trust. He may not consider himself a thief, but he is.

The parent who takes the earnings of an industrious young wage earner to buy luxuries for a lazy or incompetent sister or brother is committing a grave injustice.

Both of these types of parents should realize that they are breeding distrust and rebellion in their own homes, and that the time will come when the injustice sown will bring its own reaping of sorrow. They may pride themselves on being ideal Christian parents, maintaining ideal Christian homes, but in the minds of mistreated children they will be regarded, eventually, as hypocrites, and the children will turn against them and their religion.

Fair treatment, and a reasonable respect for the property rights of young people are the very foundation of the peace and security of home life.

Of course parents must help young people to make financial decisions, as they do other kinds of decisions; and they must protect their children against the enticements to reckless spending with which the commercial world bombards them. Some young people require a measure of control. But the gradual emergence of adult and independent personality from childhood must be carefully managed, and the development of property rights is an important part.

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An Official Statement

The Gathering

I

The interest of our people in the gathering is possibly keener today than it has been in decades. This is attested by numerous letters to headquarters, by questions asked the traveling ministry, and by the trend of private conversations.

Partly, this interest reflects a desire to escape local conditions which may have become unbearable; partly, it is an expression of desire to achieve the security long associated with the thought of Zion. In view of world-wide economic, political and social conditions, which point to the fulfillment of prophecy, the desire to gather is not strange. With this desire, it is safe to say, the general authorities of the church are in deepest sympathy.

The center place and surrounding stakes, primary objective points of the gathering, are, however, so badly affected by the economic adversities gripping this country, that in many instances, removing from some outside point to them at this time would doubtless prove very unwise. Severe and faith-shaking financial loss may befall those who come inadvisedly.

However deep our sympathy with the desire to gather, we deal with very obstinate facts. It is impossible to realize suddenly a place of safety, since the building of such a place requires long and serious preparation which has been made only partially. Therefore the warning often has been given and is now emphatically repeated that due consultation with the authorities of the church, and adequate planning are essential before making a move. To make this consultation advantageous to all concerned, the First Presidency and Presiding Bishopric are determined to hold themselves in readiness.

II

One of the most fundamental aspects of our church program is the gathering. The teaching of this idea began in September, 1830, (*Doctrine and Covenants* 28: 2,) and with slight intermissions has continued to this day. Beginning as a promise, the thought of the gathering eventually was expressed as an invitation and a command. Complete instructions concerning the main aspects of this important project have been given to the church in a great many specific revelations.

It is natural for people to gather together. The bond of gathering may be varied, resting upon kindred, custom, similar activity, consciousness of kind. Certainly, we of the church find a deep and undimmed pleasure in associating with those who have embraced the same faith. So by some instinct within us, as well as by divine invitation and command, we are bidden to gather, in order that we might achieve religious, industrial, and social solidarity.

III

Since it is highly desirable to guard as fully as possible against missteps, the greatest heed should be given to the Lord's admonitions respecting the gathering. In section 38: 7 of the *Doctrine and Covenants,* the reason for giving the law to follow in section 42 was stated, that they "be gathered unto me [God] a righteous people." It is His will that His followers "should gather together and stand in holy places," (98: 5). The first emphasis, therefore, is upon righteousness in individual and community character. Without this element a gathering is ineffective, for the type of life the church endeavors to foster grows only in a truly religious atmosphere, and fails if the Lord may say of it, "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." (Isaiah 29: 13.)

A second admonition (57: 6) is, to prepare in advance for the gathering. The growth of the preceding element of righteousness need not wait for times and seasons. It is an underlying form of preparation which may be undertaken anywhere. Other things must be prepared. There must be homes for all, employment for the workers, business opportunities for the business man; farms for the farmers. These things do not materialize unaided. Providing them requires time, careful intelligent study and effort, and money. To the problems thus raised the Presiding Bishopric are giving attention. Without proper solutions the gathering fails and its participants may become mendicants.

Thirdly, there are repeated warnings against gathering "in haste," or "by flight" (58: 12, 98: 9), but all is to "be done in order." In other words, as preparation is carried out there must be a utilization of such provisions as are made, by a systematic gathering of the people according to their ability to forward the cause. To achieve this, the Saints are to gather as counseled by the elders and bish-

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ops, and other spiritual officers (58: 12, 122: 6, 122: 7). Naturally, without coordination, the counsel of these men would be ineffective, hence the present statement of principles, and reference to aspects in which specific programs must be set up by the First Presidency and Presiding Bishopric from time to time.

Lastly, we must be extremely cautious that urgency is not mistaken for necessity. "In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me" (98: 3). Frequently it has been declared by public men that the lessons of this depression would teach wisdom to those who have endured it. Undoubtedly, some will profit by their experiences, but there are thousands who will rush again to speculate in the stock markets, as the newspapers of the recent past have so graphically witnessed. Likewise, there are some now urging the gathering who will not be interested therein when employment again is plentiful. The person whose plea for gathering is to be heeded most is he who has a record of years of faithful, painstaking service, extending over prosperous as well as losing times; who served God when all was well, and who may confidently seek God's help when ill times come.

IV

The general procedure to be followed is clear:

1. The center place is to be filled first (98: 4), then the stakes and regions roundabout. This affords ease of supervision at the outset, when problems are most numerous and pressing; it allows the greatest use to be made of a limited official personnel, cutting to a minimum the costs both of time and money required in traveling.

This statement should be further defined. By the term, "center place," for working purposes we mean Jackson County, according to its present political boundaries, and the immediately contiguous territory. Originally, this county extended across the western end of Missouri, including some of eastern Kansas and southern Iowa. The term "filled," is a designation of population which may apply in either one or both of two ways: (1), numerically, as to gross number; (2), functionally, as to trade or type of business, or availability of land at a price consistent with the purpose for which it is intended.

2. The gathering is to be by familes (57: 6), and by "churches" (98: 9, 10) (branches), insofar as due preparation has been made in advance. Thus, as functions in production and distribution are arranged for discharge by qualified individuals, the social aspect of life is adequately met. For a branch (indicating all or a majority of the members thereof) as a group to gather, is an exceedingly serious undertaking, the carrying out of which requires more than ordinary care, and breadth of advance consultation and preparation.

3. Repeatedly, the Saints have been admonished to buy the land in the center place and regions roundabout. Part of the properties now in the hands of the Presiding Bishopric were in the past accumulated with this object in view. But absorption by the Saints was less rapid than accumulation by the church, causing an acute problem. The present need is to absorb the properties available. When that has been done, a further movement will be considered. We should never forget that in the original instruction, it was intended that the money was first to be provided before purchases were made (100: 5). In this as in other things we must be careful, both as individuals and as a church, not to incur a dangerous debt.

A cardinal point of financial policy guiding our efforts is to sell properties not needed for general church purposes, and apply funds thus realized to the payment of debts. Such land may be sold to members or nonmembers without jeopardizing our program. Other properties, however, fit specifically into the project of the gathering, and these, except in rare instances, it is intended to sell only to our members.

All of this property has been reappraised and priced at what is believed to be fair values in accordance with going conditions. Members interested are expected to be conscious of their personal condition, and what they may consistently do in assuming financial commitments. They should remember, however, that transactions at these prices are opportunities to assist the church in debt payment and at the same time forward the plans of the gathering.

4. Counsel must be given to come to those who will be able to make a definite contribution to the gathering (57: 6, 58: 12, 117: 11, 127: 7, 128: 1). Farmers who may appropriately utilize available acreages; manufacturers who may expand the region's industries, however small may be their beginning; skilled workers, members of the professional groups; merchants; service groups; laborers, these in their due order shall receive counsel to gather. It is not intended that they should accentuate the community's competitive life, but rather that they should expand the community's ability to serve productively.

5. Central in the plan for the gathering is that each participant therein should function as a steward. Let it not be overlooked, that the gathering is the building of Zion, and the full observance of the celestial law, which includes stewardships, is

(Continued on page 627.)

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SPIRITUAL ASPECTS OF OUR MINISTRY

A Lecture to the Priesthood, Independence, Missouri, February 17, 1933.

By ELBERT A. SMITH

VI. Spiritual Imperatives: "A Minister Must"

A Minister Must Be Stable

In the first chapter of James we find a text that is historical in its significance to our people: "If any of you lack wisdom, let him ask of God, who giveth liberally to all men and upbraideth not, and it shall be given him." The passage goes on, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord. A double minded man is *unstable* in all his ways."

I have myself greatly enjoyed watching the waves of the sea as they come roaring in to the shore, piling up higher and higher, full of power and mystery, but the next moment they are broken and flat on the sand and nothing but a little foam is left to show where they had been. No one has yet succeeded in extracting power from the waves, profitably, so far as I know, though there is plenty of it there.

You cannot get power out of the waves of the sea, driven and tossed by the wind, but you can get power from a steadily flowing river. You have seen men who are all enthused and who work diligently for a week or a month or six months and then it is all over. They were like the waves that have broken on the beach. You have seen even some extraordinarily able men who over a period of years served the church and then for some reason they were gone. A minister, if he is to receive a blessing from heaven and have success with the Saints, must learn to stabilize his life.

There is a great deal in the commandment to "examine thyself," and if we shall find in ourselves such a weakness as that we should summon all our power and eliminate it. A famous physician over seventy years of age, not many years ago went on the operating table and with his own hand removed his own appendix. If a man of the world has the courage and nerve to cut an offending member out of his anatomy in that way, to save his life for a few more years, a minister should have the will power and nerve to cut out from his life anything that threatens his ministry. One of the finest lines in Markham's poem, *"Abraham Lincoln,"* reads: "He held the long purpose like a growing tree."

A Minister Must Believe His Own Message

I was present when President Joseph Smith was in his last illness and Heman C. Smith came to shake his hand. Joseph in talking to him, about himself (Heman), Joseph Lambert and other old-time elders, said, "The secret of your power, and you had lots of it, was your sincerity." We may not have agreed with those men always, but we always knew they were sincere. They believed the message of this church with all their hearts. They had no reservations. Whether we be apostles or deacons or priests, in our contact with the Saints, unless we believe our own message and the message of the church we cannot bear fruit as ministers. In contrast, one of our most brilliant men in preaching a sermon years ago said, "When I write my creed, I want to have a great big sheet of soft paper and use a soft lead pencil and have a big eraser at hand, so that I can write it today and rub it out tomorrow and write something entirely new, and do the same the next day." Eventually he erased almost everything, including his own ministry. Contrast that declaration with the words of Job, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I *know.*"

I have heard people say, "I wish I could have the kind of faith those old-timers had." All right, there is something to begin to work on, because Alma, in his wonderful sixteenth chapter of Alma, says, "If you can no more than desire to believe, let that desire work in you." Cultivate it until you do believe, and then cultivate your faith until it grows, and presently you will have knowledge. The trouble with some of our men in the past is that they have diligently thought about and talked about and preached about the things they did *not* believe. Their attitude was negative. They concentrated their minds on the things they did not stand for. Sometimes that is necessary, but as a steady, habitual thing it is absolutely ruinous, because the thing you cultivate is the thing that grows.

I would advise any young man to select some things he does absolutely believe, if it be not more than two or three, some things so fundamental he feels he can always live by them and, if necessary, die for them, and think about those things and talk about them and preach about them, if he is a preacher, and gradually add to his list the things he

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verily believes; then he will have an affirmative message, will believe his own message, and he will be a growing power.

Some people have attacked this position of Alma as being illogical, and said that one should not "prefer to believe," but should have an open mind. That is characteristic of a lot of university professors, whose open minds are open to atheism and closed to the revelations of religion. But so great a psychologist as William James more than a half century after the *Book of Mormon* was in print, stood up in the august classrooms of Harvard College and delivered a lecture called, *"The Will to Believe,"* in which he contended that it is not only a man's privilege but his duty to prefer to believe.

A Man Must Believe His Own Call

That is, he must believe that he has been called and set aside and does have a holy investment, if he expects anybody else to be impressed by his ministry. Even as faith is something that grows with exercise, the man who accepts a call on the authority of the Spirit that has called him, though he may not immediately receive some great revelation, if he will move out and occupy diligently in his calling, his conviction concerning his call will grow as the years go by. I am sure of that. Brother Roy Budd tells a touching little story of how when he was baptized his very wise mother said to him, (as I remember): "Now, Roy, you must remember that from now on you are a member of the church." Sometime later he was called and ordained, and again she took him aside and said, "Now, Roy, you must remember that you are more than a member, you are in the ministry and are responsible for the souls of the people." This sense of responsibility will grow as your conviction of your call grows upon you."

If Christ were to come to this room tonight and put his hands upon you and say, "Go forth and represent me, teaching and administering among this people," with what joy and zeal you would go forth. That is what has happened. By his spirit he has called you and under the hands of his ministry has ordained you, and his voice is to go forth and labor among this people. That is the message of his Spirit to you tonight.

A Minister Must Love His Brethren

The divine statement back of all Christianity is that "God so loved the world that he gave his only begotten Son." He was sent forth on the impulse of love. And Jesus, when his disciples went forth, said, "As God sent me into the world, so send I you." James very pertinently asks, "Can a man love God whom he has not seen if he does not love his brother whom he has seen?" Christ, in his last recorded prayer prayed three times that his followers might be one.

Brother Joseph warned us repeatedly that the greatest danger ahead of the church would be a division among the priesthood. I wonder if it is not perhaps true, that had we remained absolutely united, all working together as a people, and all giving freely of time and strength and means, if we could not have completed most of our major endeavors and paid for them. I just wonder. I do not know. Perhaps I never will know, but I wonder. At any rate, let us be warned concerning the future. Controversy in the church usually starts between two persons. Make your resolve that you will not be one of those two.

Love, like faith, is something that grows by cultivation. We do not find it easy just to sit and look at a newly found member of the church and love him. It is only when we get into his heart and life and find out his aspirations and good qualities that we learn to love him.

A Minister Must Discipline His Own Heart

Solomon said: "Keep thy heart with all diligence, for out of it are the issues of life." (Proverbs 4: 23.) And it is true. The emotions are what govern the actions of most men. Probably the great majority of men are moved in most of their actions by their feelings. Emotions may either drive us to destruction, as they have done many ministers, or they may lead us up to safety and to higher heights. We ought to be a class of men whose intellect, enlightened by the Spirit of God, predominates over our emotions. If our hearts go straying off to some forbidden field, we ought to command them to return. If we cannot command our own hearts to return to safety, we can never command the powers of heaven to be with us in our ministry.

We should be on our guard that there shall not creep into our hearts those little mean jealousies which are so contemptible and yet seem to be so natural. When some of our brethren make an outstanding success and win admiration of the Saints, in some hearts there begins to burn the little corroding fire of jealousy. I wish all the members of the priesthood whenever they feel that flame beginning to burn would extinguish it, because we must be right with God and right with our fellow men. That spells righteousness.

The Minister Must Have Spiritual Power

We have in the ministry a young man who is close to me. About the year 1926 this young man went to one of our biggest reunions to take charge of it. I

(Continued on page 627.)

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A Problem Story for Young Home Builders

Riches Untold

By Florence Tracey

You Will Want to Read It in Book Form

Chapter 20
Riches Untold

"I CAN never thank all of you for your hard work," Polly gratefully addressed a dozen women seated about the quilting frames in her workroom. They had been busy all afternoon, and they looked tired.

" 'Tis pretty now, ain't it?" and Grandma Hooper removed her glasses to polish away a speck of dust. Meanwhile she cocked a pair of faded eyes at the quilt they had just finished. "I allus did like that pattern, and this friendship quilt idea is one of the oldest and best ideas we have nowadays."

"And we do hope she'll like it." There was a peculiar pleading quality in Sister Evans' voice. "A lot of love has gone into all those stitches."

These were the women of Polly's group. She knew and admired every one of them. Often before she had bent above a quilt with them, stitching and stitching.

"I just can't thank you enough," Polly repeated, "but I'm going to try to put part of my thank offering to the women of this group, in my sacrifice envelope this week."

How the delicate quilting set off the design of the quilt with its myriads of colors against a cream background! One of the under corners bore in embroidered work the number of the group and the words: "With Love and Best Wishes from the Women."

"That was a real bit of work," Grandma Hooper put it, "just for one month's time. I'm mighty glad you didn't wait later for your idea, Polly."

"Don't you think Sister Nelson will love this?" Sister Livingston put the question to the little dark-eyed woman beside her, and then cast an approving glance at Polly.

"Well, she certainly should. It'll let her know that not only Polly, but others in Independence are thinking of her. I'm glad to have had the opportunity to help quilt this. I think it's beautiful."

"My, but them percale scraps o' mine came in handy!" chuckled Grandma Hooper. "Some o' them I've saved for twenty-five years. I allus thought I'd need 'em some time."

"—and I want to get it right off so she'll get it by Mother's Day," Polly was telling some one.

"She'll know your thoughtfulness is at the bottom of it all, Polly." Sister Evans patted the young woman's shoulder, "but isn't it fortunate that her birthday comes on that day, too, this year?"

When they had gone, Polly returned to look again at their handiwork. She was a lover of beautiful quilts, and this was the most beautiful she had ever seen. Surely Mrs. Nelson's lonely heart would warm at this remembrance from those with whom she had been associated for a short time in the "center place." True, the original idea had been Polly's but the women of the group had taken it up with enthusiasm and allowed not a second of time to go to waste. She would bind the quilt tomorrow and start it out to Oregon. Lovingly her hand stroked a corner. Those fine little stitches by her neighbors represented hours of painstaking work, but all of them had enjoyed it. They had met twice a week in Polly's workroom for the last month in order to get it finished, this in addition to the piecing they had done at home.

Once in a discussion of the work of their group, Polly had questioned Sister Livingston: "I wonder if they feel as near to each other in all the groups as we do in ours?"

"I don't know. I suppose not though. After all, Polly, my child, we are favored in our group. There aren't many group elders that are as concerned about each and every member of the group as Brother Evans."

"He is good," breathed Polly. "It just helps people to see him on the street. There's something so sincere and stanch about him."

"He's a real Latter Day Saint!" That, in Sister Livingston's opinion, was the greatest compliment that could be paid a person.

"It's remarkable," Polly mused to herself, "that women having so wide a variety of interests and talents as those in our group can find so much in common," and she thought of Sister Winston whose home was the testimony of her artistic tastes; young Sister Benson who specialized in kindergarten work; Sister Evans with her great store of kindliness; Grandma Hooper's big heart and active

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tongue; Mrs. Sterling's supreme desire to be a good mother for her girls, and Sister Livingston.

"Yes, our group is favored," she murmured, as she began to take the quilt from the frames. She would have just time enough for that before she had to put dinner on the table. But though she hurried Polly heard the joyful shouts of children at play on the sidewalk below the window.

Presently she folded the quilt and laid it on the chest, stowed the frames in the corner, and closed the door on the scene of the afternoon's activities. She would show Brad the quilt tonight, and she must also write Mrs. Nelson. All the women of the group were doing that, to shower her with letters on her birthday.

As she passed the nursery door, Polly paused. Memories often drew her to that room, memories so sweet that as she returned to her work, frequently there were tears in her eyes. Here for many months her baby had played and slept; here Brad had knelt and implored God for faith. Here very often, she, too, knelt in prayer.

AT THE bottom of the stairs she was greeted by a glowing-eyed Edith: "Two pieces of news for you, Polly, good news! And they're both partly about me."

"What! has some one left you a million, or has the Prince of Wales written you a letter!" cried Polly with exaggerated concern.

"Silly one! Better than that! Well, first, Arthea is going to Graceland next fall. We want to room together. Isn't that grand?"

"Now I *am* glad that Arthea has decided on Graceland! Wasn't there some doubt about it?"

"Some—just gobs of doubt! You see, her father doesn't belong to the church and he wanted her to go somewhere else. To tell you the truth, Polly Nelson, I think you were the deciding factor in this thing."

"I—why, what did I do?"

"Well, after the way you talked with Arthea this winter about dancing and card playing and doing other things. You knew she'd stopped dancing, didn't you? She told me she wanted to be like you, Polly—honest, she did."

"I'm so glad she's going to Graceland," chanted Polly, disregarding the reference to herself.

"So'm I."

"But you had another piece of news."

"Uhhuh, and that I have. Guess who's coming up to commencement!—Only two more weeks!" and unable to restrain her spirits any longer, Edith seized her friend and hugged her fervently.

"Oh, excuse me," giggled Polly, "I didn't mean the Prince of Wales a little bit ago; I meant Prince Charming."

"Don't be Victorian, my dear," airily, "but Dan *is* coming up to commencement!"

"There now, aren't you glad you let me persuade you into getting that glorious golden dress for the baccalaureate sermon?"

"He says he wants to see me anyway," demurely.

"That's sweet and generous of him. Do you think you'll have the nerve to bear up?"

"What do you mean?"

"I mean do you think you can resist Dan's charms in person—it's lots easier to do that by letter, you know—and not give in for a June wedding?"

"Oh, Polly, don't tease. Of course I can. I don't want to get married this June. I'm not nearly ready. Dan was pretty nice about the stand I took. He even agreed not to bother me about it—getting married—but he threatened dire things if I went up to Graceland and fell in love with some one else—as if I could. What does he think I am, a polygamist—oh, no, I'd be a polyandrist, wouldn't I? Like the women in Tibet or some country or other. Don't tell me I don't know my sociology," she followed Polly into the kitchen. "But there, I almost forgot another reason why I came over. Mother said for me to be sure to look at that friendship quilt all of you made for Mrs. Nelson."

And so, while Polly busied herself with setting the table, her visitor went up to the workroom. Soon she returned effusing praises of the gift.

"I've a message for you," Polly informed her. "Cora told me to tell you that she wants to see you soon. It's something about the young people's council."

"Oh, dear!" ruefully. "She probably wants me to do something, and, Polly, right now with everything happening, I don't have time to do anything. There are exams, and my party dress yet to make and my Sunday school class. Of course I know I'm not nearly so busy as you, but anyway—I'm busy. By the way, are you reading the *Book of Mormon* again? I noticed it up on the little table at the head of your bed. Thought you read it just this last winter."

"No, I'm not reading it. I finished it in March. Brad's reading it."

"Brad! Don't razz me, Polly."

"What's so odd about Brad reading the *Book of Mormon?*" There was a hint of an edge on Polly's tone.

"Well, I just never thought of his doing it, that's all. Does—does he like it?"

"Seems to."

"Gee! wouldn't it be grand, Polly, if Brad did take his religion seriously?" she burst out. "I know it

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isn't my affair, but Brad has changed a lot lately. I've heard several mention it. People are watching him. They've done it all along. I hope you won't think I'm a little tattletale if I tell you what I overheard Daddy say to Mother not long ago. He said: 'It's hard on an ordinary fellow's pride to be the husband of a woman as wonderful as Polly Nelson, but Brad's not an ordinary fellow. He has good stuff in him if he ever finds it out.' Daddy's expecting greater things of Brad in the future, Polly."

"So am I," Polly confided in a low voice, and her eyes were starry, "a great deal more."

Then it was evening and Polly was writing a letter. She was sitting at Brad's desk, carefully choosing her words. Brad finished the evening paper, answered the telephone a time or two, and presently went upstairs for his *Book of Mormon.*

"Are you writing a letter or a book?" he finally demanded of his wife.

"A letter, dearest, but a very particular letter." Polly's expression was meditative.

"And who, may I ask, is to be the recipient of all this particularness?"

"Your mother."

"Ma?"

"Yes, and that reminds me that *you* ought to write something, too. Do you realize that Sunday is Mother's Day, and her birthday as well?"

"Jiggers, now it is!" Brad whistled thoughtfully. "Trust you to remember. Golly, I would never have thought of it! What are we sending her?"

Polly signed her name, laid down her pen and beckoned to him. She led him up to the workroom and there spread out the quilt for his inspection. "This," she said, "is what the women of the group are sending her, a friendship quilt."

"Isn't that a corker! How long have they—have you been working on it?"

"About a month. And they're writing her letters to keep her from feeling lonely. And this, my dear, is what *we* are sending her." She guided him to her own cedar chest and drew forth folds and folds of tissue paper. In these lay a shimmering, gray silk dress with white lace collar. There was a pink slip to match it in length as well as gray hose and gloves.

"Aren't they lovely?" she queried, her eyes sparkling. "I do hope she'll like them. I made the dress and slip."

"Lovely—lovely, why, Polly, they're just like you!" And for a long moment two shadows on the wall merged into one.

"Now, Brad, you *must* write her something," began Polly when they returned to the study. "Just say hello and happy birthday if you can't think of anything else."

"Oh, all right," her husband agreed not very graciously. "Gimme some paper," and he dropped into the chair before the desk. "First, maybe I'd better see what you say before I begin." He picked up Polly's letter.

Polly lay on the couch resting and listening to the crackle of the paper as Brad read:

"Dearest Mother, this is to wish you a happy birthday and to remind you that a son and a daughter in Missouri are thinking of you often and with love. Don't forget that.

"Last year at this time I remember that I wrote you a birthday letter, but then it was like a leap in the dark. I wasn't sure what to say, for I didn't know you. Now I wish that I might see you again and tell you some of the things I am thinking. I believe it would help both of us. Letters are so difficult when it comes to expressing one's feelings, or at least they are when a person writes as seldom as I do.

"Tomorrow I am mailing you a package for your birthday. I hope you like the things. All the while I was making them I thought of how much we, you and I, should mean to each other. You know we have gone through some wonderful experiences together—I don't want to think of them as sad experiences, for now I know they aren't. When you wear these things, please think of Brad and Polly and Carrol—for he is with us in memory.

"Our baby was taken away from us in body, Mother, but he is with us in spirit, I am sure. He prompts us to thoughtful things. It was as I was sitting by his little grave that some of these ideas about your birthday and Mother's Day came to me. Ideas, did I say? Well, I'm not telling all. The rest is a surprise.

"Give Milly and the girls my love.

"POLLY.

"P. S. You would be happy if you could see Brad. He is waking up to some spiritual realities. He is discovering soul wealth. He has been teaching as a substitute in some of the boys' classes at the Auditorium. It's wonderful, Mother; I'm so glad!"

Then Brad was kneeling beside his wife as she lay on the couch. His arms drew her to him, and as he kissed her face he found tears there.

"Tears, darling?" huskily.

"But they're tears of joy," she shakily assured him.

"You may be glad, dearest," he whispered, "but I'm twice glad. Why, Polly, we're finding them—riches, riches beyond compare!"

[The End]

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WORSHIP SERVICES FOR JUNE

The Church School

Prepared by Elva T. Sturges and Arthur Oakman

THEME FOR THE MONTH: "LIVE BY THE SPIRIT."

JUNE 4, 1933

Theme: "Hear Ye the Voice of God."

Instrumental Prelude: *"Holy, Holy, Holy."* N. S. H. 39; Z. P. 131. (See "Suggestions" below.)

Call to Worship: *Doctrine and Covenants* 76: 1.

"Hear, O ye Heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior; great is his wisdom, marvelous are his ways; and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail."

Response: (Either by the people, or sung by an unseen quartet or choir.)

Hymn: *"O Worship the King,"* verse one, N. S. H. 9.

Minister: *Doctrine and Covenants* 85: 16ff.

"Verily I say unto you, my friends, . . . this commandment I give unto you, that ye shall call upon me while I am near; draw near to me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive; knock and it shall be opened unto you; whatsoever ye shall ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation. Behold that which you hear is as the voice of one crying in the wilderness; in the wilderness because you cannot see him; my voice, because my voice is Spirit; my Spirit is truth: truth abideth and hath no end; and if it be in you it shall abound."

(S) Hymn: *"Lord we come before thee now."* N. S. H. 71, S. H. 352.

(S) Prayer: Of confession, asking forgiveness, concluding with the Lord's prayer by the congregation.

Minister: *Doctrine and Covenants* 90: 1; and 19: 1.

"Verily thus saith the Lord, it shall come to pass that every soul who forsaketh their sins, and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am, and that I am the true light that lighteth every man that cometh into the world; . . . I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world: I having accomplished and finished the will of him whose I am, even the Father, concerning me; having done this, that I might subdue all things unto myself; retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he has done. And surely every man must repent or suffer, for I God am endless; . . ."

Response by the Congregation: *Doctrine and Covenants* 17: 6.

"We know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true, . . ."

Minister: *Doctrine and Covenants* 85: 18, 20.

"If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves, that your minds become single to God, and the days will come that you shall see him; for he will unveil his face to you, and it shall be in his own time, and in his own way, and according to his own will. Behold, I will hasten my work in its time, and I give unto you a commandment that you . . . sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father and your God, and my God, that you are clean from the blood of this wicked generation, which I may fulfill this promise, this great and last promise which I have made unto you, when I will."

Response by the Congregation: *Doctrine and Covenants* 17: 6.

"We know that sanctification through the grace of our Lord and Savior Jesus Christ is just and true to all those who love and serve God with all their mights, minds and strength."

Minister: *Doctrine and Covenants* 17: 6b.

"But there is a possibility that man may fall from grace, and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptation; yea, and even let those who are sanctified take heed also."

Response by the Congregation: *Doctrine and Covenants* 17: 6c.

"We know that these things are true, and according to . . . the Holy Scriptures, or the revelations of God which shall come hereafter. . . ."

Minister: *Doctrine and Covenants* 17: 6d.

"And the Lord God has spoken it; and honor, power, and glory be rendered to his holy name, both now and ever. Amen."

(S) Hymn by the Congregation: *"All Hail the Power of Jesus Name."* N. S. H. 33, S. H. 92.

(S) Commission: *Doctrine and Covenants* 50: 8, and 129: 9.

"Behold, ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost; and the Father and I are one; I am in the Father, and the Father in me, and inasmuch as ye have received me, ye are in me, and I in you; wherefore I am in your midst; and I am the Good Shepherd, and the day cometh that you shall hear my voice and see me, and know that I am." "So be ye encouraged, and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory. Amen."

(S) Benediction: Jude 24, 25.

"Now to him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion, and power, both now and ever. Amen."

Picture: *"The Sermon on the Mount,"* Tissot.

JUNE 11, 1933

Theme: "Order Thy Life."

Instrumental Prelude: N. S. H. 114, *"Glory Be to God."* S. H. 46.

Call to Worship: Micah 6: 2; Isaiah 1: 16-18:

"Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, Israel. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord."

Group Response: Micah 6: 6:

"Wherewith shall I come before the Lord, and bow myself before the high God?"

Leader: Isaiah 55: 6, 7:

"Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

(S) Hymn Prayer of Confession: *"Lord, thy mercy now entreating,"* N. S. H. 312. Conclude with a short prayer by the leader.

Scripture Reading: Psalm 91.

(S) Hymn: *"Unmoved by fear, my praise is due,"* N. S. H. 21.

Talk: The voice of revelation is calling us to constantly higher levels of righteousness. To obey this voice and strive to live more righteously is the practice of repentance. "Cease to do evil and learn to do well." It is only through the practice of repentance that the suffering which comes from an evil way of living can be avoided. "Wickedness never was happiness." An unrighteous way of life, however, cannot be overcome by doing nothing about it. No man overcomes anything by running away from it. A righteous man is not one who ignores sin, but one who fights it. The spiritual kingdom, as does the physical, abhors a vacuum.

The way to overcome sin is to plant in our lives the habits of righteousness. To pray constantly, and by doing this to cultivate the habit of referring everything to God, makes us God-conscious in a way nothing else can. To seek wisdom through a daily study of the Scriptures is an invaluable aid to righteousness. To participate reverently and regularly in the services of the church will enable us to gain strength from others who have achieved spiritual power. It is only through activity that we prove ourselves truly repentant and willing and able to do the things that we should.

Commission: Psalm 37: 23, 24, 27: "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. Depart from evil, and do good; and dwell for evermore."

(S) Hymn: *"Come let us anew,"* N. S. H. 433, S. H. 367.

Benediction.

Picture: *"Christ and the Fishermen,"* Zimmermann.

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JUNE 18, 1933

Theme: "Continue in My Name."

Instrumental Prelude: *"To thy temple we repair,"* N. S. H. 59.

Call to Worship: Malachi 3: 1, 2, 6:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. For I am the Lord. I change not; therefore ye sons of Jacob are not consumed."

Response by Congregation: Moroni 8: 19:

"I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity."

Leader: *Doctrine and Covenants* 2: 1:

"The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round."

(S) Hymn: *"Dear Lord, and Father of Mankind,"* N. S. H. 243, verses 1, 4, 5.

Scriptural Meditation: 2 Nephi 13: 18-32.

Recitation of Belief: *Doctrine and Covenants* 17: 4, 5, 6.

We believe "that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of Heaven and earth and all things which are in them, . . ."

We believe "the almighty God gave his only begotten Son, . . . (that) he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, . . ."

We believe "that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God."

Talk: The Christian life is one of continuous adjustment to the will of God. It is not enough that we refrain from doing that which is evil. This is merely the negative aspect of service. One might refrain from doing many things harmful to spiritual progress and yet remain unconverted. The way of Christ is positive. It includes certain definite commandments which must be obeyed. To fail to obey is to be disobedient. It is a sin of omission. Repentance has two aspects, ceasing to do evil, learning to do well. In other words—cease to do evil *by* learning to do well. So long, therefore, as we *continue* in the word of Christ we are his disciples. (John 8: 31, 32.)

(S) Hymn: *"O Master, let me walk with thee,"* N. S. H. 213.

Commission: Mosiah 3: 21:

"I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him, who created all things, in heaven and in earth, who is God above all. Amen."

Prayer: A petition that we may be enabled to continue steadfastly in the truth and thus demonstrate that we are truly repentant.

Benediction: Moroni 9: 28.

Picture: *"Head of Christ,"* Hofmann.

JUNE 25, 1933

Theme: "Grow in Love."

Instrumental Prelude: *"Father Thy Paternal Care."* N. S. H. 6, S. H. 154.

Call to Worship: *Doctrine and Covenants* 34: 1; John 15: 12-15.

"Listen to the voice of the Lord your God, even Alpha and Omega the beginning and the end, whose course is one eternal round, the same today, as yesterday and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one." "This is my commandment that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Response by the Congregation: Psalm 25: 4, 5.

"Shew me thy ways O Lord; teach me thy paths. Lead me in thy truth and teach me; for thou art the God of my salvation; on thee do I wait all the day."

Prayer: That we may be more appreciative of God's love for us, and better able to understand what it demands.

(S) Hymn by the Congregation: *"There's a wideness in God's mercy."* N. S. H. 132.

Scriptural Meditation: Parable of the rich young man: (Mark 10: 15-22.)

Minister: "Lovest thou me more than these?"

Response by the Congregation: "Yea Lord, thou knowest that we love thee."

Minister: *Doctrine and Covenants* 42: 8, 44: 3; 3 Nephi 11: 13.

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold thou wilt remember the poor and consecrate of thy properties for their support." "Behold I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received." "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

(S) Hymn by the Congregation: *"When all thy mercies,"* N. S. H. 289.

Story of the Nephite Church based on 4 Nephi 1-21: This may be read, or retold from the scriptural background.

(S) Hymn by the Congregation: *"Let Us All Be Brothers."* N. S. H. 287.

(S) Benediction: Psalm 19: 14.

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

Picture: *"Christ and the Rich Young Man,"* Hofmann, or *"The Charge to Peter,"* Raphael.

Suggestions for Carrying Out the Service:

(S) Means that the congregation shall stand.

All the hymns may be found in the new *Saints' Hymnal.* Those that are also in the old *Saints' Hymnal* are designated and the page number is noted. If you do not have the new hymnals, it may be possible for you to get a copy of the words of the songs and substitute a hymn tune that is familiar.

The prayer should be carefully thought out. Christ considered the prayer of such importance that he gave us an example of how we should pray. There were no unnecessary words included. We spend much time in preparing to talk about God, and frequently no time in preparing to talk to God. The one who is to pray should be notified well in advance so that proper preparation may be made.

These services can only be effective as the Spirit of God gives them life. To receive that life, proper preparation must be made by each one who participates. First there must be a desire to come into contact with God; then we must purify our lives so that God's Spirit can abide therein. When we have made ready God cannot fail to meet with us.

The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark.

FIRST SUNDAY, JUNE 4, 1933

Sacrament service for adults and children. "This do in remembrance of me." (Luke 22: 19b.)

SECOND SUNDAY, JUNE 11, 1933

Theme: "Telling the Story of Jesus."

Prelude: *"To a Wild Rose,"* by MacDowell, or *"Tell Me the Story of Jesus," Zion's Praises,* 27, new *Saints' Hymnal,* 153.

Call to Worship: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." (Psalm 86: 9.)

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Hymn: *"His Love," Zion's Praises,* 112, or *"Join the Children of the Lord," Zion's Praises,* 188, new *Saints' Hymnal,* 399.

Prayer.

Scripture: Psalm 33: 12; Matthew 28: 19, 20; *Doctrine and Covenants* 116: 1. (It is suggested that the scripture be read by junior boys. It will help them to become more familiar with the *Bible* and *Doctrine and Covenants* if they look up the passages and read them from the books.)

Hymn: *"From Greenland's Icy Mountain,"* old *Saints' Hymnal,* 97; new *Saints' Hymnal,* 401.

Sermon Talk: Text: *Doctrine and Covenants* 83: 10. (First sentence.)

One of the outstanding objectives of the church is "Evangelizing the world." (Explain.) See *"Missionaries Abroad."* (In column, *"Among Our Church Friends."*) *Stepping Stones,* April 9, 1933.

On a certain Sunday morning at Lamoni a number of years ago, Apostle J. F. Garver gave a talk to boys and girls. Among other things, he said something like this: "Some day Brother ——, a missionary in ——, will have finished his part of this work; he will reach the age when he cannot carry on the work like he does now. What will happen to the people in that place who have not heard the gospel story? Of course, some one must be ready to take his place. Is there some one here who will volunteer to take his place?" The children readily responded and there were volunteers, both boys and girls, for all the places he mentioned, including missionaries and church officers. He commended the children for their willingness to serve, and then gave them a splendid talk on preparation for service. It was an inspiring service and encouraged the missionary spirit in the boys and girls.

Picture Appreciation: *"The Hope of the World,"* painted by Harold Copping. Story: *"How the Artist Forgot Four Colors,"* found in the book *Missionary stories for Little Folks,* Primary, by Margaret T. Applegarth; or stories in pamphlet, *They Love Him Too,* by Katherine S. Hazeltine, 10 cents, William H. Dietz, Chicago, Illinois.

Hymn: *"We've a Story to Tell to the Nations,"* new *Saints' Hymnal,* 397. (This may be sung by all or as a special number by the junior choir.)

Stories: *"Telling the Story of Jesus to the Nations."* Suggested material: *"Missionaries Abroad," Stepping Stones,* April 9, 1933. Each story should be told by a different boy or girl. It will be very effective if the story is told as if a boy or girl from that country were telling it. It will add to the interest if one or two juniors wear appropriate costumes. (For costumes, see *National Geographic Magazine,* books at public library, Outline drawings, *Children of Other Nations,* 15 cents for set of ten outlines, for sale at publishing or supply houses.)

Closing Hymn: *"I'll Go Where You Want Me to Go," Zion's Praises,* 28, or *"Shout the Tidings of Salvation,"* old *Saints' Hymnal,* 21; new *Saints' Hymnal,* 386.

Benediction.

THIRD SUNDAY, JUNE 18, 1933

Theme: "Repentance."

Prelude: *"Give Me Thy Heart," Zion's Praises,* 29, or *"Take Time to Be Holy,"* new *Saints' Hymnal,* 322.

Call to Worship: "My beloved brethren, repent ye, and enter in at the straight gate, and continue in the way which is narrow, until ye shall obtain eternal life." (*Book of Mormon,* Jacob 4: 16, page 189.)

Hymn: *"Give Me Thy Heart," Zion's Praises,* 29.

Prayer.

Scripture: Mark 6: 12; 1: 15; Acts 2: 38; 3: 19.

Hymn: *"Have Faith in God," Zion's Praises,* 214.

Sermon Talk: Text: Psalm 34: 14. See Lesson Seven, page 33, Junior Quarterly, *"The Junior and His Bible,"* April, May, June, 1931, by Myrtle A. Weber. Repentance is the second principle of the gospel. If we are truly sorry for the wrong things we have done, and are baptized, God will forgive us. After that, we must continue to repent whenever we do wrong, and we must try to keep from doing the same thing again. God knows our hearts, and if we truly repent and ask his forgiveness, he will forgive us.

Story: *"The Prodigal Son,"* (Luke 15: 11-24) page 63, *Knights of Service,* by Emerson O. Bradshaw. (The juniors may arrange a dramatization of this story, ending with verse 24.)

Special musical number by a junior boy or girl.

Story: *"Tom's Fun,"* page 36, Junior Quarterly, *"The Junior and His Bible,"* April, May, June, 1931, by Myrtle A. Weber.

Closing Hymn: *"Stepping in the Light," Zion's Praises,* 100, or *"The Old, Old Path," Zion's Praises,* 207; new *Saints' Hymnal,* 260.

Benediction.

FOURTH SUNDAY, JUNE 25, 1933

Theme: "Showing Our Repentance by Our Deeds."

Prelude: *"Blessed Are They That Do," Zion's Praises,* 224.

Call to Worship: "He who doeth the works of righteousness shall receive his reward, even peace in this world and eternal life in the world to come." (*Doctrine and Covenants* 59: 5b.)

Hymn: *"Never Pass Them By," Zion's Praises,* 42.

Prayer.

Scripture: James 2: 18; John 12: 26; Isaiah 1: 16, 17a.

Hymn: *"Something to Do," Zion's Praises,* 228.

Sermon Talk: Text: "By this ye may know if a man repenteth of his sins. Behold, he will confess them and *forsake them."* (*Doctrine and Covenants* 58: 9.) This is the test of repentance. If we truly repent we will try to do right in the future. We will also do the best we can to right any wrongs we have done. A good example of a person trying to make up for the wrong he had done is the constable who arrested Joseph Smith on one occasion. At first this man was very cruel to Joseph Smith; he insulted and ridiculed him; fed him only bread and water, and would not let him see his family. At the trial the testimony offered on behalf of Joseph Smith convinced this constable (with many others) that Joseph Smith was a good man and innocent of the charges brought against him. The constable was very sorry for the way he had treated Joseph Smith, and he apologized and asked his forgiveness. To show him he really meant what he said, he helped Joseph to escape from a mob. (*Church History,* volume 1, pages 98-100.)

Stories Told by Juniors: *"How Paul showed he had truly repented."* Paul's conversion, Acts 9; Paul before the multitude, Acts 22; Paul before Agrippa, Acts 26; Paul in Rome, Acts 28: 16-31. *"How Zacchaeus showed he had truly repented."* (Luke 19: 58.)

Hymn: *"Jesus Calls Us O'er the Tumult,"* new *Hymnal,* 337.

Story: *"The Story of Alma's Repentance."* (*Book of Mormon,* pages 286-298.)

"Alma was the son of Alma, the high priest of the Church in Zarahemla during the reign of the good king, Mosiah. Alma II and the four sons of King Mosiah were very good friends and were together a great deal. These five young men could have been good helpers to their fathers who were striving hard to make Zarahemla a Christian land, but they would not help, and chose to go about among the people, telling false stories and destroying the people's faith in God and in the church. Alma was a wonderful speaker and soon led many people away from the church and caused much trouble for the people who were trying to serve God. Alma, the father, was very sad because of his son's wickedness, and too, because so many of his people were being led away from God, and never ceased to pray to God about it. And the happy part of this story is that God heard and answered the father's prayers.

One day when young Alma and his friends were going about rebelling against God, an angel appeared to them, and, to their amazement and fear, began to speak to them. The angel asked Alma why he was persecuting God's church. Among other things, the angel told Alma that God had heard the prayers of his father in his behalf, and also the prayers of his people. Then the angel told Alma what he *must* do, and departed.

Alma had never seen an angel of the Lord before and he was so overcome that he was unable to move after the departure of the heavenly messenger. He was removed to his home by his friends and there he lay almost lifeless for two days and nights. At the end of that time he arose and told his family that he had *truly repented* and from then on would serve God. From that day on, Alma II went among the people, telling them of his wonderful experience and also making right the falsehoods and wrongs he had done. Later he was ordained high priest of the church and became the first Chief Judge of the land, continuing to serve God the remainder of his life. Alma's friends, the sons of King Mosiah, also repented, and went among the Lamanites as missionaries.

Closing Hymn: *"Never Be Afraid," Zion's Praises,* 170.

Benediction.

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THE GATHERING

(Continued from page 618.)

vital therein. This emphasizes once more the need for careful selection of those called to gather, and equally careful counsel and guidance by the authorities of the general church. Again, this indicates how necessary is a small beginning so that our efforts do not fall of their own weight.

6. The present debts of the church which have led to a reduced official personnel, must to a considerable extent, circumscribe our efforts. As a church, one of our primary duties is to pay these debts, and until that is done we are not free to move as we otherwise might. We tend to lose sight of this fact, but if we do so, we shall find ourselves rather sharply halted by the discovery that debt has tied our hands. In devising "the methods of procedure" (128: 3), we must endeavor to do what is possible without slackening our efforts as a church to discharge our financial obligations.

V

Amplification and definitization of the foregoing principles will be made from time to time, each item to be added so as to fit into our policies and plans as a whole. Haste must be made slowly, hysteria must be avoided. Zion must be built by the use of the best intelligence we have, and the following of revelations given in the past applying to this problem, or to be received as need may arise. This society must be a spiritual structure whose cornerstone is Christ and whose light is God.

THE PRESIDING BISHOPRIC,
L. F. P. CURRY.
G. L. DELAPP.

SPIRITUAL ASPECTS OF OUR MINISTRY

(Continued from page 620.)

came along a week later. He was presiding over the reunion, and holding classes, and doing the best he could, but he was very much discouraged and the Saints were very free in their criticism. He said to me with downcast air, "Brother Elbert, I have found out that we must have something more than intellectual preparation. We must have spiritual power." I was glad that he had learned that lesson, even at the expense of some grief. This past summer that young man went back to the same reunion, and letter after letter came from those Saints commenting on the power and spirit he brought to that reunion, and certainly it was put to the test because in company with such veteran men as F. G. Pitt and two or three others I might name, he was called to administer to a girl, whose father believed she was possessed by an evil spirit. Now this was a college man, and though he believed in a sort of hazy, technical way the Bible stories of possession by evil spirits, he had no great convictions regarding the matter. He had never had an experience, and he did not go there with any definite belief in such a thing. But the moment he entered the room he felt that power. In fact it was vocal, and the evil spirit said, "Go away. Why bother me? I am not doing very much harm." Then there came a greater power of the Spirit than the young man had ever before felt and to his surprise he found himself saying, "In the name of Jesus Christ, I command you to depart." And that poor girl relaxed immediately and became normal and joined in the song that the elders sang before they left. Men who had been in the mission field for many years wrote us that it was the most wonderful thing they had ever experienced.

How came that increase of spiritual power? It came not alone as endowment. Spiritual power may be an endowment, as on the day of Pentecost, when the disciples tarried at Jerusalem "until they were endowed with power." But it came also as a process of growth. This young man had not only studied, he had prayed and labored and exercised himself in his ministry, and his increase of spiritual stature came along as naturally as for a tree to grow. Certainly without that spiritual power we shall not get far in our ministry.

A MINISTER MUST GROW

Now last of all I have noted that the ministry must grow. Age sets a limit to physical growth. We quit growing physically rather young, but fortunately there is no such barrier to mental and spiritual growth. I told you the story the other night of William Gibson who was ninety years old and who was very sick and the doctors did not know whether he was dead or alive. When I stood at his bedside the old man looked up at me and said, "Brother Smith, think ye I am going do die?" And I said in all seriousness, "It looks that way." He said, "I hate to go. There are so many things to learn." Ninety years old, and he found so many things to learn!

Growth is the law of nature. How shall we grow spiritually? The spiritual objectives, the teaching objectives, which the General Conference adopted and which the ministers are to teach to the Saints are as follows:

a. Individual and family prayer.

b. Study the word of God, especially as found in the *Bible, Book of Mormon,* and *Doctrine and Covenants.*

c. Intelligent and regular reading of the church periodicals.

d. Regular attendance at church services.

e. Intelligent, alert, and efficient participation in the work of the church.

f. Financial support of the church through whole-hearted compliance with the financial law.

g. Godly walk and conversation.

If the ministry are to teach the Saints these things in order to help them grow spiritually, is not that also our program of spiritual growth among ourselves? You will note four fundamental elements of growth: *Prayer* and *study* and *worship* (regular attendance at church services) and *service* ("intelligent, alert, and efficient participation in the work of the church.")

After all, a man may pray, study, and worship, but, if he is an ordained man and does not move out in his office and calling to which he has been set apart, he will not grow, because growth comes with service.

I thank you for your attention during these meetings, and I feel that I owe a debt of gratitude to God for strengthening me in body that I might again join with you in service.

Arouse and See!

By Minnie E. Warnock

America, what have they done to thee?
Thy lovely flag is trailing in the dust
That ever proudly waived o'er land and sea;
Thy honor has been stained by "drink's" vile lust!
Oh shame for thee that nations now are grieved
They trusted in thy strength and are deceived.

They looked to you to help them from the shame
Which self-indulgence binds them sadly to,
By your example clean and power to stay
What "evil and conspiring men" would do.
America, sung as the brave, the true,
Surely the world expected more of you.

And you have legalized an outlaw mean!
Hurtful, degrading from earliest days!
Think of your children here and those unborn,
Will you deserve from them a song of praise?
America, with tears your honest children plead,
That you will stay this avalanche of greed.

Oh, think with what a price you have been bought!
God was with your fathers unto victory.
Nations have passed by weight of their own sins.
Unless thou turn'st, that fate awaiteth thee.
Call to the "Prince of Peace" to come to save,
Rallying to his banner the pure, the brave.

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Prayer and Testimony

An Interesting Experience

By Harold I. Velt

It was in 1916 or 1917 while Brother A. L. Loving and I were laboring together in Gippsland, Victoria, Australia, that a debate was arranged with a very able minister of the Seventh Day Adventist Church—a man named Stewart. This debate occupied one night a week for four weeks, Brother Loving acting as chairman and offering prayer each evening. I was at a little disadvantage the first two evenings, being young and inexperienced in debate, and not being familiar as one might have been with the many technicalities that are used by our Adventist friends in support of the Ten Commandment law and the Jewish Sabbath, for the discussion was confined to those propositions. Indeed I have never known of a Seventh Day Adventist minister to be willing to debate from the standpoint of the origin, organization, faith, doctrine and practice of the church. The reasons are obvious. But maybe Mr. Stewart would have done so had we pressed for it—I do not remember. However, the last two evenings, and more especially the last one, the advantage was absolutely on our side, I believe, and a perfectly friendly spirit prevailed throughout the entire debate. The fourth evening Mr. Stewart came to us and asked to discontinue the discussion and said, "I believe you two young men are honest, and I know I am, yet we both cannot be right while preaching opposites. Come to my home as you can, and let us pray again for light and further discuss the matter privately." This we did from time to time, our friendship never being divided. How earnestly we prayed that that good man would see the light of the restored gospel. He was moved to another state however, and naturally enough, in time our prayers for his conversion were forgotten in our interests for many others with whom we were more closely in contact. But something happened which brought the whole subject forcibly back to mind. I think it was in December 1921, that we Australian missionaries tried somewhat of an experiment, all coming together just before the Australasian Mission Conference and holding a big mission in the Newcastle District, putting out thousands of pieces of literature daily. It was just at that time when Apostle McConley came to Australia. I remember that the first day he came to Newcastle he took one side of the street and I the other while we talked to people at their doors. Some days later, while working a street alone, I had just finished and was about to join the other missionaries, when a well-dressed gentleman turned the corner into the street that I was leaving, on the opposite side. Immediately the Spirit of the Lord indicated to me, "That man is a Seventh Day Adventist." I did not know why the Lord should have revealed that, but I crossed the street and contacted the man. Talking with him a little while I said, "Now you are a Seventh Day Adventist, aren't you?" He said, "I am, but I would like to know how you know?" I replied, "Do you think it possible that the Lord can reveal anything in these days?" He look somewhat surprised at my question and I continued, "Are you acquainted with your people in Victoria?" He said, "I am not, for as a matter of fact I have not been in Victoria except to pass through on the train from South Australia. But I have just been associated with one of our ministers who met two of your elders in Gippsland, Victoria some years ago, and had a debate with one of them. I have many a time heard him explain the difference between your church and the Utah church just as you have just done, and have heard him say that if ever there were men of God, those two young elders were who were of the Reorganized Latter Day Saints." I described the man. He gave assent. I described him a little further. He said, "That's the man." I said, "Well, I am the man with whom he had that debate, and I am very glad to meet one who has just been associated with that gentleman." I was at that time about one thousand two hundred miles or more from where this man had been associated with Mr. Stewart. We had a friendly little visit, and exchanged addresses, though we never did write. As I walked along to join the other missionaries, I felt the Spirit of God fill my very being, and I thanked Him for the experience, feeling well repaid that the discussion of years before had been kept on so friendly a basis.

I related this experience at our last Reunion at Silver Lake, little realizing that the story was not yet complete. Eleven years had passed by, and thousands of miles of water separated us from the land of that experience. Recently we began a series of meetings in Longview, Washington. One sister was anxious to have me meet a certain Adventist minister, and invited him to our lectures. One night he and his family were present. During the day I had said to Sister Velt. "Would you be surprised if that man should be the man to whom I was directed by the Spirit in Newcastle, Australia?" To make our story short, it was indeed the man, and what a happy meeting it was under the circumstances! He was rather surprised when after a few questions, I told him that I was that Latter Day Saint elder who met him on a street of Newcastle, Australia. His wife asked how we had happened to meet. I told her. Mr. Cole had remembered the experience quite well, especially that I had claimed that the Spirit of God had revealed to me that he was an Adventist. We have since had visits with him at his home, and he with us where we are domiciled. Have had a few hours discussion with him. I had left with him my ten numbers on *"The Riddle of American Origins"* in the *Zion's Ensign,* and I had noticed afterward that along with those articles were those splendid articles by Bishop A. B. Phillips on *"The Sabbaths of the Covenants"* commencing with number four. He has asked for the first three, and I have ordered for him the Inspired Version, have loaned him the *Doctrine and Covenants,* Brother Edwards' first quarterly on the *Doctrine and Covenants,* and some other literature. Strange to say Mr. Cole had never met any other elder of the Reorganized Church. Does not this seem to be a case of fulfillment, or at least nearly so of the scripture "Cast thy bread upon the waters: for thou shalt find it after many days?"

Grateful For Healing

By Lucy Brown

Last November I fell ill from flu. My fever rose higher and higher, and it was not long until I could scarcely get my breath. I told my companion that unless the Lord came to my rescue, I could not stand it much longer. He called for Brother Clemens and Brother Halleck Milner. Brother Clemens came just after noon and administered. Brother Milner was away from home and did not get the word.

About half an hour after the administration it seemed as though some one were beginning to fan me. No one was near me, but I could feel the cool breeze starting at my head and going to my toes, then back to my head again. After the third time this strange thing happened, I broke out with a heavy sweat which continued for about two hours and a half.

When the doctor came the next morning and examined me, he said it was a case of healing. I am grateful for this blessing and am endeavoring to live as God would have all his people live. I pray for the welfare of God's children.

JOHNSONVILLE, ILLINOIS.

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Prayer and Testimony

Wishes Young People Could Sense Responsibility

By Virginia Ann Williams

I was benefited by the meetings I attended at Houston, and have never felt the Spirit of the Lord so keenly as I have since coming from the conference. I wish that all the young people (especially in our branch) could sense the responsibility of being a member of this church as I do today. As I sat in the church this morning listening to a wonderful sermon preached by Brother G. H. Wixom, I seemed to sense more fully my duty, my responsibility. If this would come with as much force to other young people of the church as it has to me the last three weeks, I feel that our part of the work would flourish, that we should go forward, and that Zion would be redeemed in a very short time.

I hope that the time is not far off when I shall be privileged to associate with the young people of the church, for I become a bit discouraged at times. Nevertheless, I feel that if I am faithful, the Lord will be with me, and assist in solving my problems.

DALLAS, TEXAS, 3720 Carpenter Avenue.

Gospel Gives Hope

By Mrs. George Orr

When I first came in contact with one of the messengers of the restored gospel I was lying in bed, possessed of a peculiar weakness. My condition was partly due to exhaustion, but I have since determined that it was largely due to a state of hopelessness and lack of incentive. As the gospel was brought to me from day to day, I received strength and was soon able to work again, gaining steadily a new interest in life. I am thankful for the gospel because it has filled the void in my heart and made life worth living.

DES MOINES, IOWA.

Guidance Through Difficulties

By Jessie W. York

Recent press stories and notices in our local paper would seem to disprove the statement to the effect that a prophet is without honor in his own country. Pastor Newman Wilson is doing a fine work in this vineyard, and his friends, both in the church and out of it, joy in giving him credit and thanks.

I have worked with the young people always, and am intensely interested in their youth's conference movement. For six years my path has carreid me over a very bumpy road. This winter was a hard one for some of us who have had to part with our loved ones. During this time the Zion Builders of Jonesport, led by our pastor's eldest daughter, Pauline Wilson, gave a little "depression party" which was attended by twenty-one, all bringing food and money and helping me very materially. Only the dear Lord and I know what that meant to me during my hours of trouble and stress. This is only one of the good things they are trying to do here in this branch. It would surely seem that our young people have "caught the vision."

It has been my happy lot to have twice glimpsed the condition of life under the promised "endowment," and I can not describe what it is, except to say that it is "the intelligence of God" made comprehensible to man's finite mind. May we all press on and not lose out. God speed his people in their mighty work to "evangelize the world and zionize the church."

JONESPORT, MAINE.

Our Individual Responsibility

By M. L. Salter

Our church, the church of the living God, must not fail. Your pennies, nickels, dimes, and those of everyone else count. I for one want to say: Let us make 1933, in spite of prevailing difficulties, a bigger and brighter year than 1932.

Our little band at Birmingham realizes the responsibility resting on them. Everyone still has employment and is a steward. We hope to be wise and prudent in our stewardship.

Let each one of us not only talk about what ought to be done, but get busy and do all these things. And above all, let us unite our hearts and prayers for the welfare of the church and the direction of the leaders, that we may accomplish the objectives God has given us.

BIRMINGHAM, ALABAMA, 1715 Fifty-first Street, Central Park.

Request Prayers

Brother Leonard S. Rhodes, a rural carrier living at Mancos, Colorado, where there is no branch of the church nearer than thirty miles, asks the Saints to unite their prayers with those of him and his family, that the way may be opened up for him to transfer to an office where there is a branch, and where the climate will be suited to the health of his wife and himself. He has a daughter fifteen years old and a son three.

Sister Julia A. Crocker, of Loomis, California, still suffers from an injury she received in September, 1930, when she broke her hip and leg and injured her knee, ankle, and foot. She is now able to walk some in the house with the aid of a cane, and asks prayers of the Saints in her behalf. She was seventy-nine years old last January. She also desires prayers for her sister, Mrs. Ada M. Earle, of Rocklin, California, who is sorely afflicted.

Sister Alice Porter, of Wabash, Indiana, asks the Saints to fast and pray for her daughter, Burnedean, that if it is God's will, she may be healed of sugar diabetis. She has great faith in the healing power of the Lord and his willingness to answer the prayer of his people.

Sister L. Brown, 319 South Ninth Street, West Helena, Arkansas, desires prayers for her family, herself, and her niece, Ethel Stallings, who is also a member of the church. Sister Stallings is in the Helena Hospital in a serious condition.

Sister P. Kesselring, Valentine, Nebraska, requests remembrance in your prayers. She is in poor health and the doctor says that she is in need of complete rest from work and worry. She has much faith in the Lord's power to help and heal. She also asks prayers for her family.

Sister Beth Davis, of Silver City, Iowa writes: "We desire the prayers of the Saints in behalf of my mother, Sister Fred Skank, of Henderson, Iowa, who is suffering with liver trouble and rheumatism. She is able to do her work part of the time. But the past few weeks her suffering (from the liver trouble) is much worse. We trust the heavenly Father will restore her to health, through your prayers."

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QUESTION TIME

Why were clean beasts by seven's and unclean beasts by two's taken into the ark?

Perhaps the most plausible explanation of the greater number chosen in the case of clean beasts is, that the clean animals could be used in domestic ways or eaten for food and would therefore be needed in greater numbers, particularly before the time for harvesting the crops of fruits and grains arrived. The destruction of all life during the flood would cause some delay before the harvests of the earth could be obtained.

Another possible meaning of the Hebrew word rendered "seven" is, an indefinite or a full number. This might mean that a greater number of clean animals should be taken into the ark, yet leaving that number indefinite. But this meaning does not seem to be implied in the text cited, though possible. If used in this sense, it would probably indicate about the same as our word *several,* perhaps meaning an abundance. The number seven also was often used as indicating completeness, and in the Mosaic and other times held considerable religious significance.

Are those in the north countries (Doctrine and Covenants 108: 6) the lost tribes of Israel? If so, where are they?

The event referred to in the above citation points to the time of the reign of Christ on the earth. It is at this time that those in the north countries shall be united with the children of Ephraim in Zion. They are evidently of "the tribes of Israel," for this is to be their blessing from God. Therefore it seems reasonable to assume that they are of the so-called "lost tribes." The meaning of the term has two possible explanations: that they have strayed away into unknown countries, or that their tribal identities have been lost through becoming mixed with various nations.

The last explanation offered appears to be in harmony with various texts of the Scriptures. God threatened to scatter Israel among the "heathen" and the "nations" for becoming unfaithful (see Leviticus 26: 33; Deuteronomy 4: 27), and later they are referred to as being scattered, with the promise that they shall be gathered (see Isaiah 43: 6; 49: 12; Jeremiah 3: 12; 6: 22; 16: 15; 23: 8; Ezekiel 20: 34; Zechariah 2: 6). Hyperbole is often used, in scripture, and may have been used in some of these texts, hence one should gather the trend of all texts bearing upon the matter, to determine the more exact meaning or intent.

It is not easy to say what particular countries may be meant by the texts referring to "the north countries." But it seems reasonable to assume that they were countries which had a known existence, and in at least some instances they almost certainly meant specific nations on the north of the Israelites in and around Palestine, but in other cases they are not so easily determined. There is no present reason to think that there are undiscovered nations near the North Pole, for there is very little territory there which has not been actually discovered. In any event, the texts show that Israel shall not only come from the north, but also from the west and south and all other sections in the day when the prophecies are fulfilled.

If Jesus went to paradise with the thief on the cross, why did he tell Mary that he had not yet ascended to his Father?

There is no contradiction in the two statements, as paradise is the place where the spirit rests until the resurrection, while the heaven where God reigns or would presumably abide is not the same place. Paul clearly shows that paradise is a place distinct from heaven, for he states:

> "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." —2 Corinthians 12: 2-4.

When Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father," he used the word *haptomai,* which has "many implied relations," among them being to "attach oneself to." This might mean that as he was then going to the Father, he did not at that time desire to be longer detained, but would again see her at a later time.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue South

Easter Sunday at the Bungalow Church was a busy day. Apostle J. F. Curtis, Missionary P. T. Anderson and District President Warren E. McElwaine were welcome visitors, also Saints from Sheldon, La Moure and Leonard, North Dakota.

Church school at 10 a. m. was followed by a pretty program from the children's division, presenting *"The Garden of the Lord."* The setting was a garden effect with a background of artificial hollyhocks and bluebells. Following the children's exercises, recitations, and songs, Billy Couey gave the *Bible* reading from Saint Luke. Mrs. J. E. Henneman sang *"In the Garden,"* and Apostle J. F. Curtis gave a sermonet.

The visiting Saints enjoyed a dinner at the home of Brother and Sister J. F. Rotzien, prepared by the sisters.

At two-thirty Brother Charles Young, of La Moure, was ordained a priest and Frank Stowell, of Fargo, a teacher, by Apostle Curtis and Elder P. T. Anderson. A spiritual sermon was then preached by Apostle Curtis. Two babies were blessed by Brother Curtis and Anderson, Roger Hunt Ratcliffe, son of Pastor and Sister H. E. Ratcliffe, and Eloda Cynthia Rebecca, daughter of Mr. and Mrs. Julius Wilson, of Kragness, Minnesota.

A priesthood meeting was held at four o'clock, and Apostle Curtis preached at eight in the evening. The choir sang, *"Come Unto Me"* and *"God Be With You."*

The O. T. Z. Club of young people have held two parties at the homes of Jerome Stowell and Courtney Rotzien. The proceeds of the lunch are to be used for a songbook fund.

Pastor and Sister H. E. Ratcliffe were called to the homes of their parents in Kansas on account of serious illness. Sister Ratcliffe's father, Elder Samuel Twombly, passed away before her return, and Brother Ratcliffe's mother has passed on to her reward since his return home. The sympathy of the Saints is extended to those who mourn.

Midweek cottage prayer meetings are being held at the homes, of the members. The eleven o'clock hour on Sunday is devoted to preaching by the younger priesthood. Jerome Stowell has preached on *"Repentance"* and *"What Is Zion?"* and Courtney Rotzien is presenting a series of talks on the *Book of Mormon.*

Sister Thomas Hunter, adult supervisor, sponsored a luncheon for the ex-presidents of the Relief Corps. The proceeds are to be used for the purchase of songbooks.

Elder P. T. Anderson chose for subjects while here, *"Take Upon You the Whole Armour of God," "Are We Church Members Or Kingdom Builders?"* and *"Sowers."*

The children's division enjoyed an Easter party and refreshments. This department is growing in attendance.

Sister Minnie Peterson went to Minneapolis for Easter Sunday, and was united in marriage to Elder E. E. Weddle, of Lamoni, Iowa, former pastor at Fargo, at the home of her daughter, Mrs. Marvin Ziech. Elder Vernon Lundeen officiated. The bridal couple spent a few days at Fargo, and a reception was given them at the Frank Stowell home. They will live at Lamoni.

A committee has been appointed to beautify the church grounds.

Sister Fern Shackow, chorister, has been faithful in her work. Sister S. M. Brown furnished her home for choir practice during the cold weather.

Lachine, Michigan

Thirty-one Baptized When Elder J. J. Ledsworth Conducts Missionary Meetings

Elder and Sister J. J. Ledsworth were here eight weeks, holding very successful meetings. Through their tireless efforts thirty-one candidates were brought into the kingdom, some of these being heads of families. The candidates also include a fine group of young men and women and a few children.

The church was full almost every night even when the weather was stormy. Brother and Sister Ledsworth showed pictures which were very educational to children and grown-ups as well. Saints and nonmembers gave splendid cooperation, being present and helping in every way.

The Saints regret to hear that Brother Frank Migent, who lives at Lachine, but went to Ann Arbor for an operation a few weeks ago, is not doing well. Will those who know him remember him in their prayers?

The eight weeks' revival closed with a one-day meeting on Sunday. Saints from Gaylord, Onaway, and Alpena came and worshiped. Brother and Sister Ledsworth expect to start meetings at the Spratt schoolhouse about nine miles from Lachine. An ingathering of souls is hoped for at that time.

Topeka, Kansas

1116 Clay Street

Topeka Saints were encouraged and strengthened by the sermons of Elder J. W. A. Bailey beginning the evening of March 5, and continuing for one week. He expects to return and hold more meetings in the near future.

At a banquet held at the close of a training school at the First Christian Church, March 16, Mildred Goodfellow and Fern Weedmark were awarded diplomas by the International Council of Religious Education. The work of the recipients was favorably spoken of by Mr. Settles of the State Council in the presentation exercises.

On Palm Sunday the juniors of Topeka Branch sang in a rainbow chorus of two hundred voices composed of juniors from the different churches in the city. The movement was sponsored by the Topeka Council of Children's Workers. Wendell Kelley also told a *Bible* story.

March 26, was the occasion for a "Temple Day Program." Brother and Sister Evan Fry and Brother and Sister J. Adelbert Withee, of Kansas City, were present and contributed numbers on the program. The closing illustrated lecture in the evening on the temple and its mission was by Brother Fry. Preceding this lecture pictures of Nauvoo Temple and other points were shown at the young people's meeting.

Easter Sunday was appropriately observed with two programs, one in the morning by the young people, and another in the evening by the junior department. A two-act play, *"Serving,"* was given at eleven o'clock. The resurrection theme was brought out by Robert Munro, of Scranton, Kansas. At the close of the service the infant daughter of Sister Willet and husband was blessed by G. G. Cadwell and Robert Munro and given the name Martha Mae.

The Saints of Scranton local attended the morning service in a body.

In the evening a picture in living art,

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"At the Tomb," by Plockhorst, was posed by four junior girls who took the parts of the three women and the angel.

The members of this branch are sorry to lose Brother and Sister C. L. Ruffcorn and daughter, Laura, who have lived here almost a year. They returned to Omaha, Nebraska, their former home.

Birmingham, England

Gospel Ordinances Made Attractive Parts of Programs

Easter Sunday, the most monentous day in the whole year, dawned bright and beautiful, and the hearts of the Saints rejoiced. Pastor P. S. Whalley baptized a young sister, Miss R. Siviter. As he led her into the water from which she should arise to newness of life the Spirit of God was strong upon him. Previous to the ordinance of baptism, Brother Whalley spoke of the great need of spiritual rebirth and of the power of Christ. Priest W. Eldridge also baptized his young son, Ronald.

In the evening the confirmation was attended by a beautiful spirit of peace and joy.

On Sunday, April 9, the branch had a unique experience, the blessing of three infants. A special service was arranged, and Pastor Whalley emphasized the importance and sacredness of presenting little ones to the Lord. He stressed the responsibility of parents, and compared the mothers to Hannah when she dedicated her child, Samuel, in the temple. The church was crowded, and many remarked how beautiful and fitting was the service. There were beautiful flowers and songs. Three baby girls, daughters of Brother and Sister E. Munslow, Brother and Sister J. Shipley, and Brother and Sister Fred Schofield, were blessed by Elder J. Schofield, Elder E. Norton, and Elder A. Kendrick.

During the last month several improvments have been made in the interior of the church building. A new platform was erected and paid for by the Laurel Club. This is a fine piece of work and meets with everyone's approval. The sacrament services can now be conducted with greater dignity and sacredness, all the priesthood taking their place upon the stand. Curtains of purple velvet (matching the altar cloth) extend across the platform, hanging from polished rails. These were bought and fixed by the women's guild. The deacons built a vestry of which the pastor was in great need. The cost of this will be met by the branch.

All members are active, but especially the young people. They are finding their place in the church. Their prayer services are well attended. They have found their prayers effectual, and pray for all the needs of the branch and the whole church.

The Saints are eagerly looking forward to the next visit of Apostle J. W. Rushton, and trust it will be soon.

Davidson, Oklahoma

Host Branch to District Conference

The annual conference of Western Oklahoma District was held at Davidson April 21, 22, and 23. Despite the depression the Saints enjoyed one of the best conferences in the history of the district. From the opening of the first session to the close, a fine spirit prevailed, drawing the Saints closer together and increasing their understanding of the gospel and of the tasks that lie before the church. The church building was taxed to capacity for night services, and record crowds were enjoyed during the day.

Apostle Roy S. Rudd, using for a text, *"Whatsoever a man thinketh in his heart, so is he,"* brought a forceful message on Friday night. The junior chorus of the public school assisted with music.

Saturday and Sunday were crowded with services which have been already reported in the *Herald,* and which did much to cheer and help the people of this district. The presence of President Frederick M. Smith, Apostle Budd, Elder F. E. Dillon, president of Central Oklahoma District, was deeply appreciated, and their services helped to make the conference the success it was.

Election of officers in the Saturday afternoon business session resulted as follows: District president, Z. Z. Renfroe, of Davidson, reelected; secretary-treasurer, Roy L. Diamond, of Eagle City, reelected; music supervisor, Edythe Skinner, of Davidson; Brother Renfroe chose as his counselors B. A. Howard, of Erick, district supervisor of church school, and E. E. Crownover, of Hydro, priesthood work.

Splendid meals were served the conference free of charge by Davidson women in the annex building of the church. Davidson Branch extends to all visiting Saints thanks for their cooperation helping to make the conference successful, and especially do they thank President Smith, Apostle Budd, Brother and Sister F. E. Dillon, Elder E. L. Kemp, of Central Oklahoma District, also Brother and Sister Irby Mundy, of Utleyville, Colorado, for their generous contributions.

Local Saints were very busy for several weeks preceding the conference. Many improvements were added to the church grounds, the men donating time and energy to fill in the yard, place new fencing in front of the church, lay a concrete walk the entire length of church lots at the front. Water works were installed, and trees set out. A new sign is the attraction near the southeast corner of the grounds and can be plainly seen by motorists traveling the new highway. The expense for all these improvements has been met and other projects are the plans for the present.

The women's auxiliary served the annual high school junior-senior banquet, April 28, which netted them a sum of more than eighteen dollars. Pastor Z. Z. Renfroe will for his second consecutive year, deliver the baccalaureate address for the graduates of Davidson and Victory High School. Elder Renfroe has spoken frequently during the year at chapel periods and is a favorite among young people of the community.

The Saints are happy in their work, but are not content with their present achievements. They wish to press forward to the accomplishments of greater and nobler things.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

Harry J. Hoffman was ordained to the office of priest, April 9, by Elder A. E. Anderton, assisted by Bishop H. E. French and Patriarch J. E. Matthews.

The women's department met in the social room of the church April 13. Sister Georgia Brush read a paper on *"Water Baptism,"* and Sister Verna Grice read a paper on *"The Challenge of the Future."*

The primary department gave a splendid Easter program. The junior choir and primary band did their part well. Mildred Sensabaugh played a violin solo, accompanied on the organ by her sister, Dorothy.

Bishop H. E. French preached a good sermon on *"The Resurrection,"* at the morning hour. The choir sang the cantata, *"Redemption's Song,"* by Fred B. Holton. A surprise party was given Patriarch J. E. Matthews April 21, commemorating his seventy-first birthday, the celebration taking place at the Knights of Pythias Hall. All three congregations in the city, First Church, Second Church, and Third Church, were invited to participate, and one hundred and ten were present at the dinner, Bishop H. E. French being toastmaster. The guests were entertained by accordion solos by Miss Metzger; the Humbolt Quartet sang several numbers, and the Woods' Harmony Singers also sang several numbers. Elder C. W. Clark, pastor of First Branch, gave a short talk and presented Brother Matthews a gift in appreciation of his service to them. Elder R. E. Madden, pastor of Second Church, gave a short talk and presented a gift in appreciation of his service to them. Other speeches of appreciation were given by Elders A. E. Anderton and John R. Grice, and Bishop H. E. French.

A dinner was given April 27, in honor of the basket ball teams whose splendid records last season are appreciated.

Other speakers for the month were Elders G. H. Kirkendall, A. E. Anderton, C. W. Clark, R. E. Madden, Patriarch J. E. Matthews, and Teacher Chester A. Carey.

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Lamoni Stake

Activities Now Center About Commencement

The stake conference was held at Lamoni, Iowa, February 5. President F. M. Smith, speaker at the afternoon service, delivered a message inspiring to a large group of people.

A series of missionary services which lasted for seven weeks, was conducted by Brother J. Charles May, of Independence, at Blythedale and Allendale. He is expected to return for three more weeks at these two places and at Lacona, a mission on the northern boundary of the stake.

Apostle J. F. Garver, accompanied by Brother Blair Jensen, spent a few days in March getting in touch with practically every branch in the stake.

Several Sundays prior to Easter a lenten series of sermons was conducted by Elders Blair Jensen and T. S. Williams. Brother R. A. Cheville spoke in a missionary series three Sunday evenings in March and at the close of the meetings baptized three young people.

In April the cantata, *"Olivet to Calvary,"* was given by the Oratorio Society with Colin Ferrett and Edward Brackenbury as guest singers. At the Easter service Sunday morning Brother Blair Jensen delivered the sermon using as a subject, *"The Empty Tomb."* That evening the sacred play, *"Pilgrims by the Way,"* was presented in a beautiful setting to an appreciative audience.

The women's department is functioning under the leadership of Mrs. H. H. Gold. A midweek *Book of Mormon* class has recently been organized with Mrs. Columbus Scott as teacher. This department sponsored a mother-daughter luncheon the evening of May 9, at which two hundred and sixty-five persons were present. A program honoring motherhood followed the luncheon.

The Saints of the stake are taking an interest in and an active part against the repeal of the Eighteenth Amendment. President G. N. Briggs and Roy A. Cheville are representatives of the committee organized.

Miss Lena Mortimore and Mr. Floyd Hulse motored from Kansas City Saturday, May 6, and were married at the home of the bride's parents, Mr. and Mrs. Floyd Mortimore, Sunday morning. M. E. Mortimore, uncle of the bride, performed the ceremony. They returned to Kansas City Sunday afternoon.

At the sacrament service Sunday, May 7, many of the Graceland students who are leaving soon for their homes, expressed their gratitude to Lamoni Saints for the inspiration and help they have received during the college year. Doctor Charles F. Grabske, of Independence, Missouri, brought a message of much worth to Saints at the evening service.

Following this meeting a pretty wedding took place at the home of Mr. and Mrs. Roy Cheville. The bride was Miss Vesta Stevenson, of Lamoni, a Graceland graduate, and the bridegroom, Mr. Esmond Crown, of Centralia, Washington, a Graceland student. Mr. Cheville performed the ceremony which was witnessed by a group of friends.

Following the present activities in the stake, centering around commencement season, May 28, is designated as an all-stake young people's convention. In the stake they are pointing definitely toward the young people's convention and the reunion which will convene July 28 to August 6.

Kirtland, Ohio

All Departments Work Together

One Thursday in April the Home Beautiful Circle, led by Sister Mabel Thomas, and the women's department met at the home of Sister Daisy Lewis, leader of women, and enjoyed an interesting program of songs, prayer, instrumental and vocal numbers, and the reading of papers.

President F. M. McDowell visited Kirtland in April and preached one evening, his message being well received.

Apostle George Albert Smith, of the Utah Church, was a recent visitor at the temple.

John Francis Cooper, son of the pastor, is salesman and booster of the *Saints' Herald.* He has thirty customers.

Maxine Lewis received first place in the oratorical contest held at Kirtland, presenting her oration at Willoughby High School when the best orations from all the county schools were heard. Janet Culp, another Kirtland girl, received first place in the local school, and also won first place in dramatic reading at Willoughby. She was very pleased to bring the banner home to Kirtland.

Several from here attended the district conference held at Akron, April 22 and 23.

The Easter observances under the leadership of Pastor John Cooper, at the Temple, were most appropriate and impressive. The morning service opened with an organ prelude followed by a choral response and a hymn, *"Jesus Christ Is Risen Today."* After the invocation by Elder George Lindsay, came the anthem, *"He Is Risen,"* by Caleb Simper, the scripture reading by Elder F. T. Haynes, of Cleveland; an anthem, *"Why Seek Ye the Living Among the Dead,"* by E. A. Clare, and the sermon by Brother Haynes. Soloists were Mrs. R. Schneithorst and Mrs. H. Atchison, sopranos; Miss Ruth Davies, contralto, and W. E. Davies, bass.

That night Stainer's *"Crucifixion,"* was given by the Temple Choir of twenty-two voices, directed by Mrs. W. E. Householder; Mrs. R. Clough, organist, and Mrs. R. Flack, pianist. Soloists were George Neville, tenor; W. E. Davies, bass, and W. A. Householder, bass. The solo quartet was composed of Mrs. C. Williamson, Mrs. F. Ebeling, George Neville, and W. E. Householder.

A count of people in the congregation on Easter Sunday evening revealed the presence of three hundred and twenty-seven Kirtland Saints, thirty-seven Saints from Willoughby, Painesville, and Cleveland, and twenty-nine strangers. Sister Maude Mason played Mendelssohn's *"Spring Song"* at the opening of the evening program.

Elder and Sister George Lindsay, of Cleveland, Ohio, are now living at Kirtland. Their new home on Joseph Street will soon be completed and ready for occupancy.

Sylvania, Ohio

Basket Ball Adds to Young People's Interest and Support

The young people of Sylvania Church school have just finished a very successful season of basket ball. Early in January the group assembled to consider forming a league. It was not long until two leagues were formed, one for the young men and one for the young women. Each league consisted of four teams. Each team was given a name, and the following captains were chosen: for the young men, Herman Lang, Edward Brown, Floyd Clark, and Harry Ries; for the young women, Mary Lang, Madeline Creque, Helen Fallis, and Mrs. Marie Yoey.

Eighteen games were played during the season, and there was much rivalry between competing teams. "The Aces" were the leading team in the men's league, and "The Irish," the young women's league. These teams were given a banquet by the losing teams of the leagues the evening of March 31, and fifty-eight young people attended. Norman Hall, director of recreation, acted as chairman, and Harry Ries was toastmaster During the dinner the guests were entertained by speeches from captains of the teams. Splendid talks were also given by the district president, R. F. Slye, of Bradner; Charles Bryant, superintendent of the Chevrolet Company, Toledo; Branch President A. F. Reed; Church School Director Clyde C. Yeager, and District Church School Director Floyd L. Clark. Musical numbers were rendered on Hawaiian guitars by Milford and Norman Yeager, and there were vocal quartet numbers.

A similar banquet was given for the junior boys and girls basket ball teams, April 10, and was attended by twenty-six boys and girls. The teachers, Floyd Clark in charge of junior boys, and Mrs. Opal Hall of junior girls, were proud of the results attained through the supervised recreation of the junior division of the church school.

These basket ball games were played in the hall above Elder George Yeager's

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grocery store which was loaned to the church school for that purpose.

These games more than doubled the attendance of the church school, reaching the peak of one hundred and fifteen, with an average attendance of ninety-seven since January 1, the highest in any church school in Northwestern Ohio District. The Saints feel that too much praise cannot be given the new church school plan for what it will do for a branch when all divisions of the organization function properly. Already six of these young people have been baptized into the church, and the Saints are looking for much more to be accomplished.

Independence

This year William Chrisman High School graduates the largest class in its history, two hundred and twenty-eight boys and girls. Of this number one hundred and four are Latter Day Saints: Paul Anderson, George Arnold, Earl Audet, Barbara Bailey, Theodore Baker, LeRoy Barnett, Mabel Beal, Ammon Beebe, Duane Bevins, Roy Bozarth, Annie Brolin, Clyde Brower, Richard Brown, Virginia Rose Budd, Richard Bullard, Robert Burgess, Ethel Carbaugh, Roland Conyers, Raymond Cook, Mary Ethel Cool, Charles Cox, Marion Denham, Alma Dixon, Gene Douglas, Joan Douglas, Marvin Dunne, Phyllis Ervin, Vernon Esgar, Alice Louise Fender, Kenneth Feen, Irene Fereday, Lucille Friend, James Greenwood, Hazel Hartman, Amy Hedeen, Byron Hedeen, Evelyn Hess, Bernice Higdon, Merle Hoerning, Audrey Horn, Kenneth Hughes, Norman Inman, James Jurdan, Maxine Keir, Majel Kinsfather, Muriel Kinsfather, Mabel Kipp, Oliver Lane, Elmer Lohmolder, Virginia Mathis, Kathryn May, Lyle McCarroll, Hubert McCarty, Zelma McConnell, Wilda Lee McDowell, Jamie McPherson, Alta June Moorman, Thyra Moorman, Noel Gordon Morgan, Marjorie Payne, Dorothy Pease, Evelyn Phillips, Margaret Reimer, Dorothy Ruth Resch, Gordon Resch, Reva Richter, Ronald Richter, John Ross, Orrin Russell, Vern Sappenfield, William Shedd, Vera Sheehy, Fred Sherman, Mildred Sieg, Luther Simpson, Wayne Smelser, Elinor Smith, Josephine Smith, Vera Smith, Wallace Smith, Mary Elza Sprague, Charles Stowell, George Stowell, Gomer Stowell, Frank Street, Alice Thomas, Marguerite Thomas, Fred Tignor, Iris Tordoff, Bessie Merle Totty, Charles Trumble, Keith Tucker, Marcine Turner, Fern Van Trump, Kenneth Van Tuyl, Arthur Watkins, Ralph Watkins, Leonard Webster, Arlton Westwood, Hubert Whitehead, William Wilson, Carol Wisemore, Lawrence Wisemore, and Virgil Woodside.

The women's sacrifice offering, collected in the six-months-old campaign, is approaching the five thousand dollar mark. The exact figures of the sum, as reported at last week's meeting, were $4,950.86. Mrs. C. C. Koehler, leader, announced at that meeting a dollar-sacrifice day for the first Monday in June for the women of Independence. They hope at that time to reach their goal of six thousand dollars sacrifice offering. When this sum is raised, the women plan to have a banquet for all who have participated in the campaign, after which they will begin another lap of sacrifice effort to assist in freeing the church of debt. Pastor J. F. Sheehy, Bishop J. S. Kelley, Bishop C. A. Skinner, and Elder W. B. Paul attended the meeting last week.

The White Masque Players held their last monthly meeting of the season the night of May 8, and elected officers for the coming year: President Miss Margaret Sturges; vice president, Frank Jennings; treasures, Adelbert Withee; secretary, Mrs. J. Glenn Fairbanks; literary critic, Miss Rilla Leeka, and membership chairman, Miss Pauline Siegfried.

Stone Church

Mother's Day was observed with appropriate songs and tributes throughout the morning services Sunday. The boys' choir sang *"I Would Be True"* at the church school worship period, dedicating the number to their mothers. They were directed by Miss Marcine Smith.

Beginning next Sunday, Pastor John F. Sheehy will conduct a pre-baptism class for candidates for baptism on Children's Day. The students will include pupils from the primary, junior, and intermediate departments of the church school.

At the eleven o'clock service, Apostle Paul M. Hanson delivered an appealing Mother's Day address. The Stone Church Choir, directed by Paul N. Craig, sang the anthem, *"The Heavens Are Telling,"* and L. A. Woodside sang *"Mother O'Mine."* Robert and George Miller accompanied at the organ and piano. Elder H. G. Barto presided over the service, assisted by Evangelist U. W. Greene.

Elder Hubert Case, the evening speaker, based his sermon on a text from *Doctrine and Covenants* 35, and discussed the fulfillment of prophecy. Music for the evening was by the Auditorium Band and by Miss Juanita Curtis, pianist. Elder T. A. Beck was in charge of the service, assisted by Patriarch W. A. McDowell.

Walnut Park

Mother's Day was celebrated throughout the day Sunday by special numbers at the various services. Following the Sunday school class period, the orchestra under the direction of Orlando Nace, played *"That Wonderful Mother of Mine,"* solo parts being sung by E. E. Moorman. Seven classes were perfect in attendance and four hundred and seventy-six were present. Brother Claurice Closson, assistant superintendent, has been absent from the church school for two Sundays due to an injury to one of his eyes.

At eleven o'clock Apostle J. F. Curtis preached the Mother's Day sermon to the congregation in the upper auditorium. A male quartet composed of J. F. Wolfe, E. E. Moorman, Fred Horn, and John Reynolds, sang *"Little Mother of Mine."* During this service Betty Gwendolyn, baby daughter of Brother and Sister Lloyd Masterson, was blessed by Elder W. T. Gard, and the baby's grandfather, Elder C. K. Green. The junior service in the basement had a Mother's Day program consisting of music by a children's chorus, directed by Sister Bernice Griffiths; a piano solo by David Rider; a story by Sister Barwise; a vocal solo, *"That Wonderful Mother of Mine,"* by Bobby Rich, assisted by the chorus, and a Mother's Day sermonet by Elder Charles Hamm.

The religio was entertained Sunday evening by a program consisting of a vocal duet, *"When It's Lamp-Lighting Time in the Valley,"* by Woodrow Price and James Odom; a reading, *"The Songs My Mother Loved,"* by Lois Jean Williams, assisted by a quartet of young people; a piano solo, *"Country Gardens,"* by Margaret Chapman, and a vocal solo, *"An Old-fashioned Mother,"* by Melba Moorman.

Elder Leonard Lea was the speaker at seven-thirty o'clock Sunday evening.

Two funerals were held at the Walnut Park Church Sunday afternoon.

Services for Brother George Howery, eighty-one years old, were held at one o'clock. Brother Howery died Friday night, May 12, at the home of his step-daughter, Sister Joseph Stowell. He is survived by four step-children, four brothers and one sister. The pastor, Elder Frank McDonald, was in charge of the service, being assisted by Elder Benjamin Bean. Music was by a quartet composed of Luella Wheeler, J. E. Kelsey, Frank Redfield, and Velma Nunn.

Services for Sister Mary A. Dillee, seventy-six years old, who died Friday afternoon, were held at two-thirty o'clock. Elder Joseph Luff was in charge of this service, being assisted by Elder Frank McDonald. Music was by a quartet composed of Arlon Chapman, Maurine Nace, Pauline Crawford Watkins, and Milford Nace. Sister Dillee is survived by three daughters, five sons, two sisters, five brothers, twenty-four grandchildren, and ten great-grandchildren.

A homecoming is being planned for Sunday, May 21. The observance is to extend from Sunday through the following Wednesday. Pastor Frank McDonald will preach both morning and evening Sunday, and also Monday and Tuesday evenings. On Wednesday evening a union prayer service at the church will terminate the celebration.

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Enoch Hill Church

Elder J. A. Koehler concluded his series of three sermons on *"The Kingdom and Industrial Zion,"* Sunday evening, May 7.

Sister John Swalley, a faithful church school teacher here for several years, and her family have moved into the Stone Church district.

Attendance at the early morning prayer service is increasing, and the children are attending and taking part. In consequence of their interest and participation, the spirituality of this service is growing.

Because of the growth of the choir, directed by Sister Amos Allen, it has been necessary to add a new section of seats to the choir loft. These singers are remembering the commandment to cultivate the gift of music and song.

The junior church service is progressing under the supervision of Brother C. E. Beal and Sister H. E. Winegar.

The adult church school is in the midst of an attendance contest which is awakening much interest.

The Mother's Day morning preaching service was made attractive by a number, *"Sweet and Low,"* sung by the Enoch Hill Mother's Trio. Sister John Lentell told a story, *"A Real Mother Wanted."* Richard Maloney sang *"Mother Machree,"* and Pastor H. L. Barto delivered the sermon tribute to mother, taking his text from 1 Corinthians 12.

Elder H. A. Koehler was the evening speaker.

The women of the groups in this district meet each week to study the *Doctrine and Covenants,* Brother Joseph Martin at present substituting as teacher for Brother William Shakespeare. Enoch Hill women are keeping up with the sacrifice work of the women of this city, and attend the Monday afternoon meetings at the Stone Church.

Spring Branch Church

Many mothers were present at the Sunday morning services. At the church school period after class work, Irene Roberts gave a talk on Mother's Day, and Pearl Wilson read, *"Did You Write to Mother?"*

The eleven o'clock service was in charge of Pastor G. W. Eastwood and Alma Kearns sang, *"Oh, Jesus, I Have Promised."* Elder John F. Sheehy gave a talk on ordination, and Elder D. S. McNamara delivered a charge to Jesse Smith and Morris Jacobson, who later were ordained to the office of elder by Brothers Sheehy and McNamara. Pastor Eastwood offered a special prayer before the ordination, and the choir sang, *"Just as I Am Thine Own to Be."* After the ceremony Alma Kearnes sang, *"Mother's Voice,"* and Brother Sheehy was the speaker for the remainder of the hour.

The evening church school program again carried out the Mother's Day theme.

Apostle J. A. Gillen was the evening speaker. Music at this service was furnished by a quartet composed of Alma, Imogene, and Gladys Dixon and Fern Belk. They sang *"Nobody Knows But Mother."*

The services on May 7, were pleasing and encouraging. The spiritual tone of the sacrament service helped the worshipers. Elder D. S. McNamara, the evening speaker, read part of *Doctrine and Covenants* 98 as the basis of his sermon.

Midweek and early Sunday morning prayer services are well attended by Saints of this district.

New Philadelphia, Ohio

Ordinances of the Church Greatly Enjoyed Here

Sacrament service, May 7, was well attended and some helpful testimonies were given, the Holy Spirit being present to bless and comfort. After the sacred emblems had been served, Brother Charles W. Vance, of Uhrichsville, Ohio, was ordained a teacher by Elders Charles Cramer, John Carlisle and William Goudy. Surely Brother Vance will be wonderfully blessed in his work. He has expressed his earnest desire to serve the Lord to the best of his ability, and the prayers of the Saints are asked in his behalf, that he may be faithful in his calling.

The infant daughter of Mr. and Mrs. Robert Bigler was blessed Sunday, April 9, by Elders Charles Cramer and John Carlisle, and given the name, Marlene Jane.

Holy Week was appropriately observed with special services. A program was had Good Friday afternoon. Elders William Goudy and Charles Cramer each gave a touching short sermon, using the theme, *"The Seven Last Words of Christ,"* and several vocal selections were enjoyed, *"O Sacred Head Now Wounded,"* by James Watkins, and *"Christ Died,"* and *"He Took My Place,"* by Samuel Mansell, and a selection by a quartet.

Easter Sunday was ushered in with a seven-thirty service. Elder Goudy read the Scripture lesson and Brother Cramer offered the invocation. A splendidly arranged program was given by a number of young people, vocal and instrumental music and Easter hymns. Elder Carlisle spoke on *"The Life of Christ."* The church was decorated with Easter flowers and ferns.

The Saints were pleasantly surprised when Apostle Clyde F. Ellis arrived and delivered a sermon.

The day's activities were climaxed by the presentation of a pageant, *"Easter Dawn,"* by a cast of twelve young people, assisted by a quartet.

Little Marjorie Hensel who underwent a serious mastoid operation, is on the road to recovery. She was a regular Sunday school attendant before her illness, and is greatly missed.

The local women's department was one of eight groups of women in the various churches of this city, awarded a prize of ten dollars by the Malley Motor Company during an advertising campaign. This sum was given to the group having one hundred per cent attendance and membership. The local department has a membership of thirty-five. They were also conducted on a courtesy auto trip about the city and returned to the church for their regular meeting. Sister Ada Stein is president of the society.

The choir, directed by Brother Mansell, has been rehearsing for several weeks, preparing a concert they plan to give soon.

The women's group was partly responsible for the choir's trip to Kirtland reunion last fall, and the choir plans to repay its obligation by giving the concert and social.

The priesthood have been providing interesting meetings during the past month, and attendance has been gratifying.

Kansas City Stake

Grandview, Kansas, Church

Pastor George C. Mesley has arranged some fine concerts preceding the Sunday evening preaching services. Brother Colin Ferrett, baritone, has given two concerts. The Wyandotte High School String Trio, directed by Mr. Ben Lewkowitz, gave a good concert; the Cantanina Chorus, directed by Sister Harold I. Burgess, of Independence, and the Wahdemna Choral Club, directed by Paul N. Craig have also been much enjoyed, and music from the Grandview Orchestra.

The nine-thirty family worship period under the direction of Sister Alma Warren has been an inspiration to the Grandview group. Members of all ages have given their talents to make this program successful.

Palm Sunday was observed with an appropriate musical program. The church was decorated with palms and ferns and the congregation made their way to the altar with their offering.

On Easter Sunday the decorations were of lilies and candelabra. The candles were lighted by Sister Ethel Hicklin. Special music was furnished by the robed quartet from Central Church. Speakers for Easter were Associate Pastor C. D. Jellings and Bishop M. H. Siegfried.

The Grandview Orchestra, directed by Brother Fred Brose, gave a benefit program the evening of April 28. George Anway was the soloist. They cleared about eleven dollars.

Sacrament service May 7, was conducted by Pastor George C. Mesley and Associate Pastor C. D. Jellings. The

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Holy Spirit was present in power, and all felt strengthened in the faith.

Apostle M. A. McConley was the speaker that evening and used as his theme *"The Missionary Phase of This Church."*

Glenwood, Iowa

Growing in Spirit and Numbers

Church work at Glenwood, Iowa, has been showing signs of progress during the past winter and spring, both spiritually and numerically. The evening services have been the best attended thus far, these being devoted largely to attracting nonmembers. They have also experienced good reaction and received much spiritual help from the morning sermons, sacraments, etc. They have had the privilege of hearing a number of speakers from the district, a large part of them being from Council Bluffs, and are looking forward to hearing Brother W. T. Wellman, newly-ordained bishop in this district. He plans to visit this branch June 18.

On the last Sunday of each month they have had all-day meetings at the church with basket dinner at noon.

The women of the branch have organized their work, and on one afternoon they met at the church to plant flowers and improve the grounds. At the next meeting they will decide on a name for the group.

Preceding the evening preaching service, a one-hour class period is held each Sunday. There has been a considerable increase in attendance at these meetings, evidenced by the fact that instead of one class which was formerly had, they now have four classes. One of these is a men's class organized under the name of "K. of R. R." (Knights of Religious Research). The purpose of this class is largely to promulgate the study of church books.

We also have a young women's class known as the "Y L. R. E." (Young Ladies Religious Endeavor) which is now taking up the study of teacher training. They expect also to work as a group in various activities of the women's work. A third class is composed of the older women who are studying the Church History. Besides these, they also have a children's class, which, no doubt, will eventually be divided into two groups.

A part of the Sunday evening class period is devoted to programs in which young and old participate. These programs consist of musical numbers, readings, debates, and plays.

The young people have met in a number of social gatherings, and are expressing a willingness to assist in all phases of church activity.

Easter was observed with a play, *"Bear Another's Burdens."*

On May 7, some young people from Shenandoah, Iowa, gave a play entitled *"The Gift."* It was well produced and was enjoyed by an audience of seventy-four. (This was exceptional as the local membership is only sixty-three.) On this occasion Brother A. M. Taylor, young people's leader of Shenandoah, invited the young people of Glenwood to join them in a conference to be held at Shenandoah, May 27 to 31. This conference will have for its speaker Brother Floyd McDowell, and it is expected that the young people of Glenwood will attend on May 28.

Regardless of the depression, the workers have been able to increase their efficiency by building a new rostrum, purchasing a piano and other necessary equipment.

Dunn Center, North Dakota

P. T. Anderson Holds Meetings During Busy Season

Elder P. T. Anderson, of Council Bluffs, Iowa, met with the Saints of this branch and held services from April 23 to 30. Sunday, April 23, was an all-day meeting, and morning and evening services were held on the second Sunday. Due to the busy time of year, services were conducted only on Monday, Wednesday, and Friday evenings during the week, but a good attendance was present each evening.

Elder P. T. Anderson and Brother Lester Anderson visited in the homes of the members, and administered to the sick. They also visited the home of Sister Prolow near Taylor, North Dakota.

Elder Anderson departed for Arnegard, North Dakota, on Wednesday, leaving the branch greatly encouraged and spiritually strengthened.

Ontario, California

315 West Grove Street

The Saints of Ontario are happy to report God's goodness and mercy to them. All are well and the men with the exception or one or two are working at least part of the time. They are able to provide the necessities of life for themselves and families. God has promised these blessings and more if his people put forth an effort to do what he has commanded.

Easter Sunday was an enjoyable day, and the Spirit was felt at all services. The eight-thirty young people's prayer meeting was followed by a baptismal service in which three were ushered into the kingdom by Brother F. J. Lacey. The confirmation was by Brothers Lacey and G. H. Givens. The candidates baptized were Mr. and Mrs. David Peck, of Riverside, and Master James Swain, of Ontario. At the Sunday school hour a program was given by the several classes, followed by preaching.

Brother Robert Leibold, of Long Beach, gave a fine talk telling the need of courage as shown by those in the early days of the church, also the need of studying the three books of the church, that the Saints may be able to defend their belief. He emphasized helping the church by paying tithes.

Sermons of late have been presented with more power and assurance, and show the need of a closer adherence to the words of Christ.

Holden Stake

Blue Springs

New families have moved into this community, and the branch is growing.

The church school, in charge of R. J. Stark, is well attended, and there are many young people interested in class work.

Elder C. A. Kress was the speaker the morning of April 23, his theme being, *"Blessing Man Through Man."* C. A. Joice was in charge of this service.

That evening the religio opened in charge of Lawrence Martin. H. H. Reid gave a talk on *"The Life of Sidney Rigdon."*

Brother Howard Cook was the evening speaker, his subject being *"Jesus Christ, His Gospel, and Our Responsibility."* G. G. Phillips was in charge of the service.

R. J. Stark was the morning speaker April 30, choosing for his theme, *"Redemption of Zion,"* and in the evening Brother L. Allen spoke on the text from Hebrews 2: 3: "How shall we escape, if we neglect so great salvation?"

That morning a special number was rendered by the junior choir under the direction of Brother A. Campbell.

Pastor O. W. Sarratt and family visited old friends at Mapleton, Kansas, on the last Sunday of the month.

Brother and Sister Andy Oglevie have been greatly missed from services. They have been confined to their home by sickness, also Sister Clarice Oglevie.

The Wednesday evening prayer services are well attended. This is most encouraging and expressive of the interest of the members many of whom live miles away from the meeting place. After prayer meeting a priesthood session is held while the junior choir is instructed for their service to the branch by Brother A. Campbell.

Thought refuses to be stationary, institutions refuse to change, and war is the consequence.—E. L. Youmans.

Words are not essential to the existence of thought—only to its expression. —Dugald Stewart.

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The Bulletin Board

Conference Notices

Nauvoo district conference will meet at the Saints' church at Fort Madison, Iowa, June 3 and 4. First meeting 2 p. m. June 3. We are expecting that President Floyd M. McDowell to be present at the conference. Basket dinner in basement of church Sunday. Other announcements later.—F. T. Mussell, district president; W. H. Gunn, district secretary, 1325 Thirtieth Street.

Western Michigan conference will convene at Traverse City, Michigan, June 3 and 4.—Mrs. Mary Tubbs, Freesoil, Michigan.

The Kentucky and Tennessee district conference will convene with High Hill Branch, Lynnville, Kentucky, June 10 and 11.—Mrs. Flossie Gallimore, secretary.

Reunion Notices

Kentucky and Tennessee district reunion will convene with Foundry Hill Branch, Puryear, Tennessee, July 22 to 30.—Mrs. Flossie Gallimore, secretary.

Pastoral

To Branch Presidents and Saints of Rock Island District, Greetings: Our annual young people's convention and district conference will be held at Rock Island, June 9, to 11, at which time we are expecting President Frederick M. Smith to pay his first visit to one of our district gatherings. President Smith has consented to be the speaker Saturday night, Sunday morning, and Sunday afternoon. The first meeting will be an entertainment and program on Friday night, sponsored by the local congregation. Saturday morning at nine forty-five there will be a general prayer meeting, followed by a round-table discussion at eleven o'clock. At two thirty will occur the conference business session. Preaching at 8 p. m. Sunday morning at nine fifteen there will be a general prayer meeting; preaching at ten forty-five; round-table meeting at two thirty; preaching at night. Provision will be made for young people's prayer meetings, recreation, and entertainment, by the district supervisor of young people's activities, assisted by the other officers of the district young people's organization. Seeing that this is President Smith's first visit to our district, let us begin now to make plans to be in attendance. Through a spirit of cooperation in sharing space in cars, and sharing of transportation expense, we should have a large gathering. Will all district officers kindly have written reports ready for the business session on Saturday? Branch presidents are asked to have this announcement read to their congregations, and posted on the local church bulletin board. If the Sunday services are to be held at some place other than the church in order to have room, a notice will be posted on the church door.—E. R. Davis, district president, 2329 Twenty-third Avenue, Moline, Illinois.

Afternoon Meeting at Armada, Michigan

On May 28, an afternoon service will be held at the home of Sister Mildred E. Holmes, Armada, Michigan, at three o'clock. We should like Saints of nearby branches to attend. There are only a few Saints here and we need the assistance of neighboring members to help us. We expect to have a mission at Armada soon. A special invitation is sent to Saint Clair Branch. Pastors, please announce this service in your branches. Ross Frederick York, the two-months-old son of Sister Fern York, and grandson of Sister Mildred E., and Brother William Holmes will be blessed. This service will be in charge of Lake Orion officers. Mrs. James Macklem, formerly of Montana, will play two guitar solos.—Sister Mildred Holmes, Armada, Michigan.

Conference Minutes

KIRTLAND.—District conference convened at Akron, Ohio, April 22 and 23, Saturday at 10.45 a. m., the first session being a prayer service. *"Our Temporal Salvation,"* was the conference theme. At 2 p. m. business session was in charge of District President James E. Bishop, Apostle C. F. Ellis, Elder E. G. Hammond, and Bishop H. E. French. Reports from the ministry and district officers, and statistical reports of branches in the district were read. Recommendations that Clifford Greene be ordained a priest, Myron McKelvey to the office of teacher, and David Dodge, to the office of deacon, all three of Canton, Ohio, and Charles Westley Vance, of Uhrichsville, Ohio, to the office of teacher, were approved by the conference. James E. Bishop recommended that the branch at Cannauetville be disorganized, and the conference acted to refer the matter to the minister in charge and to bishop H. E. French for investigation and recommendation. It was recommended by James E. Bishop that the conference approve the organizing of a branch by Painsville group. The conference adopted the petition of Painsville group with regard to organizing a branch and referred it to the minister in charge, district president, and Kirtland branch president for action. The following officers were elected for the year: President, James E. Bishop; secretary, Edna M. Rhodes; first counselor, E. G. Hammond; second counselor, William Goudy; financial secretary, Mae Webbe; church school superintendent, William F. Webbe; director of music, Amy Glassford; bishop's agent, J. L. Cooper was sustained. The conference moved to express its appreciation of the appointment of Bishop H. E. French by the Presiding Bishopric as bishop of the State of Ohio. The Kirtland District adopted the duo envelope system of collecting moneys in all branches. The resolution recommended by Bishop French regarding the debt on the auditorium at Kirtland was adopted as follows: "Whereas, the Kirtland Reunion Association is indebted to the Cleveland Trust Company, successors of the First National Bank of Willoughby, Ohio, in the amount of $....., and Whereas, it has now become very necessary that this debt be reduced annually; therefore, be it resolved that we, the members of Kirtland District in conference assembled, pledge the sum of one hundred dollars per annum, payable quarterly until the debt is paid on Kirtland Auditorium. Be it further resolved, that we proceed to set up a Kirtland Auditorium fund, payment to said fund to be made through branch solicitors to the bishop's agent, who shall transmit such funds to the bishopric of Ohio. Be it further resolved, that the district president and bishop's agent be instructed to allocate to the several branches or missions of Kirtland District their proportionate share of the one hundred dollars per annum on the basis of membership and ability to pay." On Saturday evening the conference was entertained with a pleasing program by the Barberton Orchestra, under the leadership of Charles Romig. This was followed by a song service under the leadership of the musical director, Josephine Ebeling. Elder J. L. Cooper and C. W. Clark were in charge. Duet by Frances Stewart and Juanita Odom. Interesting talks by Bishop H. E. French, Bishop C. W. Clark and J. L. Cooper. Sunday morning the church building was crowded. The services consisted of church school, preaching by Apostle Ellis, afternoon testimony meeting. On that day William F. Webbe, superintendent of church schools, presented two gold seal certificates, one to Sister F. T. Haynes, of Cleveland, and one to Sister Hazel Minkler, of Lorain, Ohio. Next came the ordination service, Clifford Greene being ordained to the office of priest, Myron McKelvey, teacher, and David Dodge, deacon, E. G. Hammond, J. E. Bishop and A. E. Anderton, officiating. A vote of thanks was extended Akron Saints for their kindness and hospitality, and the conference adjourned subject to the call of the president. This meeting was followed by selections under the leadership of Sister Josephine Ebeling, musical director; two anthems by the junior choir, a solo by Elder T. G. Neville, and a trio selection.

Our Departed Ones

BIRMINGHAM.—Annie Elizabeth Yow, daughter of Henry and Lucinda Yow, was born May 29, 1865, at Centralia, Illinois. On March 29, 1880, she was married to Isaac Thomas Birmingham. This union was blessed with three children, one son and two daughters, the son dying in infancy. In early womanhood she united with the Church of Christ. To this faith she adhered until June 30, 1930, at which time she was baptized and confirmed by Elder T. B. Sharp into the Reorganized Church of Jesus Christ of Latter Day Saints at Grannis, Arkansas, and was a faithful member until death. December 27, 1932, she was confined to her bed on account of the affliction which tarried with her until April 13, 1933, when the death angel visited this home, and called her spirit away. She is survived by her husband I. T. Birmingham; two daughters, Mrs. P. J. Wilson and Mrs. Joe Hellet; three granddaughters, two grandsons, one great-grandson; two sisters, Mrs. Alice Coleman and Mrs. Eva Murry, and one brother, Adam Yow, of Vinnia, Illinois. A loving and devoted wife and mother has gone to rest. Her remains were laid to rest in Grannis Cemetery, April 14, 1933.

ROBERTS.—Luvenia Waggy was born April 21, 1845, at Weston, West Virginia, and died March 12, 1933, at the home of her son, Cameron, Missouri, where she had made her home for two and one half years. In 1867, she was united in marriage to Isaac N. Roberts. To this union seven children were born, six of them having passed on as did her husband, his death occurring eighteen years ago. Those left to mourn are one son, J. W. Roberts; five grandchildren; seven great-grandchildren, and many friends. In 1874, she with her husband united with the Latter Day Saint Church. She was baptized by Gordon E. Duell at South Bend, Nebraska, to which faith she remained a devoted member. Death was caused by apoplexy. The funeral was at Cameron, the sermon by Thomas Fiddick, and burial was at Pleasant Grove by the side of her husband.

HASCALL.—John Henry Hascall, son of Charles and Amanda Hascall, was born in Perry County, Indiana, June 12, 1851, and passed from this life at the Jennie Edmundson Hospital in Council Bluffs, April 8, 1933. He was one of a family of eight children, one of whom, Borris T. Hascall, of Omaha, survives him. He went with his parents to Iowa, in 1864. Married Harriet E. Smith April 12, 1874, at Climax. To them were born three children, Harvey C., Blanche A., deceased, and George E., of Emerson. They also have one foster daughter, Mrs. Vant Abney, of Denver, Colorado. He is survived by his wife, children, eighteen grandchildren, and six great-grandchildren. Mr. and Mrs. Hascall moved in 1882, to Butler County, Nebraska, where he farmed until their return to Iowa

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in 1900. There Mr. Hascall was associated with his sons at Hawthorne and Emerson in general mercantile business. He retired from active business about twenty-three years ago. Became a Christian in early life and was a faithful member of the Reorganized Church of Jesus Christ. The body was brought to the late home in Emerson, and funeral services were held in the Baptist Church by Elder T. A. Hougas, of Macedonia, assisted by the Reverend J. F. Stille.

SLONECKER.—William Parren Slonecker, son of William Andrew and Lydia Johnson Slonecker, was born February 23, 1862, in Harrison County, Ohio, and passed away at the Ainsworth Hospital, April 6, 1933. The family moved to Grundy County, Missouri, in 1865, where he grew to manhood. He went to Nebraska in 1885, where he took a homestead west of Plum Creek on what is now a part of the Niemoller Ranch. In the fall of 1893, he returned to Missouri, and then in 1896, went back to Nebraska, where he spent the rest of his life. February 27, 1896, he married Blanche Mead Slonecker, widow of his cousin, Samuel Slonecker. To them four children were born, Nellie B., William M., and twins, Lydia A. and Abram T., the latter dying in infancy. He was appointed postmaster when the Meadville post office was reestablished in 1904, and held that office until his death. Was a charter member of the Springview camp of Modern Woodmen and held office in this organization. He never joined the church though he always favored it, his wife being a member. He was a public-spirited man always ready to lend a helping hand. He is survived by his wife, one son, William Mead Slonecker, of Meadville; two daughters, Mrs. Roy Hulshizer and Mrs. Fred Stoltenberg, of Ainsworth; six grandchildren; three brothers, A. T. Slonecker, of Meadville; A. B. Slonecker, of York, Nebraska; A. J. Slonecker, of Trenton, Missouri; one sister, Mrs. Lizzie Skinner, of Trenton, other relatives and many friends. The funeral services were held at Ainsworth, April 9, by Elder Charles Sodersten, assisted by the Reverend McKeeman, of the Congregational Church. Interment was in Ainsworth Cemetery.

MYERS.—Howard Orlando Myers was born April 9, 1913, at Franklin, Kansas. Died April 18, 1933, at Mount Carmel Hospital, following an operation for appendicitis. He was a junior in the Arma High School, a member of the football team, high school glee club, track team, and treasurer of the Hi-Y organization. He was baptized into the church August 21, 1921, at Arma, Kansas. The funeral was held at the Methodist Church by Elder Lee Quick, assisted by the Reverend F. C. Sutten, pastor of the Methodist Church. The high school attended in a body, and musical numbers were rendered by the high school quartet. Howard was held in esteem and loved by all for his genial and happy disposition. He leaves to mourn, his father and mother, Mr. and Mrs. C. O. Myers; two sisters, Mrs. Burk Powell and Mrs. Larry Garret, of Independence, Missouri, and five brothers: James, of the home; Otis, of Denver, Colorado; William and Charles, of Independence, Missouri, and David, of Bisbee, Arizona. Interment was in Mount Olive Cemetery, Pittsburg, Kansas.

STAINTON.—Malinda Elmira Stainton was born August 30, 1860, at Payton City, Utah. She died April 2, 1933, at Fresno, California. She was married to Lewis S. Kerstetter, November 23, 1879, and he passed away four years later. On October 27, 1889, at Saint Joseph, Missouri, she was married to James Stainton, who died August 30, 1930. To our sister was born four children, two having preceded her in death and two living in Fresno, Lewis D. Kerstetter and James M. Stainton, also four grandchildren. She was baptized a member of the church, July 28, 1878, and has been loyal and consistent and loved by all who knew her.

ENSLEY.—Ralph Ensley was born January 18, 1888, and was baptized into the church July 12, 1897. Was ordained a deacon January 20, 1928, at Sacramento, California, and served as an active officer. He loved to work and sacrifice for the church. He and his companion grew beautiful flowers and decorated the church each Sunday from February 22, 1929, (date of entrance into the new church building) until his late illness. He was a faithful attendant at all services and was loved by the members of the church. Nearly two hundred relatives and friends attended the funeral. He passed away January 4, 1933, at Sacramento. The funeral sermon was by District President Guy P. Levitt. Interment was in Odd Fellows Lawn Cemetery. He leaves to mourn, his wife, Agnes; three daughters, Olive, Mildred, and Elva; his father, Oscar E. Ensley, a former missionary; two brothers, Joseph, of Walnut Grove, California, and Ernest, of Missouri, and a sister, Mrs. Elva Petz, of Tracy, California, and many friends.

SMITH.—Charles Monroe Smith, son of Charles E. Smith, was born February 27, 1908, at Lincoln, Nebraska. He was baptized at eight years of age and lived a good, helpful life. Died April 1, 1933. His father passed away early in the winter of 1932, and Charles has cared for the family in his father's place since. Death came as a result of pneumonia developed while employed in snowy weather. The funeral was held at Lincoln, April 3, in charge of Elder E. J. Lenox. Interment was at Bennett Cemetery.

WILLIAMS.—Jerome H. Williams was born at McGregor, Howard County, Iowa, October 9, 1857, and passed away April 7, 1933, at Saint Joseph's Hospital at Aurora, after several week's illness which had necessitated the amputation of one leg. He was baptized into the church July 21, 1892, at Lewiston, Illinois. May 16, 1897, he was ordained a priest which office he faithfully held until death. Little is known of his early life, except that he was in the employ of various steamship companies on the Illinois and Mississippi Rivers, being chief master on several packet and passenger boats. The last thirty years of his life were spent in and around Plano, Sandwich, and Aurora, Illinois. He leaves two sons and two daughters: W. Henry Williams, of Detroit, Michigan; A. A. Williams, of Clam Falls, Wisconsin; Mrs. Nancy E. Ballou, of Kaneville, Illinois, and Mrs. Laura Henderson, of Aurora, Illinois; sixteen grandchildren, and one great-grandchild. The funeral was held April 9, from the church of his faith at Plano, Elder J. M. Blakely in charge, assisted by M. M. Blakely. Interment was in Plano Cemetery beside his first wife who preceded him in death twenty years ago.

MINIER.—Joseph Minier was born March 16, 1873, near Oak Harbor, Ohio, where he lived until his death, April 26, 1933. In February, 1923, he was baptized into the church by Elder J. F. Curtis. Surviving are his wife, Hattie Minier; three daughters, Mrs. Nana Adams, Mrs. Margaret Reahrs and Wanda Minier; two sons, Russell and John Minier, and two grandsons, John and James Adams. The funeral service was held from the Saints' church at Oak Harbor, April 29, Elder Willard Hetrick officiating. Interment was in Rushaw Cemetery.

LEACH.—Ellen M. Leach, wife of Perry Leach, passed to rest April 16, 1933. She was buried near their home in the vicinity of Swanson, Saskatchewan, April 18, Elder Ward L. Christy officiating at the funeral service. Brother and Sister Leach joined the church in 1888, under the administration of R. C. Evans. Sister Leach was born March 5, 1866. With her husband she homesteaded in Saskatchewan in 1907, and lived on the land first taken

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Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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May 28—David Hopkins

"This Business of Government."

(Music by Independence Artists.)

June 4—Dr. F. M. Smith

"The Philosophy of Poe's 'Raven'."

(Music by Independence Artists.)

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

(*Tentative date. To be confirmed later.)

THE FIRST PRESIDENCY,
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The Hour of Judgment

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Youth's Place in the Modern World

For Conference Discussion

This Week—The First Prize Contest Story:

Though a Laggard in Love

By Gussie Ross Jobe

A Note to the Young People:

Etta Kett Will Attend the Youth Conference

Volume 80 May 23, 1933 Number 21

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THE SAINTS' HERALD

May 23, 1933

Volume 80 **Number 21**

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LEONARD J. LEA, Managing Editor.
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CONTENTS

EDITORIAL:
- Across the Desk of the Editor in Chief 643
- Building From Within 644
- Youth Conference Begins June 17 644
- Are You Scuttling the Quarterlies? 645

HELPS FOR THE PASTOR:
- The Minister's Calendar 645

NEWS BRIEFS 646

YOUTH'S FORUM:
- Etta Kett Will Attend Youth Conference 648
- Notes From Our Friends 648
- Young People in Action 648

ARTICLES:
- Youth's Place in the Modern World, by L. L. 647
- Rational Faith, by Evan Fry 649
- A Borrowed Hymn—"Blest Be the Tie That Binds," by L. B. M. 650
- Though a Laggard in Love, by Gussie Ross Jobe 651
- Faith, by Lora E. Clements 653
- Who Should Drink It? by Lucille Cunningham 654
- The Curriculum of the Church School, by C. B. Woodstock 655
- The Hour of Judgment, by E. J. Gleazer 656
- Progress in the Primary Department, by Mrs. J. T. Westwood, sr. 657
- Does Marriage Demand Preparation? by Cecil R. Walker 658
- Take Sleep in the Hours Set Apart by God, by Gomer T. Griffiths 659
- Prayer and Testimony 660
- Question Time 662

NEWS OF CHURCH AND HOME 663

THE BULLETIN BOARD 670

The Pigeonhole

How Are You Living?

In Kansas there is a young woman who is both blind and deaf. Her devoted mother and sister have sought to picture to her a world of beauty, truth, and goodness. She lives in the midst of beautiful and thrilling "sights" and "sounds" that spring from her own imagination and the artful descriptions of those who love her most. To this girl the world is a most lovely and attractive place. She can not see. She can not hear. She is happy. Her mother and her sister look for the beautiful and pass it on to her, and they, too, are happy. What impressions of life are we—you and I—giving those who are younger and more inexperienced than we? Are we living beautifully for them? Are we living truthfully?

Jesus Meant It—

Jesus meant it when he said, "Have peace one with another." He was equally serious when he said, "Peace I leave with you, my peace I give unto you." Much is being said these days of peace, but it is peace "with reservations." Jesus recognized no reservations. Few people really want peace enough to practice it, or to look for the peace which Christ has promised his followers.

In Bad, Again

"What made you frown over that letter just now?" quizzed the Pigeon from his perch atop the post of my chairback.

"She—she wanted me to do something—not very pleasant," I stammered.

"Yes?—" encouraged my bird friend. "She wanted you to?—"

" 'Shoot that Pigeon!' she says," replied I.

"Well, well—why, the dear soul!" ejaculated the Pigeon flying down and peering at the closely-written sheet. "Well, well!" again, "I wonder who's been stepping on her toes?"

"From all indications I take it you're the offender," I returned.

"If that's the way she feels, I'm very sorry."

"But being sorry now is a little late in the game. You do say some pretty sharp things sometimes you know," I charged.

"People," he disregarded my last remark, "who shoot pigeons are—"

"Wasteful," I broke in on his reverie, "it's lots cheaper to wring their necks."

"Et tu, Brute," he mournfully regarded me and then flopped out of my window to the sidewalk where he began to pick up crumbs with unmitigated zest.

The Old Bird

"I don't like to have people speak of me as the 'old bird'," orated the Pigeon just this morning, "for wise men are saying nowdays that age is only a matter of mind."

"What about gray hairs and wrinkles?" queried I. "I suppose you just *think* them, eh?"

"I have neither, thanks. Feathers I have concluded are a real advantage for a bird," and he flew away triumphantly.

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Editorial

Across the Desk of the Editor in Chief

WHEN ONE has journeyed far on the journey of life he will have had many experiences to impress him with the inexorable flight of time. I was reminded a few days ago by one of my coworkers that it is now past eighteen years since the burden of presidential responsibility was put upon my shoulders, and this following nearly ten years of association with my father in the work of the Presidency. It is difficult to realize how swiftly the years have passed.

On another occasion, too, I was reminded of this. It was at a dinner given the members of the Joint Council of Presidency, Twelve, and Presiding Bishopric and their companions, by Brothers Elbert A. Smith and Floyd M. McDowell, at the home of the latter. After the dinner had been served some "speaking" was indulged in by Brother Elbert, Brother Floyd, and Brother James Arthur Gillen. Rather strange how a "program" is not complete with the councilmen without some speaking, even at an informal affair. When Brother Gillen was speaking I saw soon that it was aimed at me; and so I listened. Who doesn't listen when he is being talked about; especially when there is promise of something nice being said? He paid me some compliments, and then read a document which I value highly. It was in the form of a greeting, and was signed by every member of the council (except me, of course), and is now before me on the desk. Here it is:

May 9, 1933

President Frederick M. Smith, Greeting:

We, the members of the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, are reminded that you have just recently completed your eighteenth year as President of the Church. As you enter upon another year of service in that high office we wish to extend to you our congratulations and our best wishes to you as an officer and a friend. We pray that the Lord will bless you with health and strength of body and with divine wisdom and inspiration in your work commensurate with your needs under your calling and under the grave conditions existing in the world and confronting the church. May peace of mind be with you, the good fellowship of the church, and endowment of the Spirit that shall equip you for prophetic leadership to the Council and the Church in general. We have greatly enjoyed the spirit of peace and harmony that has been with us in our meetings. We wish to pledge you the best that we have and are in the advancement of our common cause during the year immediately before us.

Your brethren of the Council:

ELBERT A. SMITH	D. T. WILLIAMS
F. M. MCDOWELL	M. A. MCCONLEY
L. F. P. CURRY	J. F. GARVER
G. L. DELAPP	F. HENRY EDWARDS
JAMES A. GILLEN	CLYDE F. ELLIS
J. F. CURTIS	E. J. GLEAZER
PAUL M. HANSON	ROY S. BUDD

To have the good wishes of such a group of men is fine. It is still finer to have their pledge to give the best they have in our common cause. I value these expressions of fraternity from men with whom I have labored through the years. And who will blame me for feeling a bit proud of them for their faithfulness, their earnestness, their loyalty, and their consecration?

A BROTHER in Ohio recently wrote to A. B. Phillips whose work in the Question Time page of the *Herald* has been enjoyed by many. The brother says:

"Dear Brother Phillips: I desire information on certain matters, but it may be unwise to have it in the *Herald*. That is optional with you.

"I fear there has been some very careless work done in the last ten years in a branch not far from here. A brother who really never showed fruit, was coaxed into the church by relatives holding the priesthood. He was baptized and very soon ordained a priest. The first time I was in a meeting with the brother I could discern that he was not converted, and yet he held the priesthood. Well, today a court is sitting on his case and he will probably be removed from the church. When labored with he remarked that he did not care if we removed him as he was preaching in another church and he could see no difference.

"I had charge of a branch and a certain brother was called as a teacher. Three times the voice spoke to me; I was pleased and thought the brother would be. I told him he was called. He did not answer, as I recall. Later he was ordained to the office of a priest, and he remarked to a sister that there must be something wrong, why could he not be ordained as an elder. He does not work in the office of priest and the branch was in need of a teacher. The Lord knew full well. I doubt if this brother is called. He reads off his sermons. No spirit in his work. What can be done in such a case?

"So far I have only made a few questions and it would make trouble should I question into the matter.

"Can a priest or elder not being called of God, yet ordained by men holding the office, baptize for the remission of sins? And is it possible for him to confer the gift of the Holy Ghost?

"Perhaps you recall the case where a man was pushed into the office of a Bishop and never had a call? Well, he went to the bad. This to me looks like a matter that was not considered seriously enough with the priesthood. I fear such ordained men are only man made and the poor humble Saints must suffer the consequences. I wish you would give me some light. I feel troubled over this matter especially since we must remove this priest. Your work in the *Herald* is very good. I want to compliment you."

To this Brother Phillips in a personal letter replied as follows:

"Dear Brother: Your question so clearly concerns a specific case that I would hardly feel authorized to give it the full consideration that executives might think advisable. I will therefore refer your matter to the administrative department of the church for such attention as may be demanded. All of the factors in a given case should be known before executives would want to make specific recommendations. My answer herein should therefore be understood to deal with general principles, rather than with a specific case.

"As to the genuineness of a call to priesthood office, those

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called through proper officers of the church in harmony with church law are presumed to be called of God, it being understood that divine guidance is obtained in the matter. It is recognized that when officers thus act according to the law, the Lord sanctions the work done. Jesus said to his ministry: 'Whatsoever ye shall bind on earth shall be bound in heaven.' (Matthew 18: 18.)

"Whether or not one is called of God in a given case is a matter for administrative attention, and could hardly be answered in a general way. Opinions might differ in any case, even when agreement on the law is unanimous. Would it not be reasonable, however, to confide in the judgment of a president of the church acting lawfully in his office, rather than to assume that the adverse judgment of some member was more to be relied on? The case of Bishop Evans would raise this question.

"However, I appreciate the problem you raise, and suggest that such cases may sometimes emphasize the words of Jesus that, 'many are called, but few chosen.' Of those who are chosen, perhaps some do not accept and use their office with full devotion; and yet they may be truly called. Judas Iscariot, and probably many others, miserably failed in this way."

Many, many times have instructions and admonitions been given in the columns of the *Herald,* as well as from the pulpit and in lectures to priesthood members, that care should be exercised in the matter of selection of those to be ordained to priestly or ministerial office. "Many are called, but few chosen." Undue ambition of the relatives and even upon the part of men themselves has resulted in unwise "calls" (and even unsafe ones) being made when silence would have been better. We should always be ambitious to do God's will, and do our share in the work of the church; but anyone who knows or senses the heavy responsibilities of priesthood will be prone to dodge that responsibility rather than seek it.

The trouble comes frequently in mistaking what a call really is. The law clearly sets out how the call shall come. We have not duly safeguarded this feature. We should be more watchful and careful.

To read one's sermon may not be evidence of a wrongful call, for careful preparation of a sermon may evince inspiration as well as would a pleasing delivery; but for one to seek a higher office and not to be willing to manifest humility and serve where called shows lack of due appreciation of accompanying responsibility.

When one has been ordained by due authority his acts as minister, unless clearly in violation of law and without the sanction of proper procedure, become authoritative. God is merciful in dealing with the mistakes of men, and the errors we make in selecting his representatives, are graciously met by his leniently efficacious and merciful adjustments, but this will not justify us in knowingly committing breaches of proper procedure.

Again let it be said: Let us safeguard the matter of call and ordination, or in other words, the selection of representatives of the church and the Master. F. M. S.

Building From Within

6.—Planning for the Children

Now is the time to plan for the activities of Children's Day. Preparations should be made far enough ahead so that the program may be carried out smoothly. Nothing spoils a ceremony like hitches and awkward pauses, and they generally are caused by lack of preparation and cooperation among the people who have the program in charge. If little Willie is to go up to the platform to speak a piece, it is much better for little Willie to do it by himself, and not have the mother or teacher dashing up to push him along. Also, it is time *now* to help little Willie to learn his piece. It is no pleasure to listen to him repeat two thirds of it after his mother has read it to him line by line in a whisper that can be heard as far as the corner gas station.

Decision Day should come some time before Children's Day, preferably a week earlier, so that officers can know exactly what to provide for in the way of baptismal facilities for the candidates.

Children's Day should provide an impressive and worshipful service. It should not be too long, nor too ritualistic. The congregation should be very quiet, and without confusion, and the candidates, as they emerge from the water, whether in a church font or outside, should be covered with a robe to protect them from chilling drafts and from the eyes of the curious looking at their wet clinging garments. One church wisely draws a curtain before the font after the immersion of each candidate so that he leaves the font unseen by the congregation. We strongly advise that officers read the section in the *Priesthood Manual* on this subject.

Whether the service be very simple, or very formal, it can be carried out with dignity and spiritual power, if the congregation will cooperate with the officers and maintain a prayerful dignity and reverent order during the ceremony. L. L.

Youth Conference Begins June 17

Attention is called to a necessary correction in the opening date of the Youth Conference at Lamoni. The first day of the Conference, to be devoted to registration and location, will be Saturday, June 17. It is important that everybody should be there by that day, because there will be little time to care for incoming visitors on Sunday. Besides, the better accommodations will naturally go to early arrivals.

All reservations, as noted in an earlier edition of the *Herald,* should be in the hands of Mr. N. Ray Carmichael at Lamoni, Iowa, at least four days earlier than the arrival of the Conference visitor.

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The Vision of Judgment

Considerable interest has been aroused by the poem by G. E. Harrington, entitled *"The Vision of Joseph Smith on Judgment"* which appeared in the *Herald* of May 9. Requests have come in for a reprint of the original article by the late President Joseph Smith, which appeared in the *Herald* of June 1, 1878, not April 1, as at first stated. The title of the article is *"The House of the Lord."*

Are You Scuttling the Quarterlies?

The financing of our Quarterly system has become a difficult matter because some schools are purchasing "for teachers only" and some have quit using Quarterlies altogether, throwing the teachers entirely on their own resources. If all schools should follow either of these practices, the Quarterlies would soon be scuttled—"sunk without a trace" as they used to say in submarine warfare. More than this, the teachers would soon run out of material to teach their classes. We submit the proposition that no teacher, however able, can organize proper teaching material suited to the needs of a class in a few minutes on her way to Sunday school. She certainly cannot organize as good a course as people who have specialized in the work, writing under the direction of the church Department of Religious Education.

Of course the Herald Publishing House cannot continue to finance all of the quarterlies at a heavy loss. If the present situation is not remedied soon, it may be necessary to abandon or at least curtail the present program of publication. And we know from past experience what a cry of protest will go up from the local church school and branch officers if no Quarterlies are available when they want to buy them again.

Children never have studied Quarterlies voluntarily; they probably never will. It is the work of parents and teachers to see that they learn their religious lessons. People who expect children to study Quarterlies without help are ignorant of child nature. You can't back a child off into a corner and make him study a Quarterly while you read a magazine or play golf. You have to study with him. That is the answer to the problem, Why the children won't study their Sunday school lessons.

The children need the Quarterly lessons as a part of their religious training. The teachers need them. Is your school giving the needed support to our educational curriculum?

"Riches Untold"—a new church story by Florence Tracey, now to be had in book form, beautifully printed and bound. A $2.50 value for $1.25. Order Now!

HELPS FOR THE PASTOR

The Minister's Calendar

● **May 30—Memorial Day.**

Special sermon and music for the morning worship. Decoration of graves in the afternoon.

● **June 12, 13, or 14—Farewell to Conference Visitors**

This day should be set to allow time for visitors to the Youth Conference to reach Lamoni by Saturday noon. If on the 14th, the young people can be present at prayer meeting, and the farewell party can be given afterward, or as a part of the social service. On this occasion the young people may be assured that the prayers and the good will of the whole congregation are with them on their journey and in their Conference deliberations.

● **June 18—Youth Day for all the church.**

While this day is not officially designated for Youth Day, many branches will be thinking of the young people at the big sacrament service in Lamoni. They will hold a special early prayer service, and the morning worship and sermon will be devoted to the problems of youth. Young people who are unable to attend the Conference will have an opportunity to participate in these services. Remember, the Conference is for *all* the young people of the Church—not alone for those who attend.

7:30 a. m.	Early prayer service for the Youth Conference.
9:30 a. m.	Sunday school, featuring a special talk by a young man or woman. A young people's class discussion on youth's problems.
11:00 a. m.	A sermon on youth. Scripture reading, Luke 2: 47-52. Text, verse 52.
2:30 p. m.	Church school outing, ending with return to church and a brief vesper service.

● **Patriot's Day.**

The people of the British Empire celebrate Empire Day on May 24. Those of Canada also celebrate Dominion Day on July 1. In the United States the Fourth of July is the great national holiday. Exercises on these days have much in common. It is desirable, from the viewpoint of the church and home, that small parties should not go away separately, but that the whole church school should go together with officers and parents present, play and eat their dinners together. Under these conditions all have a happier time, and all are generally safer from harm.

I wonder why it should be so difficult to be humble. . . . There seems to be some bad old pride in my heart; a root of it that puts out a thick shoot on the slightest provocation. . . . This interferes very much with work. One can't be calm, clear, good as one must be, while it goes on. I look at the mountains, I try to pray and I think of something *clever*. . . . Anything that I write in this mood will be no good; it will be full of *sediment*. . . . One must learn, one must practice, to *forget* oneself. . . . Oh God! I am divided still, I am bad. I fail in my personal life. I lapse into impatience, temper, vanity, and so I fail as Thy priest.—Katherine Mansfield.

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NEWS BRIEFS

Did You Know That—

Twenty-five boy members at Centralia, Illinois, are organized in the L. D. S. Boys' Club (Loyal, Dependable Sons)?

The name of the pastor of the branch at Parsons, Kansas, is Henry Ford?

Brothers Merl Grover and Marion Cooper, of Omaha, Nebraska, have been broadcasting splendid sermonets over station KOIL under the auspices of the Y. M. C. A. Educational Department?

Elder A. C. Barmore, now president of Southern Michigan and Northern Indiana District, was for years a missionary in Australia?

After four years of waiting and praying Pueblo, Colorado, Saints now have an elder in their midst, E. R. Darnell?

Elder Ray Whiting has for many months served as pastor of two large branches, Omaha, Nebraska, and Council Bluffs, Iowa?

There is such a thing as a "conscience" dinner? Ask the women of Lancaster, Ohio, who recently had one.

Elder R. L. Macrae, missionary to the Hawaiian Islands and pastor of Hilo Branch, is the son of Elder W. S. Macrae, of Holden Stake? Lately he has been carrying on the work of Patriarch G. J. Waller at Honolulu while the latter was in California. Previous to the call to Honolulu, Brother Macrae was doing missionary work in neighboring islands, Maui and Malokai.

Four general church appointees attended the Easter conference of Midland District, England? They were Apostle J. W. Rushton, Bishop A. T. Trapp, Patriarch W. H. Greenwood, and Missionary F. O. Davies.

The home and service department of the adult church school of Des Moines, Iowa, has made $668 since January 1, by serving dinners to Iowa State legislators and senators on Mondays and Fridays of each week during the sessions of the legislature? This department contributed $1,020 to the branch budget, which made it possible for the treasurer to pay another note of the building debt on May 1.

The membership of the group of Saints at Longview and Kelso, Washington, was almost doubled as a result of the missionary meetings conducted there a short time ago by Elder and Sister H. I. Velt? Sixteen candidates were baptized, and others were left investigating the truth.

If you don't know these things, read the News this week!

Young Men's Club Organizes Gospel Team

The young men's club of Attleboro, Massachusetts, Branch organized a Latter Day Saint gospel team this spring. Choosing for a theme *"Adventuring in the Gospel Life,"* they divided it into five subtopics for original talks. The service was rounded out with appropriate hymns, scripture reading, and violin and trumpet solos. It was given at Attleboro the early part of March, and since then the team has visited Fall River, Providence, and Boston branches. The aim of the team is to arouse other young people to an interest in church work, and to secure valuable experience for themselves.

Muskegon Branch Observes Fourteenth Anniversary

The branch at Muskegon, Michigan, observed its fourteenth birthday the evening of Easter Sunday, Pastor Archie Whitehead the speaker. Fourteen years ago April 19, the branch was organized.

Easter Sunday was rally day for Muskegon, and District President A. C. Barmore was there to take part. Services of the day included prayer, priesthood, and preaching meetings, and a round-table discussion in the afternoon.

Pittsburg Intermediates Move to Promote Cooperation

The junior young people's class of Pittsburg, Kansas, sponsored a banquet for the branch a short time ago, which was attended by seventy-five. The purpose of the event was to arouse a spirit of cooperation and to increase social opportunities. District President A. T. Higdon gave an address on the theme of the evening *"Let Us Work Together."*

Lancaster Priesthood Plan Missionary Campaign

Having been divinely admonished to devote their activities to the work of the Lord in that community, the ministry at Lancaster, Ohio, are planning to carry the gospel message into many homes in Fairfield County by holding prayer meetings in the homes of friends who are to invite in as many neighbors as possible. Such a campaign will give all members of the priesthood active work.

The Lancaster priesthood corps was augmented recently by the ordination of an elder, a priest, and a deacon.

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Problems for Conference Discussion:

Youth's Place in the Modern World

By L. L.

■ What shall we do for jobs?

What place should the world hold open for me? Have I a right to expect a job? What good is education and professional training when even those who have prepared can get nothing to do? Why have men and women submitted to the job-slavery and factory-peonage that the machine age has fastened upon them? Are there no opportunities for individual enterprise left? Now that the machine age has turned its slaves adrift, what will they do? What shall we do, who have never had a place?

The world may not owe us a living, but it should and can be better organized to furnish the necessities of life to the people who work for it. There will be enough for all if we work, organize, and manage properly.

■ What shall we do about marriage?

How long must I wait before I can marry the one I love? How long before we can plan to have a home of our own? In the long profitless interval of waiting, what can we do? Would it be better for me to wait and save money? Would it be better to wait in order to complete my education? Or would it be better to marry now and take our chances together? What study and preparation ought I make for a happy marriage?

A good home is a sacred and happy possession, one of the high ideals and objectives of life. But a good home cannot be built by immature, dependent, or ignorant persons. One should be able to support and maintain a home before contracting for it.

■ What are my obligations to my country?

How far am I morally responsible to observe the laws of my country? Do I have responsibilities which extend beyond the legal requirements? What are they? Can I claim the protection of some of my country's laws, while I violate certain other laws? Is there truth or falsehood in the modern notion that "Anything is all right if you can get by"? What should I and my fellow citizens do to make this a better country?

Our country is what we as citizens make it. We cannot condemn the country without condemning ourselves as citizens of it. When the people are truly righteous, there will be justice, equality, and happiness in the country.

■ What are my country's responsibilities to me?

Can I quietly sanction the graft, political corruption, extravagance, inefficiency, and smothering bureaucracy which I see in the administration of government? Does the government not owe me something better in return for the taxes I pay and the allegiance I give?

Public servants, elected or appointed, owe honest service to the government and the people. When found not honest they should be removed. Honorable citizens should be willing to serve when the call comes to them. Government will not run itself; good government cannot be produced by weak or dishonest officials.

■ What about race problems?

Am I free from race prejudice? Am I willing to grant to all other races the rights that I claim for my own? Is there room in the Christian religion for race prejudice? Are other races to have real business, social, and political equality?

All races are entitled to equal rights, protection, respect, and opportunity. They should and can live side by side in peace. Social fraternity cannot be enforced; attempted enforcement aggravates rather than alleviates race friction. Fraternity must be free and spontaneous when it does come.

■ What about war and peace?

Shall I oppose certain wars? or all wars? Under what conditions? How can we combat war hysteria and hate? How can we promote peace? How can we protect our nation against the deception of propaganda and the anger of inflammatory journalism?

Our generation must use its influence to discourage aggressive warfare, both here and abroad. We must cooperate with all good agencies for the promotion of peace. We must not be betrayed, however, into assisting subversive movements.

■ What about disarmament?

Can the world escape the crushing burden of the cost of competitive armaments? What means of escape is possible? How can we have the much needed security at the same time?

International agreements have proved ineffectual in some instances, but the future peace and safety of the world depend upon the understanding and cooperation of the nations.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - - -

Etta Kett Will Attend Youth Conference

Elmwood Branch Seethes— Young People on Trek to Lamoni

ETTA was in a state of nerves as she tore open the familiar yellow envelope with the transparent "window." She didn't get telegrams often enough to regard them calmly. She read:

ETTA KETT
ELMWOOD
PLEASE REPORT LAMONI CONFERENCE JUNE 17-25 FOR YOUTH FORUM STOP BE THERE FOR OPENING STOP REPLY IMMEDIATELY
THE PILOT

Etta's communications were generally models of terseness and clarity. In this case she excelled her usual record. She replied:

THE PILOT
INDEPENDENCE MO
YES YES YES
ETTA KETT

And she had no sooner flung the reply to the waiting messenger than she dashed to the phone and was calling her friends with a speed that dizzied the the exchange operators. In a half hour every member of the Elmwood Branch knew of Etta's plans, not only to attend the conference, but to take as many of the young people with her as would go.

BUSINESS MEETING was rarely very exciting at the Elmwood church. Etta didn't enjoy them, but she always attended, as she said, "to keep them from putting anything over on us."

Gaston Crabbe had been orating for at least fifteen minutes on his favorite subject—the "sinful extravagance of this untoward generation"—and he had good meat for his argument. Etta yawned openly until she heard the following:

"And now," Brother Crabbe was saying in his most sepulchral tones, "they are taking the young people of the church down to Lamoni for a conference of some kind. This needless and inadvisable expense, especially at a time like this, to furnish the young people with a vacation trip when the money should be collected and sent to the Bishop—" but Brother Crabbe got no further. Etta was on her feet, her eyes flaming.

"Mr. Chairman. I want to interrupt!" Brother Crabbe turned around in astonishment.

"Brother Crabbe has the floor!" said the chairman.

"I don't care. He's had it altogether too long. I've listened to too much of his talk already. I want to talk. I WANT TO TALK!" Brother Crabbe fumbled into his seat. Finally it was agreed that Brother Crabbe would yield to Etta.

"I'm sick of having the young people and their motives continually misrepresented from this floor. If I may say it, the previous speaker has been one of the most persistent offenders in this respect. And I warn him that if I hear any more of it from him he will get no peace either in this or in any other business meeting of this branch." Etta paused to glare at him.

"The young people," she continued, "will pay for this trip themselves. They have the money. Those who have money will help those who haven't. The young people have paid their tithing—more regularly and faithfully, in fact, than some of those who make it a practice to complain against them." And she glared at Brother Crabbe again.

"The young people are going to the conference," said Etta. "That's all."

Notes From Our Friends

BROTHER WOODSTOCK passes on a very fine word of encouragement which he received from MARGARET KENNY, 401 South Ray Street, Spokane, Washington. Sister Kenny writes: "We enjoy the Youth's Forum in the *Herald* each week and you will note from the enclosed program that we make use of it in our classes; however, our groups generally seem to have it read before the class period on Sunday and are looking forward to the next issue. It seems that our young people are taking a greater interest in the church and its program since the *Herald* has included a page for youth." Letters like this make the Pilot feel like keeping up the work.

W. MIKESELL, 209 Washington Avenue, Lancaster, Ohio, writes that he is in need of helpful suggestions for young people's work and organization. He writes: "I desire to ask all young people's departments in all parts of the world to kindly write of their activities, or any suggestions. I am vitally interested in the future workers in the church. We will reply to your letters. Let's get acquainted through Uncle Sam." May the Pilot suggest that there has been some good material collected by Brother Woodstock under the title "Youth in Action" in past issues of the *Herald*. We have also had some items in the Youth's Forum, and hope to have more in the future. We also refer to the *Church School Handbook*, which contains helpful material.

Young People in Action

● LAMONI STAKE young people are to have an all-stake fellowship meeting at Lamoni, May 28th. A delegation attended the Iowa Youth Prohibition Convention early in May. A county meeting for Youth was held at Leon, May 21. This was part of an inter-denominational anti-repeal campaign of which Elder G. N. Briggs is county chairman and Elder Roy Cheville is director of youths' work.

● DENVER, COLORADO, has a Drama Club which for three years has entered plays in the inter-church tournament of Religious Drama, where they have made a good showing. They have taken their plays to near-by branches and to other churches in Denver. A boys' basket ball team plays in the Church League of Denver. An all-district gathering of young people is to be held in Denver, May 30. Their secretary writes: "Our big project right now is to have a good representation of our young people present at the Youth Conference and Leadership Convention to be held in Lamoni, in June. We feel sure this is going to be accomplished." Their project for the year is "Every Young Person an Active Member of the Tenth Legion."

● In SPOKANE, WASHINGTON, every fourth Sunday is set apart as Young People's Day. There is an early morning prayer service, and programs throughout the day furnished by the young people. A fine group of varied activities is being planned. The slogan adopted is, "Every Member a Legionaire by 1934."

● OAKLAND, CALIFORNIA, leads the way among young people in Northern California district. They have recently organized and adopted a constitution under the name, "Zion Builders All." Their object is stated: "In harmony with the spirit of the general church this organization is to carry into effect the policies, objectives and ideals of the church in the lives of the members of the group, and to promote fellowship in worship and recreation."

● FAR WEST STAKE young people have organized under the name "O. T. Z." Local groups are urged to organize and to send their presidents and supervisors as representatives to form a stake young peoples' council. Their next stake convention will be held at Guilford, Missouri, June 3 and 4. Special plans are also being made for attendance at the reunion in August.

(Continued next week.)

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RATIONAL FAITH

By EVAN FRY

"Now faith is the assurance of things hoped for, the evidence of things not seen."—Hebrews 11: 1.

At this time I want to consider faith in some of its less popular and not so well known aspects. Far too many people have the idea that if faith can remove mountains, it can do anything; that if we fail in an undertaking, either we have not worked at it hard enough, or we have not had enough faith and trust in God, or God has deserted us completely. I think you will agree with me, if you stop a moment to consider with me, that there are some things that even faith cannot accomplish.

Faith must be grounded in common sense. It must be justified by the past experience of the human family. It must be based upon the promises, express or implied, of God. There are some things that God himself cannot do, no matter how great the faith of the one who petitions that they should be done. God is above all a God of law, and he must remain true to the laws which he has made; he must act in accordance with his own attributes and the inherent attributes of each of his creations.

As I once heard it expressed, even God himself cannot make a stick of wood so short that it doesn't have two ends, or a sheet of paper so thin that it doesn't have two sides. It is the nature of sticks to have two ends, and of paper to have two sides. If it were possible to create a stick with only one end, or a sheet of paper with only one side, that creation would no longer be a stick or a sheet of paper, but something totally new and different. God has already created the stick and the paper with certain definite attributes, and no amount of faith or petitioning can make a change in these attributes unless the whole identity of the substance is changed.

There are, then, many, many things that even God cannot do, because the doing of them would be a violation of his own laws, or a frustration of his purposes in the world. Consequently, no matter how much we may earnestly desire him to cancel some of those laws and some of those purposes for what we think will be our good, he cannot consistently do so and still maintain his integrity and his changeless attributes. If we ask God for that which he cannot give us without frustrating his purposes or defying and mocking his laws, we must expect only disappointment; no amount of faith will guarantee the reception of our wishes and desires.

As I said before, faith must be grounded in common sense, and in the laws and attributes and promises of God; and it must be justified by the past experience of the human family. I should not be justified in asking God to keep me from dashing out my brains if I leaped from the top of the highest building in the world with the deliberate and sole purpose of seeking a thrill and testing my faith in God. Christ himself refused an invitation to cast himself down from the pinnacle of the temple in Jerusalem—and that in spite of the written promise of God that "he shall give his angels charge over thee, that they shall bear thee up, lest thou dash thy foot against a stone." God has abundant time to save the faithful from disastrous operation of his laws when through no fault of their own they are placed in a terrible emergency; but he has not the slightest fraction of a minute to spend on the foolhardy idiot who leaps into danger filled with a reckless bravado and a too abundant faith.

There is such a thing as too much faith in the wrong thing, if that faith is not grounded in common sense. I once heard a story of a young man who was quite sure that God's special protection was over him, and that he would therefore live to a ripe old age. Full of that faith, he volunteered to go into a very dangerous place to repair some of the machinery of an elevator—a place where the slightest manipulation of the defective machinery was apt to bring the elevator crashing down upon him. All other men in the building had refused to go there until proper precautions could be taken to insure their safety, but this young idiot saw no use in waiting or in taking precautions, when God's protection was over him. All he needed was faith, but the elevator killed him just the same. His faith had kept him from taking the obvious precautions that the situation demanded. Without faith, he might still have been alive. With faith, he practically committed suicide.

God, being all wise, has every right to expect that things will be done his way; that men will obey his laws and follow his instructions. God is not selfish, or proud, or dictatorial, or overbearing, in asking that men shall obey his laws. He has made those laws out of his supreme wisdom, and they are made for man's own best good. Man has no right to ask God to change those laws, or to propose new schemes of his own—much less to try to put those schemes into successful operation without the sanction of God. God has *(Continued on page 657)*

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A Borrowed Hymn--"Blest Be the Tie That Binds"

By L. B. M.

IT IS appropriate in any service, in the prayer meeting, the Sunday school session, the church hour, and frequently it is heard in home and community social gatherings. Almost everyone knows and likes to sing it. And we of the Restoration love to sing it, too.

How often has the singing of this favorite old hymn, *"Blest Be the Tie That Binds,"* given just the needed spiritual uplift to a worship service! How often has it expressed our sentiments concerning the church and all those around us at General Conference, at reunion, on special occasions at the church, or in a little, cottage prayer meeting! And yet it was not written for our use alone; this is a hymn child of the Reformation movement. We have, like hundreds of other Christian people, simply borrowed it, because it answers a need that no other hymn can supply.

The Saints of latter days have sung it many years. The words appear in the venerable copy of the *Saints' Harp* which lies before me. This hymnbook was used by Elder Mark H. Forscutt of our church, and contains notes in his own handwriting. Brother Forscutt was a hymn writer in his own right. The hymn is contained in our old edition of the *Saints' Hymnal,* still used in many places, also in the new *Saints' Hymnal.* From time to time it has been printed in song pamphlets used by the General Conference.

"Blest Be the Tie That Binds" is associated with our early, individual hymn and church service experiences. We cannot say when we really heard it first. How often have our hearts been lifted up and made larger and more understanding and thankful by the measured sweep of

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Several years ago I first heard the story of the writing of this hymn. John Fawcett, the author, was a minister in the early Baptist Church in England. He was born near Bradford, Yorkshire, just ninety years before the organization of our own church, and grew up to be a man of thoughtfulness, sincerity, and consideration for others. His congregation, a very small one in Yorkshire, was devoted to him and his family. Then came a call to larger service in London, a call which Mr. Fawcett felt that he must accept. He did, and accordingly his family made all arrangements to move. But we are told that on the day of their intended departure, after several wagons were loaded with their household belongings, and when it was time for goodbyes to be said, the hearts of the pastor and his wife failed them. They could not resist the pleas of their friends to stay in Yorkshire. They could not endure the sadness and pain in the faces of those about them. And so at the last moment they decided not to go at all. They would stay and serve right where they were. Orders were given for the wagons to be unloaded, and the furniture was moved back into the house amid the rejoicings of the people of the community. There quite happily and devotedly the family settled down again, the minister sending a letter to London saying that he was unable to accept the call, and setting to work again on his very small salary.

It was while pondering over this experience, that he wrote the words of the hymn for which he is best known. Here I reproduce the remaining verses as they appear in our hymnbooks:

"Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

"We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

"This mutual love revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

"When from all sin and pain,
The ransomed shall be free;
And perfect love and friendship reign,
Through all eternity."

The original hymn is said to have had another verse besides the ones we sing, and the wording we use is slightly different from Mr. Fawcett's composition.

In 1845 Lowell Mason, known for his numerous hymn-tunes, wrote the melody which is familiar to us. He was an American music teacher, born in Massachusetts. From his boyhood he loved music, and at the age of sixteen was directing a choir. For a time he was president of the Handel and Haydn Society, and he founded the Boston Academy of Music in 1832. He gave to the Christian world a number of song collections.

Yes, we have bor- *(Continued on page 658)*

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The First Prize Herald Contest Story:

Though a Laggard in Love—

By Gussie Ross Jobe

TWO of the little Misses Clerk hadn't spoken to each other for twenty-five years. Yet they lived in the same house and shared the same bedroom. These were the two younger ones, and they communicated through the eldest Miss Clerk—Miss Ellen.

"Ellen dear, it is sprinkling rain on Lida's clean wash." This from Miss Clarissa to Miss Ellen although Miss Lida would be within earshot, and obediently Miss Lida would go out and gather in the wash, having heard as well as Miss Ellen.

Other times Miss Clarissa—the vocal teacher—would be informed the same way by a call from downstairs, "Ellen, Bennie Smith's sister just stopped by to say that Bennie won't be able to take his vocal lesson this Friday." Miss Ellen never made responses to these vicarious messages and life for the three little old spinsters moved on in a strangely placid groove.

For a long time I imagined that I was the only person in West Placer who knew of this condition between the two younger Misses Clerk, but later I heard the story of the quarrel and the bitter silence. It was because of Jeff Kirby, handsome Jeff, with his flashing teeth and blonde hair.

I supposed that the little Misses Clerk must have been young at some time, but to my ten-year-old perspective they seemed to have popped on the scene like Topsy, and never aged a bit since.

Miss Ellen was the eldest and then Miss Clarissa; Miss Lida was "the baby." The three little old spinsters were teachers of the "graces." Miss Ellen taught piano, and Miss Clarissa, voice. Miss Lida had a small class in dancing. Any Wednesday you could see a few small girls wending their way to Miss Lida, their little pleated dancing skirts with covered sticks in the hems, carefully wrapped in a newspaper. Miss Lida would tinkle out the "Skirt Dance" upon the aged piano and the small girls would pirouette and curtsy while Miss Lida affected an airy vivacity.

Miss Clarissa had the parlor on Fridays and vocal students would "Ah-ah-AH-ah-ah" up and down the scale while Miss Clarissa brandished a bone knitting needle like a baton.

But it was Miss Ellen's pianoforte that really kept the wolf from the door even though her following was small. I know that my parents continued my lessons long after they were convinced that I had no talent for music.

Miss Ellen herself had once despairingly exclaimed, after a particularly stupid exhibition on my part, "Well, Maudy, I am afraid you'll *never* be an artist, but I'll teach you to play the piano." Which was, or wasn't a lot of encouragement.

But I didn't care, I knew Mother wanted to help them rather than to make a musician of me. And how I did love to go to that house! It was the oldest in town and set back from the street ten steps below the pavement level. It made the fine new street look like a row of healthy molars with a tooth missing right in front. This, my mother explained to me, was because the little spinsters had refused to sell when the street had been raised and improved so the city had built the sidewalk almost on their roof. But it was a fine old place and the back yard was lovely.

On my lesson days I managed to absorb a lot of their method of living and it interested me immensely. Once I had to wait until a rainstorm subsided and I was asked to share their supper. It was meager but served on linen that was hand woven, and the china was of the most choice Wedgewood. Miss Lida had gone to the cupboard saying that a little damson butter would be nice, and Miss Clarissa said, "Ellen, we served the last of that damson butter some time ago."

So it went—twenty-five years of what would have been a farce had the sisters not treated the situation with a fine dignity. There they lived together, slept together and shared bread and tasks and endured holidays year after year and loving one another under their convictions. They were anxious over small ills, and worried each about the other. How tragic! And all because handsome Jeff Kirby had wooed them both and left with the gold rush to Alaska, leaving each with the impression that *she* was the loved one to whom he would return with the fortune that was to mean their union.

THERE had been no actual proposal to either, but Jeff had somehow managed to create the hope in each sister's heart and each resented the other's surety.

Miss Ellen had long since given up trying to reconcile them; she had become accustomed to this strange condition. Time sped by, but the little Misses Clerk seemed to stand still. Miss Lida and Miss Clarissa were like pale perfect blossoms preserved in alcohol, only instead of the alcohol it appeared to be the calm expectancy that preserved them, kept them looking like wax effigies.

To my way of thinking Miss Ellen was the prettiest of the three. She, too, was tiny and waxen, but her eyes were so blue and had a sweet serious look in them. Her hair was white and curled in soft tendrils that wouldn't stay off her brow. Her soft hands always smelled of lavender and she wore a dark dress always; and a watch upon a thin gold chain that hung around her neck. The watch reposed in a fascinating little pocket fashioned inside her basque fly. Yes, she still wore a "basque" even with the age merging into the gay nineties with its attending "dust ruffles" and *passementerie* trimmings, the age in which people were becoming *style* conscious. But still the little Misses Clerk clung to basques buttoned down the front and starched petticoats that simulated the discarded hoops.

Styles weren't the only things that grieved the spinsters; times were changing and it became increasingly hard to get pupils. Why, it seemed that the children wanted to learn, instead of the graceful "skirt" dance, a new dance called the "cake-walk" which had sprung from the recent craze in music; that horrid spine creeping noise called "ragtime."

Miss Ellen almost swooned one day when I asked her if she had heard *"A Hot Time in the Old Town Tonight."* It was the first time she had ever seemed anything but gentle as she turned the pages of my tall music book and made me play *"Moonlight Sonata"* and *"Dance of the Flowers,"* her refined voice counting over and over: "One and—two and —" I thrummed away on the quaint old piano, its keys tinted by age to the color of gold. Two of the treble keys gave no sound and when I played a musty perfume arose. The instrument was exquisitely inlaid with mother-of-pearl and just above the key-board was the scar of a bullet . . . a yankee sniper, 'twas said.

AS THE years rolled by it was harder than ever for the sisters to make a living. It seemed that there were no more exponents of the piano as it should be played, these new fangled gramophones were grinding out raucous noises through an ugly horn that extended like a funnel.

Then to cap it all there was a pair of elocutionists, a man and his wife recently located in West Placer. It was whispered that they had been on the *stage* and for five dollars one could learn

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"Horatio at the Bridge," or *"The Girl in the Blue Velvet Band,"* with gestures.

Everyone was doing the "cake-walk" and nearly all of Miss Lida's erstwhile pupils had lost their mincing grace and acquired a bold strut. The Misses Clerk were forced to turn their hands to preparing candied violets, rose leaves and orange peel for the woman's exchange in the village. It was heart-breaking work and paid five dollars a pound for the work of many months.

One day I had run upstairs to remove my wraps and I sensed an emptiness in the lovely old room. I stood trying to remember what had been over against the wall where that empty space was, and then I remembered that it was a walnut highboy. Soon after that a piece of eighteenth century glazed pottery disappeared also. I was never asked to share their evening meal any more and Miss Ellen's hands took on an almost paper transparency.

Christmas was approaching and I had coaxed for money instead of a gift. I meant to give it to Miss Ellen, sealed in an envelope, for Christmas. To one who didn't know the sisters this may have seemed like a large sacrifice, but I, who loved them, saw beneath the surface of the stubbornness that held them victims and no sacrifice was too great.

There was never a mail delivery that wasn't eagerly watched for. The mail man was promptly met at the door by either Miss Lida or Miss Clarissa and inevitably a voice would call out: "Ellen, tell Clarissa (or Lida, according to who took the mail) that there is *no* mail for her." After this event of the day a sort of settled tranquillity brooded over the house.

I WAS to take a lesson on Christmas Eve. I had decided to take my gift and slip it in Miss Ellen's notes. We were sitting before the tinkling old relic and Miss Ellen's soft voice counted monotonously, "One and—two and—" Suddenly from the hall Miss Lida called in a sharply excited tone: "Ellen, come quick, a man has fallen from the sidewalk into our yard."

I often think that the old fellow must have thought he had fallen asleep, and awakened in some old ladies home, for when we had tugged the poor old derelict in and laid him upon the hall sofa, he presently opened his eyes to see the three old ladies hovering and fluttering about him with quaint old camphor bottles and ammonia salts—floating around like intangible objects while I like an awkward gawk stood by, immensely entertained by the unusual procedure.

The old fellow was poorly and inadequately dressed for the bitter weather. He seemed ill and weak and started up only to be pressed back with little sighs and commiserating clucks from the sisters. "There, there, my good man!" but he would talk.

"A feller told me that this was whar the Miss Clerks lived, and I started down the steps and slipped on the snow. You oughta have a man sweep them steps off."

"Yes, yes. So we should," from Miss Lida, "but you say you were seeking us?"

"Yes, I was. I come clean from t'other end of the world to find ye. Ye know Jeff Kirby?"

Miss Lida clutched the lintel post and Miss Clarissa's hand flew to her heart. Miss Lida's voice came in shaken horror: *"You* are not Jeff Kirby!"

"No mam, I ain't. But Jeff he was my pal, and many's the year we spent together in Alasky and many's the time he told me about you gals." Here the old fellow stopped and a paroxysm of coughing shook him. Miss Ellen was at his side with a hot, brandy spiced lemonade. When his coughing subsided Miss Lida hastened to ask:

"But where is he?—Jeff—where is he?"

He rubbed the stubble of his beard with stiff, calloused fingers. "Jeff's dead," he answered. "He died quite awhile back; lessee—'twas in July if I calc'late rightly—yes, 'twas right after the fourth. He died in my arms. Me and him was pals fer fifteen yars."

"And you say he sent you to—to us?" Clarissa urged, her voice was tremulous.

"He sent me, Jeff did. Poor Jeff, he was allus a-goin' ter come back with a fortune—kept waitin' fer jest a little more."

"Oh, what could a fortune mean—just to have had him back." Miss Lida breathed.

He didn't seem to hear but went on with his story: "A long time arter me and Jeff give up the idea of findin' gold we did begin to make money, but we didn't mine it, we *fried* it!" He cackled at his joke. "We started up a shack restaurant, and Jeff made a go of the place with his flap-jacks. Yessir, we begun to make money and Jeff started right in to save so he could come back here and marry his gal."

"Which . . . which?" the words seemed to be torn from two throats simultaneously, but another spasm of coughing interrupted his answer.

When it was over and Miss Ellen urged quiet, the old man stubbornly resumed his tale.

"He had mighty nigh two thousand dollars saved at one time and he aimed to quit and come back for his gal and then he decided that two thousand warn't enough so he stuck on and kept puttin' by a leetle more each year. We stayed thar quite a spell arter the gold rush were over—stayed thar fryin flap-jacks fer the rivermen. Ever once in a spell Jeff would say he were goin' back to get his gal."

Miss Lida laid a soft hand upon the old man's shoulder, "Did he name his girl? Did he say which? Was it . . . Lida?"

But the old man seemed to be in a dull stupor; he made no answer but lay with his eyes closed. Miss Clarissa wrung her hands with a despairing sigh. The air was tense with their eagerness. Presently his eyes opened and he continued:

"Well, we stuck together through sunshine and storm, me and Jeff did, and finally we sold the shack, and divided the money. Jeff he perked up real spry and said, 'Pal, I'm on m'way home this time fer shore.'" Both sisters tried to break in again, but he was telling his story in his own good time.

"But I reckon as how it warn't to be, for pore old Jeff took down with a summer cold that turnt into newmony, and atter the funeral expenses was paid there warn't but two thousand dollars left after all. I brung it. 'Twas his last words. 'Podner, swear you'll see that my gal gets the money,' and I swore, and here I am and here 'tis."

HE REACHED inside his old coat and drew out a packet wrapped in a red bandana handkerchief. He held it waiting for one of them to take it.

Miss Clarissa bent over him and said quite firmly: "But for whom is the money? Which one of us?"

He scratched his head in bewilderment.

"Now ain't that curious? I know your names by heart. . . . Lidy, an' Clarisay, an' Ellen, but come to think on it, Jeff never did come right out and say which one was his 'pick.' I thought you'd shorley know. . . ."

A sort of a stunned silence pervaded, then the old man brightened. "Well, dog my cats, I reckon as to how I am growin' daft, he sent a letter along . . . Jeff did. I put it in the hatband of my hat. . . ." Helpfully I ran for the battered Stetson hat and handed it to him, he ran his stiff fingers around the inside of the crown but no letter came to light. He went systematically through his pockets while the two younger Misses Clerk scarcely breathed. His face was dissappointed. "Shucks, now ain't thet curious? Bet a farm in Texas thet I lost it when I fell out thar."

"Run out Maudy—Maudy would you?" came simultaneously from the two younger Misses Clerk. Yes, I would, and I ran. But search and dig and pry about in the snow as I might, there was no letter to be found. Returning without it I was striken mute by the sight of Miss Clarissa and Miss Lida weeping in each other's arms. Not great sobs and hysterical moans, but gentle ladylike trickles of tears . . . the hard tears of old age that ran down each softly withered cheek. After twenty-five years of silence the little Misses Clerk were talking to one another.

"Take the money Lida. It is yours. . . . I always knew that *you* were the one." Lida choked over a sob as she replied, "No, no, Clarissa, *you* were the one

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he loved. Looking back I see it all so plainly." I felt a great big lump come in my throat. Was I going to tune up and blubber too? But it was *so* pathetic, so pitifully tragic, I slipped out again and went home, charged with the all important bit of news that after twenty-five years the little Misses Clerk had "made up."

The reconciliation had been mildly exciting to West Placer and the little spinsters kept the sick old man all winter vying with one another to make him comfortable. There was no hospital in West Placer to remove him to, nor would the sisters have consented, had there been one. Lovingly, anxiously, they tended Jeff Kirby's pal, seeming to derive a strange comfort in doing for him. And strange, too, the suspended process of aging that had seemed to keep them like the pale perfect blossoms in alcohol —strange that suddenly this condition dropped away, and over night . . . almost, the two younger sisters crumpled and faded into two withered little old ladies looking every year of their ages. Some strange condition not unlike suspended animation had now ceased and the spinsters, relieved of immediate money needs and the suspense of waiting for Jeff Kirby's return, devoted all their energies to caring for their patient. But their care and devotion was of no avail; for when the first thaws of spring set in and the pussy willow trees in the back yard sent out gray chenille buds, the tired little old miner staked his last claim.

Returning from the funeral I had gone home with the sisters and as I started for my own home Miss Ellen walked out into the yard with me to get a whiff of the lovely spring tang that hung in the air.

I was about to say good-bye when Miss Ellen stooped and picked up a bit of soiled paper which fluttered at our feet tossed by the playful breeze.

Absently she smoothed it out and glanced at it, no doubt thinking it a handbill or a receipt. Then her face became white and she groped for my shoulder, clutching me with surprising strength.

"Maudy, Maudy it's the letter, Jeff's letter—I—I can't read it—it's lain here all winter—Look, Maudy. Your eyes are young—take it—can you read it?"

I barely could. It had been penciled. Winter snows had soaked it, spring suns had dried it, and the paper was crumpled and fragile.

"Beloved:" I read, "I am dying. . . ." Here a part of the message was obliterated. ". . . return to ask you to be mine. . . ."—then more that was indecipherable—"Although you seemed as far above me as the stars, I hoped that a fortune would aid my suit. . . . I send you this pitiful sum with all my love. . . ." Then what followed made my eyes almost start from my head. "Ellen, my beloved, good-bye. Jeff."

I heard a little gasp from Miss Ellen and looked up to see the sweet serious eyes misted with tears. I held the soiled paper toward her with my pudgy thumb beneath the name, so she could see for herself. There it was plainer than any of the faded scawl . . . "Ellen," it said. "Ellen, Beloved, . . ." just like that.

Miss Ellen put her arm around me and dropped her snowy tendril head upon my shoulder and just for a moment I seemed to feel the surge of a great emotion within her tiny frame. Then—

"Maudy, this will be our secret, you and I must never tell," and slowly she tore the tattered scrap into bits and tossed it to the spring breeze.

She turned and went into the house and beneath her breath she was murmuring.

"If I had only known, oh, I wish I might have known."

Faith

By Lora E. Clement

(From *Youth's Instructor.*)

"I don't," exploded Roger throwing down the morning paper in disgust, "have any faith any more in anything or anybody anywhere!"

"So?" questioned Uncle John. And he picked up the discarded news sheet to read for himself the disturbing details of a nation-wide bank holiday. Fifteen minutes later he joined his nephew for the morning drive "down town." At the corner, Roger stopped to drop a letter in the mail box.

"I thought you'd lost *all* your faith," remarked Uncle John.

"I have—every atom!"

"Then why trouble to post that letter?"

"What's *that* got to do with *faith?*" Roger demanded in surprise.

"Everything. I judge you expect it to reach its destination?"

"Certainly."

"Then you must have faith—absolute faith—in Uncle Sam's postal and transportation system?"

"Well—yes, I suppose I have."

And at that moment they joined the stream of traffic which crosses and recrosses the wide Potomac on the Francis Scott Key Memorial span.

"I'm surprised that you're risking the bridge this morning," observed Uncle John.

"*'Risking'?* What *do* you mean?" Again Roger was surprised.

"How do you *know* it will hold up under all this weight of freight and passengers and automobiles?"

The young man looked at his passenger pityingly. "Why, because *it's a perfectly safe bridge,*" he stated emphatically.

"Faith again!" And this time Uncle John chuckled.

Twenty minutes later they entered the tall office building where the older man spends his working days. Roger was to do an errand for him before he went about his own affairs, and the papers were in a safe nine floors above the street.

"I presume you'll be *walking* up?" his uncle questioned.

"Walk? Me? *Why?"*

"Well, since you haven't 'any faith any more in anything or anybody anywhere,' I just wondered. You know you can't ride in an elevator without exercising faith in the power that runs it, and in the operator who controls that power and sends the car up and down the shaft."

"I've faith enough left for *that,"* laughed Roger. "I'm *not* walking up *nine* flights of stairs—not even if every bank in the United States *is* closed."

"They'll *never open,"* remarked Uncle John quietly, "unless somebody exercises faith in somebody else. Remember, lad, that above and beyond any special political faith you may have, you are an American. And the patriotism of a *real* American—or a *real* citizen of any country in this troubled old world—is far above politics. Let's have faith in the men who stand at the helm of the ship of state. What they need in this time of crisis is not criticism, but cooperation. The confidence of those of us who make up the rank and file will do a great deal toward helping them to weather the storm. It is my privilege to *believe* that they are doing their level best—and I choose to exercise that privilege."

"Well, things are in a *pretty* muddle," gloomed Roger.

"When the outlook is dark, there's the uplook, you know. That's always bright. Our heavenly Father is Governer-in-Chief of the affairs of the world. It takes faith to trust Him, of course."—Uncle John unlocked his office door and turned to place a friendly hand upon the young man's arm—"but faith is the warp upon which the web of life is woven. It is the key to a thousand doors, the very mainspring of not only things religious, but common-ordinary everyday existence. We simply *can't* manage to live without it. Really, lad, faith is a very wonderful talent that God has intrusted to every human being. Let's take care —you and me—lest we prove unreliable stewards of this wonderful gift."

"You should be a preacher instead of a lawyer, Uncle John," laughed Roger. "But it's been a *good* sermon. I'll admit this is a new angle on faith. Thank's for the tip."

And a moment later he was in the elevator again and on his way—thinking! Thinking calmer thoughts!!

Music is the inarticulate speech of the heart, which can not be compressed into words, because it is infinite.—Wagner.

Thinking is the talking of the soul with itself.—Plato.

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WHO SHOULD DRINK IT?

By LUCILLE CUNNINGHAM

The author, a young high school student of Clare, Michigan, wrote this oration unaided, and has delivered it a number of times for school and church audiences.

PROHIBITION has been discussed to some extent for the last thirty-five years, and is becoming a more interesting subject as the years go by. The "wets" are in favor of repealing the Eighteenth Amendment which is divided into three sections. Section I says, "After one year from the ratification of this article the manufacturer, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited." Section II, "The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation." Section III, "This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution, within seven years of the date of the submission hereof to the States by Congress." The "drys" are in favor of enforcing that act. The question before United States today, is whether or not that step taken by our fathers is to be repealed or enforced.

The wets say that liquor under government control has been successful in Canada. It has not. Crime increased in Canada 47 per cent in the year 1929, when liquor was under government control, as compared with the dry year of 1923. The Montreal *Daily Star* reported an increase of 53 per cent in drunken women, while the problem of child welfare has increased enormously. Former Police Commissoner Burton, of Manitoba, Canada, said, "If all drunks were arrested, there would be no room for them in the jails." And the editor of the Minneapolis *Journal* reported that the mayor of Winnipeg finds conditions there a "thousand times worse than under prohibition." Great men of the world urge their people and countries to leave liquor alone. The former Kaiser, William II, of Germany, urged total abstinence among his subjects. He said that nerve power would win the next war, and the victory would lie with the nation who used the smallest amount of liquor. France attempted to stop, to some extent, the use of alcholic liquors by means of posters, and the death rate of Belgium, Denmark, Switzerland, and other European countries show an increase with an increase in drinking.

A. B. Phillips in a radio address said, "No nation which legalizes liquor has survived this world depression with as little real suffering as has United States. Prohibition is but a bulwark of great strength, and has accomplished more for the progress of our country, both morally and industrially, than any other law that was ever enacted." It would be impossible to live in this modern age of machinery and believe that we could hold as high a position in the world, as America does and not have prohibition. I agree with Professor T. N. Carver, when he says that the nations who refuse to take this step forward are choosing only a secondary position in the civilized world.

But why think only of the place America would hold when society and all it believes in are trampled to the ground? It has been said that America is proud of her youth. Why not set up ideals for her youth to be proud of? The sin, vice, and crime connected with liquor are not ideals to be placed before the youth of today. Give them a higher standard, and understanding of the place they are to fill, not as drunken citizens, but as ideal Americans!

Think again what would happen to the families: drunken husbands who beat their wives, orphan their children, and leave them paupers and beggars, drunken drivers who kill whole families in accidents, murder, caused by the clouded mind of a drunkard. Are we to bring back such conditions that people will be afraid to leave their own homes?

Every one knows the reasons why prohibition should be enforced, and not repealed. The Declaration of Independence tells us that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness. Can people have life, or liberty when their lives are in danger? Can they pursue happiness if they are always shadowed by the murder of some member of their family? Everyone will answer no. But the Declaration of Independence also says that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. Is not prohibition then, one of the things that take away one of man's privileges for the good of all? Many people think so. When they declare they will not ride on a train with a drinking driver, are they not just expressing themselves in a different way? It all means the same thing.

If people do not want to ride on a train with a drunken engineer, if they are afraid to go riding because of drunken drivers, if the employer will not hire an employee who *(Continued on page 658)*

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The Curriculum of the Church School

By C. B. Woodstock

THE PURPOSE of a course of study is to present in a clear and orderly way the essential informations regarding any field of knowledge and experience. The value of the study depends upon the clearness of its expression, its completeness, and its power to help those who seek its truth. This is true of the courses of study in use in secular schools, and it is especially true in the studies prepared for use in our church schools.

Much is demanded of the schools of the church. To them is committed the systematic instruction of the young and old, youth and the middle-aged, in the sacred and precious truths of life, as revealed in the gospel of Jesus Christ. Under the general direction of the priesthood, the schools of the church are organized to perform this task. In its proper place our attention is called to the importance of organization of the church schools—their direction under the authority of the priesthood, the soundness of teaching method, and the personality and the training of teachers and leaders. But there is imperative need that we have lesson material adequate to meet the needs of instruction in each age group, and that growing individuals be provided an opportunity in our classes to progress in a logical, systematic, orderly way from early childhood to adulthood, growing in comprehension and appreciation of the gospel plan, gaining in ability to control and direct the forces of life in harmony with gospel ideals, and developing a personal character which permits of ready cooperation with one's fellows in dynamic Christian living. The product of our church schools must be human lives progressively molded in the likeness of the Christ, partaking of his nature and demonstrating the power of God in fruitful righteous living.

To help in accomplishing this task our curriculum or church school course of study is developed. At present it consists of twenty one-year courses, planned to be used consecutively from the nursery age up to and including adult classes. In each case the subject matter has been carefully selected out of the total range of information and experience, to secure the most vital informations and to provide the richest experiences suited to the probable interests, needs and capacities of the respective age groups. A critical study of the curriculum (or list of available quarterlies) will readily disclose the orderly sequence of the subject matter. Since the entire range of instruction is covered in this sequence, it is little less than criminal for church school authorities to carelessly omit any one of the series in the church school life of an individual. Such an omission robs one of an opportunity difficult if not impossible to provide later in life.

THE CURRICULUM is organized to provide a full and complete course of study for all who continue regularly in the church school classes from early childhood. For large schools subjects are prepared for each year from three years old up. For small schools in which there is but one class in a department, the course is arranged in three-year cycles, so planned that all of the children in a three-year-age group may be in a single class, some being promoted in and some promoted out of the class each year. Over a three-year period the three one-year quarterlies prepared for the department are each used in order. Naturally the children stay in the department three years and so have the advantage of each of the three years of study.

In the adult department there is a wide range of quarterlies provided in recent years. Each year a fresh study is prepared as the current quarterly, but any of the previous quarterlies listed in the curriculum may be elected for class use. For adults we are developing a standard five-year course. We now have two of these in print, *The Message of the Book of Mormon* and *A Study of the Doctrine and Covenants*. For the coming year material is in preparation for a year's study of the financial law. For the two succeeding years provision has been made for church history and *Bible* study. These latter two will not be ready until October, 1934, and 1935 respectively. Of the content of new courses being prepared for use in October, next, more will be written in *Herald* columns.

We have much at stake in the construction and use of our quarterlies. Responsibility for the selection and preparation of subject matter rests with the editors and those in charge of the general department. Pastors and church school directors must see that the proper quarterlies are selected and provided for the classes of their respective schools. Teachers are responsible for the continuous and effective use of the quarterly in the hands of every member of their classes. It is not economy to get along without quarterlies, nor to supply them and have them thrown away. Fruitful results in building men and women for God and in equiping them for active service in the church can come only by wise and consistent *(Continued on page 658)*

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The Hour of Judgment

By E. J. Gleazer

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."—Revelations 14: 6-8.

FOLLOWING the restoration of the everlasting gospel and just previous to the fall of Babylon the Scriptures foretell a period to be known as the *hour of God's judgment.* It is well that the gospel was previously to be restored, for without its application no one would be able to stand during this period of judgment. The conditions that would bring all people and all their organizations and philosophies into judgment would be so severe that only those people who had accepted and applied the everlasting gospel could endure. Addressing the elders of the church the Lord admonishes them to labor diligently, that they may be perfected in their ministry, to go forth among the Gentiles for the last time—to bind up the law, and seal up the testimony, and to prepare the Saints for the hour of judgment, which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world and in the world to come.

Paul predicted a day in the which God would judge the world in righteousness. Certainly the tribulations, perplexities, and trials of today are revealing the righteousness and unrighteousness of the people as never before. All things are being brought into judgment. The pressure is so great that none can escape. We are being tested as by fire. We are being purged like silver. Malachi prophesied of our day:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be swift witness against the socerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Malachi 3: 1-5.

PREVIOUS to the coming of our Lord this judgment was to take place. The conditions at the time of judgment were to be such that the prophet exclaims, "Who may abide the day of his coming?" In this same prophecy the Lord says:

"And I will come near to you to judgment; and I will be a swift witness against the socerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Malachi 3: 5.

Wickedness has been brought to trial. It has become quite apparent that sin cannot abide the hour. The terrible price to be paid for transgressing God's law is becoming quite apparent. Wickedness has produced its fruit and the nations are alarmed. Sin has hastened the Day of Judgment. Its folly is now apparent.

Judgment classifies—separates—segregates—distinguishes. The wheat is now being gathered from among the tares. The sheep are being distinguished from the goats. The wise are made manifest and the foolish are being revealed. The saint stands out from the hypocrite and the sons of God are now being distinguished from the sons of perdition. Judgment compels us to make decisions. Our reactions to the conditions determines our quality. Peter informs us that judgment must begin at the house of God.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Peter 4: 16-18.

The church must be cleansed previous to the coming of our Lord. Judgment will accomplish this. Every man's work will be made manifest. Profession means little. Judgment is not concerned with profession but with works. The sinner will not stand in the judgment whether he is in the church or not.

Jesus in advising his hearer to beware of the leaven of the Pharisees, which is hypocrisy, said:

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."—Luke 12: 2, 3.

Nothing hid that shall not be revealed, neither hid

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Programs in the Primary Department

By Mrs. J. T. Westwood, Sr.*

"Long years ago—a story runs—
When the whole world was a-Maying
A band of happy little ones
Were in a garden playing."

OUR SUNDAY SCHOOL is a wonderful garden, made lovelier by the presence in it of children learning usefulness in God's service. The worship program of our department is carried out as suggested in the quarterly. We have our music and lesson—story material harmonizing; and with the different seasons of the year, special holiday numbers and Children's Day programs, they make an interesting variety. Sunday school programs can be made just as interesting as public school programs, and being made so they hold the attention of the child. There is always something to look forward to, and music is very important in our plans.

Music gives the children an opportunity for expression in song-story. They deserve the very best material we can find. In our school programs are planned a month ahead, giving each class in the department its own particular Sunday for a program. The teacher, with the assistance of the superintendent and music assistant, plans these programs. Care is taken in making up the program to maintain a high standard of interest and performance. We try to follow out the seasons of the year with May Day, Mother's Day, Father's Day, Children's Day, Fourth of July, and so on throughout our calendar year.

Our Sunday morning programs for May are as follows—others may choose to vary it to suit local needs:

Quiet Music: Spring Music, selected.
Call to Worship: *"The Church Bell,"* Song Stories.
Opening Song: Selected, *Children's Praise,* number 1.
Prayer: By the superintendent, repeated in short word groups by the school.
Prayer Song: Number 7, *Carols,* Leydia.
Welcome Song: Number 8, *Carols,* Leydia.
Birthday Song: Number 114, *Children's Praise,* number 1.
Song Service: Selected, *Children's Praise,* number 1.
Offering Song: Number 95, *Children's Praise,* number 1.
Study Period: Quarterly.
Programs: A class.
Closing Song: Number selected, *Children's Praise,* number 1.
Prayer Song: Number 62, *Carols,* Leydia.

The songbooks suggested are for sale at the Herald Publishing House.

The class programs following the lesson period have proved very interesting and helpful. An instrumental piece, a song and a reading fill the time. Class songs, drills and exercises are excellent for they permit all to take part. Of course it means a lot of work, but the effort is distributed and we always feel well repaid. A child's spiritual growth and training is an inspiring goal.

It is now time to plan for Children's Day. Our program will be carried out along these same lines with music material found in the following new 1933 Children's Day publications: Tullar-Meredith Company, 91 Seventh Avenue, New York, New York; Lorenz Publishing Company, 218 South Wabash Avenue, Chicago, Illinois (Children's Day, 1933); *Children's Praise,* number 1 and number 2, and *Song Carols,* Herald Publishing House, Independence, Missouri.

After years of music study for children's programs we find simple words and music have the most appeal to them and give us the best results. We trust these suggestions may be of use, for it has just been of late years that music with understandable words for our little folk has been obtainable.

Our children are just little people with love and smiles.

Smiles

"A smile is quite a funny thing;
It wrinkles up your face,
And when it's gone you never find
Its secret hiding place.
But far more wonderful it is
To see what smiles can do;
You smile at one, he smiles at you,
And so one smile makes two.

"He smiles at some one, since you smiled,
And then that one smiles back,
And that one smiles until in truth,
You fail in keeping track.
And since a smile can do great good
By cheering hearts of care,
Let's smile and smile, and not forget
That smiles go everywhere."

(*The author has made an important contribution in the work of the Children's Division of the Stone Church Sunday school in Independence.)

that shall not be made known. The judgment will accomplish this.

Paul, writing to the Thessalonians, admonished them that before Christ would return to earth the man of sin would be revealed. The works of Satan are not always manifest. The judgment will make his works manifest.

Judgment involves trials, and no trial is pleasant. All of us must be tried to determine our quality. As none are exempt from judgment none are exempt from trials. The pain of trial and the ordeal of testing is soon forgotten by those who succeed in making the right adjustment. Judgment is the friend of the righteous and the foe of the wicked. The righteous man should welcome the hour of God's judgment which will reveal God's righteousness and manifest the folly of sin.

RATIONAL FAITH

(Continued from page 649.)

much work to be done in the world; he needs men to do it; but he would rather have that work remain undone than to have men attempting to improve on his way and offering substitutes of their own manufacture.

No matter how many well laid plans we may try, and no matter how hard we may pray for the success of those plans, and no matter how great the faith of our prayers, unless those plans correspond with the great universal purposes and plans of God, all of our effort and prayers and faith are wasted.

Jesus told his disciples that if they loved him, they should *keep his commandments*—not that they should draw up a set of their own. On another occasion, he said to some of his supposed followers, "Why call ye me Lord, Lord, and do not the things that I say?" God's promises are sure, and to the man who has faith, God will fulfill every promise that he has ever made. But no man who has left the commandments of Jesus—who has set up his own gospel instead of the gospel of Jesus, can effectually lay any claim upon God for the fulfillment of the promises which were conditioned upon the keeping of his commandments. If we break his commandments, no amount of faith can save us from the suffering and disappointment which we earn with our own folly. If we follow our own way and desert the way of God, faith sufficient to move a thousand mountains will not move the molehills that obstruct our path and hin-

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der the progress of our petty plans.

If we have been following after our own devices, or after the ways of other men, let us search our ways, and return to the Lord. Then we may sensibly and conscientiously exercise faith, and God will justify our faith by fulfilling the promises which he has made to those who love him and keep his commandments.

WHO SHOULD DRINK IT?

(Continued from page 654.)

drinks, if the husband honors his wife and name enough to stay away from alcoholic liquors, if the son respects his parents enough to keep away from it, and the people hire doctors and nurses who have steady nerves, ask the aid of lawyers who have a clear brain and respect his neighbors enough to let them have life, liberty, and the pursuit of happiness, who, then, would drink it, if the Eighteenth Amendment is repealed?

Robert Ingersoll states, as the evils of alcholic liquor, that, "It produces weakness, not strength; sickness not health; death not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It fills your jails, supplies your almshouses, demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries, and furnishes victims to your scaffolds. It is the life-blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It burns up men, consumes women, detests life, curses God, and despises heaven. It brings shame not honor; terror, not safety; despair, not hope; misery, not happiness. It kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honors."

You cannot drink alcholic liquors and have strength, health, and life, honor, safety, hope, and happiness, peace, morals, confidence, reputation, and national honors. Without these there is nothing to live for. If every one is created equal, and is endowed by his Creator with certain inalienable rights, among these life, liberty, and the pursuit of happiness, there need be no question of repeal. Honor the Eighteenth Amendment as the economic safeguard and greatest moral principle existing in any nation of the world today. Abraham Lincoln said, "When there is neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace of both those revolutions that have ended in that victory." We have abolished slavery, and we can also do away with liquor, not by repealing, but by enforcing the Eighteenth Amendment.

A BORROWED HYMN

(Continued from page 650.)

rowed this along with a number of other beautiful hymns. Almost we feel it is our own by adoption. We are glad to share the joy of singing it with others, hundreds of others. But we shall appreciate and love it even more if, when we sing it, we think of the gentle, sincere author of these words who has been called a "good soldier of Christ," and the occasion of the hymn's writing.

THE CURRICULUM OF THE CHURCH SCHOOL

(Continued from page 655.)

use of the means at hand. We need the guidance and blessing of the spirit of the Master ever to improve our materials and to increase the efficiency of our teaching efforts.

DOES MARRIAGE DEMAND PREPARATION?

By Cecil R. Walker

THE BUSINESS MAN, the school-teacher the minister or professional worker would not attempt a career without a period of preparation. But is preparation necessary for establishing a home?

To those who have given serious thought to this question, it may seem a bit arrogant, but it must be admitted that there are still those who plunge into the deep sea of matrimony with little or no thought as to what the adventure will demand of them.

The impulses which lead to the establishment of a new home and family are beautiful and holy, so long as they are not perverted. But a home must be governed by ideals, mutual respect, trust, loyalty, and devotion. The desire for marriage should carry with it the hope of fatherhood and motherhood and the blessing of children. No wedding bells should ever ring for the couple who never intend to be parents. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh."

Marriage should never take place between those who are unfit to become parents. This calls for a study of the moral and physical life of the prospective companion. I once knew a young lady who inquired of her friend's family physician before giving her answer to his proposal of marriage.

"Will I love this man ten years from now as much as I do now?" Surely we have a right to expect our love to increase with years. And yet statistics show us that one out of every six marriages ends in the divorce courts even though the couple might have been in love at the time of marriage.

I do not believe as some do that all those who do not make a success of marriage were never in love. Neither do I believe that love has died when the first glow of passion is past. But love is pretty sure to disappear when one or both parties refuse to be fair and loyal to the sacred vows they have made. Being honest with each other is a good law for the young married couple to keep foremost in their thoughts.

Not a small factor in choosing a companion for life is the desire for common ideals. A husband who is a lover of sports and a wife who cares nothing whatever for such things often find selves traveling in different directoins. whatever for such things often find themselves traveling in different directions. Not once, but many times this has caused much unhappiness to one or both parties concerned. I do not mean to infer here that a wife or husband should have no individual hobbies or activities. The husband whose wife has no tastes of her own is very apt to become tired of such intimacy. This life would become a very monotonous affair if we all knew each other's thoughts and all had the same likes and dislikes.

RULES FOR THE MARRIED COUPLE

1. If the boys at the office have invited your husband to spend the week-end with them on a fishing trip, by all means let him go. You will both enjoy each other's company more for having been separated over night. Likewise, how about letting the wife have an occasional vacation trip?

2. Learn not to express your disapproval of everything that does not please you. Never speak disparagingly of one another before your children or your friends.

3. Do not try to regulate the life of your companion as you would a clock. Your partner married you to be happy, not to be improved.

4. No married person should have his or her secrets divulged to another. The secrets of marriage are sacred and not even a mother has the right to know them. The permanency of the home often depends upon this one thing.

5. Your companion should be your equal. A man should not seek a wife for a doll to play with nor for an animal to pet. Neither should he seek a slave to come at his call. What he should seek is a friend who will be a friend for life. And a woman should not marry a man simply for a meal ticket.

6. No person should consider marriage who can not leave "mamma and papa." The problems of adjustment that come with every marriage cannot be worked out properly with anyone else in the home.

Does marriage require preparation? If what we have said about marriage is true, it does.

"Whatsoever a man sows, that shall he also reap." Let us hope that young Latter Day Saints are sowing more than wild oats.

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Take Sleep in the Hours Set Apart by God

By Gomer T. Griffiths

Nearly one hundred years ago the Lord called the attention of his ministry, in one of the most important revelations given to the church, to the absolute necessity of taking sleep within the hours set apart for sleep. As a ministry and people we have been emphasizing the absolute necessity of living "By every word that proceedeth from the mouth of the Lord." (Matthew 4: 5.) In this revelation the Lord said, "Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." (*Doctrine and Covenants* 85: 38.)

Because the ministry and the Saints failed to observe the advice of the Spirit given in the above revelation, the kind Lord spoke again fifty-five years later to the church, through the late prophet, Joseph, as follows: "Be clean, be frugal, cease to complain of pain and sickness and distress of body; take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early that vigor of mind and body should be retained." (*Doctrine and Covenants* 119: 9.)

Both revelations prove that God who created the body is intensely concerned in its care and preservation. Latter Day Israel is just as forgetful of God's advice and commandments, as was old Israel, and many have to suffer the consequence of their disregard of God's counsel. Every reasonable, intelligent person knows that God can use a healthy body, and a bright mind to a better and greater advantage, than one that is physically and mentally weak. Therefore if we have a desire to cooperate with God and Christ in placing the gospel of Christ before the nations of the earth, and bringing about the redemption of Zion, it behooves us to give heed to the advice of the Spirit that has been given twice to his elders through two of his inspired prophets within the last one hundred years.

If there ever was a time in the history of the world when healthy bodies and vigorous minds were in demand to forward the work of God, that time is now, when turmoil, confusion, doubt and wickedness abound everywhere. God takes no delight in seeing his people suffer in body and mind, and for that reason has given direction in these last days as to what we should eat and drink, and the hours in which we should take sleep. (See *Doctrine and Covenants* 86.) And herein is pointed out the blessings and protection that will come to those who observe the instruction therein given.

"And all saints who remember to keep and do these sayings, walk in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel. Amen." We should bear in mind the fact that the children of Israel had to suffer untold misery forty years in the wilderness because of their lack of reverence for the counsel of God, and their disobedience thereto. I am confident that a great many of the ministry desire in their hearts to obey the voice of the Spirit; however they are subject to conditions that obtain in the places where they travel, and are hindered in carrying out their desire, because they are subject to the customs and regulations of the homes to which they have been invited.

In some homes the radio is operated until late hours, which prevents the elder from enjoying the needed rest, the host evidently not realizing the ill effect it has on the elder, and that this is of such frequent occurrence in his experience. This experience continued robs him of his physical strength and mental vigor. I have heard some people say that the elder should not pay any attention to noise, that noise did not keep them from sleeping, and they boasted that the screeching of whistles and the noise of the radio did not have any ill effect on them, and keep them from sleeping soundly.

It has fallen to my lot to occupy the same room with some of those boasters. They kept up a terrible noise all night long, snoring, talking in their sleep, rolling and tumbling, but, they, poor souls, were not conscious of the great annoyance that they had kept up all night, preventing others in the room from sleeping. When morning came they imagined they had had a sound, healthful sleep. If science be true these persons are deceiving themselves, for scientists content that noise murders sleep, and the sleeper is not conscious of it. Nevertheless it does have a detrimental effect on both body and mind. This position of science harmonizes with what the Lord has revealed in these last days. In support of this claim, I insert the following, from an article by Doctor Donald A. Laird, director of the psychology laboratory at Colgate University:

What Murders Sleep?

(Condensed from *The Country Home*, July, 1930.)

For the past six years, in numerous universities, intensive attacks have been made on the mysteries of sleep. Right now eight students on the Colgate University campus are in a ten-room sleep laboratory equipped with soundproof walls, electric and pneumatic ducts, gas masks, automatic recording machines, and specially designed beds. The boys call themselves human guinea pigs.

About the first thing their tests verified was a truth the old Romans put to use when they killed Cerseus, the last King of Macedonia, in less than a week by not letting him sleep—that all animals (including kings) die quicker from lack of sleep than from lack of food.

Of course the human guinea pigs were not deprived of sleep in amounts large enough to kill. Instead, they were given mental work to do after successively shortened nights of rest. The results proved that while we may appear to do as good work on six hours' sleep as on a full eight, it takes more out of our bodies to do it.

The problem is how to get *good* sleep.

The effects of noise on sleep were startling. Noise, causing body muscles to tighten, raises blood pressure without waking us. The slight noise made by walking past a bed on tiptoe raised the sleeper's muscle tension almost to the waking point. So while you may not have waked on nights spent in Pullman cars or noisy hotels, the reason you did not feel well rested next morning was that all night you responded to noise without being conscious of it. Our responses to noise can become dulled gradually so that we do not think we mind it. But laboratory records show that we pay the price for blunted nerves.

In this connection, as one of the church fathers, I desire to call the attention of parents to the necessity of bringing up their children in the way of the Lord. My heart has been made sad many times because of the carelessness of some parents, who permit their children out on the streets without proper supervision until late at night, or if in the house they do not retire until midnight, when nature requires that they have proper sleep in order to have healthy bodies and vigorous minds. I have witnessed many cases where the parents go to bed, and leave the children to wander about as they choose and go to bed when they get ready. This custom not only robs the children of their health, but is a serious menace to their morals, by leaving them free from the wholesome restraint of proper home regulations and protection.

The Lord has directed that the parents see that their children walk uprightly, teaching them to pray and reverence God. All parents who neglect to keep this command will have to abide the consequences of their disobedience. It is evident to the writer that many of the ills of body and mind suffered, both by the young and those who are older, are the result of failure to keep the instructions given by the Lord, to safeguard our welfare.

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Prayer and Testimony

Everyone Has a Testimony to Bear

Many letters come to the Editors telling of the benefits and encouragement received from the reading of the letters that appear on these pages. Those that have been printed during the months that the Herald has carried this department have come without personal or written solicitation; they have been the voluntary contributions of people who have written out of gratitude and a love of the work. Although we have never had any great number of letters on hand waiting for publication, no week has ever passed in which we did not have enough and some to spare for the current need.

The Editors wish to express their appreciation for the good quality of the letters received. A new high level of testimony has been reached. Young people as well as older ones have contributed to this improvement. Our readers will be glad to hear from those who have requested prayers.

You have been reading this column for some months, and have enjoyed the letters. Have you sent your testimony? Take joy in giving as well as receiving. You may say something that will bring faith and hope to others.

THE EDITORS.

The Gospel Her All

By Clara Wood

It will be twenty-four years this Children's Day since I entered the waters of baptism to obey the gospel. Though I was quite young, I well remember how the gospel sermons seemed to fill my heart with gladness and joy, for it seemed I could always feel God's power with me.

While I have always loved this gospel, it seems that in my earlier years I was much more obedient than I have been since I left my home in the East. Although, I will never forget that in one of the reunions at Onset, I felt God speak to me and he told me in a still small voice that in my lonely hours, he would watch over and care for me, and I can truthfully say that he has done that to this day. Many times when I am alone and am meditating on the conditions that are existing all over the world, and also am a little homesick for my loved ones whom I have not seen for over three years, there seems to be some one speaking to me and saying, "Lift up thine eyes unto the hills from whence cometh thy help."

To me there is no greater thing than this gospel. I have tried to warn my neighbors, but they are grounded fast in other faiths and can not see anything different, yet I believe they know that I possess something more than they because they have asked me questions which indicate that they must be doing some thinking.

Every week when the *Herald* comes, I lay everything aside and read it from cover to cover. I enjoy the testimonies best because in them my brothers and sisters relate God's goodness to me. The *Herald* is so full of encouragement and cheer that I wonder why more of us do not see God's guiding hand. Surely we are living in a perilous time, yet I am confident that God will bring his church through if we are faithful.

In my lonely hours when it seemed that my trials were almost more than I could endure, I have received much comfort by singing the songs of Zion, and after I have sung several songs, it seemed that my burdens have been lifted and I once more could go about my work.

It has been a little over two years since my father and mother separated the bonds that were supposed never to be severed, yet in my hours of prayer and fasting, it seems that God is caring for them both. Perhaps it is not best to wish them back together, but how I long to return home and find the home united instead of divided!

The gospel is everything to me, my treasure, my life. I am with the help of Jesus, trying to adjust my life so that others may not have any reason to condemn me for my acts or my words. I do not want to be a stumblingblock, but a stepping stone.

I believe our gospel is the richest gospel on the earth, and that it can do more for mankind, but it requires much faith, trust and patience. *God is the light of the world.*

May the Saints continue to pray for my loved ones back home and may they know that God is watching over them and guiding them. May God's richest blessings be always upon his children, and may I always uphold his banner and consecrate my life to a greater service.

BAZINE, KANSAS.

Let Us Examine Ourselves

By Mrs. J. L. McArthur

I know this is the church of God for I have had experiences which convince me that God is a wonderful Father and that when we do not receive the blessings he has promised, it is we who fail, not God.

We have only to read the *Book of Mormon* and the *Doctrine and Covenants* to see where we fall short of the things God expects of us. I enjoyed Brother G. T. Griffiths letter in the *Herald,* and I, too, have been on my knees in prayer pleading for the blessing of Brother F. M. Smith. Often I have felt that he needs our prayers and the help of God. I have seen him bowed with care and responsibility, and my heart has swelled with pity for him. I feel that we as Saints are rebuked by the fact that we believe this is God's church and take pride in it, yet we do not have faith enough to give our officers full support in carrying on their work.

Let us wake up and examine ourselves and do our part. Let us live God's will so that Zion can be redeemed and we can gather out of the world. Let us have faith in God and confidence in those in charge of his work here on earth.

JAY, FLORIDA, Route 1, Box 141.

Has Proved the Church

By Helen A. Knapp

I was a member of a popular church for thirty-three years, but when I was visiting my daughter at Perry, I was very ill, and the doctor told her that he had no hope of my recovery. She asked me if I would like to be administered to. "Will your elders administer to one who is not a member of the church?" I asked. She assured me that they would if I believed in the ordinance and desired it. I told her that I did. And so an elder administered to me, and the next day I was up. When I was able to go to church again, I went to *the* church, and above the pulpit were the words—"Our Creed All Truth." "Well, I will see," I promised myself. I have investigated, and sure enough I find the creed to be all truth.

I joined the church, and have learned more in the few years I have been a member than I had hoped ever to learn. I shall be eighty-four June 10, and am ready to meet my Lord at any time he sees fit to call me. God bless and keep the Saints everywhere.

PERRY, IOWA, 1717 North Seventh.

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Prayer and Testimony

Let Us Press On

By Samuel M. Zonker

About eighteen months ago I attended a baptismal service at which my sister was baptized. During the confirmation, which was done by Patriarch John F. Martin, he said that the angels of heaven had taken word back to my mother and that she was rejoicing. You who read this will probably never know how I felt, how unworthy I was. From that time, with the help of the Saints, my earnest desire has been to continue on in the work to the end.

My mother was a good woman, and, having the gift of prophecy spoke to me when I was a boy. She told me that the Lord had a work for me to do. But as I grew older I drifted into the world. Now, however, I am glad to be back. My mother's prayers, I feel, are soon to be answered. I was told just recently by Brother Martin, through the Spirit, that the Lord was soon to use me, if I remained faithful.

After my mother's death I did not think that the Lord was kind to me, but now through the talk given to me by Brother Martin I see things differently.

At the last prayer service our pastor and district president both told me that mother's prayers had been answered, and advised me to continue for the Lord was going to use me. So you see I have treasures on the other side, something to live and work for. This gives me an ambition to continue to the end.

"I would be true, for there are those who trust me.
I would be pure, for there are those who care.
I would be strong, for there is much to suffer.
I would be brave, for there is much to dare."

Let us work diligently to come to the unity of the faith.

WELLSBURG, WEST VIRGINIA.

Continues Missionary Work With Joy

By W. A. Smith

I am still telling the beautiful gospel story, and find a very good spirit in the mission field.

I was called to Blue Rapids, Kansas, April 14, to preach the funeral sermon of Brother John Scott. He had lived in Blue Rapids, Kansas, seventy-four years. I remained and we had a few meetings there. April 16, I led two candidates into the waters of the Blue River and baptized them into the church and kingdom of God. That made a total of one thousand and ten whom I have baptized into the church of Christ. I feel that I have been greatly blessed, especially in the past three months.

On April 23, I was called to preach at North East Kansas City Church, where Brother Davis and Brother Lloyd preside. Preached there in the morning and evening. We were blessed with the loving Spirit of the Master. A noble band of Saints is there, and the spirit of unity is with them. Brother Lloyd baptized two on that day.

I always enjoy preaching to the Saints at that church and pray that God will bless them. They were very kind to me and my companion.

I feel to assure readers of the *Herald* that this work will move on because it is God's work, and I pray that God will bless the Saints all over the world.

INDEPENDENCE, MISSOURI, 204 South Crysler.

Christian Life Needs No Pretense

By G. B. Moore

A wolf in sheep's clothing or a Christian whose life is patterned after the meek and holy Man of Galilee—which shall we chose? Which are we choosing?

Where should our Christian life begin? In our homes? Yes, surely. What we are in our homes is the true index of our character. If I want to know what a man really is, I ask his wife. The members of a man's family know him for what he really is far better than other people.

Jesus once said that in the last days, prior to his coming, grievous wolves should enter into the fold, not sparing the flock. Has that time come? Answer the question for yourself. As for me, I think it has. I believe that if our lives at home and abroad are not patterned after the life of Jesus Christ, if every day we do not love our fellow men and work for Christ, to make this world a better place in which to live, we are not Christians. We are not making this world a better place for mankind until we do away with greed, hatred, jealously and lust for that which belongs to another. We must rule these things out of our own lives else we cannot make our lives resemble that of Christ.

When we talk of doing good, we are expected to live for that which is good. People watch us to see if we are living what we say. All people admire a true Christian, and abhor the wolf in sheep's clothing. It is natural that they should abhor one who is not what he poses to be, for he is much to be feared. He is not to be trusted.

Let us not pretend to be what we are not. There is no need for pretense in the life of a follower of Christ.

OMAHA, NEBRASKA, 220 North Seventeenth Street.

Request Prayers

John C. Kriebel, of Akron, Ohio, writes that Elder A. R. Manchester is seriously sick and asks the prayers of the Saints in his behalf. Also Sister J. J. McConneigh still suffers a great deal and is not able to be out of bed. Prayers are asked in her behalf, that if it is God's will, she may be relieved of suffering.

Mrs. Grant Barnett, Albia, Iowa, Rural Route 1, asks the church to pray for her granddaughter who is suffering from a nervous breakdown, that she may be restored to health. The sufferer is a member of the church.

Brother Herman D. Smith, of Stuart, Florida, asks the Saints to remember Sister Smith in their prayers. She has been ill nearly six years as the result of exhaustion and sickness brought on by long-time nursing of a son who passed away from tuberculosis.

The Holdenville, Oklahoma, Branch requests the prayers of all Saints in behalf of Brother R. L. Herring, of Holdenville, a former pastor, who has been bedfast for about nine weeks with heart trouble. The doctor holds no hope for his recovery, but Brother Herring has faith that the Lord can heal him. Since his illness, the branch has been losing ground, and the Saints feel that they need Brother Herring for the help he can give them. He was pastor there for a number of years until last year.

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QUESTION TIME

What did Paul mean in 2 Corinthians 3: 6 about "ministers of the new testament; not of the letter, but of the spirit"?

It will be noticed that the next verse discusses the Mosaic law, written upon the tables of stone. The previous verse refers to this law of the letter, as distinguished from the law of the Spirit through the New Covenant of Jesus. The King James Version does not capitalize the word "spirit," but the Inspired Version does, as does also the Emphatic Diaglott, the Weymouth Version, and the Twentieth Century Version. As found in the Inspired Version, the text states:

"Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life."

The term "not of the letter" does not refer to the letter of the New Covenant, as the construction might lead one to suppose, but to the letter written in stone—the Mosaic law. While the Twentieth Century Version is not as strict, in grammatical construction, to follow the Greek arrangement, it does give a clear statement of this reference to the Mosaic law, stating:

"Who himself made us fit to be ministers of a New Covenant, of which the substance is, not a written law, but a Spirit. For the written Law means Death, but the Spirit gives Life."

The term "the letter killeth" refers to the sentence of death which the Mosaic law contained, and which all incurred, for no one kept the law perfectly. The New Covenant is referred to elsewhere by Paul (Romans 8: 2) as "the law of the Spirit of life in Christ Jesus," which frees from the "law of sin and death."

Explain the term "hate father and mother," etc., in Luke 14: 26.

The requirement to hate father and mother and one's "own life also" contains two inferences that the strict English wording does not convey. Its real significance is to choose something else in preference, or, as Barnes says: "love less," as shown in Matthew 10: 37. The text also means a turning from earthly ties and aims, and the choosing of the life offered by Christ. This is to "hate the one, and love the other" (Matthew 6: 24). Literally, it is to detest, by contrast, the worldly things of this life, because of the glorious realities of the higher life.

Does the dominant church of Utah accept the Inspired Version?

I believe the Utah people admit that Joseph Smith made a translation or version of the *Bible,* which our Inspired Version represents. However, it has been claimed that he never completed the work, but intended to carefully go over the whole work again before it should be published. I do not know what written evidence they have, if any, that he had such intention. But this view would mean that they do not accept the work in its present form as being Joseph Smith's completed version.

Is the Inspired Version completed?

In *Times and Seasons,* volume 5, page 723, of which Joseph the Martyr was editor, he states:

"I completed the translation and receiving of the New Testament, on the second of February, 1833, and sealed it up, no more to be opened till it arrived in Zion."

On July 2, 1833, the Presidency wrote to the "Brethren in Zion" the following:

"Having finished the translation of the *Bible,* a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavoring to build up his Zion."—*Church History,* volume 1, page 303.

This would clearly show that the entire work had been covered, but whether or not it was Joseph's intention to go through it again before being published, as some claim, there is no written evidence, so far as I know. There are a few errors in the work as published, some of which may be typographical or clerical. Such as are discovered will of course be corrected when the new edition is published.

How many comprise a quorum of deacons, teachers, priests, and elders?

Doctrine and Covenants 104: 38-41 shows that twelve deacons, twenty-four teachers, forty-eight priests, and ninety-six elders, respectively comprise a quorum of each. The number of quorums of each, however, is determined by availability and need.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Attleboro, Massachusetts

Increased Interest in Church Work—Young People Alert

Thus far in 1933, Saints in Attleboro have taken more interest in church work than ever before. The young people especially have manifested a keen desire to be of service. While the members are in no better financial condition than many, they feel that God has blessed them spiritually.

In February the branch held its annual roll call supper. The Temple Builders had charge of the supper and entertainment. There were more than a hundred present, and a fine feeling of brotherhood prevailed.

Early in the year the young people began to hold their own prayer services each Wednesday evening. This resulted in an increase of one hundred per cent in prayer meeting attendance and above all, the meetings have held the interest of the young people and have been a source of strength to them. The young men have organized a club, which meets on Monday every two weeks in the homes of the members.

From this club came an idea for a Latter Day Saint gospel team. For a theme for their service they chose *"Adventuring in the Gospel Life."* This theme was divided into five sub-topics as subjects for original talks. The service was rounded out with appropriate hymns, Scripture reading, and violin and trumpet solos. This service was tried out in Attleboro in the early part of March. Since then the team has been to Fall River, Providence, and Boston branches. It is the aim of these young men to arouse other young people to an interest in church work and at the same time secure valuable experience for themselves.

During the first two weeks in March Patriarch and Sister J. A. Gunsolley visited the branch and gave a fine series of lectures. These lectures not only strengthened and encouraged the older Saints but were educational to the youth as well. Every meeting was well attended.

Apostle Paul M. Hanson was here twice during March. The first time he gave an illustrated lecture on his travels in the Holy Land. During the second visit he gave a series of three illustrated lectures on archæological findings in Central America and their relationship to the *Book of Mormon.*

The L. D. S. Club, a young people's social organization has been meeting each month in the church. The members sponsored an entertainment in April. Plans were made for a wiener roast held May 20. With a desire to help the branch, the club has taken this way of raising money.

Through the vision of the chorister, Sister Helen Coombs, and the effort of the choir, Temple Builders, and women's department, the choir has vestments. The Temple Builders gave a California chicken supper and the choir promoted two successful bean suppers to pay for the cloth; the women's department gave time and services to making the vestments. The choir sang the *"Crucifixion"* in a candlelight service on Palm Sunday, and will present a concert May 26.

The young people joined the youth from all Attleboro churches and vicinity in a sunrise service Easter Sunday. Ten of the young people of this branch sang in a choir organized for the service. Merril Nash and another young man played trumpets for accompaniment. In the evening a well-arranged program was given by the primary department in charge of Sister Mildred Heap.

In addition to the preaching by Pastor Earl Bradshaw and members of the local priesthood, Attleboro was privileged to hear Elder Fred Roberts, of Providence, deliver three fine missionary sermons.

The sacrament services have been wonderfully spiritual meetings. In them the Saints have received inspiration in their efforts, and have been brought close together in desire and purpose.

Lennox, California

Have Set Goal of Ten New Converts

Saints of this mission are hopeful of progress for the rest of the year. Many testify of God's goodness and mercy to them while clouds of depression hover low.

Two other members lately joined this group. Isaac Owens and Benjamin Owens were baptized during the conference by Brother W. J. Menzies at Central Los Angeles Branch.

Everyone took part in the Easter program April 16.

This mission set its goal for 1933, at ten new converts. They ask the prayers of the Saints that they may attain this end. They pray that with the help of the Father, the work will move forward everywhere, and every member will feel it his duty to do his part willingly and in harmony with God's law.

Muskegon, Michigan

Rally Days Serve as Peaks of Interest

The men of the church are again banding together for the purpose of fixing up the lawn and beautifying the church property in general. Such a spirit of splendid cooperation for the advancement of God's work as is displayed here is unusual.

District President A. C. Barmore completed a two-week series of meetings at Muskegon April 19. His talks were instructive and the illustrated scenes were interesting, especially those of Australia where Brother Barmore was a missionary for many years.

The midweek prayer meeting on Wednesday evening and the young people's meeting on Friday evening, which were discontinued during the winter months, have been resumed.

Rally day was observed Easter Sunday with all day services as follows: Priesthood meeting at nine o'clock; prayer service at ten; Easter program at eleven. Dinner was served in the basement at noon by the young men. Preaching service, Elder Barmore speaker, began at two-thirty. Round-table talk, in charge of Brother Barmore and Branch President Archie Whitehead, at four o'clock; supper in the basement at five-thirty. Song service began at seven followed by an anniversary preaching service by Elder Whitehead, it being fourteen years ago April 19, that this branch was organized.

Brother and Sister Everett Smith and family who have spent the past three years at South Bend, Indiana, have returned to Michigan and are living on a farm near Shelby.

The Saints look forward to next rally day which will undoubtedly be combined with Children's Day. There are several names handed in for baptism on that day. Some children are also to be blessed.

Brother Clifford Kimball who underwent a serious operation recently, has been moved to the Muskegon County Sanatorium. He has a bad case of tuberculosis, and asks the prayers of the Saints in his behalf.

Elder Whitehead and wife spent a

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week at the home of Mr. and Sister A. McMichael and family, of South Haven, last month. Elder Whitehead is planning to return there to open up the latter-day work.

Several from Muskegon are planning to attend the conference at Hammond, Indiana, next month. It is with anticipation that they look forward to this meeting, as they expect to have some more laborers for the Lord in this part of his vineyard. The names of Douglas Osborn, priest, and Floyd Deal, two energetic young men were voted on while District President A. C. Barmore was here, Brother Osborn to the office of elder and Brother Deal to the office of priest. The vote of approval was unanimous, and these two names will be presented to the conference.

Tabor, Iowa

Review of Forward-moving Activities

Tabor Saints have had several interesting meetings this year and have enjoyed visits from various church workers. The branch was pleased to welcome President Smith last fall and to hear his message. Elder E. Y. Hunker gave a fine series of sermons on *"The Kingdom of Heaven."* At different times J. A. Hanson, Brother Christy, Otis Currie, and Ray Whiting have been here.

The worship programs of the church school, Mable Leeka superintendent, have been interesting and worth while. Those in charge find the *Herald* outlines helpful as a program basis.

Morrel Cottew was appointed young people's leader at a combined meeting with Shenandoah young people.

In November they presented *"Milestones,"* the play written by Brother and Sister S. A. Burgess and commemorating the life of Joseph Smith. The young people were in charge of evening programs for Christmas and Easter. The theme for the latter was, *"Take Up Thy Cross,"* and special numbers were presented as a prelude to the play, *"The Challenge of the Cross,"* which was given under the direction of Maurine Greene. The use of candlelight made the simple setting pretty, and added to the effectiveness of the play.

On April 19, Brothers Wellman, Grover, and Landon, the bishopric of this district, spent the day at Tabor. All enjoyed a basket dinner followed by a profitable round-table discussion with Brother Wellman in charge.

May 7, a group of Shenandoah young people presented a play, *"The Gift,"* for a Tabor audience. It was a pleasure to have them here. Tabor members hope to visit their branch, May 28, when President F. M. McDowell will be there. Saints are looking forward to the Lamoni convention which some hope to attend.

Calumet, Oklahoma

Good Spirit in Many Services

The Spirit of the Master was present at the Easter services here. In the morning, following the church school, the little folks presented a short program, and Pastor A. G. Owings delivered the Easter address. Then the children hunted eggs before the basket dinner was spread for all.

In the prayer meeting that afternoon Brothers Chester Richards and Orlin Crownover were called to the office of priest, which calling brought hope and courage to the whole branch.

The conference of this district convened April 21-23, at Davidson, and ten Calumet members attended. It was the first time most of them had heard President F. M. Smith speak.

Brother Simmons is visiting here at present.

The influence of the Lord's Spirit was felt at the May 7, prayer and sacrament service. Brothers Chester Richards and Orlin Crownover were ordained, and two babies were blessed. Brother Simmons blessed his two great-grandchildren.

The Saints look forward to a rally day soon, and visits from Patriarch F. A. Smith and Apostle R. S. Budd.

The young people are planning to attend the district reunion in a body. An ice cream social and a fourth of July program are being planned to help raise money for necessary expenses.

Cleveland, Ohio

All Departments Well Cared for in East Side Branch—Priesthood Are Visiting

A good program, arranged by Sister Annie McNeil, was enjoyed Easter morning. The junior choir assisted with special music and the children with recitations and songs. Elder John A. McNeil preached the morning sermon which was followed by a solo by Sister McNeil, *"Before the Crucifix,"* by La Forge. The church was prettily decorated with flowers which were later sent to Brother and Sister Farnfield who have been ill for some time.

That evening Brother Harvey Spiller delivered a good address on the theme, *"Oh, Ye of Little Faith,"* and Sister McNeil sang, *"Consider the Lilies,"* by Topliff.

The branch was recently saddened by the death of Sister Ella M. Foster who passed away Saturday evening, April 8.

Brother and Sister Orville Loading have a little daughter. Sister Blanch Johnson also has a little girl, born April 20.

The Saints were sorry to hear of the decision of Brother and Sister George Lindsay to take up their residence at Kirtland. Brother Lindsay was associate pastor. His labors at Cleveland were much appreciated.

Brother George W. Robley was here recently for ten days. His visits are always greatly enjoyed by Cleveland Saints.

Brother Harvey Spiller and Brother Ed. Cooper are to be commended for their extensive visiting in the branch. They are enjoying a great degree of the Spirit in their work which is felt by all with whom they come in contact.

Brother and Sister J. A. McNeil celebrated their silver wedding anniversary a short time ago and the branch presented them a lovely basket of flowers.

Pittsburg, Kansas

Visits of Elder A. T. Higdon Very Helpful

Early Easter morning the young people held the first of a series of prayer meetings. They met in an upstairs room of the church, about forty-five being present. The meeting, the most inspiring prayer service held for some time, was of great benefit to all who attended.

That evening the choir, under the direction of Miss Beatrice Deaver, presented an impressive vesper service. Though only recently organized, the choir has progressed rapidly, and made a creditable showing.

On the Friday following Easter the junior young people's class sponsored a banquet for the members of the branch. Seventy-five attended and were shown an enjoyable evening. The banquet was given for the social opportunities it had and to arouse a spirit of cooperation and willing helpfulness. District President A. T. Higdon gave the address of the evening his topic being *"Let Us Work Together,"* the theme of the evening. His talk was inspiring.

In March Brother Higdon was here to stir up interest in church work through home visiting. He is regarded with respect and affection by Pittsburg Saints.

Flint, Michigan

The church in Flint, under the leadership of Pastor A. H. DuRose, has shown a steady growth during the past few months. Interest in various activities of the church has been encouraging to the leaders of every department.

Flint people have profited much from a recent series of missionary sermons by James W. Davis, who has been employed here.

During the month of April, church people enjoyed several interesting services. Sunday evening, April 2, Apostle D. T. Williams talked on *"Technocracy and the Brotherhood of Man."* A blessing service was arranged for the morning of April 9. The children worshiped with the adults in this service. On the evenings of April 12 and 13, Apostle F. H. Edwards gave the Saints much timely instruction. An illustrated sacred program was given on the evening of Good Friday.

Two enjoyable services were arranged

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for Easter Sunday. The baptism and confirmation of five girls from the junior department was the main feature of the morning service. *"Life More Abundant,"* was the subject of a sermonet by George E. Burt. *"An Easter Message,"* sung by Robert Ellis and a reading, *"He Rose Again,"* given by Zola McNamara, added to the beauty of the service. In the evening, *"The Resurrection of Christ,"* was the subject of a sermonet, by James W. Davis. The choir gave the cantata, *"Death and Life."* The soloists were Ruth Rager and Lucile Provost, soprano; Lucile Barker, contralto; Rolland Provost, tenor, and Allen C. Pohly, bass.

On the morning of April 23, *"Zion Unredeemed,"* was the theme of a sermon by J. Charles Mottashed, of Detroit.

On Friday evening, April 28, the young people of the Baltimore Boulevard Church made their third presentation of a three-act play, *"Brown Eyed Betty."*

Holden Stake

Holden, Missouri, Church

Through cooperation of the priesthood and church school officers the pastors have eliminated the confusion formerly attending the assembling for church school, returning to class rooms and reassembling in the main auditorium. Organ music five minutes preceding the opening at nine thirty gives a worshipful setting for the service to follow. During this period of music the congregation is permitted to enter the room quietly and be seated, but no conversation is heard. Children sit with parents and the spirit of worship is invited. No one is permitted to enter during prayer or when any special number is being presented. The service is continuous from the organ prelude till the close of the sermon hour. It is a fitting beginning for the worshiper.

The envelopes suggested by the Bishop for the offerings for both local and general church are used, and the amount and number of contributors have nearly doubled. Nothing is allowed to sidetrack the offering service following the prayer at the 10:45 a. m. service. Provision is made in the annual budget for funds for new books for the library. Some recently added are: The *Game Book,* by E. E. Closson, and works on teaching, dramatics, etc., published or sold by the Herald Publishing House. *The Church Usher's Manual,* should be available in each branch for use of the deacon.

Playground activities for all are provided Friday night of each week. Two volley ball courts and a tennis court are provided. Brother Freelin Hampton is supervisor.

The church school activities now include four classes on Sunday evening. Mrs. C. A. Silsby, adults; Freelin Hampton, young people's; Mrs. Freelin Hampton and Mrs. C. W. Ballard classes of junior young people and children's division.

The children's division under the supervision of Mrs. Roy Klecker is growing in numbers. Provision has been made for junior church services twice each month. Sermonets have been given by Brothers Robert Dillon and Freelin Hampton.

A move is taking form looking to the redecorating of the church interior, which is badly needed.

The organization of women under the immediate direction of Mrs. C. A. Silsby has collected nearly two hundred dollars for use of the general church. This is a commendable showing, considering the number who live in the country.

President F. M. Smith, Bishops L. F. P. Curry, G. L. DeLapp and J. A. Koehler, Apostle J F. Garver and Sister J. A. Koehler were Holden's visitors last week. Brother Lowry and son, of Illinois, drove to Holden recently and took Brother F. L. Sawley back with them. Brother Sawley was a missionary in their district for years. He expects to spend the summer in the district, doing such missionary work as his health will permit.

Brother C. B. Woodstock was the morning speaker at Holden on a recent Sunday, and met with officers and teachers of the church school at 2.30 p. m.

Six Latter Day Saint young people are graduates of Holden High School this year: Maurine Hancock, Elizabeth Bowers, Hazel and Helen Ballard, Maxine Lovell, and Robert Kittinger.

Miss Lucille Burroughs, daughter of Sister M. B. Burroughs, of Holden, has been selected as one of the teachers of Holden High School. Miss Bernice Hampton was reelected and Miss Mary Beebe will teach again in Kingsville District.

The Wahdemna Choral Club of Independence gave an evening of music at the church Sunday, May 21. Following the program, light refreshments were served in the home dining room by the Holden Choir.

After twelve successful years serving meals at the Missouri State Fair, the Square Deal Dining Hall, sponsored by the Holden Stake, is withdrawing from the field.

The Saints were pleased to have Bishop C. J. Hunt here recently. He assisted in the sacrament service, May 7. Spoke in the Home chapel at 2.30 p. m., and at the church at 8 p. m.

A. E. Allen is conducting a series of classes and sermons on Sundays at Knobnoster during May. He is solving transportation problems for other ministers in Independence and helping Holden Stake branches. Sunday, May 21, on his way to Knobnoster, he brought C. B. Woodstock to Holden and J. Arthur Davis to Warrensburg. Coming back in the evening he picked them up. Thus one trip furnished ministers for three pulpits. This idea is not copyrighted and others with industrious cars may duplicate without fear of legal interference.

Knobnoster, Missouri

This branch was favored May 7, with a visit from Elder Amos Allen of the Holden Stake bishopric. Other visitors on that day were Brother Erwin Moorman and family, of Independence, and Sister Ella Wood, of Kansas City.

The sacrament service was in charge of Pastor J. T. Nutt, Elder Amos Allen, and Priest E. E. Moorman. An encouraging discourse was delivered in the evening by Brother Moorman.

Brother Amos Allen also delivered the Mother's Day address, May 14, paying splendid tribute to the mothers and basing his remarks on Proverbs 31: 10-31. Preceding the sermon Sister Elsie Nutt sang *"O Wonderful Mother of Mine."* She was accompanied at the piano by her daughter, Maydeen.

One of the young women of the branch who has qualified as a teacher, Sister Luetta Norman, has secured a school near Sweet Springs, Missouri, for the coming year.

A Cross-Section of Missionary Activities In the Hawaiian Islands

(From a letter written by Brother and Sister R. L. Macrae, of Honolulu, Hawaii, to the father of the former, W. S. Macrae, Holden, Missouri.)

I visited the island of Maui in March and also Malokai, where I baptized four. These with the five members already there, compose a nucleus for activities which are taking form in a Sunday school. This is a strong Mormon settlement, the members having gathered to that point from adjacent places and homesteaded several thousand acres of government land. The presence of an elder from the Reorganized Church caused some stir, but none of the Mormons attended my meetings.

I visited the leper settlement, but was not permitted to make any pictures. Two Latter Day Saints are confined there. While there I was summoned to Honolulu to care for the church work while Brother W. J. Waller was in California. I plan to return to continue missionary work later.

My Sunday's work April 16, started at 4.30 a. m., when we attended a union Easter service at "Punch Bowl," an old crater back of Honolulu. Each year they erect a cross twenty-five by fifteen feet, and at night throw a large flood light upon it. It is an impressive and beautiful sight, and standing there on the brink of the crater, the cross can be seen from all points of the city. At night one can see the great circle of light and the cross outlined on the clouds banked in the distance. Returning from this service, we stopped at home for breakfast and then went to the Japanese

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Branch for Sunday school at eight thirty. At 11 a. m. the Japanese, Chinese, and Hawaiian Branches joined for a baptismal service in charge of Brother Etzenhouser and myself. There were fourteen candidates from the three congregations. The ordinance was administered by three priests, from the three branches. This was an impressive service attended by a goodly number. The main church choir rendered a beautiful Easter cantata in the evening.

I am leaving at twelve o'clock for a thirty-mile drive to Kauawa where Brother Lee (Chinese) conducts a church school class in a schoolhouse on Friday afternoons. Thirty children attend and several are about ready for baptism. This is another opening for a church school later.

Sister Macrae writes: "Lester and I went 'surfing' with Sister Ka Awakano and Aloha Kalo. We had a great time. We found surfing a great deal of fun, and came home with a brilliant sunburn."

Omaha, Nebraska

Thirty-sixth and Burt Streets

During the month of February the district conference was held in Omaha. There were the usual business meetings on Saturday and on Sunday morning President Elbert Smith preached. He asked four questions that Christ asked of his disciples and the multitudes. They were (1) Whom do ye say that I am? (2) Can ye drink of the cup? (3) Can ye better the cause? and (4) Lovest thou me? They were questions that gave the Saints food for thought, and, if rightly answered with deeds, will further God's cause. The conference was also favored that morning by the Professional Women's Club Quartet of Fremont. Their numbers were beautiful and inspiring. The Saints claimed one member, Edith Jensen, from Blair, Nebraska.

In the evening the choir sang, *"Trust in the Lord,"* and William Hill, jr., rendered a violin solo. Bishop G. L. DeLapp preached on the present condition of the church, showing the members their task and pointing out the ultimate objective.

During the past three months the following men have occupied the pulpit; Pastor Ray Whiting, Elders Carl T. Self, Marion Cooper, Merl Grover, R. W. Scott, H. A. Merchant, George Stelle and Brother Almo Mefford. These men are to be commended on the support they have given Pastor Ray Whiting since Omaha Branch must share him with a neighboring city, Council Bluffs.

The music department has been faithful and has done splendid work under the leadership of Dorothy Gunsolley Stoft. The first half hour of the Sunday night service is devoted to music of the choir and other special numbers.

The Council Bluffs and Omaha young people have organized, and call themselves the Tenth Legion. President Floyd McDowell came for their first dedication service in Council Bluffs. About fifty members pledged their services and talents to the church at their candlelight service.

On Easter Sunday babies of this branch were blessed by Elders Carl T. Self, W. T. Wellman and R. W. Scott. The little ones were Dennis Weymour Huff and Nancy Lynn Huff. The Sunday before Robert Dale Ferguson was blessed.

Also on Easter Sunday, Rogene Anderson, of Lincoln, Nebraska, and David Anderson, formerly of Aberdeen, South Dakota, were here.

Sunday, May 23, Apostle F. H. Edwards visited Omaha. He preached in the morning using as his theme, *"Every Day Is a Day of Judgment."* Harry Greenway sang the *"Twenty-third Psalm,"* and the quartet sang *"Love Divine."*

In the evening of May 7, a consecration service was held, and Apostle John Garver was present. At this time Brother Lee Landon, of Council Bluffs, and Merl Grover, of Omaha, were consecrated as counselors to Bishop Wellman under the hands of Apostle Garver, Pastor Ray Whiting, and Bishop Wellman. The service was impressive and inspirational.

Brothers Merl Grover and Marion Cooper have been broadcasting splendid sermonets over station KOIL, under the auspices of the Y. M. C. A. Educational Department.

Parsons, Kansas

Easter Spirit Lingers Here

Easter Sunday was an occasion much enjoyed by Parsons Saints. The eleven o'clock service was in charge of the young people. A pageant was presented and those taking part are to be commended for the manner of presentation; also those who spent their time and patience in the practice of the smaller children. Besides the main feature there were songs, recitations, and solos.

Continuing the spirit of Easter, the Saints witnessed the baptism of Brother and Sister Dennis, the rites being performed by Pastor Henry Ford. The observance of the power of God in administration convinced these two young people of the truth of the latter-day gospel. The branch felt their loss from its number as on the following Thursday they left for Lomita, California, where they expect to make their home.

On the return to the hall, dinner was served, and the confirmation service was held at 2.30 p. m. Elders officiating in the confirmation were Henry Ford, Daniel Gray and Norman W. Gray.

The women's department has quilted two quilts and is now working on the third. They have planned a bazaar to be held later in the year and are making many useful articles for the sale. Eggs were dyed and sold at Easter which netted some profit. Money is being raised in these various ways to apply on the pledge of the department.

Elder Amos T. Higdon, president of Spring River District, arrived in the branch May 7, to spend a week conducting classes for the priesthood. The branch always enjoys the visits of Brother Higdon.

A recent service was held at the home of Pastor Ford on Wednesday evening and a goodly crowd was present including Saints from Chanute. The ordinance of the blessing of little children was administered to Harold Ralph Merrifield by Elders Henry Ford and Daniel Gray. Many prayers and testimonies strengthened the faith and hopes of the Saints. All are desirous of continuing in the covenant they have made and in the preparation for the redeeming of Zion.

Midland District (England) Meets in Conference

Apostle John W. Rushton Principal Speaker

On Easter Saturday and Sunday, April 15 and 16, Saints of Midland District assembled at Sutton-in-Ashfield for the annual district conference. Throughout the whole time a beautiful spirit prevailed. The conference theme was *"The Higher Life."*

There were present four general church appointees, Apostle J. W. Rushton, Bishop A. T. Trapp, Patriarch W. H. Greenwood, and Missionary F. O. Davies. These four men with the district presidency presided over the conference.

On Saturday evening at seven o'clock the business session was opened by the singing of *"Praise Ye the Lord,"* followed by prayer by Brother Greenwood. This session included the annual election of officers. There was no change in officership from that of last year.

Sunday morning the first speaker was Bishop A. T. Trapp who talked inspiringly on, *"Occupy Till I Come."* He clearly portrayed the financial position of the church and how each one can help lift the burden.

Apostle J. W. Rushton was the principal speaker of the day, and spoke immediately following Bishop Trapp. He told how on this Easter morning all the world was celebrating the resurrection of Jesus Christ.

At the church school the young people of the district gave a number of musical selections, and there was a short talk by Brother W. Bailey, director of Religious Education for the district.

The fellowship service which followed was characterized by the good Spirit's presence.

In the evening Apostle Rushton was

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again the speaker and his text was "First I saw a new heaven, then I saw a new earth."

During the day two solos were rendered by Sister Ada Davies, wife of Missionary F. O. Davies. In the morning she sang *"Higher Ground,"* and in the evening, *"The Sanctuary of the Heart."*

Far West Stake

Far West Stake has at least two events of importance to look forward to in the near future. One is the tour of the stake that President F. M. Smith will make on May 21 and 28. The first Sunday he will speak at Cameron in the morning and afternoon and at Stewartsville in the evening. The following Sunday, he will meet with the northern part of the stake at Guilford in the morning and afternoon. In the evening he will speak at the vesper service at the First Church in Saint Joseph. This schedule enables practically all groups to attend at least one service without traveling a very great distance.

The second event of importance is the O. T. Z. convention which will be held the next Saturday and Sunday, June 3 and 4 at Guilford. This is a stake-wide young people's gathering and is one of the quarterly events provided by and for the young people. Elder Ray Whiting, of Council Bluffs, will be the guest speaker.

Guilford Branch

Easter ushered in a series of activities for Guilford Branch which will carry over until the last of June. A rally day for the northern part of Far West Stake was held at Guilford Saturday, April 15. Elder Ward A. Hougas, president of the stake, had charge of the meetings during the day. Apostle John F. Garver gave two interesting sermons at 11 a. m. and 7.30 p. m. Prayer service was held at 2 p. m. Brother John Hovenga, of the stake bishopric, was also present. There were delegates from Ross Grove, Sweet Home, and Bedison branches. A basket lunch was served in the basement at noon. The busy season of the year hindered some from attending, but all who were present felt blessed to a great degree.

Easter Sunday dawned bright and beautiful and the Saints' church joined with the other churches of the town in a union sunrise service, held at the Christian Church. Brother W. T. Ross, president of the branch, gave a talk and a girls' quartet from the young people's class sang. Next year the service will be held at the Saints' church.

Church school convened at 10 a. m. with Miss Neva Ross, superintendent, in charge. At eleven o'clock the O. T. Z.'s conducted the service and gave a fine program. All parts of the service were rendered by the young people themselves including musical numbers, readings and prayers.

Easter closed with services at 7.30 p. m., Elder Orman Salisbury, of Saint Joseph, being the speaker.

The O. T. Z.'s, under the sponsorship of Miss Neva Ross, are preparing a play to be given soon in the church basement. The proceeds will be used to defray the expenses of the group that will attend the young people's convention at Lamoni.

The Saints are happy to have Elder J. Charles May in the branch for home visits and meetings. He will spend a few weeks in that territory.

All are looking forward to President Smith's visit on May 28, when Guilford will again be host to the neighboring branches.

The O. T. Z.'s are making preparations for entertaining the stake convention which will be held there June 3 and 4, and are looking forward with anticipation to that event.

This organization meets on the second Thursday night of the month at the home of some member. Supper is served by the hostess, but each member contributes some dish for the meal. A business meeting is held and also a social time is enjoyed.

The women's department is also organized. Mrs. Gertrude Turner is sponsor and Mrs. Crystal Anderson is her assistant. Miss Leola Torrance is secretary. They meet the first Wednesday afternoon of each month. Next month each member is to tell the story of a woman in the *Bible*. On Wednesday afternoon, April 12, the department met at the church and gave it a general cleaning.

Bedison Branch

On May 7, Bedison Saints enjoyed a visit from the stake president and stake bishop, Ward A. Hougas and Milo Burnett, respectfully. The whole branch turned out to hear these two stake officials and a fine response was given them. Bishop Burnett spoke in the morning and Elder Hougas addressed them in the afternoon. A basket dinner was spread at noon.

First Saint Joseph Church

A lovely day helped in the commemoration of Mother's Day. The worship period of the church school was in charge of the mothers with the theme, *"The Love of Home,"* prevailing in the talk and special musical numbers by a mother's quartet. After the lesson period, the program was continued, the theme changing to *"The Love of Mother,"* and all the mothers were seated as guests in front rows. A program of musical numbers and readings by the younger ones was given for the mothers. This included a selection by a mixed quartet, an effective musical reading, *"When Mother Sang to Me,"* and a solo, *"Mother O' Mine."* Elder Howard C. Timm gave a sermonet.

The children's division did not overlook mother on her day. All the mothers were invited to the lower auditorium where a short program was given by the children. The teachers had prepared little baskets in which they put pansy plants. Each child gave his mother one of these baskets of pansies as a token of his love.

In the evening the music carried out the theme of the day, using many of the beautiful songs associated with the traditions of Mother's Day. The choir sang *"Jesus, Savior Pilot Me,"* and Evan J. Ehlers sang *"Mother of Pearl."* Elder Howard C. Timm delivered the Mother's Day sermon.

Several good sermons have been enjoyed in recent weeks. On April 23, Elder O. Salisbury delivered a strong sermon on the subject, *"Break Not Thy Covenant."* In the evening Elder Howard C. Timm gave a fine sermon. Pastor Ward A. Hougas continued his series based on *"The Sermon on the Mount,"* at the vesper service, April 30 and May 7. These sermons have been very practical applications of the principles taught by Christ in his Sermon on the Mount.

A minstrel and box supper was sponsored by the Anti-Can't Class on Friday, April 28. A jolly evening was enjoyed and a sum was cleared for branch expenses.

Second Saint Joseph Church

Services at Second Church have been well attended the past few weeks and a good spiritual tone has been noted. The sermons have been delivered by men of the local priesthood and visiting members. Brother V. E. Sheppard, of Fanning, Kansas, was a visitor April 30, and addressed the congregation in the evening. His theme, *"Do We Want to Become More God-like?"* was taken from 2 Peter 1: 5-7. The choir rendered the anthem, *"Come, Gracious Spirit,"* by Carrie B. Adams and a vocal solo, *"Resignation,"* by Caro Roma, was sung by Mary Edmunds.

On May 7, Elder Howard C. Timm was the speaker in the evening on the subject, *"The Call to the Heights."* Many inspiring thoughts were presented by Brother Timm among which was that of the three-story house of an individual's life as described by Doctor Josiah Strong. The ground floor represents the physical nature, where man eats and drinks; the second floor, the intellectual nature, and the third, the spiritual to which man should attain and occupy as much as possible.

Mother's Day, May 14, was fittingly observed throughout the day. The church school was in charge of the mothers. Elder F. R. Gist delivered an appropriate sermon at the morning hour.

A special Mother's Day program was enjoyed in the evening which was also

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in charge of the mothers. The church was filled to capacity and the program consisted of appropriate readings and exercises by the young folk and little tots as well as a selection by a male quartet from Benton Junior High School who sang, *"That Wonderful Mother of Mine,"* a vocal solo, *"Little Mother of Mine";* a musical reading, *"That's What God Made Mothers For";* a short play, *"The World Pays Homage to Mothers,"* and a tableau, *"My Mother's Faith."* Bishop Milo Burnett gave a sermonet following this program.

The Lo-Se-Jo Society, organized the first of the year, has been progressing under the leadership of its president, Marybell Bear. The society meets on Sunday evenings and after class study, which is conducted by Pastor Orman Salisbury, a program is given. They are studying the *Doctrine and Covenants* and the lessons prove very interesting and instructive. The average attendance since the first of the year is thirty members.

The women's department has been busy preparing for a bazaar to be given sometime next month. They are also doing much visiting of the sick and needy ones, administering to their needs as far as possible. Get-together meetings are held every month and all members of the church are invited. Programs are given and luncheon served and a spirit of good will is promoted among all. The department has proved a great help to the church in a financial way also.

The Saints have been busy at Second Church the past few weeks repairing the building preparatory to giving it a coat of paint. The work is progressing rapidly with the help of volunteer workers and should soon be completed. About two dozen spirea plants have been set along the east and west sides of the church, and these with a small evergreen tree on each side of the entrance make the place very attractive.

Hammond, Indiana

Activities Increase Here

At this season of the year, characterized by the awakening of life, there has been corresponding activity and life in the work of the branch.

On Easter Sunday the resurrection of the Christ was celebrated with reverence. In the morning the choir rendered special music and Brought D. H. Smith preached the sermon, emphasizing the thought that it is the task of the church to follow the risen Christ in the way he has set for his people.

That evening Sister Eleanor Myers presented a beautiful program, *"Easter Dawn,"* members of the branch composing the cast. *"The Message of the Cross,"* was read by Louise Ellis and Lola Smith. Sister Myers is to be congratulated on the success of this Easter program as the costumes and presentation were very good.

The Saints look forward to the district conference, to be held at Hammond in June, and trust that all may rejoice together.

Kansas City Stake

Central Church

The stake monthly priesthood meeting was held at 3 p. m. May 14, the stake presidency, C. E. Wight and George C. Mesley, being in charge. As announced at last meeting, a prayer service was enjoyed, the theme being, *"Our Need of a Pentecost."* The time was well occupied by the fifty men present, then they met in quorum capacity. A good feeling exists among the men of the ministry.

Argentine Church

Apostle J. A. Gillen gave a stirring sermonet at the church school Sunday morning, May 14, reading Psalm 137. Brother Gillen was pastor of this congregation for ten years.

At 7.45 that evening Elder John F. Sheehy, pastor in Zion, gave the Mother's Day sermon. His splendid talk was well received, and at the close he was given many words of commendation.

Second Church

The few Saints there are remembering the statement of their late pastor, Elder Francis Evans, to keep their services for the benefit of the few Saints living in that community. Brother and Sister P. J. Raw and Sister Mildred Lungwitz are faithful attendants although they live six miles from this church. Sister Lungwitz had good Easter and Mother's Day programs.

The O. B. K.'s held a successful jigsaw puzzle party April 7.

Brother P. J. Raw baptized three candidates, Kenneth Morrison, Billy Brohamer and Gladys Eckenroed March 26.

Recent speakers have been E. W. Lloyd, P. J. Raw, Ralph Goold, F. T. Mussell, Berwyn Lungwitz, W. B. Richards, John Tucker, and Harry Sevy.

Sister Alice Evans Baker and Brother John Mallard were united in marriage April 7.

Mr. John and Sister Anna Myers Valaer's infant son was blessed Easter Sunday and given the name, John Louis.

Filey D. Moore, fifty-six years old, passed away May 13, at his home. He is survived by his wife, Sister Margaret Moore, six sons, and two daughters.

Bennington Heights Church

The women's department had charge of the eleven o'clock service April 9. Sister Zimmerman was in charge, and Sister Charles C. Koehler, of Independence, was the speaker.

The evening service was devoted to the observance of Palm Sunday. The program was prepared and conducted by Pastor O. G. Helm with the assistance of the church choir. The story of the last days of Christ's mission on earth was given in the form of Scripture readings and songs.

Easter evening was devoted entirely to a vesper service. The theme of the service was *"The Resurrection of Christ."* The choir rendered songs of the resurrection and Brother S. D. Hastings led the responsive readings. A duet was sung by Sister Mary Helm and Sister Lulu Tyrrell. Elder George C. Mesley gave an address on the crucifixion and the resurrection of Christ. The program was prepared by Brother Edward Larson.

Edward Larson was the speaker at the eleven o'clock hour on the morning of April 23. Harvey Agin, Bennington's only representative in the stake music contest, sang one of his numbers to be used in the contest. Elder Joseph Luff was the speaker of the evening.

Apostle F. Henry Edwards was the speaker of the morning service April 30. Elder Amos Allen was the speaker of the evening. Preceding the sermon Ralph Freeman gave his oration, an entry in the stake oratorical contest.

Sacrament service was observed Sunday, May 7. Those of the priesthood present were O. G. Helm, pastor, Edward Larson, E. H. Agin, Don Stafford, and S. D. Hastings.

At the regular six-thirty hour Sunday, May 7, the following officers were nominated for the ensuing year, final action was had at stake conference. Pastor, O. G. Helm; associate pastor, Edward Larson; adult advisor, Sister Clara Schwartz; young people's advisor, Sister Agnes Curtis; director of music, Sister Mary Helm; head of women's department, Sister Zimmerman, and superintendent of primary department, Sister Georgia Bininger. After the election discussion was held regarding plans for the Children's Day porgram.

Brother Charles C. Koehler, of Independence, was the speaker Sunday evening, May 7.

Lloyd Laughlin, a member of Bennington for many years, was married to Miss Nellie Freeze recently.

One of the adult classes of the Bennington Heights church has started a drive to gain new members and to rouse interest in members who are not attending regularly. Each month class meetings are held at the home of one of the members, and often, surprise meetings are held at the home of persons not in their class but elegible for membership.

John Mawhiney, sales agent for the *Herald* at Bennington, is receiving much attention from the members. John does not ask the members to buy the *Herald.* He hands them the *Herald* and asks for their nickel. He is a successful salesman in the group and a good worker.

The morning worship service, held at nine-thirty each Sunday morning is now presided over by the young people. Vic-

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tor Witte has charge of the meetings. He chooses a theme for each service and scripture readings and songs in accordance with the theme. Musical numbers are furnished by individuals from the choir. A selected poem is sometimes used also. The meeting is closed by sentence prayers from individuals.

A Mother's Day program was given under the direction of Sister Bininger and Brother Harley Sampson. Those participating were Fred Witte, Victor Witte, Mary Agin, Harvey Agin, Beulah Hare, Melba Sampson, Kenneth Sampson, Charlotte Sampson, Paul Sampson, Madalyn Stafford, Don Stafford, Sister Velma Stafford, Irene Helm, Dorothy Helm, Sister Mary Helm, Maxine Schwartz, Aileen Schwartz, Sister Clara Schwartz, Jack Rininger, John Mawhiney, Raymond Mawhiney, Sister Nelson, Sister Zimmerson, Sister Castile, Margaret Clark, and Elmer Curtis.

Independence

Latter Day Saint boys and girls of Independence have made a good name for themselves in the scholastic, forensic, athletic, and dramatic standing of the public school system during the school term which closed last week. In the graduating class alone, the following honors were won by students who are members of the church: Scholarship medal, Arlton Westwood; Mathematics prize, second place, Arlton Westwood; Mary Sturges Art Memorial, first, Iris Tordoff; Laura Mercer prize, second, Frances Bryant; W. C. T. U. Essay Reward: senior, Vernon Esgar; junior, La Von Budd; sophomore, Alice Constance; Business and Professional Women's Club, stenography and typing, first, Maxine Keir. Others won honorable mention. Of the thirty-three members of the National Honor Society, chapter 266, in the graduating class, thirteen are Latter Day Saints. Lower classmen have also taken places of rank and credit.

Elder Frank Veenstra, missionary to Holland, and Sister Veenstra, returned to the United States and arrived home in Independence at the close of the Joint Council sessions in Independence. The principal cause for their return was the state of Sister Veenstra's health. Brother Veenstra has been appointed to labor in the Utah District, and will leave shortly for his field.

The women's sacrifice offering, raised over a six-month period, amounts approximately to $5,050.

A large number of the Boy Scouts of the church in Independence took part in the roundup of Greater Kansas City last Friday and Saturday nights. Church troops who participated were 222, Spring Branch; 223 and 226, Stone Church; 224, Liberty Street; 227, Walnut Park-Enoch Hill.

Stone Church

The worship service of the church school which meets in the main auditorium of the Stone Church, was dedicated Sunday morning by Superintendent S. A. Thiel, to the teachers of the school and especially to Sister Ada Cochran who was celebrating her thirty-second anniversary of continuous teaching in the intermediate department. During this long period of service Sister Cochran has been tardy once and has been absent not more than one Sunday each year. The boys' choir, directed by Miss Marcine Smith and assisted by Mrs. Pauline James Arnson, soprano, sang one number. Sister Cochran was presented a large bouquet of flowers as a token of honor and gratitude from the school.

Apostle M. A. McConley, the morning speaker, chose to base his powerful sermon on *Doctrine and Covenants* 1: 8 and 2: 1, and pointed out three major things that are wrong with the world and which only a deep and sincere love for the gospel of Jesus Christ will cure: (1) The world is war weary. (2) Our spiritual life has been frostbitten, and (3) we have gone pleasure mad.

The Stone Church Choir sang *"Peace, Perfect Peace,"* by Protheroe, the incidental solo being sung by Mrs. Alice M. Burgess, contralto. Paul N. Craig directed and Robert and George Miller played organ and piano. *"Fear Not, O Israel!,"* by Spicker, was then sung, soloists being Mrs. Nina G. Smith, soprano, Mrs. Alice M. Burgess, contralto, and L. A. Woodside, baritone. Pastor J. F. Sheehy was in charge of the service, assisted by Elder H. G. Barto.

A large congregation witnessed the wedding of Miss Olive Ellen Curtis, daughter of Mrs. Louise M. Curtis, and James B. Moses Sunday night following a half-hour sermon by President F. M. McDowell, who based his discourse on readings from 1 Corinthians and the Book of Ruth. Brother McDowell officiated in the marriage ceremony. Preceding the ceremony Mrs. Pauline James Arnson sang *"Because,"* and *"I Love You Truly."* Mrs. Sunshine Beck, the organist, played the wedding march. The bride was attended by her sister, Miss Juanita Curtis, and the bridegroom was attended by Mr. Roy McNeil. Both Mr. and Mrs. Moses attended Graceland College and are well known workers among the young people at Independence. They have many friends who wish them happiness.

Another wedding on Sunday, May 21, was that of Miss Bertha E. Bopra and Harry J. White, which occurred at high noon at the Ammon White home. Forty-eight friends and near relatives gathered to witness the sacred ritual of marriage. The bride is the niece of Brother and Sister Silas Bopra, formerly of Michigan, and now of Independence, and the bridegroom is a son of Elder and Sister Ammon White. Two vocal duet numbers were rendered by Miss Fern Griggs and Mr. Ralph Dunlap, with Mrs. Opal Hanson at the piano. Elder Ammon White read the marriage ceremony. Master Richard McNamara was ringbearer and Katherine Bopra was flower girl. The bridal pair left by auto for a month's trip to New Jersey and Michigan, to visit friends and relatives, after which they will be at home in Independence.

Miss Billie Elva Sibel, daughter of Mr. and Mrs. C. E. Sibel, of Woodward, Oklahoma, and William Francis Leeka were married the evening of May 13, at the home of the bridegroom's mother, Mrs. Ruth M. Leeka, in Independence. Apostle Paul M. Hanson, uncle of the bridegroom, read the service. Preceding the ceremony Mrs. Pauline James Arnson accompanied by Mrs. Paul M. Hanson, sang *"I Love You Truly,"* and *"Because."* The *"Bridal Chorus,"* from *"Lohengrin,"* was played by Mrs. Hanson. Miss Mildred Sibel, sister of the bride, was maid of honor, and Miss Rilla Leeka, was bridesmaid. The bridegroom was attended by his brother, Seward Clough Leeka, as best man, and Dale Sibel, brother of the bride, was groomsman. A reception followed the ceremony. After an extended eastern honeymoon, Mr. and Mrs. Leeka will be at home in Independence.

Walnut Park Church

Sunday was rally day for Walnut Park congregation. Large numbers of Saints turned out at all services, and at the morning and evening meetings heard two inspiring sermons by the pastor. The audience in the evening was especially large and attentive, and Brother Frank McDonald's sermon on the subject, *"What Is the Purpose of His Church?"* was a powerful appeal and challenge to the membership of Christ's church, wherever they may be found. His text was the second chapter of 1 Corinthians. Preceding this service the choir, under the direction of Minnie Scott Dobson, sang *"Love Divine,"* and this was preceded by congregational singing under the direction of Brother Erwin Moorman.

At the morning service the pastor's subject was *"I Will Build My Church."* Special music preceding this sermon was by a string trio composed of Orlando Nace, Milford Nace, Erwin Moorman and Ada Griffice Stout. Mrs. Thelma Countryman accompanied them at the piano.

A special feature at the church school hour, in addition to the introduction of the rally day theme song, *"Onward, Forward,"* under the direction of Erwin Moorman, was a short service honoring the members of the Walnut Park church school who graduated from high school this year. The names of the following young people were read: Paul Anderson, Hazel Hartman, Gomer Stowell, Charles Stowell, George Stowell, William Wilson, Zelma McConnell, Noel Gordon Morgan, Thyra Moorman, Dorothy Pease,

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Wayne Smelser, Nenneth Coleman, Audrey Horn, Gene Douglas, Evelyn Phillips, Vern Sappenfield, Alta June Moorman, and Joan Douglas. All were graduates of William Chrisman High School of Independence except Nenneth Coleman, who received his diploma from Buckner High School. The graduates marched in and took seats on the rostrum, where they received a message of congratulation and good wishes from the pastor. Thirteen of these young people are members of the Swastika Class, taught by Kenneth Morford.

The large rally day audience at the religio service was entertained by a program consisting of a number by a male quartet composed of E. E. Moorman, R. G. Blackburn, C. G. Closson and Kenneth Morford; the reading of a group of four original poems by Kenneth Morford, and a violin solo by Eloise Higgins.

Second Church

Speakers on Mother's Day were Elder Ward A. Hougas in the morning and Elder Thomas Richardson in the evening.

May 21, the morning sermon was by Elder Perry Hiles, former pastor, and the evening by Pastor R. W. Howery.

"A Little Parable for Mother," a story, was told by Geraldine Fields at the church school service, Sunday, May 15. A girls' trio, Geraldine Fields, Mildred Fulk, and Elsie Lee Street, sang, *"A Flower and a Kiss for Mother."* Pastor William Inman talked a short time on the origin of Mother's Day. The regular classes were then assembled.

Calvin Rimmer was in charge of the junior service, and the opening prayer was by Glenn Tripp. Nadine Inman sang, *"My Mother's Eyes."* A reading, *"My Mother,"* was given by Mary Ethel Hurshman. Mrs. Louderback's Sunday school class presented a short play. *"Finding a Mother";* a story, was told by Mrs. Agnes Edmunds. Elder John Miller gave a short talk on Mother's Day.

An organ prelude by Mrs. Gladys Inman, opened the eleven o'clock preaching service. The opening prayer was by Elder F. L. Freeman, sr. Mrs. Kathern Inman sang, *"Songs My Mother Used to Sing."* The choir sang, *"Write a Letter to Your Mother."* Patriarch W. McDowell was the speaker, his text being John 19: 26. He paid especial tribute to all mothers.

The seven-thirty service was opened by a duet by Mildred Fulk, and Elsie Lee Street. They sang, *"Mother Knows."* A string quartet under the direction of Brother Alfred Curtis played *"Old Folks at Home"* and *"Little Mother of the Hills."* The girls' quartet, Ruth Bolt, Nadine Inman, Mildred Fulk, and Elsie Lee Street, sang, *"There's a Happy Day In the Month of May."* The invocation was by Missionary Frank Veenstra, just returned from Holland. The girls' quartet sang, *"The Road to Home."* Elder V. A. Reese, the speaker, read twentieth verse of the twenty-second section of *Doctrine and Covenants* 22: 20.

Enoch Hill Church

The young people of Second Church met with the young people living on Enoch Hill in midweek prayer service May 17. Elder William Inman, Second Church pastor, and Brother Roy Settles, church school superintendent, accompanied them.

Splendid music was offered at the morning preaching service Sunday. The choir sang *"Matchless Jesus,"* and the young women's quartet, Sisters Ruth Hays, Ruby Johnson, Rilla Johnson, and May Worth, sang *"Nearer, My God, to Thee."* Elder H. E. Winegar was the speaker, and Pastor H. L. Barto was in charge of the service.

Elder W. J. Brewer, a former pastor of this congregation, was in charge of the evening meeting. Brother Brewer has been ill a considerable part of the winter and the Saints are happy to have him with them once more. Elder E. E. Thomas was the evening speaker, and Dick Bullard sang *"If We Do Right."* Both speakers of the day are local priesthood members.

Sister Esther Kramer, one of the faithful members of this congregation, is able to attend services again after being confined to her bed for several weeks by illness.

Englewood Church

Englewood Saints met in business capacity the evening of May 10, and regretfully accepted the resignation of Pastor Perry Hiles who with his family is moving to Bates City, Missouri. John F. Sheehy, pastor in Zion, and Elders D. S. McNamara and Perry Hiles were in charge of the service. Brother Roy Howery was elected to act as pastor in this congregation.

950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 8.00 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

Graceland Broadcast Program

950 Kilocycles—315.6 Meters

KMBC.....Kansas City, Missouri
Time.....5.00 p. m., C. S. T.

May 28—David Hopkins

"This Business of Government."
(Music by Independence Artists.)

June 4—Dr. F. M. Smith

"The Philosophy of Poe's 'Raven'."
(Music by Independence Artists.)

The Bulletin Board

Conference Notices

The Northeastern Illinois district conference will be held June 9, 10, and 11, at Mission, Illinois. On the opening night, Friday, the program will be in charge of Mission Branch, assisted by talent from other branches. It will begin at 8 p. m. Central Standard time. Saturday and Sunday will be crowded with activities. Apostle J. F. Garver will be present to preach and teach, and Elder and Sister R. E. Davey will also help. Everyone planning to attend conference should get in touch with the Mission branch president or (and) district presidency, as soon as possible in order that arrangements can be made to care for all visitors. The branch will have full charge of feeding the conference. Music will be in charge of the district music director, Ruby Newman.—C. A. Edstrom, for the district presidency, 1138 South Maple Avenue, Oak Park, Illinois.

Reunion Notices

The reunion of North Dakota will be held at Logan, from June 25 to July 2. Campers will provide their own equipment and food as last year. The grounds are only six miles from Minot on hard-surfaced highway. In these times of uncertainty God is sure, so why not try to get a little closer to him? Come and camp with us the entire time.—Warren McElwain, district president.

Special Notice

Will members of the church in Rock Island District, and those who may contemplate attending our convention and conference at Rock Island, June 9 to 11, from other districts, please note that the Sunday morning and afternoon meetings on Sunday, will be held at the Masonic Temple, Eighteenth Street, and Fifth Avenue, Rock Island? All the other meetings will be held at the Rock Island church, corner Eighteenth Avenue and Tenth Street. This arrangement is being made to accommodate the large number we are expecting to hear President Smith.—E. R. Davis, district president.

Request Prayers

Mrs. Josephine Hare, of Joy, Illinois, asks the Saints to fast and pray for her, that she may be healed of a serious nervous disorder which renders her practically helpless and unable to do her housework and care for her three-year-old son. She feels that only the power of the Lord can restore her.

Our Departed Ones

HOFFMAN.—Jennie G. Donner was born in Belmont County, Ohio, January 29, 1846, to Samuel and Lydia Donner. She was baptized into the church January 27, 1873, by James Brown, and was a faithful member to the end which came April 2, 1933, near Comstock,

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Custer County, Nebraska. She and her husband, Henry Hoffman, were pioneers in this part of the State and the first to secure an elder to teach the restored gospel at Comstock, where now there remain a church building and small congregation to bear the evidence of her labors. The funeral sermon was by Elder E. J. Lenox, of Lincoln. Interment was in the little cemetery at Comstock. She was preceded in death by her husband who passed away fifteen years ago.

SMITH.—Cynthia Anne Belden was born in Illinois, November 16, 1854, and passed away at the home of her son, Ross F. Smith, November 6, 1932. She moved to Kansas in 1870, with her parents, settling near Coffeyville. Later she moved to Detroit, Kansas. Was married to Francis E. Smith in 1874, and to them seven children were born. A son, Roy, preceded her in death thirty years. She leaves to mourn, six children, twenty-two grandchildren, thirteen great-grandchildren, two brothers and sisters. She united with the Brethren Church in 1893, and was a faithful worker for her Master in every way. Her task was to live before God, that she should be justified both in asking and receiving the best gifts of the gospel. She bore patiently her serious illness, and calmly awaited the hour when she should be called into the great beyond. She was a woman of Christian devotion and had great faith in God.

CHAPPELOW.—Francis Walter Chappelow was born September 17, 1911, at Harrison, Ohio, and died April 23, 1933, at Independence, Missouri. He moved to Independence with his parents, Frank W. and Martha Chappelow, in the summer of 1920. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, December 12, 1920, at Independence, Missouri, being baptized by Elder Arthur Allen, and confirmed by Elder E. E. Thomas and A. K. Dillee. Both parents preceded him to the other side and he made his home with his sister, Mrs. Rawleigh Hall, Fairmount Park, Missouri, at the time of his death. He leaves to mourn, three sisters, one brother, two nephews, and many other relatives and friends. Interment was in Mound Grove Cemetery, the funeral sermon by Elder F. A. Smith.

SELF.—Robert Owen Self was the seventh child of Robert Mann and Emily Baldary Self. He was born July 19, 1853, at Norwich, England. Came to America with his father and eldest brother, George, in the spring of 1867. The rest of the family arrived in this country in July, 1868. In April, 1870, the father and brother, Walter, staked out a claim in what is now known as Palmyra, Nebraska, in November of the same year Robert moved out with the rest of the family, and made his home there for thirty years. In May, 1888, he united with the Reorganized Church of Jesus Christ of Latter Day Saints. He was ordained a teacher soon after, and served in this office six years; then he was ordained a priest, and served six years in that office. In 1902, he was ordained an elder, and in 1903, a seventy, and was a member of the second Quorum until his retirement in 1920. On February 13, 1889, he was united in marriage to Amelia A. Palmer. To this union one son was born who died in infancy. Brother and Sister Self took their first mission in 1901, traveling in a covered wagon, setting up their tent and holding meetings as they went from place to place, March 25, 1904, they took charge of the Old Folks' Home at Holden, Missouri, as superintendents. In 1904, they returned to Independence, Missouri, where he made his home until death. He was overcome by a stroke, April 19, 1933, and died April 20, 1933. He leaves to mourn his departure, his wife, Amelia Palmer Self; his brother, Walter Self; a large group of nephews and nieces, and a host of friends. Interment was in Mound Grove Cemetery, the funeral services in charge of Joseph Luff, and Richard Bullard, sermon by F. A. Smith.

JORDAN.—Nancy Jordan was born April 27, 1845, and lived a long and useful life. She was baptized a member of the church July 1, 1890, by Elder Emsley Curtis, and her home was open to missionaries and other church workers. She passed away April 30, 1933, at the home of a son, Edward Jordan, Kansas City, Kansas. Besides this son she leaves two daughters, Mrs. Maggie Davis, of Hydrate, Colorado; Mrs. Dutie Goff, of Pasadena, California, and another son, Judson B. Jordan, of Redlands, California. Hers was a beautiful life, and the loveliness of heaven shone on her face as she lay in her casket. The funeral sermon was by Elder E. W. Lloyd. Interment was beside her husband in Mount Hope Cemetery, Kansas City.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

WILL SELL my *"wind driven electric power plant,"* patented April 11, 1933, for a small sum cash and five per cent royalty to a Latter Day Saint manufacturer. This plant was invented for the purpose of charging 6-volt radio batteries. It will begin to charge on a 16-mile an hour wind, and a governor takes care of high velocity winds. Weighs 35 pounds complete without tower. Cost of material to build one about $8. Very simple and durable. Can be manufactured and sold at a comparatively low cost. There is a large demand for this invention, and it should make good in the hands of a competent manufacturer. Let me have your cash offers without delay, as I will soon sell to others if not sold through this advertisment. A complete machine will be sent to buyer. Gilbert A. Rime, Cave Creek, Arizona. 20-1t*

LAMONI, IOWA, wants a store selling Men's Wear, Shoes, and Ready to Wear. The location in which a successful store of this type has operated for 40 years is now available. Write to A. W. Fleet. Lamoni, Iowa. 19-2t*

RICHES UNTOLD for $1.25. Think of it! The newest church novel in print. A brand new copyrighted book at half the usual cost. Order from Herald Publishing House, Independence, Missouri. 18-tf

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

(*Tentative date. To be confirmed later.)

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By F. M. McDOWELL.

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TESTIMONIALS FROM HERALD BOOSTERS

The Herald is the greatest single missionary force and branch helper in the Church today. You are missing something important if it isn't helping you and your branch now.

Think of it! The Herald is reaching nearly 10,000 church homes—not less than 50,000 readers! How about yours?

Read what others have to say about the new Herald:

Likes "Riches Untold"

Miss M. W., Ontario, writes:
"I enjoy reading the *Herald* very much and look forward from week to week to receiving my copy of same. It is difficult to state which section I like best, as I read it all. *Riches Untold* is a splendid story and I hope when completed a similar serial will find its way into the *Herald* columns."

"Wouldn't Be Without It"

A. H., Reedley, California, says:
"The *Herald* is a real help to us, and we wouldn't be without it."

"Now Read by Young and Old"

L. M. C., Fort Collins, Colorado:
"I look forward weekly to my bundle of *Heralds,* and am always disappointed when they are delayed in the mails until Saturday, which isn't often. We are all so interested not only in the story, but all articles as well. Until the magazine was combined I doubt if any but two or three of our families gave it much more than a hurried glancing over. Now it is read from cover to cover by all, young and old alike. I am especially interested in the activities of the young people and in articles for and by them."

Making a Scrapbook

Miss M. V., Bisbee, Arizona:
"I am making a scrapbook of extracts from the *Herald."*

"Like a Drink of Cool Water"

A. M. B., a Missionary, tells us:
"Reading your interesting pages is like drinking cool water from a spring after several hours of famishing thirst. It is refreshing. The story, *Riches Untold,* is most excellent."

Commends the Staff

Mrs. G. S., Thune, Nebraska:
"The *Herald* means a lot to us away out here, and there are far too few Fridays when the *Herald* may be found in the mailbox. It is edifying and a great source of interest to me. Then, too, there is always something that is totally unexpected and therefore more enjoyable. The staff should be commended for such a splendid paper."

"From Cover to Cover"

Mrs. J. Y., Jonesport, Maine:
"Every one is enjoying your wonderful *Saints' Herald.* I read it from cover to cover, and can't say which part I enjoy the most, although I think the piece about the church and our children was a masterpiece."

"Renewing Today"

L. B., Johnsonville, Illinois:
"I don't want to miss one issue of the *Herald.* Am sending my subscription renewal today. Please be sure that I receive last week's paper, too."

Saves the Quotations

Brother S., Independence:
"I like the quotations in the Book of Thoughts column. I am saving every one of them and putting them in a book."

"Pleased With the Herald"

Miss K. R., Hibbard, Indiana:
"Every one was pleased with his copy of the *Herald,* and we are thankful for the new system of purchasing the church paper. We hope to increase our branch order before long."

"Better Than Ever"

E. W. L., a pastor, Kansas City, Missouri:
"I have been reading the *Herald* since 1878, and I like it better now than ever before. The great improvement has come since the combining of the three publications into one. May the Lord bless you in continuing your work."

Likes Prayer and Testimony

An isolated member writes:
"You will never know how much good we who are isolated get from the pages of the *Herald.* If I were to take my choice, I think I would pick the prayer and testimony pages, but I like the others, too, and would not think of giving up a single department."

Short Articles Better

A friend in Lamoni tells us:
"I used to criticize the *Herald* articles for being too long and dry. The new style of shorter articles are much more readable, and I like them a lot better."

Single Subscription, $2.00 per year. Inquire about branch bundle rates.

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Independence, Missouri

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The Saints' Herald

Youth Conference—Lamoni, Iowa—June 17-25
Make Your Reservations Early

Saving People Physically

By N. T. Chapman

Repentance Unto Life

By R. S. Salyards, Sr.

The Weekly Health Letter

By A. W. Teel, M. D.

The Second Prize Herald Contest Story:

Red Death at Manti

By Ralph P. Mulvane

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THE SAINTS' HERALD

May 30, 1933

Volume 80 Number 22

FREDERICK M. SMITH, Editor in Chief.
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FLOYD M. McDOWELL, Associate Editor
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LETA B. MORIARTY, Assistant Editor.
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CONTENTS

EDITORIAL:
- Building From Within 675
- Across the Desk of the Editor in Chief 675
- Blue Pencil Notes 676
- Attention, Musicians! 677

HELPS FOR THE PASTOR:
- The Minister's Calendar 677
- Themes for Mid-week Prayer Meetings, by J. F. Sheehy 677

YOUTH'S FORUM:
- "My Book of Thoughts" 678
- "On to Lamoni" the Slogan of Elmwood 678
- Graceland Ready to Receive Conference Visitors—Good Meals at the Cafeteria 678
- Young People in Action 678

NEWS BRIEFS 679

ARTICLES:
- "Shine With Real Light," by Clifford J. Long 680
- Saving People Physically, by N. T. Chapman 681
- Repentance Unto Life, by R. S. Salyards, Sr. 683
- Red Death at Manti, by Ralph P. Mulvane 685
- Weekly Health Letter, by A. W. Teel, M. D. 688
- The Healing Power of Religion 688
- The Ideal Pastor, by Willis W. Kearney 689
- What Do Latter Day Saints Believe About the Human Soul? 691
- Prayer and Testimony 692
- Question Time, by A. B. Phillips 694

NEWS OF CHURCH AND HOME 695

THE BULLETIN BOARD 702

The Pigeonhole

Credit

The Pigeon looked solemn this morning. "I see Brother Elbert disclaims responsibility for writing my column here in the *Herald*. And he had to explode that little myth just as I was really enjoying it! But undoubtedly he is wise, in view of what I have written, as well as what I may yet write. Anyway—" and here he fluffed his feathers proudly, "I really couldn't blame folks for thinking that he wrote *some* of them. I thought myself that *one* or maybe *two* were good enough to have been written by him. But you can put that notion down to my vanity. However," he said in pop-eyed seriousness, "have you noticed that no one has ever given me credit for writing the Blue Pencil Notes"?

Modern Proverbs

By E. Leola Nice

The failure is he who thinks the world owes him a living; the successful man is he who knows he owes the world a life.

Who has never earned something has never known possession.

Look with awe upon the great souls of this life, realizing that their greatness *is,* not because life has been kind to them, but because they have been kind to life.

Polishing is a pain only the strong can bear.

Live in gloom if you insist, but do not expect to have close neighbors.

If you will spend more time counting your blessings, you will have less time to count your trials.

Some people feel in high altitudes just as others would feel in heaven.

Who would replenish his store of joy must give of it to another.

You will never be a pauper if you put more into life than you take from it.

When you come to a difficult task, don't measure the task—measure yourself.

Shop Notes

THE PRESS ROOM PROLETARIAN says: "The workers of the world are all radical when times are hard and they have no jobs and nothing to eat. But give them a full stomach and a week's pay and they are right back toddling after the capitalist and his bag of candy again. At his bidding they will mob a man who tries to talk to them about political reform or economic justice. . . . And church people are something like that, too. In the depression they holler for Zion. When prosperity returns they all run back to the old ways of living and thinking—every man for himself." Is the Proletarian putting it too strong?

THE PERENNIAL LOVER *says that he has quit keeping* company with girls. "They keep you up too late," he complains. "A fellow is hardly responsible for what he says after ten o'clock. And I'm getting tired of being a *promising* young man. I've made too many promises now."

PIUTE PETE declares, "They say the only way to get anywhere is to keep moving; but I've been on the run for twenty years, and I'm still in the same old rut."

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Editorial

Building From Within

7.—Dignity, Reverence, and Spirituality in Church Services

Dignity and quietness provide the necessary atmosphere of reverence and worship for church services. Nothing is so destructive of the mood of worship as noise and conversation. We are given (in *Doctrine and Covenants* 85: 36) the specifications for a house of the Lord, and among other things it is required to be "a house of order."

In the first place equipment can be selected and arranged that will prevent unnecessary noise. Carpets for the aisles, stairs that do not squeak, doors that will not bang, are aids. Folding chairs are the noisiest kind of seating equipment. Any chair or bench not fastened to the floor will be moved or scraped about. The theatre chair, fastened down, with the seat that can be raised, is a little better. Solid pews with high backs, fastened firmly to the floor, are best for the preservation of quiet.

In the second place, the adult members should be trained not to talk and visit before or during the service. Let that wait until the service is over. The pastor can discuss this with his congregation in a kindly way that need not offend. He can deal more firmly with those who obstinately refuse to conform. Adults set notoriously bad examples for the children. The writer was once speaking in a small church when a man old enough to know better came in, visiting right and left as he came up the aisle, and finally sat close to the front. He blinked stupidly for a few minutes, then went to sleep. Nonmembers visiting our churches sometimes receive unfavorable impressions as a result of the conduct of adult members, and do not return.

In the third place, parents should train their children in church deportment. They should keep children near them during services. Infants and small children who suffer during a lengthy service should not be subjected to the strain of remaining, and congregations should not be made to listen to their wailing. Many children gallop up and down the aisles without any attempt at restraint by parents. Parents in other churches *can* and *do* take care of their children. Ours could if they would.

An essential part of the program of building the church from within is to make our services dignified, reverent, and spiritual. Until we can do that we shall continue to lose opportunities to present the message to worthy people. *The church must support the work of the missionaries by providing a real spiritual home to which new members can be brought. Otherwise they will be lost.* L. L.

Across the Desk of the Editor in Chief

ACROSS MY DESK there passed recently a postal card from Hotel Vendome, of Minneapolis, Minnesota, on which the announcement is printed that no beverages containing more than one half of one per cent of alcohol will be sold or delivered in the hotel, or anywhere on the premises connected therewith. This determination to continue as a "quiet, orderly, temperance hotel" is worthy of commendation, and I am confident that hotels and restaurants which pursue this policy will find it pays. I for one will patronize, when occasion demands it, such hotels and restaurants rather than those which serve liquors and beer, and I am sure there are thousands who feel as I do about it. Even the "Wets" are very likely to prefer and will feel safer that their families should be in the "orderly, temperance hotels" or restaurants rather than in "wet" ones.

The battle against the liquor traffic goes on. It may have to be largely one of education, but it is on. And Latter Day Saints because of their traditions as well as teachings are or should be in the ranks of those fighting for clean communities and clean living.

IT IS ALWAYS interesting to read expressions from correspondents who write their sentiments freely, for the glimpses these free running sentiments give of the soul of the writer, grips one as he reads. Nature revealing herself catches the fancy and holds the attention. Too often, perhaps, language is used to conceal our real thoughts; but these too rare occasions when the veneer is stripped off to reveal the inner processes of thought and wishes come only when words flow free from the fear of exposure. A friend whose "chatty" letters reach me at times recently showed a bit of philosophy which we pass on as sure to be of interest to some if not all our readers. Here it is:

"I've been an idealist, I suppose, with a tremendous curiosity about the future—in this way I mean—in my early youth and during my thirties I was privileged to be in the position of helping to counsel and guide a lot of young people and some older ones too, at times, and I was given the opportunity to come in contact with people and to learn to know and understand and sympathize with them in their strength and weaknesses and that there was some good, in fact much good, in every man. We had only to seek for it and concentrate on that and that is the part we would really see most of if we kept knowing that he was our brother (brother or sister).

"I had some rather remarkable experiences, some of which I greatly treasure, and it seemed sometimes that perhaps God in his mysterious way, knowing how truly I love my fellow men, was training me for some special work in his field, but as I grow older I realize that God doesn't need me

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for any special work, just to do my duty as I find it from day to day, rejoicing in each of the many blessings which are mine. I could be a bit sad about it and think that perhaps it was because I have been found wanting, but I hope that is not the reason. I hope that it may be because he wants me to do the simple things cheerfully, glad that I can give my little share of happiness to others."

Perhaps in waiting for the larger and showier things to do we are resting beside the very thing we should be doing. When we "do with our might what our hands find to do," we are in fact on the road to our big task. So we carry on in our niche, feeling sure that the divine powers guiding the destinies of men will see our labors directed to where we can best serve. F. M. S.

Blue Pencil Notes

I WAS SURPRISED when the "Pigeon" flew in at my open front door one fine spring day recently. Perching himself on my mantel, like Poe's raven, he fixed me with a beady eye: "I suppose," he said, "you know that you are getting credit for writing the 'Pigeonhole,' and that it does not belong to you. What are you going to do about it?" "Did you say credit?" I gasped, "Or am I charged with writing it?" "I said credit," replied the bird, "don't get sarcastic, you know that credit is the word." I replied humbly, "You are right—and I shall have to publish a statement, or go before a notary and swear—or something." So the Pigeon flew away in the general direction of West Short Street; and this is to certify that I have had nothing to do with the "Pigeonhole" or its contents, excepting to read and admire. The Pigeon, by the way, is a younger and better looking bird.

CONTACTS with young people and children may be very inspiring and helpful to a minister. Their reactions are spontaneous and genuine—as Paul would say, "without dissimulation." One of the nicest compliments that I have ever received came to me recently in Portland, Oregon. I had preached for the young people in the morning and was to speak to them again in the evening. As I entered the door of the church in the evening, a boy, perhaps nine or ten years old, met me: "Brother Smith, are you going to speak to us again this evening?" he asked. When I answered in the affirmative, he exclaimed with the utmost enthusiasm: "Boy! O Boy!" That did me more good than a bushel of roses on my casket.

AT VANCOUVER, BRITISH COLUMBIA, I went into the church for the first time, and sat down in the Sunday school. Soon I noticed a girl making eyes at me. That is said to be a thrilling experience —and I hasten to say that this little girl was all of three years old. When I would smile she would dodge down behind the seat back, but soon she was up again exchanging smiles. I learned afterward that she was the little daughter of the pastor. And she had told her mother before my visit, "I will know Brother Smith because he sits like this,"—and she struck a pose, leaning her head upon her hand in a highly meditative attitude. Evidently she had recently observed a picture on the back cover of the *Herald.*

AS I WAS LEAVING San Bernardino, not so long ago, a fine eleven year old girl came to me shyly and to my surprise emptied her purse into my hand. There was quite a little pile of silver and nickels and coppers—I imagine it was all the money she had in the world. One hesitates to accept such a too generous gift; yet the impulse back of it, the gift itself, unsolicited and not suggested by any other person, is not to be resisted. The act represented her love for the church and her confidence in the man that the church had sent out to preach the gospel.

TO RETAIN the affectionate and respectful regard of young people is an ambition worthy of any minister. To adapt one's sermons at times to their needs and understanding is well worth while. To live that one may in after years be remembered as a worthy exemplar of the message of the church is a ministerial duty.

WHEN I WAS A BOY the few missionaries who visited our part of the country held a very high place in my affections. Sometimes I had a premonition of their coming and would tell my mother that on a certain day Brother C. J. Hunt and Brother W. W. Whiting, for example, would come—and at the time named they were there. One of those old-time missionaries, a venerable man whose name shall not be here mentioned, secured an especially high place in my regard. Judge of my distress when one day the *Saints' Herald* came to our home announcing that because of immoral conduct he had been released from the ministry. At first I would not believe the announcement—but it was true. A man should hesitate long before he betrays the trust of a boy or girl. Every ordained man has or should have the trust and esteem of at least a few persons. Not to be regarded as of least moment among the few or many are these young in years. Their faith in men and in God is in a formative state; a betrayal of trust may have lasting effects: "I would be true for there are those who trust me."

A YOUNG WOMAN told me that she grew up under the ministry of our honored and venerable Elder James McKiernan. Brother McKiernan was

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HELPS FOR THE PASTOR

The Minister's Calendar

● **June 12, 13, or 14—Farewell to Conference Visitors**

This day should be set to allow time for visitors to the Youth Conference to reach Lamoni by Saturday noon. If on the 14th, the young people can be present at prayer meeting, and the farewell party can be given afterwards, or as a part of the social service. On this occasion the young people may be assured that the prayers and the good will of the whole congregation are with them on their journey and in their Conference deliberations.

● **June 18—Youth Day for all the church.**

While this day is not officially designated for Youth Day, many branches will be thinking of the young people at the big sacrament service in Lamoni. They will hold a special early prayer service, and the morning worship and sermon will be devoted to the problems of youth. Young people who are unable to attend the Conference will have an opportunity to participate in these services. Remember, the Conference is for *all* the young people of the Church—not alone for those who attend. (See last week's *Herald* for program suggestions.)

Themes for Mid-week Prayer Meetings

By J. F. Sheehy

Suggestions

Ask that people come in a prayerful attitude.
No visiting, story-telling, and laughter before the meeting.
Let all visiting wait until the close of the meeting.
Elders "shall direct as they are led by the Spirit."
Do not ever say, "the meeting is in your hands."
"Have all things prepared beforehand," is good advice from the Lord for all our work as well as for the gathering.

Order of Service

Hymn (seated).
Hymn (stand).
Prayer.
Scripture Reading.
Remarks—(*Brief* Tell theme of the service.)
Hymn.
Season of Prayer.
Hymn.
Testimonies and songs.
Announcements: "Theme for next week."
Hymn.
Benediction.

(Hymn numbers refer to the new *Saints' Hymnal.*)

June 7

Theme: The Voice of Jesus.
Scripture Reading: John 10: 3-5.
Special Thought: The Shepherd's voice, Follow Me.

Suggested Hymns:

No. 264—He Leadeth Me
No. 272—Jesus My Shepherd
No. 324—Pass me not O Gentle Savior
No. 263—Savior like a shepherd lead us
No. 124—The Lord is my shepherd
No. 361—We will follow none but Jesus

June 14

Theme: The Voices of Jesus
Scripture Reading: Luke 19: 13.
Special Thought: The Master's Voice, Occupy.

Suggested Hymns:

No. 33—All hail the power of Jesus name
No. 28—Come thou Almighty King
No. 205—God is marshalling His army
No. 219—Hark! Listen to the trumpeters
No. 292—I'll go where you want me to go
No. 214—Master, use me
No. 212—Onward, Christian soldiers
No. 218—Stand up, stand up for Jesus

June 21

Theme: The Voices of Jesus
Scripture Reading: Matthew 11: 28
Special Thought: The Savior's Voice, Come unto Me.

Suggested Hymns:

No .360—A ruler once came to Jesus by night
No. 2—Precious name
No. 337—Jesus and shall it ever be
No. 215—Lord speak to me that I may speak
No. 325—One hour with Jesus
No. 338—Savior teach me day by day
No. 186—This world will be blessed by and by

June 28

Theme: The Voices of Jesus
Scripture Reading: Matthew 11: 28-30
Special Thought: The Teacher's Voice, Learn of Me.

Suggested Hymns:

No. 305—Be with me Lord
No. 258—Come learn of the meek and lowly
No. 248—How gentle God's command
No. 306—I love to tell the story
No. 131—Love divine all love excelling
No. 133—My God how wonderful thou art
No. 277—O, Lord my best desires fulfill
No. 318—One sweet hour with Jesus every day

Attention, Musicians!

Those musicians who plan attendance at the Youth Conference at Lamoni in June are asked to write at once to Mabel Carlile, Lamoni, Iowa, indicating their choice of the phases of "Music in the Services of the Church" in which they are especially interested. A number of prominent leaders of church music will be in attendance, and in class or group conferences the greatest help possible will be given. Are your needs beginning conducting, or advanced choral work? Do you need help in community sings, in voice training, or in orchestral problems? Are you concerned with local or district music problems? Drop a card today to Miss Carlile.

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at all times and in all places such a wise, clean, and kindly minister, and being the only man of the ministry with whom she had association, she thought in her innocency that all Latter Day Saint ministers were like that. When she moved into another field and observed some ordained men who were not like that the experience came to her as a great shock. The man who is not true to his own ministerial standards thus betrays not alone the trust that youth has reposed in him, he betrays also his fellow ministers, the entire ministry, including that One who said, "I have called you and ordained you and sent you forth that you might bear fruit and that your fruit might remain." E. A. S.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

"My Book of Thoughts"

On Reading

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." —*Milton.*

There are few snobs among books. And those who love them belong to a fraternity of kindred souls to whom hearts and intellects are more important than clothes and fortunes. Make a friend of a book that is rich in thoughts, and it will never desert or betray you. It will conduct you into the conversation and intimate comradeship of great minds. It will take you on far journeys, unlock the secrets of the past, and illuminate the dark way that you go into the future. He who makes a friend of books need never be lonely.

A great sculptor once made a statue which showed two figures, nearly identical. One of them was groveling downward towards the earth, and the other, striving to escape from him, was reaching upward toward the light. On the base of the statue, the sculptor carved the words, "I feel two souls struggling within me." All of us are like that. We have the base impulses struggling against the nobler thoughts and aspirations. It is the work of our minds to choose which of these contending forces shall rule our lives, and this decision must be made every day until habit makes us either a slave to one, or a beneficiary of the other.

"On to Lamoni," the Slogan of Elmwood

Bill and Etta Groom Caravan for Hegira

"WELL, what on earth has happened?" Bill Ellison had just driven his coupe into the back yard of the Kett home.

"Oh, Bill," Etta wept miserably, "Everything's gone wrong all afternoon. I wore my best pair of silk stockings and snagged them on a nail, and I've just mashed my thumb with a hammer trying to fix this old box to go on the back of the car, and Kathryn's down in bed with a case of flu, and Dad has had another cut in salary, and—"

"Wait a minute," said Bill, "That's too many now." Etta made a forlorn picture, flushed and hot with her exertions and exasperations, with perspiration and tears running down her face together.

"Come weep on my shoulder," he laughed. "I'm going to have this suit cleaned and pressed tomorrow anyway, and I'd like to get my money's worth for once."

And to Bill's surprise she did. Literally wept on his shoulder. Not little sniffles and dabby tear drops. But big frame-shaking sobs and freshets of salt water. Bill was temporarily awed. She had never acted like this before, he thought. Well, it proved there was always something new to learn.

"Anyway, whatever you do, you do it thoroughly," he said to her. But the storm was soon over, and one brown eye, beginning to clear, peeked upward from the coat lapel.

"All right," said Bill, "That's done. you get some iodine for the thumb and I'll fix up the box."

Troubles were soon forgotten as they went to work on their preparations for the trip to Lamoni and the Youth Conference. Etta even felt better about the sore thumb and the silk stockings. When evening came the car was ready to receive both passengers and luggage, and an announcement came from the sick-room that Kathryn was feeling better and might be out tomorrow. There was time for her to recover and go on the trip.

IN VARIOUS PARTS of Elmwood young people were making similar preparations for the trip. Motors that had been able to give satisfactory city driving service were being tuned up for the harder strain of an overland trip. Boxes were being lashed to running boards, and trunks made weatherproof. Bedding and linen were being packed into the smallest space possible, and plans were made for lunch boxes that would feed the party on most of the trip. Boys were getting one good suit pressed, and finding old clothes for emergencies. Girls made deliberate selections of the dresses they had to take.

"Hard roads all the way," Bill told an assembly of the pilgrims that had gathered at the Kett household that evening. "We'll be loaded heavily, but we can make 450 miles in a day, and that will put us into Lamoni the second evening. And by the way, have all of you sent in your money and reservations to Mr. Carmichael?—No?—Well, you'd better do it."

Just then the telephone rang loudly. Etta reached it in a bounding step. Her tone indicated news. "Oh, hello, Effie. The gang is all up here at my house. Why don't you come up?—Oh, that's just too bad—Why, Effie, you've got to go!—But we can't get along without you! It will spoil the trip for all of us if you don't go.—You wait a minute.—I want to talk to the gang about this.—Don't you decide until you hear from me!" She hung up the phone and turned back to the crowd.

"Effie Chandler says her brother lost his job, and that they haven't any money to make the trip. What'll we do?"

(To be continued.)

Graceland Ready to Receive Conference Visitors—Good Meals at the Cafeteria

"MEALS THAT YOU'LL REMEMBER," pleasantly, of course, is the promise N. Ray Carmichael makes to visitors at the Youth Conference. You'll be delighted with the large, cool dining room in Walker Hall. And then, of course there is the big cozy living room upstairs, where you can rest and talk or meet the girl-friend or boy-friend afterward.

Or, if you want privacy, you can retreat to one of the many beautiful shade trees on the campus. And a fine carpet of grass beneath it to stretch out on. What better for a *siesta?*

Showers! The real refreshment for a warm day. You'll like the fine bathing facilities at the college.

And here's the big news. They're putting an all-weather road from the town to the College. Rock surfaced. On the heels of countless generations the mud of College Hill has been carried up and down. But that will be a thing of the past now. Let it rain! Who cares when the road is hard?

Young People in Action

● Young people in SPRING RIVER (Missouri) district are active. They have a year full of good things planned. Their president writes: "We plan to center our attention on attending the Youth Conference in June and our district reunion in August."

● HOLDEN STAKE young people are working on a plan for a large group attendance at the Lamoni Conference. To reduce expense, the group are planning to camp at Lamoni, sponsored by the stake presidency. A schedule of intergroup activities is also under way.

● MADISON, WISCONSIN, young people sponsor a weekly mimeographed paper, *The Question Mark.* The issue for May 7 contains an illustrated front page, and five pages of announcements, news, sermon high points, observations and contributed articles.

● From SAN FRANCISCO comes a copy of *The Zion Builder* for May 7, an eight-page mimeographed semi-monthly with attractive cover. Its pages are filled with announcements, notes, summaries and contributed materials. With the issue came a special announcement and song sheet, cleverly illustrated, and used on the occasion of the farewell to Patriarch G. J. Waller who returns to his work in Hawaii. Evidently young people in San Francisco are eagerly about their Master's business.

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NEWS BRIEFS

Brooklyn Leaders Set Educational Goal

At a recent meeting, officers and teachers of Brooklyn Branch, New York, set a goal for themselves. They decided by formal vote to set the goal —a teacher's certificate for each officer and teacher in the church school by October, 1934. Study toward this end will begin early this fall.

Three Times a Pioneer

When Brother Nels J. Peterson trekked north from the drouth stricken area of Saskatchewan, with the Ray Peterson family a short time ago, he was undertaking the third pioneer experience of his long lifetime. He is more than eighty-two years old.

He emigrated from Norway when a boy and pioneered in the United States. Pioneered in Saskatchewan in middle life, and in his old age, the pioneer spirit is still unquenched. He has belonged to the church almost twenty-eight years.

Arizona Branches Hold Debate

Douglas and Bisbee, neighboring branches in Arizona, have devised a new way to create interest among members and friends. On May 7, they held a successful debate on the question *"Resolved That We Are Resurrected in This Body and Not Another,"* which was heard by a considerable number. The decision of the judges and also of the majority of the hearers went to Bisbee's debaters. Officers hope to hold more debates in the future.

Tigris Young People Are Leaders

The Leader Class of Tigris Branch, Missouri, is composed of young people, more than twenty in number, who take prominent part in all branch activities. Theirs is an alert organization, ready to help everywhere, and so far they have held the banner class record of the branch.

Traverse City Officers Assist Neighboring Groups

Officers of Traverse City Branch, Michigan, have been busy in recent weeks assisting Saints in neighboring groups in addition to conducting activities in their own branch. Some of the places visited are Bendon Branch, Joyfield, and a group of members and friends meeting in a home east of Kingsley. Among the men lending their help are B. H. Doty, Roland Kapnick, Ray Dick, and H. A. Doty, jr.

Missionary Zeal Apparent in Springtime

The missionary spirit is very apparent in hundreds of branches in the church and among isolated Saints, too. Here are mentioned a few of the many recent missionary activities:

For a period of six months Elder J. Charles May has been conducting intensive cottage and church services in Kansas City and Lamoni stakes. He preached one hundred and fifty-two times and made five hundred visits. Twenty were baptized by the pastors and the missionary. He is now in Guilford, Missouri, Far West Stake.

Elder F. L. Sawley, one-time missionary but now superannuated, was back in his old mission field on Mother's Day and preached twice at Mount Vernon, Illinois.

A. M. Chase, president of and missionary to Utah District, is conducting a series of rally day programs for the branches of the district. He has the loyal help of district and local workers.

A missionary series was brought to a close May 7, at Thayer, Missouri, by Elder W. E. Haden, district president and missionary, and Elder E. C. Shelley. One was baptized on the closing afternoon.

Bisbee, Arizona, Saints were happy to have Apostle E. J. Gleazer stop there two days in April as he was on his way to Independence for the Joint Council meeting. His sermon on Zion and the gathering greatly encouraged them.

Elder C. E. Harpe spent several days in Traverse City, Michigan, a short time ago.

Elder W. A. Smith, of Independence, preached fourteen sermons in a series at North Platte, Nebraska. Three little girls were baptized on the Sunday following his services. He plans to return to North Platte and probably will hold meetings in the new gospel tent.

Elder O. W. Okerlind has strengthened and encouraged the few Saints living at Gainsborough, Saskatchewan, with two weeks of meetings.

Elder Lester O. Wildermuth's spring missionary campaign has included meetings at Bozeman, Columbus, Reedpoint, and Miles City. He has just closed ten days of services at Anaconda, Montana, with fine support from Saints and friends.

Saints at Jay, Florida, have preaching once or twice a month, speakers being A. D. McCall, Earl Higdon and C. T. West.

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"Shine With Real Light"

By Clifford J. Long

"If you visit your friend, why need you apologize for not having visited him, and waste his time and deface your own act? Visit him now. Let him feel that the highest love has come to see him, in thee its lowest organ. Or why need you torment yourself and your friend by secret self-reproaches that you have not assisted him or complimented him with gifts and salutations heretofore? Be a gift and benediction. Shine with real light and not with the borrowed reflection of gifts. Common men do not apologize for men; they bow the head, excuse themselves with prolix reasons, and accumulate appearances because the substance is not."—Ralph W. Emerson, in *Spiritual Laws.*

THERE is a bit of advice we can well apply to our own work and efforts in the church, and without stretching it very far either. How often must we listen to a speaker or preacher hesitatingly start out with "I hope you will be able to bear with me for a few minutes . . . ," "Brother So and So was supposed to speak tonight, but he couldn't get here, so Brother Pastor asked me to occupy. I haven't had much time to prepare, but . . ." Or how often are we confronted with a teacher, in our own church schools, prefacing his or her lesson with, "Well-uh-uh—I don't know very much about this lesson, but I hope it will be of some good to you," or "I didn't know what to talk about this morning, and finally thought you might be interested in . . ."

Why must these useless apologies be made? Why not be "a gift and benediction" yourself, and "shine with real light and not with the borrowed reflection of gifts" of words? Why not have the courage to stand out before the audience and present your message without any excuses or apologies, and allow your hearers to take it for what it's worth? If you don't have a message of any value your hearers will discover it soon and easily enough without your reminding them of its worthlessness before beginning. And if your message *is* really worth while, you rob it of any force or vitality it might have by making excuses or apologies either for it or for yourself. If apologies are necessary, make them to God—afterward—for not having made the thorough preparation you should have.

I think we are nearly all familiar with the friend, well-intentioned though he or she may be, who bursts out with "Oh, John, I'm so sorry I haven't been over to see you before, but I've been so busy, etc." And who hasn't received a letter, even from the best of friends, beginning, "I hope you will please excuse me for not writing sooner. I've been intending to write for ever so long, but I'm so slow and lazy . . . ," etc. Why not start your visit with something like "Hello, John. How are you? What have you been doing?" etc? Is it too much to presume that he knows you would have come or written sooner if you had been able to?

Of course, these apologies and excuses are not made because the people are not worthy men and women or because they don't have something worth while to say; it is human nature, apparently, to make excuses—and most of us are too modest to presume we have a perfect right to stand before an audience and speak, or teach a class. When a man, or woman, gets up to speak, however, he should be freed from the ordinary shackles of modesty and presume that his hearers will be sympathetic with him and that they will not think him conceited or overbearing if he does not make some excuse for his appearance before them.

How much more vital, inspiriting, and encouraging indeed would be the sermon of a minister who began "Good evening, friends. I shall speak to you tonight on thus-and-so subject. Paul, in his first letter to the Corinthians, says . . ." If his sermon is good and worth while, the members of the audience will appreciate it and inwardly thank him for it; but if he really hasn't much to say, no amount of excusing or apologizing or claiming lack of time will help a bit. If the speaker is a visitor, he may say, "I am very glad to be with you this morning, and appreciate your courtesy in inviting me to speak. I shall talk to you this morning on . . ." Simplicity of statement, lack of effusiveness, makes any expression of emotion seem more sincere.

"A man passes for that he is worth"[1] seems to be more and more true as our experiences in life increase. Whatever we do or say, regardless of any number of excuses or apologies we may make, other people, as well as God, will make their own estimate of each of us by what we think, say and do. The church today needs force, driving power, more than ever before; and every minister, officer, and teacher can help in satisfying this need by dispensing with irrelevant and unnecessary apologies, preparing and making himself "shine with real light." And if this movement is to become church-wide, every member must do his or her part in shining with "real light and not borrowed reflection"; he must do the task, make the visit, say the message that needs doing or saying *now,* without the stumblingblocks—of his own making, usually—of useless excuses and apologies that do no good to anyone, himself included.

[1]Emerson in his essay *"Spiritual Laws."*

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SAVING PEOPLE PHYSICALLY

This article is approved by A. W. Teel, M. D., Church Physician. - -

By N. T. CHAPMAN

The Author's Letter of Introduction

Editor, The *Herald:*

I wish to submit as a warning to others, the enclosed article in which I give my experience to those who are unknowingly following the same road I did, which led to my physical breakdown. For more than five years, I have been afflicted with pernicious anemia and its train of intestinal disorders, and in this article I have given some of my personal experience and the truths which I have learned by study and observation. Being of jovial temperament and a lover of good things to eat, I, like many others, paid very little attention to the study of food values. Thinking I had a stomach that could digest most anything, I rather liked to jolly those who practiced certain diets, and the diet issue was a joke to me until I failed in health, and the doctor put me on a diet of spinach and calf's liver—that was no joke. Since I have been deprived of five years of my life which should have been most useful, and since I have been deprived of my social activities and much of the joy of fellowship with the Saints, I feel that I should give my experience to the *Herald,* so that others may benefit by my experience and be able to avoid the loss of time, medical expense, and terrible nervous disturbances, which I have endured, and the possible criticism of my weaknesses and mistakes.

I am well known by the Saints on the Pacific Coast, having served the church both as a missionary and locally for the past twenty-five years, prior to my nervous breakdown in 1927, at which time I was President of the Southern California District. I was fifty-two years old at the time of my breakdown in health, and I felt that I was too young a "boy" to be laid on the shelf. I now feel that if I can't serve the church in the capacity I have heretofore, I can raise a warning voice to help others avoid the serious consequences of ignoring the laws of nature and the wisdom of God as revealed in Section 86, *Doctrine and Covenants* (Heaven's instructions in diets). I have no desire for notoriety of any kind, nor do I desire to promote any diet fads, but I know that the diseases of middle age are largely the result of indifference to the laws of health in our earlier life. Digestive disturbances interfering with the nervous system are the curse of our indifference. The medical profession confesses it is unable to cope with the situation, therefore the need of our attention being attracted to the facts, even though by example. It has been suggested by the doctors that "It is no use to warn the people, as they won't pay any attention." I believe that it is a mistake to hide our meanings in medical hieroglyphic and not to make these things plain. Our indifference to the laws of health is due both to lack of early training on the part of our school system, and parents. But I believe that stories of the plain truth will awaken our minds to the observance of these laws.

Yours in gospel bonds,

N. T. CHAPMAN.

"What must I do to be saved?"—Acts 16: 30.

BIBLE HISTORY informs us that the ministry of the Church of Jesus Christ and other historical characters were dependent creatures, as much so as the people they administered to; that they were subject to the same laws of nature as other people of their time. An ordination to the ministry is not a guarantee against sickness, suffering, or other ills of mankind, nor is our license to preach a certificate of special favors. Paul invites us "who are partakers of the heavenly calling to consider the Apostle and High Priest of our profession, Christ Jesus." "For verily he took not on him the nature of angels, but he took on him the seed of Abraham wherefore in all things it behooved him to be made like unto his brethren." "For it became him for whom are all things and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through suffering." "For we have not a High Priest which cannot be touched with the feelings of our infirmities." "For both he that sanctifieth and they who are sanctified are all of one for which cause he is not ashamed to call them brethren." We must expect to endure hardships and trials and suffer from our mistakes the same as other Saints without any special interference on the part of God. I refer to these scriptures to convince our minds without a doubt, that the greatness of our apostleship or priesthood is not a shield against adversity, sickness, nor the fiery darts of the adversary. We must consider the way of "escape" and not neglect the way of our salvation or our "carcasses" may fall in the wilderness. In the hour of our spiritual triumphs our pathway may be strewn with palms and roses and we may be anointed with the richest of ointment (richest foods), but that will not keep us from our Gethsemane.

We well know that obedience is not accomplished by us because of our calling nor by the wonderful prayers for us at the time of our ordination. They may have encouraged us, and inspired us towards our ideals. Our experience has taught us that the preaching of the word, acceptable to God and profitable to our hearers, has to be accomplished by effort, courage, and invincible determination, by prayer and supplication, often accompanied by tears. True, at times we have been inspired as the prophets of old in the delivery of our message. It may have been said of us, "How does this man have such knowledge of the scriptures, never having attended a theological seminary," and they become astonished at the doctrine because "the word is with power." However, it is just as true that at some other time, we have suffered embarrassment.

We have proved that if we make it a practice to wait for the Lord to fill our mouths (without preparation) our empty heads will be sadly disappointed. It is required of us to "study to make thyself approved unto God, a workman that needeth not to be

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ashamed, rightly dividing the word of truth."

In this we are agreed; that the saving of the minister from embarrassment and mental anguish depends upon his preparation to meet requirements. Otherwise we endure needless suffering, so that even serious prayers will not suffice to remove us from our pains. We know by our experience that we have to study to avoid being ignorant of the truth or we fall into "untoward" conditions. But some of us have failed to realize that we have to give due consideration to our physical life. In our enthusiasm in our ministerial service, we forget we are clay, we are negligent of ourselves. We fail to study to retain our health, we often expose ourselves needlessly. We sometimes preach long sermons, speaking in a loud tone of voice, wearying ourselves and our congregation (as though there was no limit to our nerve energy). As to our health, we seem to think "God will take care of us" because we are of "much more value than the lily or the sparrow." Therefore we don't need to bother with the learning of food values nor the balancing of our food intake. We say, "We are well now, what's the use of bothering about our eating? I can eat anything and it agrees with me." Another says, "I could eat shingle nails, hot cakes, chew my toothpick, or swallow my food half chewed. I have a wonderful digestion."

We seem to think that our stomachs are indebted to us (because we are preachers) and that our stomachs can digest anything. We think we do not have to know the process of digestion or the action of the intestinal tract. We let the body take care of itself, "It knows what it wants to eat" and it has its own way about its eliminations. If we feel ill, we go to a drug store and buy some cathartic, Epsom salts, pills, or aspirin tablets, not realizing the effect of these drugs upon our systems. If we get sick, we send for the elders and if the Lord doesn't heal us, we go to the doctor. We think he will know what to do. Yes, and you will know some things he has done if he operates on you, and you suffer for a few months in a hospital, and the little savings you have, your life's earnings, vanish like a snowball on the Equator. Then we say, "Doctor, I thought you could cure me," and the doctor says, "My dear man, we doctors can't cure anybody. *Nature has to do that.* All we can do is to assist nature (sometimes) and you can help yourself far more than I can help you."

"I can teach you how to protect your health," a true doctor is a teacher. His work is almost like that of the minister; in fact it is very similar. He teaches you about your bodies, the temple of your soul, how to keep it fit so that you may function at your highest efficiency. The Church of Jesus Christ has a church physician. Luke was a physician in the New Testament times, and in the restoration in these latter days as early as September, 1830, Thomas B. Marsh was called to be a "physician to the Church," *Doctrine and Covenants* 30: 4.

First Corinthians 12: 28 tells us "God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." "For the work of the ministry and the edifying of the body of Christ," (the church). God has also "set in the church" the Church Physician to teach "the body of Christ" to protect and care for itself physically. We may have the idea that it is the duty of the Church Physician to cure us when we get sick. Forget that; he can't do it. It is the Church Physician's duty to teach us how to keep well, or get well if we are sick. "How to nourish with all tenderness with herbs and mild foods." He should teach us the values of foods, the mineral and vitamin contents and their chemical action when put into our stomach, and how to prepare our foods with as little loss of these essential values as possible, so that our bodies will have the necessary materials to build and repair themselves. It is also his duty to teach the Saints to avoid the use of adulterated foods, or foods that are robbed or have lost their value in manufacturing or preparation, to avoid foods that are highly seasoned to attract the user by their taste, without considering the materials which are used in their preparation, and to avoid the excessive use of salt, vinegar, mustard, and other condiments, some of which were never intended to be used as food, but have been invented by "conspiring men in these last days" to get gain. We should know how to use foods in their natural state and in their seasons.

From my experience, I advise all to rally to the aid of our Church Physician and demand that he lead us into paths of safety. He will be pleased because of our interest, and will not feel that his efforts are in vain. He may now feel that we ministers are very indifferent to his department; that we are given to cold chills and deep frowns when we are approached regarding our diets and personal habits, and while he would like to save us from physical suffering, it can't be done without our interest. We have to "save ourselves" from this "untoward" condition. He needs help to accomplish his work with this generation. We must teach the mothers and wives to study how to prepare foods to protect the health of their families, how to protect the father and breadwinner of the homes so that they may remain at a high state of production, so that needless want and suffering may be avoided. Give them to understand that the ministry does not require the housewife to *(Continued on page 690)*

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REPENTANCE UNTO LIFE

Radio Address by R. S. SALYARDS, Sr.

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted *repentance unto life.*"—Acts 11: 18.

WE MAY safely turn to the word of God for counsel. The race needs counsel, counsel the soundest and best. It has always needed the divine counsel, but has in great measure been disposed not to seek nor to heed the counsel of God. Without light and warmth of the sun men could not live and sustain themselves; without the dews of heaven they would be without the necessities of life. Dependence is written large upon the existence and continuance of human life, but the masses largely ignore and are not conscious of that manifest principle. Such dependence has been apparent in the vicissitudes of human beings from the beginning; man from necessity has been obliged to take note of his need of food, clothing, and shelter. Civilized man has made provision against loss of sustenance in order to survive. He has built progressive civilizations by learning to conform to laws that govern his environment, the laws that relate to climate, food, and other necessities.

This general conformity to the laws of nature has brought benefits that have demonstrated the necessity and value of observation of the physical world. There cannot be a condition in which man shall be free from necessity for studious stock-taking of means by which his life shall be perpetuated; for it is true of physical life that men are obliged to be alert in giving close attention to the laws of life, if they are to enjoy its benefits and preserve and promote general welfare. Governments maintain experimental, statistical, and research departments in order to facilitate well-being of their peoples. The needs of humankind require increasingly intelligent action if the people shall be equipped by knowledge necessary to meet the demands of life.

In the physical world there is written, large and outstanding, the law that man shall improve by conforming to the laws that regulate his being; otherwise, failing to comprehend and act, he would perish. Barbarous man was controlled by superstition; civilized man has learned to observe and to submit to the physical laws of the universe. He has learned that he cannot disregard what is termed natural law and live. Conforming to physical law, he has realized the benefits that minister to his welfare.

Man is not an independent being; there are no absolutely independent beings. Man cannot exist and sustain himself above the timber line; there is a limit upon the mountain side where vegetation can maintain itself. Man must subsist within the limits where nature produces the means of subsistence. The physical world throughout the years of man's domain teaches the facts recited above; we cannot remove from the law of environment. Observance of law, conformity to the law of being, brings sure and continuing results.

But there are higher laws and other necessities than those relating to physical benefits, important and necessary as physical benefits are. But even physical blessings and values are not to be enjoyed or controlled independent of or in violation of other and related laws and realities. In the physical world, as in other realms of living, it is true that no man lives unto himself. Society is interdependent, hence all human efforts should be and must be made with a view to the general good. The world is having repeated the lesson vividly portrayed by history, that life must be lived and regulated by something higher and better than what ministers merely to physical necessities.

Human limitations, human sufferings, have been caused by blindness and selfishness, manifest lust for power, unjust distribution of wealth, etc., resulting in wars, disease, poverty, oppression, lack of consideration for the masses, and other evils that have marked human history. God through nature has given generously, but man has shown himself unable to build a satisfactory, enduring civilization without observance of obligation to regard other and higher motives than those that appeal only to physical welfare.

We of this world, including our own country, are facing again what men faced in other periods. We have become emancipated from the rule of kings and have established democracy in government; but we are not free; indeed we are bound up with other peoples in a condition that is strikingly emphasizing these facts; namely: With all our education and training for life, professionally, scientifically, agriculturally, industrially, we are in actual danger of extinction by forces that threaten every nation with revolution and its accompanying horrors. We are not overstating the facts; they are openly acknowledged by publicists at home and abroad. Outstanding sociologists, economists, business experts, men of affairs in all fields of action, including statesmen of training and experience, are being asked to give

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close study to problems involving international well-being, with a view to comprehension and application of legal and other remedies to meet the emergency. It is a time for deep concern; for intelligent, temperate consideration; for self-control and just regard for the welfare of all concerned, which is humanity in general.

A Lopsided Civilization

It is clear that our civilization has been and is largely unbalanced, lopsided; that physical welfare, with its determining outlook for gratification of physical wants, its absorption in material things, has failed, and definitely failed us. Belief in the productiveness of nature, increased by facilities of the machine, have failed to solve the problems even of physical subsistence. The present period has been characterized by piling up of material resources exceeding by far that of any other; yet society stands perplexed, nonplussed, and alarmed, notwithstanding the stores of such abundance. Its people are hungry, unemployed, and desperate as they face the abnormal situation. Five years ago or less no one dreamed that such conditions could possibly develop. The nations were abounding in a prosperity that now seems to justify designation as a "fools' paradise."

A notable feature of the modern period is the growing belief that materialistic science accounted for existence of the universe and of man; that man came into being under the operation of organic evolution; that materialistic science would be the means by which man would be developed into fuller life, etc. While some have not accepted such theories and claims, the result of such sentiment, nevertheless, has been to increase materialistic concepts of life and to draw away the popular mind from belief in God and the spirit of religion. Such sentiment is manifest in the increasing formalism in religion, in the growing loss of the spirit of strong, active faith and participation in religion and worship, formerly in evidence in earlier generations. This increasing loss of interest in spiritual life is being acknowledged by many men of the churches. It furnishes a problem of increasing anxiety to those who believe in the God and in the faith of the fathers.

Religion a Permanent Necessity

Religion, with its faith in God, its consciousness of need of the divine government, has been the leading sentiment, the greatest power that has influenced the life of the race in every age. The cause of such strong influence lies in the constitution and nature of man himself. His nature is not only physical; it is firstly spiritual and moral, secondly physical. The spiritual is the inner, the real man; the physical is the outer, the material man. Both natures constitute the soul of man, each affecting or influencing the other. The spiritual or inner man is the man of mind and heart; the outer man, the house or tabernacle in which the spirit dwells and through which it manifests itself. God is a spirit; man is spirit; nature is the garment of God, that in or through which God is manifest; also through man, who is "the temple of God."

The spirit in man, the higher nature of intelligence, should control, should be the dominating, ruling influence in human life. St. Paul, spiritual philosopher and interpreter, finely presents to us the dual nature of man. He says: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. . . . While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are *temporal;* but the things which are not seen are *eternal.* . . . For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. . . . For we must all appear before the judgment seat of Christ; that every man may receive the things done *in his body,* according to that he hath done, whether it be good or bad." (2 Corinthians 4, 5.)

This is sound, comprehensive truth and philosophy. The spiritual and the physical life are here declared, also the judgment to be passed upon the use of life. These statements are entirely harmonious with present life and experience. Every day is, in a sense, a judgment day; results follow thought and conduct. An eternal judgment will determine final conditions.

Every nation has been at its best in the day of its acknowledgment of basic religious and moral principles—when such have been free from fanatical superstitions. It is only when blindness, selfishness, lust for power, injustice, sensuality, social, political, economic inequality have caused poverty, immorality, disease, and other low estate, that civilization has decayed and declined. God has given to every nation power to contribute to human progress, but when its contribution has ceased and its people become corrupt and materialistic, he has called it to account for its stewardship. And nations themselves perpetuate or destroy their values when they turn to unrighteousness—when they violate the very principles which are the instruments of preservation. For when any evil, of whatever character, begins to operate, immediately a neutralizing principle or force sets itself to work to undermine and destroy that evil. History clearly reveals this outstanding fact. It is in *(Continued on page 690)*

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The Second Prize Herald Contest Story:

Red Death at Manti

By Ralph P. Mulvane

AN ARROW'S flight from the forest edge, across a half-cleared plain, rose the timber-and-earth wall of the City of Manti. A dozen brown-skinned Lamanite guards, naked, save for their loin cloth, patrolled the wall's single "gate," a narrow, open entrance. Just within the forest fringe a giant blond captain of Helaman's battered army, Teomner, scowled as he watched the guards and the small groups of Lamanite spies idly concentrating under a group of trees to his left on the plain.

It was late afternoon and fall of the twenty-ninth year of the reign of the Judges. Behind Teomner and his handful of hidden men, weary of crouching all day in the forest, the Lamanite army which had occupied Manti now plodded eagerly westward in pursuit of Helaman.

"Fools!" growled Teomner to the soldier Mora, nearest him. "They expected to wipe us out in a whiff."

Mora, lean, tall, and rawboned, grinned. "If their spies had known we had been starving for months, or that lately we had received two thousand fresh troops, eh, my captain?"

Teomner spat. "Look at them!" he snarled. "All fools, cowards. Wait till they see men come down on them with red death. Aye, men—no boys."

"What meanest thou?" puzzled the soldier.

"Art thou like them?" sneered Teomner. "Did I not pick my men and make no place for the striplings of Ammon, who fancy death cannot touch their young heads?"

Mora glanced curiously at his chief. He had wondered why Teomner had not chosen one of the two thousand and sixty youths who fought in place of their Ammon fathers. Boys who had lived through many a battle unscarred by death, whose very presence awed the heathen foe.

He spoke timidly: "Thou art mighty of arm, Teomner, yet—"

"Yet what? Am I not Teomner? What more wouldst thou? I want no boys under my feet. This is man's work, to kill yonder spies and guards and capture a city."

"God hath been with them," Mora ventured. "Dost thou not believe in God?"

Teomner tossed his mane of yellow hair. "Aye, fool. But I believe alike in my brawn. Come, let us make ready. Gid will take the guards at the gate. Pass the word along."

Mora slipped back through the trees thoughtfully. Teomner had gone mad with blood-lust. Or was it that he discounted the worth of these Ammon youths because two hundred of them had been wounded? Even so, were they not all recovering?

Mora finished his errand and returned to his post. Teomner still glared out upon the gathering spies, left to cover the Lamanite rear against surprise. But he was seeing past them, through the city's wall to a palace somewhere. To the quarters of the indolent, pleasure-loving Prince Amer, busy with his women captives and courtiers, snug and secure from war's misery. He was seeing the dark-haired Dori, Teomner's betrothed, as she lay prisoner in this prince's grasp. For she was there, else that Lamanite spy he had choked the day before had lied.

In fancy Teomner plunged his sword in the prince's heart and laughed at the dripping blood. The thought was sweet. It made the giant's small ears flatten against his grotesque head, his little blue eyes became slits of venom. It caused him to lick his lips with a dry tongue.

Mora touched him gently. "The men are ready," he said.

Teomner started. Remembered where he was. He drew his sword and snapped a low order. He dashed out of the trees, his men clumping, yelling behind him. Off to the right he could hear the answering cries of the captain Gid and his men as they, too, swarmed out to the attack.

"KILL! KILL!" shouted Teomner. "No quarter."

Sword met sword. The Lamanite spies rallied and stood their ground. But after their first flight of arrows, there was no time to use the bows again. No time for their slings. It was hand to hand now. Naked brown bodies against arm and body shields, against leather and metal head shields which turned aside many a thrust.

Teomner's huge legs carried him ahead of his men. His sword was a flail of fire, flashing upward, falling, parrying. On him the enemy centered, surrounding him with a ring of steel. They pressed him back till the sun's last rays struck him squarely in the eyes. Then a blow from a cimeter belted his head so that he staggered. Another blow sent him to his great knees.

He tried to rally out of a swimming vision. And through his dancing sight saw a sudden flash of fresh steel beside him. A long, slender sword that leaped like a thing alive in the hand of a tall youth as fair as he. A youth whose breastplate was torn, who had a half-healed cut above the right ear and a bandaged arm.

Teomner shook his head. It began to clear. He stumbled to his feet. The strange youth who had come to his aid had cleared the field about him, but there was still much fighting to do. No time to question the lad, who kept even with Teomner as the giant fought his way toward the wall gate. No time to ponder on the amazing sureness and deftness of that long, keen sword.

The fight ended as swiftly as it had begun. Teomner panted through the gate, held now by Gid. His men swarmed within the wall. Now there was much work to do. The men had to be divided into groups to search the city. There were certain to be wounded Lamanite warriors, men too old or too young to follow the army, yet apt to be dangerous foes unless disarmed. There must be no mistake before the Nephite army under Helaman had time to turn in its supposed flight and, by a roundabout route, regain the city ahead of the Lamanites' full strength.

Teomner took charge of this work. Finished at last, he recalled the youth who had aided him. Saw him standing quietly against the wall, a sad smile on his pale, thin face. It was dusk, but even in the fast-falling darkness the young man's features stood out so clearly that the giant felt a moment's awe.

He went up to the youth. "Who art thou?"

"Jed, of Ammon."

OF AMMON! One of those striplings. Teomner felt dazed, angered.

"Where didst thou come from? and why?"

"I came to help thee find thy betrothed."

The giant stared, laughed and sobered with knitted brows. "Who told thee of that? I spake to no one. Moreover, thou art but a lad."

Jed smiled softly. "Aye, thou art mighty, Teomner, but there is One mightier."

"His name?" cried the giant.

"He who directed me in vision to come hither."

Again Teomner fell silent. His pride was hurt that he owed his life to this stripling. He glanced at the youth's wounds and it was in Teomner to taunt him with the fact that the young men of Ammon were not immune to the sword's sweep. Instead, a crafty smile erased the giant's frown. This youth had come to him unbidden, unwanted.

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Why not let him learn by bitter experience the results of meddling?

"Thou art a brave lad," said Teomner. "I go to seek Prince Amer. If thou wilt come, remember thy blood shall be upon thy own head. For it may be that the Lamanites have left a strong force within the city, or that their army will return before ours."

Jed took up his arm shield. "We waste time," he said shortly.

The giant grunted and moved off. The youth matched his stride.

Along the narrow street they followed the square stone and mud-brick houses etched themselves out in pale white under the early moon. Beneath their roofs, wall and court recesses were blurred shadows, soon changing to sharper outlines, then strips and chunks of black. House doors were shut; none was abroad, for already the wings of fear had told strange tales of the fighting outside the city's walls. Scents of perfumed oils from women's bowers mingled with the cooling fragrance of evergreens.

Between the strange armed pair there was no talk till Teomner stumbled on a sheep crossing the road. He picked himself up and leaned against a stone wall to grumble.

"We wander at no purpose, Jed, knowing not whither to go. Mayhap it is better to burst in one of these heathen doors and find a guide to show us to the prince—"

He broke off. For a soft arm, reaching out from the darkness of a recessed doorway beside him, touched his hand. He snatched the arm and drew into the moonlight a young, dark-haired woman. She was like a slip of deep brown velvet, shod in sandals encrusted with turquoise beads. Gold bracelets encircled her otherwise bare arms, and rings her fingers.

Her voice was music of the night: "Why dost thou seek the prince?"

"Who art thou?" demanded Teomner. "A Lamanite, yes, but a spy, too, eh?"

Her eyes sought Jed's face, luminous in the moonlight. "Nay, one of the prince's household, stranger," she said. "One driven out to make way for one of thine own kind."

Teomner's blood pounded with eagerness. "Then thou canst guide us—and thou shalt."

"Why dost thou seek Amer?" she persisted.

The giant growled. "What is that to thee? But I'll tell thee—to find a maiden named Dori, then to choke this rat prince."

"What is the maiden to thee?"

Jed answered for Teomner. "His betrothed. Lead us and fear not."

But suddenly the girl drew back with a shiver. "Thou art of Ammon!" she asserted. "One of those who, it is said, cannot die."

"Death?" said the youth gently. "Should I fear it, when He who knoweth all hath promised—"

But Teomner grew impatient. "Enough," he snapped. "Come, girl, lead us, and if thou tryest treachery, thou shalt pay dearly."

The dark hid the hate in her eyes as she flitted away before them.

PRINCE AMER'S palace overlooked from its flat roof the city and all that transpired within its streets, and the wilderness west of the walls. At its entrance, Jed paused.

"Watch thy step, Teomner," he cautioned. "I will defend the door for thee."

Teomner grunted: "Thou art afraid?"

"Of what?" countered the youth simply. "Wait! Yes, I am fearful—but for thee, even with thy great brawn."

The giant sneered. "Thou art a child with prattle. Feel this arm of mine and rest easy."

Jed's reply drifted gently to him. "Dost thou trust in that, Teomner?"

The girl plucked Teomner's arm and he followed her. He groped up stone steps between cold, hard walls. Faint air drafts told him of halls passed, of rooms filled with warm, sweet odors. And at length the two wound through a narrow corridor to a door where the girl paused, whispering:

"Here is thy place."

Then she was gone, he knew not where. The hall was black, her feet soundless.

He stood there a moment, straining with his ears at the silence. At last, sword in hand, he burst into the room, blinking at the change from darkness to light. Light from four fat, squat candles in wall corner niches.

Teomner gasped. The room was empty, bare, save for a narrow table and two stiff straight chairs. Directly overhead these was the usual roof-trap—a square of planking fitted snugly into the stone ceil. At one end of the room a curtained passageway, and near it a window through which twinkling stars seemed to mock the giant's bewilderment.

He could almost hear his heart beat. Foes did not bother him, but silence beat him down. He felt that unseen eyes watched his movements, and recalled Jed's warning. If this were a trap, it was well baited. Here, when Helaman's soldiers arrived at dawn, he could easily be found cold and stiff.

Suddenly his hand tensed on his sword hilt. The curtains of the passageway stirred, opened. At first he could not believe, then a low cry of joy leaped to his lips as he sprang forward.

"Dori!"

He seized her in his arms, pressed her close. Only for an instant, for he was conscious that her small white hands were pushing against his breast, that her face was tight with horror.

"Behind thee! Quick!" she sobbed.

EVEN BEFORE he whirled about, he knew he had been betrayed, tricked by a heathen girl who thus sought to win back the favor of her lord.

The room seemed to fill with men. He counted six with drawn swords, and a seventh who stood by the table. This one was a fleshy, arrogant, gold-bespangled man who smiled at him out of chill, hard eyes. How had these men entered? Through the now open hall door? Well, it mattered not. It was a battle now against odds.

"Behind me, beloved," he called, and thrust Dori into place. "Now watch thy chance while I carve this scum of Ammoron."

The man at the table spoke. "A rival, I see. Hast thou a name, big one?"

Teomner's eyes slitted. He knew this man now—the prince he had vowed to kill. And his sword darted up as he sprang to the attack.

"Have at thee, dogs!" he shouted. "Thou art six to one, but thou shalt see what a mighty fighter canst do. Ha! The craven prince slinks behind his guards, eh? So be it . . . I'll slit thy throat yet."

Amer had indeed flitted into the rear shelter of his men. His lips moved in a low, sharp command:

"Take him, yet kill him not. I would have sport with him before he dies."

Teomner laid about him. His first sword thrust was swift and sure. It lowered the odds to five.

"Defend thyselves," he taunted them. "Teomner, the mighty, spits at thee."

But the five remaining guards were wary. They circled the giant, now giving way, now striking cautious blows, now deftly parrying. Soon Teomner knew that he was meeting five of King Ammoron's best swordsmen, chosen solely to guard the king's heir. Yet he laughed, boasted and feinted. A lunge and he drove his sword home again. Four left.

As he pulled out the blade his foot slipped and a slashing cut reached his arm. Another sword point turned against his body shield, but its impact drove some of the breath from him. His sword swung in a dazzling ring. Sweat ringed his forehead. He was close to the table. On its opposite side Amer slipped further away from him. Some way he must stop that cruel mouth, the eyes gloating upon the fair Dori who now lay in a faint.

Thrust and parry. "Ah-h-h!"

Three now. But his sword arm felt heavy and Teomner reeled as he tried to meet the desperate lunges of the surviving guards. Dimly he realized the role had shifted. They were carrying the fight to him; he was on the defensive. His breath wheezed. His sword cut a candle from its niche. Only one light remained. The room was full of shadows. Flickering shadows that mocked him. He could not see the evil face he sought. It had vanished. Then his sword dripped with fresh blood and he tugged to extricate it from its victim.

Something belted him across the head and he drifted down—down.

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TEOMNER CAME to in a room that was still and redolent with the smell of death. In a far corner a lone candle weakly assailed the gloom. It was enough, though, to show him legs that bent above him and a pale, thin face stooping to his.

"Canst thou stand, Teomner? Come, I will lift thee."

Teomner muttered. "Jed?"

He felt the youth's arms about him. Forced himself to drag to his feet, then sag into a chair, where he gazed about him dully.

"I have bandaged thy wounds," said Jed softly. "They are but light."

Teomner was counting dull blots on the floor. There were six of them. He struggled to remember.

"Six," he mumbled. "I did for four. Yet there are six—six—"

Jed's hand rested lightly on his shoulder. "Gather thy strength, Teomner. Thou wilt need it. The prince has fled. I heard thy scuffle from below."

The giant's mouth tasted bitter. Again this stripling had rescued him, this lad with the charmed life who so often had knelt in prayer for his mother. And the bitterness reacted as a tonic. Teomner stood erect, stooped for his sword and shield. He glanced at Jed. What could he say without rebuking his own pride?

Jed had moved to the window and was staring to the west. Teomner became conscious of the shouts of men in the streets, of a distant rumble, of fire tongues leaping from a Lamanite synagogue. He saw Jed motion to him and joined him.

"Look to the west," said Jed quietly. "There are torches—coming hither."

Teomner's mouth seemd dry. "The Lamanites!" he said hoarsely. "They have suspected Helaman's trick. . . . What hour is it?"

Jed glanced at him curiously. "The Lamanites? . . . The hour? . . . Nigh to dawn."

Teomner was in a feverish haste. "There is yet time. I shall find Amer, Dori." He swung back into the room, head clearing, then paused. "Before I go, I would ask thee a question. Thou didst come with me unbidden and twice thy sword hath proved its skill. Answer me this: why didst thou come?"

Jed's voice sounded weary. "I cannot answer thee—yet, Teomner. Perhaps thou shalt never know. . . . But there, haste thee and I will keep watch at the door."

TEOMNER PLUNGED through the curtained passageway. Within was a woman's room, empty. He passed through one of its doors and began a search of halls and rooms. In his shield hand he held the remnant of a sputtering candle. His steps made faint echoes on the floors between the high walls and at times his sword clattering against stone startled his hand to its hilt. But everywhere was emptiness. Only one room was bolted from within. He could not force it, so he went below to the slaves' quarters and rummaged till he found a long, stout rope. This he took to the roof, fastened one end of it to a beam within the room adjoining the locked apartment, and let himself down over the roof-edge.

Where he swung he was close to the window of the room he wished to enter. There was a light within, but no sound. Outside the stars were paling. It was that curious hour between night and day. On the streets a rabble was gathering, moving nearer. He could hear sounds of fighting, and, once, the cries of Gid's men.

There, in mid-air, Teomner knew the meaning of what he had heard. From here and there, wounded Lamanite soldiers left behind had gathered when they realized how small was the force which held the city. Now they were pressing forward toward the palace and the gate of the wall. With the Lamanite army hastening back toward the city, fearful of a trap, it was entirely likely that Gid's men would be overwhelmed. And that one lone youth who stood below to guard the door?

Teomner reproached himself. He must hasten this work and get back to Jed. Together they might hold the palace steps against fearful odds till human strength was exhausted.

So he swung gently to and fro till, with one great effort, he landed both feet on the windowsill. In an instant he had dropped inside the room—in stygian blackness. The light had gone out. As he stood there listening, something hurtled against the wall near him and rebounded out of the window. A stone. Some one who was clumsy with a sling, for Teomner knew he had made a good target in the window light.

He slipped away from the window, hissing: "Come out of there and fight."

There was no reply. Only the softest shuffle of steps. His unseen enemy was seeking exit from the room. Teomner flung caution to the wind and ploughed forward, sword in hand. He jabbed the blade before him, cut beside him, sent it ringing over his head and front, where it struck stone. The shock numbed his hand. The sword dropped. At the same instant a form leaped upon him and he felt hot breath on his neck as fingers groped for his throat.

They went down together and Teomner rolled atop of his assailant. Just for a moment and the positions reversed. His injured arm impeded him, but Teomner again unseated his enemy. Now his left hand clutched the man's throat and closed. The room was lighting, but Teomner dared not look up. Not till he had raised the head beneath him and crashed it against the floor till struggle ceased.

He was on his feet now, swaying as he sought the holder of the light.

"Dori!" he cried. "This time thou shalt be saved. But the prince? "

She pointed down, shuddering.

Teomner looked. His wits seemed sluggish, but his hand mechanically bent low to retrieve his blade even as Amer stirred. A moment later the giant placed his sword in his leathern scabbard and with one arm about the girl led her to the door. Neither looked back.

They walked through a winding hall. Teomner's steps quickened at the sound of shouting men and clashing steel. Just as he feared. Jed was fighting for his life.

At the head of the stone steps he bade Dori stand, drew his sword and started down. One step, two. He paused, stupefied. Below him, half way down the flight, a fair-haired youth calmly wielded a flashing blade of death. The stairs were slippery with blood, but still the Lamanites pressed on and upward.

At length Teomner rallied. His great voice bellowed: "Have at them, Jed. Here am I, Teomner."

He tried to go down the steps, but Jed's cool voice held him.

"There is room but for one, Teomner. Stay thou with thy maiden. Relief is near."

"Relief?"

His answer was in the sudden yells of the enemy lowest down the stairs, who turned and fled into the open air. A confused roar of voices came to Teomner. He saw red streaks of light across the street, torches coming nearer. Dimly he knew that he and Jed stood alone on the steps and that soldiers bearing shields were making short work of the last Lamanite opposition.

A woman's arm crept within Teomner's. He still stared at Jed, conscious that the youth's face was as clear as though lit by a hundred candles. There was awe within the giant. His voice died to a whisper.

"Thou knewest . . . it was not . . . the Lamanites who came?"

"I knew," said Jed softly. "And now for that other question thou didst ask me—"

"Wait!" said Teomner quickly. ";Thou dost not need to answer. I know. Thou didst come and win through because—" His words died away to the end: "Come, let us give thanks."

Humbly, a man of massive build and blond, followed a youth into the gray light of Manti regained. And when the hosts of Helaman knelt in prayer, giant and youth knelt, too. Between them a tender girl. Beside them, in the dust, two blades of steel.

"Just as the radio can be tuned to a certain wave-length or vibration, so the mind can be tuned to the good and the noble, to success and health, to peace and plenty, or to the reverse—the choice is yours. By keeping your mind centered on worth-while things you attract whatever is on that particular plane."

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Weekly Health Letter

Sun Baths

By A. W. Teel, M. D., Church Physician

OWING to the popularity of sun baths, and since it has become almost a mania with some, I conclude an article would be of interest to the *Herald* readers.

Unfortunately, many of these modern worshipers of the sun, judging from my experience, need to understand more about it.

A too long exposure of the sun's rays is quite serious, but if taken gradually with regular exposure, it gives a healthy appearance to the skin and enables the body to absorb the vitamin D which is a protection against rickets and other diseases.

Cod-liver oil and sun baths are beneficial for infants and growing children. In prescribing sun baths it is necessary to emphasize that a too long exposure is detrimental.

If the patient is feeble, and the light is very intense, it should not be continued in the beginning more than five minutes especially if the whole body is exposed. But for those accustomed to the effects of the sun, a usual safe exposure is twenty minutes to from half to three-quarters of an hour.

Experimenters have been making considerable research with the monkey, a tropical animal, as a subject. Most of these experiments were in the Philippine Islands. They found that the Philippine monkeys died from heat stroke in a very short time. Some of them were only exposed seventy to eighty minutes.

When the skin is first exposed an inflammatory reaction is manifested by the redness and burning of the skin. An exposure of this kind is similar to a first degree burn brought about by contact with hot liquids or fire. If this reaction is intensified, a second degree burn may be produced which may prove very serious. If it is further continued down to the deeper structures of the underlying tissues, then a third degree burn is produced. This usually occurs in those who are not accustomed to the rays of the sun. It has been found out that fair people and blondes are more sensitive to the sun's rays than others.

We must conclude, therefore, that the only safe method is a gradual exposure of the skin. After the coveted tanning has been produced, then almost any one can stay in the sun an indefinite period every day.

Those who contemplate a vacation this summer should use precaution as serious constitutional ailments have resulted from undue exposure.

Physicians have found out that less cod-liver oil is needed for a child during the summer months than in the winter. All children who are underweight and having the symptoms of rickets should be given sufficient sunlight and cod-liver oil to insure a sufficiency of vitamin D.

The Healing Power of Religion

As a means also of resolving inner conflicts what is comparable to religion? In a case of this sort, obviously, drugs and surgery are of no avail. When a man is sick for no other reason than because he is a house divided against itself, you can hardly hope to cure him by dosing him with calomel or by removing his teeth or his tonsils. . . .

When a man has an inner conflict which he himself is unable to resolve; when his soul has become a battlefield where fierce and unholy desires which he is unable to escape are being opposed by shame and humiliation and those nobler desires which also are seeking to dominate him; when the gentleman in him is struggling with the cad and the hero with the coward, but securing no decisive victory; and when, thoroughly discouraged, he is saying to himself, "The harder I try, the worse it gets," what is the most helpful thing that he could do? Is it not to turn his weary and tormented mind away from that inner battlefield where he has met with humiliating defeat and lift it hopefully to God? From that act comes first a heartening sense of relief, a feeling that one is not alone in what seems to be and actually is a truly desperate struggle: a release, therefore, from fear and demoralization, a new birth of faith and hope and courage. And presently, through communion with God, one achieves a blessed release from those fierce and unholy desires that have been acting like a bull in a china shop, tramping over sensitive nerves, smashing beautiful ideals, wrecking peace of mind and self-respect. In the presence of God one discovers new sources of interest—fascinating intellectual pursuits, true and fine and rewarding friendships, enormously worth-while causes in which all one's profoundest hungers have so much chance to be satisfied that one is delivered from the power of destructive desires.—Ernest Fremont Tittle, in *We Need Religion.*

One can well imagine that a future age may regard much of the learning even of our time as almost as futile, superstitious, fantastic in method, and irrelevant to the ends sought, as were primitive man's methods of producing rain, Egyptian amulets to cure disease, or medieval blood-letting according to the phases of the moon.—Professor Lynn Thorndike, of Columbia, in *History of Magic.*

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THE IDEAL PASTOR

By Willis W. Kearney

IN A RECENT *Herald* I read an article entitled *"The Visiting Priest"* in which a mother presented some thoughts on the duties of that official as they appeared to her.

There was also an editorial note with it, inviting similar articles, and so I make bold to present some thoughts, not on the visiting priest, but upon the ideal pastor as viewed by a laymember who has had but very little experience with pastors since his boyhood. Whether this should qualify one to discuss such a subject I do not know, but will make the effort and hope for the best.

The attitude of the pastor toward the younger members of his flock, it seems to me, has a great deal to do with their development along useful lines. As I review my own experience I can recall but few members of the ministry who showed a kindly disposition to aid in my development.

At one time in my youth I felt a strong urge and desire to prepare myself for useful service in church work. Considering it a commendable ambition, and believing that a certain brother, not the pastor, would be interested and show a desire to help me develop, I approached him on the subject one Sunday morning. He looked at me and said, "Why, haven't you anything to do?" I said, "No." He returned, "Well!" And that is all he did say. His tone was such that instead of receiving encouragement, I was so discouraged that I never tried it again with anybody. He never showed the slightest interest or desire to help me.

At another time when I was much older, we were living in a small branch where there were two or three elders under conference appointment. Their missionary work kept them away from home a good part of the time, and often there would be no ordained person present to take charge of Wednesday night prayer meeting—in fact I would often be the only man present, and so the sisters insisted that I should preside at the meeting. I was very reluctant to do so, but since they insisted I tried it and did the best I could. A few days later one of the missionaries returned home, and thinking he would be glad to hear of my effort, I told him about it. Instead of showing pleasure as I expected, he said impatiently, "Huh! That's nothing. Any old woman can do that." Which remark certainly did not seem to be the sort of help I needed.

Perhaps, when we meet one who in his youth, showed more or less promise, but who seemingly has failed to live up to that promise, we need look no further than some such experience as recorded above for the explanation of such failure.

It has often been a source of wonder to me that so many in the ministry show such an unwillingness to aid the youth in his groping bewilderment in spiritual life—but I have never been in the ministry, and so do not know all that may confront them in their work. I merely present these experiences as what, to me, seem shining examples of how *not to do it.*

I had hoped that now when we have so many more aids to the development of the young than formerly, and when the church itself is seemingly taking a more lively interest in their welfare, perhaps things had improved in this respect on the part of branch officials, especially the pastor—but have they? Perhaps, but I have not had the privilege of branch association for many years, and can judge only by such straws as blow my way.

Recently we have had the rather odd experience of having a member of an important branch come to us in a half-starved spiritual condition, to be fed the spiritual food she failed to get in her home branch. At the sacrament meeting last Sunday she arose and bore her testimony for the first time in her life, and also offered prayer for the first time in public.

This young lady, because of the need to work for her living, often on Sunday, with consequent interference with her attendance at church, has found difficulty in becoming adjusted in her branch, seemingly meeting with little or no encouragement. She, therefore, has not enjoyed her church association and complains that when she does go, all she hears is money.

I explained that because of the financial crisis through which the church is passing, we were all making strenuous efforts to raise funds badly needed. Is it possible that we have become so absorbed in this task of getting the church out of debt that we forget the spiritual needs of at least some of our members, and so permit them to languish and lose interest in the church, or even wander away from the fold?

I have told her that she should see that her pastor understands the condition of her employment, so that he will know why she did not attend more regularly. But whether or not he shows the proper interest, there is one privilege she has of which no

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one can deprive her—the privilege of taking her problems to God in prayer. I referred her to the text in James 1: 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." I have also recommended Watt's grand old prayer-hymn:

"Lord, in the morning thou shalt hear
My voice ascending high.
To thee will I direct my prayer
To thee lift up mine eye.

"Up to the heavens where Christ has gone,
To plead for all his saints,
Presenting at the Father's throne,
Our songs and our complaints.

"Thou art a God before whose sight
The wicked shall not stand;
The righteous shall be thy delight,
And dwell at thy right hand.

"O may thy spirit guide my feet
In ways of righteousness!
Make ev'ry path of duty straight,
And plain before my face.

"O do thou give my daily bread,—
And be my sins forgiven;
And let me in thy temple tread,
And learn from thee of heaven."

I have advised her to learn this hymn by heart, couple with it the text in James 1: 5, and get them so firmly fixed in mind that they will come to her when she is discouraged and in need of help.

To sum it all up, it seems to me that a pastor should possess these traits:

1. Be a "good mixer," as they say in politics.

2. Cultivate the acquaintance and friendship of every member of his flock.

3. Be interested in their problems and, so far as may be possible and wise, make them his own.

4. Never go off "half-cocked," but find out why any of his members fail in attendance before condemning them.

SAVING PEOPLE PHYSICALLY

(Continued from page 682.)

produce the richest foods of her culinary art when the minister visits her home. The knowledge of food values will lighten the burdens of life for her, and the knowledge of food minerals and vitamins will increase her joy of serving, and relieve her of the drudgery of caring for the afflicted in her home. The money that is spent for high priced medical services can be put to the service of the House of God, and there will be spiritual salvation because of the physical precautions. The Saints will enjoy the visits of the ministry because they have helped them to solve their present problems. We have not only pointed them to the Lamb of God and portrayed to them the greatness of his love and the wonderful provisions made for their eternal happiness, but will have inspired many hearts to serve today. Their hands will be loosened and their hearts gladdened, freed from the terrible incumbrance of disease.

We may expect some opposition: this change cannot be accomplished in a moment. The people must be educated in the right way of living, as they have been educated in the true way of worship. The right way of living is the way of escape from the "desolating sickness that shall come over the land." The need of economy in these times of stress will encourage the Saints to learn. They should know that "quack" medical practitioners have been acting for gain and that professional health restorers are expert salesmen who practice all manners of cures and operations. The world is flooded with them. The greatest advertising artists of the twentieth century are employed for the sale of cure-alls that will cure anything from boils to pernicious anemia, all for $$$$$$. Money spent for these things and professional services that could easily be prevented by right living, would quickly pay the church debts if saved. What Saint among us that has not been deceived by some "cure-quick" advertisement? Think of the millions that are taken every year from a deceived and ignorant public by heartless professionals that prey upon us, causing not only loss of money, but loss of our health and precious days wasted in suffering. What other protection has the church other than the service of the Church Physician and his department? "The eye cannot say to the hand I have no need of thee." "But now hath God set the members every one of them in the body, as it hath pleased him." The men of the ministry need occasional physical examinations, the local minister as well as the general appointee. To ignore the needs and care of the local ministry is detrimental to the local and general church. Physical ills affect the mind and the disposition, and very often ministers are guilty of unbecoming attitudes. Serious consequences often result when members become possessed of some strange mission and become a nuisance, interfering with the peace and happiness of the worship of the Saints. These are fruitful sources of church difficulties among the brethren and often cause expense and much sorrow, leading to church courts and trials. Some one has said that "Dyspeptic statesmen are the cause of war." We can see the need of individual training in the physical life in the prevention of social fractures that work havoc among the members. The evil forces that go about "as a roaring lion, seeking to devour," fiercely attack the afflicted, overcoming the weakened resisting power, often leading them into forbidden paths wherein they had not previously walked, exposing them to criticism of their brethren, because their true conditions are not known. Oh, men of God, can we not discern the need of the Church Physician and his quorum of workers? Do we not see that no greater work lies before human beings in this dispensation, in the preparation of men and women for the redemption of Zion and the gathering together of the Saints? We men who are called by such a "heavenly calling," can we not hear the cries and mournings of many of our fellow ministers, who may have served the church well in their time, but are now physical wrecks? Everywhere we go, these men are asking why they cannot be healed. Why do they have to suffer and remain in enforced idleness at that age in life when they should be most useful; at the very height of their spiritual service, they are cut down and their trained minds are left to wither and decay. All this is due to the lack of physical knowledge of ourselves, and of the laws of nature that govern them. Ignorance of nature has not proved to be bliss to them. Neither will it prove to be bliss to us who now occupy, while our brother lies suffering today: there we may lay tomorrow. There is no insurance for health, except obedience to the laws of nature.

Do we not hear the voice of the Spirit, as revealed in Section 86: 3: "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, [intestinal tract] and marrow to their bones, [good red corpuscle factory] and shall find wisdom and great treasures of knowledge, even hidden treasures." (The knowing of food values with their hidden treasures of life.)

REPENTANCE UNTO LIFE

(Continued from page 684.)

harmony with the act of God in pronouncing upon the serpent its ultimate destruction and extinction. Egypt, Babylon, Persia, Greece, Rome and other nations are outstanding examples and we "may profit by their example."

The present civilization has become great and powerful because it has stood for human liberty and progressive development by which the minds and souls of the race have been emancipated and granted opportunity. But we have declined, and are rapidly losing out in spirituality, in morality, in physical wealth; for all normal phases and functions of life are interrelated, and law operates in all and through all, to the preservation of that which functions according to law, or to the destruction and elimination of what is in violation of law. The spiritual has been obscured, overwhelmed, lost sight of in the obsessing, overwhelming tide of the material. God has not been regarded save generally in nominal consent to his existence and being. Men

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in large measure have turned from appreciation of his manifest existence and providence. Even in the face of greatly multiplied and multiplying witness of his sovereignty and goodness, as shown forth even in the material world, in its qualities and ministries in present high development of physical utilities and comforts, man has closed his eyes to the self-evident manifestation of the divine Being. Comprehension and use of material benefits could not be available without the beneficent action of God. What our civilization utilizes because of modern inventions by seers of modern science, results from discovery of elements and qualities and uses of nature's gifts. Men did not originate such benefits; they were inspired to discover and apply what God hath wrought for the use and benefit of man. Material things, rightly estimated, also declare the glory of God and his love toward man.

We are today where preceding civilizations have been brought—largely lacking regard for God, practically blind to highest and eternal interests. Like man in Eden, we have fallen from our estate; and from physical luxury, a condition of abundance of the material, with following confusion, distraction, caught and entwined in a maze of national and international complexity from which we find it difficult to disentangle ourselves. There is no overstatement or exaggeration in saying that our very materialistic developments, in general, and not the machine only, have brought the world to practical paralysis; and the end is not yet. As stated, experts in statesmanship, in the social sciences, financiers, men of business and all walks of life, are being interviewed and enlisted to study the intricate problems involved with a view to remedying the situation by legislation and other lines of action. We repeat it: The very god of this world, in whom its peoples have trusted, has failed us. The materialism of the past and present has been revealed clearly; it has been weighed in the balance and found wanting. We cannot impress it too strongly: Man forgetting his Maker, like those of past ages who worshiped objects of wood and stone—false gods—have practically repeated the same folly, in this age, by worshiping and serving the material more than the Creator. Loss of spiritual life has resulted and blindness holds sway over many of the present generation. Many give little thought or concern to God and religion, hence drift aimlessly, and in such neutral attitude have no clear, worth-while objective.

Christ declared that he came that men might have life, and have it more abundantly. He came to bring men into touch with the larger, the eternal life. To the multitude who followed after he had fed them, he said: "Ye seek me . . . because ye did eat of the loaves and were filled. Labor not for the food which perisheth, but for that food which endureth unto everlasting life, which the Son of man shall give unto you. . . . For the bread of God is he which cometh down from heaven, and giveth life unto the world." He declared that "a man's life consisteth not in the multitude of the things which he possesseth."

St. Paul wrote to the Corinthians, "But if our gospel be hid, it is hid to them that are lost: *In whom the god of this world hath blinded the minds of them which believe not,* lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . . For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

It is the purpose of Christ that men shall obey the gospel, and receive spiritual knowledge of God. St. Paul said, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," etc.

Man cannot live a creative, a constructive life in God and to himself by living only the physical life. He needs the indwelling life of God to illuminate his mind, to regulate his course of living, to bring him to full-orbed life of spiritual and moral conformity to the will of God. The physical is insufficient of itself. A conscious sense of unity with God is essential to real life and completeness.

What Do Latter Day Saints Believe About the Human Soul?

(Quotations reported from the sermons of President Elbert A. Smith to the young people of Independence.)

Is life worth living? That is a question that sooner or later forces itself upon the consciousness of everyone. And as one grows older and burdens, trials, pains begin to bear down, he must have some fundamental convictions if he is to answer the question in the affirmative.

Is life worth living? That depends on the one who is doing the living—his convictions, attitudes, and faith.

Things are seen by contrast. In this case we may well contrast the attitude of a man who does not believe life is worth living with one who does believe.

The eminent lawyer, Clarence Darrow, does not believe in God. He does not believe in a hereafter. Debating this question, he said, "Can a man be happy in a madhouse? That is what life is . . . I take life as it comes, because it is a senseless, fool thing that must be lived out because I have sense enough to not do such a messy thing as put a bullet through my head." His message to young people: "I certainly have no encouragement for the young people of today. The sooner they drop out of the window, the sooner they will find peace."

James Thomson, an atheist, summed up his belief in his poem, *"The City of Dreadful Night,"*

"In all eternity I had *one* chance . . .
This chance was never offered me before;
For me the infinite past is blank and dumb;
This chance recurreth never, never more;
Blank, blank the infinite To-come."

In contrast comes this message from the City of David. The angel sang it: "Behold, I bring you good tidings of great joy . . . for unto you is born this day . . . a Savior, which is Christ the Lord." And Christ brought life and light.

In 1896, William James said in *The Will to Believe* that the brain of man does not generate thought; that matter can not generate thought. The mind only transmits thought.

Job asked the question: "If a man die, shall he live again?" And he was permitted to see and give answer: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

In this question we have a powerful philosophy. The *Doctrine and Covenants* (85:4) says: "The spirit and the body is the soul of man." Some one has said that the medical profession has just begun to discover that man has a spirit, and that the church has just begun to discover man has a body. In the deepest sense it is a fact that we must consider the body and the spirit. It takes both to complete the soul of man. *Doctrine and Covenants* 90:5: "The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy."

What do we believe about the human soul in the future? "Man is that he might have joy," says the *Book of Mormon*. . . . It is not a part of Latter Day Saint philosophy to believe that in the future all we shall do is play on harps and wear golden crowns—if I ever have to play a harp I shall understand why the millennium will be a thousand years long!—but we believe in a continuation and an increasing activity of the soul.

In the beginning God created the soul with which we are endowed. Man may not understand his purpose in life because he can not understand God, the infinite Father of the universe. Christ came here to express in terms of human living the will of the Father, to give us a life pattern. As we follow him we must remember that we shall find joy in service. This is basic to a philosophy which makes possible an affirmative answer to the question—Is life worth living?

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Prayer and Testimony

A Tribute to J. C. Crabb on His Hundredth Anniversary

By W. A. Guthrie

May I extend to Brother J. C. Crabb my very best and most affectionate congratulations, on his splendid ministerial record, so well known throughout the church. And also congratulate the President, together with that audience, that they were permitted to witness such invaluable testimony, on the one hundredth anniversary of a life, the entire adult part of which has been spent in the exceptionally able defense of the gospel.

It was my privilege to get acquainted with Brother Crabb in the summer of 1892, and I spent with him many, many happy days and hours. Long hours of sane, sound, and never-to-be-repented-of instruction in gospel truths were received, and night after night, to both large and small audiences, have we been thrilled by his profound logic and unanswerable arguments defending and teaching the truth of this gospel.

Be it said to his honor so far as I ever saw or heard his life was above reproach, and his fidelity was never once questioned either by me or any one in this mission field.

Now, Brother Crabb: Although your sight may be dim, if this missive should reach the *Herald* I hope some one may read it to you, and a hundred other thoughts between the lines. I read your request for prayers, and happily joined with the petitioners in your behalf. I thank the good Lord that when those dark hours of "ninety-two" hung over me, with all the militant sectarianism in my community, it was *you* Brother Crabb, that the Lord sent to be my tutor, and inductor into the Kingdom. May the benediction of the Lord's choicest rest upon you.

NEBO, ILLINOIS.

The Testimony of M. C. Hendee of Glendale, Arizona

As Told to Louis J. Ostertag

I know that the days of miracles have not passed for I have had an experience to sustain my belief.

It was in July, 1931. I was taking care of a group of cottages for a man who had gone on his vacation. I was living in the owner's cottage. In the medicine closet were some bichloride of mercury tablets belonging to the owner, and some aspirin tablets belonging to me. In order to protect myself I had placed the bichloride of mercury tablets away from the medicine closet, but one night when suffering from rheumatism I arose in my sleep to take some aspirin to relieve the pain, but instead of the aspirin I took three five grain tablets of bichloride of mercury, washing them down with water. It was then that I awoke with a terrible burning sensation in my throat, and checking up I found that I had poisoned myself. I hurried to town, a distance of half a mile, to the home of Doctor Pearson of Glendale, and told him what I had done. He gave me an antidote, but held very little hope for my recovery as these tablets are very powerful poison. The poison works slowly upon the kidneys, cutting off their ability to function, and after four days death ensues. Doctor Pearson gave me only a few days to live.

The next day, Brother Ostertag of Phoenix, nine miles away, came to Glendale to visit some of the Saints, and hearing of my accident came to see me. The first thing he did was to quote from the 16th chapter of Mark where it says, "And if they drink any deadly thing it shall not hurt them." Believing this with all my heart, I asked Brother Ostertag to administer to me, and at the end of the fourth day I had not suffered any ill effects from the poison.

My son, Chester J. Hendee, who owns and operates the La Brae Clinical Laboratory, and lives at 700 South La Brae Avenue, Los Angeles, California, wrote to me, after he had learned about the accident, telling me that I had taken enough poison to kill three men. Operating an analytical clinic, as he does, I am sure he must know; and he also said this,—which I think is miraculous, too—that the pernicious anemia from which I was suffering, would probably be helped if not cured by the poison. Today, after two years, I can testify that I am greatly relieved of the pernicious anemia and feel stronger physically, and of course, stronger spiritually.

Incidentally, a prophecy was given to me at sacrament service in November, 1930, through Brother Ostertag, in the presence of Brother S. S. Smith, who was our missionary in Arizona, and I was told that my soul would be tried, and I would pass through great tribulations, but that God would take care of me. He did, and I am very grateful. I give credit for my recovery to God, my belief in the 16th chapter of Mark, and the administration of the elder.

May God continue to bless and care for us is my prayer.

God's Purpose to Develop Spiritual Nature of Man

By Mrs. Mildred Carpenter

I have been deeply impressed with a quotation found in 1 Corinthians 2: 9, 10, which reads: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The highest degree of human happiness is not attained merely through the physical life. The mental and spiritual pleasures of which we are capable are far greater and more enduring than the bodily pleasures, and therefore it must be the main purpose of God in this world to develop the spiritual nature of man.

I am grateful to my heavenly Father and to my husband, Elder Howard Carpenter, that I was brought in contact with the glorious gospel. I have belonged to the church about two years. Formerly I was associated with the Utah Church.

May we who have received the light, ever be found faithful, is my earnest prayer. Christ said, "He who will confess me before men, him will I confess before God and the holy angels."

OGDEN, UTAH, 3142 Ogden Avenue.

The Greatest Blessing

By T. B. Sharp

Let us look forward to the day when our Lord will return with all his holy angels and when our bodies shall come forth from the tomb to dwell with him.

I know that God is in this latter-day work and is blessing his people. I have had many wonderful blessings, but believe the greatest of all to me is the knowledge that God has given me of this work and the ability to tell it to the world.

WINTHROP, ARKANSAS.

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Prayer and Testimony

We Should Be Grateful for Trials

By Mrs. Joseph T. McGuire

As I read the letter from Mrs. Ira W. Humes in the *Herald* of April 25, I felt constrained to tell of an experience which came to me in a prayer service. A brother in the opening prayer was thanking God for our blessings, and as I knelt there, listening to his prayer, the Holy Spirit came to me with great power, telling me to testify that we should thank God for our afflictions, our trials, and temptations and not alone for our blessings, for it is through these trials that God keeps our hand in his. We should be thankful when we are tried, realizing that Satan does not try those whom he knows belong to him already, only those who are striving to serve God. They are the ones whom he tries in every way possible.

We pray constantly for the church and all its people and activities. And we ask all those who are trying to serve the Master to remember us in their prayers.

TACOMA, WASHINGTON, Route 4, Box 394B.

The Lord Greatly Blesses Her Family

By Mrs. B. M. Barnes

Although I have quite a task to care for six children and do my housework and the many little things which come up for attention each day, I find time to read the *Herald* each week, and can hardly wait for the next copy to come.

I am thankful that we have the privilege of attending church occasionally. Since it is inconvenient for us to attend regularly, we are holding prayer services each week in the homes in this community. Brother Charles E. Barnes is our leader. Although all of us have our trials and temptations, we feel if we are faithful, much good may be accomplished here. We pray that we may be strong.

In the early part of 1927, my husband was sorely troubled with ulcerated stomach. It seemed that he could live only a short while, and he told me what he would like me to do if he should pass on. But it seemed to me that I could not spare him, and so I prayed continually for the Lord to heal him of his affliction. One morning while I was about my housework in earnest prayer, these comforting words came to me: "He will not die, for he has a work yet to do." Such a wonderful spirit of comfort came to me at that moment! My sorrow was turned into joy and thanksgiving. My companion was healed, and has been working ever since.

My prayers are that all of us shall learn to work together and live closer to God.

BREWTON, ALABAMA.

Keep the Spirit of the Master Within

By Mrs. Lydia Dunn

Three years ago I took the *Herald,* but of late I have not had the money to buy it. My daughter lives about three and a half miles from our place, and she brings me the *Herald* each week.

It does my soul good to read about the Saints afar. It is eight miles to our church and I do not get to go very often. No one knows how a person misses the Saints until he has been away from them.

Let us build the temple of God within us, making our lives true and faithful and clean. Let us keep the Spirit of the Master within us, so that we may help others to follow in his footsteps. My desire is to live humbly and faithfully so that I may meet my Savior when he comes. My prayers are for the sick and afflicted and for the Saints far away. Will you remember me?

TUSTIN, MICHIGAN.

The Lord Answers Prayer

By Mrs. Lavinia Clark

I want to say with many other *Herald* readers that the testimonies help me very much.

I have been healed of goiter through administration. I was blessed in an operation in 1920. When the doctor said I could not live another week, I was taken to the hospital and was unconscious for two days; but when I became conscious I had not the slightest pain. I was gone from home only four weeks. I had left four little children at home, the baby being fifteen months old, but I did not worry about them. I knew that the Lord would take care of them for he was very good to me.

I have prayed very often to the Lord over problems in my home, and he has not turned me away unanswered and unhelped.

I enjoy attending all the church services I can, but I live a distance from the church. I am the only member of the church living on this ridge. Will the Saints pray for me and my family? I have sent for three of the church books and can scarcely wait to receive them.

CAMERON, WEST VIRGINIA, Rural Delivery 5.

Healing Comes Through Obedience

By Mrs. Ralph Burch

I appreciate the combination of the three church papers into one. To me the letters are the best part. Sometimes while reading them I am impressed with their truthfulness. Many Saints have had experiences, I feel sure, that would benefit others if they were sent to the *Herald.*

Some time ago I had an illness that lasted two years. I received administration a few times without the desired results. Doctors, including a specialist, said that an operation was the only cure. I prayed often and did not understand why I failed to get relief.

But one day I mailed some tithing to the Bishop. New strength came to my body, and I continued to gain strength until I was well. I don't know how to appreciate the tender watchcare and numerous blessings that I have received. I want to live to merit these blessings, and exemplify the gospel in word and deed.

Saints make big claims and are always closely watched for misconduct. I sometimes wonder why we say disrespectful things of each other to nonmembers. Why not let them get a good opinion of Latter Day Saintism?

I will appreciate your prayers that my husband may understand and obey the gospel.

WHITING, IOWA.

Request Prayers

Kate Rotzien, Minneapolis, Minnesota, desires prayers for her mother, Sister Ella Sherman, who is in the Swedish Hospital in Minneapolis, suffering with a fractured hip and complications, that she may be relieved of her pain.

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QUESTION TIME

For what purpose will Christ reign on earth a thousand years?

The Scriptures tell us that "eye hath not seen nor ear heard" the things prepared for the righteous. Hence we do not have much revealed of the divine purposes during the millennium, and much which seems clearly inferred must be considered in this light. However, it appears that one purpose is to provide a reign in which righteousness shall cover the earth when the meek shall inherit it, as Christ promised. Their desire for association with him and righteous people under holy conditions will be made possible. Some also hold that educational and spiritual development will then be possible to a wonderful extent and will prepare the Saints for the eternal inheritance of celestial life in the presence of God himself.

Even with those who become Christians in this life, there are many differences that exist which only the future life will so modify that a perfect harmony can be attained. The millennium may well be a period during which these harmonizing influences can be more fully developed. It would appear also that these influences will affect children, for some will be living when Jesus comes, of which the church is informed:

"And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."—*Doctrine and Covenants* 63: 13.

Paul says "the last enemy" to be destroyed is death. Death will not therefore be destroyed till after the millennium, and during this period such developments must take place as will tend to prepare for the abolishment of death and the ushering in of the eternal conditions to follow. Isaiah says:

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."—Isaiah 65: 20, 21.

Explain the book that John ate (Revelation 10: 10), which was both sweet and bitter.

The book in this text symbolizes the authorized message of God, its delivery meaning the responsibility placed upon the one receiving it. There are two aspects of such a responsibility: the receiving of it, and its faithful discharge. To be honored with the sacred trust from God was symbolized by the placing of the book in John's mouth, which was sweet to him. But the delivery of the message of God may be far from pleasant, for the message may be a solemn warning of fearful events to come. So in this case, John was informed that he "must prophesy again" before nations and people, and subsequent events proved that this experience brought him deep troubles, while at the same time it revealed much of evils to come upon men. When he had eaten it, came bitterness.

Who were the people mentioned in Nephi 7: 25?

This may have referred to some of the Israelites who at that time were scattered over the face of the earth, but if so, it is impossible to state where they were. It has been suggested that Jesus went to the spirits in prison after his resurrection from the dead, and that some of them were of Israel. But others think that he visited the spirits in prison before his resurrection, which would prevent this from having any reference to the people mentioned. This point has not been settled to the satisfaction of all, and of course is speculative.

What was the power to "seal," mentioned in Doctrine and Covenants 1: 2 and 68: 1?

This term refers to the authority given God's messengers to confirm their message upon those to whom it was delivered. Those who received it were to receive eternal life, while those who rejected it were condemned. In the name of the Lord, the work done was the work of God, and its consequences were sealed upon the people by those who ministered, some of it being inspired prophetically and therefore being as if God himself had spoken to them directly. Thus was power given his disciples to act in his name.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Des Moines, Iowa

Saints Cooperate to Raise Budget

The home and service department of the church school adult division has contributed $1,020 to the branch budget which enabled the branch treasurer, Stephen Robinson, to pay another note on the building debt May 1. They have made $668 since January 1, by serving dinners to Iowa State legislators and senators on Mondays and Fridays of each week during the sessions.

The K. S. O. Class served dinner and supper at the church Friday, May 5, and made forty-five dollars. The C. W. A. W. Class served on May 12, and made a like amount.

Sister J. L. Dalbey is leader of the adult division and Sister Hattie Clark was head of the home and service department until May 1. Sister Margaret Mayer succeeded Sister Clark in that office, and is carrying on the work of the department.

Sister Grace Brady has had charge of the kitchen almost continually, doing a splendid work with a score or more of faithful sisters who have assisted her.

It is significant that other churches in the neighborhood made only from one hundred to one hundred and twenty-five dollars during the sessions of the legislature. Mrs. Bertha Deskin, wife of the pastor, Mrs. Kathryn Wolfe, wife of the church school superintendent, and Mrs. C. T. Kirkwood have visited the Statehouse each week, distributing handbills and using the telephone to get the crowds. They are known at the Statehouse as the "Mormon girls," but they invited the crowds to the Saints' dining hall where good food and right treatment kept them coming.

Portland, Oregon

Young People Hold Special Service for Their Mothers

A special Mother's Day service, arranged and put on by the young people, took the place of the regular Sunday night services at Portland May 14. Solos, and other instrumental numbers, speeches, and readings honoring the mothers comprised the program, which was in charge of Miss Freda Young and Clifford Bryson. Almost twenty young people took part, many of the intermediate girls and boys doing their bit for the first time. Floyd Soneson, who holds the office of priest and is the vice president of the organization, conducted the meeting.

By taking active part in the services, the young people hope to develop so that they will be able to act as leaders of the group in the future.

Longview and Kelso, Washington

Appreciate Services of Elder and Sister H. I. Velt

Saints in these two cities, Longview and Kelso, were fortunate in having Elder and Sister H. I. Velt with them for more than a month. Brother Velt began missionary work with three interesting talks in the third week of March. Then he started his illustrated lectures, furnishing wonderful proof of the divinity of the *Book of Mormon*.

The following week he was called to Portland to attend the young people's convention. Beginning the third week in April he was again here. This time the meeting place was moved from the hall at Longview to the residence of Brother Geer in East Kelso, where he preached gospel sermons, outlining very clearly the truths contained in the *Bible, Book of Mormon,* and book of *Doctrine and Covenants*. Each evening the large house was filled, and deep interest was taken by nonmember friends. By the end of the week a number had given their names for baptism.

On the following Sunday the theme of baptism was carried out in all departments of the church school. Before class time, Elder Barker, of Portland, talked briefly about the baptism of children at eight years of age. Each teacher devoted a part of his time to the subject. At eleven o'clock Brother Velt took baptism as his sermon topic.

And that afternoon seventy Saints and friends assembled at the Y. M. C. A. Building, where arrangements had been made for the use of the swimming pool for a baptismal service. The setting was almost perfect for the occasion, and fifteen were baptized. Then all went to the meeting hall for the confirmation service. The Spirit of God was the ruling power. Brother Velt was assisted during the day by Elder Barker and Elder Nelson, of Portland.

Brother Velt continued his missionary work at the home of Brother Geer during the following week. Each day he visited in the home of Saints and friends and in the evening he preached. His subjects were the establishing and the aim or purpose of the church. By the end of the week one more candidate had turned in her name for baptism.

On the next Sunday before the church school period a short ceremony was enjoyed in which two small children were blessed. Brother Velt was the eleven o'clock speaker. Another baptismal service was held at two o'clock, and after the confirmation service a wonderful prayer and testimony meeting was held. That evening Brother Velt's topic was *"The Second Coming of Christ."*

While in Longview and Kelso, Brother and Sister Velt proved to the Saints that they are real missionaries. They are filled with love for the people, and proved this by their untiring efforts in carrying to them the gospel plan. While here they almost doubled the membership of the group and left new hope and determination in the hearts of the members. They brought to nonmember families the desire to continue to investigate the latter-day work.

Pueblo, Colorado

Elder in Group Brings New Interest and Growth

The group of Saints at Pueblo has been rejoicing since Brother E. R. Darnell moved here. It has been almost four years since they had an elder with them, and Brother Darnell held a group of pre-Easter services, starting on Wednesday evening with prayer meeting and sermon. On Thursday evening they held a candlelight sacrament service. The Spirit was there in power. Brother Darnell continued the services until the evening of Easter Sunday.

Elder Glaude A. Smith, district president, was at Pueblo on Tuesday evening, delivering a wonderful message. He seemed to sum up all the good things that Brother Darnell had been teaching, and the members were greatly helped. Brother Smith appointed Brother Darnell as the group leader.

The former leader, Brother R. E. Ard with his family is moving to Mountain View, Missouri. They will be greatly missed, but the Saints pray that God will continue to bless them in their service to him.

Colorado Springs young people mo-

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tored to Pueblo for a social evening with the young people there the evening of April 29. Games and refreshments assured all of a good time.

These Saints have organized a class to study, *"How to Teach Religion,"* Brother Darnell the teacher.

The church school is growing and much good is being gained by the devotional services. Brother S. R. Mapes is in charge of this department.

The Zion Boosters Class of women, under the leadership of Sister Daws is moving forward. They meet each Thursday afternoon for study, and the last Thursday evening of each month is given to recreation, a supper, a play, or just a get-together for young and old.

Sunday morning, May 7, Brother Darnell baptized three more candidates into the kingdom.

The Saints are looking for opportunities to help in establishing Zion in their hearts and homes and to make this city a better place in which to live.

London, Ontario

Good Leadership Insures Active Participation of All Church Groups

Church work and activities have been progressing in London Branch during the past weeks. Under the splendid leadership and counsel of Pastor John E. MacGregor and his counselors, Elders W. A. Hardey and J. Winegarden, a greater interest has been shown in all departments. Elder F. Gray, church school director, has increased the attendance at the Friday night and Sunday morning church school hours. The average attendance at these services is about one hundred and seventy-five on Sunday morning and sixty-five on Friday evening.

The regular services are well attended, more especially sacrament meetings, when practically all seats are occupied.

Bruce Edmund MacGregor was baptized by his father, April 16, and on May 7, Ronald James Armstrong was baptized by Elder F. Gray.

A large crowd heard Apostle D. T. Williams the evening of April 23, many nonmembers being present. All enjoyed the discussion. They were also glad to have Elder Percy Farrow here the following evening, and on the succeeding Sunday, May 7, he spoke to a large congregation on *"Faith."* Members of the young men's class had charge of this service, William A. Alford, Lincoln Rankin, and Orlo Dent assisting on the stand. The young men also occupied the choir loft and there was special music by the orchestra under the direction of Raymond Neal.

This class put on a very successful minstrel program two evenings. The church school room was filled both evenings and the various numbers were well received. The success of the affair is largely due to R. Bicknell, F. Heddington, W. Risler, A. Moore and Alfred Henry. The church school orchestra played several good selections and there were solos by a number of the class members.

London Saints had the privilege of enjoying a wonderful Easter service April 16. This was directed by Brother Fred Heddington. The choir presented the cantata, *"Olivet to Calvary,"* by S. H. Maunder, which was preceded by a fitting sermonet on *"The Resurrection,"* by Bishop John C. Dent. The rendition of the cantata was excellent, and solo work was ably taken by Madeline Timbrell and Florence Ebsworthy, sopranos; Mr. May, tenor, and Mr. Carter, baritone. Miss E. Mathews was at the organ console and Ray Neal was pianist.

A highly successful mothers and daughters banquet was recently given by the We-Ne-Ju Club and Oriole Girls' Club. More than sixty guests were present. A program of appropriate toasts and songs added to the attractiveness of the event. Mrs. J. Winegarden is supervisor of the girls; Mrs. Annie Sheridan is monitor of the We-Ne-Ju Club, and Miss Madeline Timbrell is monitor of the Orioles.

The junior boys presented a novel program under the supervision of Verda Evans and Grace Vasbinder. The numbers were made up of readings, musical selections and short sketches.

Brother John Newton, one of the oldest members, has been confined to his home by illness. He is one of the most faithful and respected Saints in this branch.

Lancaster, Ohio

Priesthood Plan Missionary Campaign of County

This branch has been blessed in many ways. On April 1, three ordinations were voted: W. Mikesell to the office of elder; Earl Caldwell, priest, and Charles Gardner, deacon, this action being taken at the district conference at Columbus. W. Mikesell was ordained Sunday afternoon, April 2, at the conference and Earl Caldwell and Charles Gardner that evening at Lancaster.

According to the admonition given to the men of the ministry to devote their activities to the work of the Lord in this part of the vineyard, a priesthood meeting was called. There are eight members of the priesthood at Lancaster, and seven responded to the call. Plans were formulated to carry the gospel message into homes in Fairfield County by holding prayer meetings in the homes of friends who are to invite as many neighbors as possible. This will give all members of the priesthood active work.

On Friday, May 5, the organization of two active departments took place, the young people with Earl Caldwell, president, and Ruth Stump, vice president, and the women with Sister S. E. Dickson, president; Sister Charles Gardner, vice president; Sister Dorothy Caldwell, secretary, and Sister Bessie Mikesell, treasurer. May 21 was an all-day meeting for the branch, and the women served a "conscience" dinner ("Let your conscience be your guide" as to the price).

The Saints of Lancaster feel that they must be about their Father's business, and it takes everyone to help.

In the last six weeks they have baptized seven young people into the kingdom of God, and five adults are praying for guidance in the matter of decision. Workers ask *Herald* readers to pray for them that their efforts for the Master may bear fruit. Lancaster Branch wants to make a good report to the conference in progress and growth of numbers.

Apostle Clyde F. Ellis was a welcome speaker April 4 and 5. The Saints appreciate his help and look forward to his coming again in the fall.

Colorado Springs, Colorado

Attendance and Interest Grow

Interest and attendance seem to be increasing in Colorado Springs Branch. Most of the increase has been in the children's department and the adult department. Only a year ago these two departments were very small but they have almost doubled their numbers. Many of the children have won awards for attending Sunday school for twelve consecutive Sundays.

Intensive effort and study are being made to acquaint and stimulate the minds of the people here concerning the *Book of Mormon.* Each Sunday evening a *Book of Mormon* class is held, and following the study, a lecture is given by J. E. Ebling, branch president.

Recently Elder Glaude A. Smith, of Denver, was at Colorado Springs. His visits and sermons are always appreciated by the Saints.

Sister Buzzard, a pioneer member of this branch, departed this life the first of April. Many of the missionaries will remember her. She was the mother of Sister J. D. Curtis. At her death she bore a wonderful testimony to the truthfulness of the gospel.

Easter was observed with the children's program in the morning, and a play entitled *"He Lives"* given by the young people in the evening.

Several weeks ago the young people of Coloralo Springs drove to Pueblo, where they met the young people, and enjoyed the evening playing games and getting acquainted. They hope to have more of these meetings not only with Pueblo young people but with other branches in the district, hoping thereby to become better acquainted and help to solve their mutual problems.

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Holden Stake

Lees Summit Church

Through fair attendance at services and a decided willingness to assist spiritually and materially in promoting the local and general church program, the Saints of this congregation manifest their determination to carry on.

The young people sponsored the Easter program, *"The Immortal King,"* a cantata. And young and old are planning a number of entertainments this summer. All departments are pushing steadily forward. They are busy and happy working together. They are studying the church school quarterly, *Doctrine and Covenants,* and other church books, in order to be better equipped to carry forward the gospel of Jesus Christ. The choir has its rehearsal on Friday night each week.

Five young men, Merton Loveland, Charles Banker, Alvin Mengel, and Willard and Leonard Smith, of this congregation, graduated from high school this year. Several young people here are planning to attend Graceland College this fall.

A large number was present the night of April 27, to hear the concert given by the A Cappella Chorus of Graceland College. Some of Lees Summit's best musicians attended, and many favorite comments were heard. Local Saints can not express their appreciation of the concert and of the thoughtfulness of Brother John F. Sheehy in sending the chorus here.

A business meeting convened May 3, when reports from different departments were given. It was decided to conduct a series of missionary services in the late summer. Also a movement was favored for the young people to visit outlying groups, providing the program and speaker on each visit.

The women meet all day every Thursday at the church or in some home, enjoying a covered-dish luncheon and spending considerable time quilting or doing other work. They have a *Doctrine and Covenants* study hour in the afternoon, and are trying to do their part in collecting money for church expenses, also in beautifying the church lawn with shrubs and flowers.

Mother's Day was in charge of the mothers, and there was a short program. A good talk was given by Pastor J. T. Smith. The attendance of seventy was better, in proportion to our membership, than that had at other churches in town, as the local paper gave the attendance at all churches on that day.

Among the speakers visiting Lees Summit since last report have been Patriarch W. A. McDowell, Elders Leonard Lea, H. V. Minton, Edward Larson, E. Y. Hunker, S. S. Smith, W. B. Paul, Stake Bishop J. A. Koehler, Stake President W. S. Macrae, and Apostle J. F. Curtis. The Saints appreciate the visit of men of the ministry.

They are planning a Children's Day program in June with a basket dinner at noon. The children's department is growing and doing its part.

Denver, Colorado

Spear Boulevard and Locust Street

At the morning service Sunday, March 26, Maynard Orville, son of Brother and Sister Albert Walsh, was blessed by Elders Glaude Smith and E. J. Williams; and Mona Lee, daughter of John and Fern Compton, was blessed by E. J. Williams and Glaude Smith. These little ones are the grandson and the great-granddaughter of Brother and Sister David Williams. Following this beautiful ordinance, Brother Smith preached earnestly and eloquently on the subject, *"Needed—Godly Men."* The young people of the branch held a get-together luncheon in the lower auditorium after the service.

Thursday evening, April 6, the members of the Columbine group served a bountiful dinner to a large crowd of Saints and friends. An interesting program was given commemorating the organization of the church. Slides, *"From Cumorah to the Auditorium,"* were shown, Ed Fishburn operating the lantern and G. A. Smith explaining the pictures. Part of the proceeds were sent to the general church and part turned over to Denver Branch.

Denver members were very happy to have there on April 9, President Frederick M. Smith, who spoke morning and evening on *"Church Objectives."* His message was full of inspiration and encouragement, with an earnest appeal to Saints to awake to a realization of the tremendous task before them and the responsibility each member bears for the successful accomplishment of the objectives of the church. Many came from other branches of the district to greet Brother Smith, and the church building was filled to overflowing.

The young people's department arranged a good program for a sunrise service Easter morning, and the large crowd attending felt well repaid for coming. At eleven o'clock the choir, directed by Mrs. Alice Milligan, rendered the cantata, *"Darkness and Dawn,"* by Pease. Inez Schrunk was at the organ. Soloists were Wilma Graybill and Elsie Harper, sopranos; Ethel Radcliffe, alto; Glaude Smith, tenor; Glenn Holmes, baritone. Ivan Duff sang a solo, *"Open the Gates of the Temple."*

The infant daughter of Glenn and Hazel Holmes was blessed at the morning service, April 23, by Elders C. L. Bruno and G. A. Smith and given the name of Frances Elaine.

A branch partly in honor of Brother and Sister Glenn Holmes was held in the lower auditorium of the church Tuesday evening, April 25. Brother Glenn, who is employed by Swift and Company, has been transferred to Los Angeles. Denver Branch is sorry to lose these young people, for they have endeared themselves to the Saints during the years they have lived here. Many good wishes go with them to their new home.

Glennyth Izetta, the infant daughter of Mr. and Mrs. Ted Williamson, was blessed April 30, by Elders Glaude Smith and E. J. Williams.

Sunday evening, April 23, the pastor began a series of talks on human fellowship, the first being, *"Is Perfect Human Fellowship Possible Without God?"* The second, April 30, was *"How Does Religion Affect Fellowship?"*

The young people are working hard to raise money to help defray the expenses of those who intend to go to Lamoni in June for the youth conference. May 9, they served a dinner at 6 p. m. in the lower auditorium, the proceeds of which are to be used for this purpose.

Mother's Day was fittingly observed by an interesting program at the eleven o'clock service, which included a sermon by the pastor on *"Motherhood, a Gift of God."* In the evening the play, *"Peace I Give Unto You,"* was presented, with the following in the cast: Mrs. G. A. Smith, Edward Nolan, G. A. Smith, Vernon Young and Burrell Shupe. This play, directed by Mrs. Bertha Black, was given in the State tournament of Religious Drama a short time ago.

Jay, Florida

Scattered Members Carry On

This group, under the leadership of J. S. McCall, is trying to carry on. District authorities deemed it wise because of the scattered condition of Santa Rosa Branch, to divide it into two groups. Group one has builded a small church which is finished except for painting, and they have enough paint on hand to apply the first coat as soon as weather conditions permit.

These Saints have preaching once or twice a month, speakers being Elders A. D. McCall, Earl Higdon and C. T. West. Their encouraging talks are gratefully received by the Saints.

Prayer service is given good attendance and interest on Wednesday night.

Brother J. E. Johnston is in charge of church school, and there is almost one hundred per cent attendance. George McArthur teaches the adult class; J. S. McCall, the young people's class; Ruby Brown, intermediates; Emma McArthur, primaries, and Alma McArthur, beginners. Once a month the young people have charge of the church school and give a program.

Recently the women's department organized with Bessie McCall as president, Orrie Brown, vice president, Alma McArthur, secretary and treasurer, Ruby Brown and Emma McArthur, program committee. Bessie McCall is solicitor for

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both groups of Santa Rosa Branch, and although the depression has been felt in this part of the country, the Saints are trying to do their part in a financial way.

On Mother's Day the children, directed by Loyce McCurdy, presented a fine program. Brother C. T. West made an inspiring talk.

The Saints hope that Elders T. C. Kelley and J. W. A. Bailey, who labored in this community long and faithfully, will be encouraged to read that they are carrying on the work.

Brooklyn, New York

Program Is Adapted to Present Needs of Saints

New projects and methods are supplanting the threadbare customs and rituals which belonged to a people of another day, and Brooklyn members feel that the light of the life of Christ is made more vivid and impressive as they enter this new era.

Mention should be given to the presentation of two one-act plays, March 31, by the Dramatic Club in charge of Sister Martha Mousley. *"Sweethearts in Song,"* was directed by Sister Kathryn Nichols, and *"The Bishop's Candlesticks,"* by McKemill, was directed by Charles R. Hield. Music of the evening was in charge of Sister Gladys Harris. Sister Alice Roe gave a reading during the intermission. Such dramas help to find and place talent where it belongs in the different church activities.

The regular order of the Sunday evening preaching service has been dispensed with and the church forum of class work introduced. A study of church doctrines and principles is taught by Pastor Ephraim Squire. A *Book of Mormon* class is taught by Paul N. Belleisle; a teacher training class by Sister Kathryn Nichols, and a class in church history in charge of Sister Emeline Belleisle. Special programs are presented every Sunday, consisting of *Bible* stories, music, dramas, and other features. This course of procedure offers splendid study opportunities.

The April sacrament service was of high spiritual order. The many who brought to God their gift of a meek heart, a contrite spirit, and a desire to serve, expressed their hopes in earnest prayer and testimony. The Wednesday evening fellowship services are increasing in number, interest, and spirituality.

April 13, a large crowd gathered at the home of Brother and Sister Howard Mousley to participate in giving a prenuptial shower to Miss Dorothy E. Potts. The bride-to-be received many beautiful gifts from the remaining Laf-a-lots. She will be married to Robert Lincoln from the Towers Hotel in Brooklyn, June 3.

An April shower party, a unique event, entertained class eight of the church school in the lower auditorium of the church, April 7. Harry Feeney, only boy in the class, was master of ceremonies, ably assisted by Sister Emeline Belleisle and Sister Gene Deane, teachers.

On Easter Sunday, a pageant, *"Welcome to Easter,"* was presented by the junior school under the direction of Sister Ethel Squire and her staff of teachers. The message of the pageant was to "rejoice that Jesus is risen and that He lives again."

At a recent meeting of the officers and teachers of the church school, it was voted upon and carried that by October, 1934, each officer and teacher is to have a teacher's certificate. Study toward this goal will begin early this fall.

A son, Charles Robert, was born, April 1, to Charles and Nita Hield.

Brother Charles W. Harris has returned from Hot Springs, Arkansas, where he took a three weeks' course of treatments in the Ozark Sanatorium.

Sister Martha Mousley has returned from Philadelphia, where she underwent an operation at the Hahneman Hospital. Sister Edna Stone is home after spending three weeks in the Saint John Hospital, in Long Island City, New York.

A number from Brooklyn Branch attended the young people's convention at Philadelphia, April 22 and 23.

The women of the adult division are working out many plans. These included a radio party, May 12, by the Luncheon Club. They will sponsor a mother and daughter banquet, May 30, and other activities are to be announced in the future.

San Diego, California

4328 Alabama Street

Members here are striving to help the cause of the Master go forward in spite of the depression experienced all over the country.

Two of the older members have been claimed by death, H. T. Watson, who for many years was in the ministry, and until the end worked to build up the work in the branch. Sister Elizabeth Pickles is also greatly missed. She was eighty-three years old and had been a member and worker in San Diego Branch for some time.

Sister Grace Wallace lately celebrated her eighty-third birthday. She, too, has been a faithful member for many years.

Members are thankful to see the branch grow. They happily welcome new Saints.

While in California, Apostle E. J. Gleazer visited this branch, giving counsel to the Saints. Elder W. A. Teagarden, of Santa Barbara, drops in occasionally.

Pastor John Monroe, who has been confined to his home for several weeks, has recovered sufficiently to occupy his chair on the rostrum. Brother Kellerby has watched over the flock during Brother Munroe's absence.

The marriage ceremony of Sister Mary E. d' Valente and Mr. Leopoldo L. Contieras was solemnized February 22, in the Saints' church, Brother Munroe officiating. Sister Long played the wedding march. The young couple are making their home at Agua Caliente, Mexico.

Church School Director Elmer Long is doing a wonderful work building up this department.

Mother's Day was observed with a program preceded by a sermon by Brother Lumm, of Fallbrook.

Many were glad to see Brother Wiles here on a recent Sunday. He has been traveling through the country for several months, visiting and preaching in many branches. He spoke on Sunday evening.

Brothers Albert and Clarence Wilson are improving in health, and it is hoped will soon return to church services.

The women's department holds a monthly social affair and penny dinner in the basement of the church every third Friday of the month.

Traverse City, Michigan

Workers Assist in Neighboring Groups

Though the Saints have not of late been prosperous in temporal things, many have enjoyed the rich, spiritual blessings which accompany the latter-day work.

Traverse City branch officers are assisting some of the surrounding groups. One group has Sunday school and prayer meeting or preaching every Sunday. They meet with Brother Gene Barnard about three miles east of Kingsley. Elder Glen Wiley, of Summit City, is teacher of the class. He is a real father to the Saints and is doing much good.

Often Bendon Branch is visited and such help given as is required. The Saints are catching a glimpse of what is required of them, and have set their faces toward the sunrise. Traverse City members are glad to lend a helping hand.

Joyfield received the latest visit when Brothers Ray Dick and H. A. Doty, jr., journeyed there May 7, to administer the sacrament. It had been six years since any service was held there. Appointments were made for some regular meetings, and workers hope to fan into flame the gospel fire that was started there many years ago by F. C. Smith.

District Missionary C. E. Harpe spent several days at Traverse City recently, and preached some good sermons. The Saints are always glad to hear him, but were sorry to learn that he planned to go from there to the Sanitarium at Independence for treatment. The members pray that he may soon enjoy renewed health and strength, and return to Michigan.

Sister Ella Doty celebrated her seventy-eighth birthday May 5.

Brother J. Rusnell and family, of Wil-

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liamsburg, Michigan, attended church at Traverse City, May 14, and Brother Rusnell preached an excellent sermon at the evening hour.

Brother B. H. Doty and daughter, Ella M., Ray Dick and wife, and Roland Kapnick motored to Joyfield, May 14, where preaching services were conducted by Brother B. H. Doty, assisted by Brother Kapnick. This was the second meeting held there and attendance jumped from thirteen to twenty-two. Several nonmembers who were present stated their pleasure, and Roland Kapnick will be their speaker June 28.

At the close of Mother's Day services at Traverse City Grandma Reynolds was presented a bouquet of flowers by Sister Mary Cook. She was the oldest mother present. Sister Wayne Evans, the youngest mother present, was also presented flowers.

The Western Michigan district conference will be held at Traverse City, June 3 and 4, and they hope to see many members from all over the district there.

Maryland Heights, Missouri

(Saint Louis District)

Elder Roy Remington, president of Saint Louis District, who served as pastor of the Heights Branch for more than four years, has given up the pastorate here because of increasing district activities. Brother Roy and his wife and family motored fourteen miles and back, rain or shine, two or more times a week during those many months, to carry on in this part of the Lord's vineyard.

Elder James L. Gray has been selected as the new pastor. Brother and Sister Gray are from Independence and have been given a ready welcome by the Saints. Brother Elmer Kaler and family, also formerly of Independence, have been here for some months.

Many of the original branch members, those who were here in October, 1913, shortly after which time the branch was organized, have moved away, and some have passed to the beyond. Many new members have moved in as is usual in the course of years. Several were baptized last year due to the efforts of Elder Arthur Oakman in a series of missionary sermons. The Saints are looking forward to a series of meetings soon when they hope to have with them Elder and Sister Richard Baldwin.

The branch voted to adopt the church school plan and under the leadership of the newly-elected church school supervisor, Brother Albert Miller, expect to make real progress Zionward in the coming months.

The *Herald* bundle solicitor, Brother Kaler, has increased his bundle since starting and hopes soon to reach the goal, "Every family a subscriber."

Maryland Heights Branch is enjoying some stereopticon pictures from the Graphic Arts Bureau as suggested for Sunday evening increase of attendance in the April 19, *Herald*.

Home-coming and rally day will be held here in the near future, and all old members and friends will be given a special welcome back home.

Centralia, Illinois

Are Helping General Church

Church school attendance is most encouraging, a number of nonmembers regularly attending. This is especially true in the senior class under the leadership of the superintendent, Sister Cora Brown.

The women's department meets all day on Friday, quilting and serving lunch to the factory employees and public. This venture is proving successful in a financial way and is acquainting the women with the public. Owing to the financial condition of the general church treasury, the women have made arrangements to send in their tithing each month, and the branch publicity agent has volunteered not to deduct commission on sales of branch bundles of *Heralds* or on any order for books and other literature, allowing the publishing house the extra funds to assist the business during these trying times.

The L. D. S. Boys' Club (Loyal, Dependable Sons) of twenty-five members meet the first and third Friday of each month for thirty minutes of church history study, and the remainder of the evening is spent with music or listening to the address of some speaker. Last month they were able to have Professor Frout of the high school faculty, who talked on citizenship. That evening was a special occasion, the boys inviting their fathers to attend with them, and at the close all assembled in the basement and enjoyed a lunch which was served by Sisters Wesner and Allen.

Mount Vernon, Illinois

F. L. Sawley Speaker on Mother's Day

Mother's Day was observed with appropriate songs and tributes throughout the morning services. Elder F. L. Sawley, from Holden, Missouri, was here and gave a beautiful address. Seats were reserved for the mothers who were presented carnations by the children of the Sunday school.

The primary class sang, *"Good Morning, Dear Mother,"* and the juniors and intermediates sang, *"Faith of Our Mothers."* Several readings were also given by the children from all classes. A playlet, *"Golden-hearted Mother,"* was given, Mrs. John Rockett acting as mother of honor. Another playlet, *"The Whole World Pays Homage to Mother,"* presented the older mothers of the church in its scenes.

Mrs. Claude Davis sang, *"Tell Me the Story of Jesus,"* and Miss Nellie Rockett and Miss Ruth Ella Williams sang, *"Shake Hands With Your Mother Again."* Trio numbers, *"Mother," "My Mother's Bible,"* and *"Tell Mother I'll Be There,"* were given by Mr. and Mrs. Bert Wolfe and Louis Deselms. Mrs. Earl Burkitt gave an appealing Mother's Day reading, and there was a musical reading by Mrs. Bert Wolfe, then *"Where Is My Wandering Boy Tonight?"* was sung by Miss Inez Henson, soloist, and Louis Deselms, Bert Wolfe, and Miss Inez Henson, trio.

Brother F. L. Sawley was speaker again in the evening.

Saskatoon, Saskatchewan

Banquet Honors Birthdays of Elder and Sister Ward L. Christy

The married members of the branch were invited to attend a banquet given in honor of Brother and Sister Ward L. Christy, April 7, whose birthdays occurred the week before. Priesthood members and their wives were seated at the head of the table, and Brother C. E. Diggle acted as toastmaster. Sister Steves played the organ, and Sister J. A. Beckman prepared the supper. Sisters Nelson and Diggle arranged the program.

Before the guests were seated, they sang a grace. After all had enjoyed a delicious meal, the lights were turned out and candles were lit. Sister Christy deftly cut the birthday cake, then the guests sang, *"There Are Crowds That Have a Friendly Spirit,"* after which Mr. Burton Asay favored the gathering with a banjo solo followed by a vocal number. Henry Piedt, in a humorous speech, proposed the toast to *"Our Birthdays,"* which was replied to by Brother and Sister Christy who kept the audience in gales of laughter with their witticisms. Both voiced sincere appreciation of the tribute paid them.

Then Sister Bolald sang *"I Love a Little Cottage,"* and Brother Nisbett proposed the toast to *"Our Women Zion Builders,"* and Sister Osler replied, recalling incidents of the sacrifices of women in the early days of the Reorganization, and concluding with an original poem, *"Women of Zion."*

After another community song, *"Sure, We'll Love One Another,"* Sister Nelson proposed the toast to *"Men Zion Builders,"* paying special tribute to those who cheerfully performed the humble tasks. To this Brother Arthur Gendron replied. Then Mr. Alex Mackie sang *"The Voice in the Old Village Choir."* The guests arose, joined hands and sang *"'Tis the Hour of Parting,"* and Brother Gendron pronounced the benediction.

This event was voted a delightful get-together, and the hope was expressed that other such socials might be enjoyed.

Frank Ward, eldest son of Brother Eddie Ward, is ill with Saint Vitus Dance, and will be confined to his bed

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for some weeks. He is greatly missed in the orchestra and Sunday school, and all join in wishing him a speedy recovery.

Brother and Sister Ray Peterson and family have left this drouth-stricken area for the north, and were accompanied by Brother Nels Peterson who is over eighty years of age. Brother Peterson emigrated from Norway when a boy and pioneered in the States; he pioneered in Saskatchewan in middle life, and in his old age, the pioneer spirit is still unquenched. The Saints surprised Brother and Sister Ray one evening early in April, presenting them a copy of the *Book of Mormon* and a group of framed pictures.

Missionary Activities in Kansas City, Far West and Lamoni Stakes

Intensive Work in Cottage and Church Meetings

For the past several months I have been engaged in missionary work in Kansas City and Lamoni stakes, and at the present time am holding services at Guilford, Missouri, in Far West Stake. I am to remain here until June 2. A young people's institute is to convene at Guilford, June 3 and 4.

During the past six months I have been holding both church and cottage services. I have preached one hundred and fifty-two times. The cottage preaching services have averaged about thirty in attendance. Interest has been good.

Over five hundred visits have been made. The contacts made in the homes through the cottage preaching services and visiting have increased attendance at regular services.

Twenty have been baptized by the pastors and the missionary, and we are assured that others now deeply interested will soon unite with the church through follow-up work.

Missionary efforts at Northeast Church and Mount Washington, also work done in other parts of Kansas City Stake have been well supported by pastors and their congregations.

There is enough work in Gladstone, Bennington, Northeast, and Mount Washington vicinities of eastern Kansas City alone, to keep a missionary busy the full year, but calls and demands from other quarters are so urgent that other fields of labor must be given consideration by those in charge.

Upon leaving here, I am to return to Allendale and Blythedale, Missouri, where splendid interest was had during January and February. We are looking for immediate results from these two eight-day services in Lamoni Stake. It is also planned that I shall spend a few days with Lacona Saints and friends near Chariton, Iowa.

May we all be faithful in the discharge of our duties. There should be no question as to what the church means to us, but what do we mean to the church?

J. CHARLES MAY.

Bisbee, Arizona

Enjoy Spiritually Outstanding Services

This branch was very fortunate in having Apostle E. J. Gleazer stop here two days in April as he was on his way to Independence from California; he was going to attend the meetings of the Joint Council. His talks were timely and inspiring. His sermon on Zion and the gathering was very encouraging.

The sacrament meeting for April was a Pentecostal blessing, and the gifts of the gospel were enjoyed. Elder Bootman, from Tucson, and Brother Wilkins were visitors. This was the occasion for one of the greatest outpourings of God's Spirit that has ever been known in Bisbee Branch.

On May 7, a debate was held between Douglas and Bisbee members on the question, *"Resolved That We Are Resurrected in This Body and Not Another."* Brothers Taylor and Corley, of Douglas, affirmed, and Brothers Davis and Ratterre, of Bisbee, denied. The place was filled with members and visitors who heard the many good points brought out on both sides. The judges' decision gave the verdict to Bisbee. More such debates are looked for in the future.

Brother Bootman visited Bisbee on Mother's Day and spoke in the evening, delivering a chart lecture on the Restoration.

Brother Cunningham, jr., was elected to fill the unexpired term of Sister Short, secretary of the branch.

Thayer, Missouri

Keeping the Faith and Working Together

The Saints here are keeping their faith and working together. They rejoice when new members move into their community, and endeavor to make them welcome and to help them in the work they undertake. Recently they have been joined by M. Harder and his family from San Diego, California, also by Brother and Sister Micoll, of Dallas, Texas.

The district president, Elder W. E. Haden, closed a very successful series of meetings at Sedwick a few days ago bringing in and baptizing five candidates. Following this, Thayer Saints were privileged to enjoy a visit from him with Elder E. C. Shelley. They opened a series of meetings on April 30, and brought to members and friends new spiritual experience and uplift. The series closed on sacrament Sunday at which time Brother Elton McGuire was ordained to the office of deacon. All rejoiced at this addition to the priesthood, and feel that Brother McGuire is a loyal worker. At the sacrament service on this day the Saints felt a greater desire to carry the marvelous work on to perfection.

That afternoon at two thirty Rosella Pruitt was baptized. She is the granddaughter of Sister Olive Davis, of Cabool, Missouri. Confirmation was cared for at the evening hour by Brothers Hancock and Shelley.

Thayer members were happy to have the services of Brothers Haden and Shelley. Their meetings came to a close with a good spirit.

Tigris Branch

Near Ava, Missouri

On March 30, the men of the branch and their friends met at the church to place new supports under the building where some had rotted away. Every family was represented, and the women served a fine dinner at the home of Mr. and Mrs. Asa McCullough, nonmembers.

Miss Emma Freeman played and sang for Ava High School in the Altitude League Music Festival, March 25, and won first place in violin, and third in vocal solos. She graduates from high school this spring.

The Leader Class met at the church at 9 a. m., April 2, for a prayer service. This is a young people's class and some of the members are leaders in branch activities. The Lord seemed pleased with the effort and met with them, speaking through his Spirit. The membership of the class has grown past the twenty mark now and though many are yet nonmembers, they are ready to help in all branch activities. This class has held the banner in attendance, but the primary class, Sister Lillian Freeman, teacher, has held a close second place. It now has fourteen members and is called the Sunbeam Class.

Evening services are well attended. The religio, with Sister Vera Norman as president, has class study in *Book of Mormon* and *Bible*. The True *Bible* Class, taught by Sister Merle Zuber, usually numbers between thirty and forty. Religio is followed by preaching.

Easter was observed both morning and evening. The morning service was largely given by the children, followed by a sermonet by the pastor. In the evening a play, *"He Is Risen,"* was sponsored by Sister Edna Norman, and followed by another play, *"Nicodemus, a Servant of the Master,"* sponsored by Lillian Freeman and Roxa McGinness. Though the night was stormy, people filled the church.

A new class known as the Blue Birds was organized in the Sunday school the morning of April 23. Attendance at services was good on that day, and Brother and Sister Watson, of Drumwright, Oklahoma, were there in the morning. At noon all met at the home

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of Asa McCullough for a surprise birthday dinner.

Four days later the women's department met with Sister Edna Norman, and chose as their club name "Earnest Workers." Sister Chrestensen is president.

May 5, a group of young people attended the pie supper given by Ava Branch at Basher, and May 7, they reciprocated by attending the services at Tigris in a group.

Pasadena, California

Hearing Much About Zion

The Pasadena group is always well represented at Central Church, Los Angeles, on Sunday mornings, and a good number attended the district conference held there in April.

The hour of Sunday evening services at Pasadena has been changed to seven o'clock, and a song service precedes the regular meeting. On one Sunday evening in the month a prayer and testimony service takes the place of the regular preaching hour.

The Saints are hearing much about Zion these days, a topic in which there is an ever increasing interest owing in great part to the distressing times through which they are passing.

The La-Da-Sas are active and are much blessed in their work.

A surprise party on Brother and Sister Ruchaber and family and a potluck dinner at the home of the Strongs were much enjoyed.

Once a month they are holding "mile of penny" parties. Hostesses for the March and April parties were nonmembers as will also be the June hostess.

The second birthday party of the club was held on May 4, in the home of Sister Lawrence Brockway, whose mother, Sister Klein, is with her now and is a welcome addition to the group.

Brother and Sister Brockway expect to motor to Lamoni, for the young people's convention in June and will visit relatives before returning home. They will be gone about a month.

Gainsborough, Saskatchewan

Elder O. W. Okerlind There

Springtime was welcomed by this branch after a long cold winter with plenty of snow.

Evidence that God has not forgotten his people here has been given in the last two weeks or more when Elder O. W. Okerlind delivered some inspiring sermons. Two babies were blessed, this being one of the most beautiful ordinances of the church. Sacrament service was held. Nonmembers attending the meetings were much interested.

Gainsborough members wish to do all they can for the building of Zion, and their prayers go out for the missionaries in their field and for the entire church.

Philadelphia, Pennsylvania

Institute Week—Young People's Convention—Business Meeting

April 17 to 23 was institute week in Philadelphia Branch, and the young people invited President F. M. McDowell and Apostle Paul M. Hanson to take charge.

On Saturday evening, April 15, the young people presented a play, *"Pontius Pilate,"* which was greatly enjoyed. The next morning they assembled for eight o'clock prayer meeting in charge of Brother McDowell. At the church school hour, 9.30 a. m. Brother McDowell was the speaker, and at eleven o'clock Apostle Hanson. Both services were inspiring.

The choir rendered its Easter cantata, *"Olivet to Calvary,"* that evening under the leadership of Sister Clara Thumn.

The institute officially opened Monday evening at seven thirty with Brothers McDowell and Hanson in charge. The young people's choir, led by William Leonard, was in the choir loft. Services were held each evening and on the following Sunday morning at nine thirty and at eleven o'clock. Average attendance during the evening services was approximately one hundred and thirty, and it was most encouraging to see many young people and older ones, too, taking new interest in the work of the church.

The district young people's convention opened April 22. On Sunday morning, the twenty-third, the young people again assembled for prayer service, Brother McDowell in charge. A fine, spiritual hour was enjoyed, and many expressed their desire to go forward in this spirit. Following this a light breakfast was served.

The young people's afternoon meeting was followed by a sight-seeing tour of historical points in old Philadelphia.

A baptism and confirmation service was held on Sunday evening at seven thirty, six young people making their covenant with Christ. This was most impressive.

The regular quarterly business meeting was held at the church on Monday evening, and Pastor H. L. Livingston presented to the branch the names of four brothers to be ordained to the priesthood. After a motion was made to approve the names, President McDowell and Apostle Hanson ordained Samuel Worrell and Carl Heinrichs to the office of elder; Brother Henry L. Livingston and Ed. Lewis ordained David Wiesen an elder and Max Ocknigh, a deacon.

"The person without enthusiasm is like a motor without gasoline. It may be a fine machine, but it won't go."—Lloyd.

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North Platte, Nebraska

Missionary Services by Elder W. A. Smith

Services are held at Tenth and Willow Streets each Sunday from ten to eleven o'clock. The members have heard a few sermons from local elders at the eleven o'clock hour.

Elder W. A. Smith, of Independence, Missouri, preached fourteen sermons here which were appreciated by the Saints, and some nonmembers were much interested. Brother Smith held the attention of the children with his clear, simple language. Three little girls, Ruth Tibbles and Alice and Opal Page were baptized by Elder J. F. Payne and confirmed by Elders E. R. Sivits and J. F. Payne on the Sunday following Brother Smith's services here.

Brother Smith plans to return to North Platte and probably will hold meetings in the new gospel tent.

The infant daughter of Sister Janet Stoddard was blessed by local elders, February 5, and named Lillian Darline.

The infant son of Brother and Sister Frank Thomas was blessed, February 12, and named Joseph Frank.

And the infant daughter of Mr. Nelson and Sister June Nelson was blessed, March 26, by Elder W. A. Smith and a local elder and named Patricia Marietta.

Saints from Thune, Nebraska, met here the first Sunday in May and enjoyed the Sunday school, the sacrament and the prayer and testimony meeting. That afternoon Brother Kenudson, of Thune, talked half an hour followed by Brother George Sutterfield, also of Thune. This was the first two-thirty afternoon service had in North Platte this year.

A class meeting is held at 1123 West Sixth Street each Sunday evening and there is recreation at the park on Friday evening.

Several have been remembered on their birthdays with a social get-together at which refreshments were served.

The small son of Mr. and Sister Grant Keith is very low in a local hospital. He suffered a broken appendix before the operation could be performed. Sister Keith recently lost a married daughter by death.

Sister Lillie M. Reneau recently returned from Fort Collins, Colorado, where she was called by the death of her grandson, Paul Reneau Lanphere, April 5, who was taken away by meningitis and scarlet fever. He was a child, loved by many friends and Sunday school associates, and he leaves behind a lonely family.

"Has it ever occurred to us to think, in all seriousness, that the only time to be happy is—right now? And that the only place in which to be happy is—right here? Now and here mean always and everywhere."

The Bulletin Board

Conference Notices

The semiannual conference of Southern Wisconsin District will be held at Soldiers Grove, June 10 and 11. Elder L. G. Holloway and President Floyd M. McDowell are expected to be there. The order of services will be as follows: Friday night, sermon by L. G. Holloway; Saturday: prayer service, 9 a. m.; classes at 10 and 11 a. m. and 2 and 3.15 p. m. by L. G. Holloway and F. M. McDowell. Brother Holloway will teach *"The Major Objectives of the Church."* Business session, 7 p. m.; sermon by President McDowell, 8 p. m. Sunday: Morning prayer meeting for young people, 8.45; general prayer meeting, ten o'clock, conducted by young people; sermon by President McDowell, 11 a. m.; priesthood meeting, 1.30 p. m.; sermon, 2.30; vesper service, 5. One of the best conferences ever held in the district is expected if all will come prepared to make it that.—Leda Colbert, district clerk.

Change of Conference Date

The date the New York district conference, scheduled for Niagara Falls, New York, June 24 and 25, has been changed to June 10 and 11.—Anna M. Lloyd.

New Address

Those who wish to communicate with Apostle D. T. Williams should address letters to him at the Auditorium, Independence, Missouri, until further notice.

Request Prayers

Prayers are requested for Sister Donna Crown, of Centralia, Washington. She is of great help to the church in her work among the young people, and her help is also greatly needed in the family. The Saints are requested to remember this deserving young sister in their prayers, that her health may be restored.

Our Departed Ones

FOSTER.—Ella M. Foster was born September 6, 1877, at Latham, Ohio. She united with the church in 1909, at Duke, Ohio, being baptized by Elder Elmer E. Long. Remained a faithful and devoted member to the cause of Christ. She died Saturday, April 8, 1933, at her home in Cleveland Heights. Her husband preceded her in death nine years. Leaves to mourn, two sons, Al C., and James W., and one daughter, Hazel Hanna, all of the home address; four brothers, Leslie Blosser, of Camp Chase, Ohio; Earl Blosser, of Urbana, Ohio; Ray Blosser, of Mansfield, Ohio; Lester Blosser, of Springfield, Ohio, and one sister, Effie Crabtree, of Springfield. Mrs. Foster was loved by all her knew her as a devoted mother, a sympathetic friend, and a woman of sterling character. The funeral sermon was preached by Brother McNeil, of East Side Branch, and interment was at Kirtland.

BLUE.—Martha Newman, daughter of Mr. and Mrs. John Newman, was born at Lowes, Wales, October 19, 1860, and departed this life at her home near Derby, April 22, 1933, after an illness of several months. She was united in marriage to John Pasco in 1876, at Albia, Iowa. To them were born nine children, six of whom preceded her to that great beyond with their father, who passed away in 1920. On April 8, 1928, she was united in marriage to E. D. Blue, of Derby, Iowa, where she has made her home with him and his daughter, Margaret. She leaves to mourn, three daughters by her first marriage: Mrs. Anna Hahs, of Lucas; Mrs. Alice Gill, and Mrs. Avrina Griffiths, of Melcher, and twelve grandchildren, besides her husband, Mr. Blue, and his seven children; also her sister, Mrs. Sarah Forsythe, of Albia. Other relatives and a host of friends will remember her for the beautiful life that endeared her to all who came in contact with her. She was a member of the Latter Day Saint Church. She was a very kind and loving mother, always ready and willing to help anyone, and will be greatly missed. Funeral services were conducted by Brother J. C. Cackler, of Chariton, and assisted by Brother J. W. Blackstock, of Chariton. Services were held in the Saints' church at Lucas, Iowa.

HARTSHORN.—Helen Schwarz was born December 4, 1891, at Coldwater, Kansas, and passed away, March 24, 1933, in the hospital at Iowa City, Iowa. She was baptized by Fred A. Smith, August 4, 1900, in Omaha, Nebraska, and was active among the young people of the church in Denver, until 1915, when she moved to Lamoni, Iowa, where she was united in marriage to LeRoy F. Hartshorn, November 25, 1915. To this union were born one son and one daughter. Surviving are the husband, LeRoy Hartshorn, and son, Elbert L., and daughter, Leona Helene, of Marathon, Iowa; her mother, Mrs. Anna Schwarz, of Ann Arbor, Michigan; one brother, Ludwig Schwarz, of Muhlhausen, Germany; three sisters, Mrs. Julia Rohde, Ann Arbor, Michigan; Mrs. Mary Barrett, Independence, Missouri, and Mrs. Sophie Bruno, Denver, Colorado; also many neighbors and friends. Funeral services were conducted at Marathon, Iowa, by Elder Eldon Edwards. Interment was at Marathon.

HOLMES-RALLINGS.—Emma Holmes-Rallings passed to her reward on April 11, 1933, after an illness of one year, during which time she passed through several operations for polypi which later developed into cancer. She suffered great pain, but was much relieved by administration. Pastor Charles Cousins, at her request, administered the ordinance to her daily for some months. Sister Emma had great faith in divine blessing, and never failed to find relief. Sister Emma, was born at Clay Cross, Derbyshire, England, February 9, 1861. She was married to William S. Holmes, February 1, 1881. To this union five children were born, Mary Ellen, William, Elizabeth, Carrie, and Ada, all of whom survive to mour their loss (except Ada, who died one year ago). Sister Emma was baptized October 27, 1890, by Elder H. Beaumont at Clay Cross. She lived a faithful life as a Latter Day Saint for forty-three years. She gave much attention to those who were sick, for she had a kind and tender heart. Patriarchs Gomer T. Griffiths and U. W. Greene will remember her great personal kindness and devotion to them and the church. Her husband preceded her in death ten years. On January 4, 1928, she was married to Elder Robert Ralling of Sutton-in-Ashfield, Notts. He also preceded her in death some three years ago. Of the second marriage (Brother Ralling's family) Emily, William, and Walter, survive her. The funeral service was conducted from the Saints' chapel at Clay Cross, April 15, in charge of Apostle J. W. Rushton, and Patriarch W. H. Greenwood. Interment took place in Clay Cross Cemetery. Sunday, April 23, a striking tribute was paid to the memory of this sister by the relatives, Saints, and friends, who filled the chapel to hear the memorial service. Patriarch W. H. Greenwood, was in charge of the service, assisted by Pastor Charles Cousins, and Elder W. E. Timms. Apostle J. W. Rushton preached the memorial sermon.

HERNDON.—Max Edward, son of Mr. and Mrs. J. A. Herndon, was born July 17, 1918, at Webb City, Missouri. Baptized June 23, 1929, by J. Charles May. Passed to the other side Sunday, May 14, 1933, as a result of an automobile accident at Webb City where he had gone with his parents to spend Mother's Day with his grandmothers. He leaves to mourn his departure besides his parents, two sisters: Mrs. J. Earl Sandmire and Joe Nell Herndon, and one brother, James Herndon, all of Miami, Oklahoma; two grandmothers: Mrs. M. E. Herndon and Mrs. H. E. Jones, both of Webb City, Missouri, besides a host of other relatives and friends. The funeral

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services were held in the First Baptist Church at Miami, Amos T. Higdon officiating, and Alvin Smith assisting. Interment was in the G. A. R. Cemetery.

RATCLIFFE.—Emma L. Hunt, daughter of Nathan and Betty Hunt, was born December 22, 1870, in Ohio. Departed this life at her home near Gaylord, Kansas, April 10, 1933. She moved to Gaylord when a young girl. Was united in marriage to George W. Ratcliffe, January 30, 1889, and to this union five children were born: Walter Elwood, of Smith Center, Kansas; Harry Elijah, of Fargo, North Dakota; Harold Elisha, of Gaylord, Kansas, Marcella Jane, who died April 3, 1923, and a son who died in infancy. She became a member of the church September 7, 1902, living a faithful and consecrated life. She was a loving mother and faithful wife, always cheerful and helpful to her neighbors, none of whom ever vainly sought assistance in time of need. She was good to others. Leaves to mourn, her husband, three sons, five grandchildren, and a host of other relatives and friends. The funeral services were conducted April 12, 1933, from the community church, the Reverend Raybourn officiating. Interment was in Gaylord Cemetery.

INMAN.—Alma Allan Inman, son of Mr. and Mrs. George Inman, was born January 9, 1902, in Jackson County, Missouri. He was baptized into the church August 7, 1910, at Independence. June 12, 1920, he was united in marriage to Miss Loula Lovell Pinson, and to them one daughter was born, Marcheta L. Having accepted a call to the office of deacon, he was ordained November 15, 1931, and faithfully performed his duties as long as health permitted. He was well liked by all who knew him, and was accepted by his community as a peaceful, law-abiding citizen. He was a faithful member of the church. Departed this life April 30, 1933, at his home in Independence, leaving to mourn besides his wife and daughter, his father and mother, three brothers: John, Samuel, and Ralph, and three sisters, Mrs. Ethel Adcock, Mrs. Cecile Snow, and Mary Inman, other relatives and many friends. This was the first death in the immediate family. Brother and Sister George Inman, his parents, will have been married fifty years June 26.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

(*Tentative date. To be confirmed later.)

THE FIRST PRESIDENCY,
By F. M. McDOWELL.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions Minimum 75 cents per insertion.

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While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 8.00 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

Graceland Broadcast Program

950 Kilocycles—315.6 Meters

KMBC.....Kansas City, Missouri
Time.....5.00 p. m., C. S. T.

June 4—Dr. F. M. Smith

"The Philosophy of Poe's 'Raven'."
(Music by Independence Artists.)

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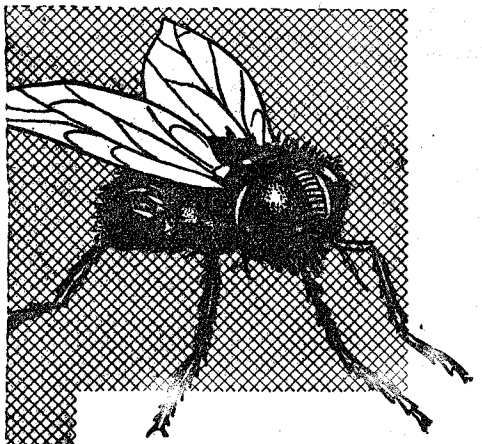

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HERALD PUBLISHING HOUSE

"Where We Unite in Service"

Ward A. Hougas, Manager — Independence, Mo.

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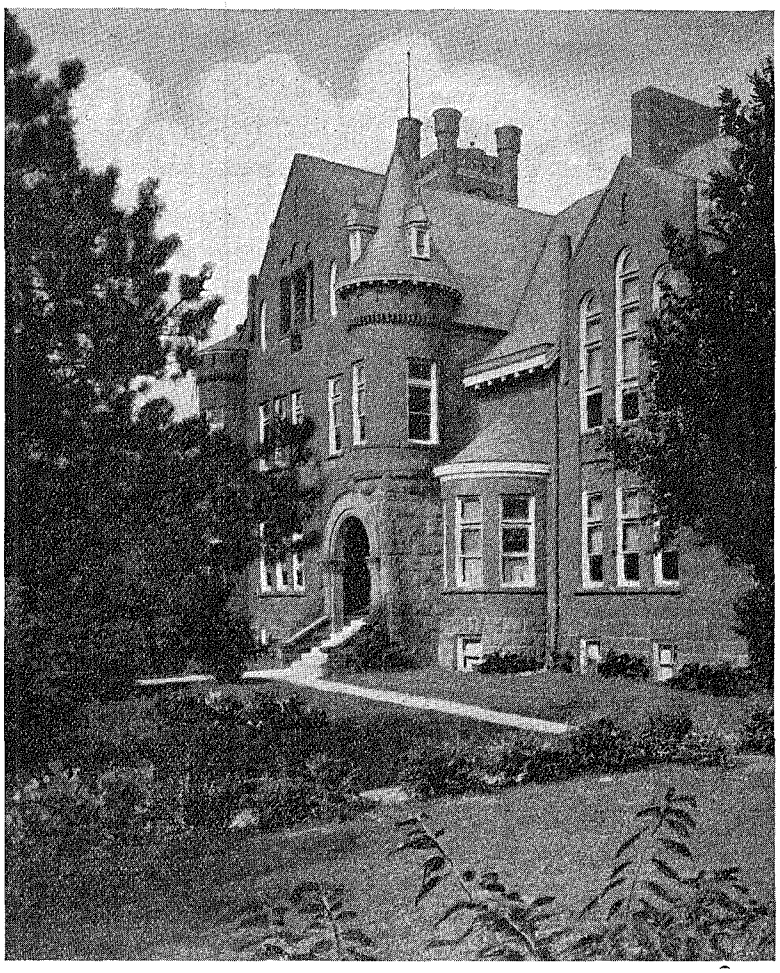
The SAINTS' HERALD

special Youth Conference edition

Graceland College Campus—Lamoni, Iowa—June 17-25



The Administration Building

This structure, patriarch of the fine group of modern buildings on the Graceland Campus, will play its part in providing a welcome to the visitors at the Youth Conference.

"Graceland -- Home of the Youth Conference"

Volume 80 - - - June 6, 1933 - - - Number 23

www.LatterDayTruth.org

THE SAINTS' HERALD

June 6, 1933

Volume 80 - - - Number 23

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
WARD A. HOUGAS, Business Manager.

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HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

CONTENTS

EDITORIAL:
- Youth at the Round Table 707
- Children's Day 708
- No Baptisms Before the Eighth Birthday 708
- Sacrifice Period 708
- Interested in Nursing? Please Notice 708
- Teaching Positions Wanted 711

OFFICIAL:
- Sacrifice Week 710
- Comparative Report of Income for Months of February and March 710

NEWS BRIEFS 712

ARTICLES:
- The Conference Program 709
- A Mystery 711
- Youth and the Work of the Church, by F. M. McDowell 713
- Worship in the Young People's Program, by Roy A. Cheville 714
- Enduring Convictions, by F. Henry Edwards 715
- The Prophetic Message of the Restoration, by John F. Sheehy 716
- Prophetic Messages of the Bible, by J. A. Koehler 717
- Music in the Services of the Church, by Mabel Carlile 718
- Drama, by June Whiting Lea and Florence Thompson 718
- Youth's Part in the Latter Day Restoration, by Alice M. Burgess 719
- Young People in Other Churches, by Edna Stobaugh 720
- Young People in Action, by C. B. Woodstock 722
- Prayer and Testimony 724
- Question Time, by A. B. Phillips 726

NEWS OF CHURCH AND HOME 727

THE BULLETIN BOARD 735

The Pigeonhole

Read This

It makes dull reading, of course, but we think you ought to know what is printed in this column. Ignorance of the facts protects nobody.

Keep It

For a little while anyway. This Special Youth Conference Edition of the *Herald* is your handbook of information. Don't wrap your rubbers in it until the conference is over. Try to read it whether you like it or not. We sidetracked a lot of good stuff for our general readers to print these outlines for you, and you ought to be thankful. If you want to know what all the excitement is about when the big pow-wow starts, here's your chance.

Everybody Register

If you don't you'll wish you had before this fracas is over. It costs $1.00 for the whole week, which is a lot of money these days we know; but it costs money to run this kind of a show and we don't know any better way than this to get it out of you. Oh, yes, there are a few trinkets for bait—a pretty conference badge; a notebook with full directions for taking the courses, and a lot of pages for drawing pictures or writing *billets doux;* and a pass to all the plays and meetings. If you don't register they'll charge you a dime to see each play. If you sneak in at the end of the conference you can get your souvenirs and see some plays for 25 cents. Be a good sport and help out.

Those Who Stay at Home

Have asked us for helps and outlines in order that the materials of the Youth Conference may be available for them, too, in order that local conferences may derive some of the benefits enjoyed by the big gathering in Lamoni. That is one of the reasons why we are printing this special edition. Save this copy. It is your notebook on what is expected to happen in the discussions in Lamoni. Use it for your own local and district gatherings. Of course, we expect to give reports afterward, and you may watch for them too.

Evening Performances

The show will be practically continuous, with a little time out for eating and sleeping. We haven't said much to advertise the evening addresses because we thought the speakers should be able to draw their own crowds without the help of advertising. They will dish out the stuff that you will argue about the next day, if that tip means anything to you. Better be on hand.

A Busy Time

The schedule will be crowded with activities, all of them important. Most of the young people in attendance will mean business and attend all meetings. Those whose ears tingle for the song of the nightingale and the voice of romance will have to cut a few classes to indulge their particular fancy. But remember this—you can promote a romance any time; this will be your one and only chance to learn something from a Youth Conference in 1933.

See you Saturday at the reception!

THE PIGEON.

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Youth at the Round Table

The Purpose of the Convention

"What the church shall do for and with its youth is closely allied to the question of what the youth shall do for and with the church. . . . The purpose of the convention at Lamoni in June will be to enter frankly with the youth into a discussion of our problems and discover the common grounds on which we must approach them."—From an editorial by President Frederick M. Smith, in the "Herald" for January 11, 1933.

"With peculiar pleasure" we bring to our readers this week the special "Youth Conference Number of the *Herald.*" If the enthusiasm, intelligent effort and unadulterated joy which have accompanied its preparation may be considered a good omen, this issue should find a prominent, if not permanent place in our church literature.

A glance at the Table of Contents will reveal something of the variety of purpose had in mind by those who prepared these pages. Conference visitors will find here a detailed, daily program of conference outlines and syllabi for the various lectures, classes and forum discussions; a summary of the activities of our young people in various church centers during the past year with a brief analysis of organizations and methods and a hint as to certain changes which seem to be justified as the result of experience. To give all this the proper perspective, an account is given of the contribution of the youth of yesterday to the church and also of the activities and programs of the young people of other churches of our own day.

We have, in a word, in this issue of the *Herald* an indispensable daily guide for the conference visitors prepared in a form most practical for such use and yet adequate to the task of carrying to our young people and their leaders throughout the world not only something of the spirit of the conference, but also a program of work and study for months to come.

The June "Youth Conference" is timely. Never has humanity faced a greater number or variety of intricate problems. Never has our church faced a greater challenge. No individual, age, group or class of persons, is alone adequate to the task confronting us. The wisdom of age and the courageous enthusiasm of youth must be made to supplement each other. The church may save its youth only as its youth share in the task of saving the church.

The church saves itself by saving youth. Youth in turn finds salvation by losing itself in the tasks of the church.

The purposes of this convention have been clearly set out elsewhere. The procedure to be followed will vary from day to day in harmony with these purposes. As we sit down together to discuss our mutual problems and to further qualify ourselves for an intelligent, unified advance out on the frontiers of church endeavor, let us keep ever uppermost in our thinking the major interests involved in our deliberations.

The cause which we represent is God's cause. This is his church. It has certain divine appointments which must be recognized and preserved. Its organization, doctrine, ordinances, priesthood and goals are God-given. It is in, for, and with such a church that our young people are to serve.

On the other hand we dare not overlook or disregard the nature and needs of youth. The church must in a very vital sense become their church, its task their task, its goals their goals. Young people have alert minds, unlimited energy, boundless enthusiasm, unquestioned courage. To furnish a leadership both intelligent and scientific enough to capture, mould and utilize these great forces, becomes at once a most difficult and most rewarding task. To outline a program of procedure which will be true to both the church and youth, conserving the divinely appointed interests of the one and the divinely appointed nature of the other, becomes the most immediate and pressing problem of the conference. To disregard either of these two great considerations will but spell defeat for our entire effort.

As we enter upon this adventure into ways of fellowship and mutual endeavor, may we not express our faith in God and his church, in the loyalty, devotion and integrity of its young people, and in the final triumph of truth and righteousness. That this faith and the vision which it involves shall become an actual on-going program, is the mission and purpose of the "Youth Conference and Leadership Convention" of 1933.

F. M. McD.

Membership in the church will mean more and rise to higher standards when as much care is exercised in the indoctrinating of young candidates for baptism as is exercised in the proselyting efforts that are used for older people. L. L.

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Children's Day

It is well to have Children's Day on which special programs should be arranged to interest children as well as their parents in following the divine admonition to have the children baptized at the age of eight. Seeking the Lord in the days of our youth is sure to be followed by good results. Baptism should, of course, be preceded by instructions which will guarantee that sufficient knowledge is possessed by the child on the purposes and benefits of the rite of baptism. To bring the child up in the nurture of the Lord requires this preliminary teaching as well as setting before him the example of godliness and right living.

Decision must be made, and the fixing of Children's Day helps in making that decision to obey. In fact an invitation should be extended, and parents and children will do well to cooperate to make this decision firmly and thoughtfully. There are many reasons why parents should be earnest and persistent in their efforts to have this decision made early, so that the admonition of the Lord may be heeded. Children's Day helps, for it thus becomes a goal or limit which expedites the decision.

Baptism or the covenant of obedience to divine command is helpful in times of temptation. And every baptismal service, more emphatically where administered to children, should impress this covenant upon the candidate.

It is well to have Children's Day. But the unity of the faith should not be disturbed by drawing too hard and fast lines between the child and adult or youth and age in churchly duties, rites, and ceremonies. Where special ceremonies are held, the appropriateness of the occasion should be observed. The older ones should make Children's Day for the children, and make it impressively so. Let us make the day impressive and helpful to our children.

F. M. S.

No Baptisms Before the Eighth Birthday

June 11 has been set for Children's Day and the Presidency desires to issue a little word of warning to the men of the ministry relative to the baptizing of children. It is of course well to urge that children and their parents shall reach a decision so that, according to the instructions given in the *Doctrine and Covenants,* children at the age of eight years may be prepared to ask for baptism understandingly. In the past, however, due to zeal and a desire to increase our numbers and to have baptisms on Children's Day, there have been baptisms which have preceded by days, weeks, and even months the eighth anniversary of the birth of the child. This has caused trouble in a number of cases. The Joint Council of Presidency, Twelve, and Presiding Bishopric, as well as the General Conference, has rather emphatically decided against the baptism of children under eight years of age. Let the ministry take due notice and govern themselves accordingly. Children under eight should not be baptized. The resolution specifically referred to is General Conference Resolution No. 552, adopted April 15, 1904. A hint to the wise is sufficient, etc.

F. M. S.

Sacrifice Period

June 25-July 2

As expressed by the Bishopric in another column, it was the hope of many if not all of the general officers of the church that such progress would have now been made towards the goal of having all members regular contributors to the financial support of the church along the lines laid down in the law that further sacrifice drives would be unnecessary. But in this there is disappointment experienced, for not enough of the districts have increased the number of contributors by the personal contact method. So another sacrifice period has been thought by the Bishopric to be necessary. So the period of June 25 to July 2, is designated, and we feel sure there will be hearty response to the appeal by the Bishops.

It is gratifying to note the progress made in reducing the interest-bearing debt of the church. To have reduced that debt by about one hundred twenty thousand dollars in 1932, is a result for which I extend to the Bishopric hearty congratulations, and suggest that a fine way we can show our appreciation is to make such hearty response to their appeal for sacrifice that we not only make up the deficit probable for the year, but go a bit over to permit further reduction of the debt. *Allons!*

F. M. S.

Interested in Nursing? Please Notice

One year ago an announcement was made of a "New Combination Course in Nursing and Liberal Arts" to be offered jointly by Graceland College and the Independence Sanitarium. According to this plan a student is required to spend four years in training, one year (the first) at Graceland College and three years at the Independence Sanitarium. Upon completion of this combination course the student is to receive the title of Associate in Arts (A. A.) and Graduate Nurse (G. N.).

The first class to be received on this new basis enrolled at Graceland in September, 1932, and now having completed the first year of training will be received at the Independence Sanitarium the first of next July. *(Continued on page 711)*

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The Conference Program

Saturday, June 17:

10.00 a. m. and 2.00 p. m.	Administration Building—Registration and Enrollment
7.30 p. m.	College Chapel—Program and Reception by Lamoni Young People

Sunday, June 18:

9.00 a. m.	College Chapel—Conference Sacrament Service
10.45 a. m.	Opening Address—"Christ and Society," by President Frederick M. Smith
3.00 p. m.	Sacred Concert—Arranged by Mabel Carlile and Joseph Anthony
7.30 p. m.	Lamoni Coliseum—Prelude, "Fiat Lux," by Council Bluffs Young People
8.00 p. m.	Address—"Youth and Our Financial and Industrial Program," by Bishop G. L. DeLapp

Daily Schedule—Monday, 7:30 a. m., to Saturday, 5:30 p. m.

7.30 to 8.20 a. m.	Class Work in Materials and Methods "Music in the Services of the Church," (See page 718.) by Mabel Carlile "Drama," (See page 718.) by Florence Thompson and June Whiting Lea "Worship in the Young People's Program," (See page 714.) by Roy Cheville "Recreational Leadership," by E. E. Closson "Pastoral Administration," by Blair Jensen
8.30 to 9.30 a. m.	Morning Worship—Roy Cheville in charge
9.45 to 10.30 a. m.	Class Work in Appreciations "Prophetic Messages of the Bible," (See page 717.) by J. A. Koehler "Prophetic Message of the Restoration," (See page 716.) by J. F. Sheehy
10.45 to 12.00	Forum, Address and Discussion (See page 715.) "Enduring Convictions," by F. H. Edwards
1.00 to 2.00 p. m.	Rest Hour
2.00 to 4.00 p. m.	Forum—Address and Discussion (See page 713.) "Youth and the Work of the Church," by F. M. McDowell
4.00 to 5.30 p. m.	Recreation Hour
7.30 to 8.00 p. m.	Evening Prelude—One-act Plays, Reading, Special Music
8.00 p. m.	Evening Addresses Monday—"Progress and World Peace," by F. H. Edwards Tuesday—"Youth's Place in the Modern World," by Leonard Lea Wednesday—"Facing the Problem of Leisure," by F. M. McDowell Thursday—"Physical Health and Efficiency," by Dr. C. F. Grabske Friday—"Training for Life," by President G. N. Briggs
9.30 p. m.	Social Hour and Evening Worship—Walker Hall Directed by John F. Sheehy

Saturday, June 24:

7.30 p. m.	College Chapel—Three One-act Plays "At the Gate Beautiful," by Des Moines Young People "Violin Maker of Cremona," by Independence Young People "Overtones," by Kansas City Young People

Sunday, June 25:

8.00 to 10.00 a. m.	College Campus—Young people's prayer service
10.45 a. m.	Closing address, "What the Church Has to Offer Youth," by President Elbert A. Smith
2.30 p. m.	College Chapel—Final Dedication Service

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OFFICIAL

Sacrifice Week

June 25-July 2

For the past two years consistent effort has been made by both general church and district officers to encourage the membership in the systematic and regular payment of tithes and the giving of offerings in the hope that the need for sacrifice periods would be eliminated. A certain degree of success has been achieved in a number of districts where full cooperation has been given. However, a careful check has revealed that a great many districts have not responded to the fullest extent.

In spite of adverse conditions through which we are passing there are some signs of progress which should prove encouraging to the Saints. During the last year our interest-bearing indebtedness has been reduced approximately $120,000. This, of course, was not achieved as a result of excess of income over expenses, but was largely due to liquidation of certain assets, some of which carried interest bearing encumbrances. This liquidation has been effected in harmony with the program inaugurated in 1931 and adopted by the General Conference of 1932.

Another sign of progress is that of balancing the budget for the year 1932, our income having amounted to approximately $1,500 more than our expenditures. This was made possible through the cooperation and loyalty of the Saints throughout the church, a careful administration of budget expenditures, and the splendid cooperation of many of our creditors in reducing the interest rate. Continued effort is being made for further reductions of interest to enable the church to "carry on."

Recent reports show a substantial decline in income which makes necessary our appealing to the members for continued whole-hearted support. It is imperative that we increase our income during the next few weeks to meet our current needs. The above period is, therefore, being set aside as a time of sacrifice.

While it is not the intention of the General Church to inaugurate a sacrifice period as heretofore, it is deemed necessary to present the matter to the Saints for consideration and action.

Figures are being prepared in our office covering the per capita contributions in each district, these will be sent to the district officers for study and consideration. These officers are expected to inform the members of the district and to make such contacts as may be advisable and necessary. A special effort in many districts appears justified.

The cooperation of all in the observance of the sacrifice period is most earnestly solicited.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Comparative Report of Income for Months of February and March

1933—1932

May 31, 1933.

The following statement of income for the months of February and March shows a continued decline in the amount received in a number of districts, resulting in a rather substantial decrease in the total.

Attention is called to the fact in districts where special efforts are being made to increase the number of solicitors, as well as contributors, that the 1933 income compares favorably with that for 1932. We again wish to call attention to the need for continued and persistent effort on the part of the financial officers in making personal contact with the membership.

Delay has occurred in submitting this report due to the amount of work involved in closing the books for 1932. The report for April will appear in the near future.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

District	Feb., 1933	Feb., 1932	Mar., 1933	Mar., 1932
Independence Stake	$ 2,807.68	$ 1,821.53	$ 1,704.27	$ 1,798.37
Far West Stake	265.21	458.75	239.43	364.30
Holden Stake	376.84	465.26	179.00	262.21
Kansas City Stake	707.06	957.43	923.30	638.79
Lamoni Stake	437.37	182.81	146.84	1,406.49
Alabama	102.42	260.31	42.26	91.68
Alberta	47.32	88.07	48.30	33.40
Arizona	19.15	77.88	4.65	21.57
Arkansas	6.90	.25	7.70	9.34
California, N.	717.43	324.15	366.23	385.80
California, S.	356.86	424.93	497.99	528.17
Chatham	233.74	260.94	279.27	
Clinton	89.31	334.77	55.14	89.28
Colorado, E.	415.64	275.19	238.75	256.33
Colorado, W.	67.89	20.47	15.43	18.87
Des Moines	315.60	420.98	76.07	347.27
Detroit	494.55	881.10	476.87	787.46
Florida	88.88	76.62	35.65	58.16
Idaho	47.96	60.03	40.76	43.26
Illinois, C.	56.33	58.49	40.84	47.75
Illinois, N. E.	315.16	601.23	204.26	399.23
Illinois, S. E.	147.13	114.26	72.98	38.76
Indiana, S.	45.24	224.89	25.84	83.59
Iowa, N. W.	292.10	284.10	298.15	1,027.90
Iowa, S. W.	141.66	152.09	112.88	183.01
Kansas, N. E.	114.53	182.23	57.19	60.02
Kansas, N. W.	17.65	76.33		25.00
Kansas, S. W.	59.51	167.46	93.04	340.39
Kentucky and Tennessee	7.35	45.27	6.14	37.15
Kirtland	271.83	607.96	270.97	472.07
London	208.29	471.91	237.94	237.29
Maine, E.	97.10	234.91	59.19	44.72
Maine, W.	38.88	96.46	116.53	230.52
Michigan, C.	254.98	507.06	159.81	220.24
Michigan, E.	260.11	293.43	281.52	295.07
Michigan, N.	57.87	89.26	35.42	38.08
Michigan, S., and Ind., N.	505.29	385.41	352.21	339.08
Michigan, W.	70.18	148.52	91.54	57.57
Minnesota	71.53	61.97	66.86	75.39
Missouri, S.	167.37	75.91	87.35	65.78
Mobile	13.63	45.43	27.90	169.50
Montana, E.	11.10	13.00	35.82	36.54
Montana, W.	113.09	136.45	65.89	38.42
Nauvoo	180.26	180.86	48.77	154.72

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District	Feb., 1933	Feb., 1932	Mar., 1933	Mar., 1932
Nebraska, C.	32.77	17.91	39.47	69.18
Nebraska, N. E.	180.73	421.69	797.51	249.66
Neb., N. W., & Black Hills	71.19	24.14	38.85	75.33
Nebraska, S.	96.86	241.56	95.26	110.12
New England, So	327.00	991.97	327.71	491.55
New York	21.70	394.06	811.60	182.69
New York and Philadelphia	554.81	273.95	366.87	399.96
North Dakota	77.75	59.91	33.72	93.10
Ohio, N. W.	93.14	124.75	65.42	77.45
Ohio, S.	443.80	473.41	444.73	403.86
Oklahoma, E.	9.87	25.25	8.00	40.60
Oklahoma, C.	215.55	191.31	250.24	298.15
Oklahoma, W.	115.03	139.51	4.00	1.00
Owen Sound	213.12	144.16	116.40	124.58
Pittsburgh	96.82	136.34	84.98	107.69
Portland	122.45	102.34	86.94	245.62
Rock Island	169.90	467.72	124.95	138.80
Saint Louis	118.63	251.85	104.36	101.71
Saskatchewan, N.	22.48	31.76	51.81	272.31
Saskatchewan, S.	12.00	9.50	28.25	48.89
Seattle and British Col.	617.50	463.99	438.27	208.18
Spokane	94.62	165.98	354.95	107.87
Spring River	313.79	10.32	684.20	1,422.58
Texas, C.	85.99	92.12	121.57	69.35
Texas, S. W.	41.36	40.33	41.03	39.80
Toronto	162.67	372.90	248.26	262.06
Utah	25.36	28.47	32.68	35.38
West Virginia	48.49	80.27	69.45	65.09
Wheeling		156.99	190.96	35.97
Winnipeg	15.50		7.20	2.45
Wisconsin, N.	33.92	78.25	24.30	9.93
Wisconsin, S.	143.39	175.66	103.41	80.25
Unorganized	140.15	124.45	152.84	363.20
Australia				
British Isles				2,246.32
Germany				
Hawaii	76.50	105.44		254.81
Norway and Sweden	6.33	17.96	5.13	34.83
Society Isles	45.48	111.17	9.65	
Foreign Unorganized	16.00	50.00		
Total	$15,968.63	$19.183.75	$14.591.92	$20.628.86

Interested in Nursing? Please Notice

(Continued from page 708.)

This venture, which is in full accord with the best thought at the time, has been sufficiently successful to justify the Boards of Trustees of the two institutions in making the temporary arrangement permanent. *Hereafter all students desiring to take training in the Independence Sanitarium will be required to spend the first year of their course at Graceland College.* The officials of the Sanitarium expect to adhere rigidly to this rule. Those planning to take nurses' training should make their plans accordingly.

As previously suggested this course

Saves Time—Five year's work in four.

Broadens Training—Combines cultural and professional preparation.

Increases Efficiency—Provides proper balance of theory and practice.

Opens New Avenues for Service—Graduates will have splendid foundation for either teaching or supervision.

We are happy to give our full indorsement to this combination course. Here as in other ways the church and her institutions set the pace. As we write these words the report comes of the working out of such a combined effort by one of the wealthiest hospitals and largest universities of the Middle West. Undoubtedly others will follow this example.

Young women interested in nurses' training should write at once for detailed information in regard to this new combination course. Letters addressed either to President G. N. Briggs, Graceland College, Lamoni, Iowa, or to Miss Gertrude Copeland, superintendent of the Independence Sanitarium, Independence, Missouri, will receive immediate attention. The Graceland College catalogue for 1933-1934 which is now available for distribution contains on page 55 complete information in regard to this course. The summer months will pass quickly. Write at once and begin now to make your plans to enroll at Graceland in September, 1933.

F. M. McD.

Teaching Positions Wanted

A number of church members of excellent character, training, and ability, who have prepared for teaching, some of them with several years of experience, find themselves without positions for the coming year, and without prospects of securing positions. This is causing distress among their families.

If any readers of the *Herald* know of opportunities for school-teachers, principals, or superintendents, we should be most grateful to have them communicate with us. Inquiries will be treated confidentially and given immediate attention. Credentials and letters of recommendation can be furnished. And, if circumstances justify it, parties will be put into direct communication. We urge promptness, however, because every available position is generally taken as quickly as the opportunity offers. Those who would help must move rapidly. Write directly to the *Herald* Editors.

A Mystery

It is sometimes urged that prayer is mysterious. So is everything else, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is. Nobody know what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical, the very wisest men are not able to say. We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us that is enough. We know that by dropping a prayer into a day we sweeten the day. How this is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or flight of prayer? Why should we not be as reasonable and practical in our religion as we are at the dinner tables.—Charles E. Jefferson.

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NEWS BRIEFS

Lamoni Expects a Large Crowd at Youth Conference

Lamoni, Iowa, is taking on new life as the opening date of the youth conference of the church, June 17, draws near. As the conference city it will draw a record crowd from all parts of the United States. "Already between a hundred and seventy-five and two hundred young men and women and youth leaders have sent word that they expect to be here," says The Lamoni *Chronicle*. "They are coming in caravans from such distant points as California and Maine and in carloads from many other districts. Representatives will be here from a majority of the districts of the church in the United States and from some in Canada."

These guests will be housed in the college dormitories and dined in the commissary. Some will stay with relatives and friends in town, and still others have made arrangements to bring tenting equipment and pitch camp on the campus.

Nine Baptized at Alton, Illinois

A few days ago Evangelist Richard Baldwin baptized nine young people at Alton, Illinois, at the close of a series of missionary meetings. The candidates ranged in age from ten to twenty-five years, and a fine spirit characterized their acceptance of the gospel. This was the second short series of meetings Brother and Sister Baldwin had conducted at Alton.

President F. M. Smith in Far West Stake

President F. M. Smith completed a successful tour of Far West Stake May 28. He spent two Sundays in the stake, preaching three times each day. Neighboring groups joined in the services at each place, making it possible for the President to speak to representatives from all parts of the stake. The first Sunday, May 21, was spent in the eastern part of the stake centering at Cameron and Stewartsville. The following Sunday Brother Smith spent at Guilford and Saint Joseph.

Southern California Graceland Alumni Organize

Graceland alumni of Southern California District have formally organized themselves under the name Southern California Graceland Alumni Association. This action was taken by thirty-two ex-Gracelanders at a banquet the evening of May 27, at Central Los Angeles Church, and the following are officers of the association: President, Stella Brockway; vice president, Rupert Wight; chairman of finance committee, Wilber Gillen, and corresponding secretary, Winifred Milner.

The association plans to do many things. There was much head nodding at the banquet when it was suggested that they send a student to Graceland each year from Southern California. The association will meet again this month to make further plans and arrangements.

Topeka Junior Choir Invited to Take Part in State Fair Program

On May 19, in the evening, the junior choir of Topeka, Kansas, Branch, furnished four special numbers for the Topeka Council of Children's Workers' Institute, held at the First Baptist Church. The choir was directed by Fern Weedmark and Mildred Goodfellow.

Mr. Settle, of the State Council, was present and stated that the junior choir of the Latter Day Saint Church was the only vested choir in the city, and extended an invitation to them to take part in the Kansas State Fair program in September.

Sixtieth Wedding Anniversary for Doctor and Mrs. Joseph Luff

"Sixty busy years have flown since Joseph Luff, twenty years old, and Janet Parker, eighteen, stood before the altar in their native city of Toronto, Canada, May 24, 1873, and were made husband and wife," says the Independence *Examiner*. Both are still active and interested in the affairs of life, and on May 24, this year were receiving the congratulations of numerous relatives and friends at their home in Independence. There was no formal celebration of the anniversary.

They came to Independence in 1879. Doctor Luff has to his credit a career as missionary for the church, physician, pastor, and author. Today he continues as a practicing physician, and a preacher not under regular assignment. He has written books on phases of the latter day faith and is the author of several hymns. Ten years ago this venerable couple formally observed their golden wedding day. They are the parents of three daughters and two sons all of whom live in Independence.

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Youth and the Work of the Church

This program feature is for everybody, and is given each day from 2 p. m. to 4 p. m. - - - - - - - - -

By F. M. McDOWELL

The period from two to four p. m. each week day of the "Youth Conference" will be set aside for addresses, forum discussions, group conferences, etc., all dealing with aspects of the general theme, *"Youth at Work in the Church."* Topics will be assigned for discussion each day. The procedure followed will vary from day to day according to the nature of the topic under consideration. A conscientious effort will be made to conduct this forum in a manner which will permit freedom of participation and yet will eventuate in some tangible and practicable conclusions. A careful selection will be made in advance, of speakers, chairmen of group conferences, findings committees, etc. Talk there will be, and plenty of it, but talk pointed towards the solution of mutual problems and in line with the nature, needs and goals of the church.

Monday, June 19.

Topic Number 1 —"The Church: Its Divine Appointments."

THE PROBLEM STATED: The church represented in this conference is distinctive; distinctive in its origin, beliefs, message, organization, government, and goals.

Our first problem is to see, then, just what manner of church this church is, to set up clearly its divine appointments and to state the implications of this picture in our attempt to discover the place and part of young people in its work. It must first of all be clearly realized that in this forum we are concerned with the work and activities of young people as members of the church.

In a word, our first task is to set up the nature and purpose of the institution *in, for,* and *with* which our young people are to serve.

PROCEDURE: This topic will be discussed in an address of thirty minutes to be followed by a short period for questions and constructive comments.

Topic Number 2—"The Missionary Task of the Church —Winning Men."

THE PROBLEM STATED: "This church is essentially a missionary church. When it ceases to function as such it will die." "The 'gospel' requires the sharing. To lose the desire to share its good news is to lose the very essence of its spirit." Are these oft repeated statements true? Such is our second problem.

Just what is the meaning, purpose, significance and value of missionary work? Is it an out-of-date procedure? Does the divine commission "Go preach" refer to the church of the present day? In a word, can our missionary task be so formulated that its challenge and costliness, its attractiveness and compensations will again appeal to our young men and young women? Is there a real place for youth here? What are the bearings of this divinely imposed task in our attempt to set up a working program for our young people?

PROCEDURE: This topic will be discussed in an address of thirty minutes to be followed by a short period for questions and constructive comments.

Topic Number 3—"The Local Church at Work —Building Men."

THE PROBLEM STATED: The unit of our church administration and endeavor is the local church or branch. Just what is the place and function of a branch as related to the work of the church as a whole? What activities may legitimately be carried on as a part of branch work? Can there be a unified endeavor? What are the paramount responsibilities of individual members? Is there a real place for young people in a properly organized and functioning branch? If so what is that place?

In a word, can the work of the local church be so organized, supervised and carried out as to capture the enthusiasm and call out the self-sacrificing service of young people?

PROCEDURE: This topic will be discussed in an address of thirty minutes to be followed by a short period for questions and constructive comments.

Tuesday, June 20.

Topic Number 4—"Our Financial and Industrial Program."

THE PROBLEM STATED: The church must win men and build men. It must finance this total endeavor, but this "financing" in itself must be so administered as to become part and parcel of the saving work of the church. Our God-given financial law thus has as its chief purpose not the financing of the church but the salvation of men.

What is the present financial situation in the church? What are the next steps in our financial program? What is the relation of these steps to the total program of industrial Zion? Can Zion, "the vision splendid," be so defined as to capture our youth? Is there a real place for young people in our financial and industrial program?

PROCEDURE: This topic will be discussed in an address of forty-five minutes followed by a short period for questions and constructive comments.

Group Conferences—three topics, three groups.

Group 1—Ways in which youth may serve in the missionary work of the church.

Group 2—Ways in which youth may serve in the local church or branch.

Group 3—Ways in which youth may serve in our financial and industrial program.

Wednesday, June 21.

Topic Number 5—"Working Together, or Problems of Cooperation."

THE PROBLEM STATED: If our young people are to work in, for, and with this church, many problems of cooperation will arise. Young people must work with each other, with older people, with teachers, leaders, members of the priesthood, with the pastor. Our knowledge of human nature and of the contrasting viewpoints of youth and age leads us to expect many difficulties here. There will be points of friction. Misunderstandings will arise.

Are these problems insurmountable? Do they mean that either the young people or the older ones must give way or get out of the picture? Must youth and age always be in conflict? What illustrations can be cited of successful adjustments of these problems? What are the sources of friction on the part of leaders? What are the sources of friction on the part of youth? What constructive suggestions can be had pointing towards a harmonious endeavor?

PROCEDURE: Reports of findings of groups on "Ways in which Youth May Serve the Church"—20 minutes. Further questions and constructive suggestions—10 minutes.

Address: "Working Together"—15 minutes. Questions and constructive suggestions—15 minutes.

Group conferences, 45 to 60 minutes. Two groups:

Group No. 1—Young people only.

Group No. 2—Pastors, leaders, teachers and other adults.

Topic—"Working Together."

Thursday, June 22.

Topic Number 6—"Youth Organized for its work in the Church."

THE PROBLEM STATED: In view of the divine appointments of the church already set up and in view of the now generally accepted "Church School Plan," how may our young people be organized for their work in the church?

What, in brief, is the Church School Plans? What provision is made for the activities of young people in the church

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school plan? What organization of the young people's division is contemplated? Is the organization and program of the young people's division adequate as a youth program for the local church? What does experience have to say on this point? What experiments have been tried in broadening or supplementing the work of the young people's division, and with what success?

What, if any, district organization of young people is desirable and necessary? What is the voice of experience here? What problems have arisen? Are such difficulties as have appeared inherent in young people's work or are they due to inability or unwillingness to make adjustments?

What is the concensus of opinion in regard to any church-wide organization for young people? What experiments have been tried with the use of a "name" for a young people's organization? What should be the merits or limitations of the use of one name to be applied to the young people's endeavor throughout the entire church?

What lessons may we draw from the years of experience of other denominations in young people's organizations? Is the trend toward or away from a separate young people's organization?

PROCEDURE: Report the findings by young people on the problem of "Working Together"—10 minutes. Report of findings of adults and leaders on the problem of "Working Together."—10 minutes.

Address: "Youth organized for its work in the church." General statement, 20 minutes. Questions, Discussions in "U," 20 minutes. (Discussion will be limited to a select group for this period.)

Mass forum discussion, 45 to 60 minutes.

Friday, June 23.

Topic Number 7—"Plans, Programs, and Activities."

THE PROBLEM STATED: In view of the nature and purpose of the church, the organization and work of the church school, and our conclusions in regard to the organization of our young people within the church, what constitutes a sane program of activities which may legitimately be sponsored by the young people? Is there a real place for such activities as drama, music, literary programs, study, recreation, athletics, worship, scouting, group projects, clubs? What governing principles may we set up which grow out of the purpose of the church? What consideration should be given to the nature and needs of youth here? Shall the church endeavor to duplicate the program of the home, the public school, and community? What should constitute the difference between such group activities under church supervision and those found elsewhere? What suggestions can be offered leading towards a balanced program here?

PROCEDURE: Report of findings on "Youth Organized for its work in the Church"—30 minutes. Questions and constructive suggestions—10 minutes.

Address: "Suggestions for a Balanced Program of Activities"—20 minutes.

Group conferences, 45 to 60 minutes:

Group 1—Scouting for boys.
Group 2—Activity programs for girls—girl scouts, Orioles, etc.
Group 3—Drama, music, literary activities and programs.
Group 4—Recreation, athletics, etc.
Group 5—Study and worship activities.

Saturday, June 24.

Topic Number 8—"Looking Toward a Sane and Balanced Program for Youth Within the Church."

THE PROBLEM STATED: Our task here is to summarize the findings and conclusions of the various discussions throughout the week with a view to furnishing practical guidance to future endeavor. This summary should constitute a working guide and program for the entire church. Certain matters may require further investigation and experimentation. There may be left "some loose ends" which can be cleared up in further discussion. These will be considered in the closing conference hour.

PROCEDURE: Statement of findings of group conferences on activities and programs, 30 minutes.

General summary with statement of unfinished matters, 30 minutes.

Closing conference hour, an open forum. Miscellaneous topics determined by the general summary and nature of unfinished matters.

Worship in the Young People's Program

By Roy A. Cheville

This course is one of the electives of the "Materials and Methods" groups offered every day from 7.30 to 8.20 a. m. - - - - - - - - - - - -

This course aims to discuss first of all the nature and purpose of the worship experience. The term "worship" is widely used today and needs interpretation to prevent triteness or misunderstanding. Fundamentally the worship experience is a harmonious communion with God. In this study the social aspect will be used, which involves a unity with others, as well. Under what conditions is a rich worship attainable? When is it desirable? Will it appeal to young people? How may it help them? How is it essential? What is the Latter Day Saint quality of worship?

The second lesson will deal with the planning of the service of worship. It will set forth a few general principles to follow and will assemble materials usable in the order of the service. Such matters as climax, alternation of feeling, types of services, etc., will be presented. Concrete cases will be considered, so that the principles will be applied to specific services, not to mere imaginary situations. Programs will be presented for the class to evaluate and reconstruct.

The third period will be concerned with the use of themes. Just now the use of themes has become a hobby. In many instances the theme, however, is like the text to the old time sermon—it was read and then forgotten. What is the purpose of using a theme? How are themes found? How are they used in the service? What are some themes that may be used in young people's work?

The next class session will be devoted to the problem of administration. What qualities are desirable in leaders? What staff of workers is necessary? What is the relation to the pastoral arm of the branch? How can the leader plan his work so that the technique will not crush out the spirit but will add to it? May not good services be enjoyed without much planning? The class will arrange a summary of desirable conditions and qualities for administrative workers.

The fifth and sixth periods will consider definite plans for worship services. One session will examine what is often called the "regular" service, and the other the "special" service. In both of these sessions, it is planned to pool the materials of members of the class, so that students will have a helpful addition to their fund of worship materials. Hymns, readings, scripture, poems, etc., will be considered. In the special worship service, such kinds as Christmas, Thanksgiving, Baptism, Mother's Day, and many other types of services will be worked out. Latter Day Saints Anniversary Days will receive special attention. These services will be considered as integral parts of the young people's program.

The course hopes to give (1) a general understanding of the worship service, (2) an opportunity for exchange of valuable experiences, (3) a fund of materials for use in the branch, (4) an understanding of the needs and demands of young people's services, and (5) the spirit and inspiration to work out motivating and uplifting services in the spirit of Latter Day Saintism.

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ENDURING CONVICTIONS

By F. HENRY EDWARDS

This program feature will be given for everyone, each day from 10:45 to 12 o'clock. - - - - - - - - -

A university professor recently called on a group of his students to "Play the game of life like men." "Splendid, professor," said one of them, "but how can we play the game of life unless we know where the goal posts are?" Our thoughtful young people will immediately recognize the importance of this question. If there are no goal posts, there can be no game and rules are just foolishness. In the morning forum at the June convention we are going to survey the field, examine the goal posts, feel the zest of the game, and, we hope, get in and play.

What we really believe about the goals of life determines the kind of life we live. Our beliefs are therefore tremendously important. Many of the most damnable deeds in history have been done by well-meaning people whose consciences were all right but whose convictions were all wrong. We do not need less sincerity, but sincerity wedded to sound convictions.

Constructive activity is but foolishness unless it is supported by an adequate foundation. The thing that Jesus condemned in the man who built his house upon the sand was not his inactivity but his indiscretion. It was not that the builder did nothing, but that he did the wrong thing. He was active and energetic; no doubt he meant well, but his work was utterly without value in the time of crisis and real need.

These are enlisting days, and there can be no neutrality. We require enthusiasm in the other concerns of life. How much more vital is enthusiasm for God's kingdom on earth! The time has come when men of God, being strong in their convictions regarding the work and purpose of Divinity, must feel something of the spirit which animated Paul when he said, "Woe is me if I preach not the gospel," and which moved splendid old John Knox when he cried, "O God! give me Scotland or I die!"

We hope that those participating in the work of the convention will come to this forum in the spirit of worship and with a keen desire to share in the deep and rich experiences of essential Christianity. We do not wish merely to talk about the basic convictions of the followers of Jesus so much as to open our hearts to the enlightening influence of the Spirit of God under which we can feel their compelling power.

There will not be time to include many topics which should rightfully have place in such a course. Our daily themes will be as follows:

Monday, June 19, The Purpose of Our Creation:

Two insistent questions invariably come to mind when we think about the purpose of our creation: To what end were we born? and, Can we look the ugly facts of life squarely in the face and still believe in God? We cannot ignore such stark realities as ignorance, poverty, disease, graft, war, etc. Yet Christianity says: Men were made for a better purpose than this. Their destiny is to become the sons of God. God knows no other way to create spiritual personalities worthy to be called his sons than to put upon us the responsibility of choosing which way we will go, and letting us grow by the choices which we make. Our heavenly Father hates the ugliness of life even more than we do, and is removing it by persuading us to choose his way of life.

Tuesday, June 20, The Love of God:

We live in a world in which we are constantly discovering new beauties. Our own bodies are fearfully and wonderfully made. Yet we ourselves are frequently childish and rebellious, and have spoiled a world full of promise. Our Heavenly Father could compel our obedience, but he could not do so and leave us free. Instead he sent his Son to show us the way to live, and then to suffer in his own body, at Calvary, in order that we might feel the hatefulness of sin. Having done so much for us he is pleading with us to choose his way of living.

Wednesday, June 21, The Tragedy of Sin:

Discourtesy to a stranger is just bad manners, but discourtesy to our mothers is positive indecency. Willful determination to have one's own way among a group of equals is mere obstinacy, but willful determination to have one's own way against the pleadings of our Heavenly Father is sin. The difference, in both instances, lies in the love involved. Sin is treason against the love of God. It is "hardness of heart." And sin brings moral blindness, for no one is so blind to the true meaning of sin as the sinner himself. How to make sinners into sons of God is a problem which only the love of God can solve.

Thursday, June 22, Forgiveness and New Life:

It is useless to move a man out of the slums and leave him with a slum mind. If you do so, he will make a slum out of his new home. Similarly, it is useless to forgive a sinner and to leave him without a change of heart. If you do so he will continue in sin. Our heavenly Father is eager to forgive us, but for our own sakes he first requires that we shall recognize our sinful acts and habits for what they really are, that we shall put them away, and that we shall earnestly desire to live according to his will. Then, and not until then, does forgiveness become complete, and we who were "dead in trespasses and sin" "walk in newness of life."

Friday, June 23, The Church and the Kingdom:

The best evidence of sincere repentance is for us to enlist in the cause of Christ. Service under this enlistment will demand our best thinking and our heart's devotion, but failure to enlist and to serve will cost life itself. The idler is constantly attracted to the ways of sin. Our heavenly Father needs our help in bringing others to Him and in building his Kingdom, but we need to serve him even more than he needs our service.

Saturday, June 24, Immortality and Eternal Life:

There are multitudes of rich men who are poor, for a man's life does not consist of the abundance of his possessions but in the quality of his soul. The reward of a Christian man's devotion is in the kind of person he becomes. "He that hath eternal life is rich." Eternal life is a life of enduring achievements through fellowship with the prophets and seers. It is a social experience ministered to in the ordinances of the gospel, and manifest in the building of the Kingdom. It is the judgment of God meted out to the righteous and the harbinger of celestial glory.

We Are Afraid

Modern life is organized on behalf of those who have and against those who have not. In an acquisitive society money is the golden key that unlocks privileges, education, position, and power. We know in our heart of hearts that this is wrong and unchristian. It cuts straight across Christ's mind. Yet the church is so dependent on that acquisitive society for its economic maintenance that it locks itself behind a closed economic system. Concerning any looking toward justice and fairness, say the one word, "Bolshevic," and most of us take to cover. We are afraid, so we close the doors.—E. Stanley Jones, in *Christ of Every Road.*

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The Prophetic Message of the Restoration

This is an elective course to be given from 9.45 to 10.30 a. m. every day.

By John F. Sheehy

Introduction

The message of the Restoration has been and is prophetic. It could not be otherwise. It is founded on the revelation of God in latter days. It has life in proportion to its fulfillment of the prophecy of the ages. It must culminate in the complete fulfillment of God's will among men. The angel message has stood the test of a century and has found beautiful expression in the lives of Saints and martyrs—our parents and grandparents. Our study should challenge anew the faith and intelligence, the energy and the consecration of the present generation. The *Book of Mormon* came as a clear declaration of a pre-Columbian Christian civilization in America. The best students of archæology of our day are admitting the evidences of modern research but are at a total loss to account for the civilization within the range of written history. The books foretell the return of the Jews, and the building of a new Jerusalem. Rapid strides are being made in these directions in our day. We are being swept forward in an age when divine prophecy is finding remarkable fulfillment.

The story of "the restoration of all things spoken of by the mouth of all the holy prophets since the world began" is a message of thrilling interest to those who are called to share in the work of restitution. The early days of the Restoration are replete with the drama of sacrifice, consecration and blessing. They challenge us to go forward in our day to share the burden of carrying the message to the nations of the earth, and to perfect a Zion through which God may demonstrate the power of his truth.—The Editors.

WE EXPECT to help stimulate an active interest in the prophetic calling of Joseph Smith and an appreciation of the *Book of Mormon* and *Doctrine and Covenants,* and shall have occasion to refer to the prophetic declarations in them. We hope to have an inspirational class.

The *Book of Mormon* history came as an outstanding prophecy telling of a pre-Columbian civilization in America.

Both books foretell a new Jerusalem—a Zion to be established.

This subject will be strictly fundamental. We shall endeavor to tell the story of the early days of the Restoration. These are the days of the "restitution of all things spoken by the mouth of all the holy prophets since the world began."

Today and tomorrow we shall have classes to be taught. In this course we intend to stress the use of textbooks by teacher and student. We are fortunate in having two outstanding quarterlies, one by F. Henry Edwards on *"A Study of the Doctrine and Covenants";* the other by Woodstock, Davis, and Carpenter on *"The Message of the Book of Mormon."* No teacher should be without a textbook. We shall urge the use of these two quarterlies.

We are interested in the "work of restoring all things." We shall teach the restoration of:

The Church

Jesus came to save the world. The medium through which he intended to work the salvation of all people is "The Church." To his Apostles he said, "I will build my Church!" The Church of Christ was to be so powerfully organized that no power could overthrow it. The church must preach the gospel. The gospel is the power of God unto salvation. The work of the church is to save the world. As Christ lived so he preached. As he preached so he lived. He lived and preached the way of God's righteousness. God's righteousness is revealed in the gospel. As Jesus triumphed over death, hell, and the grave, so his church shall be the force that will prevail against all powers even the "gates of hell." It was to meet every need of mankind.

Here would be found the government of God. The work of restoration would not be complete, in fact could hardly be started without the restoration of the New Testament Church, with apostles, prophets, doctrine, revelation, and Zion.

The Gathering of Israel

This has always been an interesting subject. The return of the Jews to Jerusalem to rebuild their city has been carefully woven into the story of the restitution of all things. "Lebanon a fruitful field," "Jerusalem a city without walls" is closely connected with the coming forth of a book foretold by Isaiah.

The Book of Mormon

We shall review the story of Isaiah in relation to the story of Joseph Smith. According to Isaiah the "words of the book" are to be delivered to a learned man. "The book" to him that is not learned!

In connection with this book God shall proceed to do a marvelous work, even a marvelous work and a wonder. The story of the restoration is a marvelous work and causes plenty of wonderment.

The *Book of Mormon* is one of the foundation stones of the Restoration. It is a book that has increased the faith of thousands of people. In this lesson we shall discuss the claims of Joseph Smith, the testimony of the witnesses, and the Solomon Spaulding manuscript.

The Solomon Spaulding Story

There are many stories told about the origin of the *Book of Mormon.* Two stories hold the center of discussion, the story told by Joseph Smith and the church and the story of the Solomon Spaulding lost manuscript. You will remember two stories were circulated in Jerusalem about the resurrection of Jesus. One story told by the apostles and the other told by the chief priests and the soldiers.

We shall have for the class a complete copy of the answer of the church to the Spaulding story. For many years the elders of the church have been called upon to defend the old tale of the stolen manuscript. This is a very interesting research. It includes a thorough account of Solomon Spaulding's activities to the day of his death. It is also necessary to know something about Sidney Rigdon, Philaster Hurlbut, Eber D. Howe, L. L. Rice, and James H. Fairchild.

Revelation

Revelation is a gift of God made possible by his expanding life in the souls of men. Then again when the prophets spoke they declared a message. They reveal the will of God. Through the prophets God speaks.

The prophets of the Restoration received revelation from God. These revelations are printed in a book. The origin of this book shall be carefully considered and its teachings on the following subjects: Social revelations, moral standards, and the high ideals of the kingdom of God. We shall give special attention to Section 42 of the *Doctrine and Covenants.* This section is known as "The Law." It is important that we know something about the just requirements of God. It is educational and inspirational to note the high ideals of the church as early as 1831.

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Prophetic Messages of the Bible

By J. A. Koehler

This course is elective, and the material below suggests the main points of discussion by the author. Time, each day from 9:45 to 10:30 a. m. - - - -

Why is interest in prophecy reaching new heights? It is because we are beginning to see in prophecy the answer to the problem of the age. The prophets of yesterday transfixed the civilization of today; they apprehended the distress of peoples and of nations that would arise from such a civilization; and they foresaw the absolute necessity of supplanting our modes of government with The Kingdom mode of government as the only means of saving us from utter destruction.

The problems of all the peoples of all the ages is one. It is the problem of government. The answer to the problem is The Kingdom mode of government. And this is the theme which runs all the way through all the prophecies of the *Bible*.

For the purposes of this convention we have selected the prophecies which bear most heavily upon and therefore give us the best appreciation of the "Latter Day Work."

Monday, June 19.

"THE GOVERNMENT."

(Isaiah 9: 6, 7.)

From necessity, the business of peoples is "government." Peoples have no other way of realizing the aims for which organized society exists except through government. And therefore the need of the race is Godly Government.

There is no other path to peace. And since the task of The Physician of the race is determined by the need of the patient, which is the race, it was foreordained that Government should be upon HIS shoulder, to order it and to establish it with judgment and with justice.

JUSTICE AND JUDGMENT! The basis of peace. Is it any wonder that, contemplating the achievements of the peoples of the church in the latter days under the leadership of "A CHILD" which "unto us is born"? This master of the problem of government should cry out in the ecstasy of his soul: THE PRINCE OF PEACE.

Tuesday, June 20.

"THE HIGHWAY OF THE PEOPLE."

(Isaiah 58: 62.)

Who has surpassed Isaiah in his passion for social justice? Moreover, he was a master of the problem of social justice. And he knew that social justice was conditioned in Godly government. In this prophecy Isaiah speaks of the government in terms of "The Highway of the People."

And again prophecy points to our day. This is the day, says Isaiah, when the peoples of the church, under divine guidance, would cast up a highway of economic justice which is destined to become "The Standard" for all peoples.

Wednesday, June 21.

"THE STONE CUT OUT OF THE MOUNTAIN."

(Daniel 2; Isaiah 2.)

The peoples of the church in the latter days are to block out a sector of governmental functions which they will take over in the free exercise of their rights as citizens of The State. They will set up their own mode of government in economic life. Isaiah calls it "The Mountain of the Lord's House." We peoples of the church today call it Industrial Zion.

This prophecy of Daniel is an outline of the great changes in government which have taken place throughout the ages. It is a predication of lessening efficacy in government; and a designation of the agency through which A Government of God is to be realized.

Thursday, June 22.

"A MARVELOUS WORK AND A WONDER."

(Isaiah 29.)

What a stormy peace record the world has made—its peoples distressed and distraught! What a blundering record of government! No wonder the prophet should say, "They are drunk but not with wine. They stagger but not with strong drink."

But the governments which the peoples of the church will realize under the leadership of "The Prince of Peace" shall be "A marvelous work and a wonder."

At this point we will discuss God's On-Going Purpose throughout the ages; the theme of all prophecy; the restitution of all things which God has spoken by the mouths of all the prophets since the world began.

Friday June 23.

"MAN SHALL NOT LIVE BY BREAD ALONE."

(Matthew 4: 4; Jeremiah 10: 23.)

Here we must review briefly the industrial progress of the race—the means to which it has resorted in its endeavor to satisfy its wants. And then the outcome of this pig trough philosophy.

This is a prophecy that the economic purposes of the race would miscarry for the want of Godly Government.

It raises for our consideration the question of the relation of righteousness to truth; or, in other words, the relationship of the Kingdom mode of conduct to the efficacy of economic endeavor. At this point we shall try to give an appreciation of the Latter Day Work in relation to the need of the world.

Saturday, June 24.

"THE GOOD NEWS OF THE KINGDOM."

(Revelation 18; Matthew 24.)

"Babylon shall fall." The collapse of ungodly social institutions is decreed in the very nature of things. And the end of ungodly government must come. We can't achieve our purposes without it. But with the fall of Babylon comes the proclamation of "THE KINGDOM." With what ecstasy this galaxy of intellectual stars contemplated the coming kingdom, may be judged by their ALLELUIAHS! The Lord God Omnipotent reigneth. Alleluiah! THE KINGDOM.

And this is the message of the prophets: the kingdoms of this world all shall become the kingdom of our God and his Christ.

Stewardship

"I was born with music in my system. I knew musical scores instinctively before I knew my A. B. C.'s. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

"Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today are truly a crime against society.

"I never look upon the money I earn as my own. It is public money. It is only a fund intrusted to my care for proper disbursement.

"I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music we have not built a home for ourselves. Between it and us stand all the homeless in the world."—Fritz Kreisler.

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Music in the Services of the Church

By Mabel Carlile

The subject, *"Music in the Services of the Church,"* involves such varied church activities and types of music, that it is difficult to know what is best to present in a few class periods. It is obvious that music in the church school might be quite different from that of the preaching or prayer service.

Many of the best trained and most experienced musicians in the church are making plans to be present at the conference. Among these are: Paul Craig, Independence, Missouri; Franklyn Weddle, Flint, Michigan; Arthur Oakman, Berkeley, California; Louise Evans, Grand Rapids, Michigan, and J. H. Anthony, Lamoni, Iowa. Any of these musicians will be glad to help solve the problems of various localities. An effort has been made to determine in advance the particular needs of those who anticipate work in this class. It will be our purpose to make the work as practical and full of help as possible. Special group conferences may be arranged to meet particular needs.

Below are listed fields in which help will be given, depending upon the needs and desires of the class.

(a) Beginning Conducting.
(b) Advanced Choral Conducting.
(c) Music for Social Gatherings or Community "Sings."
(d) Orchestral Problems.
(e) The Voice and its Training.
(f) Graded Anthem Materials for Choirs.
(g) Problems of the District and Local Music Director.

DRAMA

This is offered as one of the elective courses of the "Materials and Methods" group, from 7.30 to 8.20 a. m.

A.—Dramatization in Church Work

By June Whiting Lea

(This outline covers the first set of three lectures, for June 19, 20, and 21.)

Never has there been such a real need for wise and devoted development of dramatization in church work as at the present time. All over the country drama is being given a prominent and progressive place in the activities of the church. The challenge for this real need comes to the teachers and leaders of young people, especially the youth in their 'teens who possess powers of appreciation, possibilities of interpretation, and abilities to accomplish assigned tasks. The first three lessons of this course will concern the opportunities which lie open to the young people of the church for the development of the dramatic instinct.

Lesson I. Values of Church Dramatization

In the first lesson the spiritual, intellectual, and social values of religious drama and entertainments for church use will be discussed.

Religious drama in its true sense is a dramatic form of worship. A study of the history of the Christian church shows us the earliest known specimen of English drama to be a dramatization of the story of the Resurrection arranged by the clergy of the church, acted by them, and presented in the church. The attitude of reverence and the message of religious drama can best be secured by an emphasis on prayer in which those who participate in the drama are made to realize from its beginning that theirs is a consecrated task.

Drama, both religious and recreational, calls for careful preparation and thorough study, not only of the various characters presented, but also of the manners and customs of the period and country which surround the story in order that a correct and worth-while portrayal of events may be given the audience.

The successful production of a dramatization involves one of the great problems of Zionic life—that of working together harmoniously and cooperating in a task that brings understanding and happiness to the group.

Lesson II. Selection of Dramatizations

The selection of dramatizations for religious and recreational purposes will be considered in respect to the occasion, the facilities at hand, the abilities and interests of the group. Attention will be given to a definite place for drama in the year's program of the church as a means of encouraging an expressional activity that will develop the Christian life of its youth.

Lesson III. Interpretation of Drama

Selections from religious and recreational dramatizations will be read and discussed in the relation of thought to speech. The technical principles of reading, such as meaning, diction, vocal quality, and character portrayal will receive consideration.

B.—The Technique of Dramatic Production

By Florence Thompson

(This outline covers the second set of three lectures, for June 22, 23, and 24.)

Lesson I.

A. Preparation of the play:
   1. Know your play thoroughly. Read it again and again. Visualize the setting, the characters, and the action.
   2. Edit the text. Make any necessary changes in the script.
   3. Prepare the prompt book. Mark clearly all cuttings and revisions. Check and underline all warnings for entrances and all back stage cues.
   4. Draw a scene plot for each set. Place all entrances, exits, and windows. Fix the position of the furniture.
   5. Plan the action and stage movement.

B. Rehearsal of the Play:
   1. Work out in advance a definite schedule of rehearsals.
   2. Begin and close rehearsals on schedule time.
   3. Keep these steps of rehearsal in mind.
      a. Familiarize the actors with the play. Read entire play, each actor reading his part. Draw a scene plot for the cast.
      b. Block out the action. Walk through the play, reading lines, using furniture or substitutes in proper position.
      c. Work for memorization and characterization.
      d. Polish the play. Work for tempo, mood, and smoothness. Point up the lines.

Lesson II.

A. Costume:
   1. Plan costumes with an eye to color and line, in order to characterize each actor and fit in with general theme of play.
   2. Make the costumes appropriate.
   3. Be consistent in the use of materials.
   4. Work for general effect—not for detail.
   5. Demand costume rehearsal before dress rehearsal.

B. Make-up:
   1. Use make-up sparingly except for character parts.
   2. Apply straight make-up as follows.
      a. Cold cream.
      b. Grease paint (only when necessary).
      c. Eye shadow.

(Continued on page 723.)

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Youth's Part in the Latter Day Restoration

By Alice M. Burgess

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."—Acts 2: 17.

THE REFORMATION, within and without the Catholic Church was mostly the work of mature men, scholars, priests, and writers of established years and experience. They attempted to free the people of the domination of priestcraft and the religious autocracy of papalism. They emphasized faith, sincerity, and a greater purity of life—instead of dependence on the ritual and sacraments of the church—for salvation. They were noble men, and undoubtedly they possessed a degree of heavenly fire to enable them to effect the Herculean tasks of the Reformation.

But the vision of complete restoration, a rebirth of the New Testament Church with the concomitant rejection of all established churches, had to wait upon the youth of the latter days. And as we study the inception and the development of this great restoration movement, we are struck by the literal fulfillment of our scriptural text. Indeed do the sons and daughters prophesy and the young men see visions. Yet it seems a simple and a fitting thing. For who so well qualified for the audacity, the high idealism and the pure truth of the Latter Day Message—as *young* men and maidens? For youth with all its illusions, its unbroken courage, its pure faith, and strong purpose, sees visions that the disillusionment and the practical skepticism of maturity can rarely behold.

Look at the fourteen-year-old lads around you. Would you choose any of them to be God's prophet to the world, through whose agency a new dispensation might be born? Yet Joseph Smith at fourteen began on the vision splendid which eventually launched a new church and a new religion: new yet old; old as Christ's message and ministry—yet new as truth always seems which has been forgotten by mankind. Five years the lad prayed, studied, and went about his normal hard working life, straying a little at times from the high purpose that beckoned, yet always returning to the heavenly vision. At eighteen years came the second great vision, and at twenty-one Joseph was entrusted with the plates from Hill Cumorah. Before he was twenty-five years old he had published the *Book of Mormon* and had been inspired to organize the church. It is an interesting fact that of the six men who were charter members of the church, all were under thirty, and five under twenty-five years of age. The first missionaries who set out to carry the light of the restored gospel through trackless wildernesses to the pioneer communities of the middle west were young men, three of them at least under twenty-six. The importance of this mission to the West can scarcely be over-estimated since it resulted in the establishment of the church in Kirtland, Ohio, with all the thrilling train of events that took place there, and more or less directly in the winning of such valuable men as Sidney Rigdon, Frederick G. Williams, Orson Hyde, Lyman Wight, Luke S., and Lyman E. Johnson, Edward Partridge and Newel K. Whitney to the church.

Of the three witnesses to the *Book of Mormon* two were under twenty-five; of the eight witnesses all except Joseph Smith, sr., were young men ranging from nineteen to thirty-one years of age. What a sacred testimony and holy trust was theirs, to bear this witness to the world! It is impressive that such young men should be trusted with this responsibility. And it is still more significant that, though they were given this charge in the years of their early manhood, never to the best of human knowledge did any man of them deny the truth of their first clear testimony.

As the church grew and the quorums were organized and filled, a mighty army of young men rallied to do their part, shoulder to shoulder with those of maturer years. Six of the first quorum of the twelve, were under thirty, only one (Thomas B. Marsh) was over thirty-five. The first High Council had its quota of young men, five of whom are known to have been under thirty, and of the first High Council in Zion five were under thirty years.

Emma Smith was encouraged by a direct divine message and called to be an "elect lady" when she had just turned twenty-six. A host of young women, wives, sisters and sweethearts of these youths did their full share in the early church work. Elizabeth Cowdery was sixteen when the church was organized. As the wife of Oliver Cowdery she went through the trying times in Missouri when nineteen to twenty-four years of age.

As we pass on to the annals of the Reorganization we see "Young Joseph" taking his place at the head of the church at twenty-seven years of age. Before he was thirty-five the quorums of the church were organized and working with splendid efficiency, and missionary forces were working all through the states from Maine to California as well as in Canada and Great Britain. He had finished the Inspired Translation and had it off the press and ready for mailing and under his editorship the *Herald* had grown into a truly valuable paper issued semi-monthly instead of once per month. There is no possible way of measuring the value of the contribution Brother Joseph made during these early years to the development of the church. He laid all the strength and vigor of his young manhood on the altar of service and God accepted and blessed that sacrifice to the good of thousands of souls.

Although Young Joseph humbly sought the counsel and aid of many men of more mature years, there were not lacking in the Reorganization a host of young men and women who vigorously pushed the work in many fields. Four of the first twelve of the Reorganized church were under thirty-five; of these, Jason W. Briggs, E. C. Briggs, and W. W. Blair were to become stalwart pillars in the church. Later such men as Thomas W. Smith, Alexander Smith, William H. Kelley, Zenos Gurley, jr., Joseph Luff, Gomer T. Griffiths, and John W. Rushton were to enter the Quorum of Twelve in early manhood and give valiant service as young men. For many years John W. Rushton was the youngest Apostle of the Restoration, and before his ordination into that quorum (at twenty-eight years) he was known for years in England as the "boy preacher." Other "boy preachers" have made their contribution of early service in the mission field, notably John J. Cornish, T. W. Williams, and R. C. Evans.

Such noble young women as Elizabeth Doty Blair, Emma Burton, Marietta Walker, Mrs. Henry Stebbins, Mrs. B. C. Smith, Alice Cobb, and a little later Mrs. R. S. Salyards. Vida Smith, Audentia Anderson and Estella Wight have played a very definite and measurable part in the Reorganization. They all brought their talents, as young women, to use for the glory of God's kingdom and the service of others.

David A. Smith entered the First Presidency at the age of twenty-eight and gave to the church a number of years of devoted service, leaving a precious legacy of beautiful art and poetry, much of which was produced in boyhood and earlier manhood.

President Frederick M. Smith entered the First Presidency when he was twenty-eight, after earlier years in editorial and missionary training. President McDowell was still thirty-three when he entered that quorum after a notable term of service in Graceland College as teacher and Dean of the College Department. Apostles Gleazer, Ellis, Budd, and Ed-

(Continued on page 723.)

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Young People in Other Churches

By Edna Stobaugh

The present "youth movement" in our church has its counterpart in many other religious bodies. It is a response to the necessities of the hour. We share the impingement of changing conditions in the world in which we live. The movement is an effort to readjust ourselves most effectively to the new intellectual, social, industrial and moral conditions attendant upon the war and its consequences.

We are really living in a new age, and the problem which confronts Christianity is how best to conserve and perpetuate the good of the past in the light of today and to carry it forward in the further conquest of truth and righteousness. This problem we share with other Christian churches; perhaps more than others because of the nature and purpose of the Restoration.

The older societies, such as the Christian Endeavor, Epworth League, Walther League, and Baptist Young People's Union, were a very necessary step to be taken in making the church "youth conscious." The society had to be an auxiliary in order to exist and in order to let youth "live." But in too many cases they became so self-sufficient that the church could be forgotten almost entirely. The church group found itself with two or more separate organizations, often with overlapping, conflicting or inadequate programs, resulting in divided loyalties, friction, and inefficiency.

Thus arose the necessity that the youth in auxiliary societies become "church conscious," on the one hand, with heightened loyalties centered in the ideals and purposes of the church—and that the church group become "youth conscious," on the other hand, and make adequate provision within the church itself, for the program and activities of youth.

Presbyterian

The young people of the Presbyterian church do not now have a national or church-wide organization. Some local churches have adopted the Christian Endeavor plan with its program, while others have developed local organizations of their own. Their leaders of youth observe that Christian Endeavor, being interdenominational, fails to serve denominational interests. Loyalties are built up about the society which fosters their activities rather than about the church in which their membership rests.

One interesting group is the young people of the Linwood Boulevard church of Kansas City, Missouri. The young people are organized into two departments of the church school, high school age and above high school age, with regular officers and teachers. They use some material put out by the *Christian Endeavor World* and also by their church headquarters for these meetings in the morning. Sunday evening these two groups form as choirs and practice for forty-five minutes before the evening hour. They remain in a body for this service contributing their part in responses and special numbers. In this way the young people support the evening service both in attendance and service; a problem is solved for the pastor and the young people themselves are happy in their service. They have four big activities a year: In the fall a pilgrimage to some nearby town, a banquet at Christmas, an Easter breakfast, and another gathering during the summer. They have abandoned the old Christian Endeavor because it was inadequate and did not serve their purpose; however, due credit is given the society by these people. The new form is bringing better results in so far as it is making their young people "church conscious," and the leaders in charge are quite proud of their success.

Methodist (South)

Miss Elva T. Sturges writes as follows: "I visited the South Methodist headquarters in Nashville. As you know they went onto a new program of religious education one month after we did and they have made a very creditable progress since. The Epworth League is now only a minor organization in their young people's division. Two of the reasons that they assigned for the failure of the Epworth League were the overlapping organization and the programs handed down from headquarters which were not suitable for local groups. Their new organization is probably the best that has yet been devised, but since our own church goal and organization are in no way like theirs it would not be suitable for us."

An excerpt from a pamphlet published by the Methodist Church, South, states: "The legislative provision which the 1930 General Conference made for a unified approach to our whole Christian educational task, grew out of a situation which was generally considered unsatisfactory. In local churches there often was duplication in program, overlapping in organizations, division of loyalties, and sometimes actual competition. It was clear that the church desired to end this situation and to substitute for it a program and an organization which would function effectively and harmoniously. This new program should retain all the values which the three organizations in the young people's field, the Sunday school, the Epworth League, and the Young People's Missionary Society, had developed. Yet the new program should be more than a mere combing of the old. Rather, it should be one program, new and enlarged—a unified program serving young people who live unified lives."

Christian Endeavor

The first Christian Endeavor society was formed by the Reverend Francis E. Clark, minister of the Williston Congregational Church, of Portland, Maine, in 1881. Almost immediately the idea proved valuable. Religious periodicals learned of the new plan and spread its influence. The society's progress caused churches and Sunday schools to examine their programs with new attention. In the years that followed, the movement spread throughout the world, 112 countries and scores of denominations have societies.

Today Christian Endeavor societies are formed for the training of youth in Christian service, within the church and for the church. The society's particular task is to provide training and opportunities for the developing and enriching of the individual's Christian character and his practice and expression in Christian service. "For Christ and the Church" is the society's motto. So important as to be practically essential to the Christian Endeavor plan is the covenant or pledge. The opening sentence of the usual form of pledge reads as follows: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do."

These societies use almost altogether the Committee Plan of organization. The membership of the group is divided into four committees, namely: lookout, prayer meeting, recreation, and missionary. These committees plan and carry out the activities and program of the organization.

Baptist

The society type of young people's organization has always had, and still has, a very distinctive purpose, a very definite goal, in the realm of Christian young people's work. That purpose is to provide the young people with their special part in the church's program for helping individuals live as Christians in the life of today. Specifically, that purpose is to provide a young people's organization made up of young people, managed by young people—preferably with adult counsel—and carrying out a well-balanced program. The commission plan which is being used now provides for the development

(Continued on page 723.)

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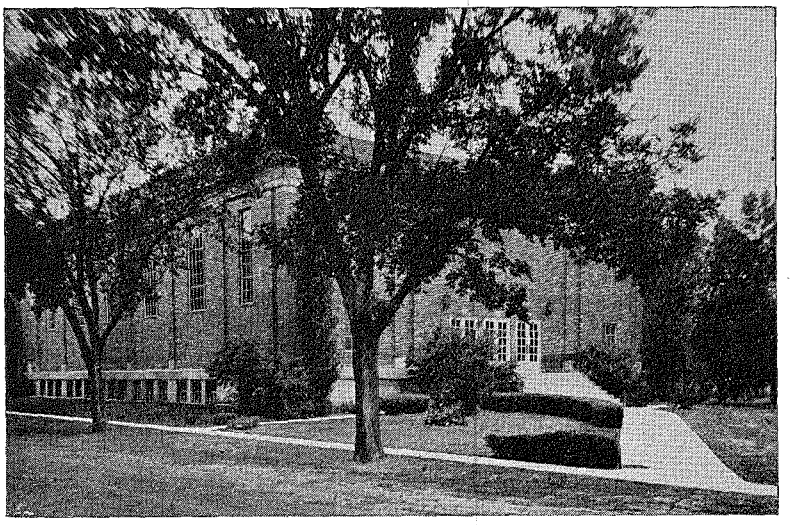

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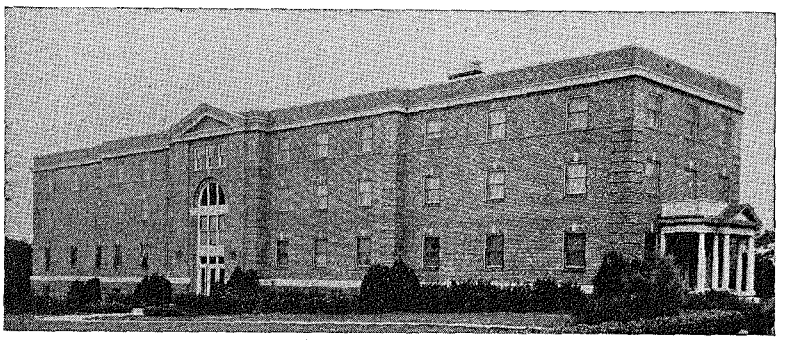

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Young People in Action

By C. B. Woodstock

At the General Conference of 1932, a group of young people representing various parts of the church in all the world, met in a number of called sessions under the direction of E. E. Closson, general church director of young people. Near the close of the conference a "Working Agreement" or plan of action was presented to the General Conference and given publicity in the *Daily Saints' Herald.* This set out the desire of the young people of the church to provide through the young people's division of the church school for such organization and activities as should enable them most effectively to meet the problems of their personal and group lives in the light of truth as revealed in the gospel, and to render at once the service of which they are capable in helping to carry forward the work of the church.

For this the young people and their leaders felt "the need of pooling experiences, sharing materials and working out together their common problems." To meet this end the young people in this "working agreement" pledged their loyalty, their devotion and their enthusiasm.

The record of the year that has passed has fully justified the pledge. From various parts of the church come evidences that the young people and their leaders are really in earnest in their desire to assist in the responsible work of the church.

We summarize below the organization and activities of young people in a number of the stakes, districts and branches of the church. In each case the organization in itself became an activity, furnishing an opportunity for experience in leadership and an avenue for individual and collective expression.

Kansas City Stake

In the branches of this stake "O. B. K." (Our Brother's Keeper) is the young people's division itself, with officers elected from among the young people. It includes all the young people between the ages of thirteen and thirty who regularly attend and participate in the activities of the group.

The local cabinet is composed of a councilor, vice councilor and secretary-treasurer, elected from among the young people. The young people's director of the church school is advisor to the council, and represents the pastor to whom he is responsible for the work of the council in its relation to the church and its total program. The cabinet plans and carries out the recreational, expressional, and social activities of all the young people in the branch.

In the stake, the O. B. K. council is made up from the elected councilor and the young people's director from each branch. This council chooses a president, vice president and secretary. The treasurer is the stake bishop. The stake council is a clearing house for local program ideas and stake-wide needs of the young people. It plans and sponsors a year's program of activities and educational contests.

The plan has worked excellently for three years, especially where there is available wise and sympathetic leadership. It provides a carefully balanced program planned a year in advance. The branches are close enough together to allow extensive inter-group activity. Leadership is associated with the stake presidency, so conflicts between this program and other church programs are avoided.

Far West Stake

In the branches of the stake a young people's supervisor is appointed by the pastor and church school director. The young people elect a president, vice president, and secretary-treasurer. These with the pastor and the church school director form a council which provides whatever activities seem advisable for the group. The local organization is closely associated with the church school and the branch, being sponsored directly by the young people's supervisor, and indirectly by the church school director and the pastor, thus assuring harmony in the total branch program.

In the stake a director of young people's activities is appointed by the stake presidency, the appointment being ratified by the stake conference and by the young people, themselves. The young people elect a president, vice president, and secretary-treasurer. These four with the stake president constitute a council which plans the stake-wide activities. At present there are four events included in the annual young people's program: a convention in June, reunion in August, a fall rally in November, and a rally in March in connection with the stake conference. These provide occasions for social contacts, expressional activities, class work, inspiration and communion in worship. Between these dates the local groups are busy with local projects.

Under this plan which has been in operation some years, unusually good results are reported. There is splendid enthusiasm and a fine spirit of fellowship among the young people throughout the stake. They feel the responsibility which is shared with them. The name and slogan, "O. T. Z." (Onward to Zion), has been adopted with the song of that title as the theme song.

Holden Stake

In this stake a young people's organization was effected in October, last. The stake young people's council consists of a president, vice president, and secretary-treasurer with four other council members, all elected by the young people. These work under the direction of the stake presidency and with their full cooperation. The members of the council are chosen from the various branches of the stake to distribute representation.

Two special projects have been undertaken; observance of the financial law, and the holding of a stake convention. In recent weeks emphasis has been placed on a large group attendance at the Lamoni conference, the development of a definite local young people's program of activities in each branch, and the making of a schedule of group projects to be completed at the fall stake convention.

A splendid spirit of real fellowship among the young people is reported, with the growth of a definite consciousness of the meaning and purpose of the church, and an appreciation of the responsibility of membership.

Lamoni Stake

A stake young people's council is composed of the supervisor of young people and a representative from each branch. From the council the usual officers are elected to form an executive committee to serve with the stake presidency in planning and carrying forward young people's work.

On May 28, a stake-wide inspirational and fellowship meeting was held. The chief purpose of the organization is to provide occasions for cooperative endeavor and the development of the fundamental religious experiences which make good Latter Day Saints.

Eastern Colorado District

The young people's division is organized in each branch with officers under the young people's leader. The leader, in turn, works under the pastor and the church school director in the branch, and with the district presidency and district young people's officers. In the district there are the three usual officers who work with the district president. Plans for district projects, meetings, conferences, outings

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and the like are carried out through the local young people's leaders.

In Denver the young people are active in all church services, loyally supporting the choir and its work. They have an early Sunday morning prayer service the first Sunday of each month. They also have an early evening service each Sunday with study and program preceding the evening sermon. A dramatic club provides plays and pageants for the church services, also entering their plays in the Denver Religious Drama Contest. A boys' basket ball team is entered in the Denver inter-church league. A training class helps young people prepare for the teaching work of the church school. Social activities consist of get-together luncheons, parties, trips to the hills, two- and three-day outings in the mountains and good-will trips to other branches.

Philadelphia, Pennsylvania

The young people's division is composed of some six groups as follows: A young men's group who meet for study and recreation each Wednesday evening; a young women's group which meets for devotional and recreational activities on Tuesday evening; a young women's K. U. Club meets Friday evening for work in home economics and recreation; intermediate girls meet on Wednesday evening for study, dramatics, and recreation; Boy Scouts meet each Wednesday evening; young people's choir meets for rehearsal on Friday evening.

The Young People's Council consists of eleven members chosen from their group. The council plans activities and projects involving the young people. Vesper services are held each Sunday evening. An entire group social and recreational hour is held once a month.

The council plan has helped to unify the program, to develop leadership, and to impress upon all their responsibility for the welfare and progress of the church.

McKenzie, Alabama

The young people's division is organized as two groups; the young women in the "Dorcas Circle" and the young men in the "R. O. L. H." Club, (Richer Opportunities Lie Here). These work under the supervision of the young people's supervisor of the church school.

The Dorcas Circle meets weekly, discussing etiquette, cooking and sewing, home management, personal hygiene, the church books and periodicals, etc. The R. O. L. H. Club meets weekly to study better farming methods, social behavior, and matters pertaining to the belief and program of the church.

Each of the above groups is responsible for a monthly program at the church, in which they give to the branch the best results of their study and research. McKenzie is the host to the Southern Young People's Convention to be held in the late summer.

Spokane, Washington

The young people's council consists of all teachers, leaders, president of the young people's class and the church school director. The council plans monthly programs in advance. Usual activities include a young people's Sunday each month, when they have special responsibilities; a branch party once in two months; one Sunday evening class hour a month is spent as a group meeting for business or a program; group visiting at homes under the direction of the visiting director and the pastor.

Plans under way include a Dramatic Club; volley ball and baseball teams; full compliance with the financial law of the church; life saving courses offered at public swimming pools; attendance of young people at local conventions and the Lamoni conference; weekly discussion of *Herald* youth page articles.

The slogan adopted is "Every member a Legionaire by 1934."

YOUTH'S PART IN THE LATTER DAY RESTORATION

(Continued from page 719.)

wards entered the Quorum of Twelve in young manhood, ranging from thirty-two to twenty-five years of age when they were ordained to Apostleship. Hundreds of young men in the mission and pastoral work of the church are giving and have given their very lives in constant devoted service to the cause of Christ. They are supported and inspired in almost every instance by devoted young women who sometimes are called to bear the heavier burdens.

The church has always offered to the young a wide opportunity for service. Youth has been called to every office of the church and yet some of the most valuable contributions have undoubtedly been in the steady inconspicuous support of the local and general church, by the young people who are not called to any particular office. The church depends on the young to stand loyally for the ideals of the Restored gospel, that we not only may be given the highest ideals of life to bear aloft to the world but that to this generation may be vouchsafed the glorious achievement of realizing our ideals.

DRAMA

(Continued from page 718.)

d. Rouge and lip stick.
e. Liners for eyes or wrinkles.
f. Powder.

Make-up will be demonstrated in class.

LESSON III.

A. Elementary Principles of Acting:
This lesson will include traditional rules of acting and and stage movement.

B. Back-stage Organization:
The wise director will assign every back-stage task to some one else. Keep the following things in mind.
1. Fix responsibility definitely.
2. Keep a constant check on each department.
3. Plan scene and light rehearsals for stage crew only.
4. Do not depend on actors to move sets.

The stage crew consists of the following:
1. Stage manager and assistants.
2. Electrician.
3. Carpenter.
4 Property man, who handles all movable objects.
5. Prompter.
6. Call boy.

YOUNG PEOPLE IN OTHER CHURCHES

(Continued from page 720.)

of a program of endeavor based on the needs, interests, and capacities of the local church group.

Generally speaking, the society is an auxiliary organization of the church. The Baptist Young People's Union of America is a separate body, even though it operates exclusively within the Northern Baptist Convention, has a governing Board of Managers made up of state-elected representatives and an executive committee, and holds its own convention.

Evangelical Lutheran Church

The Walther League is an international organization of Lutheran young people within the Synodical Conference. The young people's association is semi-independent of the church. The church appoints a Board for Young People's Work with whom the executive board of the association work together in cooperation and harmony. The young people are encouraged to foster interest in the church school. The educational program of the league aims to build upon the knowledge which the children have gained in the Christian Day School and Sunday School.

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Prayer and Testimony

Prayer

"Four things prayer can do for us, any one of which has been given to it in the religious life of the past: It can open our eyes to the beauty of the world in which we live, It can introduce us into a fellowship more intimate and satisfying than any human friendship. It can furnish us with supplies of energy which will reinforce our limited powers and make us adequate to meet whatever strain the day may bring. It can keep us true to our best selves, by holding ever before our eyes the man or woman we were meant to be."—William Adams Brown.

Greetings From the British Isles

By W. H. Greenwood

We are mutually interested in the progress of the Angel's Message I know, and like our brother Paul we are engaged in "Pressing On to the mark." It is a mark worthy of our deepest attention—"our high calling."

We are striving to have each Saint reach out to this standard. It is the "rod of iron," reliable, strong, and firmly set in a foundation of truth and justice.

We have faith in its eternal endurance, it will help to build divine character in all who keep a firm hold, and assure each one the spiritual fellowship with the brotherhood of the Master.

Special appeal is being made by Apostle Rushton to the brethren of the priesthood here to remember their calling. This appeal is trenchant, urgent, pressing, and must achieve results hitherto unrealized in this mission. I have just had the company of Brother Rushton for a few days, and I am delighted to realize the strength, character and disposition resident with him. God bless him.

We still believe that there is virtue in the words of the Master, "Be of good cheer, I have overcome."

To this end we labor in love, sympathy, and compassion, that the church might be redeemed, our fellow men saved, and the cause of the Master be glorified.

May the spirit of God minister to the church with the brethren, and to the cause of Zion.

MOSTON, MANCHESTER, ENGLAND, 23 Cicero Street.

Let Us Build Zion of Consecrated Lives

By Frank Couey

Seeing so many letters and articles from the Saints has inspired me to add my testimony. I have been a member of the Latter Day Saint Church for over twenty-five years, and only for a short time have I had church privileges.

For seven years I wandered from the path which I should have traveled, but seeing my error, I am now trying to plant my feet on solid ground once again. Zion building is of much interest to the Saints, especially to the isolated ones. Jesus says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Of what shall we build Zion, stone, brick, or wood? Let us build it of consecrated Saints who are willing to observe all things he has told or will tell us.

MISSOULA, MONTANA.

Are We Building on Solid Rock or Shifting Sand?

By Everett G. Huntington

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matthew 7: 24-27.)

These are the words of Jesus, and I believe that each one of us should consider them seriously, applying them to his own life.

Are we building our life cottage with material that will abide that day when all our works shall be tried and tested? Are we building on the foundation of rock that is given us in God's word, or are we building on some other plan of which we have heard? Are we building on the solid rock of Christ's redeeming love and putting many windows in our houses so that the gospel light of God may come in and clean away the webs which Satan weaves to deceive? Are the rocks in our foundation implicit faith in God and his Son; repentance for our past sins and a turning from evil to right so that new life can begin; baptism by immersion for the remission of our sins; the laying on of hands for the reception of the Holy Ghost, otherwise we shall not receive it; then a beginning to lay up treasures not of the world which give the receiver's heart lasting joy as fruits of the second birth?

If we obey Christ we are building on the foundation of rock. If we do not obey him, we are building our houses on sand.

RICHVILLE, MINNESOTA, BOX 95.

"God Moves in a Mysterious Way"

By Mrs. Roy A. Ormsbee

There are only three in our family of my husband, myself, fifteen children, and an adopted boy, who do not belong to the church, and they are my husband, a ten-year-old son, and a nine-year-old daughter. It is my earnest prayer that these three will soon learn the joy and peace of serving Christ.

I know there is great blessing in prayer. It is just as the hymn says:

"Pray in faith, and pray unceasing,
To the God we love and trust,
For our prayers are much availing,
If we walk upright and just."

I think of that hymn often, and another hymn which has been a great help to me because of its fine thought is:

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!"

Although sometimes the day seems dark and dreary, when we go to God in prayer, he answers if we put our whole faith and trust in him. I am learning every day to put my

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Prayer and Testimony

whole trust in Christ, and am trying to do his will at all times.

I could cite many proofs concerning the truthfulness of the gospel, for I know this is the true church of Christ, and I know, too, that we must not sit back and expect our President and his helpers, the quorums of the church, to build Zion alone. We as members have a great work to do not only in raising money but in fasting, sacrificing, and working.

We must all be builders, and not wreckers, as Brother J. J. Ledsworth told us in one of his sermons delivered here. We must not find fault with what our brother and sister do, but watch our own work and keep constantly in mind how Jesus lived; we must follow him.

Here let me give one of many proofs I have of the truth of the gospel. When our eldest daughter was nineteen years old and had been married to a Catholic boy about one year and a half, she took a bad cold and developed tuberculosis, and wasted away her young life until she died seven years ago last August. Her experiences in the gospel had been limited. She heard only one Latter Day Saint sermon, that preached by Elder Henry Sheffer after she was confirmed by him and Brother Irvin Sheffer. She attended one Latter Day Saint Sunday school at Onaway two years before her death. Our family was large and we were isolated from church privileges, but she read the *Bible* and church papers of different denominations. She also used to read the *Saints' Hymnal,* and asked me to teach her the hymn tunes. We often sang them together.

Sometime in July after she had contracted the disease, she obtained her husband's consent to send for Elder Sheffer for administration for she was suffering great pain and could eat nothing. He (Elder W. H. Sheffer) was working in the paper mill at Cheboygan, but secured time off to respond to her call. He came twenty miles on three or four occasions. At the first administration the pain left and she was able to eat what she wished. Then she asked Brother Sheffer to baptize her, and the day was appointed for the ordinance.

When word got about that she was to be baptized, the people of different churches, visited her at the home of her father-in-law, and tried to induce her to change her plans. They urged her to be sprinkled. (At that time I was the only Latter Day Saint in Koehler Township.) But she was firm in her decision; she told them that she was going to be buried with Christ as the *Bible* told her in Saint John 3: 1-8, and said that Elder Sheffer must baptize her as he was God's ordained servant. She declared that God would never put a command in the *Bible* and then kill people while they were being baptized, as her visitors told her would happen to her. She said that she wanted to be baptized before she died.

Then her friends came to her father and to me and we told them quietly the same words she had said. Finally, these people declared that if we could not stop Elder Sheffer, they would, and I told them that I was not worrying about Elder Sheffer for God would keep him from harm, and that he was God's servant and must obey His will. I believed that Margarette would come out of the water brighter if not better than when she went in.

When her husband and her father carried her down to the water's edge, one could feel the very tenseness of the people who lined the shore and bridge. Some had never before witnessed a baptism. Everything was very quiet, and the hymn and prayer were plainly heard. Margarette looked bright and peaceful; many remarked about that. She said afterwards that she suffered no pain and did not even feel the cold water. She lived one week and then passed away.

Elder W. H. Sheffer preached the funeral sermon in the doorway of her father-in-law's home to a large houseful of people and many more stood in the yard. Many were there who would never have entered a church to hear a Protestant preach, and some told us afterwards that it was a wonderful sermon; they had never before understood the *Bible* so plainly.

We miss our dear girl, and her passing away was a trial to many, for she was dearly loved. But through Elder Sheffer's labors here and the help of such workers as Elders Kramer, Marshall McGuire, Ernest Burt, J. J. Ledsworth, Amos Guy, Fred Truax, and Brother Light, both here and at Tower, over one hundred have been baptized and sixty or seventy children have been blessed. Onaway Branch has two units of organization, one at Tower, three miles this way from Onaway, and one at Koehler church school, of Afton, seventeen miles. We are doing the best we can. Cheboygan Saints, twenty miles away, are trying to do their best in the work of the Lord. May the good work move on and may God's will be done.

AFTON, MICHIGAN, Koehler Township, Cheboygan County.

Admonished to Uphold the President

By Rees Jones

I am sixty-three years old and have learned to love the latter-day work. I have had many fine testimonies of its truthfulness and am firm in the faith. I know that a man can be a fine scholar, but if he has no testimony of the work, he has not much of a foundation on which to build.

While reading Brother Gomer T. Griffiths's testimony concerning our President, which appeared in the *Herald* of few weeks ago, I felt that I also should bear my testimony on this same subject.

Some years ago my step-father, Almer Lloyd, came to visit me and stayed with me one summer. One Sunday morning we were going to a neighbor's home for dinner, and before we left we had a word of prayer. Before we had arisen from our knees, the Spirit fell on Mr. Lloyd in great power, and he spoke in tongues and the interpretation was also given. We were told wonderful things. Outstanding among these we were assured that if we would uphold him and honor him as our President, Brother Frederick M. Smith would accomplish and finish the work that his forefathers began. For that purpose, we were told, he was born.

CROSSFIELD, ALBERTA, CANADA.

Request Prayers

Sister Richard Baldwin, who is now in the Sanitarium at Independence, where she underwent an operation, desires the prayers of the Saints. She is improving slowly.

George Elson, who is in the State Hospital, Norfolk, Nebraska, thanks all who have prayed for him since last fall, and feels that he has been blessed. He desires a continuance of prayers on the part of the faithful in his own behalf, that he may be healed of mental infirmities.

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QUESTION TIME

Does your answer on the teacher's duty toward officers (see Herald, April 19) refer to membership duties of officers?

Certainly not. The duties of officers are incurred by virtue of ordination to office. As stated in my answer referred to, the law distinguishes between official duties and membership duties. Officers who do not perform their duties are subject to the jurisdiction of officers under whom they are required to labor. Such duties are not membership duties.

But every officer of the church is also a member, and if he becomes guilty of sin or fails to do his duty as a member, the teacher having jurisdiction may perform such labor as the case requires. The law requires the teacher to "see that all members do their duty," hence no member is exempt simply because he is also an officer, and if he disregards his membership duties he cannot plead that teachers lack jurisdiction. In this case the teacher deals with him as a member, and not as an officer, for he has no authority to concern himself with the duties of superior officers, though as members they must perform membership duties or be amenable to the teacher for failing to do so.

In this connection it should be understood that the branch president has authority to direct the labors of the other officers under his jurisdiction, including the teacher. This is provided for in the law of the church, and helps to secure better coordination and harmony of effort; tending to avoid confusion, duplication of plans and labor.

Who are those not written in the book of life (Revelation 20: 15)?

The previous verse (14) shows that this is the second death, hence the text cited evidently refers to those who shall be subject to the second death. *Doctrine and Covenants* 76: 4 states that the "only ones on whom the second death shall have any power" are those who have suffered themselves to be overcome, "and to deny the truth, and defy my power; . . . having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father." They are termed the "sons of perdition," the only ones who shall not be redeemed "in the due time of the Lord."

Who baptized John the Baptist?

Doctrine and Covenants 83: 4 states that he was baptized while in his childhood, but I do not recall any information which states by whom he was baptized. We are told that he was ordained by an angel, but whether he was baptized by an angel or by his father or by some one else appears uncertain.

Where do the spirits of the righteous and the wicked go after leaving the body?

The *Book of Mormon* (448: 43-47) states that the spirits of both good and bad are taken "home to that God who gave them life." Then the spirits of the righteous are received "into a state of happiness, which is called paradise; a state of rest; a state of peace." And then the spirits of the wicked "shall be cast into outer darkness; . . . a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them"; until the time of the resurrection.

Explain John 9: 4, "the night cometh, when no man can work."

This was the language of Jesus at the time he opened the eyes of one born blind. He did this on the Sabbath day, though he had previously (see 5: 8-18) been threatened with death for performing a miracle on the Sabbath. Jesus appears to have referred to the fact that he could not afford to delay his work to satisfy the unjust views of the Jews who opposed him. His time was short on earth,—the night must soon come when work would be no longer possible. In fact, this was but about six months before his crucifixion, and he stressed the fact that persecution, opposition, danger, and cruel misrepresentation must not be permitted to interfere with the performance of his divinely appointed work while yet that work could be done—not even for a day.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Seattle and British Columbia District

Vancouver, British Columbia

Several very helpful services have been held in this branch during the past month.

President Elbert A. Smith visited here April 23, and members from New Westminster and Bellingham Branches were also present. The three branches enjoyed all-day meetings. A young people's prayer and testimony meeting took place from nine till ten o'clock, and church school followed. At eleven, Brother Elbert A. Smith delivered a most profitable sermon after which the Daughters of Zion served lunch in the lower auditorium. Brother Smith again addressed the Saints at two thirty. At five thirty the young people served dinner following with a very entertaining program from six thirty to seven thirty. Brother M. H. Cook preached that evening.

District President Monte E. Lasater visited Vancouver on that day, too. He and his daughter motored up in the morning with Brother Elbert A. Smith from Seattle, and returned in the afternoon.

During the following week Brother Cook preached missionary sermons on Tuesday, Wednesday, and Friday evenings.

The Fidelis Club had a costume party May 1. Each guest brought a costume and exchanged it by drawing numbers and dressing in the costume he had obtained. In the den, artistically decorated to represent a filling station, doughnuts and punch were served. The evening was spent with games and comments on the becoming costumes.

The young people take turns, two at a time, in preparing the program and taking charge of the Sunday evening service, also in planning a social for the week.

Tacoma, Washington

This branch is very proud of its junior department which has added considerably to the interest of the church school services by taking part.

The Mother's Day services were impressively put on by the junior department, Sister Lottie Bronson in charge. White and red flowers were presented to the mothers.

The Saints are sorry to lose Sister Bronson as director of the junior department, but believe that Sister Eaton will render capable service in her place. Sister Bronson has had the department for several years and has done a good work. Her husband has found it necessary to resign as head of the adult division. He will be replaced by Sister Arnold. The Bronsons are planning on moving east this summer and want to visit surrounding places such as the mountain and the ocean, and also neighboring branches.

Brother M. E. Lasater, district president, visited here one Sunday, preaching the morning sermon. He was accompanied by his wife. Brother Burr Bronson, of Puyallup, delivered the Mother's Day sermon which was enjoyed by all, and the Saints hope that this will not be his last visit.

A wiener roast was held by the young people at the home of their leader, Ray Sowers. They played games, roasted wieners, and sang songs. They held a box social, May 27, at the church to raise money for the branch expenses.

During the three summer months of June, July, and August, the Sunday evening services will be discontinued.

Rally Day Programs for Utah District

Include Branches at Provo, Ogden, and Salt Lake City

Utah District is in the midst of a series of rally-day services. These began at Provo Sunday, May 21, and the dates so far determined are Ogden, May 28; Salt Lake City, June 4. These services are conducted by the district presidency and the superintendent of Religious Education, assisted by local workers.

In each place the rally day is prefaced by missionary services held on Thursday and Friday evenings in which the audience is treated to a view of the beauties and wonders of the national parks of Utah and Arizona. These are used to emphasize the fasts that only by faith can men account for these wonders of creation and the need for a re-emphasis of that faith today.

The program for the rally days (Sundays) is about as follows: Prayer service, 9.30 a. m.; church school and unified service, 10 to 11.30; basket dinner, 12; experience meeting (in which all are expected to participate) 2.30 p. m.; round-table discussion; *Book of Mormon* Class at 7 p. m., and lantern lecture and gospel talk at 8 p. m. These slides are loaned Elder A. M. Chase by the advertising department of the Union Pacific Railroad, and are very good.

Portsmouth-Nauvoo Branch

Near Portsmouth, Ohio

Work of the church is being greatly enjoyed in this branch. The women's department is moving forward. They are small in number but large in spirit and accomplishments. Nothing is too hard for them to undertake. They meet at the church every Friday afternoon.

On the first Sunday of May, Elder A. E. Anderton and Elder Gray, of Columbus, were here. At one thirty in the afternoon the Saints assembled for prayer meeting, enjoying a wonderful spirit. Then the mission was organized into a branch, the name being Portsmouth-Nauvoo Branch. O. A. Rexroad was chosen president; Walter Culp, first counselor, and second counselor, Martin L. Crabtree. Sister Nella Rexroad is secretary and James Cheffins, treasurer. Martin L. Crabtree is the publicity agent, and Walter Culp, auditor. These officers were chosen to serve until September 15, when the church school, women's department and all other phases of activity will again be organized. The Saints feel that they will be able to report much good done in the year that is ahead.

During April, Missionary John R. Grice, of Columbus, Ohio, visited at Portsmouth for one evening and his message was centered about building Zion.

The Sunday school is a good one for a country school, there being as many nonmember pupils as there are members. All are interested and working together. Officers feel that some will come into the church this summer.

There is a fine corps of priesthood, two elders, two priests, and one teacher. They take turns on Sunday evening in occupying the pulpit. A *Bible* class is held on Friday evening of each week with fair attendance.

May 14, Sister Rexford's class and others gave a short Mother's Day program which was much appreciated. At the beginning the congregation was favored by hymn numbers sung by a women's quartet.

The Children's Day program will be

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held, June 11, and there will be basket dinner. Saints of neighboring vicinities are invited to bring their lunch and feast with these members.

Wimer, Oklahoma

Two Are Baptized

Saints of Wimer Branch, Oklahoma, were glad to have as their guest, May 20 and 21, Brother J. L. Creviston, of Mulberry, Kansas. Services were well attended Saturday, and Sunday, May 21, was an all-day meeting, dinner being prepared and served by the young people of the Sunday school. Two women were baptized. Elder Duncan and family were present from Nawata. Brother Creviston, who returned home Monday, left the Saints of Wimer Branch greatly encouraged.

San Antonio, Texas

First Church, Rockwood Court and South Cherry Streets

President F. M. Smith was the guest of Saints at Austin, Texas, April 26. He was met by Elders George H. Wixom and J. A. Robinson. The following day, in company with Brother and Sister Robinson, he arrived in San Antonio, remaining at their home as a guest during his stay there. A reception was held in President Smith's honor immediately following his arrival, at which time he gave a short talk. Friday evening President Smith preached at Bandera, and the following Sunday, he occupied the pulpit at the First San Antonio Church, there being a large crowd of Saints at each service from Houston, Bandera, Medina City, Himes, Pipe Creek, Beeville, and Keerville.

The theme for the Sunday morning service was *"Zion and the Gathering."* Dinner was served cafeteria style by the women of the branch back of the church. At two thirty, a round-table discussion followed. Excellent music was furnished by the choir, directed by Sister Emma Jackson. Preceding the Sunday evening preaching service, a song festival was held under the leadership of Sister Robinson, accompanied by R. W. Jett and Elmer Beard, violinists; Rouss Eastham playing the saxophone, and Ed. Priebe, the trumpet. These musicians have been contributing their help for several weeks.

Pastor R. W. Jett and the assistant pastor, Floyd Jett, with the help of W. H. Mannering, have been conducting a series of cottage meetings, one night each week, at the homes of different Saints.

Rouss Eastham, supervisor of Religious Education, has revived the Friday evening social meetings for the young people, with good results.

The women's department has contributed liberally to the branch in a financial way, and also helped the general church with their tithes.

Easter Sunday the choir sang, *"Eternal Life,"* directed by Miss Emma Jackson, and this was repeated Monday night for the benefit of the Baptist Mission Home.

Saints of First Branch were saddened by the passing of Brother W. H. Ferguson, who died May 19. He is survived by his wife, three daughters, two sons, ten grandchildren and a number of friends. Funeral services were held by T. J. Jett, jr., assisted by J. A. Robinson. Interment was in Mission Burial Park.

Yakima, Washington

Observe Special Occasions

Easter Sunday, the classes of the Yakima Church School retold the story of Easter in songs, pantomimes, plays and prayer.

On Mother's Day a lovely program was given. The girls of the young people's class presented, *"Mothers of Many Lands."* Three girls from the beginners class rocked their dolls before a Dutch scene, while two others sang a Dutch lullaby. The intermediate class showed how Mother's Day is a day when all people pause for at least a few moments, to pay tribute to their mothers. Other songs and readings added to the entertainment.

A surprise shower was given May 19, in honor of Edith Clapshaw, at which time she was presented with many useful gifts.

Two members of the young people's class, Miss Edith Clapshaw, daughter of Sister Ida Mae Clapshaw, and Mr. Wallace Benjamin, son of F. A. Benjamin, were united in marriage at the church, Sunday, May 21, by Elder B. H. Van Eaton. The bridal couple was attended by Miss Pearl Allen and Mr. George Allen. Betty Lou Parker, niece of the bride, and Frances Malcolm, as flower girls, led the wedding procession. Sister B. E. Nutley played the wedding march and Mr. Frank Malcolm sang, *"O Promise Me,"* and *"I Love You Truly."* A reception was held at the home of the bride's mother, and after a week on the coast, the couple will be at home in Yakima.

One-day Meeting at Netawaka, Kansas

About forty-five were in attendance at the one-day meeting held at Netawaka, Kansas, May 7. Apostle Roy S. Budd was there and delivered a splendid discourse on *"Loyalty"* that afternoon. The sacrament service was in charge of the district missionary, J. W. A. Bailey. Opening remarks were by B. F. Deller, of Topeka. Bishop's Agent O. E. Weedmark gave a short talk preceding the sermon in the afternoon. Also there was a special number, *"The Gates of Gold,"* by Dorothy Deller and Homer Wolverton, Mrs. B. F. Deller, accompanying. All district officers were present except one.

South Bend-Mishawaka Branch

Mishawaka, Indiana

Sunday afternoon, May 14, Saints of Mishawaka Branch had the pleasure of hearing Apostle D. T. Williams. His sermon was based upon building of greater and better ideals in the minds and hearts of the people.

April 12, James H. Nunn was baptized into the church by Elder Myers.

The branch treasury has received much help recently as a result of a contest between the Temple Builders and Oriole Girls against the women's department. The women's department, being the losers, served supper to the winners on the evening of May 16.

Mishawaka Branch was made happy, May 17, by the visit of Brother and Sister Walters, accompanied by two other families from Bloomsburg, Pennsylvania. Other Saints who have visited here recently are Sister Parker, of Dowagiac, Michigan; Brother Maynard, of Berrien Springs; Elder Coonfare, of Benton Harbor, and Sister Marks and family of Niles, Michigan.

Easter Sunday was observed with a program by the Sunday school, which was enjoyed by all, and the Mother's Day service was in charge of the religio, under the supervision of Brother Galloway. Congregational services have been carried on splendidly, causing an increased interest and attendance. Those who have occupied the pulpit of late are Apostle D. T. Williams, Elders Hoxie, Coonfare, and Myers, Priest W. Hardy, and Deacons Ziggonhorn and Taylor.

Midland, Michigan, Young People Are Busy

Sponsor District Gathering

The young people's meetings in Midland Branch are proving highly successful. They are held every two weeks with an attendance of from thirty to forty young men and women. The *Book of Mormon* is being studied for one hour at each class meeting which is then followed by a brief business meeting and then by recreation and refreshments. Harry Runkle is president of the class and is doing a splendid work in keeping the meetings interesting and helpful.

A few weeks ago the class sponsored a district young people's meeting, and here is the story of the gathering which the *Midland Republican Weekly* printed:

"A get-together meeting of the young people of the Latter Day Saints' Church, of Central Michigan District, was held Tuesday evening at the Community Center Club rooms. Approximately two hundred and twenty-five were in attendance,

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representing Saginaw, Bay City, Flint, Tawas City, Beaverton, Clare, Coleman, Bentley, Gladwin, and Houghton Lake. A one-hour program was given by the various branches in the district as well as Midland Branch, after which a short business meeting was held and refreshments were served."

This meeting was sponsored by the young people of Midland Branch and was held for the purpose of acquainting the members of the various branches with each other. A second meeting of this kind will be held at Beaverton, Michigan, June 22, and it is hoped that they will be able to continue these gatherings throughout the coming summer which will serve in part to replace the reunions which have been held in the past, but which will be eliminated this year.

William Ash has been appointed superintendent of Religious Education of Central Michigan District, and the meeting held Tuesday evening was in charge of Harry Runkle assisted by Miss Blanche Engle.

Kansas City Stake

Fourteen Congregations Assemble in Stake Conference

It may seem incredible to some, but Kansas City Stake's devotional services on Sunday, May 1, was a twelve-hour meeting with scarcely any intermission between programs, many of the members remaining through the entire day. All services were closed at each of the other thirteen local churches, allowing the members to attend the conference at Central Church, and there was a fine showing from all congregations.

Sunday's theme was, *"Working Together With God,"* and the schedule of the day's program was as follows: Church school at 9.30 a. m., there being eleven adult classes and nursery, beginner, primary and junior exercises. Beginner teachers sponsored a demonstration.

The church school classes and instructors were: Financial law, F. S. Anderson; church history, J. A. Gardner; high school class, Leonard Houghton; priesthood, C. A. Skinner; young people's class, C. E. Wight; Men's *Bible* Class, F. B. Blair; *Bible* prophecies; ladies' class, *Book of Mormon,* Sister D. H. Blair; junior church class, Sister John Blackmore; teacher attitudes, John Blackmore. The junior church demonstration was in charge of Sister H. A. Higgins and the primary church demonstration, Sister Signa Mitchel.

At 10.55, the sermon was by Apostle J. F. Garver, and during this hour a junior church and a primary church demonstration were conducted. Dinner was then served the congregation, and immediately following came the O. B. K. Oratorical Contest. In the high school division there were three contestants, and in division number two there were six. In this, nine young people were discovered who are very able to represent the work of the church. The union prayer service, scheduled for three o'clock, was a little late in beginning, but the precious time was well used by young and old. At five thirty a stake reporters' meeting was held, and at the same hour supper was served. Then a radio concert entitled, *"The Show Boat,"* Ted Malone, in person, as captain, was a time for relaxation.

At eight o'clock the sermon was by Bishop G. L. DeLapp, and at nine thirty the Saints went home, physically tired, but spiritually refreshed. The day's music was excellent.

The business session, held on Monday night, carefully and rapidly disposed of business on hand, sustaining officers, providing for the ordination of two young men, and receiving the resignation of Councilor E. N. Palmer and boys' leader, William O. Hand. The bishop's report was read and showed a balance on hands after handling more cash than for any recent year, and names of the auditing committee were announced.

Central Church

Elder J. A. Gardner has finished a series of three illustrated lectures on early church history, given at the Sunday evening hour. Many of the slides used were made from pictures which Brother Gardner has taken.

The Women's Club of Central Church held its final luncheon of the year at one o'clock, May 25. Rabbi Samuel S. Mayerburg, of Congregation B Nai Jehudah, was the guest speaker, and gave an interesting talk on *"The Zionic Movement."* The rest of the program consisted of a group of songs by Mrs. Minetta Newton Isaacks, of Independence; a reading by Miss Pauline Hood, and a group of Scotch songs by Mrs. Fred Wamsley and Mr. James Price. About one hundred were present, and the women cleared about thirty-five dollars.

Miss Marguerite Hooper, daughter of Mr. and Mrs. William H. Hooper, and Mr. Edward D. Crankshaw were married at eight o'clock Monday, May 29, at the home of the bride's parents. Elder Cyril E. Wight read the service. Miss Betty Plows, of Chariton, Iowa, attended the bride, and Mr. Robert Crankshaw acted as best man for his brother. The bridal couple will make their home in Kansas City.

Miss Helen Louise Scott, daughter of Mr. and Mrs. Glenn A. Scott, sr., of Kansas City, Missouri, and Mr. William Howard Harrington, son of Mr. and Mrs. Ed. C. Harrington, of Independence, Missouri, were married the evening of Saturday, May 27, at eight-thirty at Central Church. Elder Cyril E. Wight read the service. Preceding the service, Mrs. Marguerite Johnson Blaine, accompanied by Miss Amy E. Winning, sang two numbers. The Wahdemna Choral Club, of Independence, sang the *"Bridal Chorus,"* from *"Lohengrin,"* accompanied by Miss Winning, who also played during the service. Mrs. J. Adelbert Withee, of Independence, Missouri, sister of the bride, was matron of honor, and the bridesmaids were Miss La Rena Bullard, Miss Ruth Arthur, and Miss Virginia Horn, all of Kansas City, and Miss Margaret Wyatt, of Saint Joseph, Missouri. The bridegroom was attended by his brother, Mr. Philip Harrington, of Independence, as best man, and the ushers were Mr. Richard Harrington, Mr. Al Swenson, and Mr. J. Adelbert Withee, of Independence, and Mr. Norman White, of Kansas City. Little Miss Burdine Root, of Wichita, Kansas, acted as flower girl. Mr. and Mrs. Harrington will be at home after June 15, in Independence.

Chelsea Church

The women of Chelsea Church, Kansas City, Kansas, organized a La-Da-Sa Club at the beginning of the year under the leadership of Mrs. Levi Gamet. Other offices elected were Mrs. Spillman, vice president, Mrs. W. C. Bayless, secretary, and Mrs. Leo Lewis, treasurer and news reporter. Since organizing, the club has increased its membership and fellowship. Its aim has been to develop spiritually and to promote social gatherings. Meetings are held twice a month.

Soon after organizing, the club held a box supper and "slave" sale. In March the women enjoyed a luncheon with Mrs. D. H. Blair as guest speaker. Her subject was, *"The Outlet for Activities of Club Women."* April 20, they gave a covered dish luncheon with Mrs. G. C. Mesley as speaker. *"Hymnady,"* was her subject. Soon the women will present a play, *"Elizabeth's Holiday,"* from which they hope to raise a neat sum. They also have a quilt to dispose of.

Grandview Church

This congregation was happy on May 12, to welcome the Wahdemna Choral Club in a program of a cappella music. The club came from Independence, and was directed by Paul N. Craig. Director and singers are to be congratulated on the merit of their concert. Balance was evident in the rendition of each number, and harmony was perfect. The quartet and violin numbers were attractive features, and the entire program was warmly applauded by a fine audience. Though a cappella music is something of a novelty to Grandview people, they greatly appreciate the chorus's contribution, and hope these musicians may return another time.

Argentine Church

The seven forty-five hour, May 28, was given over to the Boy Scouts, Scoutmaster Frank Tuttle in charge. The boys were addressed by Doctor Paul Campbell, newly appointed in charge of this territory. Mr. Charles Serslev, commissioner, presented the new char-

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ter to Troop 26 and tendered certificates to the scouts present.

Armourdale Church

Elder H. A. Higgins, pastor of Quindaro Church, conducted a series of special meetings, which began May 28, and ended the evening of June 4. *"Standards of Measure," "Faith, God's First Law," "The Law of Progress," "The Unchangeable Promise," "The Blueprint of Christ,"* and *"The New Earth,"* were some of the subjects discussed to good crowds. Brother Higgins was given splendid support by the choirs of the stake which furnished special music. He is a man who seems very much at home in presenting a missionary sermon. Elder Julian Gough is pastor at Armourdale.

Holden Stake

Blue Springs Church

On May 7, sacrament service was in charge of Pastor O. W. Sarratt. Priest G. G. Phillips instructed the Saints in regard to the offering; Brother Sarratt spoke of conditions in the last days, and Brother Sam Smith talked concerning the fulfillment of prophecy in latter days. After these remarks, they enjoyed the spirit of testimony and the gifts of the gospel.

That evening it was made known that the religio was to be discontinued for some time during the summer months. Preaching service opened with the pastor in charge and Brother J. A. Farrow as the speaker. His theme was *"Builders."*

A special program of music was enjoyed Mother's Day, and Pastor O. W. Sarratt gave a short sermon on the theme, *"Mary, Mother of Jesus."* He presented each mother with a purple ribbon on which, printed in gold lettering, was the word "Mother." Last year he presented each mother with a potted geranium.

In the evening there was no service, some of the Saints meeting at the Methodist Church to hear the high school baccalaureate sermon. Ed Stowell and Juanita Campbell from the Saints congregation were among the graduates.

On Wednesday, May 17, Gerald Sarratt, a young brother, met with an accident. While riding his bicycle on the highway, he plunged headlong on the pavement, and was brought home unconscious by a stranger. He suffered much, but was again able to meet with the Saints, May 28.

On the morning of the twenty-first R. J. Stark was in charge of the service, and Brother C. A. Joice preached on the theme, *"Behold, the Savior at Your Door."* In the evening A. Campbell was the speaker and his topic was, *"The More Abundant Life."*

The service, May 28, was in charge of Priest Howard Cook, of Independence, who introduced the speaker, Gerald G. Phillips. The subject of the sermon was *"Faith as a Grain of Mustard Seed."* That evening a trio playing Hawaiian instruments, from Second Church, Independence, gave the music. Brother Fred Immer preached on the text, "God so loved the world that he gave his only begotten Son."

The church school sessions and prayer services have been well attended.

Atherton Church

Sister Edith Koehler has charge of junior church one Sunday each month. For the month of May she held her service in the main auditorium and the parents had the pleasure of observing the good work she is doing among the children.

Four new names have been added to the cradle roll: Dan Matthews chose to make his home with Guy and Helen Hanson; Thelma Marie made the choice of O. D. and Florence Hughes as her parents, and Carol Ann came to live with Richard and Hazel Moore. A few months ago David came to the home of Otho and Emma Clark.

Sunday, May 21, Bishop J. A. Koehler preached in the morning and was at his best on problems of economic conditions.

Brother and Sister Lloyd Bogue, now of Grandview, Missouri, but former residents of Atherton, spent that day at services here and visiting relatives.

Patriarch Albert Carmichael occupied a recent morning hour, giving a valuable sermon to the Saints. In the afternoon he attended the priesthood meeting and imparted to them a portion of his wonderful store of knowledge.

The evening service was entirely devoted to music by a group of young people from Heathwood and Quindaro churches, Kansas City, Kansas. They gave orchestral numbers, vocal solos, selections by a ladies' quartet, a piano duet and a violin solo.

Sister George Beebe is quite ill at this writing, and prayers for her will be appreciated.

Race Track, Montana

Young People Alert to Opportunities

The young people of Race Track, Montana, have organized a dramatic club to become better equipped to furnish entertainment within the branch as well as for personal development. The president of the dramatic club is Harvey Eliason; vice president, Eva Meagher; secretary, Alta Thorburn; business manager, Howard Eliason; stage manager, Leonard Eliason; costume mistress, Peggy McKee. The director of the club is Mrs. Harvey Eliason, and their first production was given Easter Sunday.

The Oriole Troop of the Girl Scouts gave a mother and daughter banquet on Mother's Day. A three-course dinner was served at seven o'clock to twenty-six guests. Mrs. Harvey Eliason was toastmistress and presented the following program: Vocal solo, *"Mother O' Mine,"* Mrs. Frank Jensen; toast, *"Loyalty to Mothers,"* Bertha Beck; response, *"Loyalty to Daughters,"* Mrs. Eva Meagher; piano solo, Alta Thorburn; Mother's Day song, Girl Scouts; talk, *"Loyalty to Scouting,"* Mrs. J. S. McGillvray.

Under the supervision of Kenneth Eliason the choir meets every Wednesday night. The women's groups of Anaconda, Deer Lodge and Race Track held a joint meeting in the church at Deer Lodge, May 25. One of the special features was a fashion show presented by the Deer Lodge women, in which were exhibited costumes worn back as far as the seventeenth century. This meeting is an annual affair and a much looked for occasion.

Far West Stake

President F. M. Smith Visits This Region

President F. M. Smith completed a very successful tour of Far West Stake Sunday, May 28. He spent two Sundays in the stake, preaching three times each day. Neighboring groups joined in the services at each place, which made it possible for President Smith to speak to representatives from all parts of the stake.

The first Sunday, May 21, was spent in the eastern portion of the stake centering at Cameron and Stewartsville. In the morning and afternoon large crowds greeted the chief executive at Cameron and listened attentively to his message. The surrounding groups were well represented although rain prevented some from attending.

In the evening an even larger crowd assembled, at Stewartsville where the Saints had been looking forward to this visit from President Smith. Preceding the sermon, Leonard G. Ehlers rendered the solo, *"A New Commandment,"* from *"Olivet to Calvary."* Brother Smith gave the setting for the inspiration of this solo and then gave an impressive and forceful discussion of the commandment, "That ye love one another." All were made to sense the futility of anything but sacrificial and devoted service to one another and hence to God. President Smith had a large, attentive audience of the membership and friends of the church. In the local press, publicity was given him as having delivered a "wonderful sermon." President Smith impressed his audience with a clearer interpretation of the higher ideals and goals of the church and a greater determination to help realize them.

The following Sunday was spent at Guilford and Saint Joseph. Weather conditions prevented most of the surrounding groups from attending the services, but the Guilford Saints were very happy to have President Smith with them. His inspiring discussion of the

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vital subjects in which each Latter Day Saint should be interested, gave those present a better understanding of the mission of this church and its members individually as well as in a group. This was Brother Smith's first visit to Guilford, but the Saints hope he will return in the near future. Stake President Ward A. Hougas, Brother Edward Larson, of Kansas City, and Bishop Milo Burnett, of Saint Joseph, accompanied President Smith.

In the evening they returned to Saint Joseph where President Smith was the speaker at the vesper service at First Church. A beautiful musical setting preceded the sermon. After the organ prelude and opening exercises the choir, under the direction of E. J. Ehlers, sang, *"How Beautiful Upon the Mountains,"* and Mrs. C. E. Haden sang, *"Out of Zion God Hath Shined."* In an informal, yet convincing manner, President Smith discussed the objectives of the church and the immediate problems concerning the gathering and the building up of Zion. His message was hopeful and encouraging, but at the same time pointed out the great tasks that lie before the people.

Saints in Far West Stake were very glad of the opportunity of having President Smith with them on these two days, and realize that much strength and encouragement are received by becoming better acquainted with the leading men of the church.

Missionary Series at Guilford

Elder J. Charles May has been conducting a series of meetings in Guilford. The series began on Sunday evening, May 14, and continued until the young people's rally which convened there June 3 and 4. Much good was done. Brother May, with his untiring enthusiasm for the gospel, his singing, and his travel pictures, transmits to all a new hope and interest. He also visited in many homes of the Saints.

Stewartsville Church

Stewartsville is active in all divisions under the consecrated leadership of Pastor Gordon Hidy. The women's division continue their monthly educational meetings with interesting theme programs and inspiring study of the *Book of Mormon.* The priesthood meet each Sunday evening preceding the regular service for a study of the *Manual,* under the leadership of the pastor. The young men have been responding for some time in giving the theme talks for the worship period of the church school. They are to be commended for their preparation and efficient rendition.

The young people are loyal to their worship service which they hold semimonthly and show efficient and consecrated work in their preparation and exemplification. They are equally interested in their games and recreation which follow each service. They expect soon to have both a girls' and boys' team in tennis and volley ball, and then hope to have some friendly competition with nearby groups.

At the regular meeting on April 6, the young people worked out a theme, *"An Open Door to More Efficient Daily Work,"* and a part of the service was made up of Lenten numbers. One evening preceding Easter, about fifteen young people with their supervisor went to the homes of several shut-ins and sang Easter songs. A beautiful pre-Easter service was held on Wednesday night with the theme, *"Not My Will, But Thine Be Done."*

Easter Sunday was fittingly commemorated throughout the day with music and readings. At the morning service a beautiful ordinance was carried out in the blessing of the little daughter of the pastor. Elder F. L. Hinderks delivered a joyous, impressive sermon on the subject, *"A Day of Triumph."*

The children's division gave their Easter service at the home of Sister W. H. Worden who is unable to be out.

Another special day was celebrated May 14. The church was beautifully decorated with garden flowers and potted plants for Mother's Day. Church school was opened by the singing of several favorite songs of the mothers. A theme talk and several beautiful poems in honor of mother were given. After the lesson study, a program including musical numbers, readings and a playlet was given preceding the Mother's Day sermon by Elder A. E. McCord.

In the evening the La Da Sa Ladies' Choral Club, of Cameron, gave an artistic musical and literary program which was much appreciated by Stewartsville members and friends.

A large number of the young people went on a picnic Saturday, May 27, to Wilver Dell, the beautiful country home of Walter W. Head, twelve miles south of Saint Joseph. The time was pleasantly and profitably spent with tennis, volley ball, and other games as well as roaming over the attractive grounds which included a two-acre peony field. They were glad to have Wayne Simmons, of Cameron, president of the stake O. T. Z.'s, as their guest.

A number of other interesting services have also been held recently. Elder L. A. Keck was a welcome visitor on March 26, when he occupied the morning hour. That evening the branch joined with the other churches in a "Better Homes in America" service at the Methodist Episcopal Church. An impressive sacrament service was held on April 2, and Elder A. E. McCord gave a beautiful sermon in the evening. The Saints are glad to have Brother and Sister McCord back in their midst and rejoice with him over his improvement in health.

A musical and literary vesper service was given by the young people May 28. Their theme, *"The Search for, or the Secret of Happiness,"* was beautifully portrayed in all of the numbers, closing with the playlet, *"The Search for Happiness."*

Independence

Monday, June 5, was dollar sacrifice day for the women of Independence in an effort to raise six thousand dollars for the church as the first mile-stone in their sacrifice campaign, but the report of the amount raised did not reach the *Herald* in time to go to press with this issue.

Last week at the time of their meeting, May 29, the total of collections stood at $5,363.28. Mrs. C. C. Koehler, leader of women, was in charge of the two o'clock service, assisted by her women helpers and by Pastor J. F. Sheehy, Bishop J. S. Kelley, and Elder W. B. Paul. Mrs. Florence Moore, of Englewood, announced the program sponsored by the La-Da-Sa young people of that congregation. Program numbers consisted of songs by the Boys' Choir of the Stone Church and a reading by Mrs. Verla Waters of Enoch Hill.

It was reported at this meeting that *"The Old Maids' Convention,"* sponsored by the women's department, but given by the men, was not only an excellent show, but made a sum of fifty-seven dollars for the sacrifice offering. Mrs. Nellie Brocaw and Mrs. Velma Brocaw Nunn directed the production which afforded splendid entertainment to large crowds in the Dining Hall the nights of May 25 and 26. The women appreciate the cooperation of this cast of about a dozen men.

The department will have a big picnic at the Campus this Thursday evening in celebration of the work accomplished in raising the sacrifice offering during the past seven months. All who have helped in the campaign are invited.

Approximately seventy Herald Office employees and their families enjoyed fun, frolic, and an entertaining program at an all-shop party the evening of May 26. Business Manager Ward A. Hougas was master of ceremonies, and program numbers were presented by two radio entertainers, office employees and members of their families. The closing feature before refreshments was the showing of two movie reels giving the story of paper making. Special guests of this occasion were Elder Albert Carmichael and Bishop G. L. DeLapp, members of the Board of Publication, and O. W. Newton, secretary of the board, and their wives.

There were three Latter Day Saints in the graduating class of twenty-six from the school of Religious Education sponsored each year by the International Council of Churches in Kansas City. The three-year course was completed this year by Anne Friend Roberts, of Inde-

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pendence, and by Miss Irene Hunter and Mrs. Signa Mitchell, of Mount Washington.

The name of Wendell Luff was accidentally omitted from the list of church members among the William Chrisman High School graduates, published in the *Herald* of May 16. The editors are sorry.

Hundreds of people flocked to Mound Grove, the church cemetery a mile north of Independence, on Memorial Day, decorating the graves of loved ones and friends. When evening came the place was strewn with flowers.

Moving pictures at the Campus opened Saturday, May 27, and will be shown twice weekly, on Tuesday and Saturday nights, during the summer, weather permitting.

The Independence Music Club gave its annual spring concert at the Stone Church last Friday evening, and the public responded in large numbers to the invitation to attend. In the presentation of a worthy and artistic program, the club was assisted by Colin Ferrett, basso, of Kansas City, the Misses Elizabeth and Elinor Smith, harpists, and the Aeolian Chorus, directed by Paul N. Craig.

Stone Church

The morning church services, May 28, sounded a memorial note in the life experience of children and adults, beginning with the church school worship services.

Pastor John F. Sheehy, speaker at eleven o'clock, delivered a thought provoking sermon on Civil War days which included spiritual advice to the Saints. Elder T. A. Beck was in charge of this service, assisted by Bishop J. S. Kelley. With Robert Miller at the organ, the Stone Church Choir, directed by Paul N. Craig, sang *"Sing to the Lord."* Mrs. Pauline Arnson sang a solo, accompanied by Mrs. Hazel Scott Withee.

In the evening the Wahdemna Choral Club, Paul N. Craig director, presented a program of a cappella music which was refreshing and uplifting to the congregation. In addition to the excellently executed chorus numbers, solo work was done by Fern Griggs and Dorothy Peak, sopranos; Opal Hanson and Nida Kress, contraltos, Edward Brackenbury, tenor, Palmer Phillips, baritone; Orrin Fry, violinist, and the Midwesterners quartet, Duane Swalley, Roderick May, Robert Crawford, and Edward Cronenbold. Mrs. Hazel Scott Withee played the organ processional.

The Girl Scouts of the Stone Church, Troops 37 and 46, are planning a four-day camping trip for the early part of July. On the night of May 23, they gave an entertainment in the form of a "trip around the world," as a means of providing funds for this trip. Their ticket office was the Auditorium foyer, and they escorted one hundred and twenty-five "tourists" to six stations representative of Holland, Scotland, Hawaii, Japan, Ireland, and the United States. At each stop the guests were entertained with program numbers typical of the country, food, and souvenirs.

Miss Helen Winship, daughter of Elder and Mrs. Samuel Winship, of Fayette City, Pennsylvania, and Alma B. Fairbanks, son of Elder and Mrs. P. G. Fairbanks, of Independence, Missouri, were quietly married, January 9, 1933, at Independence, the bridegroom's father officiating in the ceremony. The marriage was announced only a few days ago. Mrs. Fairbanks has been seriously ill in the Sanitarium for a number of weeks, but at this writing seems somewhat improved.

A large crowd gathered for the sacrament service, June 4, and President Elbert A. Smith gave the sacrament talk. With him in the stand were Elders D. S. McNamara, A. K. Dillee, and T. A. Beck, and Bishop G. L. DeLapp, J. S. Kelley, and R. T. Cooper.

Downstairs a communion service was held for the juniors of the church school.

Elder Hubert Case was the evening speaker, addressing an attentive audience. The Stone Church Choir supplied the musical program, being assisted by George Anway and Colin Ferrett, guest soloists.

Second Church

Elder B. C. Sarratt was in charge of the eleven o'clock preaching service, Sunday, May 21. The choir sang *"Savior Thy Dying Love."* Miss Mildred Fulk and Miss Elsie Lee Street sang the duet. Brother Earl Audet directed the choir, and it was accompanied by Mrs. Gladys Inman on the organ. Elder Arthur Whiting offered the opening prayer. Apostle Clyde F. Ellis, the speaker, took his text from *Doctrine and Covenants* 11 and 12.

Mrs. Clara Curtis played an organ prelude for the seven thirty service, after which the congregational singing was directed by Mrs. Agnes Edmunds, and accompanied by Mrs. Alice Mintun. Mrs. Gladys Inman sang two solos, *"A Song of Redemption,"* and *"An Evening Prayer."* Elder Frank Veenstra, missionary from Holland, and his wife sang a duet in their native tongue. Prayer was offered by Elder Brown of group twenty-one. Apostle E. J. Gleazer preached on *"Hidden Reserves."*

Mrs. Agnes Edmunds was in charge of the eleven o'clock Junior service, Sunday, May 28. The opening prayer was by Elder D. A. Whiting. A poem was read by Grace Dillee. Brother D. A. Whiting talked a short time on *"Walking With God."* A story, *"Should He Steal?"* was told by Mrs. William Totty.

Pastor William Inman was in charge of the eleven o'clock preaching service upstairs. An organ prelude was played by Mrs. Gladys Inman. The invocation was by Assistant Pastor B. C. Sarratt. The choir, under the direction of Brother Audet and accompanied by Miss Edna Stobaugh at the piano and Mrs. Gladys Inman at the organ, sang *"O Love Divine."* Elder R. A. Conyers, supervisor of the junior service, was the speaker.

An organ prelude, *"Chanson,"* was played by Brother Drexel Mollison at the seven thirty service. Pastor William Inman was in charge. The opening prayer was by Elder D. A. Whiting. The congregational singing was directed by Brother Earl Audet and accompanied by Miss Geraldine Fields on the piano and Brother Drexel Mollison on the organ. Sister Geraldine Fields played a piano solo. Brother Audet sang a solo, *"What If It Were Today?"* Assistant pastor in Zion, Elder D. S. McNamara, preached.

Walnut Park Church

Memorial Day was observed Sunday morning, May 28, at the eleven o'clock hour by a service in charge of Brother C. G. Closson, a member of the Sons of Union Veterans, and a member of the local priesthood.

The program opened with the congregation singing, *"America,"* after which Brother W. B. Haskins, a member of the Spanish War Veterans, offered the invocation. The choir then sang, *"Lest We Forget."* The memorial address by Evangelist U. W. Greene, was followed by a male quartet number, *"Tenting Tonight."* Members of the quartet were, Albert Chapman, R. G. Blackburn, J. F. Wolfe and E. E. Moorman. Brother Greene dramatically pictured the horrors and the cost of war, and suggested that the Saints honor their heroic dead by lending their moral support to the cause of peace. A part of the center section was reserved for and occupied by the troops of Boy and Girl Scouts, and members of the Spanish War Veterans and its auxiliary.

Junior services were held in the basement at the same hour, the talk being by Elder Welton Wood and the story by Sister E. E. Moorman.

The program period of the religio, held each Sunday evening at six o'clock, was taken up by two numbers by a young people's chorus and a short talk by Elder Welton Wood. At seven thirty, Elder Gomer R. Wells preached.

Enoch Hill Church

The young people gave a farewell party for Hubert Whitehead, May 25. Brother Whitehead, who has been a faithful choir member and worker in other departments, has left for his former home in Dunlap, Iowa.

The general appearance of the church home has been improved. Several trees and shrubs have been planted on the church grounds, and the interior of the building has been changed by a rearrangement of the seating and an addition to the rostrum.

Several members of this congregation and their neighbors and friends have formed a garden club with Miss Nellie Mae Kramer as president and Mrs. Ag-

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nes Hartman and Mrs. Verla Waters, assistants. This club hopes to make Enoch Hill community a beautiful place in which to live. It meets on alternate Monday evenings.

Mrs. Ivy Chrestensen, women's supervisor, gave considerable effort to building up enthusiasm for the women's dollar sacrifice day, June 5. She was pleased at the response given.

Elders Joseph Martin and F. J. Petre had charge of the eight o'clock prayer service Sunday morning. A spiritual feast was enjoyed by those attending.

The congregation enjoyed sermons by two faithful, local men Sunday, May 28, Elders John Miller and F. J. Petre.

At the morning service the choir sang, *"Memories of Galilee,"* and a double quartet of young women sang, *"In the Garden of Our God."*

In the evening, Millard Pace, tenor, sang, *"Tell Me the Old, Old Story,"* with chorus accompaniment by a quartet, William Shakespeare, Sister J. J. Jones, Sister Charles Warren, and George Essig.

Two socials were enjoyed during the past week, one a farewell party for Brother George Essig who is leaving Independence to make his home in Winthrop, Arkansas; the other, a birthday surprise for Elder William Shakespeare.

The young people are enjoying recreation each Monday and Friday evening on the church lawn, under the supervision of Elder H. E. Winegar.

A large number attended the communion service last Sunday morning, and in the evening Apostle Myron A. McConley delivered an encouraging discourse. Brother Alfred Waters played a cornet solo, *"The Flower Song,"* and the choir sang, *"Somebody Told Me of Jesus."*

Elder John F. Sheehy, pastor in Zion, and family, worshiped with Enoch Hill Saints in their mid-week prayer service, May 31.

Gudgell Park Church

The six o'clock Sunday evening services have been discontinued for the summer.

The women's department has been very busy trying to help in the work of paying the church debt.

Several of the departments are busy at present preparing a Children's Day program for next Sunday.

June 4, Brother and Sister Ronald Sherman had their baby blessed, giving him the name, Russel Jerome Sherman.

The spirit of Easter prevailed here, April 16, and there were a few special numbers in the morning. At eleven o'clock Brother Will Odom talked. That evening the choir gave the cantata, *"The Morn of Victory."* There are twenty young people in the choir, and the congregation is proud of their work.

Recent speakers have included Elders E. A. Thomas, R. V. Hopkins, J. W. Smith, R. E. Jones, and C. A. Kress. Starting May 7, Patriarch A. Carmichael gave some interesting lectures which were finished the last Sunday evening in May.

Spring Branch Church

This congregation was made happy when the members came to church the morning of May 28, and found racks on the back of the seats containing new *Hymnals*.

At the Sunday school hour they had several minutes of special prayer for Mamie Howe, Lillie Robinson, and Otis Brown, who were injured in an automobile accident on the preceding Friday. Mamie was in a critical condition and the others were suffering much pain. All are members of this local's young people's department. Jeffie Butler gave a talk on the Sunday school and its helpfulness.

Speakers on that day were T. J. Butler in the morning, and Leonard White at night. Music at the morning service consisted of a duet by Gladys and Alma Dixon.

Usually there is splendid attendance at the Wednesday night and Sunday morning prayer meetings.

Helpful discourses were given, May 21, by Robert Fish, morning speaker, and F. T. Mussell in the evening.

East Independence Church

Since this congregation is mostly composed of rural Saints who are particularly busy with the season's work, church services are few but greatly enjoyed by the members.

Speakers lately have included H. L. Barto, pastor of Enoch Hill Church; David Spease, of Walnut Park; H. V. Minton, and Jesse Holsworth, of the Stone Church, and local men: C. Edgerton, T. W. Thatcher, Harry Friend, and Clair Austin.

Mother's Day was beautifully observed with a short program in story and song telling of the *"Mothers of All Times,"* given by a group of young girls and a chorus of women, directed by the church school chorister, Sister Edith Medor. Brother H. V. Minton gave a touching tribute to mothers.

The infant daughter of Brother and Sister Michael Friend, Rosemary Lodica, was blessed by Elders H. L. Barto and her grandfather, Harry Friend.

Graduation exercises for the Spring Branch School, of this district, were held in East Independence Church. Teachers of the school, Miss Ona Sloan and Miss Jaynne Lewis were in charge and Elder John Blackmore, a faculty member of William Chrisman High School, Independence, gave the address. Of the eight graduates, four are members of the church, Wilma Gaulter, Delbert Bailey, Wilbert Butler, and William Eagle.

Williston, North Dakota

Five Candidates Are Baptized

The Saints here were helped by splendid cottage meetings, held the week of May 5 to 12, by State Missionary P. T. Anderson. Attendance was good and the weather favorable. On the afternoon of May 12, five candidates, three boys and two girls between the ages of eight and ten, were led into the waters of baptism.

The Saints hope and pray that these may become true Zion buildings and that all together they may strive more earnestly to build up and forward the work of the Master here.

Acting on suggestions from Brother Anderson, they have been able to make considerable improvement in the Sunday school routine. They have also organized more effectively in class work, and feel that they are much better prepared to go on with the work that has been intrusted to their care. They ask the prayers of the Saints that they may always have the physical and spiritual strength to carry on.

Australasian Mission Holds Sixteenth Annual Conference

Large Attendance—Harmony—Varied Services

The Australasian Mission held its sixteenth annual conference at Balmain Branch, April 9 to 16. The first four days were pre-conference sessions, educational in character. The conference proper extended over the Easter period, from Good Friday to Easter Monday. Altogether the conference was very profitable and worth while, many expressing themselves as being highly edified and spiritually enlivened. The evening sessions were largely attended, the Sunday evening meeting having the largest attendance of any conference, according to some of those who have attended many times. Over eighty people were outside the church, unable to find room inside. Whole-hearted cooperation was promised by the conference.

The educational work during the pre-conference sessions centered around the theme, *"Evangelizing and Zionizing."* Apostle G. G. Lewis taught the priesthood class; Elder R. McLaughlin, the men; Elder A. J. Corbett, the women, and Elder W. J. Haworth, senior young people.

On April 9, Elder W. J. Haworth preached a fine sermon introducing the theme of sacrifice. Sacrifice Week had been established in the mission from April 9 to 16, culminating with an Easter service.

In the afternoon a young people's program presided over by Elders Gillard and Swain was instructive and inspirational. It was a revelation to see how the young people are developing, using

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their talents in vocal and oratorical directions. This was one of the outstanding services of the conference.

All prayer meetings were of high order, intelligently and spiritually directed. On Good Friday a communion service was in charge of Elder W. J. Haworth.

The addresses on Religious Education within the church were short, because of time limit, but they were instructive and helpful. Musical items gave good balance to the program. There is some excellent musical talent in this mission.

On Good Friday night an augmented choir, under the direction of Ross J. Parks, gave an excellent rendition of the cantata, *"From Olivet to Calvary."* This served to enhance the meaning of Easter. Much credit is due the director for this fine performance especially prepared for the conference. The church was packed to overflowing. The organist was W. H. Gresty, son of the late Patriarch J. T. Gresty.

Services on Saturday consisted mostly of business sessions which were characterized by a good spirit and a touch of humor.

At the organizing of the conference, Apostle G. G. Lewis was appointed to preside, and Elders Haworth and Corbett and Patriarch J. H. N. Jones were associated with him. Business was concerned with the affairs of the mission, the hearing and acting upon reports, the appointing of a board of publication for the Standard Publishing House, the dealing with certain financial affairs, the appointing of a small committee of young people to work with Brother Geofrey Gillard in the interests of the young people of the mission; the recommending of Brother Gillard to the position of director of Religious education, and other items.

On Easter Sunday the Saints enjoyed a day of spiritual exercises. Early morning prayer services for young people and for adults, church school session, and a preaching service culminating with the taking of the Easter Sacrifice Offering, made a profitable morning. The results from this service so far as the sacrifice offering was concerned, were very encouraging, over fifty pounds being received. The depression has been felt in Australia for a long time, and this offering was very good. During the day other collections were taken amounting to over twenty-five pounds. Apostle G. G. Lewis addressed a meeting of the priesthood at one o'clock in the afternoon which was largely attended, discussing ministerial problems and opportunities.

Immediately after this meeting came the sacrament and prayer service. This was what the Saints had been looking forward to. It lasted for two and a quarter hours and was of a high order. At the evening service four hundred heard the sermon. A loud speaker operating in the school hall cared for the overflow crowd. Conference officially closed at the end of that service, having recorded its appreciation of the work done by Elder W. J. Haworth acting as mission president during the past seven years.

A picnic was arranged for Easter Monday (a public holiday) at one of the many beautiful resorts overlooking Sydney Harbor. This was attended by a large crowd of young people and others not so young.

Madison, Wisconsin

2119 Jackson Street

The young people presented an illustrated service, April 23, teaching their friends the principles of the gospel. They drew in illustration a church building. Many hymns were sung to help carry out the lesson.

April 25, a son was born to Brother and Sister Lee Root. He was named David Lee.

Brother Williard Hield, of Green Bay, was the speaker the morning of April 30, his theme being, *"Does it Do Any Good to Pray?"* The evening sermon was by Floyd Griswold, *"Are You Carrying Your Cross?"* A picture of a man carrying the cross was drawn on the board by Steve Brigham while a quartet sang, *"I Can Hear My Savior Calling,"* and *"Take Up Thy Cross and Follow Me."* Brother Griswold's text was, "He that will not take up his cross and follow me, is not worthy of me."

May 14, a Mother's Day program was given by the Steven's family. There were four generations joined the circle besides other children of Sister Stevens, grandchildren, and great-grandchildren. The program was presented in the form of a dialogue, Sister Stevens being the main figure. Her father and mother joined the church in New York when Joseph the Founder was President. Sister Stevens was blessed under his hands. Her children and grand-children told how they, too, embraced the work of the church. Robert Brigham's daughter, five years old, gave a little reading telling that God loved grandma and she did, too. Also a letter was read from one of the daughters of Nettie Stevens, who lives in Cape Horn, Washington, telling of the interest of the family in the gospel. They are trying to do missionary work, distributing church literature and letting their light shine. At the close of the service the song, *"Consecration,"* was sung. Brother Lee Root had charge of the service and gave a short talk on the influence a mother exerts and the part Sister Stevens has played in the building of a work every mother can do.

As a small tribute to the mothers, each was given a carnation by the church school.

Elder L. G. Holloway spent a few days in Madison. He was on his way to Black River Falls and Porcupine in northern Wisconsin. On May 18, instead of the regular prayer service, Brother Holloway preached one of his inspiring sermons on the subject, *"Man's Experience With God."*

The next event for which the Saints are planning and praying is the district conference at Soldiers Grove. Many hope to go from here, and are expecting a large conference. District President H. W. Woodstock has met with the priesthood there and made out the program.

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The Bulletin Board

Appointment of Bishop's Agent

Bishop Charles Fry having been transferred to the Northeast Kansas District, has presented his resignation as bishop of Des Moines District, and Stephen Robinson has been appointed to act as bishop's agent for that district.

We take this opportunity of expressing our appreciation for the splendid cooperation of Bishop Fry during his long years of service.

We are also glad at this time to recommend to the Saints of the Des Moines District, Brother Robinson as bishop's agent, and solicit their cooperation in this phase of church work.

We hereby request that the solicitors send their June and subsequent reports to Stephen Robinson, 2212 Thirty-ninth Street, Des Moines, Iowa.

Yours sincerely,
THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by:
THE FIRST PRESIDENCY,
By F. M. SMITH.

One-day Meeting

There is to be an all-day meeting at the Park of the Pines Sunday, June 18. First meeting at ten o'clock. We are expecting a large crowd and a good time. Northern Michigan District will also hold a one-day meeting with Gladstone Branch, June 25. All are cordially invited to attend.—Allen Schreur.

Des Moines to Give Play

Des Moines, Iowa, Branch will present the drama, *"At the Gate Beautiful,"* June 16, at eight o'clock, and wishes to extend an invitation to all branches of Des Moines District to attend. This play will also be given at the youth conference at Lamoni, Iowa, June 24.—Bertha Deskin.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

(*Tentative date. To be confirmed later.)

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

Our Departed Ones

GRAHAM.—David Graham was born at Camden, Missouri, October 14, 1849, and grew to manhood in the Camden community. He married Miss Caroline Harvey at Henry, Missouri, (now known as Henrietta) September 12, 1869. To them fourteen children were born, five girls and nine boys. Of these one daughter, Gertie, and six sons, Charley, Luther, John, Ether, Arthur, and Leonard, who was killed in the World War, preceded him in death. His wife followed him in death thirty-two days. There remain to mourn seven children: Mrs. George Hutson, of Henrietta; Mrs. Fidella Ware, of Saint Joseph, Missouri; Mrs. Viola Lewis, of Portland, Oregon; Mrs. Lucy Wilkinson, of Hardin, Missouri; Thomas Graham, of Richmond, Missouri, David Graham, of Kansas City, Missouri, and Clyde Graham, of Benton, Kansas; thirty-two grandchildren, and thirty-seven great-grandchildren. He was baptized into the church in 1880, and was a faithful worker in and member of the church, a deep student of the gospel which he loved so well. He was loved and respected by all who knew him, a faithful husband, father, and friend. He had lived at Hardin, Missouri, for thirteen years. The funeral was held April 12, at the Joiner Funeral Home, Richmond, the sermon by H. L. Barto, of Independence, Missouri.

GRAHAM.—Caroline Graham, wife of the late David Graham, passed away at her home at Hardin, Missouri, May 12, from heart trouble. She was born September 15, 1854, at Henrietta and was married to David Graham in 1869. To them fourteen children were born, seven of whom survive: Thomas Graham, of Richmond, Missouri; David Graham, of Kansas City; Clyde Graham, of Benton, Kansas; Mrs. Elinor Hutson, of Henrietta; Mrs. Viola Lewis, of Portland, Oregon; Mrs. Fidella Ware, of Saint Joseph, Missouri, and Mrs. Lucy Wilkinson, of Hardin. Her husband preceded her in death thirty-two days. She was baptized into the church in 1880, and was a faithful member to the last. Funeral services were held from the Christian Church at Richmond, by Elder William G. Hamann, assisted by Elder Oscar Case. Interment was in Richmond Cemetery.

FOUNDS.—Ruth Ann Knopp was born February 7, 1861, in York County, Pennsylvania. Was baptized August 18, 1870, in Harford County, Maryland, by John Matthews, and enrolled as a member of Elk Mills Maryland Branch. She lived near Fawn Grove all her life. Married Mr. Founds, April 18, 1886. She died Sunday, April 2, 1933, at her home in Harford County, and her funeral was held at Fawn Grove in the funeral parlor of W. Howard Webb. Harry B. Mann, of the Reorganized Church of Jesus Christ, officiated at the funeral. Pallbearers were Ross Lowe, George Hodge, Carl Strawbridge, Harold Miller, J. R. Miller and W. D. Taylor. Interment was in the Friends Cemetery, Fawn Grove.

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August 10-20, 1933

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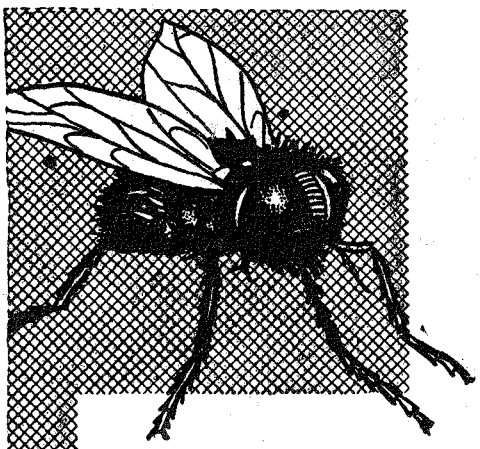

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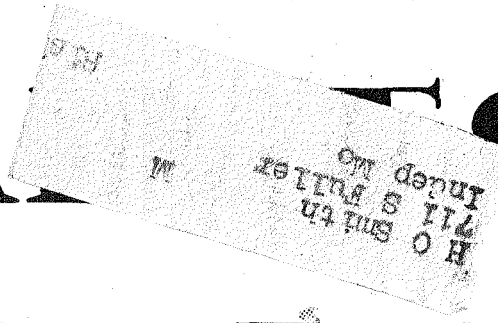

"Faith is a principle which underlies all life. It is a principle by which all men live, if they live to any purpose. No man succeeds in this world who does not walk by faith."—Charles Edward Jefferson.

A Glance at This Issue:

Readjustment of Auditorium Bonds
By Bishop L. F. P. Curry

Reaching the Goal of Sacrifice
An article, with an editorial by F. M. S.

A New Oriole Program for 'Teen Age Girls
By C. B. Woodstock

"Consecration"
The Hymn Written for Young People

Outlines
Additional Helps for the Conference

Worship Services for July, 1933

Volume 80 JUNE 13, 1933 Number 24

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THE SAINTS' HERALD

June 13, 1933

Volume 80 **Number 24**

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LEONARD J. LEA, Managing Editor.
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CONTENTS

EDITORIAL:
- Independence Women Reach a Goal 739
- Blue Pencil Notes 740

HELPS FOR THE PASTOR:
- A Chalk Talk, by B. S. Lambkin 741
- The Minister's Calendar 741

OFFICIAL:
- Readjustment of Auditorium Bonds 741
- Comparative Report of Income for April 1932-1933 741

NEWS BRIEFS 743

YOUTH'S FORUM:
- Elmwood Delegation Reaches Youth Conference 744
- If I Were Graduating This Year 744
- Your Summer Program 744

ARTICLES:
- Secrets of Life, by Evan A. Fry 745
- The Priest and the Child, by Harley A. Morris 746
- Reaching the Goal of Sacrifice, by Mrs. D. J. Krahl 747
- "Consecration," the Hymn Written for Young People 748
- A New Oriole Program for 'Teen Age Girls! by C. B. Woodstock 749
- Class Outlines 750
- Signs of the Times and Pre-Millennial World Events, by E. B. Hull 753
- Weekly Health Letter, by A. W. Teel, M. D. 754
- Scenes in the Mansion House, by Warren L. Van Dine 754
- I Must Be True, a Poem, by R. E. Hubricht .. 755
- Prayer and Testimony 756
- Question Time, by A. B. Phillips 758

WORSHIP SERVICES FOR JULY, 1933 751
NEWS OF CHURCH AND HOME 759
THE BULLETIN BOARD 766

The Pigeonhole

To the Pigeonhole!

I was feeling BLUE
Not much use in this world
The *Herald* came today
Read about the young woman from Kansas
She cannot see
She cannot hear
She is Happy

I saw a beautiful tree from my window
Perfect in design, symmetrical
A little girl in a red dress
Blue eyes and golden curls
A Garden, roses galore, snapdragons
A riot and whirl in color
The sky was blue
The sunset golden and red

I was ashamed
Can I live beautifully?
Can I live truthfully?
I can see
I can hear

Thanks a lot
To the Pigeonhole.

—E. A. Kaler.

Shop Notes

PERCY says: "Keep your eyes open today." "Why?" we ask, in spite of the fact that we bit on this one last year. "Because you will look silly going around with them shut!" "Have you ever noticed," the Pigeon interrupted, "that some people would do just as well to keep their eyes shut? They never see anything anyway." And then, of course, there is spiritual blindness as well as the other kind, too.

THE PRESSROOM PROLETARIAN educed an edict last Thursday. He is especially addicted to edicts on Thursday, because it is an easy day. "Our country is like a car with too many drivers. Sometimes several are yanking at the wheel at once, and sometimes nobody is watching it at all. The miracle is that we have kept out of the everlasting ditch as long as we have."

THE PERENNIAL LOVER says: "I always keep five or six girls on my dating list. If you date any girl oftener than once in two weeks, she will think you want to marry her. And I can't afford that!"

PIUTE PETE was comforting his tonsils at the drinking fountain. "I don't care much about this 3.2 stuff the papers are raving about, but I do know that a good drink of ice water on a hot day brings 100 per cent satisfaction!"

Etching in Brimstone

The Office Critic is planning to fit up a neat literary colony in the Place of Everlasting Punishment for the cranks and amateur prophets who bombard editors with manuscripts and manifestoes. She will give each of them a private office, desk, and swivel chair with plenty of paper, pens, and ink—in fact, all the equipment for an unlimited amount of writing— *and no postage stamps!*

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Editorial

Independence Women Reach a Goal

Last week the women of Independence, under the organized leadership of Sister C. C. Koehler, reached a goal which they had set for themselves some months previously. For thirty-two weeks they had been earnestly engaged in the task of raising six thousand dollars by the personal contact method. I was present at the meeting on Monday, the 5th instant, when in the upper auditorium of the Stone Church the women in larger measure than usual met in a determined effort to close the campaign by "going over the top." One could easily sense a subdued excitement which seemed to put the question, "Will we do it?" But along with this one could also detect a fine spirit of confidence which seemed to say, "Of course we will." And they did.

As the reports of the various group leaders were read, the figures almost from the first report indicated a certainty of success; and when the total collection for that meeting of more than six hundred dollars was announced, thus assuring those present that the goal had been reached, it was pleasing to note the smiles of satisfaction everywhere present in that splendid group of women workers.

Those smiles seemed to say, quite as positively as words, "Why, was there any doubt in your mind that we could and would reach the goal? There was none in mine!" It was pleasing, too, to note the controlled enthusiasm. Nothing boisterous, nothing loud; just a manifest spirit of quiet pleasure that the goal represented by the figures had been reached.

I am sure, too, that this finer expression of enthusiasm was evidence that within that body of workers was generally present the knowledge that the work achieved was not confined to the task of raising money and that "going over the top" in reaching the goal set by the figures, was perhaps a small part of the real work done. The visits to the homes of the Saints in Zion, visits repeated each week, have, I am sure, enriched the spirit of fraternity and strengthened the ties that bind, visits which had not alone benefited, strengthened, helped the inmates of the homes visited, but I feel sure that every worker in that group of fine women had felt her own spirituality enriched, her feelings of humanity softened, and her appreciation of the church and its work enhanced. And the justly felt sense of elation at reaching the goal set for money to be raised was softened by the consciousness of the greater spiritual and social aspects of the work done, for our women know that there are some tasks the results of which cannot be measured in dollars and cents—which have their compensation in the satisfaction of soul, springing from the knowledge that good has been achieved in duty being well and conscientiously performed.

There also seemed to be present a consciousness of the good that comes to each in concerted efforts. Not one there but had at least an innate consciousness that the strength which comes from union enhances the interests of each unit of the union. This was doubtless a factor in the women reaching the decision to continue their united efforts. With home as well as individual improvement in view it was decided to continue regular meetings, at least once a month, and give united attention to some things which will add to the common good and weal.

We congratulate the women of Zion on the demonstration they have made of what can be accomplished by concerted effort, and again on their determination to carry on as a united band, having in view still other things by which they can help Zion and her cause. With all there is to be done, I heartily hope that the women will never lose sight of the great spiritual and social values which lie in regular and frequent visits into the homes of the Saints.

Onward towards still other goals!

F. M. S.

Stick to the Fight

When things go wrong, as they sometimes will,
When the road you're trudging seems all uphill,
When funds are low and the debts are high,
And you want to smile but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit.
Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about,
When he might have won if he'd stuck it out.
Don't give up, though the pace seems slow—
You may succeed with another blow.
Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the victor's cup,
And he learned too late, when the night slipped down,
How close he was to the golden crown.
Success is failure turned inside out—
The silver tint of the clouds of doubt,
And you never can tell how close you are—
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

—Author unknown.

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Blue Pencil Notes

Fruit "in the Season Thereof"

CONCERNING FRUITS the Word of Wisdom says: "Every fruit in the season thereof." Years ago a good sister who believed that canned or preserved fruits should not be eaten said to President Joseph Smith, "When is it right to eat canned strawberries?" He replied, "In the season of canned strawberries."

RECENTLY President Frederick M. Smith was talking to an audience in the Stone Church on the subject of the Word of Wisdom. He was expounding that part of it which relates to the use of fruit "in the season thereof." His argument was that fruit put up in jars at a time when it is ripe and wholesome and kept in good condition is a legitimate article of food. That it is "in season" so long as it is kept in condition suitable for human consumption. He argued that all foods must be preserved in some way for winter use in any climate where there is winter. Even wheat, corn, potatoes, cabbages, and so on, must be preserved in some way in containers or bins. At this juncture he inquired: "If we ate things only as they matured and ripened what would we eat in Missouri in the winter?" Away back under the gallery a deep bass voice replied: "Icicles."

THE POSITION taken by President Frederick M. Smith on this question is the position that the Presidency has always taken when interpreting the Word of Wisdom. That was the position taken by the late President Joseph Smith, and of course his standing under the law entitled him to be heard first in interpretation of church law. The matter is timely now when fruit is ripening and housewives are preparing stores for next winter. Some time ago Dr. Logan Clendenning prepared and published a statement concerning the relative values of canned and fresh fruits and vegetables. He had made experiments and prepared tables showing contents of vitamins, calories, calcium, phosphorus, iron, etc. The differences were very slight. In some instances fresh fruit and vegetables had a slight advantage; in others the canned goods were a very little the better.

THESE TESTS applied to good grades and standard brands of canned goods. We have lost at some points under our system of mass production. Under scientific management wholesale canners should be able to turn out a better product than comes from the individual kitchen; but often they do not. The trouble with a lot of commercially prepared canned fruit is that it was not put up "in the season thereof" and so is never fit for human consumption; it was canned while yet green and hard, perhaps in order to preserve its form, and the processers trusted to heat to duplicate the chemical changes that should come from ripening on the tree or vine in the sun. A jar of peaches put up properly in the home from well ripened fruit is better than almost anything of the kind to be bought on the market. Such a jar of fruit when opened has a delightful fragrance and a splendid flavor—yes, in mid-winter, and furnishes a wholesome and nutritious variation in the monotonous winter diet. It is distinctly wholesome and "in season."

THAT was what President Joseph Smith meant when he said, "the season of canned strawberries." Evidently the Lord had in mind the condition of the food at the time it is eaten. If too green or too ripe and decayed it is not to be eaten either from the tree or from the jar; if in the stage of development where it reaches perfect ripeness and soundness it can be preserved in a wholesome state without the addition of injurious adulterants the "season thereof" may be prolonged almost indefinitely and it may be used at any time.

AT THIS TIME when nature all over this part of the earth is loading tree and vine and bush with luscious fruit in such vast profusion that much of it will be wasted if not preserved for future use, our housewives should be preparing it skillfully, according to the most modern methods, and storing it for the time of want next winter when again there will be many hungry mouths to be fed. Icicles make poor winter provender, of themselves, no matter how cooked. A big one melted down and taken (not too hot), with the addition of cream and sugar, accompanying a good dish of home-canned peaches, a few slices of good home-made bread, with plenty of butter, will go very well indeed.

E. A. S.

Jesus expressed the essence of a good man's life in two words, "Follow Me." To the twelve those words meant a complete surrender—even to the taking up of their abode with Jesus. To others the words meant to actively identify themselves with the crusade for righteousness. Jesus did not mean for his followers to imitate or copy. That request was a challenge to every man to associate himself with that most worthy of seeking.—Fletcher Nelson, in "The Way of a Good Man," *Church Management.*

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HELPS FOR THE PASTOR

A Chalk Talk

By B. S. Lambkin

The following may be used for a chalk talk for the Junior department, or for a sermonette. Title: *"Saints and the Mississippi."* Use a blackboard. Draw a diagram of the river from its source to the gulf, with several tributaries. Well down the river draw a sketch of a power house.

Application: Each Saint represents a drop of water, each creek or small river a branch, each river like the Wabash a district. If a drop of water wishes to use the power which it has, it must begin to go in the direction of the power house which is the church. If it does not its power is worth nothing. It must not only go in the right direction, but it must join with others who are going that way. If it goes alone, it will soon evaporate. When all the drops are gathered at the power house, and are still willing to be used, there is power to do any needful work.

The Switch Board: If each drop were permitted to say what should be done with the power there would be nothing done. There must be men at the switch board who are responsible and who know their business. No drop of water stays at the power house. They all flow on into the infinite, the sea.

The Minister's Calendar

● Youth Day—June 18

It has been encouraging to notice in our news and correspondence the readiness with which officers of the local churches have accepted the suggestion for observing June 18 as Youth Day.

June 18 is the opening day of the real work of the Youth Conference. The spiritual power and good of that conference will depend on far greater numbers than those who are able to be present. Back of the leaders and the young people at the conference are the parents and the friends, and the thousands of young people who cannot attend. Back of them are their local officers, back of them the many children coming on in the church who will depend on them in later years for guidance.

This day will not be a day for setting youth against age, but rather a day for reconciling them and coordinating their ideals and ambitions. It is a day for calling Youth into the service of the Master, and into the work of the church. It is a day for uniting the parents and the children in mutual esteem and affection that, under the guidance of faith, may lead us to the doors of the kingdom.

Beginnings

The test of our work is always willingness on the part of youth to go along with us. Youth loves to pretend but he hates pretense. In the past we have asked him to believe with us, to "rejoice in the Lord" with us, to sing hosannas with us, often before he was prepared to put heart into any of these good things; his almost stubborn silence, or his awkward and ashamed acceptance—these should long ago have warned us that he was not honestly going with us.

The new way is to start not with adult religious satisfactions but with the natural and sincere interests of the young; on these we build. The slow growth of religious knowledge and of religious conviction, eventuating in an unassailable religious character, is our criterion on the way up and our standard of achievement to the end.—Hughes Mearns, in *International Journal of Religious Education.*

OFFICIAL

Readjustment of Auditorium Bonds

Since the Joint Council of February, 1931, it has been necessary very frequently to readjust our expenditures in accordance with the available income. By the cooperation of all concerned this was accomplished during the years of 1931 and 1932. The continuance of the business depression, increasingly restricting the income of the membership, has made it clearly evident that further readjustments were necessary.

Accordingly, we recently began negotiations with the trustee of the Auditorium bond issue with the object of reducing interest for five years and temporarily suspending principal payments for the ensuing three years. A plan has been agreed to, and our fiscal agents are presenting it to the bondholders for their acceptance. In the week which has elapsed from the time of the first letter to bondholders, over $80,000 of bonds have been deposited in escrow to be exchanged for the new bonds.

The original bonds provided for five per cent interest annually, and principal payments for the ensuing four years of $74,000. The revised bonds provide for three per cent interest for the years 1933, to 1935 inclusive, four per cent interest for the year 1936, and five per cent thereafter. In other words, under the original bonds we would have to pay during the ensuing four years interest of $55,750, principal of $74,000, or a total of $129,750. Under the revised plan, interest will amount to $36,480 for the same period, and principal to $5,000, a total of $41,480. This represents a total reduction in cash requirements for the period of $88,270, and will be a tremendous help to us in getting through this period of stress. For a clearer conception of the foregoing statement, it should be borne in mind that our next principal payment would have been January 15, 1934, but interest will run from January 15, 1933. Interest dates are January 15 and July 15 of each year.

So far both interest and principal have been met punctually, a record which has helped materially in our approach to the bondholders. Furthermore, we have been aided by the manner in which our own members have sacrificed in reducing interest and extending maturities on the obligations due them. Nonmember creditors would not have been interested in our plea if the Saints themselves were doing nothing to help pass the crisis. The bondholders fundamentally look to the moral fiber of our people to meet all obligations, and in this we feel assured there will be no disappointment.

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Preferably, we should have announced this readjustment after we knew that all of the bonds were deposited. However, we believe knowledge of this plan will be of great interest to the church in connection with the Sacrifice Period at the close of this month. We pray that our efforts will be successful, and that the Saints will continue their loyal support.

THE PRESIDING BISHOPRIC,
June 10, 1933. *By* L. F. P. CURRY.

Comparative Report of Income for April 1932-1933

It is to be noted that the income for April, 1933, is $1,715.50 less than for the same month a year ago. The following comparative statement shows the status of each district. This time we have also included the number of members and the per capita contribution for April, 1933.

We are not attempting to make a complete analysis of the figures for each district, but are of the opinion that the figures showing the per capita contribution will be of interest. Subsequent reports will show up any discrepancies which may appear in these figures because of one or more large contributions in some districts.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

District	Apr., 1932	Apr., 1933	Membership	Per Capita contribution
Independence Stake	$ 1,421.84	$ 1,789.45	6,380	$ .28
Far West Stake	270.96	271.00	2,554	.11
Holden Stake	302.71	202.47	2,095	.10
Kansas City Stake	583.51	685.73	3,030	.23
Lamoni Stake	255.63	333.63	2,178	.15
Alabama	40.37	121.33	797	.15
Alberta	64.34	74.60	615	.12
Arizona	117.67	137.97	300	.46
Arkansas	1.30	19.55	799	.02
California, N.	688.12	444.95	2,176	.20
California, S.	436.53	384.27	2,639	.15
Chatham	460.11	258.77	1,444	.18
Clinton	104.49	95.84	1,117	.09
Colorado, E.	231.24	132.06	1,914	.07
Colorado, W.	16.08	47.97	367	.13
Des Moines	231.30	337.85	1,674	.20
Detroit	829.54	289.36	3,272	.09
Florida	54.81	45.90	935	.05
Idaho	133.98	42.56	708	.06
Illinois, C.	45.89	122.25	767	.16
Illinois, N. E.	467.61	317.62	1,426	.22
Illinois, S. E.	62.85	52.21	1,260	.04
Indiana, S.	203.08	88.20	771	.11
Iowa, N. W.	300.32	236.84	2,808	.08
Iowa, S. W.	80.90	178.74	2,033	.09
Kansas, N. E.	34.26	45.02	760	.06
Kansas, N. W.	43.25	35.79	536	.07
Kansas, S. W.	317.84	59.67	629	.10
Kentucky and Tennessee	35.50		669	
Kirtland	736.47	285.23	1,921	.15
London	322.41	331.13	987	.34
Maine, E.	78.79	61.35	572	.11
Maine, W.	75.03	122.89	652	.19
Michigan, C.	189.15	176.43	1,878	.09
Michigan, E.	219.29	437.81	1,860	.24
Michigan, N.	63.94	65.62	1,447	.05
Michigan, S., and Ind., N.	321.14	354.87	2,361	.15
Michigan, W.	49.33	93.46	902	.10
Minnesota	68.75	60.02	795	.08
Missouri, S.	102.60	64.63	984	.07
Mobile	33.29	12.87	933	.01
Montana, E.	10.98	27.31	273	.10
Montana, W.	46.42	334.03	597	.06
Nauvoo	103.35	140.42	1,250	.11
Nebraska, C.	20.32	111.53	494	.23
Nebraska, N. E.	382.19	248.97	1,327	.19
Neb., N. W., and Blk. Hills	55.89	332.94	666	.50
Nebraska, S.	148.88	183.10	741	.25
New England, S.	561.52	293.96	1,139	.26
New York	152.06	205.08	611	.34
New York and Philadelphia	549.49	316.85	1,539	.21
North Dakota	59.64	76.36	542	.14
Ohio, N. W.	110.70	88.42	579	.15
Ohio, S.	359.87	517.44	2,047	.25
Oklahoma, E.	14.61	8.48	838	.01
Oklahoma, C.	395.80	250.35	2,103	.12
Oklahoma, W.	167.00	50.79	750	.07
Owen Sound	50.80	57.60	1,464	.04
Pittsburgh	123.79	123.41	628	.20
Portland	146.92	149.27	950	.16
Rock Island	443.82	189.63	1,716	.11
Saint Louis	179.22	210.00	1,585	.13
Saskatchewan, N.	10.31	39.89	683	.06
Saskatchewan, S.	5.70	11.00	447	.25
Seattle and British Col.	331.23	20.00	1,314	.15
Spokane	68.71		899	
Spring River	217.05	210.96	1,908	.11
Texas, C.	76.68	122.64	678	.18
Texas, S. W.	38.50	26.77	816	.03
Toronto	135.61	110.50	2,117	.05
Utah	22.38	32.26	473	.07
West Virginia	104.09	55.23	415	.13
Wheeling	40.24	79.33	623	.13
Winnipeg	5.00	15.77	177	.09
Wisconsin, N.	36.09	41.75	668	.06
Wisconsin, S.	96.12	78.70	623	.13
Unorganized	144.03	229.23	778	.29
Australia, July to Dec., 1932		4,678.70	2,636	
British Isles			1,548	
Germany			326	
Hawaii			556	
Norway and Sweden	3.97	1.04	170	.06
Society Isles	141.47	22.23	1,348	.02
Foreign Unorganized		10.02	341	.03
Total	$15.656.67	$18.619.87		

Religion in National Life

Roger W. Babson says: "The churches are to America what a compass is to a ship, or a steering wheel to an automobile. Legislation, labor unions, employers' associations, and all the other organizations are mere shells of the egg. Nations ultimately rise or fall in accordance with their religions. Our liberty, security, and prosperity depend upon the churches. All we have that is worth while, we owe to them.

"Those of us who are prosperous may think that we can now get on without the church, but let us not forget our children. We may have received enough religious momentum from our parents to carry us through, but we haven't enough to carry our children through. Only by a revival of religion, in which they must take an active interest, can our children's future be secured.

"When you hear a man say, 'I hate,' adding the name of some race, nation, religion or social class, you are dealing with a delated mind. That man may dress like a modern, ride in an automobile, listen over the radio, but his mind is properly dated about 1000 B. C."

A conviction is more than an opinion or a conjecture, more even than a belief. A conviction is a belief which has been personally appropriated and which has become a determining factor in life.—William Adams Brown, in *Pathways to Certainty.*

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NEWS BRIEFS

Wheeling Branch Fifty Years Old

Half a century organized as a branch. That is the record of Wheeling, West Virginia, Branch which celebrated its fiftieth anniversary May 28, with ceremonies in which reminiscences, talks of sacrifices of early workers, and the bearing of strong testimonies to the truth of the gospel took prominent part.

Of the fourteen charter members five remain, and three were present at this golden jubilee celebration—G. T. Griffiths who organized the branch; L. D. Ullom, eighty-five years old, and Betty Liston, of Kirtland, Ohio. At one of the services the testimony of L. D. Ullom, which had been written, was read, also a communication from Sister Annie E. Smith, of Syracuse, New York, another of the surviving charter members, and a letter from Joseph E. Ebeling, who for twenty-four years was a worker in Wheeling Branch, and is now president of Colorado Springs Branch.

Far West Stake O. T. Z.'s Add Highly Successful Convention to Their Record

"The most wonderful young people's convention ever held in the stake." That was the comment of many on the convention held by Far West Stake O. T. Z.'s at Guilford, Missouri, June 3 and 4. *"Onward to Zion"* was the theme, and it was agreed that the convention itself was a big step in that direction.

Young people came from Stewartsville, Saint Joseph, Bedison, Ross Grove, and other churches in the stake, to share the good spirit which prevailed. Elder Ray Whiting, of Council Bluffs, Iowa, was the guest speaker, and Stake President Ward A. Hougas gave the young people his aid and support. The entire program of the convention was outlined and directed by the young people themselves with the advice of stake officers.

Spring River District Says Farewell to Elder Lee Quick

Spring River District tendered thanks and said farewell to Elder Lee Quick, missionary to the district for twenty-five years, at the Miami, Oklahoma, conference, held May 26 to 28, in an appropriate ceremony. Brother Quick, a veteran of the gospel work, has been assigned to missionary service in Oklahoma and Texas. His home is at Mapleton, Kansas.

Columbus Congregation Moves Into New Tabernacle

Saints of Third Church congregation, Columbus, Ohio, are now happily located in their new meeting place which they call "the tabernacle." For many months they have dreamed of and worked toward such a meeting place, and it is a reality now because of their sacrifices and constant effort to reach their goal.

On Wednesday evening preceding Mother's Day, they moved into the new edifice, connected the lights to a neighboring garage, and sitting wherever they could, were called to order by Pastor F. C. Welsh. Gratefully and joyously they sang such loved hymns as *"We Thank Thee, O God, for a Prophet"* and *"Consecration."*

Mother's Day was the first full day of services in the new tabernacle, and there was a record attendance, Saints coming from many points in that region. This day marked the formal opening of the building.

Special Conference Approves Names for Ordination

The principal business of a special conference called for Southwestern Iowa, May 3 and 4, at Hazel Dell Branch, Weston, was most pleasing. It was the approving of the names of seven men called to offices in the priesthood—one to the office of elder, four to the office of priest, and two to the office of deacon.

San Francisco Young People Communicate With Hawaiian Youth Through G. J. Waller

Patriarch G. J. Waller sailed home to Honolulu, May 12, taking with him three copies of *The Zion Builder,* a paper published semimonthly by the young people of Bay City branches. He was asked at a farewell party given him by the young people of San Francisco, to present one copy of the paper to each of the three congregations in Honolulu, and have correspondents appointed in each group. *The Zion Builder* as an enterprise and recreation, is increasing friendly cooperation among the young men and women of the Bay City branches.

Brother Waller's stay on the mainland was most helpful to Saints in California and Arizona. A few weeks ago he was ordained a patriarch at San Francisco, and entered at once into his patriarchal duties.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

ELMWOOD DELEGATION REACHES YOUTH CONFERENCE

Bill and Etta Storm College Hill With Elmwood Contingent

Last week the Conference Special swept through the editorial rooms and the print shop, out into the mails and all over the country. Everything else was sidetracked, and even Bill and Etta, leading the Elmwood contingent at a rapid pace toward Lamoni, had to pull over to the side of the road to let it go by.

Little Timmy Walsh had to change a tire on his old "Model T" with which, aided by a high-compression cylinder head, he faithfully kept up at the end of the procession. It was Bill's idea to give Timmy the loudest siren he could find, and if any accident happened to one of the cars, Timmy would signal for a stop. Timmy himself had the first trouble—felt the car weave, and then the unmistakable thumping of a flat tire. As soon as he started the siren every other driver up the line sounded his horn until Bill, who was in the lead, came to a stop. "You're a peach," Bill laughed. "I appoint you an official guard, and you break down!" Timmy smiled as he bent over his tire, and they were soon ready to go again.

On the second morning of the journey the party met with difficulty—not in the cars, but among the personnel. As Etta said, "Not all the flat tires are on wheels —some of them occupy seats." Margery Barnes, whose only reputation in Elmwood was "the fashion plate," would *not* get up at six o'clock when all the rest of the party did. When they were finishing a quick breakfast she arose and yawned at them languidly. She would "start when she got ready, and not before," she told Bill. A few minutes later Etta took the situation in hand. "All right," she said pleasantly, "let the young lady have all the time she needs to get ready. The caravan will move according to schedule"—and then raising her voice, "Into your cars, travelers!" Motors roared, the line formed on the concrete slab, and the procession moved away. Margery, with a lipstick in one hand and her hair in a rat's-nest-like confusion, looked at them, and her eyes filled with tears. "Wait for me!" she cried. Timmy slowed his car long enough to say, "The caravan's moving, sister. If you want to go with us, come now!" An hour later Margery, white and tense, sans breakfast and sans make-up, caught up with the procession and claimed her place in it.

When they reached Calligan County they found that the late May rainstorms had flooded Turbid River and washed out a bridge. A detour of several miles over miry roads was necessary. The few sets of chains owned by the party were called into service again and again to get first one car and then another out of the mudholes. Towropes stretched taut, and some broke. At various stages the party was covered with mud and threatened with tears. By helping each other they managed to get through, although the mud was churned to a batter-like consistency by the time Timmy brought his car, roaring and plunging, out of the last hole. When all at last reached the slab again, there was a sigh of relief. Bill looked at his watch: "Four hours late!" And the party went on.

The sun was sinking the direction of Home Pond when the caravan ground slowly up College Hill. Worn, dirty, and hungry, they alighted near Walker Hall. Etta soon found N. Ray Carmichael. "We're nearly dead, but we're glad to be here," she told him. "Please scatter us around so that we'll get acquainted with others besides our own crowd." N. Ray smiled. "I'll let Gene Closson take care of you. He has your reservations and assignments." And at that moment Gene, cheerful as usual, came up to take charge of the travelers.

If I Were Graduating This Year

If I were graduating this year, I'd begin anew my course of education. I should not regard it as something completed, put aside. I should try to see new signs of my progress and usefulness.

I should also strive to make myself employable, cultivating traits of keenness, faithfulness in small things, patience, and painstaking reliability.

I should remember how lucky I am to have the privilege of an education when so many just as good as I am, or better, have to go out to work early in life and never get a chance for higher training.

I should prepare for great days of triumph ten, twenty, thirty years from now, and not be discouraged and embittered by embarrassing, trying unemployment today.

I should not try to live on the strength of my school reputation.

I should not only try to secure facts —I should also strive to interpret them wisely and apply them helpfully to social need.

I should study my own capacities and the needs of my community and lend my strength to work that needs to be done—to some definite, near-at-hand job in which I could really help.

If I were graduating this year, in other words, I should strive above all to grow in mind and spirit and usefulness and to make a real start toward a distant but worth-while goal. I should gather all the aids I could from religion, philosophy, science, and other studies and from my own experience, and benefit from wise reading and from the advice of trained elders.

If I were graduating this year, I'd be proud of my diploma. I'd take it home, show it to everyone, have it framed and put on the wall, and then get busy and make that Latin mean something to all the world!—By Richard K. Morton, in the "Epworth Herald."

Your Summer Program

A Sunrise Prayer Meeting

Unless you are very fortunate, some of the young people of your church will be going away for the summer to seek employment. Readjustments of educational and social programs will be necessary. It will be too hot to spend much time indoors at study, and even the most interesting of programs lose attraction when beaches, hills, and lakes call young friends to the out-of-doors.

This summer call to nature is not something to moan about. Rather you should make new plans and keep your crowd together. Here is one summer event that has been used with good results:

Sunrise prayer meeting and breakfast. Assemble your party at 6 a. m., or earlier, and have the materials for a breakfast to be cooked over campfires. Drive together to some quiet natural retreat, where you should begin prayer meeting promptly at seven. It is good to ask some people ahead of time to be ready for talks or prayers in order that the meeting may not drag. Both talks and prayers should be short, stimulating, and cheerful. There is no worse "wet blanket" for a party like this than a long, dragging, pointless talk. And note this: your crowd will have a better meeting on empty stomachs. Conclude the prayer meeting by seven forty-five, and take the crowd to breakfast. A simple breakfast of fried eggs and bacon, buns and cocoa, with some fruit, is best. Keep things moving and insist that everybody get back to the church in time for prayer meeting.

Have you ever tried it? It's lots of fun!

The brave one is not he who feels no fear,
For that were stupid and irrational;
But he whose noble soul its fear subdues,
And bravely dares the danger nature shrinks from.

—Joanna Baille.

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Secrets of Life

By Evan A. Fry

"Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."—Luke 12: 1-3.

MOST OF US can probably find grounds for plenty of fear and trepidation if we stop to think about the full import of this statement. I dare say that there are very few individuals who do not have some sort of skeleton in the closet, which they would just as soon not have revealed to the stares and mocking comments of a relentless and merciless world. Fortunate indeed is the man whose life is an open book, who can willingly submit his life to the searching scrutiny of even his enemies without fear of the disclosures such a search would bring.

Of course, all of us keep hidden certain incidents and chapters of our lives which we regard as our private concern, and which would do us no harm and cause us little if any embarrassment if they should be published from the housetops. Every life has its intimacies and its sacred memories which it does not care to share with an unsympathetic world, but which it is glad to share with some one who understands and sympathizes. We are entitled to the privacies of our own soul, and in the revelation of these legitimate privacies, we can anticipate no devastating humiliation or grief to ourselves.

Then there are other things in our lives which we wish to keep secret because the revelation of them to the world would hold us up to the shame and ridicule of our fellow men, and cause us to lose their love and respect in some degree. It is this type of skeleton which we guard with jealous care, lest we lose prestige in the eyes of our friends and acquaintances. No two persons conceal exactly the same type of skeleton, of course. The dark chapters in my life would not coincide with the dark chapters in your life at all. But we are all alike in dreading the day when our most secret thoughts and most secretly spoken words shall be shouted from the housetops, and when our most carefully guarded faults shall be revealed.

I believe that it is well that we should guard our reputation and keep ourselves from public ridicule if it is honorably possible for us to do so. I do not brand as hypocrites all who sin and manage to conceal it from the world, for I dislike to judge any man until I know his inmost wishes and his heart-felt desires, which perchance may be far different from the actions which he finds himself performing.

ALL OF US know plenty about the truthfulness of the old adage that the spirit is willing, but the flesh is weak, and knowing this from our own experience, we can dearly afford to condemn as a hypocrite the man who is suddenly caught in some blighting sin, but who has been posing meanwhile as a paragon of virtue. Perhaps the desires of that man were of the best; perhaps he was surprised and overtaken by some overpowering temptation; perhaps he is truly sorry and repentant for his mistakes; perhaps exposure and public condemnation would only add to the already crushing burden upon his soul, and therefore he shrinks before the specter of merciless publicity for his faults. Certainly I have no right to condemn such a person as a hypocrite if by chance his duplicity should be exposed, for perhaps I should have a great deal to suffer from exposure myself. Furthermore, I am in no position to judge of his motives and desires. I can judge only from the incomplete and misleading deeds which have caught the eyes of men.

I do not mean to imply, however, that there are not plenty of hypocrites who sin over and over again, willfully, maliciously, and with perfect callousness of conscience, even while they profess all known brands of Christianity and maintain fully-paid-up memberships in the congregations of our most popular and most fashionable churches. You and I both know far too many men who spend their week days fleecing widows and orphans and oppressing the poor, and their Sundays in giving alms to the church and thanks to God for a prosperous week's business. You and I both know far too many unfaithful husbands and wives, who fondly imagine that their sins are covered, and who profess sanctity even while they defy the dictates thereof. There are still far too many people who fondly imagine that salvation may be had in exchange for coin-of-the-realm, and that forgiveness of sin may be had through the medium of some ritualistic formula or hocus-pocus of the church, regardless of the inner change and reaction of the sinner himself.

The man who is truly sorry for his sins will turn from them; the hypocrite will continue in his sins until he is caught. Then he will manifest a startling amount of sorrow *(Continued on page 755)*

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The Priest and the Child

By HARLEY A. MORRIS

A number of other articles on the work of the visiting priest have been printed. While they do not necessarily represent official views, we believe they contain thoughtful ideas and constructive criticism.

SOMETHING has been said in recent issues of the *Herald* concerning what the adult member has a right to expect from the priests' visit, and of the ordained man's view of his task. Perhaps it is time for some one to champion the rights of the child: what he expects of the priesthood, what he has the right to expect and what effect the realization of these rights will have on the church of the future.

When the priests visit the home, what does the child expect shall be his share in the visit? Well, having learned from like experiences in the past, he does not expect very much: a dull evening of conversation beyond his comprehension, enlivened, at best, by a kindly spoken word from the brethren whom, if the attitude of the parents be as it should, he regards with respect and deference. In many homes children, having no desire to stay up for the priests' visit, view with less repugnance an early bedtime than they do the prospects of sitting still in a chair while their elders discuss matters that in the very nature of things can have no appeal.

Numerically, a considerable portion of the membership of the church are children. So far as the baptismal certificate is concerned, the rights and privileges of the junior are as great as that of the adult member. If just wants and needs mean anything in a spiritual sense, he can with justice demand more. At the least the child has a right to expect from the visiting priest an equal share in the time occupied. As a member of the church he requires the consideration of his problems in language within his comprehension, in a manner to excite his interest and with illustrations common to his experiences. This means that the priest must make a definite preparation for the visit with the ages of the children in mind. He must provide himself with illustrative material; he must school himself to get down to their level—to talk to them on a common plane—not down at them from some high pinnacle of superiority to which his ego has elevated him. He must be enthused over his message—believe in its importance—and present it in a way that will compel the child's attention without the continual admonition of mother's "Johnny, listen to the man."

As a member of the church, the child has a right to equal consideration with any other member. As a potential leader of the church he has a right to form proper attitudes toward church fundamentals. He needs to think of the priesthood as the ministering arm of the church—God's personal representatives in dealing with his people. He needs to feel that the priesthood are concerned with him and with his problems and that they do understand him and them. He needs to develop a feeling of confidence in the ministry early in life, so that when he is torn between the conflicting urges of adolescence he can, if he wishes, feel free to seek advice beyond the family circle.

Important as is the part the priest may play in developing these attitudes, it in itself is not sufficient. The parents have a definite responsibility here which, if not properly borne, will yet destroy the major portion of the good thus made possible. The attitude of the parents toward the ministry, in so far as their own problems are concerned, is highly important in fostering a favorable attitude on the part of the children. But another influence, not manifest when the priest deals with the adult exclusively, intrudes itself when he ventures to share with the parent the care and confidence of the child. Nearly all parents are selfish with regards to their own children. In their love for them, they willingly spend themselves for their offspring and are fully repaid by the affection and trust which they receive in return. But let some one else venture within the family circle of love, immediately they are conscious of jealous resentment. And the fact that the outsider may be actuated by the highest of motives is of no consequence.

If there is the slightest bit of danger of the priest alienating the affections of the child there should not one word be said against this defensive attitude. But there isn't. The priest is called, pledged and set apart to encourage and foster the family relationship. He has no other excuse for entering the home—he should have no other purpose while there and if he does in any way violate the trust imposed upon him, it becomes a matter of first importance to be taken up officially.

Not all priests can teach juniors. Not all are willing to devote the time and patience necessary to handle properly this age-group. But every branch should find within its priesthood one or more who are willing to devote themselves to this type of ministry; and to them should be entrusted the task of visiting those homes containing children. To the individual, if there be any, who needs praise and prominence to inspire him to his best efforts, this task will not appeal. So, too, the individual who must see quick results cannot find success with children. But to the minister with patience and vision, willing to be satisfied with small visible returns there is no greater task in the church.

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Reaching the Goal of Sacrifice

The story of how the women of Independence successfully completed their campaign for raising $6,000 for the church.

By Mrs. D. J. Krahl
Secretary of the Campaign

TO RELATE THE FACTS and particulars pertaining to the late achievement of the women in Zion is one thing; to convey an idea of the spirit animating and supporting us through the entire project, is quite another.

Doubtless no more inauspicious time could have been chosen nor a more unpromising future held out for launching a campaign to procure six thousand dollars, announced as our quota, than the month of October, 1932. In the midst as we were of the severest and most prolonged financial depression our country has ever known, with the unemployment situation continuing, and doubt and anxiety in the minds of many families as to how a living would be obtained through the approaching winter, we were faced by a formidable array of obstacles that brought us squarely to the test as to whether we possessed the "faith of our fathers."

But these very conditions foreboding small and slow funds flowing to the church at a time when important payments were coming due and missionaries' family allowances far in arrears, made imperative the church-wide appeal of the Presiding Bishopric for financial assistance.

Just why the appeal was made to the women of the church, we do not know. Certainly not because we were in possession of wealth—perhaps it was because of our general reputation for helpfulness when possible. But when we came to consider that it is the women largely who have the handling and distribution of the family income, we became assured that the possibilities were within our hands. Probably this was the thought in the minds of the Bishops.

So it was, to hasten the story, that the pastor in Zion, Elder John F. Sheehy, called together the women supervisors of districts and leaders of groups for the purpose of considering this proposition. At this first meeting there was expressed an appreciation of the seriousness of the situation and a willingness to comply with the request. Several meetings followed in which some troublous questions were discussed and finally cleared up to the satisfaction of all. Our attention was then given entirely to the plan we would adopt to obtain so large a sum. Suggestions of entertainments, suppers, dinners, etc., entailing a great amount of work and bringing in uncertain lump sums only at intervals, together with the wearisomeness of such demands upon the families and homes did not appeal to us strongly. But when the note of personal sacrifice was struck there was an immediate, enthusiastic and general response. It was set forth in figures what pennies, nickels, dimes and quarters, sacrificed in the homes in various ways, would amount to in a given time by a certain number. The estimate was startling. The more we thought about it the more convinced we became that small sacrifices regularly given was the plan we should adopt.

This decided, a vital feature of the plan evolved for which we have always been thankful, and that was that we would go after the offering. We foresaw that too often circumstances would prevent, and indifference or trivial things hinder the arrival of the offering at the appointed time and place. For another reason, we did not wish that securing these contributions should be the sole, absorbing object of the calls at the homes, but that the personal contacts made with families, of becoming acquainted or better acquainted, were very much to be desired, and were equal in importance to the other. President Smith urged this upon us at the outset, that these visits should be made of social and spiritual value. I cannot speak with certainty for all, but I do know that some who collected the offerings from week to week called at homes where they were certain no offering would or could be made, but a kindly inquiry as to the welfare of the family, and an invitation extended to the Monday meeting, a cheery word for better times left a little sunshine with those who would gladly have helped if circumstances had permitted. We cannot now evaluate the worth of these visits to the homes, but we have discovered how lacking we have been in this important, saintly duty.

We found that our organization of women in Zion was well adapted to carry out this part of the plan. The group leaders would collect the offering in their respective groups, list and total them. These would be turned over to the supervisor of the district who in turn would list and total the aggregate of each group in her district; these with the grand total would comprise her report. There are fourteen districts and forty-five groups in Zion, so making these reports consumed the larger part of the time and was the most interesting portion of the Monday meeting. Bishop J. S. Kelley presided at the blackboard. As each supervisor came forward with her collec- *(Continued on page 755)*

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"Consecration" the Hymn Written for Young People

For twelve years the church has been singing *"Consecration,"* a beautiful hymn-prayer written especially for the young people but which appeals to all singers and listeners. The words were written by Brother Albert W. McCullough, to the Hawiian air, *"Aloha Oe,"* in 1921. Today the young people love this hymn. They sing it as a theme song in their work groups, use it in their prayer services, and make it a part of the program at every convention and institute.

Several years ago the author of the hymn was requested to tell something of its writing. This is his story:

"The writing of *'Consecration'* was wholly a spontaneous and unstudied thing. The subject of it, the theme around which it was to be built, came at almost the same time as the idea of writing it. Both were due indirectly to the suggestion of a friend.

"While singing the air *'Aloha Oe'* to the accompaniment of a guitar one afternoon, my friend, Elder Ray Whiting, remarked that simple Hawiian melody though it was, it had sufficient beauty and feeling to be used for more sacred purposes. Knowing that I had made attempts in the past with varying degrees of success, to write poetry, he suggested that I try to fit words to the tune and see what success we should have making a hymn of it.

"This took place during the first Zion Builders Services in Lamoni, which I was unable to attend because of physical disability, though through the kindness of others much of the spirit of the meetings was mine. With the thought in mind of the great tasks and wonderful opportunities that were ahead of the young people of our church, I wrote the first two stanzas and chorus immediately after my friend's departure. The third verse was written a day or so later.

"Just before the close of the services spoken of, the verses came to the notice of Brothers George E. Anway and Harold C. Burgess. The song was sung for the first time by Brother Anway at the final meeting of the series. Through the efforts of Brother Burgess it was used in other young people's services in different localities."

Later when the manuscript was being set in type the song was named *"Consecration"* by Sister Estella Wight, editor of *Stepping Stones* and *Zion's Hope.*

Brother McCullough is now in Lawrence, Kansas, where for the past two years he has been working upon his doctorate in the university. He is pursuing research in the fields of biology and psychology and thus bringing to fruition another inspiration received in Graceland days. Music, especially sacred music, is still his chief diversion.

Consecration

Unto God who knows our ev'ry weakness,
With faith we lift our hearts in pray'r,
Asking in humility and meekness,
For his love, his direction, and his care.

Chorus:
In these latter days, with songs of praise,
We all must help to spread the gospel story;
Our ev'ry deed from sin be freed
Till Zion we redeem.

Though the task be great that lies before us,
We trust in One divinely strong;
Knowing well at last we'll be victorious,
We will pray that the time will not be long.

Lord, accept the humble consecration
Of our lives, our talents to Thy cause,
Till Thy word is preached in ev'ry nation,
And all men have a knowledge of thy laws.

We of Little Faith

Years ago we learned that grand opera could be poured out of the point of a needle.

Later we learned that we could take a bit of a box and some wires into a bank vault, made of armor plate, underground, and listen to an orchestra concert in a distant city. There is no escape from the amazing phenomena of nature.

"Yea though I take the wings of the morning and fly to the uttermost parts of the earth, Thou art there."

The Psalmist could not know what the mind of man would yet produce, but he knew that there was a power that reached everywhere. That is all we know now. But knowing that, we know all. We are prepared to believe all.

Those who scoff at miracles argue logically enough that the Creator never sets aside natural law. I do not believe He does, but there are natural laws that we are just beginning to sense. It may be ages before we understand them.

Much of what we used to call the occult has been drawn up into the sunlight. Telepathy is an open secret. Almost everybody has experienced some invisible forces which seem to lie all about us yet are incomprehensible, but there are times when they are undeniable.—Selected.

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A New Oriole Program for 'Teen Age Girls!

By C. B. Woodstock

WE ARE VERY HAPPY to announce to the girls of the church the production of a fine new Oriole program for 'teen age girls. This project has been under way for a number of years and it is with much satisfaction that we see it now taking shape in a most interesting and practical form of local organization for girls from twelve to eighteen years of age.

In general the plan followed is similar to the former plan of the Oriole girls, but the whole program of activities has been revised and greatly extended to give guidance and training in a variety of worthwhile experiences. It will become a part of the regular provision of the young people's division. In developing the new Oriole program the committee has had the advantage of years of experience with Girl Scouts, Campfire Girls, and under the old Oriole program. The new program is designed especially to meet the needs of our own church girls, to uphold the ideals of the church, and to make extensive provision for the working out of projects centering in the objectives of our church. At the same time it uses as far as possible the means and methods which have made the national girls' organizations successful. Present organizations of Orioles will be able to continue their work under the new program which offers a greatly enlarged field of activities and adds many attractive features. New Oriole groups are urged to organize at once and get ready for intensive work during the coming summer months.

A careful reading of the new program reveals a well-balanced, church-centered plan designed to appeal to native interests of 'teen age girls, and to furnish an abundance of interesting, educational, healthful activities, all of which will help our girls to develop normally into the kind of young women who shall help make happy successful homes, and who shall be able to help carry forward the work of the church. The source book of the new, enriched program is *Our Girls*, a splendid book of activities for 'teen-age girls published in 1930, which sells for $1.00.

The new plan calls for a new *Oriole Guide,* a program and schedule of activities, to be printed as a supplement to *Our Girls'* book. There will also be a new *Log Book* or Oriole Girl's record of her progress in craftmanship. A series of attractive seals has been designed as awards for specific achievement in personal and group endeavors.

None of the above are to be expensive and the money cost of membership in the Oriole movement has been kept at the absolute minimum, for it is adapted to the needs of every girl of 'teen age in the church.

The new girls' program has the hearty endorsement of the young people's division and of general officers of the Department of Religious Education. It will be submitted for consideration at the conference of young people's workers in June and published in pamphlet form early in the summer. In the meantime present Oriole groups or groups of girls who wish to organize will do well to secure a mimeographed copy of the new plan and get ready for activity at once.

A mimeographed copy of the *Oriole Guide* may be secured now from the Department of Religious Education, The Auditorium, Independence, Missouri. Price 15 cents.

OTHER GIRL ORGANIZATIONS

In 1930, by general agreement in the Department of Religious Education, approval was given to the participation of our girls in Girl Scouts and Campfire organizations where either of these are well organized and where such participation has the approval of the local church authorities. In some localities this has been done very successfully and the plan still has general approval. Those who wish to work with either of the above or similar national organizations should make application to the local chapter headquarters.

We should use the word "God" to describe what is behind the mystery of existence. . . . I have never known a thinking man who did not believe in God. . . . Everyone who reflects at all believes, in one way or another, in God. . . . To me it is unthinkable that a real atheist should exist at all. . . . It seems to be as obvious as breathing that every man who is sufficiently in his senses to recognize his own inability to comprehend the problem of existence, to understand whence he came and whither he is going, must in the very admission of that ignorance and finiteness recognize the existence of a something, a Power, and Being in whom and because of whom he himself "lives and moves and has his being." That power, that something, that existence, we call God.—Professor Millikan, in *World's Work.*

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Youth Conference Course Outlines

Because these outlines did not reach the office of the Editors in time, it was impossible to include them in the regular Youth Conference Edition. But they are presented here in plenty of time for all to secure copies. Those who attend the Conference should clip these outlines and attach them securely to last week's issue, which serves as the Conference manual for study and programs.

Class in Recreational Leadership

(Daily Meetings at 7:30 A. M.)

By E. E. Closson

Lesson One

A brief survey of present conditions in the pursuit of pleasure, stressing the place that organized recreation, group games, and competitive sports hold in a well-rounded program of constructive leisure time activities.

Topics to be considered:

1. Why is there more leisure for the young people of today than there was fifty years ago?
2. How does this increase in leisure present a "problem"?
3. Just what is this "problem"?
4. What are some of the things that can be done to remove the threat of misused, destructive leisure?

Lesson Two

The importance of leadership in the program of constructive recreation. Some of the outstanding qualities of a good leader will be considered and illustrations will be given showing how to direct group recreation.

Topics to be considered:

1. List a number of requisites for good leadership.
2. What are some of the advantages and disadvantages occasioned by the peculiar physical, moral, and spiritual characteristics of a leader?
3. How may the average young person qualify for leadership?

Lesson Three

Active games and how to play them will be demonstrated. New ideas for the play period, and stunts, tricks, and mirth-making devices for certain occasions will be illustrated.

Topics to be considered:

1. The appropriateness of certain games only at certain times.
2. How a program of recreational activities should be balanced.
3. Sources for new material.

Lesson Four

In this lesson a number of musical games, folk games, and the more graceful type of group play will be demonstrated. The time, place, and occasion for this type of recreation will also be considered.

Topics to be considered:

1. Why are musical games not used more extensively among young people?
2. What are some of the benefits to be had from this type of recreation?
3. Explain why rhythm is pleasing, and tell how it may be used without danger.

Lesson Five

A typical program of recreation for one month in the average-sized branch will be planned. Varying activities which will appeal to groups of different ages and interests will be demonstrated.

Topics to be considered:

1. The season, the location, the time and the occasion for a party.
2. How should an evening of recreation be planned?
3. What are the elements that insure the success of a party, banquet, picnic, tournament, or the like?

Lesson Six

The place recreation should occupy in our daily life will be considered along with some of the complications and dangers involved when recreation is either over or under emphasized in a young people's group. How a program of creative recreation may become a part of every well regulated branch will be discussed.

Topics to be considered:

1. Who is responsible for recreation in the branch?
2. What careful distinction should be drawn between amusements and recreation?
3. Who is to decide what young people should and should not do on Sunday?

Class in Pastoral Administration

By Blair Jensen

The course in pastoral administration will for the greater part consist of a discussion of some of the major problems that constitute a part of the regular routine of the pastor-administrator. Discussion by the class and presentation of specific problems will be welcome.

In the discussion of visitation emphasis will be placed upon the purposes, types, methods, and mechanics of visiting. Specific attention will be given to the relative values sought by the regular visits of the priesthood, visits of labor, and social visits.

The organization of branches for missionary endeavor will be outlined. Through every phase of branch activity the missionary thread must run, if the gospel is to be advanced and the work to prosper. It is essential that the individual members of the branch be aroused and inspired to individual activity in an organized channel. The spirit of evangelism should pervade every branch department and activity.

The church year will be presented. Presentation will be made of the purpose of having general plans built throughout the year as well as a discussion of the values to be derived from the same. While a general outline and plan for a period of months should be in hand, yet this should be subject to such changes as new conditions and situations and leads would indicate to be desirable. This calendar will be built with a special reference to those events and days that are of special interest to Latter Day Saints.

Departmental activities and their relationships will be studied under the topic of "Organization and Coordination." No department has a right to exist for itself alone. Each and every department must have as its basic reason for existence the welfare of the church and the advancement of its message.

The branch will be discussed from the standpoint of its relationship to the general church and also of its place in the community life.

Such ramifications from the material presented in this syllabus will be entered into as are deemed advisable in the following out of leads and interests developed in the class discussions.

This course is built upon the premise that young people's activities must be centered about the theme of preparation to carry on the responsibility of church activity, and is specifically designed for those whose desires, interests, and activities center around pastoral administration.

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WORSHIP SERVICES FOR JULY, 1933

The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "JUDGE RIGHTEOUSLY."

FIRST SUNDAY, JULY 2

Theme: "Consider His Ways."

Instrumental Prelude: *"O God Whose Presence,"* N. S. H., 73; S. H., 84.

Call to Worship: *Doctrine and Covenants* 45: 1; 85: 8; 38: 5.

"Hearken O ye people of my church, to whom the kingdom has been given, hearken ye, and give ear to him who laid the foundations of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being." "Verily I say unto you, That which is governed by law, is preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; . . ." "Wherefore hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your lawgiver, and what can stay my hand?"

(S) Hymn: *"Blest Be Thou,"* N. S. H., 121; S. H., 31.

(S) Prayer: For quietness, humility, openmindedness.

Minister: *Doctrine and Covenants* 41: 2; 85: 3.

"He that receiveth my law, and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, . . ." "The light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is the midst of all things."

Hymn: *"The Lord Jehovah Reigns,"* N. S. H., 120; S. H., 142, verse 1.

Minister: Psalm 19: 1-11.

Response by Congregation: Psalm 19: 12. "Who can understand his errors? cleanse thou me from secret faults."

Hymn: *"The Thunders of His Hand,"* N. S. H., 120, verse 2.

Ministers: *Doctrine and Covenants* 85: 9, 10, 11.

Hymn: *"Through All His Mighty Works,"* N. S. H., 120, verse 3.

Talk: We are living in a universe that is governed and controlled by law. Each sphere of existence has its own ways of behaving. Science investigates and discovers the laws governing the physical realm. The artist discovers and uses the laws governing the representation of the natural world. The musician writes his music according to the logic of harmony and good form. Jesus is the master of all. He reveals the laws governing the spiritual realm in which man is, and through him they are made available for those who seek to know him. The laws governing the formation of character are as fixed and unalterable as those of any other kingdom. Everything we do is subject to the laws of God; hence he who refuses to do right will, if he continues to refuse, finally lose the power to do right. He who is wicked is fearful; conversely, a righteous man is free from fear. He who loves God loves also his brother, for it is an irrevocable law that he who despises another cannot have the love of God in his heart.

(S) Hymn: *"And Will This Sovereign King,"* N. S. H., 120, verse 4.

(S) Commission: Genesis 6: 64; *Doctrine and Covenants* 10: 6.

"Therefore it is given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice and judgment."

"And now, verily, verily I say unto thee, Put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit."

(S) Benediction: Psalm 19: 14.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Recited by the group.)

Picture: W. L. Taylor: *"When I Consider Thy Heavens."*

SECOND SUNDAY, JULY 9

Theme: "Judge Me, O Lord."

Instrumental Prelude: *"The Lord How Wondrous,"* N. S. H., 116; S. H., 144.

Call to Worship: *Doctrine and Covenants* 56: 1, and Colossians 3: 23-25.

"Hearken, O ye people who profess my name, saith the Lord your God, for, behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me and keep my commandments, the same shall not be saved." "Therefore, whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: . . . But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

Congregational Response: Psalm 25: 1, and 4, 5.

"Unto thee, O Lord, do I lift up my soul. Show me thy ways, O Lord, teach me thy paths. Lead me in Thy truth and teach me."

(S) Prayer: For enlightenment and forgiveness: to be concluded by the Lord's Prayer, the congregation joining.

(S) Hymn: *"Holy, Holy, Holy,"* N. S. H., 39.

Scripture Reading: From Moroni 7: 3-17.

Hymn: *"Lord for Tomorrow,"* N. S. H., 276; Z. P., 124.

Meditation:

God is not a legalistic bookkeeper who totals up the debit and credit sides of the spiritual ledger, and at the last day rewards us by handing us packages of joy if the balance of good predominates, or cartons of misery if it shows we have been mostly evil. The judgment of God is much more than that which is meted out to us at the last day. In one sense it is profoundly true that the last great day of judgment will find us rewarded by a fixity of character which is final, and which will determine our capacity for using the attributes of God: intelligence, love, service, power. But in another equally profound sense the judgment of eternal God is operative now. It is being written into our lives each day, by the thoughts, words, and deeds by which we are possessed.

A clear recognition of the fact of eternal judgment as always operative will make a wise man sober. He will not be careless about his habits of life. Our lives ought to be so ordered as to invite the daily judgment of the eternal One. This can be done as we listen to the voice of his Spirit, which through consistent daily meditation and worship, speaks peace to our souls.

Hymn: *"Let Me No Wrong or Idle Word,"* N. S. H., 276, verses 2 and 3.

(S) Psalm of Blessing: To be read by the minister: Psalm 1.

(S) Response by the People: Psalm 26: 1, 2.

"Judge me, O Lord, for I have walked in mine integrity: I have trusted also in the Lord; . . . Examine me, O Lord, and prove me; try my reins and my heart."

(S) Benediction: Alma 15: 68, 69.

"And now may God grant unto these my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may go no more out, but that they may praise him forever. And may God grant it may be done according to my words, even as I have spoken. Amen."

Picture: W. L. Taylor, *"The Lord Is My Shepherd."*

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THIRD SUNDAY, JULY 16

Theme: "Love the Brethren."

Instrumental Prelude: *"Gracious Spirit,"* N. S. H., 192.

Call to Worship: *Doctrine and Covenants* 39: 1.

"Hearken and listen to the voice of Him who is from all eternity to all eternity, the great I AM, even Jesus Christ, the light and life of the world; a light which shineth in darkness and the darkness comprehendeth it not; the same which came in the meridian of time unto mine own, and my own receiveth me not; but to as many as received me gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons."

Congregational Response: 1 John 3: 16.

"Hereby perceive we the love of Christ; because he laid down his life for us; and we ought to lay down our lives for the brethren."

(S) Hymn: *"O Love That Will Not Let Me Go,"* N. S. H., 285.

(S) Prayer.

A petition for the Spirit of God by which we may rightly judge each other.

Scripture Reading: 1 John 4: 7-21.

Hymn: *"O Brother Man,"* N. S. H., 339, verse 1.

Meditation: Story of the woman taken in adultery. (John 8: 2-11.) The Scribes and Pharisees—the self-satisfied people of the days of Jesus—saw in this woman only that she had sinned. According to their idea of justice, she should be punished. That was all they were concerned with. Because of his great love, Christ saw in her boundless possibilities. He was not less concerned than they were about what she had done. But he placed it in the background of her future possibilities. He saw this woman as a future constructive witness of the redemptive power of God. So, while in no way condoning her sin, he forgave her with the injunction, "Go, and sin no more."

What of our estimate of each other? If we see only our brother's faults, and the appropriate punishment thereto, the love of God does not abide in us. An eye of affection for him will, however, give us a vision of his possibilities, and our conduct toward him will be motivated by what we know and believe he can be in God.

Hymn: *"For One Whom Jesus Loved,"* N. S. H., 339, verses 2 and 3.

Admonition: *Doctrine and Covenants* 122; 16, 17.

Hymn: *"I Would Be True,"* N. S. H., 294.

Picture: Hofmann, *"Christ and the Adultress."*

The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, JULY 2

Sacrament service for adults and children together. It is suggested that at the close of the class period the teachers recall, with the children, the purpose of the sacrament service, especially if there are new pupils or visitors present. The picture, *"The Last Supper,"* may be shown, not only for the benefit of the children who were not present when it was shown before, but also for those who have seen it. It is a picture that people appreciate seeing often.

SECOND SUNDAY, JULY 9

Theme: "The Golden Rule."

Prelude: *"Loving Each Other," Zion's Praises,* 83.

Call to Worship: "Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." (Isaiah 12: 4.)

Hymn: *"The Rosy Gates of Summer," Zion's Praises,* 86.

Prayer.

Scripture: Matthew 7: 12. (This should be memorized.)

Hymn: *"Loving Each Other," Zion's Praises,* 83.

Sermon Talk: Text: Matthew 19: 19b. Jesus said to treat others as you would like them to treat you. Of course, you would like other people to be kind to you, to help you, to tell you the truth, to be honest with you, to respect your property (that is, not take anything that belongs to you, without your permission). Suppose everyone practiced the "Golden Rule." This world would be a happier place to live in. Sometimes children make fun of other children; sometimes even laugh at their clothes. If they would stop to think how they would feel if some one made fun of them, they would act differently. If you will think of a time when some one helped you or did something nice for you, you will remember how happy you felt. Of course, other people feel the same way. The Golden Rule, like all the other rules that Jesus gave us, will make us happy if we follow it.

Story: *"The Day Charlie Stopped," Stepping Stones,* September 13, 1931, or *"Annette Comes Through," Stepping Stones,* January 22, 1933.

Special musical number: Song, *"We Would See Jesus,"* new *Saints' Hymnal,* 155, by Junior Choir, or instrumental solo by a junior boy or girl.

Story: How David practiced the Golden Rule. (1 Samuel, chapters 24 and 26.) How Joseph practiced the Golden Rule. (Genesis, chapters 42, 43, 44 and 45.) Told by juniors.

Closing Hymn: *"Never Pass Them By," Zion's Praises,* 42.

Benediction.

THIRD SUNDAY, JULY 16

Theme: "Honesty."

Prelude: *"Beautiful Valley of Eden," Zion's Praises,* 155.

Call to Worship: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6: 8.)

Hymn: *"There's an Old, Old Path," Zion's Praises,* 207; new *Saints' Hymnal,* 260.

Prayer.

Scripture: Romans 12: 17b, Philippians 4: 8, Hebrews 13: 18.

Hymn: *"Dare to Do Right," Zion's Praises,* 79.

Sermon Talk: The prophet Micah said that God requires us to deal justly with all men. That means that we should be fair and honest. You know what your conscience is. Some people call it the little voice inside of us that tells us whether the things we do are right or wrong. If we do something wrong, we are apt to say our conscience bothers us. We mean by this we are not happy. If we are fair and honest with other people, we will have what we call a "clear conscience," which means that we feel free and happy. Paul said (Acts 24: 16) that he always tried to "have a conscience void of offence toward God and toward men." (Explain.) The late President Joseph Smith once said, "I never owned a dishonest dollar in my life, and I have not knowingly wronged man, woman or child." (Page 30, pamphlet, *"Joseph Smith, A Centennial Tribute."*)

Story: *"His Answer," Stepping Stones,* February 1, 1931, or *"The Lost Dollar," Stepping Stones,* August 30, 1931.

Hymn: *"I Would Be True,"* new *Saints' Hymnal,* 294.

Story: Story from Lesson Seven, page 33, Junior Quarterly, *The Junior and His Bible,* April, May, June, 1931, by Myrtle A. Weber, or *How Fred Harvey Lost His Chance, Stepping Stones,* October 9, 1932.

Closing Hymn: *"Look for the Beautiful," Zion's Praises,* 147; new *Saints' Hymnal,* 209.

Benediction.

(These programs will be completed in next week's *Herald.*)

One of the most significant features of the teachings of Jesus is the central place which he gives to the fact of personality. He regards every human life as sacred and as possessing infinite dignity and value in the sight of God. Nor is this strange. The entire creative process reached its zenith when man was made in the likeness of God. The aim of all our teaching has been to bring man into a full realization of his sublime possibilities.—*The Pilgrim Highroad.*

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A Cumulative Tract Publication
for the
Reorganized Church of Jesus Christ of Latter Day Saints

Signs of the Times and Pre-Millennial World Events

By E. B. Hull

IN THIS AGE of modernistic views, some have supposed that inspiration received from God in *Bible* times was not intended for all ages, but was given for these primitive times and the infant church, for its development, but when the church became grown there was no need of special revealment, that the "Canon of Scripture is full." The *Bible* is now the means of guiding us into "all truth," and men are now to use their own wisdom and learning in interpreting the word of God. They have overlooked the statement, "that the things of God knoweth no man except by the Spirit of God." Also, "That the Lord God doeth nothing but he revealeth his secrets unto his servants, the prophets." So if the Lord is doing business today as he did anciently, we must expect something to be revealed from heaven in the same old-fashioned way.

People for years have tried by mathematical calculation of biblical prophecies to determine just when Christ would return to this world, and the signs relating to his coming. Many dates have been set, but all have failed in their deductions. They overlook many of the words of our Savior, that he spake to his disciples on this question.

When Jesus sat upon the mount of Olives, his disciples came unto him privately, saying:

"Tell us, when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming; and of the end of the world?" [or the destruction of the wicked, which is the end of the world.]—Matthew 24: 4. (Inspired Version.)

Jesus answered them, as follows:

"Take heed that no man deceive you. For many shall come in my name, saying I am Christ; and shall deceive many. . . . Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."—Matthew 24: 5, 6, 51. (Inspired Version.)

There is one religious organization in this country, whose founder claims that she is the woman of Revelation 12, and is to rule all nations with a rod of iron; she overlooked the wording of that verse, it says "she brought forth a man child, *who was* to rule all nations with a rod of iron." (Revelation 12: 5.) The word of the Lord to his church today, is:

"Verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man traveling on the earth; wherefore be not deceived."—*Doctrine and Covenants* 49: 4.

Jesus continues to explain regarding his return to the earth and the things that will happen prior to his coming:

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. . . . In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and waves roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken."—Luke 21: 23-26. (Inspired Version.)

Paul says: "That blindness in part is happened to Israel, until the *fullness of the Gentiles* be come in."—Romans 11: 25.

ACCORDING to the words of Jesus, certain things must take place in the heavens and on the earth before his coming. After he told them of the distress of nations, etc., he then gave them the parable of the fig tree. The cursing of the fig tree was because it had failed to discharge its mission and do its work. President Frederick M. Smith says: "When we, in our activities fail to produce from our environment those thing that will bring to us specific fruit, that which is to us what the fig is to the fig tree, then we are failing in our mission, just as the fig tree failed."

Jesus tells of the condition of the times in the world just prior to his coming, as follows:

"For it shall be with them as it was in the days which were before the flood; for until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."—Matthew 24: 45. (Inspired Version.)

Moses tells us of the condition of the world in the days of Noah, he says:

"God saw that the wickedness of man had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart; being only evil continually. . . . The earth was corrupt before God; and it was filled with violence."—Genesis 8: 10, 17. (Inspired Version.)

If the world is to be in a similar condition at the coming of Christ, we may expect a fulfillment of the prophecy given by Paul:

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thessalonians 5: 1-4.

Jesus said: "Of that day and hour no one knoweth; no not the angels of God in heaven, but my Father only."—Matthew 24: 43.

The word of the Lord came to Joseph Smith on this subject:

"Ye say that ye know that the end of the world cometh; ye say, also, that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. . . . And when the *times of the Gentiles* is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation *shall the times of the Gentiles be fulfilled.*"—*Doctrine and Covenants* 45: 3, 4.

(To be continued.)

(Note to the reader: This article is of tract length, and will be presented in installments of uniform size that may be saved and bound together to form a pamphlet that may be used for reference or for lending to friends.)

The missionary spirit in the world of religion has nearly died. They say that this is because people have become liberal and tolerant. Can we not see that this so-called liberalism and tolerance is merely a brutal loss of interest? It is one thing to let your fellow men live their own lives. It is quite another thing not to care what becomes of them. Unless you care, religion not only loses the other man: *it loses you.*

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Weekly Health Letter

Summer Bowel Troubles

By A. W. Teel, M. D., Church Physician

It is a well-known fact that bowel troubles in summer are very frequent among old and young, but infants suffer the most.

In the old days when sanitary conditions were not as good as they are now the mortality from summer disorders was extensive. Today in spite of our knowledge of modern sanitation the fatality list is far greater than it should be. Not because of the lack of knowledge on the part of our physicians and hygienists is this brought about, but directly due to the carelessness on the part of the layman.

Putrefactive germs during the warm and hot months of summer are the chief offenders. This is brought out by recent experiments and observations by European physicians of well-known reputation. The principal sources of infection are bad water, milk, and meat. Hear the admonition of the Lord in section 86 *Doctrine and Covenants* wherein it says that meats should be used "sparingly" and "should not be used except in times of winter or of cold or of famine."

Milk as a precaution should be boiled, and no doubt meat should be discarded altogether during the summer months for we have an abundance of other things that are much better to take its place, especially during the hot months when it is always swarming with germs which cause decay.

Most diseases are transmitted by various impurities in water, and many harmful germs and parasites may be found therein especially from dug wells or lakes and streams with the exception of springs and artesian wells. Great care should also be taken to disinfect fruits of all kinds and all other foods such as, cabbage, celery, lettuce, and radishes. Fruits and vegetables are often seriously contaminated from fertilizing material such as, sewerage, etc., thus introducing dangerous germs and parasites into the intestines or various other parts of the body. Those who plant their own gardens have the advantage as they have means of knowing whether vegetables grown are safe.

During the summer months fresh vegetables, salads, and fruit juices should be the chief dietary. Precaution should be used to keep the bowels moving freely by the daily cold bath, exercises, free drinking of water, and a laxative diet. Soaking the food in Peroxide of Hydrogen one part to twenty of water for five minutes will render them comparatively safe. Of course, they should first be thoroughly cleaned by preferably running water, and then after being taken out of the peroxide should be again washed well. Raw vegetables and fresh fruits, purchased from the market, should never be eaten without this preparation.

Scene in the Mansion House, Nauvoo: June, 1844

(Testimony of the Mother of the Prophets)

By Warren L. Van Dine

THE MOURNING MULTITUDES had gone to weep
By hearths an overflowing scourge had touched.
I sat beside the bodies of my sons—
The last footfall had died outside the door
And darkness rife with fears and vague alarms
Had settled over Mansion House and town.
I had the *Book of Mormon* in my hands—
Some one had left a candle on a stand
Beside the biers on which the prophets lay.
"And this is what God meant," burned in my mind,
"When I was told that in five years my sons
Would have power over all their enemies!"

"Why weep for those whom God has called to rest!"
A voice asked from the shadows at my side.
The book slipped through my fingers to the floor.
"These men are needed in a larger world!"
I seized the smoking candle from the stand.
My flaring light fell on breastplate and sword.
A giant Nephite warrior stood on guard
Between the still forms of my murdered sons.
"And will you save their bodies from the mob!"
I cried. "I've prayed all day for even that!
The fiends swear they will tear them from their graves!"
"The next time I stand guard above these dead,"
He pointed to the light that like a star
Gleamed in the cabin at the water's edge
Where Joseph lived at first, "the kings of earth
Will throng that turf to heap flowers on their tombs."
"And shall I see that day!" I sobbed in joy.
He did not speak. The night had swallowed him.

(Author's Note: This fictionalized account is based on the testimony of the prophet's mother given in Chapter 54 of her work "Joseph Smith The Prophet And His Progenitors.")

Courtship

But courtship is vastly more than a conquest. It is an exploration. It is a journey into life undertaken to discover whether a man and woman share those interests, tastes, ideals, and sentiments which in the sharing develop and sustain love. It is an adventure far more thrilling than any quest for the South Pole or the lost treasures of the Incas, for it may lead to the love of a home-partner, the satisfactions of home life and the joys of fatherhood and motherhood.

Nothing, therefore, can count more in courtship than honesty, sincerity and fair play. Too much is at stake to risk resorting to deceit, insincerity, shrewd dealing, or any of the sharp practices of warfare. There is, however, room for a legitimate pride of conquest—not the exultation of wife-capture by a surprise attack with superior forces, or husband-snaring with cleverly concealed traps, but the exaltation of winning a mate by that honest sharing of life which makes for growth into love.—Roy E. Dickerson, in the *Epworth Herald.*

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REACHING THE GOAL OF SACRIFICE

(Continued from page 747.)

tions and report, the figures were put upon the board with generous applause from the audience.

No one who was present at the first meeting October 31, will ever quite forget the suspense that held us. Was the plan a success? Was it workable? Would it bring the final result? Our hearts were full of anxiety. But what was our joy to find at the end of the reports that day that $384.97 had been turned in. Where did it come from? How did we do it? We could hardly realize it even though that was what we set out to do. A little analysis however, showed that the Laurel Club had contributed $154, the Tuesday Club, $20, which brought the true amount of individual offerings down to $210.97. There were 573 contributors. We were encouraged.

At the second meeting $287.02 in individual contributions and $67 from the Laurel Club made the total for that week $354.02.

In eleven weeks when we reported our work to the conference in Zion, we had gathered $2,333. In February we reached the $3,000 mark. On March 20, we passed the $4,000 point. May 15, we reached the $5,000. In this month it was decided to have a dollar day in June, and June 5 was the time set to reach our goal. Many and various were the ways in which each earned her dollar, some not limiting themselves to that amount. But we had $636.72 to obtain. Could we do it? Some feared we could not, but a determination and an eagerness to finish the job was disclosed when the final results placed upon the board read $6,040.07. Always sparing of applause in the upper auditorium of the church, I think nothing but a command from the President of the church, who was with us, could have restrained us in expressing our exultation in the accustomed mode. Our hearts swelled with gratitude to the One who had assisted us through to the end. The goal was won! And we cannot help thinking it was won in a way acceptable to the Lord.

At this last meeting a touching experience was related by a sister which showed a splendid spirit of sacrifice and appreciation. She was called to the rostrum to speak of it and did so in a modest, humble, but eloquent manner. Some months ago she had been ill and was told by a physician that she should seek the services of a skilled surgeon for an operation. She called upon the Great Physician and was healed. Deeply grateful for the wonderful blessing she had received, the pain and suffering of an operation she had been spared, the great cost of hospital service and a year probably of disability, she said to her husband, "Don't you think we should make an offering to the Lord of $100?" Her husband readily assented and a check for $100 was placed in the offering on this last day which enabled us to reach our goal.

A few days ago a husband and wife came to one of our supervisors with countenances beaming, the wife saying, "I have my dollar for dollar day!" A neighbor later told this supervisor that she knew positively that fifty cents was all that family had left for the necessities of an entire week. Sickness and unemployment had been their portion much of the past year, yet they rejoiced in doing their part even at so great a price.

A tribute of appreciation was paid to Sister Charlotte Koehler, chairman of the campaign, on the final day. Her dauntless spirit on such an adventure as we had engaged in gave us heart and hope all along the way. The sacrifice of her time, profession and untiring efforts is worthy of our highest commendation.

The story of this achievement may be summed up in a few, brief words: We accepted a task and we finished it. Farewell, campaign of 1932-33. We shall miss you now that you will no longer be with us. For the small offerings we gave to you, you gave to us magnanimous returns in opportunity, service, unity, and love. With these you have shown us the way to victory. You now must hasten to other hearts and hands, and we to other goals, Farewell.

SECRETS OF LIFE

(Continued from page 745.)

—but only the sorrow for having been found out. Is it not a fearful and awe-inspiring thought that all of us, saints and sinners, hypocrites and sincere zealots, must all some day face the blinding light of God's great throne, in which all hidden things will be revealed? Surely, we should take heed daily lest we be led into those things which will cause us grief and shame in the days when all things shall be revealed.

THERE IS ONE MORE ANGLE to this problem which is really worth a whole sermon in itself, but which I want to give at least a passing examination. You are all familiar, I am sure, with the other type of hypocrite who makes it his particular business to see that the sins of his neighbor are ferretted out and paraded before the world. He works under a cloak of sanctity. He is judge, jury, and executioner for his victims, and no one is too high or too low to escape the chastisement of his tongue and the judgment of his disclosures. He makes it his business and his life work to publish the secret acts of frail mortals from all the best available housetops, meanwhile making a great show of piety and religious fervor.

Even if he does chance to be fulfilling scripture, I have nothing but contempt and futile, useless pity for such a vulture, who preys upon the souls of erring, and perhaps repentant men. And I wonder whether all of us good Christians are not often guilty of this same crime —that of fatally wounding our brethren by the disclosure of those things about them which should have been kept hid. God, in his mercy, as well as in his perfect justice, will reveal all things in his own best way and at the proper time. Until then, let us judge not, that we be not judged, and let us so order our lives that we may not fear the revelations which the great day of reckoning shall bring.

I Must Be True

By R. E. Hubricht

I must be true, though there be none
who trust me;
Although no hero's praise for me be said.
I must be true, though no one beareth
witness
And no one sees the lonely way I tread.

I must be true when those most dear
must doubt me;
Whose eyes have seen, and seeing, been
deceived.
When every circumstance must prove me
guilty,
And when no word of mine could be believed.

I must be true; e'en when the tempter
whispers:
"Thou art alone. Besides, no one doth
care;
No one has ever weighed thy heavy burden
And none would even deign your load to
share."

I must be true, for One was true before
me
Who being true, for truth was crucified.
I must be true though life be void of
pleasure.
HIS life of grief in death, was glorified.

Be thou content; be still before
His face, at whose right hand doth
reign
Fullness of joy forevermore,
Without whom all thy toil is vain.
He is thy living spring, thy sun, whose
rays
Make glad with life and light thy dreary
days.
Be thou content.

—Lyra Germanica.

"To set one's face in the right direction and then simply to travel on, unmindful of and never discouraged by even frequent tumbles by the way, is the secret of all human achievement. To be truly and persistently grateful for our blessings brings many more to us. Thanksgiving multiplies our good amazingly.

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Prayer and Testimony

Helps Man to Find God

"Prayer is a method that man has developed in his religious life to help him to find God. Its value is in the fact that it has been effectual to this end. The great truth is that through prayer he comes into contact with the Power that empowers, uplifts and comforts. So that whereas he was weak, or irresolute, or disquieted, he is now by this great means strong, or determined, or calm. That is its justification.

"Prayer is a spiritual act and its blessings are spiritual. As Augustine said, 'The reward of God is Himself'—not houses or land or barrels of flour or suits of clothes."—John M. Atwood.

No Place for Contention in the Church

By Mrs. C. B. Freeman

The gospel of Jesus Christ is the dearest treasure we hold, and daily I pray that I may carry on in such a way as to enjoy the rich blessings which, we are told, will follow the believer.

I can testify that God is a God of miracles today, and has power with the physical body, with the elements, and with the spirits of men. It is of one of those experiences that I wish to write.

At one time we lived in a small branch, and a beautiful spirit of love joined the Saints. Their prayer services were blessed; their sick were healed, and sinners were converted. Later a spirit of misunderstanding entered, estranging one from another. During this time I went to a cottage prayer service at the home of a sister who was estranged from our family. No friendly greeting was given, and had it not been for the coming of another brother and sister who were friendly, I fear I should have returned home. During the meeting I undertook to pray, and my vision was opened. I saw the love of God for his children though they were erring. There is only one thing to which I can compare this experience, the vision of Nephi when he saw the Savior born into the world, that he might save the people from their sins. I was shown how charity is kind, how it bears all things, endures all things, and suffers long. I was very thankful that I went to that meeting and glad that the people, at a later date, "buried the hatchet," and tried to live as a united group. There was no joy in the branch until we did this.

I have learned that it is for us to forgive. There is no place for contention in the church of God. May we watch and pray that we may win in the battle of righteousness. Let us put on the full armor of God, having faith, hope, and charity, and being full of love for the people of God.

AVA, MISSOURI.

Grateful for Prayers

By Julia A. Crocker

I wish to thank all the Saints for their prayers in my behalf. I have been much better since my request for prayers was printed in the *Herald*. I can walk about the house some without my cane and out into the yard a little with it.

I know this is the true church of God. I have had many strengthening, spiritual experiences. The Lord has blessed me abundantly, and my daily prayer is for faith, wisdom, patience, strength, courage, and love; that the words of my mouth and the meditations of my heart may be acceptable in the sight of the Lord, my strength and my Redeemer.

I also pray for our beloved President, Brother Frederick M. Smith, and all his helpers, that they may have God's Spirit to guide them, that they may be able to direct the church and that Zion may soon be redeemed. I also pray that the President of the United States may be guided by the Spirit of the Father, and given wisdom to lead our nation.

LOOMIS, CALIFORNIA, Rural Delivery 1, Box 166.

A Testimony of True Conversion

By Elsie G. Wettengel

The testimonies of the Saints always strengthen me. I bear mine with a silent prayer that it may be helpful.

I was reared by a devout, Christian mother. At an early age I united with a church. I enjoyed laboring in the vineyard for my Master, but I was always on the lookout for a church home more nearly like the one Christ established. In my early twenties, I was wandering aimlessly about, seeking a new church home. I partook of some so-called worldly pleasures, but soon discovered that it was impossible to serve two masters, and I found the more lasting pleasure in serving the one I had learned to love from infancy.

About ten years ago, I overheard some of the villagers ridiculing a new family in our midst. They called them "Mormons." I recalled that some Mormon elders had given me tracts years before. (I do not know why I preserved them.) Curiosity caused me to glance through them. To my amazement I ascertained that the "Articles of Faith" contained the very essence of a creed I believed. Naturally, I sought the acquaintance of the new family.

The angel's message was new to me and very fascinating, but I was unwilling to accept the *Book of Mormon* as a sister book of the *Bible*. History had taught me things about Joseph Smith and his Mormon followers, so I decided this was not the church I was seeking.

However, my restless heart kept crying to God for wisdom and understanding, and I was privileged to enjoy a vision. An angel appeared at the foot of my bed and I heard a voice say, "Believe as this man says." Then Brother Turner appeared to be standing there. (He was the elder through whose untiring efforts I had learned about the angel message.) All doubt was removed. I knew this was the church Christ had established on earth.

I did not request baptism because I knew my earthly loved ones would resent the step I would be taking. Shortly afterward I dreamed that I was ill, but was healed through administration. Soon thereafter a nervous ailment wrecked me both mentally and physically. I traveled and doctored for months without any improvement. Finally, I requested administration. Under the hands of Brothers McDowell and J. L. Cooper I was instantly healed.

I should have been baptized immediately but I listened to friends although deep in my heart there was a burning desire for a closer fellowship with God through obedience.

I requested baptism when the desire became so overwhelming that I could no longer resist. I had a severe cold at the time, being unable to speak about a whisper and was coughing frequently. Friends considered it folly for me to be baptized in icy waters (the time was February 22). That did not bother me, but I must admit it required faith to be buried under the water, as I had been removed from the lake in an unconscious condition two years before, and

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Prayer and Testimony

greatly feared water. I was instantly healed of my cold, and no longer did I fear treacherous waters.

I never cease to praise God for permitting me to hear of his church and receive instructions through his chosen ones.

My association with the Saints grows sweeter as the years roll by. A day never passes that I cannot praise God for some manifestation, sealing my trust and faith and causing me to pronounce this a marvelous work and a wonder.

Although I see members representing the latter-day gospel groping blindly and falling short of the standard God requires of Saints, it does not lessen my faith in the true gospel. Please unite with me in praying for those careless ones. We are our brother's keeper. Our careless blunders may wreck precious souls. God grant that we Latter Day Saints may strive to pattern our lives after the divine example—our Savior. What would Jesus say? Where would Jesus go? What would Jesus do? are questions which when prayerfully considered never lead us astray. Pray that I may ever be faithful.

SERENA, ILLINOIS, Route 1.

Would Live Her Testimony

By Mrs. A. E. Barnes

I want to live my testimony, suiting my actions to my speech, for I realize that very often our actions speak louder than the things we say. I desire to live in such a way that when I ask a blessing, God will give it. I want my life to be a shining example to others.

I know this is the church of God. Many experiences have caused me to feel sure of this. God has blessed me most bountifully, and I know that he continues to bless his people if they are faithful.

I enjoy reading the *Herald,* and especially does it encourage me to read the testimonies of others.

JAY, FLORIDA.

Two Isolated Ones Hope for Visit of Missionary

A letter from W. A. Lawson

I was baptized by Brother A. H. Christenson in September, 1913, and am glad to be called a Saint of God.

We are living here in the pinto bean district of New Mexico. That is our main crop. We are fifteen miles from Mountainair, and would be glad for some elder to stop to see us and hold a series of meetings. We seldom hear a sermon by an elder of our faith, but we can get a good place to hold a meeting at any time. We know of no Saints living close to us and often hunger for true gospel preaching and association.

We should like an interest in the prayers of the Saints, that we may ever be found faithful and true, and should appreciate hearing from Oklahoma friends.

A letter from Mrs. Rosy Lawson

I have been a member of the church thirty-two years, and never have I regretted the step I took when I decided to be baptized. I have made many mistakes, but pray that in the future my mistakes will be fewer.

My husband joined the church in 1913, and we have been isolated and have had trials and temptations, but we know that we can stand steadfast with the help of the Father.

We live out here in New Mexico where the few Saints live very far apart. It is hardly ever that we have the opportunity to hear a sermon by members of our own faith. Of course we hear sermons by speakers of other churches, but those do not satisfy our longing for the gospel word. We are hoping for the time when an elder of the church will come this way and preach for us a week or more, for we know that we can secure a church building for such meetings.

MOUNTAINAIR, NEW MEXICO.

The Lord Wonderfully Good to Suffering One

By Mrs. Mary Adams

The Lord has been wonderfully good to me. In the fall of 1931, I was instantly healed of sore eyes. I had been blind part of that summer, and could see to do no handwork. I could not read all summer. Then I heard of the Saints' church. Elder A. M. Baker was holding meetings there in September, and I went to hear him. I had to wear colored glasses at that time. On the third night I went up and gave my name for baptism. Before Brother Baker touched my hand, I heard something like a soft whisper: "Your eyes are healed." I had not been thinking of my eyes, but I took off the glasses that night, and have not had any trouble with my eyes since. I am seventy years old and sew, crochet, quilt, and work all day long. Yes, my testimony is—the Lord has been wonderfully good to me.

HOT SPRINGS, ARKANSAS, Route 1.

Prays for Courage to Live Religion

By Mrs. Ellen Havely

Though we are entirely isolated as far as attending church is concerned, my husband and I read the *Book of Mormon* during the past winter, and we read everything about the church that we can get.

The *Herald* is a great inspiration to me. From it I seem to get good advice in my own personal problems. This morning as I read the testimonies I felt the Spirit urging me to bear my testimony, for I have received many blessings from the Lord.

The depression has done one thing for us for which I am thankful. It brought us closer to God and to a better understanding of His ways.

Friends, pray for me, that I shall have more courage to live my faith and be an example for right to my children and neighbor. Pray, too, that I shall have the right kind of knowledge to teach my children. My prayer is for the church officers and every member, that all may be alive to their opportunities and responsibilities in teaching others the way of the Lord, for it is only through the Lord's way that we can bring to pass the kingdom of God on earth.

SLATER, WYOMING.

Request Prayers

Mr. and Mrs. John W. Baldwin, of McKenzie, Alabama, request the prayers of the Saints in behalf of their nine-year-old daughter, Genella, who has for more than a month been seriously afflicted, that if the Lord wills, she may be made well.

A sister living in Maine, who asks that her name be withheld, desires the prayers of the church for herself and her family, that they may be well physically and spiritually. She bears a strong testimony concerning the blessings the Lord has already given her.

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QUESTION TIME

How often must branch officers be elected?

The church has not made any rigid rule as to the time when officers of the branches must be elected. The districts and branches usually provide their own rules in this matter. Some branches that once elected officers every six months have adopted annual elections, believing that too frequent changes did not work to the benefit of the branch, as plans were likely to be changed somewhat as often as new officers were installed.

Inasmuch as the standing ministers of the branches are to have the watchcare of the flock under the direction and instruction of the Presidency and the Twelve (*Doctrine and Covenants* 120: 3), it would be well to consult with them in case any problem should arise connected with the election of officers, keeping in mind whatever rules the district may have enacted governing the matter.

May an elder be elected president of a branch where a high priest is available?

The rules of the church do not make it imperative that an available high priest shall be elected instead of an elder, though this procedure would seem to be in harmony with the intent of the law when one can be agreed upon by the branch in the case, if it be a large branch. The law states:

"If a branch or district be large, he who is chosen to preside should be a high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained a high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law."—*Doctrine and Covenants* 120: 2.

The fact that the branch elects its officers implies the power to choose the one to be elected, within the restrictions of the law itself, hence it sometimes has happened that a priest or teacher has been elected even when elders were at hand. But this procedure seems to imply either that the branch believes there are good reasons for not asking such elders to serve, or that there is factional trouble existing. In the latter case the Presidency or Twelve who may be consulted would doubtless advise as to the course that should be pursued, if requested. And this would appear to be the advisable course to take when such a contingency is found to exist.

Why is not feet washing practiced as commanded in John 13: 14?

The instance given in John 13: 4-15 evidently concerned the apostles who were with Jesus at the feast of the passover. There is no evidence that it was designed to apply promiscuously to all members of the church, but modern revelation shows that it was instituted for the "school of the prophets," of which we read:

"And ye shall not receive any among you into this school, save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted."—*Doctrine and Covenants* 85: 45.

Provision is made in the law for the organization of the school of the prophets, which is to include the officers of the church. When this organization has been effected under divine direction, the ordinance will doubtless be required.

Please explain the parable of the unjust steward (Luke 16: 1-12).

The Revised Version renders parts of this text somewhat differently than found in the common version. Verse 9 says:

"Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles."

It should be noted that Jesus does not himself commend the unjust deeds of the steward in the parable, but says "his lord" commended him for using wisdom. This does not mean that his dishonesty was commended, but it was his dishonesty that had driven him to further dishonesty for his future protection. Jesus therefore advises his disciples to use the "mammon" in such a way that they would gain friends when it should be spent. This does not advise dishonesty, however, but prudence in the use of temporal things.

A. B. PHILLIPS.

The realities of both physical science and organic science reveal a God, a divine intelligence that we, as intelligent being can depend upon. . . . Science leads us straight to a belief in God, and this is the foundation of religion. . . . Science does not prevent a man from being a Christian, but makes him a better Christian. It has made me a better Christian.—Professor Pupin of Columbia University, *Literary Digest.*

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Columbus, Ohio

Tabernacle or Third Church

The April sacrament service, in charge of Pastor F. C. Welsh and Elder Myers, was well attended. The evening speaker, W. P. Vickroy, of Lancaster, presented an inspiring sermon on *"Authority."*

At a special service four young men were ordained, under the hands of F. C. Welsh, A. E. Anderton, and G. P. Myers, Robert Bohlen and Theodore Dougherty to the office of priest; Robert Albright and Mathew Welsh to that of deacon.

The following young people have been baptized, Donna Leatherwood, Violet Leatherwood, and Ray Edwards, Elder F. C. Welsh officiating, assisted by Homer Owens.

April 9, the speaker at the morning service was Elder Schafenberg, who also addressed the religio. The sermon Sunday evening was given by F. C. Welsh. C. H. Foster, accompanied by Jennie McCay, sang a solo.

Easter Sunday Theodore Dougherty addressed the congregation. The junior Bohlen sisters sang a duet, and Robert Junior and Pauline Schmidt added their bit by reading. The evening speaker was Elder S. Ferguson.

May sacrament service brought visitors from Wellston and Mount Vernon, Ohio. Immediately following the service, Sister E. Myers and Brother McConnauhy were united in marriage by G. P. Myers.

In place of the Wednesday evening prayer service preceding Mother's Day the Saints moved from the former meeting place into the tabernacle. After all things had been moved, the lights were connected to a neighboring garage. Sitting wherever they could, the Saints were called to order by Elder Welsh, and under the leadership of C. H. Foster, sang such songs as, *"We Thank Thee, O God, for a Prophet,"* and *"Consecration."* The meeting closed with Elder A. E. Anderton offering prayer.

On Mother's Day the hopes and works of the Saints reached a happy consummation when the congregation spent their first day in the new tabernacle. Church school exceeded previous record attendance by six, and received the largest collection in the history of this congregation. The sermon was preached by Ted Dougherty, and in the evening Pastor Welsh occupied the stand. Several musical numbers were presented, a trio by Sister Welsh, Mathew Welsh, and Ted Dougherty. A solo by C. H. Foster, accompanied by Sister McCay.

Saints of Third Church wish to express their appreciation to all those who helped in building their new tabernacle.

Ottumwa, Iowa

Maintains Varied Program of Activities

Regular church services continue to be held by Ottumwa Branch—church school at 9.45 a. m. on Sunday in charge of Sister E. Hughes; morning church service at 10.45, and prayer meeting Wednesday at 7.45 p. m. John E. Baker is pastor.

The women of the branch are maintaining their reputation for being good workers. Despite the depression, their dinners, bazaars, rummage sales, and other activities are quite successful, and their financial aid has been a real help to the branch. Sister Vera Pheleger is the leader.

At least three young people from here will attend the youth conference at Lamoni, and several others are planning and working to that end.

Ottumwa people were happy to have Elder F. C. Bevan, now of Rock Island, Illinois, in charge of the sacrament, June 4. At this service they were given divine encouragement and admonition. Brother Bevan was branch president here for a considerable time.

A number of fine services made up the Easter program here. Four young people, Donna Leach, James Phleger, Lillian Baker, and Mary Louise Baker, were baptized in the church font, this being an impressive service. Bishop Charles Fry officiated, and many friends and nonmembers were present. The congregation then assembled in the upper auditorium for the confirmations.

The service in the evening was one of beauty. An Easter pageant, *"He Lives Again,"* written by Myron F. La Pointe, a local young person, was presented. The pageant is written in three parts, and was presented by fifteen characters and one reader. In it the Easter story was handled in a new and impressive way.

Saints of this city will miss Brother and Sister Fry and their son, Harold, who are moving to Northeastern Kansas, where Brother Fry will take up his duties as bishop. A cooperative picnic will be held as a farewell to them.

Traverse City, Michigan

Saints of Traverse City looked forward to June 3 and 4, at which time the Western Michigan conference was held.

Brother Sheldon Reynolds has returned to his home for the summer vacation, after spending a year at Graceland College.

The branch choir, under the leadership of Harry Doty, is favoring the congregation of Traverse City with special music each Sunday.

Though many of the priesthood are unemployed, they are doing all they can to further the work by visiting others and helping to encourage those who may be in need. Brothers Jay C. and H. A. Doty visited Bendon Branch, May 28, while Ray Dick and B. H. Doty visited Joyfield Saints, where the latter delivered an inspiring sermon. On June 11, H. A. Doty, sr., will give them one of his illustrated lectures.

Brother and Sister E. B. Blett, of Grand Rapids, Michigan, visited Traverse City Sunday, May 28, at which time Brother Blett gave a talk for the opening of the prayer service.

Saints of this branch were sorry to hear of the death of Lucy J. Curtis, who passed away at the home of her daughter-in-law, May 21, at the age of ninety-eight years. Funeral services were conducted by Elder B. H. Doty.

Wray, Colorado

Church Building Ready for Use

The work of remodeling the Saints' church building at Wray, Colorado, is almost finished. Here is what a local paper has to say of it:

"The work of remodeling the Latter Day Saint church building in Wray has progressed to the extent that it will be ready for occupancy on next Sunday and regular church services will be held in the church building in place of at the home of Reverend A. E. Tabor, as they have during the time the remodeling work was under way.

"The work at the church is not entirely completed, but the auditorium has been completed to the extent that it is ready for occupancy. The roof of the church has been lowered, the building set back farther from the front of the lot and a complete basement has been built. A new entrance to the church and new cement work about the entrance to the building has been installed. The new

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arrangements make a more attractive building and the auditorium has gained several feet in seating space. The basement will provide a furnace room, and a dining room and kitchen. The dining room is arranged so that it can be utilized for class purposes and for recreation.

"The improvements which have been completed will give the congregation of the church a much more attractive and comfortable place of worship, and are an improvement to the appearance of the church lot."

Frank Dunlap Meets Accidental Death

Loyal Member of New Westminster Branch

New Westminster Saints, of British Columbia, suffered a tragic loss a few days ago when Frank Dunlap, twenty-seven years old, and a dependable Saint, met instant death when he was run over by freight cars in the yards of the Pacific Coast Terminals Company Limited. He was employed by the Terminals company as a spare switchman on the firm's yard engine, which is used to move freight cars between the yards and the docks.

Frank was the son of Brother and Sister H. C. Dunlap, of New Westminster, and was a splendid church boy, a worker, a student. In the branch at Westminster he has been a real helper. A friend describes him thus: "Frank has been a loyal supporter in the church, taking his turn on programs, bearing his testimony, cutting the church lawn, helping to serve refreshments at socials, bringing his sisters to Sunday school, always dependable in every way. In his home he was kind and thoughtful."

He is survived by his parents; three brothers, Eugene Dunlap and Richard Dunlap, at home, and Harry Dunlap, of Vancouver, and three sisters, Mrs. Maidie Gibson and Mrs. Helen Chidlow, of New Westminster, and Mrs. Rose Huffman, of Victoria. His funeral was attended by over three hundred people.

Providence, Rhode Island

Every Department Organized and Active

Church work in this part of the country has been progressing. Several adults have been baptized this year, and there are bright prospects for the addition of others to the fold in the near future.

Elder Frederick W. Roberts has preached almost every Sunday evening for the past several months, giving some inspiring missionary sermons.

Pastor Daniel F. Joy has been ably assisted by a loyal corps of workers, and all feel especially pleased at the harmony and good will prevailing among the members.

Recently the local chapel was painted outside and thoroughly redecorated and renovated inside. Most of the credit for the redecoration goes to the women for their untiring work.

Under the capable leadership of Sister Louise Geisch Fox a women's choir of about twenty members has been organized. They render valuable assistance in the morning services.

Easter Sunday was an eventful day in Providence Branch. In the evening the children's concert was given at the conclusion of which an impressive play written concerning *Book of Mormon* history, by Elder Herbert Floyd, was presented.

Sister Thankful Hopkins, of East Killingly, passed away, April 19, after a wonderful life of service and devotion to the gospel which she so dearly loved. Elder E. M. Brown, assisted by Sisters E. A. Fox and A. Laura Brown, conducted the service in Connecticut.

Sister Delphia Toombs recently fell downstairs, and after spending several days in the Rhode Island Hospital, is well on the road to recovery at her home in South Attleboro.

Lincoln, Nebraska

Twenty-sixth and H Streets

Members of Lincoln Branch have been encouraged in their work by much activity in various lines, and the evidence of development and awakening interests on the part of some and sustained devotion on the part of others. Mid-week prayer services have not been largely attended, but they well repay those who are faithful.

The La-Da-Sa Club meets regularly on Sunday evening, programs being in charge of the members in turn. Study of church history has given place to the reading of *A Call at Evening,* with discussion of the doctrinal points presented therein. Upon her birthday, the club presented Easter Schrunck with an inlaid end-table, the work of Richard Stake. She deeply appreciated this.

One of the most ambitious and successful plays attempted by the young folks was given early in March, *"Farm Folks."* The leading roles were taken by Mary Reichenbach, Rogene Anderson, Ruth Wilcox, Doretha Hunt, Roxy Fletcher, Richard Stake, and Paul Baldwin, ably assisted by a number of others. Piano music between acts was furnished by Miss Myrtle Pierce, who has since become the wife of Brother Roxy Fletcher, the ceremony being performed at the home of Francis Schrunk, officiating priest.

Early in April Esther Schrunk's class gave a playlet, *"The Ten Virgins,"* well presented, and furnishing an excellent setting for Brother Lenox's sermon which followed. During its performance, a number of appropriate songs were sung by Alfred Jensen.

And on Easter morning the La-Da-Sa Club gave a dramatic portrayal of the resurrection of Christ and incidents connected therewith. Will Poague sang a number of songs between these scenes, and the evening sermon, by Elder Charles Nirk, was in harmony with the spirit of the day.

Another playlet was presented the evening of May 7, with Sisters Pfanmiller, Hunt, and Harder giving a pointed lesson on the value of paying tithing. Elder O. L. D'Arcy, taking advantage of the cue offered, preached a good sermon on that privilege enjoyed by the Saints.

On Palm Sunday, Branch President B. M. Anderson occupied the pulpit, giving a brief description of the incidents connected with the missionary tour of Christ which ended with his spectacular entrance into Jerusalem attended by the acclaims of the people. Alfred Jensen sang the ever-popular solo, *"The Palms."* Brother D'Arcy was the evening speaker.

Mother's Day brought a visit from a much-respected brother, Charles H. Porter. He drew an appropriate lesson for the morning from the consecration of the mother of Samuel, who dedicated her son from birth to the service of the Lord. That day, Brothers Anderson and Lenox, accompanied by Brother and Sister D'Arcy, from Auburn, drove to Grand Island, where they met a group of sixty or more, gathered from nearby places. It was an all-day service, the character of which was unusually high and spiritual.

Sunday evening programs once a month are arranged by the young people of the branch. Some of the playlets mentioned have been given under their auspices. Capitola Mechling sponsored one featuring the history about "Saint Patrick," who he was, and what he did for Ireland. Will Poague, accompanied by his daughter, furnished some Irish songs for the occasion.

The morning sermon on Memorial Sunday was furnished by E. J. Lenox. Patriotic hymns were sung, and during the Sunday school hour his young son, Buren, assisted in the services. Francis Schrunk preached in the evening on the principle, *"Laying on of Hands."*

Other speakers of late have been Ralph Harder, Will Poague, and George Weller. Some musical offerings have been contributed by Peggy Smith and Alvin Pfanmiller, piano duet; by Ruth Pfanmiller, piano solo, and by Virginia Poague and two of her schoolmates who gave a vocal trio.

The birthday anniversary of Sister Katie Hale was marked by a special luncheon given by the Willing Workers, the service group of the women's department over which she has long presided. Material for a house dress, a gift from the group, was made up during the afternoon by "the other Katie," Sister Ralph Harder. Just now, the branch is extending to Sister Hale its deep sympathy for the recent loss of a niece and the latter's two children, all three of whom lost their lives in a destructive

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tornado which swept through northwestern Nebraska. Their farm home, near Tryon, was completely destroyed. The husband and father was away from home at the time, and returned to find his entire family dead, and every building on the place together with much stock and equipment, a total loss. Surely affliction's hand was heavily laid upon that young man, and the hearts of all thoughtful people are stirred with sympathy and pity.

Viola Poague, her mother, Sister Nirk, Eunice Fulton, and Sisters Allen and McWilliams have all been on the sick list since the last letter from Lincoln, but mercifully, all have been restored, and are able once more to come out to church gatherings. Sister Effie Smith, however, was called upon to suffer the loss of a loved one, when her son, Monroe, passed away, April 1, after a brief illness. He had been a thoughtful and kind son, the main support of his widowed mother and two young brothers, and the church grieves with those sorrowing over his loss.

The men of the branch have of late had some "bees," not in their bonnets, but on the church lawn. The results are most commendable. The ground was dug up, dandelions turned under, reshaping and grading done, and seed sown heavily. Shrubbery was planted about the buildings, which, with the growing grass, has done much already to improve the appearance of the place, and gives promise of still greater beauty and symmetry to come.

Elder Howard Harder and family, from Independence, spent one Sunday with his brother, Ralph, here. He spoke to the Sunday school, and with others of his family, contributed to the success of the sacrament service of the morning. Other visitors that day were Sister Rogene B. Smith, of Kansas City; Harry Smith and his four sons and Duane Anderson, from Beatrice, Nebraska, and Stephen Turpen, wife and mother, and Leslie Hale and family, all from Omaha. That seemed the banner day for attendance at Sunday school this spring, bringing it just under the one hundred mark. Other visitors of late have included Harvey Sandy and Aldine Smith, both of Kansas City, Sisters Noble and Elledge, of Independence, and a couple of young people from Nebraska City whose names have escaped the correspondent's ken.

Social affairs have included a surprise party for W. S. Farrar on his birthday. It was planned by his wife and daughter and attended by the men of the local priesthood and their wives. A leather-bound, four-year diary was presented to the brother, who is serving the branch faithfully in his office of deacon.

Esther Schrunk had a surprise birthday party for her mother, Sister Cecelia Hunt, a dozen or more sisters showering the good lady with packages of flower seeds. Sister Hunt brought from her childhood home in Germany an enthusiastic love for flowers, and has been untiring in her efforts to keep our church supplied with fresh blossoms. This is a loving ministry in which Sisters Farrar and Allen and others have also shared.

Another party occurred at the Schrunk home, when Francis' aunt, Sister Pauline Elledge, was honored.

Mary Reichenbach fell into line, and executed a successful surprise on her mother, in honor of that lady's birthday. "Geneva" was properly astounded, but fell into the spirit of the evening, and enjoyed every minute especially, perhaps, the unwrapping of the miscellaneous gifts brought as souvenirs.

The Willing Workers meet regularly each Wednesday to quilt and lunch together. Having finished the reading and discussion of Hutchinson's *One Increasing Purpose,* they are now interested in *The Destiny of Britain and America,* by "The Roadbuilder."

The Workers have held one bake sale and served lunch one Saturday at the courthouse—each netting fair returns. Their largest venture of late was the Mothers' and Daughters' banquet, given the evening of May 26. Cecelia Hunt, Katie Harder, and Ruth Pfanmiller were the committee in charge, and under their capable direction and due to their tireless energy it was an unqualified success. The room and tables were prettily decorated, a scheme of lavender and white being carried out in crepe paper festoons, nut cups, candles, flowers and place cards. Esther Schrunk was toast mistress, and directed the singing of special songs and rounds; Blanche Farrar offered grace; Peggy Smith gave a reading; Virginia Poague sang a solo, and Doretha Hunt and Rogene Anderson, a duet. Mary Reichenbach offered a toast to the mothers, and Audentia Anderson one to the daughters. Julia Reichenbach spoke of the pioneer mothers, their experiences and ideals, while Capitola Mechling contrasted their opportunities and environments with those of today. Forty mothers and daughters were banqueted, the three-course meal being served by Francis Schrunk, Richard Stake, and George Haskell.

Caraway, Arkansas

Elder A. M. Baker held a series of meetings here the first week in May, ending on the seventh. His themes were, *"Faith," "Repentance," "Church Organization," "Restoration of the Gospel," "Restoration of Palestine,"* and *"The Great Battle of Armageddon."*

On May 7, Sunday, Brother Baker administered the sacrament after which the Saints engaged in prayer and testimony meeting.

Dean Swift once preached to an audience of tailors from the text, "A remnant shall be saved."—Shedd.

O. T. Z. Convention Outstanding Success

Three Young Men Called to Priesthood

The O. T. Z.'s of Far West Stake look back on the convention held at Guilford Saturday evening and Sunday, June 3 and 4, as one of the most outstanding young people's conventions ever held. It was more successful than the most optimistic had anticipated. This was perhaps the greatest representation of young people from all parts of the stake that has ever gathered together.

The theme of the convention was, *"Onward to Zion,"* and truly this convention was a step in that direction. Elder Ray Whiting, the guest speaker, made a stirring appeal in his lectures that, *"Onward to Zion,"* be made the theme not only of the two days, but of his hearers lives.

The convention officially opened at eight o'clock Saturday evening with a good crowd in attendance including carloads from Cameron, Stewartsville and Saint Joseph in addition to representations from the nearby branches. On Sunday the crowd was even larger, and filled the church to capacity.

A splendid musical prelude was given by the Guilford, Bedison and Ross Grove young people after which Elder Ray Whiting, of Council Bluffs, Iowa, gave his opening lecture setting forth some of the specific things that must be accomplished by youth if the theme, *"Onward to Zion,"* is to be effective.

A pleasant recreational hour was directed by Leonard G. Ehlers, supervisor of young people's activities, on the large lawn behind the church. As a surprise the entertaining groups served sandwiches and lemonade. The Guilford Saints are to be congratulated on the splendid way in which they handled the large number of visitors over Saturday night and also on Sunday for the basket lunches. Their hospitality was much appreciated.

Another inspiring lecture by Ray Whiting was enjoyed at nine forty-five Sunday morning. After a fitting musical interlude arranged and given by Stewartsville, a communion service and allegiance meeting was held. This service will perhaps remain in the minds of the young people as the outstanding service of the convention.

After a season of earnest, prompt prayers and testimonies in which a wonderful spirit of consecration was expressed, Stake President Ward A. Hougas spoke at length in prophecy to the young people telling them that the Lord was well pleased with their efforts and prayers and giving much timely advice. He then spoke in turn to three young men, calling them to the Aaronic priesthood and charging each one with his specific duties. The young men called were Wayne Simmons, of Cameron, (president of the Stake O. T. Z.'s), and Garland C. Snapp, of King City, to the office of priest, and Herman Johnson, of

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Saint Joseph, to the office of deacon. Following the prophecy, Elder Ray Whiting testified that that which was given was of the Spirit.

This came as a climax to the wonderful spirit present throughout this service as well as other services at the stake gatherings of the young people.

At this hour Elder F. L. Hinderks, of the stake presidency, spoke to the adults in the basement of the church.

The Guilford young people again showed their ability to handle the large number of visitors at the basket dinner which was served at noon.

The afternoon service was opened by a group of numbers by a mixed quartet from First Saint Joseph Church. Elder Whiting conducted a forum, summarizing and emphasizing the points of his previous lectures, urging that the young people come in closer contact with God and make the specific preparation to move *"Onward to Zion."*

The closing service of the convention was the vesper service at five o'clock which might be termed a *"Youth Speaks for Itself"* program. Mingled with music furnished by young people from various branches, four talks were presented by young people of the stake. Kenneth Piepergerdes, of Maple Grove Branch, and vice president of the Stake O. T. Z.'s, gave his idea of *"Effective Living by Youth."* The question of *"Why a Young Person Needs Religion"* was discussed by Willard Hinderks, of Stewartsville. Lavota Jobe, of Guilford, gave a talk on, *"What Youth Has the Right to Expect of the Church,"* and Helen R. Beadnall, of Saint Joseph, and secretary of the O. T. Z.'s, spoke on, *"What the Church Has the Right to Expect of its Youth."*

A wonderful day was closed and one long to be remembered. There was a feeling of reluctance at parting, but all are looking forward to meeting again at the reunion where a fine young people's program will be carried out. Far West Stake has a right to be proud of her young people and more especially when it is realized that the entire program of the convention was outlined and directed by the young people themselves with the advice of the stake officers.

Perth, Western Australia

Good Eastern Meetings for Small Branch

Not long ago this little branch concluded its Easter services which were successfully conducted. Attendance might have been larger but for the period extending over four days, allowing a number of Saints to take their annual holidays.

Good Friday saw the church opened for a special service, Elders E. H. Davies and A. Robinson, and Priest Oscar Stack officiating. Each spoke for twenty minutes and the talks were interspersed with solos, duets, and congregational hymns.

Easter Sunday came at an appropriate time, being sacrament Sunday. On this occasion a good service was in charge of Brother A. Robinson, who was assisted by Elder E. H. Davies and Priests Oscar Stack and Len Broadway.

Sunday evening saw the Fremantle group still holding evening services. The number of strangers attending these meetings, fluctuate. Elder E. H. Davies, missionary to Western Australia, has this work under his control.

Young People of Northwestern Ohio Hold Convention

Effect Their Own District Organization

The young people of Northwestern Ohio District met at Bradner, Ohio, May 27, led by Frank Slye, district president.

The first meeting of the convention opened with a program which presented talent from the various branches of the district. Brother Slye was assisted at the convention by Floyd Clark, director of Religious Education, and Hazel Smith, director of music.

Sunday began with an eight o'clock prayer service in charge of Elder Jacob Halb, assisted by Tom Mott, of Toledo, and Floyd Holdren, of Saint Marys. Then came the church school with its formal opening of a call to worship, prayer, scripture reading, theme talk and music by Saint Marys Choir. During the class period the school was divided into three groups, the children in charge of Ollie Yeager, of Sylvania, and Mary Smith, of Bradner; the young people instructed by Elder Smith, of Detroit, and the older people taught by Elder Green, also of Detroit.

Bishop H. E. French, of Columbus, was the eleven o'clock speaker. At this hour Sylvania Choir gave special music, and a mixed quartet took part in the program.

The noon meal was served by women of Bradner Branch.

"Our Aims," was the theme of a short talk by Boyd Holdren near the opening of the Sunday afternoon organization meeting. He also explained the purpose of the Tenth Legion. Immediately following, Floyd Clark read parts of a communication from President Floyd M. McDowell, presenting the different types of young people's organizations in the church. Brother Green, of Detroit, was chosen chairman of the meeting, and election of officers of the contemplated young people's organization resulted in the following choices: President, Boyd Holdren, of Saint Marys; vice president, Roy Martin, of Toledo; secretary, June Bryant, of Toledo; treasurer, Floyd Holdren, of Saint Marys. When the business of organization had been transacted, instrumental music by the Hoffman boys, of Perrysburg, Ohio, was enjoyed.

Kansas City Stake

Chelsea Church

Recent assistance given this congregation by Missionary William I. Fligg, illustrated the truth of the statements: "The order is forever," "There can be no furlough granted; never must the flag be furled." Brother Fligg arrived home in Independence from his mission field in the Northeast, April 27, and was immediately called upon to speak at Chelsea the night of April 30.

Chelsea Choir gave the evening anthem at Central for conference Sunday, the number being, *"Open Our Eyes."*

Stake President Cyril E. Wight spoke on, *"What the Message Means to You,"* the night of May 21.

The scouts gave a supper the evening of May 16, to send the boys to summer camp for a week. Each year part of their registration fee for camp is raised by the local congregation so that some of the boys who otherwise would be unable to attend, may enjoy the benefits of a week in camp.

The La-Da-Sa Women's Club gave a one-act play the evening of June 2. A charge of ten cents was made and ice cream and cake were served at the close of the evening. The profits are to be used for church expenses.

Brother Eddie Baker, of Quindaro, spoke here the evening of June 4, giving a fine sermon.

Armourdale Church

Elder H. A. Higgins, of Quindaro, closed his series of special missionary meetings here June 4, in the evening. An average attendance of eighty-six was had during the seven nights. Those wishing to unite with the church were asked to pray and think over the matter of baptism before making their final decision.

Brother Higgins accepted an invitation to occupy another week, providing the congregation is willing to wait until next fall. A rising vote of thanks was tendered him.

Fulton, Iowa

Profit From Visit of Elder R. E. Davis

Several young people of this branch are planning to attend the young people's convention at Moline, Illinois, June 11.

Elder E. R. Davis held a series of meetings last week, ending Sunday with an all-day meeting at the church. He taught the adult senior class, giving them some useful advice. A picnic dinner was served at noon on the church lawn. Sunday evening, the rain kept many from attending. Special music was furnished by Brother Drake, playing his clarinet, and Peter Edwards, the violin.

A few weeks ago the young people enjoyed a picnic dinner at the home of Mr. and Mrs. Earl Mayberry.

The Farmer Creek Sunday School

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Convention will be held in the near future. Several of the young people of Fulton Branch are to take part in the program, Ruth Heide, scripture reading; Arlene Heide, song; Beneta Saunders, recitation; Bonneita and Lilliath Smith, duet; Helen Turner, clarinet solo; Elder John Heide, talk; Merle Turner, recitation; Kenneth Walters, recitation; Latter Day Saint juniors, song; Alberta Smith, recitation; Max Campbell, recitation; Latter Day Saint young people, song; Nellie Jackson, reading; Alice Joyce Moeller, reading; Dorothy Mae Moeller, recitation. All the Sunday Schools of the township are to be represented in the program.

Bert Sherman is the new assistant superintendent of the Sunday School in Fulton.

Independence

The women of Independence reached and passed their six-thousand dollar goal Monday, June 5, which was special dollar sacrifice day. In a thirty-two week campaign of personal sacrifice they raised a sum of $6,055.50 for the church.

In celebration of reaching their goal, they extended an invitation to all the church families in Independence to eat supper together on the Campus Thursday evening, June 8. Several hundred responded to the invitation, picnicking in family or neighborhood groups, and remaining on the grounds for a program of which Pastor John F. Sheehy was master of ceremonies. The program was arranged by Mrs. Pauline James Arnson. Presidents Frederick M. Smith and Elbert A. Smith, and Bishops G. L. DeLapp and J. S. Kelley gave short, commendatory speeches, and the evening was enjoyed as an outstanding social event. Details of the women's sacrifice campaign are presented in other columns of this issue.

Saints of Independence are fortunate to have as their summer Sunday evening speaker at the Campus President Elbert A. Smith. He will deliver his opening sermon to members from the several congregations in this city next Sunday night at the Campus.

Services of baptism marked the activities of almost every congregation of the church in Independence last Sunday. This was most appropriate for Children's Day. There are approximately two thousand children of Latter Day Saint parents in the school system of Independence, and from this source come a large number of the baptisms on this particular day of the year. At the Stone Church alone there are 537 children between the ages of seven and seventeen.

A large congregation enjoyed the concert given by the Cantanina Chorus, directed by Mrs. H. C. Burgess, Monday evening, June 12, at the Stone Church. Everyone was cordially invited to hear this group of twenty girls sing. Joy Harder was accompanist and piano soloist; Elinor Smith, harpist; Verna Kelsey and Marcine Turner, soprano soloists; Doris May, accordionist; Betty Good and Mildred Shupe, contralto soloists, and the Shupe sisters, a vocal trio.

The Aeolian Chorus, directed by Paul N. Craig, will give a concert the evening of June 16, at the Stone Church. Assisting artists will be: Pauline James Arnson, soprano; Colin Ferret, bass; Dorothy Koehler Waters, organist, and Lyda Budd Robertson, reader.

The Young People's Council of Independence is sponsoring a week-end trip to the Young People's Convention at Lamoni. Pickwick Greyhound Busses will be scheduled to make the trip starting from the Auditorium at one-thirty the afternoon of June 24, and returning after the last meeting on Sunday, June 25. The fullest support of the pastors in Independence is given to the plans of the council to secure the attendance of a large representation from Zion at the conference, and the young people who plan to go to Lamoni are invited to get in touch with their council member representative or call the pastor's office at the Auditorium for tickets and further information.

Stone Church

All the services of Children's Day at the Stone Church were devoted to the interests of the children, this being the one day in the year when their activities take precedence over those of the adults. And it was most appropriate that these services should begin with an eight o'clock baptismal ceremony. There amid a beautiful setting of ferns, baskets of lilies and artificial grass, thirty-three children, most of them just past their eighth birthday, were inducted into the kingdom of God on earth. For three Sundays the candidates had met as a class and were given pre-baptismal instruction by Pastor J. F. Sheehy.

The boys and girls baptized were: Everett Thompson, Duane Lundquist, Eleanor Bullard, Helen Robertson, Mary Chloe Gallagher, Shirley Ann Vardeman, Virginia Bath, Helen Mae Thomas, Evelyn Lucille Preston, Dorothy Lee Schwab, Dorothy Lee Tyler, Howard Bevins, James Plain, Norma Edwards, Elizabeth Smith, Glen Tonahill, Jackie Tonahill, Robert Audet, Ellis Short III, Mary Bishop, Marcine Simmons, Dorothy May Penrose, Betty Lewis, Dorothy Brown, Donald Barrett, Marilyn Rogene Miller, Margaret Mae Webster, Bethel LaJune Reimer, Frederick Smith, Selma Hoskins, Relma June Teague, Doris Goldstein, and Mabel Danielson.

Members of the ministry officiating in the ordinance were A. H. Thompson, David Lundquist, Walter Bullard, W. B. Paul, and J. F. Sheehy. Superintendents S. A. Thiel and Howard W. Harder were present to assist.

During the baptism soft piano music was played. The beautiful floral background was created by a decorations committee from the young people's department headed by T. A. Beck.

The Children's Day theme was carried out in worship exercises of the church school departments preceding the school's class period. At eleven o'clock came a program typical of the day, songs, recitations, and chorus numbers by the members of the beginner, primary, junior, and intermediate departments. These selections given by a group of singers and readers represented a group of approximately six hundred children in the school, and were enjoyed by a large congregation of parents and friends.

At two-thirty in the afternoon the candidates baptized in the morning were confirmed members of the church at an impressive service, and two babies were blessed, Alice Louise, daughter of Mr. and Mrs. Vance Eastwood and Jane Carolyn, daughter of Mr. and Mrs. Paul B. Elliott.

The junior and intermediate departments presented a worship service on the theme, *"I Would Be True,"* at seven-thirty in the evening, and Pastor John F. Sheehy gave a sermonet. Music was by the Stone Church Unit of the Auditorium Junior Orchestra, directed by Leon Snow, the Clematis Chorus, directed by Mrs. J. R. Lentell, and instrumental soloists. Warren Cannon told a story which fitted well into the theme. This was the last Sunday evening service to be held at the Stone Church this season.

Second Church

The communion service Sunday, June 4, was opened by an organ prelude by Mrs. Gladys Inman. Pastor William Inman conducted the service. The invocation was given by Elder John Miller. Elder Sam Inman talked on the oblation. The talk on the Communion was given by Pastor Willian Inman. A prayer was offered by Elder D. A. Whiting. The emblems were then blessed and passed.

Elder Sam Inman was in charge of the seven thirty service. The choir, under the direction of Brother Earl Audet, and accompanied by Mrs. Gladys Inman on the organ and Miss Edna Stobaugh at the piano, sang, *"O for a Thousand Tongues."* Elder Frank Veenstra was the speaker. He read as his text, Psalm 15.

Walnut Park Church

Children's Day, Sunday, was observed with baptismal services held in the basement of the church during the church school hour. Fifteen candidates became members of the church at that time, nine being baptized by Pastor Frank McDonald, five by Elder W. T. Gard, and one by Brother Constance, an elder whose home is in Warrensburg. Those baptized were: Kenneth Butterworth, Beulah Byrne, Virginia Byrne, Marcella Culp, Kenneth Curtis, Carl Gold, John Gunzel and Anna Gunzel, father and daughter;

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Wallace Reynolds, Bernice Fereday, Delmar Macrae, Fred Burns, Elta Pearl Lucas, and Richard Atwell. Confirmation services followed at the eleven o'clock hour, twelve different elders having a part in the rites.

At seven thirty Sunday evening a special Children's Day program was given, consisting of a piano solo by Lavona Crabb; a Scripture reading by Leonard Curtis; a play, *"The Feeding of the Multitudes,"* and a sermonet by Elder C. Ed. Miller. Those having parts in the play were: Robert Butterworth, John Crandall, George Harrington, Daisy Willoughby, Beatrice Butterworth, John Gunzel, Argene Wenholz, Henry Countryman, Harold Dillee, Margaret Gunzel, Wilma Smelser, Emily Taylor, Eddie Butterworth, Lavona Crabb, Elza Warneke, and Leonard Curtis.

Mrs. Martha Campbell, seventy-seven years old, mother of W. J. Campbell, of Walnut Park district, died Thursday, June 8, at her home in Port Sanilac, Michigan. Funeral services were conducted at two o'clock Sunday afternoon from the home of W. J. Campbell, in Independence, in charge of Elder Frank McDonald. Mrs. Campbell formerly lived in Independence. She is survived by seven sons, five daughters, and fifty-two grandchildren. Music for the service was a solo, *"Beautiful Isle of Somewhere,"* by Mrs. Madge Kueffer, and a duet, *"I May Not Know the Reason Why,"* by Mrs. Kueffer and Mrs. Madge Gault.

A son, Robert Kenneth was born Monday, June 5, to Mr. and Mrs. Jack G. Mitchell.

Englewood Church

June 4, Elder S. S. Smith was present to make the presacramental talk. Pastor R. W. Howery was in charge of the service, assisted by Elders E. M. Moore and A. G. Hougas.

Sister Fred Koehler, who, since the death of her son, Frederick, three months ago, has been sojourning with her daughter in Denison, Texas, has returned to Independence, and at the sacrament service, testified of the goodness of the Lord to her in her bereavement.

Independence was fortunate in having a profusion of flowers for Children's Day, and the little church home at Englewood was attractively decorated. The baptismal font was in readiness for the candidates who marched to the rostrum with their parents, preceded by Elder Perry Hiles, former pastor, who performed the sacred rite in an impressive manner.

Those baptized were Benjamin Richard Jurden, William Caldwell, jr., Carl Marcus Hynden, jr., Howard Lee Doughherty, Jess LeRoy and Helen Maxine Cunningham, twins, Dorothy June Seymour, and Mary Catherine Ingram.

While the candidates were preparing for the confirmation, the congregation was led in a song service by Sister Gladys Welch, assisted at the piano by Sister Stella Howery, and just preceding the confirmation the Simms sisters sang, *"I Think When I Read the Sweet Story of Old."* Little Marjorie Sue McNamara, daughter of Elder and Sister D. S. McNamara, was blessed by her father and Elder Perry Hiles, who also officiated in the blessing of Altabelle Dougherty, daughter of Brother and Sister Howard Dougherty. The following elders confirmed the candidates baptized a short time before, R. W. Howery, Perry Hiles, D. S. McNamara, A. G. Hougas, and Thomas Richardson.

The regular Children's Day program was enjoyed at seven thirty in the evening, each department being represented by numbers. The closing was very effective, a tableau, *"Rock of Ages,"* by the class of junior girls taught by Sister Seymour. Elder C. B. Woodstock addressed the children, calling to mind the first children's day held in the Land Bountiful in *Book of Mormon* times when the Savior was among them.

The women's department will hold its last regular meeting of the season tomorrow at the home of Sister Bea McNamara, an all-day meeting with covered-dish luncheon. They plan to finish a quilt they have been working on.

Enoch Hill Church

The marriage of Miss Anna Poloney to Donald E. Bullard was solemnized after the midweek prayer service, June 7, at the home of Mr. and Mrs. Richard Bullard, the bridegroom's parents, Elder H. L. Barto officiating.

Sunday, June 11, Apostle F. Henry Edwards was the speaker to the adult congregation, and many favorable comments were heard on his discourse.

A beautiful service was planned for the junior church hour, Sunday morning, showing the children the great love the Savior has for his little ones. Elder Amos Allen was the guest speaker. Robert Young read Luke 2: 40-52 in the Inspired Version of the *Bible,* and Sister Bessie Sellers talked on the picture of Jesus as a boy talking to the wise men in the Temple. Sister Clara Frick told a story. The music was well planned and executed.

At two o'clock in the afternoon a number from this congregation accompanied the children and young people to Second Church where eleven were baptized in the font which was pleasingly decorated with seasonal flowers. Those whose names were added to the church roll as a result of this service are: Bennie Bullard, Dannie Shirk, Francis Hartman, Esther Kramer, Glenn Beebe, Russell Beebe, Nelson Inman, Harold Inman, Mabel Kipp, Dixie Buchanan, and Leora Tanner. These were confirmed at a special confirmation service.

The Boys' Choir of the Stone Church, directed by Miss Marcine Smith, were present and sang Sunday evening. Several piano numbers were played by the boys and there was a reading. Their entertainment was appreciated.

Semiannual Conference for Spring River District

Everyone Cooperates to Make Services Impressive

Another semiannual Spring River district conference has become a matter of record and the impressions which have been left in the lives of Saints of that district by the conference are most helpful. There is reason to believe that for some the meeting held at Miami, Oklahoma, May 26 to 28, was a turning point in their lives. As many were heard to express, "It was a wonderful conference."

Unexpectedly President Elbert A. Smith walked into the prayer meeting Saturday morning and remained for the business session which followed. Sunday morning he returned and preached the morning sermon to over four hundred who had gathered for the last day of the conference. He used as his theme, *"Prayer,"* which touched a responsive chord in the hearts of all those who heard him. Preceding the sermon the combined choirs of Joplin, Pittsburg, Webb City, and Miami, under the direction of sister Beatrice Deaver, presented a cantata, *"Hear My Prayer."*

The meeting Friday night was in charge of the district young people's president, Frank Shank. It consisted of a program given by the Miami High School Glee Club, followed by a recreational period.

Saturday morning a prayer meeting was held at nine thirty under the leadership of District President Amos T. Higdon. The Spirit of the Master was present and blessed all those who were at this service.

Apostle J. F. Garver and Bishop G. L. DeLapp were present at the Saturday afternoon business session at which the annual election of district officers was held. Elder Higdon was reelected president of the district. The Saints of the district feel indebted to the church for permitting so able a church worker to continue in their midst during this time of depression. Other officers named were A. J. Jones, of Columbus, and I. O. Waldron, of Webb City, Counselors; R. G. Smith, of Pittsburg, director of Religious Education; Mrs. C. E. Wilson, of Joplin, secretary; Mrs. A. M. Hogan, of Carthage, historian; Mrs. C. H. Hobart, of Webb City, director of the adult division; V. L. Krucker, of Miami, a former Graceland student and talented musician, director of music, and Raymond Troyer, of Joplin, publicity agent.

The conference voted to accept the Springfield, Missouri, Branch into the district, and Nowata, Oklahoma, was selected as the place for the next meeting which will be held November 17 to 19. After a busy and successful day, Apostle Garver preached on Saturday night.

At the young people's prayer meeting

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Sunday morning the retiring young people's president, Albert Cobb, delivered the opening remarks. This meeting, which is looked forward to by many of the district youth and their leaders, was in charge of Brother Higdon. Ellsworth Weaver, of Pittsburg, spoke at the church school hour on *"The Second Missionary Journey of Saint Paul."*

At the Sunday afternoon services the following ordinations were made: James M. Jones, of Webb City; B. F. Kyser, of Miami, and A. A. Farris, of Joplin, to the office of elder and C. D. Wilson, of Miami, to the office of priest. Floyd Simpson, of Joplin, was given the conference approval to the office of deacon, but was unable to be present to be ordained. Bishop DeLapp preached in the afternoon.

Appropriate ceremonies marked the withdrawal of Elder Lee Quick, of Mapleton, Kansas, for twenty-five years a district missionary to accept a similar assignment in Oklahoma and Texas, and the retirement of Sister A. N. Deaver as director of music. The district feels that it has lost a valuable asset with the transfer of Brother Quick.

The Graceland alumni met Sunday afternoon and voiced a desire to form an alumni chapter in the district as soon as the necessary arrangements can be made.

Bisbee, Arizona

Children Dedicate Club

"Onward, ever onward," is the slogan of Bisbee members. While they are few in number, and are feeling the depression, they continue to press on in the gospel work.

They will miss two sisters this summer who have been of great service in the branch. Sister Eynart went to Los Angeles a short time ago, and Sister Adams passed to her reward, March 28.

Pastor Davis is holding cottage meetings each week, and these are enjoyed by all who attend.

Some rich experiences have blessed the Saints here during the spring months, and they are grateful.

This year on Children's Day the children from seven to fourteen years of age, dedicated their club which is sponsored by Myrtle Vaclav. They named the club O. T. Z., (Onward to Zion) and the motto of the club is, "Loving Each Other," with the hymn by the same name as their theme song. The club has decided to help buy Sunday school books for its own members with some of the dues, but has not as yet chosen the study subject it will take up.

"Love is not getting, but giving. It is goodness, and honor, and peace and pure living—yes, love is that, and is the best thing in the world, and the thing that lives longest."—Henry Van Dyke.

San Francisco, California

Danvers and Caselli Streets

During Patriarch G. J. Waller's stay on the mainland recently, the San Francisco and East Bay branches have been the recipients of many uplifting sermons from him. His faith and humility in and devotion to the principles of the church have won for him the love and admiration of both the old and young members here. He began his patriarchal labors immediately after his ordination and many now rejoice at the blessings received under his hands. His stay was all too short. Because he had endeared himself to the hearts of all, the young people of the San Francisco branches, under the leadership of Albert Boynton, gave him a farewell party on the evening of May 9. A musical program and short social time were enjoyed in the social hall, and later in the evening, the women's group and Idola Club served refreshments in the dining room, where a huge cake depicting on it the ship, *Malolo,* sailing toward Diamond Head, held a place of honor. After Brother Waller's farewell talk, Brother Albert Boynton presented him three copies of the paper, *The Zion Builder,* published biweekly by the San Francisco young people, and asked him to present one to each of the three Island branches and have correspondents appointed in each place. The group then sang, *"Aloha Oe,"* and *"God Be With You,"* as we said farewell. Brother Waller sailed home to Hawaii on May 12.

The San Francisco Branch is proud of its young members and those nonmembers who are assisting with the work these young people are doing. The Sunday evening service of the church school has shown great improvement in interest and attendance with these young people in charge. Under the leadership of Brother Albert Boynton they now have good programs sometimes with travel pictures. The splendid work of the young people in publishing *The Zion Builder,* semi-monthly, has drawn them closer together, and interested nonmembers, as well as increasing the friendly feeling of cooperation among the Bay City Branches. In this paper the activities of the different branches are announced and later reported. It is the radio of the Bay City branches.

When at a joint meeting of the priesthood of the district it was decided unwise, because of economic conditions, to hold a reunion in the Northern California District this summer, it was also decided to hold two-day meetings in the various branches. May 27 and 28, were set apart for this branch and considerable publicity was given these dates, so that all the meetings were well attended. Elder Arthur Oakman was the speaker Saturday evening and Sunday morning and gave two excellent sermons. The Sunday morning prayer service was presided over by District President G. P. Levitt. This was an outstanding meeting, a spiritual feast and one that will long be remembered. During this communion with God, Brother Levitt announced that he was directed by the Spirit to speak to Elder J. A. Saxe. He was highly commended for his long years of faithful service and devotion. The sweet Spirit accompanying this message rested on all present. Elder Edwin Burdick, bishop's counselor, spoke forcefully on stewardship to the adults and young people during the church school period. At the afternoon session the meeting was in charge of Brother Levitt, assisted by Brother Oakman and Brother Burdick, when different subjects were discussed by those in charge and members of the audience were asked for contributions of opinions. This proved to be a helpful meeting. The two-day services were closed by a splendid Memorial Day sermon in the evening by Brother Levitt.

On May 30, many of the Saints from nearby branches gathered at Irvington reunion grounds and besides enjoying a refreshing outing and visit with friends, busied themselves about the grounds doing much to beautify the place. A picnic there for July 4, was also planned.

Miami, Florida

Seven Enter Waters of Baptism

The work of the Master is moving on in Miami Branch. This is evidenced by the fact that six young people and one adult entered the waters of baptism, February 19, the president of the branch officiating, assisted by Brother John Fisher, priest. Almost all of the Saints went with the candidates and officiating ministers to the great Atlantic Ocean where the ordinance was performed. Sisters Fisher and Stevens had charge of the singing at the water's edge.

After the baptism, the confirmation service was held in Brother and Sister Fisher's home, then Pastor Lawrence Willey spoke on *"The Gift of the Holy Ghost and Spiritual Gifts,"* for thirty minutes. God showed his approval of this service by manifesting his Spirit, and the Saints rejoiced.

On this occasion Brother Willey was privileged to baptize his wife, his sixteen-year-old stepdaughter, and two grandsons, nine and eleven years old.

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The Bulletin Board

Reunion and Conference Notices

A profitable and pleasant time is assured all who attend the conference and reunion of the Central Texas District at Hearne, Texas, July 14-23. We are glad to announce that Apostle R. S. Budd, Patriarch F. A. Smith, and Elder Lee Quick will be with us. Let us all come prepared to stay the ten days for a wonderful meeting. A comfortable campsite to which improvements have been added from year to year, is available for all who can come. Everything free to those bringing their own camp equipment. The dining hall will be operated for those who cannot, or will not, bring their own equipment. For this service there will be a charge of $3 for the ten days, if paid in advance to Brother C. W. Tischer, district president, 2212 Washington Avenue, Houston, Texas. Those waiting until arrival at grounds to make arrangements for meals, will be charged a proportionately higher rate. We are hopeful of a large attendance at this meeting, and are determined to make the cost of attendance as little as possible, to enable the district to get the greatest possible benefit out of this meeting. Just pack up the things and bring the family for ten days of real, lasting pleasure.—C. M. Mitchell, Route 4, Bryan, Texas.

Reunion Notice

Toronto district annual reunion will be held at Lowbanks, Ontario, July 29 to August 14. Two weeks of worship, instruction, music and recreation, will be provided by the best available talent. President F. M. Smith and Apostle D. T. Williams with other prominent ministers, teachers and musicians, assure the campers and visitors of a high type of reunion program. There will be classwork arranged by B. H. Hewitt, also land and aquatic sports as well as campfire specialties and entertainments; a girls' camp in charge of Ethel Law, and a boys' camp in charge of Bert Gozzard; music conducted by S. G. Clark; Sunday school, preaching, and all other activities in charge of specialists. Children's classes and amusements. Tents $2 per week, $4 for entire reunion; springs and matresses 50 cents each; all reunion necessities can be secured at refreshment booth at city prices. Meals for adults: breakfast, 20 cents; dinner, 25 cents; supper, 25 cents; weekly tickets, $4.50. Children between six and twelve, breakfast, 10 cents; dinner, 15 cents; supper, 15 cents. Children under six are free. Refreshment booth sells ice cream, soft drinks, candy, etc., at city prices. Members and friends from other districts are especially invited to camp with us. Please order tents and supplies early, the supply is limited, from either of the undersigned or your nearest committee member.—J. A. Wilson, chairman, 133 Langley, Avenue, Toronto, Ontario; James Pycock, secretary-treasurer, 8 Day Avenue, Toronto, Ontario.

Annual All-day Services

The annual all-day services at Evansville are to be held as usual at the residence of Sister C. C. Hoague, sr., 412 West Church Street, June 18. We hope to have all the district officers with us, also a goodly number of the young folks who cannot attend the convention at Lamoni. Come, all who can. Basket dinner at noon.—C. C. Hoague, branch president.

Week of Meetings in Northern Wisconsin

Apostle J. F. Garver, assisted by Leonard Houghton, plans to hold meetings at Sparta, Wisconsin, Sunday, June 25, at 10 to 12 in the forenoon, and at 2 p. m. At the church, five miles north of Black River Falls, Sunday and Monday evenings, June 25 and 26. At the church in Porcupine Valley, near Durand, Wednesday and Thursday evenings, June 28 and 29. And to attend the reunion at Chetek, July 1 to 4. We sincerely hope all Saints who can will attend these meetings. In these trying times we all need spiritual strength and courage. Brother Garver is one of the church's very active, earnest workers. All will enjoy hearing him. —Leonard Houghton, district president.

Meeting at Nauvoo

To the membership of Nauvoo District and others who may be interested, greetings: The reunion committee met some time ago and decided to hold a meeting this year similar to that which has been held the past two years. The services will be held in the church at Nauvoo, July 23 to 30. Evangelist Richard Baldwin and Sister Baldwin are coming to be with us for the period. This should be enough to warrant a large gathering. We hope there will be those who desire to take their vacation at this time and will make arrangements to come to Nauvoo. Beautiful camping sites are available and comfortable rooms can be se-

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cured at a nominal cost. However, all those coming should come prepared to take care of their individual needs. We hope to have a program provided that will assure all who come a time of educational, spiritual, and social enjoyment. Anyone desiring to make provision for rooms, etc., should communicate with J. C. Page, Nauvoo, Illinois. He will help you. Remember the time, July 23 to 30.—F. T. Mussell, for the committee.

Barberton Night Services Discontinued

Beginning with the first Sunday in June the Sunday night services in Barberton Branch were discontinued until the first Sunday in September when they will be resumed.—E. L. Main, branch clerk, R. D. 2, Barberton, Ohio.

Services in the London District, June, 1933

Services in London District for the latter part of June are: June 18. Special rally in Delhi: 9.30 a. m., prayer service in charge of district presidency; 11 a. m., church school; 2.30 p. m., preaching by Bishop J. C. Dent, and 7 p. m., preaching by Elder Percy Farrow. June 24 and 25, district rally for young and old, at Stratford: Saturday, 2 p. m., at Queens Park, soft ball, races, contests, volley ball. Kindly bring lunch baskets; 8 p. m., program in church. Musical numbers by district members. A play, *"The Most Precious Gift,"* will be given by Rostock and Stratford young people. Sunday, 9.30 a. m., prayer service; 11 a. m., preaching by Elder Percy Farrow; 2.30 p. m., roundtable, in charge of R. H. Atkinson, and 7 p. m., preaching by Bishop J. C. Dent. Everybody come and help us make this rally a real get-together.—James Winegarden, district president; Percy Farrow, district missionary.

Accredited Institute

An accredited institute will be held at Kirtland, Ohio, June 16, 17, and 18. The first session will be held, June 16, at 7.45 p. m. The general theme will be, *"Fundamental Ideals of Latter Day Saintism."* Regular credits will be allowed all who attend five or more sessions. Everyone is invited.—John L. Cooper, pastor of Kirtland Branch; William F. Webbe, district superintendent of church schools.

Young People's Convention

The Toronto district young people's convention will convene in Toronto Church, June 23 to 25. They have been preparing for this gathering for some time. There is to be a special cantata, *"Esther,"* given on Saturday evening, June 24.—J. L. Prentice.

New Address

J. L. Verhei, president of Portland Branch and District, 423 South East Sixty-ninth Avenue, Portland, Oregon.

Request Prayers

Mrs. M. C. Davis, 28 Sheridan Street, Wabash, Indiana, requests the fasting and prayers of the Saints in her own behalf. She suffers from cataracts on her eyes which greatly impair her vision. She knows the Lord hears the prayers of his faithful children, and feels that he has a blessing for her.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Oklahoma	Canton, Oklahoma	Aug. 4 to 13
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27*
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

(*Tentative date. To be confirmed later.)

THE FIRST PRESIDENCY,
By F. M. McDOWELL.

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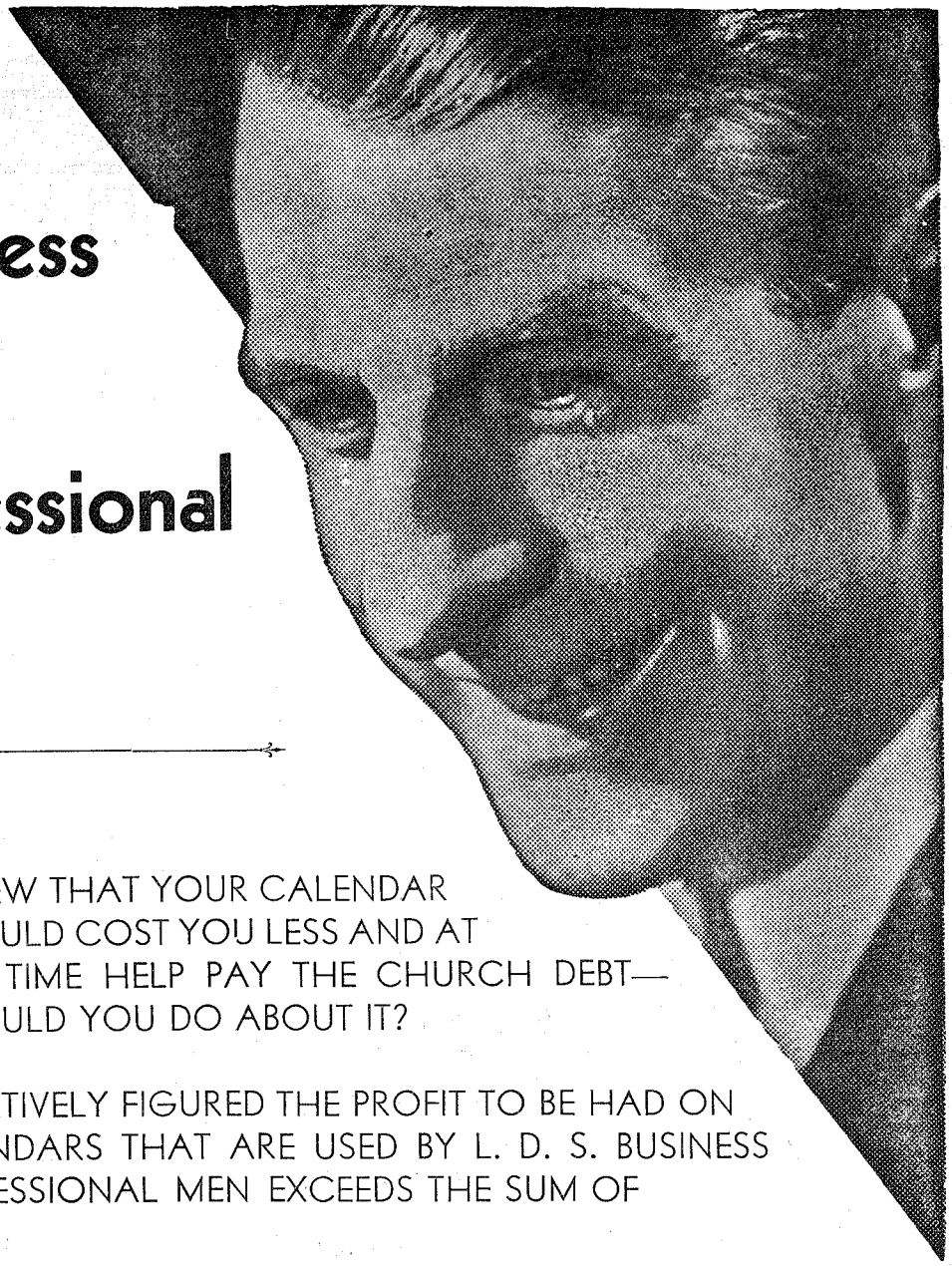

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Youth Conference Etchings

A Preliminary Survey

With the Church on the Continent

By John W. Rushton

Blue Pencil Notes

By E. A. S.

Isaac Watts

A Hymn Writer Who Was Prophetic

The Church School Training Program

By C. B. Woodstock

Signs of the Times

By E. B. Hull

Volume 80 June 20, 1933 Number 25

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THE SAINTS' HERALD

June 20, 1933

Volume 80 Number 25

FREDERICK M. SMITH, Editor in Chief.
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FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor.
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CONTENTS

EDITORIAL:
- Working Together 771
- Jackson County 771
- Across the Desk of the Editor in Chief 772
- Blue Pencil Notes 773
- First Prize Awarded to Carl Heinricks 773
- Correction in Report of Presiding Bishopric 773

YOUTH CONFERENCE ETCHINGS:
- The Conference Goes to Work 774
- Etta's Report 774

NEWS BRIEFS 775

ARTICLES:
- A Hymn Writer Who Was Prophetic, by L. B. M. 776
- With the Church on the Continent, by John W. Rushton 777
- The Church School Training Program, by C. B. Woodstock 779
- Weekly Health Letter, by A. W. Teel, M. D. 780
- Report of the Department of Statistics, by C. L. Olson 780
- Worship Services for July, 1933 782
- Warn Our Youth! by Elmer A. Kaler, Ph. N. 786
- Signs of the Times and Pre-millennial World Events, by E. B. Hull 787
- Prayer and Testimony 788
- Question Time, by A. B. Phillips 790

NEWS OF CHURCH AND HOME 791

THE BULLETIN BOARD 797

The Pigeonhole

The Pigeon Goes to Church

"I'd like to make some sweeping assertions this morning," announced the Pigeon tucking a wing feather into place.

"Be careful," I cautioned, "you remember—"

"Very well, thank you," ruefully. "I need no memory course to help me recall my former transgressions," but his eyes twinkled. "I've been thinking of the old adage which says for us to sweep our own dooryards before going in to sweep our neighbor's."

"Yes."

"I've been applying that to Latter Day Saints. As a church we Latter Day Saints think pretty well of ourselves, but here are some questions that keep bothering me. They trouble me especially when I go to church: Why can't Latter Day Saints behave in church? That refers to all of us. What is the trouble? Why do we whisper, or for that matter talk out loud? Why do we make sarcastic comments under our breath when we don't agree with the speaker's opinions? Why do we strut about in service? Why do we giggle? Don't we realize these things are rude, or don't we ever stop to think?

"So—" I mused, "you've been to church again?"

"I certainly have. Fact is I'm a regular church goer, and as I've observed before I'm not one of your congregation sleepers. I keep my eyes open, and I see things."

"Good bird," I returned.

He chuckled and then sighed: "And the other day I heard a congregation sleepily—yessir *sleepily*—singing:

"Let us be no longer sleeping,
For the day is near at hand;
Let us each our watch be keeping,
As a firm united band."

A Scientific Parable

There was once a tiny electron
Who gazed about him and cried,
"What an infinite thing is an atom!
How deep and how long and how wide!
Can the mind conceive anything huger?
Well, I can't for one, and I've tried!"

An atom peered vaguely around him,
And with every glance that he cast
He thought, "Oh, a molecule's limits
Are most unbelievably vast;
For cosmic bewildering greatness
A molecule can't be surpassed!"

Yet the scientist's lens microscopic,
For all of its strength, failed to show
A glimpse of electron or atom
Or molecule, either! And so
We learn a most excellent moral,
Though just what it is I don't know.

—Berton Braley in *Life*.

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Editorial

Working Together

There is nothing in the world finer than to see father and son working together in some joint effort, the father contributing long experience and steadied judgment, and the son giving fresh energy and enthusiasm, and perhaps new ideas, to the task. One may be sure that the work which can claim the loyal cooperation of both of them is a good work. A similar observation may be made concerning mothers and daughters.

Such cooperation of young and old is a result, primarily, of putting the young people to work early, giving them tasks and minor responsibilities, and guiding them through their early experiments. This requires patience on the part of the older people, and sometimes considerable restraint. It also requires humility.

It is hard to believe that older people would be jealous of the attention given to young people in the endeavor to train them for work in the church. And yet, surprisingly enough, we do encounter it. Some one complained that we are giving too much space in the *Herald* to young people. We picked up the issue under protest to see. There were *five* pages for young people and *twenty-two* for older readers. Surely that was not out of balance in favor of the young people.

It is to be regretted that some are taking advantage of the present difficult conditions to "clamp down on" young people and make things harder for them than they need to be. This will inevitably react unfavorably on the young people, and brew trouble for us later, if allowed to continue. Harsh discipline and unkindness will always foster rebellion. Happily, most people are too sane and too kind to take advantage of the unfair situation in which the young people are caught today.

There is only *one* church. It is a church for both old and young. No church can get along without its older members. No church can afford to neglect their experience, their spirituality, their power for good. No church program will be adequate that does not claim their services, and take advantage of the leadership they can give.

The church that cannot keep its young people coming back to its service and support will surely die, and die quickly. If the older people of ten, fifteen, and twenty years ago had not made an effort to enlist the young people in the cause of the church, we would lack many who are among our stanchest adult leaders today. And strangely enough, some of those who complain of the attention given to young people today, were themselves reclaimed from an inviting world, and engaged in the service of the church by just such attention.

Young and old can work together amicably and to great mutual advantage. Christian love and fellowship must be called on in making the adjustments of personality and character that are necessary to harness all our forces in the gospel team.

Let us work together. We *must* work together if the church is to succeed in its important work.

L. L.

Jackson County

FROM SEVERAL DIRECTIONS have come to us comments concerning the question of the original boundaries of Jackson County. The mention made by the Presiding Bishopric in the article on *"The Gathering,"* published a few issues earlier than this, has given rise to these comments. The reference to Jackson County in section 102, *Doctrine and Covenants,* is in the way of a commandment to purchase of lands (all that can be purchased) in Jackson County, "and in the adjoining counties round about." So even if the borders of Jackson County never at any time extended west of the present western borders of Missouri, the "adjoining" counties to the west would take in quite a territory to the westward. The changes in the political boundaries of Jackson County form an interesting bit of history, and we hope soon to present *Herald* readers with information on this. After all is said, what chiefly interests us now on the matter of the gathering is not what the political boundaries or limits of the county were when the first commandments were given to purchase lands therein, but rather what we may first turn to now. To obey duly and wisely the command, is our first great task in this direction. There is plenty of scope in "Jackson County" and the "adjoining counties round about."

The gathering should go on smoothly, wisely, advantageously.

F. M. S.

Too often those life-giving principles Jesus taught are buried in our human institutions with pomp and parade. Often we do not look to the simple; we have become so big and important in our thoughts that the simple does not appeal to us.—E. J. Gleazer, in a sermon, *"This Do and Thou Shalt Live,"* delivered at the Stone Church, Independence, Missouri.

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Across the Desk of the Editor in Chief

THERE HAS COME to my desk a letter written to a fellow worker in the church and which I pass on to our readers, who will, I am sure, appreciate the sentiments expressed and the language used in giving them vent. Doctor Frances E. Clark, manager of the educational activities of the R. C. A. Victor Company, Inc., wrote to Albert N. Hoxie in a way that cannot but be some degree of compensation for some of the hurdles he has had to take in organizing and maintaining his famous Harmonica Band. Well, here is the letter:

"My dear Mr. Hoxie:

"An impressive incident occurred a month ago which remains so vividly in my mind that I cannot refrain from relating it to you.

"On the morning of Inauguration Day (March 4) I had gone to the Broad Street Station a bit early to catch the 8.20 Washington train.

"Standing directly before the train gate idly watching the throngs embarking on another train, my attention was suddenly drawn, by confusing noises to a motley crowd at the extreme right.

"There approached a group of perhaps forty boys and young men in their early teens, tousled, unkempt, slouching along, no attempt at keeping step or poise, carriage, or 'togetherness.' Voices—hard, raucous, jangling like 'bells out of tune,' snarled out on the morning air. Then the faces came into vision. O the pity of it! Youth with all its promise: distorted, depraved, twisted, defiant, and 'don't care.' A few seemed sorrowful, downcast, hopeless, and O so young! Wrecks of humanity! As the first line came opposite I was horrified to see that they were handcuffed in groups of four evidently being moved from one prison to another.

"When they had been herded into a waiting train the gates were opened and I sat down in my car heartsick, thinking of the stricken mothers and fathers as well as of the broken lives of those boys—just boys—social derelicts—which might have been turned into self-respecting citizenship.

"All at once my ears caught the regular rhythm of marching feet. Soldiers? No—a lilting swing as of 'on the toes' stepping along—infectious, joyous. Quickly I glanced out the window. Almost below me came the first rank of shimmering, glistening, beautiful uniforms. Ah. A band! But no—these are boys and young fellows, and wait! They are carrying no visible instruments—their arms swinging at sides, heads up, eyes front, proud and happy, moving along as if on springs, alert, upstanding, all in step, 'each for all.' Then my eye caught the faces—all alight with some inner wellspring of joy, happiness, and purpose. Bubbling laughter evidently lay just below the surface, but perish the temptation, for were they not 'in formation'? So decorum and discipline prevailed.

"My puzzled wits for a moment stood still. Who are these shining Galahads? They seem to have found the Grail in truth, beauty of mind and body, and high purpose in living. Then quickly the light broke and recognition flared within as I spoke aloud, 'Ah. Hoxie's boys!' In another moment came the commander of the battalion himself, also in resplendent uniform, serious, but glowing with a great spirituality of human kindness, an overwhelming desire to use his life in the salvaging of boys who are the men of tomorrow, and who, like Goldsmith's minister, 'Allured to brighter worlds and led the way.'

"What could be the media for such a ministry? *Music.*

"Music, the only common language of the emotions, the language of romance, of inspiration and emulation, which alone can reach and guide the turbulent, chaotic spirits of adolescence. Left unguided, these are fruitful soil for temptation in hours of idleness empty of purpose.

"Why did Hoxie choose the humble harmonica for his sword in this crusade? thought I. Because it was most musical? Most stylish? Most popular? Most likely to bring him fame? Certainly *No;* but rather because it offered a simple, get-at-able, well-nigh universal means to give boys music—the armor of modern knighthood—protection against the temptations of present day life—Music, the singing inner spirit of consecration to ideals which alone can save youth. If only that group of shackled wreckage passing by could have had your training, the locked cell might have been a happy home life no matter how humble.

"You have suffered Gethsemane, Mr. Hoxie, in defending your cause from the so-called 'high brows' among musicians who saw only the surface of a seeming debasement of their art and failed to go deep enough to discover that Music arrives at Divinity only when it serves the higher needs of spiritual development. If it be by means of the songs of the Salvation Army, the stirring tunes of the Scottish bagpipe, the glorified mouth harp, or the great symphony orchestra, no matter what the means of interpretation, it is the soul of the music itself that speaks to the needing human heart.

"Your unique mission has been carried throughout the country, and as a result, thousands of boys have been galvanized into new life through music.

"Sir Knight of the Harmonica Boys' Crusade to the Holy Land of fine Manhood, I salute thee. Keep the vision that will not let people perish. May you be given strength, power, and material support to continue your devoted, truly inspirational work in the building of boys into useful, well-mannered citizens, and the Great Builder shall see and hear and say 'Well done!'

"Sincerely yours,
"FRANCES ELLIOTT CLARK."

I have always taken a great pleasure in seeing Brother Hoxie successful in his harmonica movement; but it has always been more pleasurable to me to see him working with and leading our own choirs. Am I selfish in that? I do not think so, for there is a great big work to do in musical circles among us and with our choirs, and in this I've always wanted to see him play his part. But let him as well as others be reminded, *tempus fugit,* and Zion awaits being freed from her bondage.

BROTHER E. Y. HUNKER evidently watches and reads the *Herald* with considerable care, and likes occasionally to give us encouragement by telling of his interest in *Herald* articles. In a recent letter he said:

"It is with deep interest that I have followed your editorials on *'The Gathering.'* I am very happy indeed to see the appearance of such writing and read the splendid official articles by the Presiding Bishopric on the subject. . . . I feel that such work is of necessity very timely."

Brother Hunker's interest in Zion generally is keen, and he senses the importance of meeting our tasks in this direction. So it is not at all strange that he finds much of interest in the articles to which reference has been made. F. M. S.

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Blue Pencil Notes

DEACON GOODENTART thinks that if the angel Gabriel were to come to earth and preach, some people would say, "He may be a good horn blower but his preaching isn't so hot—let's got to a movie."

THERE WAS A DOG SHOW in Independence, and one fine big bull dog was warming up for the parade. Under the watchful eye of his mistress he walked down the street pushing a baby buggy. He was dressed in some outlandish rig and walked on his hind legs with his paws on the handlebars of the buggy. As he passed me he rolled his big brown intelligent eyes up at me from under the bonnet, in the most humanly apologetic manner imaginable. He seemed to say: "I know this woman is making a terrible fool of me—but what can I do about it?" Some women do make awful fools of dogs—and men.

WE MAY REPRODUCE the voices of the silent dead. We may even cause the departed to walk and talk from the silver screen, but after all death has taken the substance and left us only the shadows and the echoes. There is no personality present. There is no way to reproduce the past or again enter its domain. We can only press forward.

THE HUMAN SOUL is strangely isolated and alone. We may talk to our friends and express to them a few selected thoughts, but they are so busy with the never-ending stream of their own consciousness that they scarcely hear what we say. In the hours of our greatest joy they come to congratulate us, and we are looking down upon them from a height, and though we take them by the hand we cannot take them up to where we are. In the hours of our greatest sorrow and deepest dejection they come to comfort us. They may stand by our side, but we are down in the depths and their voices sound far away. In the hours of our greatest struggles and temptations they do not even realize what is happening. If we fall, they are amazed. If we triumph, they do not even know that we have fought. They say to us, "It is so *easy* for *you* to be a Christian!" When we are born into the world we see no face that we have ever known. When death comes, with dim eyes and deadened ears we turn our backs upon our loved ones and depart alone. And yet love and friendship and fellowship are invaluable—they make this otherwise unbearable loneliness bearable—at times forgotten. And we look forward to a time when there shall be a finer and more understanding fellowship—when we shall see as we are seen and know as we are known. E. A. S.

First Prize Awarded to Carl Heinricks

Philadelphia Man Submits Winning Design in Trade-mark Contest

The Trade-mark Contest announced by the Herald Publishing House on April 25, has just closed with the selection of a design by Carl Heinricks of Philadelphia as the winner of first place. There were 133 entries in the contest, which brought out every kind of art imaginable—from the crudest pencil sketches resembling a prehistoric scrawl to the best product of modern advertising art. There were many drawings of genuine merit, and the judges were unhappily powerless to combine the best features of all the good designs into one.

Other contestants whose designs drew prizes for excellent work were:

June Ruoff, 1927 9th Street, St. Joseph, Missouri
Ira Benham, Sunnybrook, Alberta, Canada
Frederick Fish, 224 South Pendleton, Independence, Missouri
Arthur E. Beverage, 922 Massachusetts Avenue, Cambridge, Massachusetts
Roscoe Misselhorn, Sparta, Illinois

The winning design is medallion shaped, featuring an ancient printing press against the background of a star in reverse light, with the name of the publishing house encircling the edge in bold lettering. The drawing will be made into cuts soon and the new trade-mark will be printed for the benefit of readers.

Correction in Report of Presiding Bishopric

In the report of the Presiding Bishopric regarding the *"Comparative Report of Income for April 1932-1933"* the item of $4,678.70 should have been shown as a separate item and not included in the total for the month of April 1933, as this represents income from Australia for a period of six months. The total income exclusive of this would then amount to $13,941.17 instead of $18,619.87, or $1,715.50 less than for 1932. This is to correct a typographical error. G. L. DELAPP.

What then do I believe? I believe, in the first instance, that it is necessary to believe something. Complete skepticism does not work. On the other hand, I believe equally strongly that it is always undesirable and often harmful to believe without proper evidence. . . .

We must believe something, for otherwise we should never act. On the other hand, we must not believe everything, or believe too readily, or we shall act wrongly. . . .—Julian Huxley.

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Youth Conference Etchings

The Conference Goes to Work

WHILE THIS ISSUE of the *Herald* goes to press, the Youth Conference is beginning its meetings in Lamoni. As we have said before, the Conference concerns all the young people of the church; it is for those who must stay at home as well as those who attend. The results of its work, under the guidance of leading men of the church, are expected to be of benefit to all.

We hope that out of the conference will come a new understanding, a new sympathy between young and old in the church. It is not the purpose of the conference to divide them—rather it is the purpose of the conference, as President Smith has intimated, to consider the problems which are common to both youth and age, and to unite both of them in loyal devotion to the ideals and service of the church.

It will be the task of the *Herald* to distribute to the church at large the news and benefits of the conference. The Youth Forum page will continue, perhaps with an expanded program, in its endeavor to serve the young people and their needs.

Watch the *Herald* in the coming weeks. We'll have something for you.

THE PILOT.

Etta's Report

Psychic Interlude

"But how could you? Here it is only Saturday, and registration has only begun. Yet you have written my report of the first two days of the Conference before I have sent it in, and you are printing it before it has happened!" Etta was distress.

"My dear young lady," said the Pilot. "Editors have to do strange things to keep their papers from reading like ancient history. You forget, Etta, that for fifteen years I have known the men who are to address the Conference, and I know their ideas on everything, with an intimacy that sometimes startles me. I know you, too, and it is fairly easy to predict, under the circumstances, what you will write."

"I think you are outrageously conceited," she said, continuing her walk.

Saturday They Arrive

It is interesting to watch them come in—by motorbus and train, in new cars and in ancient rattling wrecks. They are all tired and dusty, but they are laughing. I have never seen more wholesome good humor in any gathering. They seem to be fine clean young people, and I am thrilled to think of the friendships I shall make during the days we are here together.

> "Only when I was past forty-five did I realize what life was all about. It was the first time I ever considered seriously what some one else's point of view might be. . . .
>
> "After stumbling around looking for contentment for years I suddenly learned that you cannot find it by hunting furiously for it, like a puppy looking for fleas in a rug. Happiness sneaks in through a door you didn't know you left open."—John Barrymore (in the "American Magazine" for May 1933)

The Cultural Aspects of Eating

If I were a philosopher, I should observe that when you teach young men and women to eat correctly, you civilize them. The table is a test of culture, a proving ground for intelligence and self-control, an X-ray examination of the character of one's home training. What a fine thing it is for them to be here, in this spacious dining room of Walker Hall, eating and talking together, observing each other, learning, and making acquaintances that may turn into permanent friendships, or change careers.

The Prayer Meeting

It seems strange to be sitting here in this old chapel with its darkened wood, with so many other young people all around me. I think of the generations of young people who have sat here—all of them with their hopes, their ideals, their problems—some of them now the mothers and fathers of young people here today. The same clean lives, the same glorious possibilities of development, the same spirit of consecration to life and to the work of the church are here. As I listen to what they say now, I realize how much I am a part of them, how strong the bond of friendship is between us. And I think, too, of the fine young people who could not come, and of the parents and friends who are at home, at this very hour, and praying for us. Surely we share a great privilege and blessing here today. Surely we have a great responsibility.

This Younger Generation

These people are serious. They know that they face a hard world; they have no illusions, but they do have some ideals by which to shape their lives. They show the marks of strength and courage. They are a new type. The flapper is extinct, and the drug-store cowboy is a thing of the past. You cannot watch these youngsters long without realizing that they are men and women. I can feel confident of the future of the church if these people are to be its servants.

Bill (Monday)

Today I noticed that Bill has been discovered by a starry-eyed blond, and he returned her gaze with that smitten fish look of his. Oh, yes, I have seen it before, but no girl gets it out of a man after a close acquaintance disillusions him about her. No, I will *not* let this spoil the Conference for me. It is too important. If I am going to fight with Bill over a thing like this, it will be after I get home. I will *not* be jealous. Oh, that man!

Howard (Tuesday)

I was a little doubtful about this Conference yesterday, but today I am sure that it is going to be a success. I was sitting in the back of the room when I saw Bill enter with that blond. (Not that I cared!) I was just thinking how glad I was that I have my own car to drive back home in. I'd hate to ride with Bill now. And then a young man came and sat down next to me. (It was the only vacant seat.) Somehow we got to talking. Oh, it is wonderful to talk to a man who can think of something besides eating and his job! Ideas mean something to him. He is an architect, and will have a new position when he returns home. He has traveled. (He is handsome, and two inches taller than Bill!) I adore tall men! Oh, yes, his name is Howard. Really, the Conference *is* going to be a success!

You may never know how much good the word of cheer or the useful suggestion that you can make will do. Have you ever read Longfellow's poem entitled *"The Arrow and the Song"?* It would be good to read to some young people's gathering. Take the hint and write something for the many young people who read this page. And the Pilot wishes here to express his appreciation of the way our younger writers are sending in some very good contributions that are helping to improve our regular output of articles. See you next week!

THE PILOT.

"A new force in nature of some sort or other will be discovered by which many things not now understood will be explained. We unfortunately have only five senses; if we had eight, we'd know more."—Thomas A. Edison.

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NEWS BRIEFS

President F. M. Smith Blesses Two Grandsons

When Saints of District One A and One B, of Independence, met in combined prayer service at the Stone Church the evening of June 14, they were privileged to witness a beautiful ordinance, that of the blessing of little children. On this occasion President Frederick M. Smith blessed his two youngest grandsons, Stephen Page Larsen, son of Elder and Sister Edward Larsen, and Paul Madison Edwards, son of Apostle and Sister F. Henry Edwards. Both infants are the second sons of the daughters of President Smith. Brother Smith was assisted in the ordinance of blessing by his sons-in-law, Apostle Edwards and Elder Larsen.

One Hundred and Ninety-six Baptisms

Reports of baptisms received during the last week total one hundred ninety-six. Seven were baptized at Ludington, Michigan; one, Columbus, Ohio; seven, Oelwein, Iowa; fifteen, Lamoni, Iowa; four, Thompson Mission, Iowa; one, Evergreen Branch, Iowa; five, Bloomington, Iowa; four, Blythedale, Missouri; one, Allendale, Missouri; thirty-one, Lachine, Michigan; six, Des Moines, Iowa; six, Centralia, Washington; eight, Shidler, Oklahoma; one, Rock Creek, Iowa; seven, Burlington, Iowa; five, Birmingham, England; and eighty-seven from Independence.

Mrs. Deal Six Directs Winners of Senator Capper Trophy

Mrs. Deal Six, member of our church and formerly connected with religious drama in Independence, has piloted the Young People's Class of the Presbyterian Church at Vinland, Kansas, into the ranks of good dramatists and made them winners of the Senator Capper trophy for drama in Religious Education in the State of Kansas. This group represented Douglas County in the state-wide religious drama tournament held at Coffeyville, May 31 and June 1 and 2, under the auspices of the Kansas Council of Christian Education.

The Vinland group, coming from a small rural community, competed against churches of all sizes. Its play, *"And He Came to His Father,"* by Erna Kurckmeyer, presented by fifteen players, was given first place by the unanimous decision of the judges. Originality, real talent, and sympathetic understanding on the part of the players added to the effectiveness of the drama. During the winter the play formed the basis of a religious project for the class, the members studying it seriously, designing and constructing their own stage setting and properties and making the costumes.

Mrs. Six, the director, will be remembered by the Saints for her excellent work in the directing of the centennial conference drama of the church, *"Fulfillment."*

Apostle C. F. Ellis to Society Islands

Apostle Clyde F. Ellis will sail for the Society Islands Mission on the *S. S. Makura* from San Francisco, July 5, and will probably remain there until conference time next spring.

This is a familiar territory for Brother Ellis who already has served on two missions in the islands, spending something like seven years there. He undertook his first mission to the Society Islands in 1914, and returned to the United States in 1919. Went again to the islands in 1922. The Saints of America wish him Godspeed and *bon voyage* on this his third mission there.

"Juvenile Day" for Hutchinson, Kansas

Pastor T. C. Turpin, of Hutchinson Branch, has designated the third Sunday of each month as "Juvenile Day" at which time special instruction and talks are given for the benefit of the young people. One of the aims of the branch is to prepare a group of progressive young men and women. They are planning a discussion of the outline of the problems handled at the Youth Conference at Lamoni.

Apostle J. F. Curtis Celebrates Fiftieth Birthday in the Church

From Clitherall, Minnesota, Apostle J. F. Curtis wrote the *Herald* on June 10: "Today, I am celebrating my fiftieth birthday in the church. I was baptized June 10, 1883, by Elder J. C. Foss, at Independence, Missouri. This work grows dearer to me as the years go by."

On June 4, Brother Curtis baptized eight more people at Clitherall. When he was there last fall he baptized twelve. Elder Lester Whiting, branch president, baptized four at Ottertail, about twenty miles from Clitherall, the evening of June 5, and these, too, will be members of the branch at Clitherall.

Brother Curtis was scheduled to begin meetings at Duluth, June 11. He has baptized twenty-one into the church this year.

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A Hymn Writer Who Was Prophetic

Isaac Watts Wrote Many Hymns Which Fit Into Our Philosophy

By L. B. M.

THOUGH he was born in the latter part of the seventeenth century and lived not quite fifty years in the eighteenth, Isaac Watts, an English minister of the Independent faith, wrote many of the hymns that we sing today, hymns which seem to be a part of our latter-day religious and social philosophy.

Among the hymns of which Saints never tire singing is the familiar and exultant, *"Praise Ye, the Lord!"* When we sing it we never think of the antiquity of this hymn, but it is old. It has been sung by many peoples of many religious faiths; but each new generation finds it new and very applicable to life. It is a favorite with many of us, and often in church services we raise our voices in this song of praise for and recognition of God's power and glory:

"Praise ye the Lord! 'tis good to raise
Your hearts and voices in his praise;
His nature and his works unite
To make this duty your delight.

"He formed the stars, those heav'nly flames,
He counts their numbers, calls their names;
His wisdom's vast, and knows no bound,
A deep where all our thoughts are drowned.

"Sing to the Lord! extol him high,
Who spreads his clouds along the sky;
There he prepares the fruitful rain,
Nor lets the drops descend in vain.

"He makes the grass the hills adorn,
And clothes the smiling fields with corn;
The beasts with food his hands supply,
And the young ravens, when they cry.

"His saints are lovely in his sight;
He views his children with delight;
He sees their hope, he knows their fear,
And looks and loves his image here."

These five verses of the song are found in the old *Saints' Harp,* in the old *Saints' Hymnal,* and in the new *Saints' Hymnal.* Verses in varying number have appeared in song pamphlets issued for various church needs. It is familiar to all of us.

Mr. Watts was born July 17, 1674, at Southampton, England. After a grammar school education in his native town, and attendance at an academy in London, he accepted a position for five years as tutor in the family of Sir John Hartopp, at Stoke-Newington. During the latter part of his service for this family, he officiated as the assistant of the Reverend Dr. Chauncey, minister of the Independent Church in Mark Lane. He succeeded to the post of Dr. Chauncey in 1702. Isaac Watts was a popular writer and his theological works were numerous, but it is his reputation as a hymn-writer that has stood through the years.

Prophetic? Yes, I believe he was. He had no knowledge of the latter-day gospel, and yet he wrote:

"We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God."

And something else very familiar to us—we sing it every conference:

"Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word."

Is not this the last verse of his hymn *"The Lord, How Wondrous Are His Ways!"* reassuring and prophetical:

"His everlasting love is sure
To all his saints, and shall endure;
From age to age his truth shall reign,
Nor children's children hope in vain."

Some of his other hymns which we sing are *"Come, Sound His Praise Abroad," "Great God, Attend! While Zion Sings," "Blest Are the Souls That Hear and Know," "Come, Gracious Lord, Descend and Dwell," "The Lord Jehovah Reigns," "My Dear Redeemer and My Lord," "Alas! And Did My Savior Bleed," "When I Survey the Wondrous Cross," "The Heavens Declare Thy Glory, Lord,"* and others. (All the above appear in the new *Saints' Hymnal.*)

A complete collection of Mr. Watts's works was issued in six volumes by Jennings and Doddridge, London, in 1753, five years after the author's death.

We owe a great debt of gratitude to Issac Watts for the many, beautiful hymns he has given us.

It is impossible to bring to pass the brotherhood of men and a true love for one's fellows until the affections of the individual are first placed with God. Any attempt to reconcile men with their fellows will fail if God is ignored.—E. J. Gleazer, in a sermon, *"This Do and Thou Shalt Live,"* preached at the Stone Church, Independence, Missouri.

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With the Church on the Continent

By John W. Rushton

SINCE THE LAST COMMUNICATION from Europe I have completed a three month's journey in continental Europe, including Scandinavia (Norway, Sweden and Denmark), Germany, Holland and a few days in France; returning to England just before the Christmas holidays.

In the early days of September I left Newcastle-on-Tyne and crossed the North Sea in a very comfortable little vessel under the Norwegian flag. We had a very fine crossing and the beauty of the fjord up to Oslo was entrancing indeed. It was pleasing to see Brother V. D. Ruch waiting on the dock for me who, as soon as the usual routine of examining the passport and passing the customs officers was finished had me on the way to Grefsen where he and Sister Ruch with their little daughter Velma reside. It was my privilege to spend about six weeks with Brother Ruch as my companion and interpreter visiting the towns of Porsgrund and Bon as well as this capital city of Norway, Oslo. Porsgrund will be familiar to those who know of the work of Brother Peter Muceus who with his wife and family put in many years of hard work in this place. Also, Brother Hunker has a warm place in the memory of these Saints. Bon (pronounced like Berne), has a branch existing for a number of years which resulted from the labors of several missionaries beginning with Brother Muceus. The hardships, difficulties, the mental and spiritual strain to which these brethren have been exposed cannot be appreciated until one has actually been through them. The difference in customs, food, language, and methods of living, together with the fact that one is a "foreigner," all make it a trial of one's temper, patience and faith. Brother and Sister Ruch have put in eight years of very fine service which has made possible the recent success of the church in Norway. It is always encouraging to find that the brethren who have labored among the people are "esteemed very highly in love for their work's sake." And standing out very conspicuously in these north countries is the work of our late brother and apostle, Peter Anderson. His name and work are enshrined in the hearts of many and his ministry constitutes a "saga of love and devotion"; and in the hearts of his countrymen this brother has been truly canonized. In Norway we now have three local churches and these organizations give promise of permanence. It was my privilege to organize the congregation in Porsgrund with Brother Karl Carlson as presiding elder and he has the assistance of a noble group of men and women. Here we were the guests of the two sisters of Brother Muceus, Mrs. Thronsen and Mrs. Peterson, whose kindness and hospitality made our stay a very pleasant one indeed. The congregation in Oslo is the result of the work of Brother and Sister Ruch and he with Brother Blum are the associate pastors. In Bon the congregation is presided over by Brother Arthur Iveson.

JOHN W. RUSHTON
Apostle in charge
of the European Mission

IN SWEDEN AND DENMARK the church work has all but flickered out. We have a few members in Stockholm, the capital city, a few in Helsingfors in Sweden. In Aalborg we have a few and one or two in Copenhagen, Denmark. It is indeed regrettable that the investment of the past years should be allowed to atrophy in this way.

There is much to interest one in these countries and much to arouse admiration. Oslo, Stockholm and Copenhagen are cities of great beauty and combine the glories of nature with the skill and artistry of man through the centuries. Many of the buildings are of classic architecture and one moves in an atmosphere of history and romance. There are to be seen relics of the old Vikings and some of the boats have been found with which they challenged the seas and storms when they left their native shores to plant their banners and cultures in far away places. It is more than a tradition in Norway that North America was discovered by Leif Erricssen centuries before Columbus found the western continent. In Stockholm we visited the Royal Palace, the largest in the world, with four hundred furnished rooms filled with treasures of various kinds, including quaint furniture, tapestries, paintings, crystal and chinaware, clocks and other things of priceless value. The reigning family is descended from the

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famous general of Napoleon Bonaparte, Bernadotte. At the time of our visit the city was gaily bedecked to celebrate the visit of the Prince of Wales and his brother Prince George. The present king in spite of his seventy years is an enthusiastic tennis player.

IN COPENHAGEN, through the kindness of Mr. and Mrs. Neilsen who are relatives of Brother P. M. Hanson, we had a fine automobile drive of more than sixty miles through this city and its environs. We visited Königsberg and saw the famous castle—the "Elsinore" of Shakespeare's *"Hamlet."* We were told that the supposed grave of the gloomy prince was really the resting place of a black cat. We visited also the magnificent old palace at Frederickberg. While in this city we visited the only member of the church we knew of, a Miss Mikkelsen who is a very fine linguist, a graduate of the university, an advanced student on psychology, and has made some very interesting experiments in psychical research.

In Aalborg, (Denmark) we met with a few of the church people who are nobly struggling to keep the spark of life aflame. In this town as also in Stockholm the work of Brother P. T. Anderson is remembered also with much appreciation. We were privileged to meet a few of the faithful ones including the sister of Brother Anderson, also Brother and Sister Lindberg and family and Brother Lundstrom all of whom are doing their best to keep things moving. In Sweden we were interested in observing the drink traffic because of the publicity given to the experiment of "control" inaugurated by Dr. Brat. However, my observation was that the traffic in intoxicating liquor was not as agreeable in Sweden and Norway as in the other countries which I have visited. I saw more people under the influence of drink and had more unpleasant contacts with such than in Britain, Germany, Holland or France.

The Scandinavian peoples are of fine quality and their hospitality is of the most generous type. They are very polite and courteous, sometimes to the embarrassment of the phlegmatic Englishman. In raising their hats to men as well as women this is no half-hearted languid gesture, but a real majestic sweep of parabolic dimensions. Even the children in meeting a stranger give a gracious bow or curtsey. One is impressed with the loveableness of human nature when met in close and intimate contact no matter where or whom.

WHO CAN DESCRIBE the scenery of these north lands? The rugged mountains covered with pines, the valleys with their silvery birches and trembling aspens, the fjords which thread their tortuous ways between the high, frowning and jagged peaks; it is awe-inspiring. During my stay in these lands I was able to enjoy the glories of the autumn. As we moved through the panoramic and kaleidoscopic scenery on swiftly moving trains or sauntered along the highways and the country lanes we saw the whole through the eyes of Elizabeth Browning and could think only of the lines—

> "Earth's cram'd with Heaven
> And every common bush afire with God."

Nature's process of eremacausis literally lights the "fires of death" and gives the exquisite splendor of matchless beauty to the changing decay. As we contemplate her artistic grace we are lost in "wonder, love and praise." Whether as burned out cinders in the heavens, the dying stars, the astral nebulae, turning into molten silver, embossing the earth with rich traceries of filigree; or in the new born life expressing itself in the fragrance and beauty of new blossoms, the laughing greenery or the mellifluous songs of the mating and nesting birds, all things in life and death combine to make the *Dominus Laudamus* of Nature. It is the pageantry of Life and Death. Catholicism and Protestantism both have contributed to the religious and cultural life of the people as witnessed by the castles, palaces, university buildings, churches and cathedrals, schools and hospitals, museums and libraries and the public buildings all blending the ancient and modern make up the record of historical evolution.

In leaving Scandinavia and the church friends with others whom we met I thought of the many references in Saint Paul's letters to the fidelity and constancy of the personal friends both men and women who had ministered to him at different places, and had immortalized them because of their friendship and kindness to him. Truly there are many such today who will be numbered with them in the day of God's remembrance.

Saturday morning October 22, I left Copenhagen for Gedser where the train embarks on the ferry boat and for two hours we are on the sea making for Warnemunde our first stop in Germany. While taking a walk around the ferryboat for exercise, I heard two gentlemen talking. There was no mistaking it, they were Americans, and as they did not seem to be confining their conversation to anyone in particular, I apologized for intruding and was welcomed to the party. The elder man was from Hamburg, where he was in business, but hailed from Philadelphia originally. The younger man, who was his companion and evidently just "over," was from New Orleans. It was good to hear the English tongue again and especially with an American flavor. The young man *(Continued on page 784)*

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The Church School Training Program

By C. B. Woodstock

THE MOST IMPERATIVE NEED in church school work is for teachers and leaders qualified for the task of leadership. The enthusiasm of the class, the vigor with which the lesson study is attacked, the clearness of ideas and ideals established, the expression given in changed, enriched lives, even the power of the good Spirit which should accompany the teaching effort, all are conditioned very definitely by the qualifications, native and acquired, possessed by the teacher. Much is demanded of the church by way of well-prepared quarterlies and a church school organization conducive to intellectual and spiritual growth. But the chief essential, after all, is the personality, the spirit, and the real teaching ability of those who stand before our classes.

In this hour of need, when finances are low, when many are out of employment and the future of industry looks uncertain, it is gratifying to find our church people in large numbers devoting themselves to study and institute effort to qualify themselves for the teaching work of the church.

Our training program provides for well-organized courses of study in the church school curriculum, for correspondence courses carried with the general department of religious education, for local, district and general institutes, for certain college and experience credits and for recognition of credits earned in religious education under interdenominational sources.

Our credit files now contain the accumulating records of over 5,000 individuals who are seeking training to qualify for service. This fact is significant if the training may be wisely directed into most profitable channels, maintained at a high standard of efficiency, and seasoned with the spirit and purpose of the great Master Teacher.

BROOKLYN, New York, has led the way in a courageous, far-visioned movement in ordering at a recent business meeting that after October, 1934, all teachers of the local church school should be chosen from among those who hold not less than a second grade certificate in religious education and leadership. This will assure the branch that in coming years its teachers will have had at least 150 hours of consistent preparation for their responsible tasks. Immediate steps are being taken to carry forward the local training of teachers so that no one who is willing to qualify will be denied the chance to serve.

We commend the pioneer spirit of Brooklyn. In scores of branches the same action might well be taken. It all depends upon whether we really mean business or not and if we are ready to pay the price for achievement.

CREDITS have been turned in recently from a number of institutes. Late in February Apostle McConley held classes at New Westminster, British Columbia, and a month later he conducted an institute at Seattle. In March President McDowell and Apostle F. Henry Edwards conducted an institute for Holden Stake at Lees Summit. April 1 to 9 these brethren held institute classes for a week at Detroit. The total attendance at 26 sessions in Detroit was 6,172. The average attendance at afternoon week-day classes was 83, while the average at evening classes was 263. Early in March, President McDowell held an institute at Joplin, Missouri, and a week later at Denver, Colorado. On March 8 to 9, C. B. Woodstock conducted an institute at Mapleton, Kansas. April 7 to 9 Patriarch A. Carmichael and Pastor D. B. Sorden conducted an institute at Los Angeles in connection with the district conference.

Since the beginning of the year thirty students have completed correspondence courses; twenty-two have completed quarterly courses for credit, and seven have turned in credits earned at interdenominational schools.

Recently at Topeka, Kansas, at the close of an interdenominational training school in which seven denominations were represented by seventeen churches with 108 students, two were awarded diplomas for the completion of 120 hours of training class work. These two were Mrs. Fern Weedmark and Mrs. Mildred Goodfellow, local leaders in our church school at Topeka. It is especially worthy of note that these two are not only qualifying in every way possible for local responsibility, but both are giving generously of their time in the preparation of junior worship programs for general church use, and Mrs. Goodfellow has accepted appointment as editor of the primary quarterly series.

"As leaders of young people let us essay our tasks with faith, believing that the ultimate fruits of our labor shall be manifested in the lives of Christlike, young men and women. For this let us pray; to this end let us work."—Dwight D. W. Davis, in *"The Call of God to Youth."*

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Weekly Health Letter

Sunstroke or Heat Prostration

By A. W. Teel, M. D., Church Physician

SUNSTROKE or heat prostration is brought about by undue exposure to heat either in the direct rays of the sun or during hot weather in engine rooms, laundries and the like. An attack may come on in the night and under cover as well as by day.

Persons of a vigorous constitution and of regular and temperate habits can stand much greater heat and exertion than an individual who debilitates or adheres to the use of alcohol, tobacco, or other narcotics.

The attacks are more likely to come on after a full meal. When one is exposed to excessive sunlight or heat of any kind, the onset may be sudden, accompanied by dizziness, pain or uncomfortable sensations in the head. Sometimes this is followed by circulatory disturbances which bring about a sort of faintness and is frequently followed by nausea and vomiting with marked muscular and general weakness. The pulse is rapid and feeble, and the body surface cool. The great majority of such cases are mild, and sometimes pass away more or less quickly if the patient is placed in an incumbent position in a cool quiet place with free ventilation, and will recover in a day or two.

There is some danger of an oversensitiveness to the sun's rays after having an attack of this kind. If the case continues to get worse instead of better, the temperature may rise in a very short time as high as 111 degrees F. which begins with dizziness, headache, oppression, nausea, and vomiting, and there might be twitchings and rarely convulsions may occur. Unconsciousness is quite common, and the patient may succumb to heart failure and coma which is likely to terminate fatally in an hour or so. Nearly all cases should be taken immediately to the hospital or a physician hastily summoned.

In the meantime the patient should be carried to a shady spot out of the direct rays of the sun and get all the fresh air possible for him. Active and energetic measures should be employed until the physician arrives, the indications being to reduce the temperature of the overhead centers and to stimulate activity. After being removed to a suitable place, the patient should be in a recumbent position. The clothing should be removed from the neck, chest, and waist. Ice should be put to the head and temples and pieces of ice under the body and arms. If spirits of ammonia are obtainable, they should be held near the patient's nose. Liquids by the mouth are contra-indicated. If a hose and water are at hand, turn a stream of water over the entire body, and keep it running over the subject continuously. The legs and arms should be briskly massaged to stimulate the circulation, and you will find that the patient will yield readily to the simple treatment outlined for reducing the temperature.

But it should not be forgotten that many cases require medical skill. In every case of violent sunstroke there remains some irritation of the brain which may become chronic in character. After a reduction of the temperature, many cases of this kind demand stimulants, prolonged rest, and sometimes a change of climate may be necessary. Systematic common-sense treatment is always indicated.

Osler recites a case of a man, who, following a sunstroke could never stand a temperature of over 75 degrees. After living in a cellar for some time moved to Alaska to obtain relief.

Many cases that become chronic are made so sensitive to heat that in the summer they get severe attacks, have ugly tempers, and may gradually become delirious and insane.

Report of the Department of Statistics

By C. L. Olson

The report of the Department of Statistics for the months of January, February, March, April and May shows the following changes in the total enrollment during this period:

Total enrollment of the church January 1, 1933	108,276
January baptisms	129
Gains from the unknown	8
Gains by correction	1
Total gain	138
January deaths	115
Expulsions	20
Losses by correction	3
Total loss	138
Total enrollment of the church, February 1, 1933	108,276
February baptisms	125
Reinstated	1
Gains from the unknown	11
Gains by correction	3
Total gain	140
February deaths	87
Expulsions	5
Losses by correction	8
Total loss	100
Net gain during February	40
Total enrollment of the church, March 1, 1933	108,316

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March baptisms	184
Reinstated	3
Gains from the unknown	8
Gains by correction	1
Total gain	196
March deaths	79
Expulsions	8
Losses by correction	4
Total loss	91
Net gain during March	105

Total enrollment of the church, April 1, 1933 108,421

April baptisms	190
Gains from the unknown	8
Gains by correction	2
Total gain	200
April deaths	80
Expulsions	9
Losses by correction	3
Total loss	92
Net gain during April	108

Total enrollment of the church, May 1, 1933 108,529

May baptisms	241
Gains from the unknown	15
Gains by correction	4
Reinstated	1
Total gain	261
May deaths	90
Expulsions	1
Total loss	91
Net gain during May	170

Total enrollment of the church, June 1, 1933 108,699

The following miscellaneous reports were also reported during these five months:

Type of Report	Jan.	Feb.	Mar.	April	May
Transfers	461	570	406	414	396
Blessings	139	66	142	186	159
Marriages	72	86	82	66	61
Ordinations	15	16	19	32	22
Divorces	4	5	6	13	5
Silences	2			1	2
Licenses surrendered	3		1	1	1
Licenses restored	3	1		1	
Marriage annulled				1	
Branch disorganized	1		1		

The baptisms for these five months were distributed as follows:

	Jan.	Feb.	Mar.	April	May
Zion and the stakes	23	18	16	16	25
Districts in United States and Canada	88	107	115	143	206
Unorganized territory	1		3	13	7
Australian Mission			28		
British Isles Mission	2				3
Hawaiian Mission	4			18	
Holland Mission	11				
Norwegian Mission			1		
Swedish Mission			2		
Society Islands Mission			19		
Totals	129	125	184	190	241

The following branches and missions, outside the stakes, had three or more baptisms during the past five months, as indicated:

During January:

Alpena, Michigan	10
Sioux City, Iowa	5
Lorain, Ohio	4
Magnolia, Iowa	4
Niagara Falls, New York	4
Onaway, Michigan	4
Tulsa, Oklahoma	4
Bellingham, Washington	3
Bradner, Ohio	3
Council Bluffs, Iowa	3
East Los Angeles, California	3
Levi, West Virginia	3
Port Huron, Michigan	3
Sacramento, California	3

During February:

Mapleton, Kansas	16
Alpena, Michigan	11
Los Angeles, California	9
Third Columbus, Ohio	6
Eagle City, Oklahoma	6
Cash, Michigan	5
San Antonio, Texas	5
Long Beach, California	4
Coleman, Michigan	3
Lansing, Michigan	3
Wichita, Kansas	3

During March:

Saint Louis, Missouri	11
Eustis, Nebraska	8
Brentwood, Missouri	7
Wabash, Indiana	7
Saginaw, Michigan	6
Beardstown, Illinois	5
Fairland, Oklahoma	5
Shenandoah, Iowa	5
Chadwick, Missouri	4
Third Columbus, Ohio	4
Lancaster, Ohio	4
Second San Antonio, Texas	4
Second Columbus, Ohio	3
Saint Marys, Ohio	3
Saint Thomas, Ontario	3

During April:

Sperry, Oklahoma	15
Wellsburg, West Virginia	9
Dow City, Iowa	8
Bisbee, Arizona	7
Muscatine, Iowa	7
Cleveland, Ohio	6
Sylvania, Ohio	6
Beardstown, Illinois	5
Butman, Michigan	5
Flint, Michigan	5
Lansing, Michigan	5
Boston, Massachusetts	4
North Platte, Nebraska	4
Third Columbus, Ohio	3
Kewanee, Illinois	3
Minneapolis, Minnesota	3
Sawyerville, Illinois	3
South Bend-Mishawaka, Indiana	3
Wheeling, West Virginia	3

During May:

Lachine, Michigan	31
Longview, Washington	16
Eros, Louisiana	11
Detroit, Michigan	8

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East Bay, California	7
Miami, Florida	7
Winnipeg, Manitoba	7
Bloomsburg, Pennsylvania	6
Nelsonville, Ohio	6
Fresno, California	5
McDermott, Ohio	5
Ottumwa, Iowa	5
Stratford, Ontario	5
First Chicago, Illinois	4
Dallas, Texas	4
Lancaster, Ohio	4
Minot, North Dakota	4
San Bernardino, California	4
Council Bluffs, Iowa	3
Eastern Colorado District	3
Hazel Dell, Iowa	3
Magnolia, Iowa	3
Missouri Valley, Iowa	3
Oak Harbor, Ohio	3
Pontiac, Michigan	3
Scammon, Kansas	3
Utleyville, Colorado	3

For the purpose of comparison with other years, we wish to give the following table showing the number of baptisms for January, February, March, April and May of this year, for last year, and for the 1920-30 average for these months, as follows:

Month	*1933*	*1932*	*1920-30 Av.*
January	129	155	156
February	125	78	173
March	184	168	272
April	190	188	214
May	241	103	227
Totals	869	692	1,042

By the above it will be seen that while the number of baptisms for these five months is less than for the 1920-30 average, nevertheless, there were 177 more baptisms this year during this period than there were in 1932. We trust that this improvement may continue throughout the year.

June 14, 1933.

If a man feels that his life is spent in expedients for killing time, he finds it hard to suppose that he can go on for ever trying to kill eternity. It is when he thinks on the littlenesses that make up his day, on the poor trifles he cares for, his pipe, his ease, his dinner, his gains, his newspaper, that he feels so cramped and cabined, cribbed and confined, that he loses the power of conceiving anything anything vast or sublime—immortality among the rest. When a man rises in his aims and looks to the weal of the universe, and the harmony of the soul with God, then we feel that extinction would be grievous; that it would be a waste of a plant brought by God to perfection, towards comprehending God's work and longing to help it, and thereby becoming able to help it, if at this moment it was to perish.—W. R. Aldger.

Worship Services for July, 1933

(Continued from last week.)

The Church School

FOURTH SUNDAY, JULY 23

Theme: "Remember His Word."

Instrumental Prelude: *"The Lord Jehovah,"* N. S. H., 120; S. H., 142.

Call to Worship: 1 Nephi 5: 126ff.

"Behold the Lord hath created the earth that it should be inhabited, and He hath created his children that they should possess it.
"He raiseth up a righteous nation; and destroyeth the nations of the wicked.
"He ruleth high in the heavens, for it is His throne, and the earth is His footstool,
"And He loveth those who will have Him to be their God."

Response by the Congregation: 1 Nephi 5: 121, 122.

"Behold, the Lord esteemeth all flesh in one.
"He that is righteous is favored of God."

Minister: 2 Nephi 6: 41.

"O, the greatness and the justice of Our God! For He executeth all His words, and they have gone forth out of His mouth, and his law must be fulfilled."

(S) Hymn: *"Once More We Come Before Our God,"* N. S. H., 75; S. H., 29.

(S) Prayer: A prayer of confession for past failures, and of petition for light and illumination.

The Scriptures: Alma 21: 64-71.

Hymn: *"Unmoved by Fear,"* N. S. H., 21; S. H., 4, verses 1 and 2.

Meditation: "We are to be judged."

The person who is engaged in the building of the kingdom of God and his own character, likes to know how well he is succeeding. He wants a judgment that is true, and will not err, an infallible evaluation of his work. He is not content to wait until the last great day to know this; he wants to be sure that the work he is now doing is fit for the kingdom of God. Such a man invites Eternal Judgment all the time, and welcomes the voice of God when it comes into his life.

The kingdom builder also desires that the finish of his work shall receive the approval of Divinity—for the sake of the work—so he welcomes the last great day of Judgment also.

He who neglects his work, who is indolent in his service to God, who is impatient with his fellow men, has no fellowship with Kingdom-of-God men. The last great day of judgment will find him in distress of mind, realizing his wasted opportunities, feeling he has no power to abide in the presence of God—having created for himself "outer darkness."

Hymn: *"I Fear But That I May Not Gain,"* N. S. H., 21; S. H., 4, verse 3.

(S) Commission: Acts 17: 31; Mormon 3: 22; Matthew 7: 2, 3.

"He hath appointed a day in which He will judge the world in righteousness by him whom he hath ordained; and hath given assurance of this unto all men, in that he hath raised him from the dead. And ye must stand before the judgment seat of Christ to be judged according to your works; and if it so be that ye are righteous, then are ye blessed with your fathers who have gone before you. Judge not unrighteously, that ye be not judged. But judge righteous judgment. For, with what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again."

(S) Hymn: *"Redeemer of Israel,"* N. S. H., 190; S. H., 158, verses 1 and 4.

(S) Benediction: 2 Corinthians 13: 14.

Picture: Michelangelo, *"The Judgment."* (If this picture is used it should be interpreted during the preworship service

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so that an appreciation and understanding of it will be developed.)

FIFTH SUNDAY, JULY 30

Theme: "Be Ye Merciful."

Instrumental Prelude: *"God Is Love,"* N. S. H., 127.

Call to Worship: Micah 6: 1, 2.

"Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel."

Response: Psalms 25: 11; 27: 11.

"For thy name's sake, O Lord, pardon mine iniquity; for it is great. Teach me thy way, O Lord."

Leader: Micah 6: 8.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

(S) Hymn: *"My God, How Wonderful Thou Art!"* N. S. H., 133; S. H., 111.

(S) Prayer: A petition that God will make known unto us his will concerning our lives.

Scriptural Meditation: Alma 19: 87, 93-107.

Hymn: *"There's a Wideness in God's Mercy,"* N. S. H., 132, verses 1 and 2.

Scripture Meditation: Luke 6: 32-38.

"And as ye would that men should do to you, do ye also to them likewise. For if ye love them only who love you, what reward have you? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what reward have you? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great; and ye shall be the children of the Highest; for he is kind unto the unthankful, and to the evil. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. Be ye therefore merciful, as your Father also is merciful."

(S) Hymn: N. S. H., 132, verses 3 and 4.

(S) Commission: Alma 19: 78.

"Therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward."

(S) Prayer by Congregation: Psalm 19: 14.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Picture: Hofmann, *"Christ Healing the Sick."*

(Note: N. S. H. means the new *Saints' Hymnal.* S. H. means the *Saints' Hymnal,* old edition. Z. P. means *Zion's Praises.* Scripture readings have been adapted from selections especially for use in these programs.)

The Children's Division

FOURTH SUNDAY, JULY 23

Theme: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25: 40.)

Prelude: *"Nearer My God to Thee,"* new *Saints' Hymnal,* 317. (Played with chime effect.)

Call to Worship: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isaiah 6: 8.)

Hymn: *"Send Me Forth, O Blessed Master," Zion's Praises,* 166; new *Saints' Hymnal,* 214.

Prayer.

Scripture: Matthew 25: 34-40.

Hymn: *"We'll Scatter Good Seed," Zion's Praises,* 115; new *Saints' Hymnal,* 220.

Sermon Talk: Can you remember when you were small you wondered how people could give gifts to God and Jesus or do anything for them, since they are not here? Your parents or teacher told you that the only way you could help God and Jesus was by helping God's children. Jesus said that when we do anything to help others, we are doing it for him. We must not think that only the big things count. Jesus said if anyone gives a cup of cold water in his name, that the gift will be rewarded. (Matthew 10: 42, Mark 9: 41.) Let us remember this, and whenever we have an opportunity to help somebody or help in the church, no matter how small the task may be, let us do it willingly and gladly.

Story: *"The Standard of a Man," Stepping Stones,* February 15, 1931, or *"The Boy Who Gave a Cup of Cold Water,"* page 128, *Knights of Service,* by Emerson O. Bradshaw.

Hymn: *"Cast Thy Bread Upon the Waters,"* new *Saints' Hymnal,* 346, or *"Help Somebody Today,"* found in *A Junior Hymnal,* by J. E. Sturgis and W. S. Martin; also in *Eternal Praise,* by Marion Lawrence and E. O. Excell, and other songbooks.

Story: *"Where Love Is, There God Is,"* page 157, *Knights of Service,* by Emerson O. Bradshaw; also page 156, *Ethics for Children,* by Ella Lyman Cabot, or *"The Vision of Sir Launfal,"* page 15, Junior Quarterly, *The Junior and His Bible,* April, May, June, 1931, by Myrtle A. Weber; *"The Legend of Saint Christopher,"* page 41, Junior Quarterly, *The Junior and His Bible,* April, May, June, 1931, by Myrtle A. Weber.

Closing Hymn: *"I Love to Scatter Sunshine," Zion's Praises,* 136.

Benediction.

FIFTH SUNDAY, JULY 30

Theme: "God will reward every one according to his works."

Prelude: *"Great and Marvelous Are Thy Works," Zion's Praises,* 110; new *Saints' Hymnal,* 123.

Call to Worship: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints." (Revelation 15: 3b.)

Hymn: *"Great and Marvelous Are Thy Works," Zion's Praises,* 110; new *Saints' Hymnal,* 123.

Prayer.

Scripture: 1 Corinthians 3: 8, *Doctrine and Covenants* 59: 5b, 2 Timothy 4: 8.

Hymn: *"Gather the Reapers Home," Zion's Praises,* 101.

Sermon Talk: The *Bible* tells us God will judge us at the last day and that everyone will be judged according to his works (Revelation 20: 12, 13) and rewarded according to his works. (Matthew 16: 27.) Paul says that God is a righteous Judge (2 Timothy 4: 8). There is one thing we can be sure of and that is that God is just. Whether we are rewarded or punished will depend on how we live in this life.

Story: *"The Measuring Rod,"* the *Departments' Journal,* November, 1929, bottom of page 10.

Special Musical Number: Hymn: *"Onward to Zion,"* new *Saints' Hymnal,* 436, or instrumental number by a junior.

Story: The parable of the talents, (Matthew 25: 14-28), or
Dramatization: The parable of the talents, (Matthew 25: 14-28). This may be arranged by the juniors, using their own words, or given as it appears in *Bible Plays and How to Produce Them,* by Mary Ellen Whitney, This book is available at some public libraries. In the *Pilgrim Elementary Teacher,* February, 1932, there is a dramatization, *The Parable of the Talents.* It is not the *Bible* story, but a practical application of it.

Closing Hymn: *"Earnest Workers for the Master," Zion's Praises,* 99.

Benediction: This may be given by the juniors, using the words of, *"May We Who Know the Joyful Sound,"* new *Saints' Hymnal,* 98. (Use first verse, omitting last line.)

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WITH THE CHURCH ON THE CONTINENT

(Continued from page 778.)

particularly spiced his share of the conversation with coruscating and scarifying profanity. But it was very good just the same to hear some one say something (no matter what or how), which was homelike. The conversation was on the only topic which seems to have been popular since 1929, the depression and bewilderment as to how such a thing could happen. I could not help them and we were apparently comfortable only in the thought that our ignorance was mutual.

ONCE AGAIN on *terra firma,* this time German soil, we traveled with rapidity and comfort over a fine track towards Berlin. At 8.30 p. m., we pulled into the bahnhof (station or depot) at Berlin and saw Brother C. F. Greene looking so intently for me, that when I stood before him he did not see me until I said, "Hello! Brother Greene, you're looking for me?" He was so excited that he said, "Ja!" This is German for "Yes sir!" There was a group of German Saints on the platform who gave me a kindly welcome and gathered up my bags we boarded a street car and were soon at our lodgings for the night.

The work in Germany has grown amazingly since the days when the late C. C. Joenke and A. J. Becker made their initial efforts several years before the war, followed by the labors of Peter Anderson, H. N. Hansen, A. Kippe, C. F. Greene, L. Hoisington, J. Smolney, and others. Brother J. Stebel is in Poland and Czecho-Slovakia. We now have organized branches in Berlin, Hannover, Gros Rächen and Gros Wärtemberg; and missions in Breslau, Augsburg, Offenbach, Plauen, Einbach, Braunschweig, Elmshorn, and Tilsit. Except the two last named, I visited all of these places. While in Gros Wartemberg, Brother John Stebel and several of the Saints from Poland visited and worshiped with us. Brethren Greene and Smolney have done splendid work, under conditions not at all easy. The local men of the several places are deserving of the warmest praise for their fidelity in holding the work together, and I was very favorably impressed by their general ability and loyalty to the cause. In all of the churches the services usually consist of a church school and preaching, sacrament service the first Sunday of each month, *Bible* study in the midweek service. In Berlin we have a membership of about 65; Hannover, Rächen and Wärtemberg each have a membership of 125. At Rächen we have a nice church building, all other places meet either in halls, schools or the homes of the members.

TO SYSTEMATIZE ONE'S THOUGHTS and impressions of Germany after four or five weeks visit and traveling extensively, is not easy, and we must speak with considerable reserve. But one does get very definite impressions and I venture to state a few. The political situation is very confused. (This was written in rough draft in December, 1932.) The recent election, November 6, does not seem to have clarified it. This was the second election in six months. Von Papen is out, and at present Hindenburg is trying to get Hitler to form a party in the Reichstag. The only major party which had gained in that election was the Communist, the Nazis (Hitler's party) lost 35 seats but was still the strongest of the political groups. Of course since this was written the "Nazis" are in control and apparently have succeeded in establishing the dictatorship which is similar to that of Mussolini, of Italy. Economically, conditions are depressing. Out of a population of 65,000,000, from 5,000,000 to 7,000,000 are out of work. These are cared for by the state as follows: unmarried men and women receive 9 marks a week, which is about two dollars. Married couples receive 12 marks and 3 for each child. The people are showing signs of severe strain and under-nourishment. One feels in the air the ominous quiet and nervous expectation of coming storm. This since has been more or less realized with the developments of Hitlerism, and what the end will be no one can safely prognosticate. As well as possible I have conversed with many people representing different grades of thought and find that all seem to agree upon one thing and that is, the prevailing uncertainty.

One gentleman whom I met on the train traveling between Leipsig and Augsburg, he was going to Rome and thence to Spain, impressed me very deeply. He had been an officer in the German army during the war and belonged to an aristocratic group in Berlin. Now he was a journalist for a European paper and was well versed in European conditions. He was a linguist and spoke eight different languages, and if he was as good in the others as in English and German he was very good. Our conversation began when he heard me speaking to Brother Greene, and the American election being "the news" of the day, he was interested in prohibition. Like most people I have met and talked with abroad, he did not have much respect for America's "noble experiment" and seemed to have the opinion that America was overrun with corrupt politicians, bootleggers, racketeers and gunmen; that "speakeasies" were in every street and "alcoholic poisoning" the chief cause of casualties. The general feeling seems to be that the American people have been insincere about the whole business of legislating the nation into sobriety. These opinions are gathered from the tourists and the sensational newspapers and above all, from the films emanating from Hollywood. It is not easy to get the public to listen patiently to the other side of the question when these sinister influences are at work forming the popular ideas. "Beer, glorious beer," seems to be the reason (in European thought) why Roosevelt has been elected to the presidential chair.

Well, it was my turn after a while, and I made use of it by asking, "What about Germany? What of the future of this great country and people?" Very brilliantly and with some cynicism he summarized the situation. He denounced the Versailles Treaty. He had been one of Germany's attaches to that conference. His conclusion was that Wilson and Lloyd George were to be blamed for allowing Clemenceau to dictate a "peace of revenge." Wilson's idealism with regard to "self-determination" had expatriated four and half millions of German people in different lands which were now separated from Germany and he was emphatic about the evils which must come from giving the strip of land called the "Polish Corridor" to Poland. Next he condemned the war debts which would take from Germany all that she could produce for sixty-six years. The imposition of all the guilt for the late war upon Germany was an intolerable injustice and with not a little heat he said, "That lie must be removed." Further, he stated that all the European nations were equally guilty and particularly the late King Edward of Britain, whose *entente cordiale* had practically separated Germany from Europe. Jealously because of Germany's economic development and her industrial greatness was the root cause of the war. The presentation of the "other side" was impressive and illuminating. He blamed the United States for entering the war and that Germany's mistake was in not invading Belgium and in not having borrowed ten or fifteen millions of dollars from the United States at the beginning of the war. He did not believe it a mistake to sink the *"Lusitania,"* because she was carrying ammunitions. I asked, "What of the future? What about Germany's attitude towards disarmament?" His opinion was that Germany must have an army and equipment to protect herself against her enemies, which were being created by France. Germany feels the utter hopelessness of the present which, as he called attention to, is shown in the prevalence of suicide. (Hitler in his speech gave the number since 1918 as 224,000.) His impressive statement was this: "The Germans are a very patient people, but they are also an emotional people and when they see that there is no relief to be had they will jump to destruction and drag as many of their enemies with them as they can." I asked, "How?" "By joining hands with the Russian Soviets," was the reply.

This may account for Hitler's program

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against the Communists and Trade Unionism and the Jews. I left him when Augsburg, the city famous because of Luther, was reached, but I have not forgotten the impression his speech made on me. He will spend the winter in Spain and doubtless have some interesting observations on the transition of that country from an almost mediæval monarchy to a modern democracy.

A WORD ABOUT COMMUNISM may not be amiss especially in the light of what is happening in so many places today. Just a few weeks before I left America I had the pleasure of listening to Doctor Sherwood Eddy who gave the first public statement on his return to America from a two-year tour through Europe and the Orient including China and Japan, to the University faculty in Berkeley. My own observations brought Doctor Eddy's speech very forcibly to my mind. Germany lies west of Russia and China to the east. Emanating from Moscow there is a very strong and controlling propaganda of Communism and in China; according to S. S. Lautenschlager, in the *Christian Century* for October 5, 1932, there is a Communist party in China calling itself the "Provisional Government Chinese Soviet Republic" ruling over five provinces aggregating 60,000 square miles. Four armies do its bidding and all together they total about 150,000 soldiers. The Chinese Soviet aims at consolidating these five provinces, which are half north and half south of the River Yangtze, thus creating a Soviet empire of 100,000,000. The second aim is the control of western provinces thus connecting with Sovietized Mongolia and Moscow. Besides this, the news shows that in Japan the Communists are gaining there. Here is matter for serious thought, especially in view of the lack of leadership and apparent breakdown of the capitalistic system. There is no power which can neutralize this tendency, but the spirit and ethic of Jesus Christ. And it was very encouraging to see the way the German people eagerly accept the gospel as proclaimed in the New Testament. The new movement in Protestantism, Barthianism, is a revolt against the modern attempts to objectivate the gospel in the various so-called forms of "socialized religion," and they are concerned with man's inner consciousness of God and adjusting themselves to His will.

GERMANY in common with all other countries is asking for justice; relief must come from some source, and no country can isolate itself secure in its own resources, allowing others "to stew in their own juice." The hope that the coming World Economic Conference may provide some way out of the present tangle and establish a foundation of mutuality is very fervid. The recent conversations between M. Herriott, Bennett, MacDonald and Roosevelt give promise that such hope may not be in vain.

Time and space will not permit me to say anything of the many interesting features which I richly enjoyed in the many towns during my stay in Germany. In Breslau I passed a bust of Schleiermacher, one of the many great theologians Germany has given to the world. In Augsburg, I was in a city redolent with the memories of Martin Luther, in Frankfurt-on-Main, the home of Goethe, and I went into the rooms where he lived and worked, sitting at the desk on which it was said he had written almost the whole of *Faust*. In Leipsic I saw the great monument erected to commemorate the victory over Napoleon which had been dedicated just before the outbreak of the World War by the ex-Kaiser. What a fountain and source of cultural value Germany is! In spite of everything, civilization owes to her an unpayable debt of gratitude.

FROM GERMANY I went to Holland and was met in Rotterdam by Brother Veenstra and a group of brethren who took me to the meetinghouse which was filled with Saints and friends who had gathered from Vriesland as well as Rotterdam. A very cordial welcome was given me and I enjoyed the spirit of the work in the services which were held there. In Rotterdam we have a congregation of about 140. Brother and Sister Veenstra supported by the local brothers and sisters have done a very excellent work and it is with regret we have to bid them *adieu* as they leave for their home in America. Brother Arie Mosterdyk, however, with his fellow workers, will carry on in the meantime. Here again we found that the country was under the paralyzing influence of the universal depression and the unemployed were in the same situation as in other countries. Once again we found that the state was caring for the people in a very efficient manner. It is tragedy that so many young men and of middle life are unemployed and have been for some years. Some, we were told, have not worked since leaving school. A generation wasted because of the prevailing economic freeze.

In Rotterdam there is a population of six hundred thousand. It is estimated there are 45,000 registered unemployed and twenty thousand unlisted. Married people receive 12 guilders per week and for each child 1 guilder, a guilder equalling about 40 American cents. The school children of the unemployed receive a free meal at noon and three times a year clothing for them. The needs in clothing and bedding for the unemployed also are supplied by the government. Sick people have medical attention supplied, also nursing in the home and help. Taxes are regulated according to the size of the family and averages 100 guilders per 1,800 guilders of income. The people of Holland are very kind and hospitable; they are thrifty and clean in their homes. The country is famous for its natural beauty and for the heroic struggle which the people have made against the natural handicaps confronting them. In one of the streets on our way to Schiedam we were permitted to enter the little church where the pilgrim fathers had worshiped and to stand in the pulpit from which Robinson had preached. Every flag was a tombstone and the place was a mausoleum of many sacred dead. We trod reverently and lightly over the dust of many generations and inwardly thanked God for their life and work.

Before leaving Holland we were privileged to attend a baptismal service, and Brother Veenstra inducted eleven souls into the church. Besides the congregation of about one hundred and forty in Rotterdam of which little flock Brother Arie Mosterdyk is pastor, we have a mission in Vriesland, which is about two hundred miles north from Rotterdam. Here is an agricultural and dairying population of about five thousand, and we have a congregation of about fifty under the care of Brother DeJong. We were very glad to have a large auto bus bring almost the entire congregation and their friends to the week-end services during my visit.

We left Holland with a high regard for the Saints and friends whom we had met. Turning towards England the train took me through Belgium and northern France. We passed through many places with names which the war had made familiar, including Brussels, Antwerp and Mons. We remembered the anxious time when the thin line of the British troops was swept back before the tidal wave of the invaders and in the ratio of eighty to one, it seemed that it was humanly impossible to stop them. The train moved swiftly along the course which these warring hosts had struggled over, but now there was little evidence of that fiery baptism, as the westerning sun in this late autumn day lit up the foliage in all the glories of Nature's coming sleep. The awful hiatus in civilization Nature graciously covers with virgin snows or waving harvests.

OF FRANCE there is nothing to report as to church activities. I was informed that 95 per cent are nominally Roman Catholic. We do not have any nucleus, not even a member, so far as I know. The few days I spent in Paris were enjoyed and the historical epochs seem to be imprinted at every nook and corner. There are noble and beautiful specimens of architecture, and it is easy to believe that Paris is indeed the Queen of Cities.

A visit to the Louvre with its priceless treasures in art was all too short, a period of quiet meditation and worship in the church of the Madeleine was restful, a rapid tour through the cathedral of Notre Dame, a view of Saint Gervais

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where the shell fired on Good Friday from a distance of seventy-five miles filled the world with consternation and killed over seventy of the worshipers, and the visit to the Invalides where we looked upon all that is left of the glory that once was Napoleon's, and a visit to the *Place de la Concorde,* where we considered the horrors of the Revolution, all stirred one's soul with many memories. The crossing from Calais to Dover was well up to its reputation though fortunately I was among the few escaping the miseries of seasickness.

ABOUT A WEEK I spent in London and Enfield among the Saints and friends before leaving for the north for Christmas and New Years with my relatives and friends. So far the winter was very mild and not a bit like an English Christmas. London was also minus the customary fog at this season. But, if I flattered myself that I was to escape the rigors of winter, I had a rude awakening. But of this, I must wait for another season to write.

MANCHESTER, ENGLAND, May 22, 1933.

WARN OUR YOUTH!

By Elmer A. Kaler, Ph. N.

IT IS INDEED worthy of note to call to the attention of all Latter Day Saints of the Word of Wisdom Centenary 1833-1933. More than ever the warning given to our people in that section of the *Doctrine and Covenants* to be emphasized in our day and time.

To prove the great wisdom of the Almighty in foreseeing the one hundred years to our times as well as the time when the section was given, let me quote one particular part of this word of wisdom: *Doctrine and Covenants,* section 86: "Behold verily thus saith the Lord unto you, in consequence of the evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you . . . And again tobacco is not for the body, neither for the belly, and is not good for man, . . . etc."

On a recent Sunday evening I visited the special missionary service of one of the large and prominent protestant churches. The speaker of the hour was a well known foreign missionary. He called particular attention to the insidious and evil manner in which certain American cigarette manufacturers were advertizing the use of cigarettes in foreign lands. In China they teach the Chinese parents that if the children are given a cigarette or two a day they will not have to buy them so much food because of lessened appetites. In a prominent paper published in a South American country appeared in full colors the illustration of the Lord's Supper, with a cigarette in each person's mouth. Also another illustration was published of the crucifixion, Christ hanging in agony on the cross, in the background was Judas, with the saying, "If I had only had ....cigarette I would not have done this!"

"Because of the designs and evils of men!" How equally insidious is present day American Tobacco Company's advertising of cigarettes and etc., in the U. S. A. I have before me now in one of the "quality" magazines of America a full page in colors of a very attractive young lady with a cigarette; the statement above says, "mildness and character ..... cigarettes." All manner of sly and crafty references to all walks of American professional life is seen before your eyes: doctors, nurses, students, business executives as well as the skilled craftsmen in trades. On billboards, in cars and trains, in newspapers, and all kinds of illustrated weekly and monthly magazines, widely distributed and read. Slogans of every kind and description, to catch the eye and deceive our youth and womanhood. "Reach for a ..... instead of sweet," then you don't get overweight, "They are kind to your throat ....," "I am graduated to ....," "I'd walk a mile for a ....."

Though certain physicians may have endorsed certain features regarding some certain tobacco company's cigarettes they still have not given any real endorsement to tobacco itself. Let me give you some of the honest and unbiased opinions by our leading physicians regarding the use of cigarettes and tobacco.

Doctor Elmer Lee, M. D., editor of one of our leading health monthlies, says, "Why do youth yield to the smoking habit? At the time they begin to toy with the cigarette they do not suspect where it will lead them. They are innocent of its *death* clutch that is masked by what is supposed to be the fun and bravery of the smoke." "Women and girls play with the cigarette . . . the mark of fashion in an outward effort to appear of some greater importance than is justified . . . only to fall slave to the tobacco and a miserable victim to a nerve destroying narcotic."

It is well described by one doctor as "The Deadly Cig," a young man, broken in health, came into a doctor's office one day. Inquiry revealed that he smoked between forty and fifty cigarettes every day. After the physician had told him the real condition his body was in, the frightened boy said, "G-give me something that will help me overcome my craving for the devilish things, for God's sake do, doctor! I can't stop alone, they are a complete master of me." The kindly physician told him there was nothing in medicine that would overcome that craving, unless he used will power. The tyrant nicotine "will kill you" as it has done countless others. He could not quit—and so six months later the Deadly Cig claimed another victim. One says, "I do not smoke, it has no effect in my life," but it does threaten every Latter Day Saint. Warn your youth of the evil designs of men.

Learned medical and scientific men are agreed that if the feminine sex continues its present indulgence in cigarettes and tobacco it will not be many years before women will be dropping dead—victims of apoplexy and heart disease—as is common among men tobacco users of today. Medical men are bending every effort to reduce the death rate of cancer and tuberculosis and other deadly diseases, but Lady Nicotine will soon be helping the grim reaper to make up any loss through our scientific efforts in the long white pills of American manufacturing.

"Not a cough in a carload," says a familiar ad, but in one package of these products enough poison can be extracted and if taken internally it would kill a human quickly. Chemistry has proved that nicotine is as deadly in its way as prussic acid.

It is to the shame of American artists who have painted the beautiful American girls that adorn the prominent ads of cigarette publicity, that the use of the Deadly Cig has increased many times the past six years. Clever advertising which has inveigled many into thinking it is the smart thing to do. I do not have to dwell at length in proving these facts, just look around you every day; on the streets in public places and in public conveyances, everywhere and anytime. The churches seem to be the only places exempt, and how they light 'em up as soon as services are over.

This warning may not be timely for Latter Day Saint boys and girls so particularly; you may be the judge among your own boys and girls. Spread the seed wherever it is needed. I have three boys, under ten years of age and now it is one of our biggest problems as parents in this early stage of life already, the Deadly Cig. On this one hundredth centenary of the word of wisdom to us as a people, WARN OUR YOUTH!

"We are learning that to think the best of our fellow travelers, to find some good in everything, to square our daily living by the Golden Rule, is not to be a 'door-mat' or a 'goody-goody,' but a straightforward, right-doing man or woman on the direct road to the goal of happiness."

"God's way for us is the way of peace, joy, and success—the ideal way that we have always longed for. If we continue in this way we are sure to abide in all good. When we know what is God's will for us, and try to do that will, we are certain to find an easy way to fulfill it."

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"And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation. Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit; . . . And the poor and the meek shall have the gospel preached unto them, and they shall be looking for the time of my coming, for it is nigh at hand; and they shall learn the parable of the fig tree; for even now already summer is nigh, and I have sent forth *the fullness of my gospel by the hand of my servant Joseph;* and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming."—*Doctrine and Covenants* 34: 3, 4.

This light that was to break forth among them that were in spiritual darkness was to be the fullness of the gospel of Christ, that John and Daniel said was to come forth at the end of the one thousand two hundred and sixty years, according to Revelation 12: 6, 14, and Daniel 7: 25. Amos says:

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

This looks very much like an apostasy, as Jesus said to the scribes and Pharisees:

"Thus have ye made the commandment of God of none effect by your traditions. . . . This people draw nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching the doctrines and commandments of men."—Matthew 15: 6-9.

ROGER WILLIAMS, the founder of the Baptist Church in America, said: "There can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."—*Presidency and Priesthood,* pages 109, 110.

John Wesley, the founder of Methodism, said in his seventy-first sermon, found in volume 2 of his book of sermons:

"The times that we have reason to believe are at hand—if they are not already begun—are what many pious men have termed the time of the Latter-day Glory, meaning the time wherein God would gloriously display his power and love in the fulfillment of the promise that 'the knowledge of the Lord shall cover the earth as the waters cover the sea.' The generality of Christians can see no signs of the glorious day that is approaching; but how is this to be accounted for? How is it that men who can now 'discern the face of the sky,' who are not only great philosophers but great divines, as eminent as ever the Sadducees or Pharisees were, do not discern the signs of the glorious times, which if not begun, are nigh, even at the door? And yet the wise men of the world, men of learning and renown, can not understand what we mean by talking of an extraordinary work of God. They can not discern the signs of these times. They see no signs at all of God's arising to maintain his own cause, and set up his kingdom over all the earth."

A revelation given through Joseph Smith in November, 1831, found in *Doctrine and Covenants* 1: 3, 4, 6, as follows:

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will *not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles,* shall be cut off from among the people; . . . wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; . . . I, the Lord . . . willeth that all men shall know that the day speedily cometh, the hour is not yet (1831), but is nigh at hand, *when peace shall be taken from the earth,* and the Devil shall have power over his own dominion; and also the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."

Because the Jews rejected Christ and his message, he said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21: 43.

Moses said: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other."—Deuteronomy 28: 64.

This scattering came in the year 70 A. D., when Titus, the Roman general captured Jerusalem and 1,100,000 perished in the siege, besides 101,700 prisoners were taken, the whole nation destroyed and the people were scattered in all the world, according to prophecy. Not only were the Jews scattered, but the land was made barren, no rain fell on the land, as Zechariah says:

"I scattered them with a whirlwind among all nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate."—Zechariah 7: 14.

This country was a barren waste until the year 1853, when the former and latter rains were restored to the country. Joel has something to say regarding this event:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."—Joel 2: 23.

Israel is to remain in their scattered condition and the land is to be trodden down of the Gentiles until the *time of the Gentiles be come in.* (Luke 21: 23, Inspired Version.)

Prior to the land becoming a fertile country again, Ezekiel says a book is to come forth, it is to be a record of the tribe of Joseph, for all the house of Israel his companions. (Ezekiel 37: 15-19.) The Psalmist having this same knowledge writes:

"Truth shall spring out of the earth; righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land [Palestine] shall yield her increase."—Psalm 85: 11, 12.

Jesus says: "Sanctify them through thy truth, thy word is truth." (John 17: 17.) By this we understand that sometime "God's truth" is to come from the ground, it is to be a record of the tribe of Joseph, and after this takes place the land of Palestine will yield her increase, or as Isaiah says, "That Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." (Isaiah 29: 17.)

Soon after this shall the

"Lord set his hand again the second time to recover the remnant of his people. . . . And he shall set us an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isaiah 11: 11, 12.

(To be continued.)

(Note to the reader: This is the second installment of this article of tract length. Each installment will fill a page until the tract is completed. Readers may cut out the pages and bind them together for reference or for lending.)

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Prayer and Testimony

Divine Partnership

"Prayer is indispensable in our daily life in striving to discover the purpose of the universe and in our desire to live in accordance with that purpose.

"Without God man cannot develop his full strength. Most of the lasting accomplishments of the world have been achieved by men who have taken God into partnership and have received inspiration and strength through prayer and meditation."—Clement M. Biddle.

Appreciates Blessings of Church

By Luther Troyer

I write this testimony of the Lord's blessings to me because I get much comfort from the testimonies I read in the *Herald,* and feel that if my testimony can be of benefit to others, it is my duty to give it.

I was baptized when eight years old, but did not realize what the gospel was. When I was about fourteen years old, I acted very childish and took offense at the mistake of an elder in the branch; I quit going to church.

At the age of seventeen I entered the Navy and forgot all about the church. I took up many worldly habits, one of these being the tobacco habit. Several times I tried to quit smoking after I realized the expense of it, but I could not.

When I was twenty years old, I decided that I would go to church, but I did not intend to try to live my religion. And so I ventured over to the Long Beach Branch one day and was amazed at the unity and friendliness that I found there. The first time I went to a young people's meeting, I found a spirit there which I did not know existed. As a result I began to read the *Bible* and I found many things there so convincing that I had to believe them. The wonderful sermons that I heard every time I attended church, helped a great deal, too.

I began to take more and more interest in the church, and I asked the Lord to help me quit the tobacco habit. My prayer was answered to the extent that I was able to cease smoking just a few months after I started going to church.

I shall never forget the first sacrament service I attended. The Lord's Spirit was present and I could feel it strongly. Since that time, with His help, I have been able to quit other habits I had formed; but I know that I have many faults which I must overcome before I shall be worthy to live in Zion.

Many times my prayers have been answered. I have been blessed exceedingly. One time we were at sea many miles and I retired to pray. I felt the Spirit of the Lord come down and rest upon me, and it gave me encouragement to continue striving to save myself.

At another time I felt that my yoke was so heavy I could carry it no longer, and that I could not endure the temptations which beset me. I knew that I should not feel like that, but should be happy for the opportunity to carry my part of the load, so I went to the Lord and asked him to help me see these things as I should. Within twenty-four hours I felt stronger in the gospel than ever before, and I have continued to feel that way ever since.

Last Sunday, May 28, I had duty aboard ship and was disappointed because I did not get to attend the young people's prayer meeting at Long Beach. I went to the Lord in prayer at the same time they had their meeting, and felt his Spirit of peace and happiness rest upon me. It remained all day.

I know that the Lord will be with us under any condition if we try to obey his commandments, and I ask an interest in your prayers that I may be faithful.

U. S. S. *Tennessee,* LONG BEACH, CALIFORNIA.

The Everlasting Promise

By Helena Stark

As I lay awake one night, the day and age in which we are living were in my thoughts. I thought of the distress of nations and of the conditions that exist among us who have been called to be Saints, and I wondered how long it would be before the clouds would be lifted and Zion would be purified. As I pondered over these things I was prompted to arise and write to the *Herald* a poem which was given to me by Sister Clemens when we lived on Enoch Hill in Independence.

The words of this poem give much comfort and strong assurance that God will come to the rescue of his people in their distress, those who seek to be faithful to the covenant they have made with him. I wish to pass this message on to others.

This sister was troubled because of different things, and she walked out near our home in Independence. Since our house stood on a hill, she had a good view of Independence. There as she stood looking over the city and considering the conditions existing among the Saints, conditions which she felt should not be, the Spirit came to her, and the words of the poem which she wrote when she returned home.

The Everlasting Promise

One eve, as the sun was setting,
  And the world was going to rest,
I stood on a hill in Zion,
  And gazed at the gleaming west.
And I murmured, O Zion, beloved!
  Where are thy garments now?
So beautiful, woven in heaven,
  Where the crown that shall deck thy brow?

I thought of the strife and contention,
  Till my spirit was burdened with woe,
And I wondered if Zion in heaven
  Was like the one here below.
But no! That bright Zion above us,
  Is perfect, for the Master is there;
It's our pattern, to fashion our Zion,
  That God has bestowed on us here.

Then came his dear voice through the stillness,
  Afar from the blue misty hills,
O child! why so troubled in vision,
  Know you not, all shall be as God wills?
There shall be a beautiful Zion,
  Implanted on this earth below.
I have spoken, my word shall not fail you;
  Like the Zion above, it shall grow.

And it shall become pure and perfect,
  My Spirit shall rest like a flame,
To burn out all strife and contention,
  For Zion must be more than a name.

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Prayer and Testimony

Then, oh! the blest feeling of comfort
That surged o'er my sore burdened soul!
I knew that the Master had spoken,
And his name would return to Him there.

Then up, all ye Saints, to the battle!
Gird on your armor, "Be strong."
Conquer self, then we'll be victorious,
And we shall in Zion belong.
Equality is the crown of our Zion,
And love is her raiment so pure,
Whoever puts on these blessed garments,
Shall forever and ever endure.

OAK GROVE, MISSOURI.

Gospel Stands Test of Investigation

By Lawrence Willey

I officiated in a baptismal service, February 19, when six young people and one adult entered the kingdom. The ceremony was witnessed by a small group of Saints and friends of Miami, Florida, Branch who stood on the Atlantic seashore, and the confirmation at the home of Brother and Sister Fisher was attended by a pleasing degree of God's Holy Spirit.

I had greater reason to rejoice, I feel, than anyone else on this occasion, for the adult candidate was my companion, and among the other candidates were her sixteen-year-old daughter who is almost through high school, and my two grandsons, nine and eleven years old.

Sister Willey and I were married seven years ago. She came here a strong believer in Unity faith, and claimed healings under their direction.

Some time after coming here she began attending spiritualist meetings during the winter months. There are many factions of them here. She was caused to wonder at and finally to believe in the manifestations of what she thought was God's power until she put them to the test under my instruction and her never-tiring effort for the truth.

Up to this time she looked upon the Latter Day Saint Church as just another church. She respected all churches and cared for none; they did not come up to her expectations. Unity had failed, also Spiritualism. She had weighed them in the balance and found them wanting.

Her prayer was, "Father lead me." She finally began to read some of the Saints' books, and the more she read, the more she asked for. The questions that were put to me, caused me to scratch my head and dig deep in the *Bible, Book of Mormon,* and *Doctrine and Covenants,* but I was always able to satisfy her.

Many times I came home and found meals late, church books piled up around my wife, and a goodly number of questions ready for me. This went on for eighteen months. As she learned, she taught her daughter, and many times I found them in earnest conversation on church doctrine. I was not surprised when they offered themselves for baptism.

Now she is rejoicing in the gospel and says that we must obey the financial law also.

HIALEAH, FLORIDA, 133 E. Fifth Street.

Thankful He Is a Latter Day Saint

By D. W. Clark

I have many blessings for which to be thankful. I am grateful to the heavenly Father for permitting me to live in this great age of the world. It is marvelous just to think of the many inventions in machinery that this generation has produced, and the uses to which these things are put. But I am more thankful that I am a Latter Day Saint, a member of the church with which God is pleased and to which he speaks through his servant the Prophet.

I feel that I am living in one of the "gateways" of Zion, and that, too, affords me joy. I want all of you to pray for me that I may strive to live so as to help in the building of Zion. I want to be like a tree that is planted by the river which, when drouth comes, knows no thirst. I want to overcome my faults and be faithful to the little things that are given me to do.

MCKENZIE, ALABAMA, Route 2.

Corrects a Statement

By John Vigil

I wish to correct a statement that I made in the *Herald* some time ago, that I was the only elder in Durango from 1922 to 1930, and also to apologize to the elders who were here during that time. Although I presided over the branch all that time, except one year when Brother F. Moser was in charge, I should explain that Brother T. W. Caviness was ordained an elder in 1927, and elected to preside. But he had to go away from home, and I, being his assistant pastor, took his place. Brother Caviness was in Durango and near the town until 1929. In 1927 or 1928, Brother W. B. Farley came back to Durango, and has successfully presided over the branch from 1931, until the present time. The Saints love and respect him, and he loves and watches over his flock.

DURANGO, COLORADO, Box 895.

Request Prayers

Mrs. M. Scott, Maple City, Michigan, requests the prayers of the Saints in her own behalf. Some time ago she fell on the ice and is now in a very weakened condition. She has received many blessings from prayers and has great faith in this work.

Mr. and Mrs. E. J. Williams, Chilhowee, Missouri, requests the prayers in behalf of their son, Everett Williams, who is greatly afflicted. They have great faith in the church.

Sister Mildred E. Holmes, of Armada, Michigan, has been very ill since early spring. Though administration helped her several times, she grew worse on Decoration Day, and the doctors now want to take her to the tuberculosis sanatorium for a period of from eighteen months to two years, when she recovers strength enough to make the trip. She desires the prayers of the Saints that she may be healed and that she may not have to leave her home and three little children. She wishes to be strong enough to serve the church.

Sister Floyd Young, of Lebanon, Missouri, requests the prayers of the Saints for her baby who is suffering from convulsions. Brother and Sister Young have faith in the healing of God. Pray for the child that he may be healed.

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QUESTION TIME

Is there any difference between revelation and inspiration?

These terms are often used in different settings, though in some situations they might be used interchangeably. One of the differences, strictly speaking, would be that revelation is the making known of something not previously understood; while inspiration is the illumination or supernatural influence which enables one to receive the thing revealed. That which is revealed is also called a revelation, the word being employed in more than one sense.

Divine inspiration, it is understood, comes from God, as also does divine revelation. However, it is conceivable that one might be given a revelation by means of an angel or other method which would not involve any particular supernatural inspiration on the part of the one receiving it. It is also possible that a revelation might be given which would require divine inspiration to comprehend. Probably one would usually be "in the Spirit" when receiving a message from God, and would to that extent be inspired.

Please explain Matthew 11: 11, which says the "least in the kingdom of heaven" is greater than John the Baptist.

This text has been the subject of considerable wonderment, and wide differences of opinion have existed concerning it. Some hold that Jesus was "least" among them, and that he referred to himself as superior to John. It is true that he may have been considered among the least by some Jews, but the text does not say the one considered to be the least was greater than John. It specifically says, "he that is least." It reads as follows:

"Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."—Matthew 11: 11.

One commentator thinks Jesus referred to his apostles as greater preachers of the gospel than John. But it appears from the language recorded by Luke (7: 26-28), as well as the preceding verses of the text in Matthew, that Jesus referred to John's prophetic mission and office as distinguishing his greatness. There had never risen a greater prophet than John, yet Jesus declares that John was "much more than a prophet," for he was the "messenger" that should "prepare thy way before thee." Jesus here is quoting Malachi 3: 1, which refers to the second coming of Christ, not his first coming. This means that John was "much more" than a prophet, for he was the one who should come as an angel messenger to prepare for the Lord's second coming.

With the foregoing facts in mind, it appears that Jesus was pointing out the great majesty, power, and glory of those—even the least—who are in the divine kingdom, with special reference to the heavenly kingdom triumphant. It was another way of saying that the least of those who reach that celestial state are greater than the greatest prophet here on earth. This emphasized the importance of seeking first the heavenly kingdom, the greatness of which is reached in the celestial life. John himself became greater than any prophet, when he attained his angelic state.

Why does the Lord's prayer follow the King James Version, instead of the Inspired, in the Book of Mormon?

So far as I know, there is now no one living who can answer this inquiry with authority, as those involved in producing the work are not here to answer. However, the explanation which seems more reasonable to me than others suggested would be that an error must have crept into the text in some way. There are several ways in which it might have happened. The scribe who wrote the manuscript of the *Book of Mormon* was quite familiar with the King James *Bible*. At that time great reverence was felt for the exact wording of the Scriptures, and it could easily happen that one would record the language of a familiar text as he knew it to exist. One who has copied or recorded language knows how easy it is to write down an error in this way, because of what is indelibly written in the mind. The printer also claimed that he made some slight changes, but how many were corrected later, I do not know.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Missionary Pair Visit New York

Enjoy a Week of Sight-seeing

Norwalk, Connecticut.—Mrs. Gunsolley and I had a wonderful week in the metropolis New York, last week, where I preached Sunday night, and we met with the Saints Wednesday night at their Brooklyn chapel. We were visiting Sister Anna Foy Thomas, who lived with us while she was a student at Graceland, and who is now a visiting nurse. We had the experience of getting lost in the subway, but did not feel that we had done so badly when we were told that people who have lived in New York all their lives do as much. We found our way out all right and were not sorry for the experience.

We attended a Sunday afternoon service in Riverside Church, the Rockefeller church whose pastor is Harry Emerson Fosdick, and enjoyed a program, *"The Ministry of Music,"* in which the wonderful chimes were a part. It is a wonderful institution, but oh, if they only had the fullness of the gospel there! However, they do not want it, for they do not know what it is. We also visited the great cathedral of Saint John the Divine, which has been in process of building now sixty years and it is estimated that it will take forty years more to complete it, but when it is completed it will be the finest church in the world. Do you suppose Saint John will accept it, especially if he is required to endorse the philosophy of the organization or society building it? Do you suppose he could obtain permission to occupy the pulpit? We also visited the Plymouth Church in Brooklyn made famous by the pastorate of Henry Ward Beecher. It is a very modest structure so far as the architecture is concerned, but is still quite a popular church. We sat in the pew bearing a brass plate upon it with the name of Abraham Lincoln, and could we feel our patriotism rising to a higher level? And when we sat in the pulpit chair once occupied by Beecher, do you suppose our consecration to the cause of liberty and humanity received a stimulus? You know Beecher was an ardent supporter of Lincoln and his anti-slavery program.

We had a ride on the Fifth Avenue doubledeck bus, and took a trip by boat entirely around Manhattan Island, viewing the city from the water. We visited Miss Liberty on Bedloe Island, but so much fresh paint had been applied internally that we did not venture higher than the elevator carried us. We paid our respects to Coney Island and the famous board walk. The art museum and the museum of natural history each claimed a portion of our time. We ate at an automat restaurant and in the Greenwich Village, and paid a short visit to Chinatown. In short, if anybody ever saw more than we did in a week's time, they had to go some.

We're back in Norwalk for this week and next, then to Westhaven for a week, then to New London for a week, then to Onset for the ministerial conference, July 1 and 2, and to remain there until the close of the reunion, August 6.

J. A. GUNSOLLEY.

Wheeling, West Virginia

Fiftieth Anniversary of Branch a Memorable Occasion

The observance of the fiftieth anniversary of Wheeling Branch on May 28, was featured by a number of happy events that made the occasion memorable. Of the fourteen charter members of fifty years ago, but five remain, three of whom were in attendance at the memorial day services. Those present were G. T. Griffiths, L. D. Ullom and Betty Liston, of Kirtland. The two who were not here, are Annie E. Smith, of Syracuse, New York, and Mary Brewster, of Kirtland.

A tinge of sadness was felt as memory reverted to those who, in the past, labored here valiantly in the service of the Lord, and when their work was finished, answered the summons of the silent reaper. However, the assurance that they labored not in vain brings solace, and serves to inspire and quicken to duty, those who remain.

Brother Griffiths, who organized the branch, was happy to be a guest on that day and, true to that characteristic for which he is known, gave words of comfort and instruction. In a reminiscent mood he related many things of interest, that played a part in establishing the church work here and in its subsequent development. He recalled instances of real sacrifice, and loyal service performed by many. Space will not permit individual mention of the names worthy a place on the roll of honor, beginning with the charter members and those who later became identified with the branch. A number of former members and friends from distant parts were also welcome visitors, and enjoyed the spirit of good fellowship that pervaded the days exercises.

L. D. Ullom, now eighty-five years of age, had his testimony of the work written, and it was read to all present. Sister Annie E. Smith, of Syracuse, New York, not being able to come sent a written communication which was also read. Then from Colorado Springs, Colorado, was received a cheering and heartening message from Joseph E. Ebeling, who for twenty-four years was a worker in Wheeling Branch. He is now president of the branch in Colorado Springs.

The afternoon service was an informal program made up of a number of short talks appropriate for the occasion. Two of these are entitled to special mention. Only the older readers of the *Herald* remember a valiant servant of God who died in Wheeling in 1885, at the home of Brother Griffiths, an apostle of Jesus Christ, Josiah Ells. At that time Doctor Leonard Eskey, a practicing physician attended Brother Ells and was present at his death. Doctor Eskey, now eighty-three years of age, was present at the Saints' anniversary meeting, and favored them with an encouraging talk. He referred to the splendid character of many of the Saints with whom he was intimately acquainted, both presonally and in his profession. He spoke affectionately of Brother Ells as Father Ells, and paid the most beautiful and sublime tribute to his godly life, and peaceful and triumphant death. He said Brother Ells had a firm belief that Joseph Smith was a prophet, and added his own words, "And I believe he was a prophet. They killed the prophets and stoned them that were sent unto you."

The Reverend W. H. Fields, pastor of the First Christian Church of this city during the last twenty-eight years, now in charge of a congregation of fourteen hundred, favored the Saints with a short address. He spoke in a happy and fraternal mood, assuring them of his good wishes and those of his congregation. It was of special interest that he prefaced his talk by stating that his grandfather and grandmother were Latter Day Saints, and commended their practical religious life.

Talks by a number of the local priesthood made a valuable contribution to the meetings, but details are omitted in this

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writing. One thought stressed was: The success of the church during fifty years is not shown by its numerical strength, but by its ability to stand the test to which it has been subjected, and to triumph in the lives of those who live its precepts. Thus may all who are now workers in the vineyard, be assured that the church is founded on the solid rock that cannot be moved. With this assurance, may their courage and zeal be increased to enable them to consummate the tasks now at hand.

East Bay Branch

Twelve Recently Baptized in This Group

Much interest is being shown by Saints living in Berkeley and Oakland who compose the congregation of East Bay Branch.

A series of missionary services on the fundamentals of the church was conducted, by Elder Arthur Oakman, April 9 to 16. He presented his message in such a way that the Saints were impressed with the privilege of serving God. As a result of these services two young men were baptized.

On the evening of Good Friday the Keystone Choral Club presented the cantata, *"The Seven Last Words of Christ,"* Brother Oakman singing the solo part.

The Easter sermon was preached by Patriarch G. J. Waller, of Honolulu, Hawaii. It was the story of the resurrection, and music by the choir added greatly to the beauty of the service. At the conclusion of the service, several children were baptized. These with other candidates baptized a week or two later bring the total of recent baptisms up to twelve.

The "Zion Builders All," a young people's organization, recently held an initiation service which was impressive.

The department of music presented a recital, May 21. Roy Elliott, organist, was assisted by Arthur Oakman, baritone soloist; Eddie Peterson, violinist; Betsy Sutton, cellist, and Barbara Reeves, pianist.

Saints of this congregation were sorry to lose Brother Roy Elliott, organist, who found it necessary to continue his study of music in the South. A farewell party was tendered him May 23. Roy was presented a small gift by the music department in appreciation of his work.

Sister Peat, an active member of the branch, has passed away. For a number of years the home of Brother and Sister Peat has been the meeting place for the midweek prayer service, and Sister Peat will long be remembered for her faithful work.

The women's department is continuing its good work by regularly turning money into the organ and building fund. During the sacrifice week in the early spring, the women responded well, turning in a sum of more than sixty dollars.

Mrs. Luella Hawley was recently elected president of the Dorcas Club, which held its regular monthly meeting at her home, May 23. Each member present contributed twenty-five cents as a gift to the organ fund.

Special Conference for Southwestern Iowa

Chief Business—Approving Recommendations for Ordination

The business transacted by the special conference of Southwestern Iowa, held at Hazel Dell Branch, Weston, May 3 and 4, was of a constructive nature. The business session was held on the afternoon of the first day, the conference having been called to consider recommendations from some of the branches with regard to the calling of several men to offices in the priesthood. Brother J. C. Adams, from Crescent Branch, was approved by the conference for the office of elder; Brother Charles Hunk, from Glenwood, and Brother Morreil Cuttow, of Tabor, were approved for the office of deacon in their respective branches; Brothers Elmer Johnson, of Hazel Dell, David Damitz, Cyril Damitz and Darrel Sewing, of North Star Branch, Underwood, were approved for the office of priest. The conference ordered that these ordinations be provided for.

Another item of business brought before the conference concerned the frequency of conferences to be held in the future. It was decided to hold the conference every quarter rather than once each year, the meeting places to be in the different branches in the district, the date and place to be named by the district president. It was also decided that these meetings should not be held just to transact business but should partake more of the nature of get-together services.

A good spirit was manifested throughout the conference, many from the several branches being present.

Apostle F. H. Edwards who took the place of Apostle John F. Garver, who was prevented from being present by the death of his brother, together with Missionaries P. T. Anderson and E. Y. Hunker, took part in the services.

On Sunday the meeting started with church school at 9.45 in charge of O. A. Currie, of Council Bluffs. Sister Currie was in charge of the small folks in the basement. A short talk was given the adults by Bishop W. T. Wellman, of Omaha, after which his counselor, Merle Grover, taught the older members on subjects relating to the *Doctrine and Covenants*. The sacrament meeting immediately followed church school, District President J. A. Hanson in charge.

When all upstairs had been served the holy emblems, Lee Landon, the second counselor of Brother Wellman, with David Mackintosh went to the basement to serve the emblems to the younger ones and also to hold a service especially adapted to their needs.

After the passing of the emblems the ordinations of four of the brothers whose names were approved for office at the business session Saturday were cared for by W. T. Wellman, O. A. Currie, E. Y. Hunker, Dan Butler, Amos Graybill, H. P. Larsen, P. T. Anderson and Nels Johnson. The four men ordained were J. C. Adams, Charles Hunk, Morreil Cuttow and Elmer Johnson. The last named is the son of Nels Johnson, well known in this district where he once served as district president and is now president of Underwood Branch, one of the old branches of the Reorganization. The other three men whose names were approved by the conference, are going to be ordained later in their own home branch. The charge to be humble and try to do all in their power to be approved of God, was given the new officers by Brother J. A. Hanson.

Following this meeting a basket dinner was served in the basement of the church, the tables being spread with good things to eat and a friendly spirit prevailing.

At two o'clock the orchestra gave several fine numbers followed by a song, *"Jesus Loves Me,"* by the small son and two small daughters of Brother and Sister Tom Vallier. Brother Lee Landon sang a solo and then went to the basement to talk to the children.

At two thirty Apostle F. Henry Edwards came from Omaha to preach a fine sermon. Elder P. T. Anderson was the evening speaker.

North Platte, Nebraska

Small Branch Activities Continue

Not long ago a cyclone passed through McPherson County, Nebraska. Eight people were killed, among them Sister Dora Newberry Pyzer, and her two daughters, Iola, and Mary.

Mother's Day program was fittingly carried out, May 14, with the mothers and young people taking part.

Irma Payne, daughter of Brother and Sister J. F. Payne was baptized the first Sunday in April by her father. This event was omitted in the last report, there being four baptisms instead of three.

Sister Cassie Sivits and family recently returned home from Lamoni, where Glen and La Vern Sivits have been attending Graceland College, with their sister, Edith.

Elder J. F. Payne and family motored to Thune, Nebraska, May 4. They reported a day well spent.

Brother Peter Burke, of Independence, Missouri, is visiting Saints in this branch.

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Independence

The Young People's Council of Independence held its annual reception for the pastors at the Stone Church Dining Hall the evening of June 12, about seventy guests attending. This is an event designed to bring the pastorate and the council together in a social function. Honor guests were Pastor John F. Sheehy and his associate pastors, H. G. Barto, D. S. McNamara, and A. K. Dillee, and W. Earl Page, director of Religious Education.

To give Saints living outside of Independence some idea of the many activities in the center place, it can be added that on this same night, June 12, there was in progress in the main room of the Stone Church a concert by the Cantanina Chorus, in the Y. K. T. room an entertainment by the Clematis Chorus in honor of their fathers and mothers, and on the lawn Troops 37 and 46 Girl Scouts were at play previous to a court of awards held at their room in the Auditorium.

The young people's council sponsored an all-day picnic for the church schools of Independence June 19, on the riverboat *Idlewild*. Fifteen hundred tickets were issued, free of charge. The steamer left the dock at 10 a. m. for a trip down the Missouri River, and returned to Kansas City at 5 p. m. An enjoyable excursion was reported.

The marriage of Miss Ferne Roberson, daughter of Mr. and Mrs. Ernest Roberson, of Benton, Illinois, and Franklin L. Parsons, son of Mr. and Mrs. Arthur L. Parsons, of Max, Nebraska, was solemnized at Independence Saturday afternoon, June 17, in the home of Elder H. L. Barto. Brother Barto officiated, assisted by Elder R. L. Fulk. The simple but impressive ceremony was witnessed by a few close friends. Mr. and Mrs. Parsons, both former students of Graceland College, are making their home, at present, at Manhattan, Kansas.

The Campus

The Auditorium Band, directed by Sanford Downs, opened the first Sunday evening service on the Campus with several special numbers. Elder A. K. Dillee was assisted by S. S. Smith in the stand. Two special solos were rendered by Lilly Belle Allen, assisted at the piano by Mary Okerlind. President Elbert A. Smith was the speaker.

All the Latter Day Saint churches in Independence, with the exception of Walnut Park and Sugar Creek, have disbanded Sunday evening meetings in favor of the services on the Campus for the summer. Approximately twenty-five hundred were present for this first meeting.

The pastors of Independence have launched a summer "get-acquainted" campaign among all the districts of Independence. Their plan for the summer is to meet with one or more districts each Tuesday night at the Campus for a picnic supper, and on Wednesday night, to hold prayer meeting with them at a local church. Districts One A and One B of the Stone Church had the pastors as guests June 13 and 14.

Each Saturday afternoon, at two-thirty, members of the congregations of Independence have an opportunity to meet at the Campus for recreation. Three indoor baseball diamonds are provided although no regular teams will be organized. This recreation is for all those who desire to participate regardless of age.

Stone Church

Prayer services at the Stone Church the evening of June 14, were of outstanding characters. In the lower auditorium the young people witnessed the baptism of three candidates, Bert Beverstock, Ed. William Hall, and Nelson Elbert Guthridge, Elder John F. Sheehy officiating. After the baptisms, Elder E. Y. Hunker gave an appropriate talk on the significance and purpose of that ordinance. Then the baby sister of Nelson Guthridge, Mary Alma, was blessed by Elders T. A. Beck and E. Y. Hunker. These brothers also officiated in the confirmation service that followed.

Upstairs the combined prayer service of District One A and One B was in progress in charge of Elder C. I. Carpenter. At this meeting President Frederick M. Smith blessed two grandsons, Paul Madison Edwards, son of Apostle F. Henry and Sister Alice M. Edwards, and Stephen Page Larsen, son of Elder Edward and Sister Lois Larsen. Brother Smith was assisted in this ordinance by his two sons-in-law, Brothers Edwards and Larsen. This ceremony was followed by an address by President F. M. McDowell, by silent prayer on the part of the worshipers, and vocal prayer by Elder D. S. McNamara, then President Smith and Pastor Sheehy were called upon for short talks.

The young people's department of the Stone Church School meets at the Auditorium at nine-thirty each Sunday morning. On June 18, Brother W. J. Lee was in charge of the service, and congregational singing was directed by Jason Woodside. Carl Houston Hobart sang *"Song of the Wanderer,"* Miss Joy Harder at the piano. Doctor E. P. Nelson, of Central Church in Kansas City, introduced as the speaker of the worship period, Doctor E. L. Davidson, instructor at the Kansas City Dental College. He talked on *"Versatility."* Doctor Davidson is himself a versatile person. Besides his work as instructor at the college, he directs the college glee club, paints, and collects all kinds of books.

After the worship program the eleven classes assembled. Average attendance of these classes is one hundred and fifty. Bishop J. A. Koehler is teaching his course on *"The Industrial Institutions of Zion"* to the combined To-Ko-Lon and Criterion Classes.

Bishop A. B. Phillips, eleven o'clock speaker at the Stone Church, chose for his theme, *"Spiritual Material of Temporary Things,"* and his text was taken from John 6: 63. The Stone Church Choir, directed by Paul N. Craig, sang *"The Lord's Prayer,"* accompanied at the organ by Robert Miller and on the harp by Miss Elinor Smith. Miss Smith also played a solo. Elizabeth Tanner Hitchcock, guest soprano from Kansas City, sang a solo. Bishop J. S. Kelley was in charge of the service, assisted by Elder S. A. Thiel.

The wedding of Miss Virginia May Mathis, daughter of Mrs. A. L. Mathis, and Kenneth Clutter, son of Mr. and Mrs. Ira G. Clutter, took place the evening of June 17, at the home of the bride's mother. The double ring ceremony was read by Elder R. L. Bishop. About sixty guests witnessed the pretty service. The bride was attended by her sister, Miss Dorothea Mathis, and Vern Faire attended the bridegroom. Little Barbara Louise Henderson was flower girl. A reception immediately followed the wedding ceremony. Mr. and Mrs. Clutter are at home in Independence.

Second Church

June 11, the Children's Day program was presented by the Primary Department. Little Billy McPherson played an organ prelude of hymns. A chorus of children sang *"Jesus Loves Me."* A short play, written by teachers in the department, was presented.

Twenty candidates were baptized in the afternoon. The font was decorated beautifully with asparagus and flowers. Above the font were the words, *"Ye must be born again."*

An appropriate Children's Day program was presented during the evening hour.

Enoch Hill Church

Young people of this congregation began the summer's recreational activities the evening of June 9, by entertaining fifty young people from Second Church. There were volley ball games between the girls' teams of the two congregations and also the boys' teams. Then guests and hosts enjoyed ice cold lemonade. Roy Settles was in charge of the visitors, and Miss Ruby Johnson and Elder H. E. Winegar, of Enoch Hill, took the lead in directing the evening's entertainment.

Brother Millard Pace was in charge of the senior church school last Sunday morning, and there was a vocal duet by Verla Waters and Pauline Alexander. Nellie Mae Kramer, assistant church school director, read from *Doctrine and Covenants* 85: 36 and talked on success and achievement.

"The Great Highway" was the theme of the eleven o'clock speaker, Imal Burke, and Sister Margie Thomas sang

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"Beside the Still Waters." Dorotha Beebe, small daughter of Brother and Sister C. W. Beebe, was blessed by Elders William Shakespeare and John Petre.

Sister Richard E. Bullard was in charge of the junior church. Fred Martin gave the scripture reading; Myron Warren played a violin solo which he dedicated to his father, the day being Father's Day. Brother Joseph Martin was the speaker. *"Love One Another,"* was a duet number by Laverna Martin and Jewel Allen. Hortense Jones played a piano solo, and Sister William Worth told a story.

Sunday evening services of this congregation have been discontinued until fall, the Saints meeting with the other congregations at the Campus.

Spring Branch Church

The group prayer services Wednesday night were in charge of Brothers O. E. Sedoris, Robert Fish, M. Jacobsen, and Leonard White.

Brother A. L. Murdock, a member of the church who has been ill for some time, was able to attend the eight-fifteen prayer service, Sunday morning.

At the eleven o'clock service Sister Gladys Smith sang, *"Teach Me to Pray."* Brother Jesse Smith read *Doctrine and Covenants* 45: 13. After the preaching service Bonnie Belle Nelson was baptized.

East Independence Church

On a recent Sunday this congregation was given an interesting program by young men from the Stone Church. Brother Guinn Bronson took charge of the eleven o'clock hour introducing Blaine Bender who directed the song service and also sang a baritone solo. Brother Bronson gave a short address, and Priest James Moses delivered the sermon on the text, "In my Father's house are many mansions."

Local members are glad to have home once more a young brother, Thomas Thatcher, who was critically injured in a fall some weeks ago, and spent some time at the Sanitarium. He seems to be doing fine.

Sacrament service for June was a peaceful occasion in charge of the local ministry.

Recent speakers in this congregation have been Clair Austin, C. Edgerton, D. S. McNamara, and the local pastor.

The monthly play night with Sugar Creek as guests, brought out a large crowd to enjoy games on the volley ball court.

Children's Day services were beautiful and songs were sung by the junior choir in charge of Sister Edith Meador. In the afternoon three children were baptized at Spring Branch Church by the East Independence pastor, Ellis Thatcher, James Meador, and Juanita Crabb.

On Father's Day two young men of the Rainbow Class gave short addresses on the reason for Father's Day and the father of the Prodigal Son. These were followed by a sermon befitting the day by H. V. Minton. Local musicians also contributed appropriate music.

East Independence members also are meeting with Saints of the other congregations at the Campus on Sunday evening.

Thune, Nebraska

Enjoy All-day Meeting Here

Saints of Thune, Nebraska, were made happy, June 1, by an all-day meeting arranged by priesthood, and it was found that forty-eight people attended, eighteen of that number being of their Sunday school. The day began with sacrament in charge of Elder Engelbrecht. Following the sacrament service, a worship period was held in charge of Brother Knudsen, which was effectively carried out.

A basket dinner at noon was followed by community singing at two o'clock in charge of Brother George Sutterfield. Special music was furnished by Sister Engelbrecht and her two daughters, and Sisters Knudsen and Sutterfield, and Brother Sutterfield. Preaching at three o'clock was by Brother Payne. Sister Payne and her two daughters sang a trio, *"Have Thine Own Way Lord."*

Sister Acey Godfrey requests the prayers of the Saints in her behalf.

Hood River Mission

(Portland District)

Saints of Hood River Mission were recently delighted to have Apostle M. A. McConley with them. It is hoped that he may return again soon.

Repairs are being made on the church building. A "painting bee" was held at which time men painted, and the women cooked the noon and evening meals. The Saints are proud of their church because it was donated by Brother H. W. Chapman, relative of many of the members here.

Although the number enrolled in the church school is only fifteen or twenty, the Saints are doing all they can to further the work and they ask an interest in the prayers of the church.

Missionary Harold Velt and wife are expected at Hood River in the near future to conduct a series of meetings in this part of Oregon.

Akron, Ohio

Members of Akron Branch spent an enjoyable evening, June 6, celebrating the birthday of their pastor E. M. Knight. Dinner was served at seven o'clock, and forty-three guests were present.

On Wednesday night these Saints were again made happy by the presence of Apostle Paul M. Hanson.

Thayer, Missouri

Will Hold Conference Soon

Starting July 5, a three week's series of meetings will be held at Thayer, Brothers J. Charles May and W. E. Haden in charge. Brother May will have his stereopticon machine with slides of scenes and views of the people of the Society Islands. The missionary tent will be used so that there will be room for all those who attend. July 15 and 16 conference will convene and all are requested to make a special effort to be there.

Elder Stevenson, of Pawhuska, Oklahoma, recently preached several good sermons here.

The members of this little group are proud of their growing branch.

Traverse City, Michigan

Largest District Conference Greatly Enjoyed

The 1933 conference of Western Michigan District is now a part of history which will be long remembered by those who were present. It was the largest conference ever held at Traverse City, about two hundred being present.

At nine o'clock Saturday morning, June 3, the first meeting, one of prayer and testimony, met under the direction of District President Buel Shelley and his associates, J. Randall and J. C. Doty.

At the close of this meeting the matter of business was taken up and continued until noon when dinner was served to ninety-five in the church dining room.

The afternoon schedule contained items of business, recreation, and a round-table discussion. In the evening there was an excellent program by volunteers.

The priesthood assembled for their meeting at 7 a. m. Sunday, and every member present was well repaid for his attendance. At the prayer service that morning the capacity of the church was taxed, and standing room was at a premium. During this hour one hundred and fourteen testimonies were given. Patriarch James Davis, of South Boardman, was in charge.

Apostle Clyde F. Ellis delivered two excellent sermons to a packed house and everyone enjoyed having him here. This will, no doubt, be the last time he meets Michigan Saints for many months since he is to sail for the Society Islands from San Francisco early in July. The Saints wish him Godspeed and pray that he will return safely to his home and loved ones.

The following branches were represented at the conference, Bendon, Cadillac, Freesoil, Ludington, Marion, and South Boardman. Before the close of the last service a rising vote of thanks was given Traverse City Branch. This was followed by a pledge from every

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member, to give his utmost support to District President Shelley and his associates during the year ahead.

Port Huron, Michigan

All Are Working in the Interest of the Church

Pleasantly situated at the source of the colorful and rapidly flowing Saint Clair River is the city of Port Huron (one of the gateway cities to Canada) with its population of over thirty thousand. In this garden city over a period of years, the church has been represented by some of its able ministers whose appeal has made possible a consistent development that produced a branch which at the present time has an enrollment of five hundred and sixty-five, with a local priesthood of forty. A modest percentage of these worship at the cement block building on Varney Avenue.

During the past winter the building has been filled with members and nonmembers who have listened to able addresses by Apostle D. T. Williams who has periodically visited the branch, and sermons by the pastor, William Patterson who has presided over the branch for one year. The outstanding meetings have been the sacrament and prayer services which have been largely attended, and which have brought comfort, hope, courage, and direction to the people. God has blessed them with his Spirit in terms of their capacity and needs.

Patriarch John Shields visited this locality for several weeks during the winter, and the people were blessed through his office.

Sunday evenings have been devoted to the preaching of the fundamentals of the church's faith with manifest success. During the year thirteen have been baptized into the branch, and there are more interested in the angel's message which has not lost its powerful appeal to the honest in heart.

Under the stable direction of Elder Wilfred Phillips (who last fall moved with his family from Sarnia, Canada, where he was for ten years pastor), the church school, which is two years old in this city, has maintained a steady hold on the interest and attendance of the people. Local church facilities are inadequate for the growing needs of the department.

As in all forward moving branches, Port Huron has a wide awake women's group under the energetic and businesslike leadership of Sister May Engel Locke. This group of Dorcases, Marys and Marthas, are a financial and spiritual bulwark to the branch. With their aid, in addition to maintaining current expenses, the branch has, during the past year, reduced its debt five hundred dollars, leaving a debit balance of two hundred dollars. One hundred and fifty dollars of this is the balance of an investment in a lot at the rear of the church.

This lot was graded last fall and planted with grass seed which has developed into a promising lawn aiding in facilitating social and recreational activities. The members of the branch take a great interest in their church property and have by volunteer labor and donations encircled the building with flowering shrubbery, graded the boulevard in front of the church, improved the driveways, and cleaned the interior of the building preparatory to redecoration. The local contributions have not diminished the steady and consistent flow of tithes and offerings into the general church fund through the busy hands of the bishop's solicitor, "Joe" Muir, whose job is life and whose life is a job.

The young people of the branch are taking greater interest in the work of the church, and last month they convinced a large audience of their dramatic ability by reproducing the three-act play, *"Mother Mine,"* under the direction of Sister Ada Wyman. Port Huron has a group of splendid young people.

Sister Ruth Patterson has charge of the children's division and has during the year accomplished much in the way of class and program work in a department which has had able direction for many years.

The city is districted for ministerial facilitation and most of the elders in charge of these groups are functioning successfully. There is a splendid spirit of unity, devotion, and cooperation among the local ministry. This in itself is sufficient to warrant a growing membership.

There is a manifest desire by the dependable members and ministers of the branch to comply with the whole law of God, and to be and do that which will make possible the gathering of the Saints, and the building up and redemption of Zion.

Lachine, Michigan

Young People Recently Organized

Missionary Ledsworth has just completed an eight week's series of meetings. The meetings were well attended every night and at the close thirty-one members were baptized.

Meetings for the young people of Lachine, who were recently organized under the name of *"Sunshine Boosters,"* are held every Friday night. Recreation is planned for the third Friday night of each month. The young people, the choir, and the junior girls had important parts in the Easter program.

A special meeting for the women was called May 9, by Pastor Guy. The women expect to begin their regular work again soon.

Kansas City Stake

Gladstone Church

At the Kansas City stake conference held May 1 and 2, Elder Harry Sevy was appointed as Pastor of Gladstone Church. The members of this congregation welcome Brother and Sister Sevy and pledge them their full support.

The junior church gave an enjoyable Children's Day program which was followed by a sermonet for the children by Brother George Harrington.

Brother Glenn Mode, leader of the O. B. K.'s, will represent the young peofifty young people from Second Church.

Ludington, Michigan

106 South Rath Avenue

Apostle D. T. Williams recently gave a splendid discourse on the topic, *"Technocracy and the Brotherhood of Man."*

Daniel Talbert, infant son of Elder J. L. Randall and wife, was blessed a short time ago by Apostle Williams.

On April 20, the women's group, under the direction of Sister Estella Walters, gave a program at a local theater. The group expect to purchase church school quarterlies with the proceeds from the program. They expect to put on the same program at Fountain, in July.

Elder C. E. Harpe, missionary, preached in Ludington, Elm Flatts, and Sugar Grove during the months of January, February, and March. The attendance at these meetings was good.

Sunday, May 14, Mother's Day was observed in the evening. The young people, under the direction of Sister Mabel B. Foster, young people's supervisor, gave a splendid service honoring mothers and fathers. The musical prelude was played by Sister Leona Petersen. Sister Loretta Chadwick played the accompaniment for the congregational singing. Two appropriate short talks were given by J. L. Randall, who spoke on *"Our Christian Home,"* and G. H. Foster, whose topic was *"What Every Mother Knows."* The singing of *"Blest Be the Tie That Binds,"* concluded the service.

April 29, Elder Buell Shelley, of Freesoil, district president, with Pastor John Randall, associate, drove to Traverse City to confer with Elder J. C. Doty, associate, on district work.

Elder H. A. Doty, of Traverse City, gave an illustrated lecture at the Freesoil church, May 7.

Ludington has been fortunate to have several visitors recently. Sister Sam Long, of Reed City, and Brother and Sister Swager and daughter, Catherine, of Muskegon, Michigan, were among these.

Elder Buell Shelley, district president, attended church services Sunday morning, May 28. Some members of the branch attended district conference at Traverse City, June 3 and 4.

On Sunday, June 11, Children's Day

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was observed with a program during the eleven o'clock hour, under the direction of Sister Kleber Hill. The following children were baptized on that day: Gloria Foster, Betty Genson, Richard Hammond, Betty Hammond, Richard Randall, Minnie Smith, and Mary Smith. Elders John Randall and J. L. Randall, and Priest G. H. Foster performed the rites of baptism for them.

The confirmation service was held in the evening. As a march was played, the children, all dressed in white, took their places on the platform. After the address by Pastor John Randall, a quintet sang, *"Living for Jesus."* Gloria Foster sang a solo, *"So Can I."* As soft music was played by Sister Glenn H. Foster the pastor extended the right hand of fellowship to the new members.

Cheyenne, Wyoming

Hope to Organize Branch

Saints of Cheyenne are looking forward to the time when it will be possible for them to have an organized branch. They have nineteen members in the church, but no one holds the priesthood. The church work is conducted along the lines of the church school program.

Everyone is proud of the work which, with the active leadership of Sister Mendenhall, has been accomplished. Money from rummage and bake sales has helped to pay for the lot and building for the church meetings. In addition to the sales, each family pledged to give an equal amount each month for this cause.

Sister Buffehr is teacher of the adult department and her daughter, Dolores, is leader of the junior young people. Dorthea Buffehr, a student at Graceland, is home again and resuming her work as director of recreation and expression.

Apostle Myron A. McConley stopped here for one night recently and preached to a full house.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

The women's department met, May 11, in the social room of the church. Vera M. Hunter read a splendid paper on *"The Baptism of the Spirit."*

The primary department gave a good Mother's Day program, May 14. Each mother was presented with a small bouquet of flowers. May 21, at the evening hour, Elder C. W. Clark, pastor of First Church, preached a splendid sermon on *"Christian Fellowship."*

Sunday morning, May 28, Elder S. E. Dickson, pastor of Lancaster, Ohio, took for a theme, *"Preparation for Zion."* In the evening Patriarch J. E. Matthews baptized Miss Marie Cheeseman, and Elder G. H. Kirkendall preached on the *"Mission of Athletics."* After the sermon each member of the four basket ball teams was presented a trophy in appreciation of his splendid records. Each team won the championship in its district and the senior girls won city championship also. The senior boys were presented with a silver cup. This is the second successive year that the boys have won this cup. The intermediate girls were presented with a pennant.

Eustis, Nebraska

Eight Recently Baptized by Elder W. A. Smith

Eustis Saints were organized as a branch some thirty-seven years ago with an elder, priest, teacher, and deacon in charge but all these officers have passed on or moved away, and for about twelve years, they have had no branch officers. Nevertheless, the members are determined to carry on in spite of this handicap.

They have a wide-awake church school of some forty members, and on the first of April they organized a church service to be held on Sunday evening to give the young people entertainment. This they call "The Excelsior Legion." They have thirty minutes of program and thirty minutes of class study. It has been so arranged that all must take part in both program and classwork. John Easterday was elected president and Justus Sandquist is vice president with Vance Link as secretary and treasurer.

The first of March, Missionary W. A. Smith held a series of meetings here and wonderful interest was manifested. The Saints rejoiced at the rich, spiritual blessings they enjoyed. This rejoicing can well be understood when it is realized that a year or more elapses between sermons which the Eustis members hear. Brother Smith preached the principles of the gospel, stressing the need of spiritual rebirth and the beauties of the latter-day glory. In consequence, eight candidates were led into the water to arise in newness of life. One of these was a brother seventy-two years old. Brother Smith also blessed several little children and administered to the sick. The Saints look anxiously forward to his return in the near future and think that perhaps there are others who will obey. They are strong in the faith and one hundred per cent for the *Herald*—every family takes it.

An impressive Easter program was given. A reading, *"A Word Picture of the Crucifixion,"* was beautifully rendered by Sister Ruth Easterday and followed by a pantomime of the resurrection by ten young people, the choir rendering appropriate music. Other days such as Mother's Day and Children's Day were appropriately observed.

The Saints are very busy. They are united in their effort to keep alive the work and help develop the talent of each member. They have their faces Zionward.

Hutchinson, Kansas

Prepare Progressive Group of Young People

Saints of this branch are continuing their efforts to prepare a more progressive group of young people. Pastor T. C. Turpin has designated the third Sunday in each month as "Juvenile Day," at which time special instruction and talks will be given for the young people. They are planning a discussion of the outline of problems handled by the Lamoni young people's conference.

Mother's Day and Memorial Day services were well carried out.

Recently a play, sponsored by the local church group, returned the amount of $8.40, which is to be applied on the church building fund.

Saints of this branch were saddened by the death of R. S. Peters who passed away in May.

June 8, Apostle R. S. Budd delivered an instructive sermon here. He was accompanied to Hutchinson by Elder Stoft, of Wichita.

Vinalhaven, Maine

Young People Are Helping

Vinalhaven young people are trying to help spread the gospel. They are led by Ralph Candage and Archie Begg, who are doing much to forward the latter-day work.

In addition to all other regular branch meetings during the week the young people enjoy a recreation meeting every Thursday evening. This is well attended by young men and women who enjoy the games and the lectures.

The young people in this part of Maine pray for the church and especially for the Youth Conference which is in session at Lamoni, Iowa.

Service at Armada, Michigan

Saints of That Community Gather in Private Home

A short time ago church services were held at the home of Sister Mildred Holmes, of Armada, Michigan. Of this meeting the *Armada Times* says:

"The services at the home of Mrs. Mildred Holmes were well attended last Sunday. Ross Frederick, three-months-old son of Mr. and Mrs. Ross O. York, of Columbus, grandson of Mr. and Mrs. Holmes, was blessed by Elder John Hall, of Lake Orion, and Elder Robert H. Huston, of Capac. Elder Frank Davis, of Lake Orion, assisted by Elder Skinner, of Saint Clair, had charge of the sermon. Two guitar solos were played and sung by Mrs. James Macklem. The Saints at Saint Clair Church were invited as guests of this service, and Mr. Coeburn, of Ontario, played the piano."

Brother and Sister Holmes are very grateful to the Saints of this neighborhood for their help in this service.

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The Bulletin Board

Conference Notices

Arkansas and Louisiana district conference will be held at Bald Knob, Arkansas, July 21, 22, and 23. President F. M. Smith and Apostle Roy S. Budd are expected to attend. The Saints of the district are urged to cooperate with the officers in charge in making this conference a success. Branch secretaries and all members of the priesthood, are requested to have their reports in the hands of the district secretary on or before the date of the conference.—Seth P. Harbour, district secretary, Bald Knob, Arkansas.

Southern Missouri district conference will convene at Thayer, Missouri, July 15 and 16. Elders J. Charles May and W. E. Haden will officiate.—Clarence H. Mayo, Southern Missouri publicity agent.

The Eastern Montana district reunion and conference will be held on July 7, 8, 9, 1933, at Fairview, Montana. Conference on Saturday, the eighth. Hotel accommodations, or bring your tents and camp. If you are interested in the future economical and spiritual existence of the race, bring your families and friends; take advantage of this three-day social and educational event. Apostle J. F. Curtis is expected. Missionary L. O. Wildermuth and other church leaders will be speakers on these dates.—Joseph L. Barry, district secretary.

District Conference

The Clinton district annual conference convenes at Nevada, Missouri, July 8 and 9. Business sessions will be held at 10 a. m. and 2 p. m. Saturday. President F. M. Smith and Apostle John Garver are expected to meet with this conference. This is the time for the election of district officers, and we feel that there should be a large representation from all branches. Conference closes at 4 p. m. Sunday.—C. C. Martin.

Ministerial Conference

Southern New England ministerial conference will convene at Onset, Massachusetts, July 1 and 2, at 7.30 p. m. Apostle Paul M. Hanson will be in attendance.—F. S. Dobbins, district secretary, post office box 544, Onset, Massachusetts.

Notice to Eastern Quorum of Elders

Eastern quorum of elders will meet for the annual election of officers, at Onset, Massachusetts, July 2, 1933, with the ministerial conference of the Southern New England District.—F. S. Dobbins, secretary and treasurer, post office box 544, Onset, Massachusetts.

Correction

Sister Harriet Stevens, age eighty-three, of Madison, Wisconsin, asks that a mistake in the June 6, issue of the *Herald*, page 734, be corrected. It is stated, under the Mother's Day program in the Madison news letter, that she was blessed when a baby under the hands of Joseph Smith, the founder of the church. Sister Stevens was not born until six years after the death of the founder.

Conference Minutes

WESTERN MAINE.—District conference met with Stonington Saints, May 13 and 14. Business session was held Saturday at 2 p. m., with District President E. F. Robertson in charge, associated with Bishop E. L. Traver. Statistical reports were read from six branches, Vinalhaven, Stonington, Rockland, Mountainville, Little Deer Isle, Dixfield, and the nonresident group, showing a net gain in the district since June, 1931, of thirteen, and a membership of 642. Ministerial reports read included letters from five elders, five priests, and two teachers. Reports were also read from various district officers. The following officers were chosen: President, E. F. Robertson; counselors, Henry R. Eaton and A. Begg; clerk, Louise J. Eaton; organist, Jennie Carten; chorister, A. Begg; superintendent of Religious Education, B. B. Holland; Bishop E. L. Traver was sustained bishop of the district. Speakers for the conference were Elder Newman Wilson, Bishop E. L. Traver and Elder A. Begg. Quite a number of visitors came from various parts of the district, and fine weather prevailed during the conference. Adjournment was had, the conference to meet at Vinalhaven in the fall, the exact dates being left to the district presidency.

WESTERN MICHIGAN.—The largest district conference held for some years in Western Michigan District convened at Traverse City, June 3 and 4. Each branch was represented by its president and several other members. Conference opened with a prayer service at 9 a. m., in charge of the district presidency, Elders Buell Shelley, J. C. Doty, and J. L. Randell. The business session took place at 10.30 with a greeting read by Elder Buell Shelley. Reports were read from different officers. J. C. Doty, church school director, reported the membership of 362, and nine schools. Mary Tubbs read the statistical report showing the membership of seven branches for the past year to be 906; ten baptisms, and eight deaths. It was learned that nearly 300 sermons has been preached by local men. The treasurer's report of J. E. Bennett showed an amount on hand of $22.14, the amount raised during the year of 1932, being $1,702.79, and $496.08 during the first five months of 1933. Doty Price was ordained to the office of deacon by Apostle Clyde F. Ellis, assisted by Elders Buell Shelley, J. L. Randell, and Peter Price. Business session continued at 1.30 p. m., and the following Saints were appointed delegates to the General Conference of 1934: Brothers J. E. Bennett, Byron Doty, J. R. Randell, Ray Dick, and A. R. Ellis, and Sisters J. E. Bennett, Mary Tubbs, Kate Reek, and A. R. Ellis. Officers chosen for the following year are: District president, Buell Shelley, of Freesoil, Michigan; assistant presidents, J. L. Randell, Ludington, Michigan, and J. C. Doty, Traverse City, Michigan; district secretary, Mary Tubbs, Freesoil; church school director, J. C. Doty; music director, B. H. Doty, Traverse City, Michigan. Immediately after the election of officers, short talks were given by Apostle Clyde F. Ellis, and Elders Ellis, Burge, Shelley, Randell, and Peter Price. A round table discussion was held for the older folks, while baseball was enjoyed by the younger ones. With B. H. Doty in charge, a program was given in the evening, people from different branches taking part. Apostle Clyde F. Ellis preached the sermon at both the eleven o'clock and two o'clock services. Saints of Western Michigan were especially happy to have Brother Ellis with them because of his being born and reared in that district. The time and place of the next conference were left in the hands of the district presidency. The Saints of Western Michigan pledged anew their support to the district president, Brother Buell Shelley.

Our Departed Ones

BIDDLE.—Mrs. Margarette Z. Biddle was born July 30, 1860, in West Middlesex, Pennsylvania. Departed this life on May 30, 1933, at her late home in New Castle, Pennsylvania. She united with the church in New Castle, Pennsylvania, being baptized, May 18, 1919. Was united in marriage to Silas Cassidy Biddle, February 1, 1885, in Lawrence County, Pennsylvania. Her husband was a Cival War veteran, and died January 26, 1916. She is survived by the following children: William, of Baltimore, Maryland; Frank, Lydia, Washington, Emma, and John, of New Castle, Pennsylvania. She was a woman of sterling character, loved by all that knew her, a devoted mother, a sympathetic friend, a faithful Saint and church worker. Funeral services were held at the home of her daughter, Mrs. William McCune, New Castle, Pennsylvania; sermon by Elder E. B. Hull. Interment was in New Castle Cemetery.

GILBERT.—Eda Johanna Davis, the daughter of Mr. and Mrs. Richard H. Davis, was born October 15, 1867, in Utah. While she was still a child, the family moved to Labette County, Kansas, where at the age of nine years she became a member of the church. Her activity in the church was one of the most important influences in her life. In 1892, she was married to Elmer Ellsworth Gilbert and to this union were born three children: Ellsworth Glaud Gilbert, of Paola, Kansas; Alva Richard Gilbert, of Lamoni, Iowa; and Vida Mae Gilbert, of Pittsburg, Kansas. Because of the death of his mother, Alice Ryan, Richard Morgan Ryan, of Kansas City, Missouri, became a member of the family at birth. On September 18, 1927, Sister Gilbert's husband preceded her in death. She has now joined him, passing away Sunday evening, May 14, 1933, at her home in Pittsburg, Kansas. Besides the immediate family, she is survived by three brothers: David W. Davis, of Harvison Canyon, California; James H. Davis, of Oak Grove, Missouri, and Richard W. Davis, of Olympia, Washington. Funeral services were conducted from the A. K. Smith Funeral Home, Amos T. Higdon officiating, S. Farrington assisting. Interment in the Highland Park Cemetery.

BOYD.—Bertha Mae Holden was born to Elijah N. and Zelphina Holden at Schroon Lake, New York, November 9, 1877. At the age of ten she moved with her parents to Colorado. She was united in marriage to William Everett Boyd, October 18, 1900, and to this union four children were born: Everett Scott Boyd, of Alexander, Kansas; Evelyn Mae Boyd, of Washington, District of Columbia; Mrs. Velma Lucille Brollier, of El Paso, Texas; and Margery Wilma Boyd, of Springfield, Missouri. She united with the church in 1911, and although not often where there was a branch of the church she ever tried to do what she could for the advancement of the gospel. She aided all her children to attend Graceland College at considerable sacrifice in order that they might be able to offer a contribution to society and the church that would be of value. She moved to Springfield, Missouri, in August, 1931, where she passed away May 18, 1933. Besides her husband and children she leaves to mourn her departure five grandchildren, and many other relatives and friends. Funeral services were conducted by Amos T. Higdon, J. B. Ansley assisting.

FERGUSON.—J. William H. Ferguson passed from death unto life at eventide May 19, 1933, at his home in San Antonio, Texas. He was born in Alton, Illinois, March 15, 1855. Married Miss Sophia Wight, daughter of Lamoni L. and Sophia Wight, in Llano County, Texas, December 19, 1883. Was baptized by Brother Winegar, November 13, 1927, being seventy-two years of age. He suffered intensely for three months or more, and was administered to several times, receiving relief. His funeral was held on Sunday at four o'clock, and interment was in Mission Burial Grounds, May 21. The funeral sermon was by T. J. Jett, jr. Six children were given to this union, one passing away in infancy. The wife, five children and their companions, ten grandchildren, numerous other relatives, and friends survive him. Brother and Sister Ferguson's married life had almost reached its fiftieth anniversary.

CURTIS.—Lucy Jane Curtis was born in Flagstaff, Maine, March 1, 1835. At the age of ten years, she moved to Ohio with her parents. United in marriage with Mark Curtis in 1853, and to this union were born six children, five of them preceding her in death.

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She moved to Michigan at the close of the Civil War where she resided the remainder of her life. Died at her home at Traverse City, May 21, 1933, being ninety-eight years of age. Her passing followed several years of illness. She leaves to mourn one daughter, Mrs. H. E. Nelson, of New Bedford, Iowa; ten grandchildren, and nineteen great-grandchildren, besides other relatives and friends. Her body was taken to the Sampson Funeral Home where at ten thirty Wednesday morning Elder Byron Doty officiated. Interment was in the family lot at Oakwood Cemetery.

POST.—Joseph Martin Post was born April 20, 1851, at Lake Falls, Pennsylvania. He united with the church in 1913, and lived an honorable life. Brother Post died at the home of his daughter, Mrs. E. Pittenger near Bangor, Wisconsin, May 19, 1933. His wife preceded him in death twenty years, also two children. He leaves to mourn his departure three children, Mrs. E. Pittenger; Mrs. Edith Melvin, of Pervano, Michigan, and Henry Post, of New York; ten grandchildren and seven great-grandchildren, together with other relatives and friends. Funeral services were held at his late home, L. G. Holloway, of Lamoni, Iowa, preaching the sermon. Interment was in the Burus Cemetery.

VANDERWOOD.—Joseph J. Vanderwood, son of John and Anna E. Vanderwood, was born in Malad, Idaho, January 23, 1891. He died May 16, 1933, after a lingering illness. He is survived by his widow, Pearl Vanderwood; three children, Thelma, Joseph, and Alice; two brothers, Elder J. E. Vanderwood, of Independence, Missouri, and William H. Vanderwood, of Malad, Idaho, and three sisters, Mrs. Sophia Winkler, and Mrs. Kate Kunkle, both of San Diego, California, and Mrs. Mary Thompson, of Fromberg, Montana. Mr. Vanderwood was a World War veteran, and a military funeral was conducted by the American Legion. Elder A. M. Chase preached the funeral sermon. Interment was in South Jordan Cemetery.

HERRING.—Russel L. Herring was born March 17, 1873, at Arlington, Tennessee. After uniting with the church, August 4, 1903, he was ordained a priest in 1911, Brothers S. W. Simmons and C. T. Sheppard officiating. He died May 20, 1933, at Holdenville, Oklahoma. He leaves to mourn, his wife, Maggie Land Herring; one son, Doctor H. R. Herring; three sisters, and a host of friends. The funeral service was in charge of Elder Ed. Dillon, of Oklahoma City, the sermon being preached by Elder J. E. Lancaster, of Tulsa. Interment was in the Holdenville Cemetery. He was a faithful worker for the Master, always ready to lend a helping hand.

ELSWICK.—Marilla Needham was born in Delaware County, Indiana, May 19, 1860, and departed this life March 3, 1933. She moved to Iowa when but a young girl, and was married to Marion Elswick in January, 1879. Their married life was spent in Pottawattamie County, moving to the home place in the fall of 1888. On this place they labored, enduring privation and hardship and rearing their family until the father was called home Septmeber 12, 1919. To this union were born seven children, two of whom passed away in infancy. The surviving are Everett and Omer, of Lamoni, Iowa; Mrs. Alta Hougas, of Independence, Missouri; Ray, on the old home place, and Mrs. Edna Hotze, of Carson. She is also survived by a twin sister, Mrs. Rozilla Haygood, of Oakland, Iowa, and a brother, Fred Needham, of Lamoni, thirteen grandchildren, other relatives, and a host of friends. The funeral was held from the Saints' church at Carson by Pastor T. A. Hougas, the sermon by Elder John Hansen, of Weston, Iowa. Interment was in Carson Cemetery.

GREENE.—Norman Gould Greene was born August 26, 1907, at Tabor, Iowa, and died May 14, 1933, at Fairplay, Colorado, after a week's illness. He was baptized into the church by Elder W. E. Haden in 1915. June 5, 1929, after receiving his degree from Tarkio College, Tarkio, Missouri, he married Laura Hopp, of Glenwood, Iowa. Spent a year teaching at Logan, New Mexico, and a year in Como, Colorado. For the past two years they had lived at Fairplay where he held the school superintendency. His was a happy life for he was unusually strong and healthy until the time of his brief sickness. Leaves many friends in Tabor and other places where he has lived. He is survived by his wife; an infant son, Gordon; his parents, Mr. and Mrs. J. F. Green; an older brother, Franklin, and a sister, Maurine. After funeral services at Fairplay, the body was brought to the home of his parents at Tabor where another funeral was held May 19. Interment was in Tabor Cemetery.

HOLMES.—Wentworth Holmes, son of Wentworth and Elsie Seavy Holmes was born September 30, 1848, at Smithfield, Maine. Died at his home in Joy, Illinois, May 20, 1933, the last of a family of seven children. The Holmes family moved to Illinois in 1857, and settled on the open prairies of Duncan Township where some of the family have continued to live. He began work on the railroad early in life and for more than a quarter of a century was employed by the Burlington railroad until he was promoted to the position of division bridge superintendent, later becoming conductor of a passenger train. Moved to Joy, Illinois, in 1890, and started the first bank there. In 1891, he organized the Holmes and Bean Lumber Company; was interested in real estate and made several additions to the town of Joy. He traveled much over the United States spending many months on both Pacific and Atlantic coasts, and later enjoyed telling stories of his travels. He was a great reader and retained his interest in political developments and world affairs to his last hours. Although aged, he never wore glasses. Became a member of the church April 28, 1862, being baptized by Ebinezer Page. Married Sarah C. Keck, August 25, 1874, She passed away September 22, 1920. To them four children were born all of whom are living: Mrs. Eva Bean, of Joy; Lermond W. Holmes, of Galesburg; Mrs. Merte Bradford, of Wichita, Kansas, and Wentworth V. Holmes, of Joy. He married Miss Minnie Sheats, December 15, 1921, and she was a devoted companion. She survives him together with the four children, eleven grandchildren, two great-grandchildren, and friends. Funeral services were held from the home under the care of the Reverend V. W. Elston, of Joy, the sermon being by Elder E. R. Davis, of Lamoni, Iowa. Interment was in Aledo Cemetery. Pallbearers were the grandsons.

OATS.—Dennis Garfield Oats, son of Thornton and Elizabeth Oats, was born October 5, 1882, at Little Grand, Wisconsin. He was born and reared in Grant County, Wisconsin. Married Muciel Suck, March 4, 1925, and to

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them were born two children, Donald G. and Dorothy L., who with their mother are left to mourn. Besides his immediate family, he leaves two sisters, Mrs. Willis Pennock, of Lancaster, and Mrs. Otto Losch, of Little Grant, and a host of other relatives and friends. He united with the church, June 16, 1927, and remained a faithful member till death. He was sick but a few days and died at their country home, May 17, 1933. The funeral was held at Lancaster, Ohio, the sermon being by Elder J. O. Dutton, assisted by Elder G. E. Noble. Interment was in Little Grant Cemetery. He was well known to Lancaster Saints, and while he lived in their midst, his home was always open for church services of all kinds.

OMANS.—Garry Elsworth Omans was born June 6, 1864, at Birchland, Oswego County, New York. Moved to Becker County, Minnesota, with his parents, George and Melissa Omans, when he was eighteen years of age. He was married at Detroit Lakes to Mrs. Ellen E. Tuttle, June 9, 1890, and lived in Frazee County the remainder of his life except for five years spent in Independence, Missouri, where he established a cabinet shop. Due to Mrs. Omans mother's ill health, Mr. and Mrs. Omans returned to Minnesota in the spring of 1927, to help take care of her, and had made their home in Evergreen Township for six years. Mr. Omans died April 27, 1933, at his home in Evergreen, having been severely afflicted for the past four years. He was a devout member of the church for many years, and passed to rest with the assurance of eternal life. He is survived by his wife; their children, George Eli Omans, of Shenandoah, Iowa; Mrs. Lula E. Jepson, of Independence, Missouri; Leland E., of Evergreen, and Mrs. Lillian E. Gilick, of Sandpoint, Idaho; one step-daughter, Mrs. Jennie E. Daft, of Independence; one brother, Bert S. Omans, of Joplin, Missouri; three sisters, Mrs. Anna Casavant, of Sioux City, Iowa; Mrs. Estella Lane, of Independence, Missouri, and Mrs. Edith Becon, of Clinton, Missouri; his uncle, Frank Omans, of Frazee, and other relatives and friends. The funeral was held in Englund Funeral Chapel at Detroit Lakes, the discourse being delivered by Elder Lester Whiting, of Clitherall. The deceased was a man of sterling character, cheerful, helpful, industrious.

HUTCHINSON.—Naomi Hutchinson was born August 24, 1873, at Sacramento, California. She passed from this life early the morning of May 24, 1933. Leaves to mourn, her daughter, Mrs. Fred L. Rheinsmith; brothers, William J., Fred L., Robert, and Charles Blair, of Sacramento, and John S. Blair, of Salinas, California, and many friends. She was baptized June 8, 1924, by G. H. Wixom, at Sacramento, and was a faithful worker in the church. Her highest ambition in life was to walk in the steps of the Savior. She was the daughter of the late Sister C. W. Blair of blessed memory in Sacramento. Hers was a large funeral from her home in Sacramento, and the church choir, of which she was a member, rendered the music. The sermon was by W. H. Dawson. Interment was in Odd Fellows Lawn Cemetery.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Oklahoma	Canton, Oklahoma	Aug. 4 to 13
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

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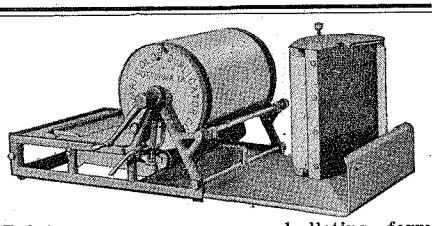

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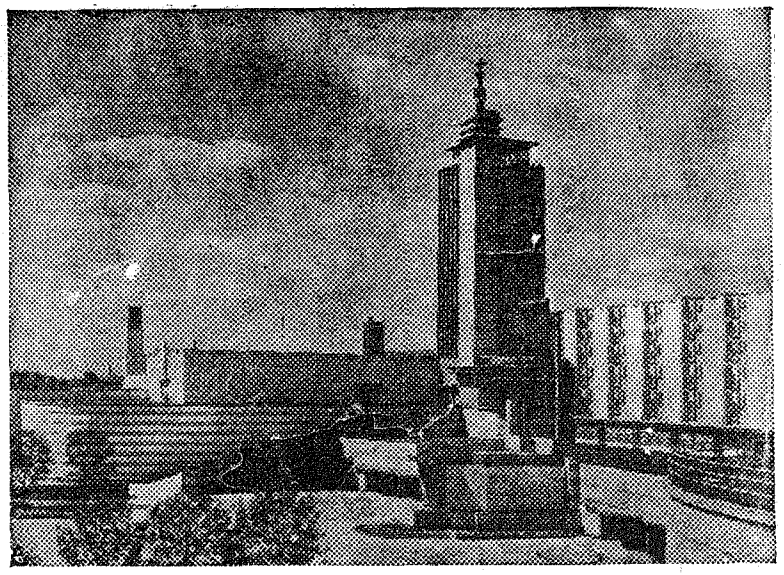

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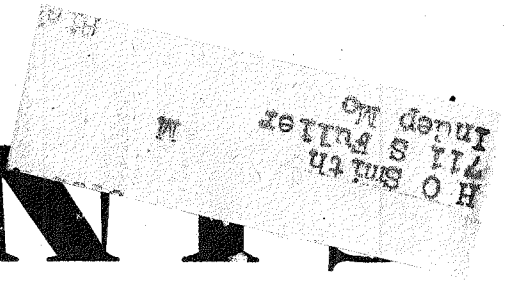

Our Concept of God

By Arthur Oakman

The Death of Christ

By Ray Whiting

Preparation

By Cyril Chorlton

Third Prize Contest Story

RING CARRIES THE MESSAGE

By Florence Wildermuth Andes

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THE SAINTS' HERALD

June 27, 1933

Volume 80 Number 26

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CONTENTS

EDITORIAL:
- The Youth Conference—a Milepost in Our History 803
- A New Definition of Matter to Match Old Definitions of God 803
- Bishop D. S. McDole Passes Away 804
- World War Veteran Wishes to Hear From Old Friends 804
- Across the Desk of the Editor in Chief 804
- A Word to Writers 805

HELPS FOR THE PASTOR
- In Charge 805
- Calling to Office 805

YOUTH'S FORUM:
- Youth Conference a Success From Start 806
- Etta Kett Finds Conference a Real Success but not in the Expected Way 806
- Conference Paper for Sale 806

NEWS BRIEFS 807

ARTICLES:
- Preparation, by Cyril Chorlton 808
- The Latter Day Saint Concept of God, by Arthur Oakman 809
- Ring Carries the Message, by Florence Wildermuth Andes 811
- The Death of Christ, by Ray Whiting 813
- Weekly Health Letter, by A. W. Teel, M. D. 814
- Too Much Ballyhoo, by E. J. Hayden 814
- Unanswered Prayer, by Merl B. Grover 818
- Question Time, by A. B. Phillips 819
- Prayer and Testimony 820

NEWS OF CHURCH AND HOME 823

THE BULLETIN BOARD 829

The Pigeonhole

■ "A few weeks ago," comments the Pigeon, "people were complaining of overproduction on the farms. Farmers were dumping milk in the roads, and a great sum of money was set aside to persuade them not to raise so much grain so that prices would go up. Now it looks as if the Lord is taking steps to punish an ungrateful people. If this drouth continues much longer, there will certainly be no overproduction. Without a change of expression, the same mouths that were crying for price relief will be howling for famine relief."

■ He Wanted Work

"There are two kinds of people who want work," says the Pigeon, "those who want work, and those who *want to want work.* There's a lot of difference between wanting and working: you can want it while you are sitting on a box in the shade, without even thinking. Work is an affair of blisters and callouses, sunburn and sore muscles."

The young man really wanted work. He had been out of it for months. He offered to work in exchange for church books. The offer took the business manager by surprise, but he said that anybody who wanted church books enough to work for them ought to have them. Accordingly the young man was permitted to work until he had earned more than fifty dollars worth of books.

His work was so good that the manager decided to let him work for wages, and in the last few weeks he has repaired broken windows, painted screens, stopped leaks in the roof, installed new electrical fixtures, polished brass where we didn't even know there was any brass, and in general has done a great deal to make both shops and offices look better.

This man has certainly paid his way. And he offers an example to others who are unemployed: if you really want work, there are many ways of getting started at a paying job. Soon his work here will be finished, and he will be out looking for work again. When that time comes, we wish him good luck. He deserves it.

■ Willingness Helps

Do not despise the temporary jobs. Do not even despise the jobs that have no salary attached—they may train you for a position or open the door to a new opportunity for you.

When the last step in the retrenchment program was taken there was a cut in the staff at the Auditorium that left the offices short of needed help for a time. Volunteer workers were called in. Some helped sporadically, and others helped steadily. One young lady, while she helped, took every opportunity to study for more difficult tasks; a secretary, she also studied writing.

Not long ago one of our regular staff was taken seriously ill, and it was necessary to have extra help in the editorial office. This situation created a temporary job with pay. Quite naturally the young lady was chosen to fill the position. Others may have been as able, but she surpassed them in willingness and faithfulness. A donated service may give you contacts that will lead to regular employment.

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Editorial

The Youth Conference—A Milepost in Our History

If there were ever any doubts as to the advisability of holding the Youth Conference at Lamoni this year, those doubts have probably been entirely overcome by those who had the good fortune to be there. To find so many young people devoted to the interests and program of the church—to find them such a fine clean type of young people—to listen to their conversation and to be with them a few days—these things have brought a revelation and an experience that one would not have missed for anything.

We believe that future results in church work will continue to justify the effort that was made. The exchange of ideas, the bearing of testimonies and the discussions of ideals, have all strengthened and inspired those who have been there.

Many of the young people have said that the Conference has resulted in a better appreciation of the church and its message. This, it is believed, will spread all over the church and result in new interest and vitality for the work. There will be no new "movement" or organization among the young people. It simply means that there will be more young people "in the harness" back home among the branches.

Many who have come to the Conference from smaller branches have commented that all their church experience has been confined to the few numbers within their own circle, until they thought of the whole church organization as a "little band." But they were surprised to find literally a host present at the Conference—a host of young people very like themselves.

This Conference, it is predicted, will result in a better participation of the young people in the general work of the church, a better understanding of its ideals and goals. It will probably result in a larger attendance by the young people at the next general conference. It has already resulted in many friendships that will last through the years.

All things considered, the church has reason to rejoice because of its fine young people, and to look to the future with hope and courage because of the splendid workers that are making ready to come to our assistance.

The Youth Conference has proved its worth. We may look forward with happy expectation to the next one.

L. L.

A New Definition of Matter to Match Old Definitions of God

He laughs best who laughs last. At present the laugh is on the materialist. A generation ago materialistic scientists constantly taunted Christians with inability to satisfactorily define and explain God; with inability to put "spirit" on exhibition and weigh it with scales. They, the materialists, believed nothing that they could not see and handle. They had searched the universe, it was all material, a machine, a mechanism; life was chemical reaction as simple as mixing soda with vinegar and getting an effervescence. Matter had been reduced to the atom, the last little, indivisible unit of matter; and nowhere had God been found. "The fool has said in his heart there is no God." The fool of fifty years ago not only said it in his heart; he said it at the top of his voice and printed it in many books.

Today what a change! It is now discovered that the materialists knew very little about their subject. Matter is not at all what it seemed to be. They had not even scratched the surface. The atom has been explored and it is not hard and indivisible; it is a universe in motion, electrons and protons in rapid flight. No scientist has ever seen an electron, more than he has ever seen mind or spirit; yet all pin their faith on electrons. They "walk by faith and not by sight." No scientist has been able to define electrons satisfactorily, so that one of them admits: "The 1927 model of the atom as depicted by the up-to-date physicist is as unlike the 1917 model as the 1927 automobile is unlike the model of a decade before."

Most interesting is the following description of the atom, and the concluding definition of matter as it comes from the pen of a professor of geology of Harvard University:

"A few years ago it was believed that the atom was the incompressible, indivisible, and indestructible unit of the material universe. No one had any rational ideas as to how atoms came into existence or what really determined their activities after they had come to be. Today, the structure of the atom is partially known and our scientific concepts have radically changed. The atom is composed of electrons and protons, and these are in all likelihood nothing but negative and positive charges or units of electrical energy. The apparent mass, form, and weight of objects are due to the number and arrangements of the electrons and protons within the atom and to the high velocities at which these units of energy are moving. In other words, the atom is fundamentally an aggregation of swiftly moving units of energy. From this is derived a modern definition of matter, which though somewhat facetious is nevertheless true:

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'Matter consists of tiny particles of nothing, moving very swiftly.' "—*Science in Search of God,* by Mather, page 65.

This definition of matter reminds us of some of the old vague definitions of God. Evidently physicists begin to encounter some of the difficulties that beset the Christian when he tries to define things as yet beyond his full comprehension. After all, matter, like spirit, retreats back into the invisible and in its ultimate reality is as baffling as spirit to comprehend and define. In that unseen realm where invisible and indefinable forces move in swift and orderly power God dwells and works: "In all things and through all things." It is easy to contact matter, hard to comprehend and explain it. Certainly it is no more strange that men find it relatively easy to commune with God, who "is not far from any one of us," and yet find it impossible to comprehend him fully or define him satisfactorily.

ELBERT A. SMITH.

Bishop D. S. McDole Passes Away

Bishop D. S. McDole, for many years a pastor in Seattle, Washington, and an important figure in the work of the church in the Northwest, passed away June 20 at 10 p. m. The whole church regrets the loss of a strong worker and leader in the death of Brother McDole. Further information regarding him will be presented in our next issue.

World War Veteran Wishes to Hear From Old Friends

Thomas W. Price, a World War veteran, now disabled and with a family dependent upon him, is in danger of losing his compensation for disabilities, unless he can secure affidavits of old friends who knew him before the war, stating that he did not have tuberculosis at that time. The loss of compensation will be very serious, since he is so ill he cannot work. He was baptized in 1913, and there are many friends among church people who should be able to furnish the required affidavits, according to his letter. They are asked to write to him at Box 122, Robinson, Pennsylvania, for further information as to how they may help him. Or they may have a regular affidavit made out in correct form, signed before a notary, and send it to him.

Solitude

The storm
Named solitude
Cuts our dead branches out,
Sends roots to find a deeper source.
Come, storm!

—Elinor Lennen.

Across the Desk of the Editor in Chief

BROTHER VOTAW, writing from Fresno, California, on the first of May, said that the church at Tulare was packed the Sunday previous "with enthusiastic Saints who responded nobly to the efforts made by Brother Burdick of Sacramento to interpret the financial law as being a part of the celestial law by which Zion must be built up." This is another indication of the continued and active interest had by our people in the fascinating subject of Zion. May the Lord bless the Saints of Tulare and other places where their faces are so earnestly turned toward Zion.

IN A LETTER from William Patterson from Port Huron recently he spoke of having not only read the official statement on the gathering by the Presiding Bishopric, but said he discussed it before the branch and was conscious of the Spirit of God manifesting approval as they read and commented on the statements. Brother Patterson felt that such a statement at such a time would go far toward winning back whatever confidence had been lost and stimulating the interest of the Saints in Zion and the gathering. Brother Patterson has always maintained a great interest in Zion and her cause and we are sure that interest he passes on to his branch. Port Huron, under the leadership of Brother Patterson, seems to be doing splendidly.

WE HAVE MADE MENTION a number of times of places where branches were left struggling because of members moving away and especially members of the priesthood. Brother E. R. Davis in a recent report to the Presidency speaks of having conducted meetings at Matherville, Illinois, with good interest, but speaking of the branch he says:

"This is a small branch about depleted as a result of members moving away, but at present there seems to be a revival of interest, and the possibility of gathering in some new members."

We wish Brother Davis every success in his efforts to thus build up the waste places, of which we have far too many.

I HAD OCCASION recently to write Brother Charles Fry relative to change in appointment and received a letter in reply which, because of the fine spirit manifested, was encouraging and helpful to me. He closed the letter by saying:

"The experiences of my past years (and I have been in the service of the church thirty-three years) have but confirmed and increased my faith in God and the restored gospel. I have not been without my sorrows and disappointments in the work, but my faith is stronger and my joy greater than ever before."

It is always fine to hear sentiments like this from the tried and true workers of the past. May the Lord bless Brother Fry and all his earnest coworkers in the church. F. M. S.

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HELPS FOR THE PASTOR

In Charge

One pastor with years of successful administrative work to his credit, says that it is his firm belief that the pastor should be in charge of the Sunday services as often as possible. In other words, the people should be convinced of his interest in his work by his willingness to serve. A branch will maintain better morale where the people know who is to be in charge. This duty should be filled as often as possible by the one elected, and not left to others.

Another suggestion he gives is this: "Don't overload your rostrum with men who are invited there simply as a mark of respect or deference. It is best to have on the platform only the men who have something to do, and not too many of them. Too many faces on the platform distract the congregation, especially if their owners go to sleep."

We have been present at services when there were as many as three extra men present, each to make some kind of announcement, and none of whom could be heard beyond the fifth row. It would help if pastors could take their assistants out to some vacant lot and teach them to talk so they could be heard. The gospel needs to be proclaimed with clear voices.

Calling to Office

The man who waits for ordination to office before he will work in the church, will not work in it after he is ordained to office.

The best ministers of the gospel are men who have proved their fitness for the divine call before it comes.

Women have no hope of ordination, hence they often labor less selfishly, and more for the good of the cause.

There is a great need in the church for the development of the spirit of lay workmanship. "Many are called," says the Scripture—yes, as many are called to some service as submit to baptism—called into the church service. "But," continues the Scripture, "few are chosen." Few are chosen to be ordained to office. And from the number that fail after ordination, one is sometimes tempted to think that fewer still should be "chosen" for that honor.

Some young men have hesitated before accepting the call to serve in the work of the church. Some of them hesitated in order to examine the purity of their own hearts. And others hesitated in order to be coaxed.

Not every young man towards whom one has a good feeling is necessarily called to the priesthood of the church. Be sure that the call is Divine, not human. And remember that the test of life will prove a man's fitness and integrity.

The church is sometimes disgraced by men who cannot live up to the strict obligations of their priestly office. They must realize, as they look at the conduct of other men, that what is admissible or at least beyond censure for other men, is not for them. A member of the priesthood must often say to himself, as he looks at the ways of other men, *"I can't do that!"*

A Word to Writers

New duties and conditions in the editorial offices make it necessary for us to announce some changes in the methods of handling manuscripts. We desire that all contributors be informed of them. Our work will be greatly facilitated; and we are sure that the new methods, once understood and accepted, will result in increased satisfaction to the writers. Here are the new rules:

1. Keep copies of all articles sent to us if you wish to preserve them. Articles may become lost or mislaid, although we try to be careful.
2. Send stamps for the return of manuscripts in case they are not used, if you wish them returned. The office must discontinue furnishing postage for this purpose. We cannot maintain a file of unused articles.
3. Be patient. We cannot use the manuscripts as fast as they come in. Sometimes they are kept for weeks and even months before being used. And even then we may find it impossible to use them.
4. Please do not expect criticisms. Our limited time does not permit us to make them. Writers frequently become offended by criticism after they have asked for it, and experience has taught us that it is often useless.
5. Use a typewriter if possible, and *double space* the lines. Good clear handwriting is acceptable, with ink preferred.
6. We do not pay for articles of a general nature. Our material for periodicals comes from people who contribute their writings because of their interest in the work of the church.

We wish to take this opportunity to thank the many writers whose contributions, given without hope of remuneration, have made it possible for the Editors to carry on the work and service of our publications. To them we owe a debt of gratitude which cannot be sufficiently expressed, and which will be repaid to individual writers only in the satisfaction that they may feel in having helped in a good cause.

Manuscripts come to our office in far greater numbers than it is possible for us to use them. We are always glad, however, to receive them. Each one is given consideration according to its merits. We shall try to make decisions promptly, and return those that are not available.

THE EDITORS.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - - -

Youth Conference a Success From Start

More Than Twenty States Are Represented in Large Gathering

The reports of the Youth Conference at Lamoni must remain incomplete for this issue of the *Herald,* but it has already surpassed the most optimistic hopes of the officers in charge. More than 450 had registered by Monday, and more were coming in at that time. Large crowds had been anticipated for the first week-end, but the full-time registrations had passed the expected 250 mark long before the Saturday afternoon period was closed, the officers were frantically telephoning for more books, badges, and Conference *Heralds.*

It may already be stated as quite probable that this Youth Conference will go down in the history of the church as the finest and most significant gathering of its young people that has yet taken place. The splendid character of the people attending, the enthusiasm and interest manifested, the spirit of fellowship and friendliness from the start, the high quality of the program, and the excellent responses from the people, all served to set standards for future conferences that will be hard to pass.

Credit for the success of the Conference will be distributed in several directions: to the able planning of President F. M. McDowell and C. B. Woodstock, who have worked indefatigably in its behalf, to the counsel of Apostle F. Henry Edwards; and to N. Ray Carmichael and his assistants who, as hosts to the visitors, did everything that could be done to assure the comfort and happiness of all who came.

Graceland College was an ideal setting for the Conference. The classrooms, the office space, the College Chapel, and the large auditorium of Zimmermann Hall, all served the primary need of a variety of places to meet. The commissary department and the beautiful living room in Walker Hall met all the needs of the Conference for meals and informal social gatherings. The trees and lawns of the campus made possible many moments of relaxation in pleasant surroundings. Visitors who could not be accommodated at the College received every courtesy and hospitality in the homes of citizens of Lamoni, who deserve a generous word of appreciation.

Sunday was a significant day. The first meeting of the Conference was the Sacrament service. Seated on the platform were: President Frederick M. Smith and President F. M. McDowell; Apostles Paul M. Hanson, R. S. Budd, and F. Henry Edwards; then E. E. Closson, J. A. Koehler, C. B. Woodstock, and J. F. Sheehy; all of whom made contributions to the work of the Conference. Blair Jensen and Roy Cheville were in charge of the emblems. The program was quiet, orderly, and beautiful, and marked from the opening by a tone of spirituality.

The opening address was by President Frederick M. Smith, who struck the keynote of the conference by centering attention upon the effort to solve problems by discussion between youth and their leaders. Notes on this speech will appear in an early issue of the *Herald.* Bishop G. L. DeLapp also delivered a splendid address in the evening.

It is reported unofficially (just as we go to press) that the registration rose to more than six hundred before the second Saturday, and that there was an estimated number of twelve hundred visitors on Sunday. Space forbids us here to give even casual mention of all the good things that have been said of the various meetings of the conference. But we shall have more information later for the benefit of our readers who could not attend.

We may be proud of the fact that the church can call to its service the numbers of fine young people that were present at the Conference. To those who were unable to attend we shall try to carry some of the benefits of the meetings.

Etta Kett Finds Conference a Real Success But Not in the Expected Way

Comic Interlude

The Pilot was working on the Conference Edition of the *Tower,* 'way up in room 204 of the Ad building. It was there, years before, that he had ground out Religio Quarterlies, a pageant, and various other things, under the guidance of "Mac" who was then on the Graceland faculty. Deep in a reverie about the past, he awoke to find the door open, and Etta looking at him with an amused smile.

"Asleep again, Sir Pilot, according to your old habit. I wonder you ever get anything done. Or do you employ ghost writers?"

"I—ah—ulp—"

"Oh, it's quite all right. I just wanted to drop in and tell you that your write-up of the conference last week wasn't such an inspiration. It shows, doesn't it, that even editors may just as well wait for the facts to happen?"

The Pilot felt hurt. "Do you think it's kind to rub it in?" he asked.

"That was just my way of saying that I have the *real* report ready for you."

And to Etta belongs the credit for the report which appears on this page.

A Note From Etta's Diary

"Wednesday you could have smothered me with a ten-cent powder puff. I was sitting at one side of the room for the morning worship service, when I looked around and saw the new acquaintance, Howard, escorting a slim lip-stick up the aisle. She was dressed in an exaggerated organdie costume, which made her look like a dandelion, blowing white. She wore an engagement ring, too. And to cap it all, Bill, perspiring in the wake of his new blonde temptress, came seeking a pair of seats up towards the front. . . . Well, a wonderful service, in which I forgot all my troubles, and decided to devote the rest of my life to church work. And after the meeting I hailed that good sport and chivalrous gentleman, Timmy Walsh, who took me down town to drown my sorrow in an ice-cream soda. All refreshed, we made it back in time to enjoy the morning forum under Brother Edwards, who said good things faster than I could cram them into my notebook. In spite of it all, I am having a wonderful time at this Conference!"

Conference Paper for Sale

Extra copies of the "Youth Conference Special Edition" of the *Graceland Tower* may be had by sending ten cents, either coin or new one cent stamps to E. E. Closson, Lamoni, Iowa. This is to carry the news of the conference and its proceedings to as many as possible who may be interested.

This special edition contains much good material that will be a source of help and inspiration to young people and their leaders. You will find it well worth the money. While there is a good supply on hand you should send early in order to avoid disappointment.

"In order that joy may be constant, it must be founded upon something that does not change. If our joy be centered upon God—the real, the true, the eternal—it will endure always; it will not be vacillating, affected by every little flurry in our affairs."

"Let us think of the philosophy of the Master as something we can apply in our daily living. His teachings and truths about life are to be demonstrated in our own lives. His laws of life are those which we must apply in our own living."

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NEWS BRIEFS

Brief Messages From the Youth Conference

"A wonderful time—I never saw a more enthusiastic yet serious group of young people."

". . . Just the jolliest bunch you can imagine here at Camp Zion!"

"Lamoni people all seem happy over the progress of the convention."

"And do I enjoy the class lectures!"

"Even though it's been warm and dusty, everyone is a good sport."

"The inspirational talks have helped me immeasurably."

"Camp Zion" at Youth Conference

The young people who enjoyed the outdoor benefits of Camp Zion at the Youth Conference at Lamoni, Iowa, June 17 to 25, were the envy of their convention cousins. The campers hailed from Maine, Wisconsin, Missouri, Iowa, and other States, and established their tent city south of the athletic field of Graceland College. Some lived at the camp from choice and others from necessity in an effort to stretch a limited allowance over the nine days of the convention.

The first thing the campers did after taking up their abode in the tent city was to hold an election and a name-choosing contest. Officers elected were characteristic of the camp's temporary needs—a president, a judge, a camp marshall, an inspector, a chef, and others.

Visitors to Convention

Among general church officialdom attending the young people's convention at Lamoni last week, for either part or all of the time were the three members of the First Presidency—Frederick M. Smith, Elbert A. Smith, and Floyd M. McDowell; Bishop G. Leslie DeLapp; four members of the Quorum of Twelve—Paul M. Hanson, John F. Garver, F. Henry Edwards, and Roy S. Budd, and the following elders: C. B. Woodstock, John F. Sheehy, J. Charles May, Ward A. Hougas, and Leonard Lea, of Independence; George Mesley, of Kansas City; Glaude A. Smith, of Denver, Colorado; Henry L. Livingston, of Philadelphia, Pennsylvania; Arthur Oakman, Berkeley, California, and L. G. Holloway and Blair Jensen, of Lamoni. Australia was well represented by George Mesley, Walter Johnson, Albert Loving, and Colin Ferrett, and Denmark was represented by Edward Larsen.

Independence Has Ten Marriages in a Month

June this year is living up to its record as the month of weddings, at least such is the case in Independence. Here during the past month exactly ten weddings have been reported among young people of the church, and there are, no doubt, others which have not been reported. In this array of bridal couples either one or both of the principals are church members.

Preaches Fifteen Sermons in Eleven Days

Elder Glaude A. Smith, of Denver, Colorado, is the untiring missionary and president of Eastern Colorado District. He is crowded with church activities, and travels hundreds of miles to do his work.

Leaving his home on Wednesday, May 31, he traveled in his car thirteen hundred miles, visited ten towns and cities, preached thirteen sermons, made sixty-eight visits and four shorter calls, baptized two candidates, attended four other services, and preached two funeral sermons by June 11.

Brother Smith took a carload of young people from Denver to the convention in Lamoni.

President F. M. Smith at Rock Island, Illinois

President Frederick M. Smith was a stranger, except in name, to most of the Saints of Rock Island District until his visit there June 10, but his genial comradeship and words of counsel at their conference won him many friends. Visitors were present from almost every branch in the district.

In his addresses President Smith forcefully reminded the people of the tasks before the church.

Organize Two New Missions

A mission of the church was organized at Ann Arbor, Michigan, June 11, where the Saints are happy to have as their leader Elder W. E. Leland.

For some time a few Saints have lived in Anderson, Indiana, but they have been too few even to have a mission. During the week of June 11, Elder J. O. Dutton, veteran of the missionary field, held preaching services there each night. On Sunday, June 18, six candidates entered the waters of baptism. Anderson Saints have now organized a mission, and aspire to a fully organized and established branch in the near future.

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PREPARATION

From an address at the Young People's Convention of Northern (England) District . . .

By CYRIL CHORLTON

PREPARATION is essential no matter what activity or undertaking may be concerned. We have many examples to substantiate this. Consider for a moment the youth with the desire say to become an eminent doctor; he has the vision of his ideals before him for inspiration and encouragement, but this alone is useless. He must study, learn, and gain experience, starting with the little things and pursuing a directed course. Each stage is a task in itself which must be prepared for with patience and determination until out of the dream and desire grows something tangible, and the day arrives when he must qualify for his final degree. His success will depend upon the youth himself. If his preparation has been sound he will succeed and reach his objective, but if he is careless in his early efforts and does more dreaming than work he will never even approach the final stage. His ideals will be useless and he will utterly fail.

It is often said that great men are born, not made; but this is not true, for no matter what natural potentialities a person may have, there must necessarily be a period of conscientious preparatory work if anything worth while is to be achieved. The most successful business venture, industrial achievement, engineering feat or undertaking of any kind requires tremendous effort in preparation. In both secular and sacred history we find many instances where intensive preparation has been made for the accomplishment of a work, but I do not think we could take a finer example than that of our Savior Jesus. When we view his work among men we can divide it into two periods—thirty years of preparation for about three years ministry, and yet we know that at the age of twelve his knowledge and understanding amazed the learned men of his day.

In the process of preparing it is vital that we have an intelligent understanding of what is required of us. Particularly does this apply to us as young Latter Day Saints. We must appreciate the value of this work in which we are engaged, and also the responsibilities that will be ours when the time comes. It will be our job to carry on the work of the church in presenting to the world a real message of a practical religion. The world is waiting for such a message, but will only appreciate it when it is presented in a practical way. By demonstrating the saving power of the gospel in this life as well as a promise of eternal life will converts be made.

The chaotic state of things today and the terrible conditions under which thousands are suffering are the result of men pursuing their own selfish desires, and now their hearts are failing them in their attempts to find a solution for the problems, while the only solution is in the simple message of Jesus of Nazareth. But here is the emphasis—not only must this message be preached in so many words, but also in deeds; Christianity must show the way out of the difficulties. I was reading some time ago an article by a well-known writer in which he stated that the religion of the future would be a practical one, one which would govern the whole make-up of our lives. He said that the religions which are merely concerned with rituals and ceremonies would die out because the intelligent individual today is looking for something that will give him guidance and help in every problem with which he is faced. Is not this the essence of what is promulgated by our church?

And so in our preparation for the work we must have an understanding and an intelligent appreciation of what is expected of us. We must realize that the work of the Church is to fulfill the will of God and to help in the working out of His purposes —"the works and the designs and the purposes of God cannot be frustrated neither can they come to naught." If then we fail, God will appoint some one else for the work, therefore let us appreciate the privilege that is conferred upon us and be seriously concerned in equipping ourselves for the future. Now is the time for preparation. The results that will be achieved will, to a large extent, be affected by what we are doing.

This task of character building is not one that can be accomplished in a few days or weeks or even months; it is the result of patient and conscientious application of our understanding of the gospel to our lives, and as we grow in knowledge and experience and apply them so will these characteristics be reflected in our lives. The Apostle Peter says: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Peter 5: 10.) Let us then endeavor to apply these graces and thereby make our religion practical. When we consider these things one might well ask, "What is the position of the youth of the church? Are they preparing for the future? And, Is the church giving direction and assistance to the young and encouragement to do their share in the work?" I believe that things are being done. The youth are entering into the spirit of the work with a desire to help and the church in turn is doing its part in giving the necessary leadership.

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The Latter Day Saint Concept of God

By Arthur Oakman

OUT OF THE HISTORY of the hundred years of the Latter Day Saint movement, and largely responsible for it there has emerged a very definite theology. Underlying the main movements of the church and interpreting them there is a very powerful and attractive belief about God. This understanding grew. It is still growing. It was not arrived at in a single flash of intuition, nor reasoned out by a group of men, it came from the experience of the Latter Day Saint people. We believe that as the history of the church progressively unfolds, this understanding of God and his nature will unfold also.

WHY WE TALK ABOUT GOD

We speak about God, not that we might define him. We cannot do that. Science cannot define. It describes. Were God "definable" and we were to "definitize" him, by the very fact of our so doing he would cease to be God, uninteresting, unattractive, known all about. It is only the assurance that we are in the presence of a great mystery that keeps alive reverence and compels our search. We talk about God because we cannot know him and remain silent. We believe that he is infinite, that is, not bound by finite limits. "The finite cannot comprehend the infinite." This does not make us deny the existence of God. Neither does it make us believe that God is wholly "unknowable." It means that we can only understand as the Infinite reveals itself. We believe that men can know God in conformity to their willingness to receive the revelation he chooses to give. As men have comprehended God so their language about him has become more beautiful. The limits of our ability to express the reality of God is clearly stated:

"But great and marvelous are the works of the Lord and the mysteries of his Kingdom which he showed unto us, . . . which he commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter, neither is man capable of making them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him."—*Doctrine and Covenants* 76: 8.

Some one has said, "Words are used to obscure thought." He would better have said that there are some experiences which it is impossible to translate into words. So while we talk about God, we do so, not to tell all there is to know about him, but to tell what we know of him and describe how we came to know him. Latter Day Saints believe that to them, through their one hundred years of existence as an organized society, there has come a progressive revelation of God. We believe that the organization of the church was an outgrowth of revelation, and that it was organized expressly to live by and express the contents of that revelation. We do not believe that this understanding was given *for* us alone, because in the very heart of our understanding of God we have come to see that there is a compassion, a judgment, a justice exercised upon all mankind, and we are stewards of the truth committed to us.

"I the Lord am willing to make these things known unto all flesh . . . Search these commandments, for they are true and faithful."—*Doctrine and Covenants* 1: 6.

WHAT THEOLOGY IS

Theology is a statement of belief in God. Its true ground is experience. No man has a right, no man *can,* rightly describe God only as his own personal experience has led him to know and most assuredly believe. He may sympathetically read the experiences of other men, but only as the conclusions drawn from his study find verification in experience, can he really construct a working theology. In this wise must theology be distinguished from intellectualism and speculation. Christianity is not a system, it is a life. What is true of a man, is also true of a society. Any statement of belief in God is only valid as it has found confirmation in experience. And, where the human race has experienced God, there we find a statement of belief. Thus, in Israel, through Judah particularly, in generations of toil and hardship, the stern discipline of life, and the tutelage of the prophets, man came to believe in one God.

It is perfectly natural for man to give an explanation of experience. It is only through the meaning of the facts of life that they gain significance. It is nothing to man that a malefactor was crucified on a cross of wood. Thousands have so died. It is nothing that in his case it was unjust. Others have died unjustly. But if that Crucifixion means that God was made man for us men, and that we killed him by our sins, and that sin kills all men! then it is tremendously important. There is no message in the mere relation of the events of Easter morning. It may be phenomenal that this man rose from the dead, or that His disciples imagined they saw Him resurrected. But if it depicts the true destiny of humanity, and reveals at once the power of a righteous life, then it is all important. Theology rightly

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defined is the interpretation of the understanding of God through experience.

God Is a Person

He is at least this. He *must* be at least this. As we contemplate great nature, and see the orderly processes of the universe around us, and as we realize that they seem to move *toward* us we can see that man is supreme. Or, rather, that personality is the highest expression of creative power. The universe produces persons. It must therefore have its origin in the activity of a person. As personality is the highest known thing, God must at least be personal. It is quite evident that we did not create ourselves. We emerged dependent. We did not create nature or the universe, it is that we discover. To "account" for the universe and ourselves then, we must needs believe that there is a Divine Person behind all the phenomena of nature and man. A Divine Creator.

There is a widespread belief that the universe is a vast machine constantly in the process of destruction and rehabilitation, a state of creative and destructive flux, and nothing more. Were we able to see into the heart of reality we would see nothing more than a mechanical force, which by its very persistency moves and produces all things. It works with such precision that it obscures the thought of any person back of it. It is self-complete. The more of it we discover, the deeper we are driven to see an inexorable law through all things. Science has helped confirm this belief. It has discovered, tabulated and made available for our use these universal laws. The universe: "A perfect machine."

But a moment's reflection will serve to show that the more perfect a machine, the greater the precision with which it works, the more it is able to go without attention, the greater the mind that invented. The most efficient machine seems to obscure the designer, it seems to go of itself. "It is almost human," we say; which of course, is a tribute to the mind which designed it. This is true of the universe. It is a "machine" made to produce persons. It must have a person to conceive such an end. The fact that men are finding order, mechanism and precision increasingly evident with their advancing knowledge moves us to see that a mind is back of it all. It is characteristic of mind that it finds expression in order. The keener the mind, the more orderly. A cultured mind resents disorder. It is the most glorious characteristic of nature, that man its highest expression demonstrates his superiority by his ability to create machines. It is in their use that man has dominated the material world around him. It is perfectly reasonable therefore, that as we find, through analyzation and experiment that we are surrounded by a vast machine of delicate and powerful construction, that we should be led to infer that a mind is responsible for it. Latter Day Saints believe this implicitly.

"Behold I am God; Man of Holiness is my name. Man of Counsel is my name, Endless and Eternal is my name, also. Wherefore I can stretch forth my hands and hold all the creations I have made, and mine eye can pierce them, also.

"The heavens, they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away and the heavens thereof, even so shall another come.

"He that ascended up on high as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth, which truth shineth. This is the light of Christ. As also He is in the sun, . . . and the power thereof by which it was made. As also he is in the moon, . . . and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand."—*Doctrine and Covenants* 36; 22; 85.

Whatever may be the *form* or *shape* of God is relatively unimportant. We know personality now as it appears in the form of mankind. It is in the shape of a man that personality as we know it is manifested. Therefore our language about God naturally takes on anthropomorphism. Man, in the fundamental spiritual capacities of his nature is like God, a being of intelligence, will, emotion, and freedom. Man is like God. Man is theomorphic. God came here once we are told in the form of a man, and it was only after he left that he came into his own rightful place of recognition in the hearts and lives of those who saw him. "Show us the Father," we still say with Philip of old, and by our asking show our lack of understanding, and our inability to see the essential fact of the spiritual life of God. To say that God is a person is neither to limit him to a shape, nor to affirm that he has no shape, but to say that whatever the kind of organism through which he functions, he possesses all the attributes of personality, intelligence, feeling, will, freedom, truth, beauty. What is tremendously important is that men see the evidence that God *is* and why he created us. How, that by the very act of creation made us long for and aspire to him, and by the fact of his own being supplies the basis from which we can be satisfied. This is the ground of faith. His being inspires it.

It is beyond the structure of reason to imagine anything higher in the scale of creation than the most perfect person: "In whom all things have their consistency." Blind, unconscious force, or relentless mechanism is certainly inferior to personality and freedom. The one outstanding fact in the history of religion is that mankind, through the ages, has been searching for an object worthy of its devotion, and to which *(Continued on page 815)*

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The Third Prize Herald Contest Story

Ring Carries the Message

A True Story

By Florence Wildermuth Andes

"BOO! It's cold," said Mr. Hall, stamping the snow from his overshoes and shutting the door quickly to keep out the storm. "How are you feeling, Roxie? Better, I hope."

"Oh, no," his wife spoke from the bed, "My head and back ache so dreadfully and I am so hot part of the time, and cold the rest. I'm sure I never did cough so, and little Frank is so sick, too."

"Poor baby," he said sitting wearily in a chair, "I wish I could do something for you both, but I've done all I know. Is there anything you want?"

"No, only keep up the fires and give me another drink," she replied.

Mr. Hall brought the water to his wife and the child, both of whom drank feverishly. He stood looking at them for a moment, then straightened the bed covers and filled both stoves.

"Well it's early yet," he said, "but I'm going to do up the chores and house in. I don't feel very well. I'm afraid I'm taking the flu myself."

"Oh, I hope not," said his wife in alarm. "Some one must be up to keep the fires burning, and take care of the ones in bed."

"Maybe a good night's rest will make me feel better. I've been up quite a bit the last few nights," he replied as he put on his cap and mittens and went outside.

IT WAS THE MONTH OF MARCH, that first terrible winter of the "flu" epidemic. The long, cold winter, with its succession of blizzards and high winds with an occasional warm day or two in between, brought by a Southwest wind, which is called by the settlers a "chinook," and usually followed by intense cold, had been almost a horror to the homesteaders of Eastern Montana. And the dread specter of that fearful disease stalking like a giant across the snow-covered prairies.

This country is, in reality, only a continuation of the Dakotas, with its wide stretches of unbroken rolling prairies across which the wind sweeps, mile after mile, taking the snow with it, and piling it into huge drifts, often nearly covering the scattered shacks, and with nothing to check its speed, or to break the fierceness of its onslaught. The homesteaders had flocked there when it was opened by the government, and filed on claims, hoping to gain for themselves homes, and the houses they erected were often inadequate shelters for themselves and their families.

Mr. Hall's house consisted of two rooms sixteen feet square. The one was used as a kitchen, and contained a small cookstove, a homemade table and cupboard, a few chairs, and a box or two—one used as a washstand. The other room, which served as living room and bedroom, had a bed, a heating stove, a rude stand, an old writing desk, and a rocking chair.

There had been an early thaw that winter, and much of the snow that had lain so thick on the ground had melted and filled the coulees with water; but now the wind had veered to the northeast, the temperature was falling rapidly, and a blizzard was raging over the land.

MR. HALL soon finished caring for his horses and cattle, brought in plenty of coal for the night, and a pail of drinking water. "Come on in, Ring," he said to the dog who was at his heels. "It will be cold enough before morning that even you will be glad enough to be close to the fire, I think."

Ring was a shepherd dog who was much beloved by the family. He had lost one hind foot, having at one time forgotten to get away from a mowing machine quickly enough, but that did not hinder his activity or usefulness. He would go after the cows and bring them in, carry a drink of water to his master, or go on any errand when told to do so; in fact, he seemed to understand almost everything that was said to him.

He came when bidden and curled up by the fire while Mr. Hall again filled the stoves, gave another drink to his wife and little son, and went to bed. The wind howled dismally, and the snow beat against the windowpanes, finding any crack or crevice that was not perfectly tight, and sifted in to lie in little white ridges on the windowsills. Occasionally, in a lull of the wind, the "Yip-yip-yeo-woo" of the coyotes could be heard on the hills near by. Mr. and Mrs. Hall both tossed restlessly in their bed, and sometimes little Frank would rouse and cry fretfully for a drink.

MORNING came at last, but no cessation of the storm. Mr. Hall managed to crawl painfully from the bed at intervals to replenish the fire.

"It is a God's mercy that coal is to be had for the digging in this country," he said once to his wife. "We could never buy it, but as it is we have plenty. I'm glad I filled the shed up before this blizzard set in."

"Yes," said his wife, "it makes good heat even if it is only lignite. But what will you do when your pails are empty. Will you feel able to bring more from the shed?"

"I don't know," he said, "maybe I'll feel better after a little while." But he did not feel better; instead he kept getting worse. The water supply ran low and they were all too sick even to dip up the snow piled against the doors, and melt it for drinking water. "The coal is 'most gone—won't last another night," said Mr. Hall as he staggered back to bed along in the afternoon.

"What shall we do?" cried his wife. "We'll freeze to death," and she shivered as she thought of the times in previous winters when people had frozen in their own homes, because they chanced to be without fuel or fire.

"I don't believe I could get out to the coal shed, to say nothing of carrying in a pail of coal," said Mr. Hall. "I nearly faint every time I try to get across the room."

"No you can't, and I can't either. Oh, what will we do? Rasmussens are only a half mile away. Maybe they will see it if we hang out a signal," said Mrs. Hall.

"Not in this blizzard. They couldn't see anything, and if they did see it they wouldn't know what it meant. Besides who could hang it out?"

THEY WERE SILENT for a while, only their Creator knowing their thoughts. They were weak and suffering and death seemed stalking, in more than one form, around the lonely shack on the prairies.

"There's only one way," said Mr. Hall presently, "that is to send Ring for help. I hate to risk it for fear he may get lost or never make it, and freeze to death. It's a good ten miles to the home place.

"Poor Ring," said his wife. At the sound of his name the dog pricked up his ears, then came to the bedside and laid his head on the covers, his nose touching his master's hand.

"Ring, old boy," said Mr. Hall, caressing the silky ears lovingly, "Can you carry a message and save our lives?" Ring wagged his tail and licked the hand that fondled him, signifying his willingness to go.

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After a few moments Mr. Hall dragged himself slowly from his bed and got the dog something to eat, of such food as happened to be cooked, adding a generous slice of uncooked ham. Then, stopping to rest between times, he found a pencil and paper.

"Where will you send him?" asked his wife. "To Asa? He's probably at Spensers, as Herb was very sick the last we heard." Asa was a older son and the Spencers were the people who lived on the homestead formerly occupied by the Hall's.

After much difficulty and many stops to rest, the note was written, carefully wrapped and securely fastened to Ring's collar. Mr. Hall then took the dog's head between his hands and looking into the brown eyes raised adoringly to him said, "Go home, Ring! Go back home!" He pointed his finger in the direction of the home place. "Go home. Take the note to Asa. Go to Asa—go home—take it to Asa," he repeated. He opened the door letting in a whirl of snowflakes. The dog hesitated as the fierce wind struck him and frozen snow cut his face. He looked up at his master appealingly. Mr. Hall steeled himself against the beseeching eyes and urged him again. "Go home, go back home. Give the message to Asa. Good doggie, go home to Asa, and may God help you to get there," he almost sobbed. The dog made no more protests but darted forward, and was soon lost to view in the blinding storm.

THE DAY wore on to a close, and night fell like a pall of gloom over the cottage. They were so alone—so utterly alone. Shut in by the blizzard, they might as well, and really seemed to be, a thousand miles from any other human beings. There were no telephones, for the country was but newly settled, and only thinly populated. They were all very very sick, and with no one to care for them, no food cooked, very little water, and the icy hand of death seemed indeed ready to grasp them. From time to time Mr. Hall crept from the bed to put a little of the steadily diminishing supply of coal in the heater, shutting the draughts so as to conserve all the heat possible, carefully closing the door into the kitchen, and adding some coats, as more covering to the bed; but still they were shivering, and the windowpanes were covered thickly with frost. At last the dreary night wore away, but daylight is long a-coming in the northern land and it was eight o'clock before it was fully light.

Mrs. Hall tried to raise up in bed to look after baby Frank. "Oh," she moaned, "my head is so dizzy I can scarcely see."

"What do you want done, Roxy?" asked her husband weakly, "I can do it better than you."

"A drink for the baby, and myself, too, if there is enough."

"I'll get it," he said, thinking to himself: *"If there is any."* After several attempts, he succeeded in getting out of bed and over to the water pail, which he had previously brought in from the kitchen.

"Here's all there is," he said, as he held about half a cupful to the child's fever parched lips. The little one drank eagerly and then clutched the cup. "More water, I want more dwink."

"That's all there is now, dear," soothed the mother. "Wait till we can get some more."

"No! No! I want more dwink. I'se so firsty," wailed the little fellow piteously, but after a time lay down and again sank into fitful slumber.

"And so am I—so thirsty," said his mother.

"I'll see if I can get some snow," said Mr. Hall. "We must have some water." He was so weak and faint he could scarcely walk, even by holding by the furniture, but at last he reached the door. The ice had made it stick till he could scarcely pull it open, but at last it yielded, and he dipped up a pail of snow from the drift that stood nearly to the top of the doorway. It was hard to get the door closed, but he exerted all his strength to accomplish it as quickly as possible, for the icy air was fast filling the room. "There," he said, sinking into a chair close by. "In a minute I'll put this on the stove to melt and we'll have some water.

"I doubt if it will melt," said his wife. "There's not enough heat. Oh, it's so cold in here."

He made his way to the stove, set the pail of snow on it and turned to the coal pail.

"Here goes the last of the coal," he said, "and a mighty little at that."

"Oh, dear," moaned his wife, "and I'm so cold," and the tears came in spite of her efforts to keep them back.

He crept slowly back to bed and crawled under the covers.

"I wonder what time it is," said his wife presently.

"Nearly nine o'clock," he answered, "I can see the clock. I guess Ring never got to Asa."

"Poor dog," she said. "Well, I guess he's as well off as we are. He's probably already frozen to death and out of his misery by now, while we have that to go through with."

"Oh, don't give up hope yet, Roxie," said Mr. Hall. "Some one will come or something will happen. I think the storm must be about over—I'm sure the wind is not blowing so hard, and any way we can trust in God and pray that He will send us help."

"But He has let lots of people freeze to death," said his wife. "You know every winter some one is found frozen around here."

"I know, I know," he answered, "but He knows best. We can only trust him. If it is time for us to go, we will go. He doeth all things well. His will be done."

IT WAS NEARLY NINE O'CLOCK and the blizzard which had raged all night was over when Asa Hall came out of the house where he had been at the bedside of the sick man. Soon another man came out and joined him.

"Well," said Asa, "poor Herb is out of his misery, and has crossed the dark river, into the great beyond."

"Yes," replied the other, "he suffered enough, but he was a good man and is in the hands of a just God."

"It is something we all must meet one time or another," said Asa. "As the poet says, 'I have a rendezvous with death.'"

"Only God knows when or how," replied his companion. "His will be done." They were both silent for a few moments.

"Look," said his companion suddenly, pointing to a moving object. "Isn't that a dog out there? Why it is a dog, and he's all covered with snow and ice."

They both watched as the creature slowly and carefully made its way across the coulee, which was now filled with snow and slush ice, and not solidly frozen except in places. The two men went to the bank of the coulee.

"Why, look!" cried Asa, "I believe it's Ring, our old dog. Come here Ring, poor old doggie, you're just tired out, aren't you? Where have you been?"

He went as far as he dared down the bank of the coulee and helped the shivering dog up on the level ground.

"Why Ring, you're so cold and tired you're nearly dead. Where did you come from? I'll take you to the house and warm you up."

As he stooped to brush the snow from the dog's thick hairy coat, he noticed that something was fastened to his collar.

"What's this?" he exclaimed. Why Ring, old fellow, you've brought me a message, haven't you. How did you ever get here across all these coulees and through that awful blizzard last night?"

With trembling hands he unfolded the note. "What is it?" asked his friend, as he saw Asa's face turn pale.

"It's from Dad," he replied, "and it says: 'Come at once Asa, or whoever gets this message. Roxie and I and little Frank are very sick—no coal or water in the house—hurry! J. C. Hall.'"

Other hands than his warmed and fed the tired trembling dog, for Asa rushed toward the barn after the team and in a short time they were hitched to the bobsled. But as he was ready to start the faithful old Ring sprang into the sleigh with him.

"Well old dog," said Asa. "So you're ready to go back with me are you? Did you get some breakfast and get warmed up?"

It was fully three hours before they reached the little shack where Mr. and

(Continued on page 818.)

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THE DEATH OF CHRIST

A Discussion of Sacrifice

By Ray Whiting

"Christ also suffered for us, leaving us an example, that we should follow his steps." "Christ died for the Church."

THE WHOLE WORLD rejoices over the resurrection of Christ, and it is good that it is so, for the resurrection is the greatest event of all time. Nothing equals it in the hope held out for humanity. It was the climax of his ministry; it was the supreme test of his divinity. Without his triumphant resurrection, his life would have been spent in vain. Even though he taught with great wisdom and preached with eloquence and healed with miraculous power, if he had not risen from the dead he could not have been our Savior.

The Apostle Paul says: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

So I repeat, it is well that a great many today speak of his resurrection, but I wish to talk about his death for if we miss the significance of his death we will unquestionably miss the significance of his resurrection.

On every hand we see evidences of the fact that many do not comprehend the far-reaching effect of his death and resurrection, for there are some who seem to think that only those who in this life hear and obey the gospel have any chance to partake to any degree of the blessings made possible through Christ. And it is further taught that those who miss the portals of heaven at death must remain forever and ever in chains, and darkness, and eternal torment. Yet the Word says that "As in Adam all die, even so in Christ shall all be made alive." And again, "For the hour is coming, in the which all that are in the graves shall hear his voice." Peter says Christ went and preached to the spirits in prison which were disobedient in the days of Noah. And in Revelation 20 we find that some day all men will come forth, out of the sea and death and hell and every man be judged according to his works.

Then there are some who think since Christ died no other death is necessary. I find a number of Latter Day Saints apparently of this conviction. They fail to see that victory came after the cross; that life eternal came after the suffering; that newness of life comes after the death of the old life.

A Roman soldier, so the story goes, declared that the Christian system could not live because it was founded upon the death of its Leader. Yet we know that that is just why it does live. No worthy cause lives unless some one is willing to die for it. It is upon the sacrifices and worn-out or dead bodies of men and women that every good cause lives. *When men quit dying for a cause—the cause dies.*

Let us take Democracy for example. Men died that it might be. Think of the Revolution. Democracy then meant something vital, it was appreciated both by individuals and by groups. But how is it now? No one is sacrificing—no price is paid—there are no deaths, and Democracy has become cheap and unappreciated. It is dying in this great country of ours if it is not already dead.

There was a time when religious liberty was the moving force of men and nations. Then religion and the church meant something; they were appreciated. But religious liberty was founded upon the dead bodies of men and women who died as martyrs to the cause. How about religion and the church today? They are weak. The church is almost helpless in the grasp of our present world problems. It has lost the respect and confidence of many thinking people. We have taken our religion too easy. We are not paying the price of a vital religion. We are not paying the price of a vital religion. Not enough sacrifice is made for the church now; too few are actually dying for the cause. Let me quote from a *Herald* that comes to my hands as I prepare this sermon: (*Herald,* April 12, 1933, page 457.)

"Take our own land, America. Can you name one outstanding spiritual goal that engages the attention of the American people at this time? I cannot. I have sought diligently to find one, but if there is one it escapes me. Our forefathers who founded America had definite spiritual goals. They looked forward to religious liberty, to political liberty, and they sought to realize their goals in the great experiment in democratic government which they launched. People generally do not think about religious liberty now. What they want is liberty to be irreligious. Political freedom does not mean much. Politics has become a byword. Democracy has lost its hold on the popular imagination. The people too often do not respect the Constitution and have little respect for Congress. Some people are even beginning to wish for a dictatorship. In other words, they have forgotten the old ideals and have found no adequate new ones, so far as the nation is concerned."

It is easy to distinguish one who senses the deep significance of religion. Such a one is dying for it daily in one way or another. Such a one does not believe that just because Jesus died, no more death is necessary. He believes as did Peter that "Christ also suffered for us leaving us an example, that ye should follow his steps." And as John taught, "Hereby perceive we the love of God, because he laid down his life for *(Continued on page 817)*

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Weekly Health Letter

Some Common Skin Disorders

By A. W. Teel, M. D., Church Physician

No one will question that a clear, clean, and healthy skin is desirable. Those living in extremely hot climates, or during the ordinary hot summer months, especially in the middle west, and particularly those who are prone to skin disorders, should remember that the sweat glands are more active, making the skin more liable to infection.

Sun baths have been found to be very beneficial in many cases unless the exposure is too long, causing sunburn that may be extremely harmful and in many cases serious. Too long exposure to the sun destroys the protecting cover of the skin, and the entrance of various germs and parasites is made possible. It is a peculiar fact that red-headed persons and blondes are more susceptible to the rays of the sun than brunettes. A healthy tan should be acquired slowly, the subject being careful that the sensitive skin layers are not injured. Always remember that when a skin is moist it burns easily.

"Barber's itch" has a similarity to ringworm and is medically known as *impetigo contagiosa.* It is more frequently seen in summer and may attack the feet or hands. As it is an infectious disease it rapidly spreads from one person to another especially in children, characterized by crusted sore patches of a yellowish color which may spread from the face to other parts of the body. Antiseptic ointments applied to the affected part quickly respond to treatment if judiciously applied.

Ringworm is a parasitic disease and usually affects the hands and feet, but all parts of the body are susceptible to it. It is a contagious vegetable parasite, being particularly prevalent during the summer months and may attack the hair follicle especially those of the bearded regions, but any part of the body may be affected. The involved parts have patches blister-like looking places and are red and angry in appearance. An individual may contract this disease in gymnasiums and contaminated floors, Turkish baths, and bathhouses. Some of the bathhouses have antiseptic solutions to be used as a preventative. The easiest way to prevent this disease is a simple precaution of wearing shoes or slippers or bathing shoes.

Early attention to this disease is very imperative, and the treatment should be continued by a physician.

The skin plays a very important part in preserving the health of the body and should be cleansed every day, special attention being paid to the summer months when many other skin diseases that have not been mentioned in this article are more prevalent than in the winter months. In order to prevent trouble of this kind you should take a hot bath daily, followed by a cold shower. If this simple prevention is carried out, it will go a long way toward keeping the skin healthy.

Too Much Ballyhoo

By E. J. Hayden

MAGAZINES have come to occupy a very important place in the lives of almost every family in the nation. There is scarcely a home in which at least two magazines will be found, regularly, upon the reading table. And in the selection of these magazines is reflected the chief interests of those who read them.

It is true, of course, that the radio has come to take the place of a considerable portion of our reading. But still there is a large amount of interest in the current publications of the day. The daily press brings the news of the immediate present. But we have come to look to the publishers of our magazines, to furnish entertainment for a dull evening; to provide us with the latest developments of our favorite hobby; to help us over the perplexities in our trade, or avocation; to bring to us, logically arranged, and explained, the significant and vital points of the work of our legislators, and a hundred and one other things, aside from providing a reliable buyer's guide, in the way of carefully selected advertising matter.

All these things are true: and because they are true, we should give careful consideration to what we read, and encourage our children in reading. And it might be slightly surprising to some of us to learn how much, or perhaps we should say how little, we really know about the things in which we profess to be the most vitally interested. To illustrate: Only recently, a farmer complained very bitterly, that he could not obtain satisfactory results in raising forage crops. And a young man, with practically no knowledge of farming, asked: "Have you ever tried lespedeza?" To which the farmer replied: "Lespe what? I never heard of it." When informed that almost all farm papers were full of talk about it, he said: "Well, to tell the truth, I have had time to do but very little reading of farm papers, for three or four years." Yet this farmer never misses a number of either the *True Story Magazine,* or *Ballyhoo*: and can tell you almost everything published in either of them.

Truly, "A little nonsense, now and then, is relished by the best of men." A little pastry is a fine

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thing with which to add zest to a meal. And pickles are a splendid relish. But who could live on pie and pickles? And we should seek, with fully as much care, to provide proper nourishment for the mind, as for the body. A diet of *Ballyhoo*, whether it goes by that name or by some other, will surely bring on a case of mental disorder, which will be all but incurable. And if one may seek the cause through an examination of the results: it would not be hard to guess that a great many of the voters were devoting more time to ballyhoo, of various sorts, than they were to ascertaining the facts. If it had not been so, we would not now find ourselves face to face with the forces of booze and boodle, in battle array.

THE LATTER DAY SAINT CONCEPT OF GOD

(Continued from page 810.)

it can surrender itself. It is this longing that is responsible for religion. It is the fear of being dissatisfied in his search that has led man to worship, and sustains even now his worship. "Man's other self." No rational being can long worship anything less than himself without surrendering some of his reason. Latter Day Saints believe that God is a person. This belief receives fresh impetus as we contemplate the circumstances which surrounded the coming forth of the church. Joseph Smith tells us that in the exercise of prayer he received a startling confirmation of his faith. On a memorable spring morning of 1820 when he was earnestly seeking light for direction, he

"Saw two personages standing above me in the air. One of them spoke to me, calling me by name and said, (pointing to the other) 'This is my beloved Son, hear him.' "—*Church History,* volume 1, pages 9ff.

God Articulate

It is not surprising that God should speak to men. "He that made the eye shall He not see?" says the Psalmist. He that made the mouth shall He not speak? Basic to our belief in God as a person, and growing out of that belief is the doctrine of Divine Revelation. Now the prayer of Joseph Smith, as are all prayers which count, was the address of person to person.

If a belief about God is held which precludes the possibility of his speaking to men, it must either be on the ground that he cannot, or that he will not. The tragic thing about such belief is that those who hold it shut their hearts to the recognition of the voice of God. Now either God has not the power to speak or he is indifferent, loveless and capricious. To say that he *cannot* speak to men is to say that he is something less than we are. For it is the very center of human personality that it is able to communicate itself to others. To say that God cannot speak is to insult him. To believe otherwise, that he will not, is to deny the experience of the best men of the race, who, despite sorrow and difficulty have loved God. "Though He slay me, yet will I trust Him." And, when we say that God speaks to men, we mean that he communicates his mind to them just as surely and definitely as man speaking to man. "As a man speaketh with his friend." It is not only that we have an appreciation of the creative work of God, and *interpret* what *we consider* he says. It is not only that the sense of beauty or that the impulsion to duty leads us to feel within ourselves that God is speaking to us. It is more than this. It is that God, while leading us to these ecstasies tells us by his own voice the things it is imperative we know. And, just as surely as teacher to pupil, mind to mind, person to person do Latter Day Saints believe that God speaks to men, and guides their individual and social life.

God a Social Being

Personality is only socially developed and sustained. I know myself as I know other people. Were there no other people I would never be self-conscious. I come to see in other persons my own activities, and through their expression I am led to know myself. Consequently I cannot feel unless there is an object about which I am emotionally disturbed. I cannot will without seeing a result to which I move. I cannot be a person unless it is through the activities of other persons toward me and me toward them. God likewise, is not a solitary individual. We say he was a person before the world was, having within His own being all the elements of conscious personal life. He loved his Son. Through His Son were all things created. Because of what men might become in the Son of God He created them. As it is impossible to conceive of a personal God except he should have some object in which he can find full expression of himself, we say:

"Which Father, Son, and Holy Ghost is one God, infinite and eternal."—*Doctrine and Covenants* 17: 5.

We may but dimly see into the heart of the being of God, but our belief that God is a person, and that he contains within his own being all the elements of conscious personal life we have come to know as he has revealed himself through his son, Jesus Christ.

"And the Father and I are one, I am in the Father and the Father in me."—*Doctrine and Covenants* 50: 8.

It may be that had we been left to reason our way through to a conclusion about the nature of God we should utterly have failed to come to a satisfying understanding thereof. Reason without revelation gropes in the dark. But believing that God has revealed to us something of his nature, we come to welcome as the light of our reason this conception of God as a person, and therefore a social being. Reason, while it may of itself be unable to construct an adequate conception of the divine nature, has within itself the ability to recognize and assimilate the reality as expressed in revelation.

Of course, the language is inadequate to the reality, but it is the best language we can find to express the truth about God which has come to us through our own history, and the lives of men who have found God through his son Jesus Christ. Any other language, which implies God as less than a person, is misleading and false. And, what is more, this personal Godhead could exist as personal even before the worlds were created. God does not have to depend on this world for self-expression. It is very satisfying to the reason as we contemplate an Infinite Creator, a Person, who was before the world was, to think that He was a social being.

That God Is Love

No one can think about the *intentions* of the universe without really feeling that they are good. Everything seems to move toward man. Much has been written in speculations to where the center of the universe is. The question is wholly relative. Every person is a center of the universe. The beauty of inorganic nature, the glory of a sunset, the sweetness of the dawn, the wonder of the rugged mountain belong to man. The affection of friends, the deep love of mother all point to a beauty and affection which cannot be denied.

"Inasmuch as ye do these things [keep my commandments] the fullness of the earth is yours: the beasts of the fields and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul. . . . and in nothing doth man offend God, or against none is his wrath kindled, save those

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who confess not his hand in all things, and obey not his commandments."—*—Doctrine and Covenants* 59: 4, 5.

"And behold all things have their likeness; and all things are created and made to bear record of me."—Genesis 6: 66; Inspired Version.

Were it not for the awful fact of sins, death and dissolution, we should indeed feel that all things good were worth while. Our wavering hope needs confirmation in the face of these facts of life. It seems as if the whole purpose of life is frustrated when people die. We cannot feel that it is just, it is not *intended* to be that way. It is this unalterable conviction which makes men do all they can to conserve life. The greatest thing a man can do is to save another's life. How then is death just? But our weak faith receives a welcome confirmation. God himself comes here and demonstrates that death can be overcome. Through Jesus Christ we feel that death loses its sting. In the fact of his resurrection we are led to see life and righteousness coinciding to be supreme. And this affection of God for us is all the more confirmed when we see that he had to die himself to give us this assurance. In the gift of Jesus Christ, who was the Son of Man according to the flesh, and the Son of God according to the Spirit, and who lived here, died here, was resurrected here, and is now eternally alive in the heavens; in the gift of Jesus Christ God has confirmed His love toward humanity. He has demonstrated his power to vindicate the promise of life to his sons. It is as if he were saying to men, "You men, listen, death is a calamity; it is repulsive to you and to me, it is a negation of all that I am, it is an insult to my love for you: but I have shown you that it is not necessarily final: You need not die. There is a way by which life can be perpetually renewed. I have paid an awful price that you might know this, but I was happy to do it. You need not be subject to death if you live the kind of life I lived when I was among you."

"For, behold, I, God, have suffered these things for all, that they might not suffer, if they would repent; but if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit . . . nevertheless glory be to the Father, and I partook and finished my preparations unto the children of men."—*Doctrine and Covenants* 18: 2.

"For God so loved the world that he gave his only begotten Son."—John 3: 16.

Latter Day Saints believe that by the fact that Jesus Christ now lives, the sources of spiritual power which persisted through his own life and death upon earth, and enabled him to take again his body, are available for all men. Christ we believe had power over death. He rose from the dead. He had therefore no need to have died. Of course, if he need not have died, he must have done it voluntarily. He did it for our sakes, because He loved us.

In the living Lord is the conviction that God is love. Who is afraid of death when he knows that he is going through that dark gateway with a friend?

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."—Psalm 23.

God Absolute

Jesus has demonstrated that the worst thing sin can do to a righteous life is not sufficient to rob it of life. It may just temporarily disarrange the scheme of things. God is supersatanical. Death cannot hold his son. He enters into the house of the strong man and spoils him of his goods.

"My wisdom is greater than the cunning of the Devil."

"The works, designs, and purposes of God cannot be frustrated neither can they come to naught."—*Doctrine and Covenants* 2.

"I am God, and beside me there is none else."

The resurrection of Christ has become at once the center of history and its goal. It is that to which righteousness moves. It is that which truth brings, and in which beauty receives full satisfaction.

"All power is given unto me."—Jesus.

God Exists in Law

Science has taught us that there is no "capriciousness" in the nature of things. All things have their essential nature. All things behave according to prescribed laws. Fire burns, water wets, friction causes heat. All effects have causes back of them. There is a reason for all things. It is this fact of law which has made science possible. One of the dogmas of scientific research is that "Law is uniform, There is only one principle back of things, nature is knowable." These laws, as Emerson says, "execute themselves." They bring their own reward and punishment with them. It is by the recognition and appropriation of these laws, and working in harmony with them that man has gained supremacy. Were there no law, all would be chaos. No such thing as reason could exist, neither mind, nor order. It is only as the mind of man discovers the law in nature, that he becomes a "reasoning animal." "We are the offspring of God" (Paul). The very existence of God demands law and order. Latter Day Saints believe that God is the Great *Lawgiver*. He must be impersonal because these laws are immutable. They are eternal. Whoever transgresses them cannot escape the punishment, whoever keeps them cannot escape the reward.

"All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

"That which is governed by law, is also preserved by law, and perfected and sanctified by the same."

"All truth is independent; in that sphere which God has placed it, *to act for itself.*"—*Doctrine and Covenants* 85: 90.

There is no "sentimentality" with God. The laws of the universe demand adherence if they are to preserve. God cannot "forgive" on the basis of "feeling" alone. He may and does suffer with us, but the only condition on which reward can come is through obedience.

"I, the Lord, cannot look upon sin with the least degree of allowance."—*Doctrine and Covenants* 1: 5.

Omnipotent

As God is a law-abiding being, he is only able to do that which is in accordance with law. In the operation of these laws of the universe God is omnipotent. He can do anything which is in harmony with his nature. He cannot do anything. Omnipotence does not mean this. It means powerful *above* all things. Powerful in and through all things.

A God of Miracles

As in man, so in God. The last generation has wrought magic by the appreciation and the use of the laws of nature and the universe. As man uses the laws around him to serve his purposes, so God in his being uses that law of life to accomplish his purposes. A miracle is not the negation of law. It is the result of the interaction of law. The law of gravity is still in operation when I raise a stone from the ground. But it is superseded. A miracle is an extraordinary event. Anything we do not understand appears miraculous. Anything that happens, and of which we feel there is no reasonable explanation we feel is miraculous. The conception that the world of nature is dominated by law in no way precludes the action of God in a series of miraculous events. No one would be presumptious enough to say that we know all the laws of the universe. When we feel that the very essence of God demands order, and contemplate the vast disorder which has come as the result of our own blindness and sin, it is not unnatural that God should *insist,* by occasional miracles that his nature must be satisfied. As Augustine said, A miracle is God's protest against sin. He does nothing contrary to the supreme law of nature, but the miraculous appears to be in conflict *with what we know* in nature.

The miracles of Jesus were not capricious. He avoided giving the impres-

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sion of a mere wonder worker. He told those he healed to not speak his name. He knew that the childish delight which comes from scrutiny of the mysterious would obscure his real mission. All the miracles of Jesus were the *restoration* of nature, not its negation. Sin has brought disorder, disease and death. God counterworks. He restores that which he originally created.

Latter Day Saints believe that God is a God of miracles. It is impossible to think of a Christian Church without the miracle of the Resurrection to account for it. He who has created, can re-create.

God Purposeful

Latter Day Saints believe that the whole earth was created originally that righteousness and truth might dwell thereon. In a moving passage of modern scripture, the earth is represented as protesting against the perversion of the original purpose of God through sin.

"And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Woe, is me the mother of men! I am pained: I am weary because of the wickedness of my children! When shall I rest and be cleansed from the filthiness which has gone out from me? When will my Creator sanctify me, that I may rest, and righteousness, for a season, abide upon my face?"—*Doctrine and Covenants* 36: 10.

Again:

"Therefore it [the earth] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made, and created; and for this intent are they sanctified."—*Doctrine and Covenants* 85: 4.

God created man for a purpose.

"For this is my work and my glory, to bring to pass the immortality, and eternal life of man."—*Doctrine and Covenants* 22: 23.

But men have sinned and rebelled against God. His purpose has temporarily been frustrated. Their agency or ability to choose has given them this possibility of rebellion. They have no *need* to rebel. Man can say "yes" and "no" even to God. He can say "yes" and "no" to himself. This is what makes him a man. This is what makes him like God through obedience. Because man has failed to do according to his knowledge of the best over vast areas of life suffering has ensued. In this suffering God is affected.

"All flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained."—*Doctrine and Covenants* 38: 3.

"And it came to pass that the God of heaven looked upon the residue of the people, and he wept."—*Doctrine and Covenants* 36: 6.

But in the final analysis his purpose will be served.

"I will not suffer that Satan shall accomplish his evil design in this thing."—*Doctrine and Covenants* 3: 2.

There has been a vast disordering of God's world. Empires have risen and fallen. Governments have evolved and wasted and crumbled. Systems of political, economic and social life have been tried, and have failed. Even today we are wondering just how long our present industrial system can last. The blindness of men has brought disorder. Man needs redemption. He needs instruction from an infallible person. The systems of the past have been built upon the sands. They have not been planted by that Father. Latter Day Saints believe that God's purpose will be served, and that his government will be set up on earth.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, . . . and all nations shall flow unto it."—Isaiah 2: 2.

"I the Lord . . . willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."—*Doctrine and Covenants* 1: 6.

Latter Day Saints believe that even now God is working to accomplish this purpose.

God Is the Final Judge of All Men

Judgment is always operative. It is in the very nature of life itself. Every act, brings a reaction. Every thought brings a reward or a punishment. Every habit sows a behavior pattern. "Sow a thought, reap an act. Sow an act, reap a habit. Sow a habit, reap a character. Sow a character and reap a destiny." Morality is governed by law. The wicked man is a fearful man. The actively good man is at peace, and knows he is "safe." He that will not be righteous, in the last resort *cannot*. "Where I am, they cannot come for they have no power."—*Doctrine and Covenants* 28: 8.

Men may seem to escape the judgments of unrighteousness, but in the end the judgment is sure, and it is God who judges.

"Hearken . . . ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, . . . and the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man."—*Doctrine and Covenants* 1: 1, 2.

THE DEATH OF CHRIST

(Continued from page 813.)

us: and we ought to lay down our lives for the brethren." Paul said, "I die daily."

We can know of the reality of eternal life only after we have died to the things of the world. An appreciation of the new life can be had only after we have died to the old one. The joy of Easter comes only after the suffering of the Cross. Death is a principle of Life and holds true in every realm, "Except a corn of wheat fall into the ground and die, it abideth alone." "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."

Christ died for the church. What a lesson! Yet so few have learned it. He knew that the church, if it was to survive, was to live on the sacrifice and suffering and self-denials and death of those who professed to love it. Therefore, "he suffered for us leaving us an example." As my text says, "that we should follow in his steps."

Too many of us have acted as if the church was not necessary at all, or else as if it could survive and flourish without effort or sacrifice on our part. It is said that a Quaker professor speaking before a class recently said, "If the Quaker church ever fails, it will be because there are not enough Quakers in jail." If properly interpreted, how true that is of any church.

If the church of God fails on the earth it will be because there are not enough men and women sacrificing and suffering and dying daily for it.

May we see in the death of Christ, not only the fact that he died to make the resurrection possible, but that he also died for the church as an example for us that, if we too would rise to newness of life and taste the real joys of the resurrection, we must give ourselves whole-heartedly and unreservedly, and if necessary, literally die for the church.

"It is good to have money and the things that money can buy. None of us question that. But it is also good to check up once in awhile and make sure that we have not lost the things money cannot buy. Sometimes we get so busy 'making a living' that we forget how to live."

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RING CARRIES THE MESSAGE

(Continued from page 812.)

Mrs. Hall lived, for the drifts were very high in places and had to be shoveled and the roads unbroken all the way. There was no smoke coming from the chimney as they came in sight, and Asa's heart smote him in fear for he wondered if the Death Angel who had visited the Spencer's place during the night, had also stopped at his father's home.

He urged the tired horses forward, and Ring sprang from the sleigh and ran ahead, barking joyously as, in a few minutes, they turned in at the gate, which stood open, as most farm gates do in that country in the winter time. He climbed from the sled and ran to the house, and, kicking down the snow, he forced open the door and entered, Ring dashing in with him. All was quiet in the room, and first he thought his worst fears were to be realized, but as he went up to the bed his father opened his eyes.

"I was sure you would come, Asa," he said feebly. "Thank God you are here in time."

"Yes," said his mother," when I heard Ring barking I knew he'd carried the message and you were near. Good old Ring; he saved our lives."

"I want a dwink," wailed baby Frank.

Asa quickly brought water from the well to quench the thirst of the feverish ones, and coal and wood from the shed to build the fire, and in a short time the room was warm and the sick ones well cared for and cheerful. Then he went to the barn, fed and watered the cattle and horses and in a short time was back in the house, and began to cook some nourishing food for the invalids.

"Cook a little extra Asa," said his father. "Good old Ring shall have a big supper tonight."

"Thank God for Ring," said Mrs. Hall, "for surely He guided the dog through the darkness and blizzard."

"He guides us all," said her husband reverently, "but I, too, say 'Amen!' thank God for Ring."

"Yes, indeed," said Asa. "He who guides the waterfowl in its flight, directed the footsteps of our faithful dog and answered your prayers."

"It takes courage to face yourself and place the responsibility for your happiness, your success, and your health squarely upon yourself, but when you are courageous enough to do this, you will begin to find the solution for your difficulties."

"It is by the passion of sympathy that we enter into the concerns of others. . . . For sympathy must be considered as a sort of substitution by which we are put into the place of another, and affected in a measure as he is affected."—Edmund Burke.

Unanswered Prayer

By Merl B. Grover

(From a radio address.)

All seemed finished. The cruel cross had done its awful work. Pity and love had taken decent care of the broken body. The tomb was sealed, and the broken hearted followers were left watching in the shadows. Those followers had loved him; they had been reborn as a result of their experience with him; they had tried to make their ways his ways, and they had now come to the place where they must witness his death. A great leaden weight seemed fastened to their heartstrings, for not only had they lost their dear friend, not only had the path which they thought had no ending, come apparently to an end, but they suffered the agony of unanswered prayer—and to a people whose faith is as supreme as was the faith of those people in Jesus, and in Jesus' God, the refusal of their God to hear their petitions was indeed bitter.

They must have prayed for him. Mary his mother prayed that his cross might be lifted, for do not all mothers pray that their loved ones might not have to suffer? Mary Magdalene his friend must have prayed as only a deep and devoted friend can pray—that he be given strength; Peter who had denied him; Thomas, who had sometimes doubted him; John who had leaned upon him—all (if the same kind of love burned in their breasts as we know about today) must have prayed with all their hearts that this awful ordeal might be spared him. And now their prayers were unanswered, unheeded, and all seemed dark and hopeless and ended.

But those followers of Jesus had yet to learn what most of us have yet to learn today—that there is no unanswered prayer. A prayer may be denied in form, but it is never denied in substance. Our desired blessing may not come to us in our way so that we may recognize it—but it ever comes in God's way. I think often of the mother of Augustine. Her only son was going wrong, and he had announced his intention of going to Italy. Italy was a land of temptations, and she saw him there ruining his life in the excesses in which she believed he must inevitably indulge. So she prayed that he might not go to Italy, but her prayer was unanswered—her humble petition was refused, and the refusal was bitter. Augustine went to Italy and in Italy he found God. God found him and he discovered there the work by which the world was to know him, and by means of which he was to leave his mark upon the world. Was his mother's prayer unanswered? And I think also of the prayer of Jesus—"If it be thy will, let this cup pass from me" —but it did not pass from him: he had to drink it to the last bitter dregs. But who can say his prayer was unanswered? See the serenity with which he bore his suffering, look at the glory he brought to his heavenly Father, remember the love he gave in return for the hatred of those who crucified him. Unanswered prayer? Ah, no; altered, perhaps, in form but never denied in substance. God never closes one door before us but he opens another beside us, and many of us in looking back can see now a door he closed that we thought then was a denial, and discover another that he opened, which we know now was the real answer.

The greatest tragedy of Christianity is and has ever been the tragedy of misunderstanding. His people, at the time of his ministry, misunderstood him, and allowed him to be crucified; the Crusaders misunderstood him and sought his material, not spiritual, possessions; many of us in experiencing defeated hopes apparently at his hands have in our narrow vision, misunderstood, being unable to see through and beyond, and recognize that he denied us our little blessing in order to bring to us his great blessing. And when we come to understand him better, we will begin to appreciate more the kind of a God he really is.

Fate and Life

By Gladys McKim Redding

On every beach there is a tide,
Where life swings to and fro:
Whose shifting heaps of shining sand
Countless changes show.

Each endless plain has its rippling breeze—
Not lightly does it pass,
For it changes the signals of every leaf—
Repatterns all the grass.

Each mountain has a raging stream
To grind its fortress down—
Its frost to change the verdant green
To a dull, lackluster brown.

Each Indian summer brings its fall,
With days bereft of cheer.
Before the world gets gay with Spring
There must be a winter drear.

In every season there must be
Boisterous wind and rain.
In every life one must see
Some sorrow and some pain.

With each rose there is a thorn,
With each victory, a fight;
Before one views the beauteous morn
He first goes through the night.

In each there is a valiant heart;
An inborn courage true,
A light that guides and shows our part
In all that we must do.

For each there is a destiny,
For all a fated star:
Where e're we be, on land or sea,
In countries near or far.

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QUESTION TIME

Does the Doctrine and Covenants teach that all will finally be saved?

Section 76, paragraph 4, states that all except those who are overcome, deny the truth and the Holy Spirit, and defy God's power, shall be redeemed "in the due time of the Lord."

Those who deny the Spirit after having received it are called the sons of perdition, and many believe that they are those who had been saved, but who later willfully throw away their salvation and will to serve the Devil. This view holds that all will receive salvation, but that some will throw it away and will not finally be saved.

That salvation is bestowed upon many in this life appears to accord with Paul's statement to Timothy that the Lord "hath saved us," and with his words to Titus (3: 5) that "according to his mercy he saved us." Yet that it might be thrown away seems to be recognized in Paul's statement that he kept himself in subjection, lest after he had preached to others, he might "become a castaway."

Various texts appear to show that the saved are mentioned in two ways in the Scriptures: those who in this life obey the gospel, and those who continue faithful and obtain the immortal glory of the celestial resurrection. The inference is that we retain our free agency after obeying the gospel, and may become servants of the Devil and the sons of perdition afterward if we choose to do so.

The foregoing does not mean that all will be saved in the same glory, for there are three glories referred to that shall be occupied by individuals according to their works. Whether or not any of those of the lesser glory will ever reach the celestial glory at some time in eternity, has been much speculated upon. However, the same section (76: 7) shows that those who receive the telestial glory shall not reach the presence of God, but are debarred "worlds without end."

Was Lehi a descendant of Ephraim, or of Manasseh?

The *Book of Mormon* states (Book of Alma, 8: 3) that he was a descendant of Manasseh. The text is as follows:

"Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren."—Pages 334, 335.

From the fact that several others migrated with Lehi to the promised land, it is believed by many that some of them may have been descendants of Ephraim. But there seems to be no text that determines the exact lineage of all who accompanied Lehi to the new country, hence it is somewhat a matter of conjecture.

What is the modern name of the river Laman (Book of Mormon 5: 35)?

From the descriptions of time, direction, and characteristics of the section referred to, it seems probable that Lehi had reached a point by the gulf of Akaba, which is an eastern wing of the northern extremity of the Red Sea. There are no permanent rivers indicated at this point, but at certain seasons the rains form torrents of waters which rush down through the valleys to the sea in this vicinity. It was probably after the rains of such a season that Lehi reached this point, for he mentions it as the "fountain of the Red Sea." At such seasons as has been mentioned there is a high tide of water pouring into the main body of the Red Sea from the gulf of Akaba, which accords with the description of the text.

Did ancient biblical nations have coined money?

The most ancient custom involving the precious metals was to weigh out the amount agreed upon in a given transaction. This is mentioned in Genesis 23: 15 and afterward. It is believed that silver was the first metal to be used in this way, and was the kind of "money" referred to in Genesis 17: 12, this being the Hebrew term *keseph,* which is more commonly translated *silver,* as the "thousand pieces of silver" of Genesis 20: 16. Such a large number of pieces would seem to indicate that they used pieces of definite size or value even in that ancient time. But coined money is said to have been invented by the Lydians about 685 B. C.

A. B. PHILLIPS.

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Prayer and Testimony

A Prayer

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the world as a rock;
But my spirit propt with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under shady oak at noon;
Beetle on his mission bent,
Tarries in that cooling tent.
Let me also cheer a nook—
Place for friendly bread and book—
Place where passing souls can rest
On their way, and be their best.

—Edwin Markham, in "We Believe in Prayer."

Work Grows Dearer Each Year

By Mirtie B. Keith

I have had no opportunity to meet with the Saints since last summer in our reunion at Hearne, Texas. I enjoyed this association with the members of the church.

I receive great strength from the *Herald* and loan it to several of my friends who also enjoy reading it.

As a girl I heard older Saints say that this work grew dearer to them each year. I thought perhaps they just imagined it did, but I know it for myself now. Oh, that men could comprehend the mercy and love of our heavenly Father! There are people who are starving for the bread of life while others are satisfied with husks.

I enjoyed hearing of Elder A. M. Baker's work as I knew him when we were young. I rejoice to know he is still faithful to the gospel. May God bless and help every human being in all the world, so that all men may come to a higher plane of living. I am leader every other Sunday night in the union young people's league here. I hope and pray I may be able to help some one to a higher, better life.

DAVILLA, TEXAS.

God's Blessings Are Sure

By Harlan Land

On the twenty-seventh day of April, 1909, I made a covenant with the Lord to serve him the remainder of my life. At that time I firmly believed I would never again transgress the sacred law of God, but I little dreamed of what the future held for me.

Several times I had been spoken to by the elders of the church under the influence of the Spirit of God. Many spiritual experiences have been given to me.

A certain thing happened that caused me much distress and discouragement, and in my prayer to God I cried from the depths of my soul, "Oh, God, why did it have to happen?" Instantly the answer came, "It was for a wise purpose in Me."

I marveled that God would bless me, the least of his children, with such precious blessings, but in the years that followed I was made to understand why he blessed me so abundantly. For since that time I have met with experience that I believe would have driven me from the church had I not received the divine knowledge I did.

I have passed through my "Garden of Gethsemane" more than once and the end is not yet, but my hope is in the perfect love and mercy of the Master and his precious gospel. I want to do my best for when we do our best God will never forsake us. I want only the things that I can use to the glory of God, and accomplish some good for the blessed Master who has done so much for me.

COUNCIL BLUFFS, IOWA, 206 Platner Street.

Realizes Nearness of God's Hand

By Arthur Monk

After about five months' investigation, I became convinced that the Reorganized Church of Jesus Christ of Latter Day Saints is the true church of God. I desired to become a member, but being a user of tobacco, I felt that I was in no condition to be baptized. I resolved that I would test myself for a week and if I could get through that seven days without using tobacco, I would ask for baptism.

Well do I remember that week. As the days passed I felt sure that I was going to fail in the test—I hungered for tobacco. But I asked the Lord to take the desire from me, and in answer to my prayer, he did so. Now after three years and ten months, I can say that desire has not returned.

I am thankful for this experience and as I look back upon the things that have taken place, I am caused to rejoice and to praise the Lord. In many, many places I can see where his hand was over me and his protecting care was round about me, keeping me from the evils of the world and the dangers that have beset me. These realizations have given me courage.

I have made mistakes, but through obedience to the gospel I have obtained forgiveness, and the Lord has recognized my desire to serve him faithfully. I ask the prayers of the Saints that I may never wander from the path of righteousness, but continue faithful to the end.

FLINT, MICHIGAN, 319 Mason Street.

Do Isolated Saints Appreciate Gospel More Than Others?

By Mrs. E. C. Riebold

Sometimes I wonder if those of you who live near enough to a branch to attend and take part in the activities realize how fortunate you are and how thankful you should be. I believe that only those of you who have been away, as we are, can truly understand the loneliness of the isolated member, and the longings that well up in his heart for the fellowship, or help and strength to be gained through the association with people of like faith.

We are a family of three. My husband and I are members of the church, but our ten-year-old daughter has not yet become a member. We are trying to teach her to know, understand, and love the gospel.

Elder G. H. Wixom has visited us twice, and we are pray-

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Prayer and Testimony

ing that he may visit us again this summer. His visits are an inspiration. He gives us a glimpse of the church life and makes us long for the time when we can be associated with the Saints. We intend to move near a branch as soon as possible.

There is much an isolated member can do for his church. We are trying to live and teach those about us of the true doctrine of Christ.

Again, Saints, those of you who live near a branch, let me caution you to be thankful for your opportunities, and those of you who are isolated, let us hasten the time when we, too, can live near a branch.

LAMESA, TEXAS.

Overcomes Wasteful Habit

By Ralph F. Wilt

When I was baptized into this church, I was a slave to smoking. I tried to stop this habit, but the craving for tobacco was so strong within me that it seemed impossible to quit.

During prayer meeting, one night, I was spoken to by the Spirit through one of the elders in charge and told to clean up my body. I set Tuesday as the day I should stop this habit. Sunday and Monday I made that a matter of special prayer, asking for strength and divine help, to carry out this decision.

I know that without God's help I would have continued to crave tobacco, and although I have been tested many times during the last year, I have been able to overcome such a wasteful and bad habit.

I pray that others may receive the needed strength to clean up their bodies for God's work here on earth. I, like others, need your prayers.

AVA, MISSOURI.

A Living Testimony

By Mrs. Clara M. Mercer

I love this church and all its workers. If only we could all realize the importance of humbling ourselves for the task that is ours. I have received testimony upon testimony of the truthfulness and divinity of this latter-day work, and I am striving daily to live the life of a true and faithful Saint. I seldom get to bear my testimony in church, but I realize that I am bearing my testimony daily by living the religion of Jesus Christ. It is my prayer that I may live so that my neighbors and friends can see my good works, and be led to glorify our Father in heaven.

My patriarchal blessing says that I shall be looked upon as a mother in Israel, and my children shall in later years call me bessed. I am asking the earnest prayers of the Saints that I may be able to live daily so that when the time comes for my departure I shall be fully prepared to go.

COLUMBUS, KANSAS, Route 6, Box 39.

Prayer Is Answered

By Mrs. Viola Coswell

Some few weeks ago I wrote you requesting prayers for my son, John Coswell, of Dallas, Iowa, and now I am writing to thank you. He writes me that the prayers in his behalf were answered.

In order that some one may better understand how great and loving is our God, I am writing the following experience. Some years ago I was in a critical condition from a stroke and neuritis. Not knowing of any elders near, I prayed that God would send some one to administer to me. I was hardly able to be out of bed when I heard a knock at the door, and there stood Elder F. T. Mussell. His administration was a wonderful blessing to me.

I am asking for prayers for myself that God will give me strength that I may be able to do my work.

MANKATO, MINNESOTA, 1435 North Fourth Street.

Misses Association with Saints

By Mrs. Garland Hutchinson

I attended the district conference which convened April 21, at Davidson, Oklahoma, and had the privilege of meeting for the first time President Frederick M. Smith and Apostle Roy S. Budd.

President Smith delivered three good sermons and Brother Budd also preached three times. Elder Ed. Dillen, of Oklahoma City, gave one talk. A comforting spirit prevailed throughout the conference and the Saints left for their homes feeling spiritually benefited and greatly encouraged.

I enjoy the letters in the *Herald* and I can hardly wait for the paper to come each week as it is the only contact I have with the church. During the winter I enjoyed the worship radio programs from KMBC, but have not been able to get them since warm weather set in.

I worship with other churches because I get so homesick for association with church people. My desire is to live a holy consecrated life and do all in my power to build the kingdom.

I hope to locate in a district that has a branch so that my children will have the opportunity to hear and accept the gospel. I desire the prayers of the Saints.

HEALDTON, OKLAHOMA, Box 764.

Request Prayers

Irene Ewing, of Gassville, Arkansas, has been sick all her life and asks that the Saints pray for her that she may have better health.

Sister Bertha McGuire of Mikado, Michigan, requests the prayers of the Saints in behalf of Sister LeFluer also of Mikado, who recently suffered a stroke. Doctors believed she would never be able to walk again, but by fasting and prayers of the members of the branch, she can take a few steps when helped a little. Sister McGuire also requests prayers for herself. She has been ill for some time.

Brother E. P. Grant of Rogers, Minnesota, requests the prayers of the Saints in his behalf.

Sister Lizzie Thomas of Springerton, Illinois, desires the prayers of the Saints that she may be healed of her afflictions. She has been confined to her bed since January.

Sister Florence Adams of Magnolia, Iowa, requests the united prayers of the Saints, on Sunday, July 2, for her sister, Mrs. Mary Marshall, who is afflicted with tuberculosis. Sister Marshall is in the sanitarium at Oakdale, Iowa. She desires, if it is God's will, to regain her health for the sake of her three children.

Mrs. E. J. Goedkin of Willapa, Washington, requests the prayers of the Saints for her daughter, Evelyn, who is sick and unable to walk. She is in a hospital at present.

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"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."—Ezekiel 37: 21.

After the land was made fertile with the rains in the spring and the fall, the Jews could not gather back to this land and live in peace, because of the oppression of the owners of the country, who oppressed the inhabitants with heavy taxes. Hence the land was not in condition for the gathering until after the world war, when the country was taken from the Turkish government and a British protectorate was declared.

Ezekiel tells how this is to be brought about:

"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them."—Ezekiel 38: 8.

Balfour Declaration

In the early part of the month of November, 1917, Sir Arthur Balfour, who was then British Secretary of Foreign Affairs, wrote a letter to Lord Rothchild on behalf of the British Government, in which he stated that the British Government was prepared to establish in Palestine a Jewish National Home, where the Jewish people could develop their religion. This act came to be known as the Balfour Declaration.

To many this was a strange thing to do at this time, for the British Government was in war, and up to this time the Allied arms had suffered appalling losses. The Hindenburg line was almost to the gates of Paris. The British had been trying to capture Constantinople, but without success. They had suffered reverses in Mesopotamia, particularly the loss of Kut-el-Amara, and in other parts of this sector. The Russian front had crumbled, allowing the Central Powers to concentrate more men on the Western front. Then came this Balfour Declaration. But what effect would that have on the war? Soon after this a tremendous change took place. New interest was aroused throughout the whole Allied army. United States came into the war on the side of the Allies. Instead of retreats and defeats, we read of victories and advances along all fronts.

General Allenby had been concentrating an army in Egypt, and on December 9, 1917, this army came into Palestine and knocked at the gates of Jerusalem. In the city was a Turkish army that had been preparing for General Allenby's army when it should arrive. There was published in a New York newspaper an account of the advance of Allenby's army into the city of Jerusalem.

The Turkish commander had notified a Christian missionary that he must vacate the house that he was living in, as it was to be used as the headquarters of this Turkish commander. The missionary's family moved out, the last person to leave was the wife of the missionary; as she was going from the house she heard a noise over her head, it was the buzz of British airplanes, bombing planes of the British army. While she was looking at these planes there came into her mind a scripture passage found in the book of Isaiah:

"As birds flying, so will the Lord of host defend Jerusalem; defending also he will deliver it, and passing over he will preserve it."—Isaiah 31: 5.

She wondered why this prophecy should come into her mind at this time, but she was soon to see its fulfillment.

The Turkish commander seeing the British airplanes, and hearing that the British forces was near the city, gave orders to his army that they leave the city and go North, at the same time General Allenby's army came in from the South. The officers dismounted, removed their hats and marched to the site of Solomon's Temple, where they knelt in silent prayer, giving thanks to God that the city had come into their hands without the firing of a shot or shedding of blood. They did not realize that they were not only making history, but they were fulfilling prophecy. God was making it possible for his scattered people to come back into their homeland and live in peace.

Palestine Under British Protectorate

Isaiah gives us another prophecy regarding the Gentiles coming into the land of Palestine to liberate the land from the oppressor:

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, and their silver and their gold with them."—Isaiah 60: 8, 9.

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles."—Isaiah 60: 11.

"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee."—Ezekiel 38: 13.

Here we have symbols of countries, people and powers who will have something to do in delivering the land of Palestine from the hands of its oppressors. First, we notice that the prophecy of Isaiah 60: 11 refers to the liberator as being Gentile; Isaiah 60: 9 says that they are from isles, having ships like the old city of Tarshish; and they are to have an ensign of a lion with little lions. (Ezekiel 38: 13.)

The *Bible Dictionary* says "The ships of Tarshish were celebrated in their day for their commercial enterprises," and 1 Kings 10: 22 refers to the Navy of Tarshish.

Now some nation likened unto the city of Tarshish, with a merchant marine and navy, is to come from isles with her little lions to liberate the land of Palestine from its oppressor.

Great Britain is an island kingdom, at least her headquarters is on an island, she has a great navy with a large number of merchant ships, likened unto Tarshish. In her banner is the emblem of a lion, her little lions are her Colonial possessions, and this is what General Allenby's army was composed of—men from Australia and New Zealand. Since their entrance into Palestine, the gates (harbors) of the country are now open to all the world, according to Isaiah 60: 11.

There is an old Arab proverb which says That until the river Nile flows into Palestine, shall the Prophet from the west drive the Turk from Jerusalem. It was supposed that this would never happen, but the Lord made a covenant with Abraham that his seed should possess all the land from the Nile River to the River Euphrates. (Genesis 15: 18.) Little did they think that this proverb might come to pass.

When Allenby's British army of 96,000 men started from the Suez Canal for Palestine, they were closely followed not only by a swiftly laid railway along the desert road, providing commissariat facilities, but also a huge pipe line was laid to supply water for the army. The Nile water was drawn from a canal in Egypt, was filtered at the Kantara water works, and then pumped underneath the Suez Canal to reservoirs on the east bank. Here it was chlorinated and then, thanks to seventeen auxiliary pumping stations, carried through the pipe line over two hundred miles of the desert into Palestine. So that prophecy was fulfilled, and the Turk was not only driven out of Jerusalem, but out of Palestine.

(To be continued.)

(Note to the reader: This is the third installment of this article of tract length. Each installment will fill a page until the tract is completed. Readers may cut out the pages and bind them together for reference or for lending.)

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Nauvoo, District

Conference Meeting Proves Fruitful

The June conference of the district was called for June 3 and 4, to meet at Fort Madison, Iowa. The first session was held at 2.15 p. m. and while there was not a large attendance for the opening service, a splendid influence prevailed. President Floyd M. McDowell, with his wife and father, arrived a short time before the meeting began, and Bishop Charles Fry was also there, ready to do his part.

After the opening exercises, Brother Fry was called upon for a short address, and he expressed his hope and faith in the final triumph of the church and its work. This was Brother Fry's last meeting with the district for a while as he was transferred to the Northeastern Kansas District. Then Patriarch W. A. McDowell followed with some of his many experiences and his unswerving faith in the angel message. This seemed to give a setting for Brother F. M. McDowell's address which followed. He made the theme for his remarks, *"Keeping the Faith."* He had the attention and interest of a fair-sized audience.

Sunday morning the day's service began with the church school at 9.30 a. m. The district superintendent was in charge of this meeting. In the worship period a story was told to good effect. It was indeed a pleasure to listen and see how Roderic Lewis, of Nauvoo, held the attention of the large number present as he impressed upon his hearers the value of being true.

Then came the sacrament service, and by this time the house was filled with worshipers. This service blended into the closing of the church school. The sacrament was administered in due form after which the service was given over to prayer and testimony. There was a spirit of true devotion and inspiration that is seldom witnessed and rarely surpassed. In just a short space of time there were some thirty-eight testimonies borne interspersed with hymns of a suitable nature to help lift the mind to the things of God and his work.

Dinner was served at the noon hour by the women of the local church. It was estimated that two hundred or more were served.

At two o'clock a baptismal service was held when Brother Elbert Lambert, of the Rock Creek Branch, inducted a lad from their church into the kingdom. After this service Brother F. M. McDowell brought a message direct to the membership of the conditions of the church and what was and is being expected of its members.

On Sunday, June 11, arrangements had been made for the Children's Day program by the church school. After the lesson period, the program was given by the children. A baptismal service followed, and seven children were led into the waters of baptism by Elder W. H. Gunn. These candidates were confirmed by Elders Gunn, Mussel, and McIntire.

Word from Elder J. C. Page at Nauvoo states that President Frederick M. Smith and Bishop G. L. DeLapp will be at Nauvoo for the memorial service, June 27.

District meetings will be held July 23 to 30.

Oelwein, Iowa

Seven Candidates Are Baptized

The Saints at Oelwein, Iowa, witnessed an impressive baptismal service on the banks of a small stream, when seven persons were baptized by Pastor George McFarlane. Confirmation services were held the following week with Brother McFarlane and Brother Charles Shippy the officiating elders.

The interior of the church building has been improved by the addition of new window curtains, a new platform, and railing curtains. A few of the women of the Emma Burton Circle made the curtains and hung them and at the same time the circle gave the church a general cleaning.

The members are enjoying an attendance contest, the men competing against the women. Much interest is shown and many visitors are attending church services. The attendance has more than doubled at almost every service. The contest will close with the two-day district meeting to be held at Oelwein, July 8 and 9. The winning side is to be entertained at a picnic presented by the losing side.

Children's Day was observed by giving the children complete charge of the church school worship service. A small boy, Leslie Pratt, hardly tall enough to be seen above the pulpit was the leader, and performed his duties well.

Chicago, Illinois

Central Church, Sixty-sixth and Honore Streets

Central Church has been busy the last few months. Many pleasing and comfortable changes have been made both inside and out of the church. Grass, trees, flowers, and shrubbery beautify the grounds, and at the rear of the church a parking space has been provided. The interior of the building has been redecorated, and a new heating system will be installed before cold weather. The young people as well as the older ones have done their part in this work.

Some splendid sermons have been preached during recent months. Apostles John F. Garver, F. Henry Edwards, and Paul Hanson; Bishop G. Leslie DeLapp, and Elder R. E. Davey have been among the visiting ministers. Several local men have also given good talks.

The music department has given its cooperation to make the services in the church a success. Arthur Sherman is director, and Floyd McNickle, organist.

A few unhappy events have occurred during this period. February 10, Brother Keir preached the funeral sermon of Sister Leona Schulty. April 18, Brother E. Lowe conducted the service for Sister Vera Gilligan.

During the past four months, the Central Chicago Sunday Evening Club has had charge of the evening service twice a month. June 18, was the last one of these services until September.

Special programs were given on Palm Sunday, Easter, and Mother's Day. Children's Day services were enjoyed at ten o'clock, June 11. The juniors gave a short play and sang children's choruses. All flowers used during this service were sent to the aged, sick, and shut-in.

Several new cradle roll babies have recently been blessed. Brother Keir and Olliver blessed the infant daughter of Sister Irene and Brother Gregory Wayne, giving her the name of Gene Patsy; Carol Jean, daughter of Sister Mildred and Brother Ted Spuehler; Gary L. Wadman, son of Sister Zelda Wadman; Ronald E. Compton, son of Sister Stella May and Brother Jerry Compton, and Nancy Janice, daughter of Sister Lana and Brother Irvin Ridge.

The women have disbanded for the summer months.

Vacation time is here again and the

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Saints welcome visitors to the World's Fair. Sister Guinee and family, of Joplin, Missouri, have recently been visitors in Chicago.

Detroit District

Young People Organized

The young people of Detroit district have organized for activities. The object of this organization is to keep the young people of the district interested in church work.

Representatives from the two Detroit branches, Wyandotte, Flint, Lake Orion, and Pontiac attended the first meeting which was held in Pontiac. The representatives consisted of the young people's leaders and presidents from each branch.

Brother M. J. Crowley opened the meeting with prayer and gave an interesting talk on the shortness of the lives of young people and the necessity of using them to the best advantage.

Election of officers followed with Grant Davis, of Detroit, as chairman; J. I. Dunlap of Oxford, assistant chairman; and Mary Parker of Pontiac, as secretary.

Meetings are to be held the last Sunday in every third month starting July 30, 1933. Many helpful and interesting subjects were discussed, and it was decided that the last Sunday night of each month should be given to the young people of each branch to have full control of the meeting.

The first activity is a district picnic to be held at Stoney Lake, June 24.

Missionary Spends Busy Month in Far West and Lamoni Stake

Fine Meetings at Guilford, Blythedale, and Allendale

An impressive baptism took place at Blythedale, Missouri, Sunday morning, July 11, following a week's series of meetings.

Three candidates had presented their names for baptism. Two of these were the grandsons of Norman W. Smith, known to so many because of his musical ability—several of his compositions are to be found in both the *Saints' Hymnal* and *Zion's Praises*. The other candidate was the wife of Brother Thurman McDaniels.

We selected a beautiful shady spot on Big Creek for the baptism. As we approached the place of baptism the father of the two boys, Mr. Olaf Gaarter, and husband of Sister Ruth Ellen Smith Gaarter, decided to join his two sons in baptism and complete the family circle. Our hearts were made glad and the good Spirit was present as we sang the song, *"Tenderly, Tenderly, Lead Thou Me On."* The words were written by Joseph Smith and the Music composed by Norman W. Smith. How fitting were the words, and how especially appropriate for the occasion. The confirmation service of these four was held at the church immediately following the baptism.

Upon reaching Allendale, Missouri, in the afternoon, to begin services the evening of this same Sunday, I found Brother Willard Moon here and a baptismal service arranged for at which time the Spillman family circle was completed. Brother Moon led Brother Spillman's little daughter into the water of baptism. We are hoping for others here as a result of this week's series of meetings.

Since leaving home one month ago today, I have had some fine meetings at Guilford, Missouri, where Brother William T. Ross, pastor, and I did considerable visiting in the homes of the Saints My association with Brother Ross in this work was very much enjoyed. Two adults were baptized here.

During this last month, I have preached twenty-eight times, visited fifty-seven homes and seven have been baptized. The hospitality of the Saints and friends and their kind assistance in various ways are to be commended.

J. CHARLES MAY.

Birmingham, England

Appreciate Herald

Sunday, June 11, five children dressed in white were seated on the platform with Pastor P. S. Whalley and Elder Frank Schofield. The baptismal font was surrounded with flowers. Sister Ethel Schofield was in charge of the service. Brother Whalley spoke of the sacredness of the occasion. He drew a mental picture of the River Jordan, and how Jesus came to John requesting baptism. The Spirit was felt in power as Pastor Whalley and Elder Schofield conducted the children into the waters of baptism. This was Brother Schofield's first experience of administering that ordinance.

During the sacrament service in the evening the candidates were confirmed. The children who were baptized were Freda Jones, Irene Pearson, Marjorie Wilkins, Annie Wilkins, and Iris Rock. At the close of the service Brother Whalley spoke through the Spirit, delivering a message to the Saints.

Apostle John W. Rushton arrived at Birmingham, April 24. On April 25 and 26 he addressed the Saints, his subject was *"Where Livest Thou?"*

Fifty-one of the young people of the branch enjoyed an outing at Sutton Park not long ago.

The memorial service for Sister Ann Roberts who died May 13, was preached by Elder A. Kendrick in the church. Comforting songs were rendered by Sisters Whalley, Madge Meredith, and Brother Reginald Woodward.

The new *Herald* is much appreciated in Birmingham and new subscriptions are coming in each week.

Pisgah, Iowa

Ten Are Baptized

Children's Day was one to be remembered. The pageant, *"Zion Redeemed,"* written by Mollie Davis, was most effectively carried out by the young people and children. After the program ten candidates were baptized.

Elder J. W. Lane has been arousing the Saints in and around Little Sioux. Because of his untiring efforts in his labor with the Saints at that point, they are now holding regular services each Sunday.

Special programs are always provided as suggested by the church school. Sister Elva Silsby is in charge and is aided by a splendid corps of workers.

Vancleave, Mississippi

Young People Are Busy

Sunday, June 11, was observed as Children's Day and the children of the branch participated in all the services. Four candidates were baptized in the afternoon, Brother Albert Miller officiating. A play, *"Mother Nature's Message,"* was given by the children Sunday night. Sister Howard Jennings was in charge of the program.

The young people of the branch are proving very successful. They are ready and willing to do their part of the work. Meetings are held every Saturday night. Class work and short programs usually precede the recreational period on the lawn. Volley ball is their main game.

Miss Hazel Barnes, niece of Brother Albert Miller, and Mr. Lee Entrekin were united in marriage May 18. Mr. and Mrs. Entrekin will make their home in Biloxi. The Saints regret the departure of Sister Hazel for she was a help in the musical department.

Des Moines District

Six People Baptized Here

An all-day meeting was held at Dunreath, Iowa, June 11, District President Henry Castings was in charge. There was preaching by Brother Castings at eleven o'clock. Three candidates, Mrs. Celia Mohler, Mrs. Arminta Koons and Floyd Koons, were baptized at two o'clock by Elder Clyde McDonald, followed by confirmation service and testimonies.

Elder Stephen Robinson preached at eight o'clock to a large congregation of interested listeners.

There were three persons baptized in Des Moines. June 11, by Elder Frank Mussell.

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St. Louis Conference Centers Attention on Young People

Organize "Goodwill" Teams for Summer Activities

The Saint Louis district conference, especially designed to serve the young people, met with Saint Louis Branch, May 26, with the hope of promoting the young people's organization in the district.

A six-class institute was conducted, Elder B. S. Lambkin of the district presidency as teacher. Class work was accredited and a good number registered for these credits. Brother Lambkin taught lessons on *"The Teacher's Point of View and His Position in the Department of Religious Education."* There were two fifty-minute class periods on Friday night after which the young people of Saint Louis Church were hosts to visiting young people and an hour of games and contests was topped off with wieners and buns and cocoa. Chief among the games was the "track meet" in which groups from Alton, Belleville, Brentwood, Lansdowne, Maryland Heights, and Saint Louis churches competed.

There were four class periods Saturday afternoon, beginning at two o'clock. At seven in the evening the conference met for a short business session, receiving reports from various officers and statistical reports from a number of the branches. Brother William Hambleton, of Alton, was chosen to occupy the office of priest in the Aaronic Priesthood at this meeting, his ordination taking place later in the conference.

Following the business session, guests were again given into the charge of the young people, and another enjoyable hour was spent watching the dramatic clubs from Brentwood and Sawyerville perform. Brentwood presented, *"Domestic Tranquillity,"* and *"Margy Goes to the Game,"* and Sawyerville presented the sketch, *"In the Doctor's Chair."* The dramatic group of Saints Louis Church had been busy rehearsing on their coming play, *"Girl Shy,"* and did not give a sketch at the conference.

Sunday's services opened with church school at 9.30 a. m., in charge of the local supervisor, Elder C. L. Archibald. At 10.40 a. m. classes were closed, and while a medley of hymns was being played the congregation assembled for worship and preaching service. The young people occupied the center section of the auditorium, and the worship was in charge of Elder T. J. Elliott, of the district presidency. After the singing of *"Zion Builders,"* by the congregation, Brother Elliott introduced Teacher Walton Lambkin for a short talk on *"The Young People's Part in the Building of Zion."* Brother Lambkin comes from Belleville, Illinois, group. Then while the organ played, members of the choir took their places. The choir sang two anthems after which Elder Elliott introduced District President Roy Remington, the speaker. The text of the morning sermon was taken from Ecclesiastes 12:1: "Remember now thy Creator in the days of thy youth."

At noon a basket dinner was enjoyed by everyone and a social hour.

Then at 1.30 p. m., Elder B. S. Lambkin conducted a class discussion for the priesthood, and Sister T. J. Elliott, Sister Lambkin and Sister Maybelle Remington conducted the women's meeting. At this time also the young people met with District President Remington and the supervisor, Dorothy Elliott, to discuss and outline a summer program for their department.

It was decided to have the young people's groups of the larger branches organize "good will" teams, and exchange visits with the smaller branches on a prearranged schedule which conforms to and coordinates with the "Roto" plan schedule of the district organization. These activities will go on from week to week during the summer, and then there will be a grand rally at which time all of the teams and all of the young people will get together for a good time. The matter of attending the Lamoni Youth Conference was discussed and several indicated their intentions of attending, and promised to return with information and enthusiasm for the district.

At 3 p. m. the conference "shifted" again, this time for the prayer and testimony meetings. The adults, under the supervision of Elders T. J. Elliott, B. S. Lambkin, W. C. Carl, and J. D. Hull, met in the lower auditorium; the young people, under Elder Roy Remington and Priests F. F. O'Bryan and William Knussman, met in the upper auditorium, and the juniors and primaries, supervised by Sister Maybelle Remington, met in the children's room. Sister Remington was assisted by Sister Adele Moore and Sister Grace Billinsky, of Saint Louis Church, and Sister Emma Atwood, of Brentwood Church.

At 4.15 p. m. the conference met *en masse* in the upper auditorium to hear the closing address by Elder J. Edward Nicholson, pastor of Belleville. He brought to a fitting conclusion the theme of the conference, *"Remember Now Thy Creator in the Days of Thy Youth,"* by sounding again the call of the Master, "Come Up Higher."

People were present from Alton, Belleville, Brentwood, Lansdowne, Maryland Heights, Nebo, Sawyerville, Saint Charles and Saint Louis Branches. The maximum attendance was at the Sunday eleven o'clock service when three hundred met for worship.

The conference adjourned to meet, August 25, at Saint Louis, this being scheduled as a ministerial conference.

General church men passing through Saint Louis, Missouri, either to or from appointments, are welcome to stop and speak to the congregation. There are seven pulpits within an hour's drive of Saint Louis, and speakers will be welcome at any one of them. Write District President Roy Remington, 238 West Big Bend Road, Webster Groves, Missouri.

Creston, Iowa

Odd Fellows Hall, Pine and Mills Street

Brothers A. D. Blair, pastor and Hollis Yarrington, director of religious education, keep the work going nicely in this little branch with the help of laity, teacher and leaders. Although there are only ten families with an average Sunday attendance of twenty-five, these Saints are studying quite seriously. In the church school the children study current quarterlies; adults study *Doctrine and Covenants* and *"Message of Book of Mormon";* young people, right living. On Wednesday evening, besides the regular prayer meeting, there is a class in Old Testament study. The women's group, under the leadership of Mrs. C. E. Reece, meets every other Thursday afternoon and study Paul the Apostle.

There is an active choir directed by Miss Elsie Hammer. The young people are organized under the leadership of Grace Thiehoff, their representative, Donald Bowman. On May 28, fifteen of them were present at the service of the Lamoni Stake Young People's Day, and several are attending the Youth Conference at Lamoni.

A musical program was given recently by members of the branch at the home of George Hall. Much talent, both vocal and instrumental, was discovered. Miss Opal Hall, a contestant on the marimba at the Iowa State Music Contest last month, contributed much by her selections on that instrument.

Marilyn Joy, three months old baby girl, is the welcome addition at the James Bowman home. She is the daughter of Mr. and Mrs. Ferrin Bowman.

Miss Elizabeth Crawford is our one high school graduate this season.

During the past five months, recreation has played a big part in the program of this group. Both young and old take part in this activity.

An all-day meeting was held in March. Visiting men of the ministry from Lamoni, Blair Jensen and Burton Hynden, and Apostle John Garver were present. Brother Merl Grover delivered an Easter sermon which was preceded by an appropriate program. Other visiting ministers, whose help in the pulpit has been much appreciated, were Marion F. Cooper, Omaha, Nebraska; A. J. Yarrington, Lamoni; John Lane, Mount Ayr, Iowa, and former pastor, Ralph Wicker, who spent one evening with them in prayer meeting.

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Independence

More than seventy people from the congregations of the church in Independence spent Sunday at the Youth Conference at Lamoni. These, added to the number from Independence who were able to attend the entire convention, gave the center place a good representation.

On Saturday night, *"The Violin Maker of Cremona,"* presented by an Independence cast, was one of a group of one-act plays enjoyed by the convention. This play was given first place in the dramatic contest sponsored by the Independence Young People Council last February, and its director was Mrs. Helen Brackenbury.

President Elbert A. Smith made a flying trip back from Lamoni where he was the morning speaker at the young people's convention, Sunday afternoon to be the Campus speaker in the evening. His sermon was enjoyed by Saints from the several districts in Independence who assembled to participate in the open-air service. Music was by the Auditorium Orchestra, and there were solos by Mrs. Nina G. Smith. George Anway led the congregational singing.

Stone Church

Evangelist U. W. Greene preached the baccalaureate sermon for the graduating class of the School of Nursing, Independence Sanitarium, at eleven o'clock Sunday morning. For a scripture reading he chose Romans 12, and his text was Matthew 13:44.

Though the weather was intensely warm, a large congregation of friends and patrons of the Sanitarium and its staff, honored the occasion, and the graduating class was seated with Miss Gertrude Copeland, superintendent of the Sanitarium.

The board of directors of the Independence Sanitarium School of Nursing has announced the school's commencement exercises for eight o'clock tonight, June 27, at the Stone Church. There are ten graduates: Mittie L. Rodgers, Geneva Haden, Opal L. Jones, Veda Shupe, Florence Phillips, Ethel M. Scott, Sarah King, Anna Bernette Donaldson, Iva Oliver, and Marie Kugler. Robert S. Clough, agent of the Jackson County Farm Bureau, will be the speaker. A reception for the graduates will follow the commencement exercises at the nurses' home.

The Stone Church Choir, directed by George Anway, sang at the Sunday morning service the hymn, *"My Jesus, I Love Thee,"* and the anthem, *"As Pants the Hart,"* the soprano solo of the latter being sung by Miss Lilly Belle Allen. LeRoy Smith, baritone, sang the solo, *"Cast Thy Burden on the Lord."* The morning's organists were Robert Miller and Mrs. Louise Lewis.

Philip Landfried, fifty-eight years old, passed away at his home early, June 23, after a three months' illness. He was a man of sterling character, a resident of Independence for twenty-nine years, and a member of the church. Leaves to mourn his death, his wife, Mrs. Emma Landfried; four sons: Bert, Robert, John, and James; five daughters: Mrs. W. H. Rogers, Mrs. Paul Tandy, Mrs. Ruth Logsdon, and Miss Mary and Miss Eleanor Landfried; four sisters, one brother, and many friends. The funeral was held at the Stone Church Sunday afternoon at one thirty, B. R. McGuire preaching the sermon, E. E. Willard in charge. Brother Landfried was a prominent member of the Masonic Lodge, and the Masons conducted services at the graveside at Mound Grove Cemetery.

At 2.30 p. m., the general Sunday afternoon prayer service was held to good effect in the lower auditorium of the church. This service is attended by many faithful worshipers of this and other congregations.

Second Church

An organ prelude opened the eleven o'clock service, Sunday, June 18. Assistant Pastor B. C. Sarratt conducted the meeting; invocation by Elder John Miller. The choir, under the direction of Mrs. Vera Redfield Thomas and accompanied by Mrs. Gladys Inman and Miss Edna Stobaugh, sang, *"Praise the Lord, All Ye Nations."* Pastor William Inman used as a scripture reading the eleventh section of the *Doctrine and Covenants.* He enumerated the many activities and accomplishments of members of the church in the last six months.

The junior service was opened by Brother R. C. Conyers. Waneta Bates, Rosalee Stoner, and Grace Louise Smeaton sang a trio. *"Borrowed Father,"* a story, was told by Mrs. Agnes Edmunds. Brother Conyers then gave a short talk.

Sunday, June 25, Sister B. C. Sarratt told the story of the conversion of Alma, taken from the *Book of Mormon* to the junior department. A short talk was given by Brother Conyers.

Bishop C. J. Hunt was the speaker at the eleven o'clock hour, and gave a sermon of encouragement. The choir, under the direction of Mrs. Thomas, sang *"My Soul Be On Thy Guard."*

Tuesday evening, approximately one hundred and twenty-five persons attended the Second Church picnic at the Campus. Bishop J. Stanley Kelley, representing the Bishopric Elder A. K. Dillee, representing the Pastor in Zion, and President Elbert A. Smith, representing the Presidency, were the guests of the occasion.

Wednesday evening, a union prayer meeting was held at the church. President Smith and Bishop Kelley were present. There were several prayers followed by talks by both the guests.

The program and ice cream social, sponsored by the young people, and scheduled for last Friday, will be given Friday the Thirtieth, at seven thirty.

Liberty Street Church

An impressive ordination service took place last Wednesday night at the church, the evening being that which is usually devoted to a joint prayer meeting of the four groups of this district. Brother Cecil Walker, an ardent worker with young people and children, was ordained to the office of priest, and Brother Lee Davis to the office of teacher. Elders D. S. McNamara, Walter Curtis, J. R. Lentell, and Chester Young officiated in the ordinance. The meeting began with prayer by Elder Ward A. Hougas, and the prayer of consecration was offered by Elder E. A. Thomas. Then the charge was given by Elder D. S. McNamara, assistant pastor in Independence.

A number from this congregation found it possible to attend the closing day's service at the Youth Conference, Lamoni, June 25. They were missed from local services, but returned to Independence with enthusiastic reports.

Elder Vernon Reese, of the Stone Church, was the speaker Sunday morning at the eleven o'clock hour. This was a special service, devoted to an explanation of the present stand of the Dry forces of Jackson County and the State of Missouri.

Among the other recent speakers who have brought significant and helpful messages are Elders E. A. Thomas and Walter Curtis.

On a recent Friday night, Liberty Street and Englewood Church young people joined in an evening of recreation and games at Hill Memorial Park.

Liberty Street Church was the scene of the wedding of Miss Frances Trowbridge, daughter of Brother and Sister R. B. Trowbridge, of Independence, Missouri, and William I. Meador, son of Mrs. Cleo Meador, Sedalia, Missouri, June 18. Elder C. Ed. Miller officiated. Mrs. Charles Sanders was matron of honor and Miss Ruth Deaven, bridesmaid. Myron Trowbridge acted as best man and Charles Sanders was the groomsman. Kenneth and David Smith were ushers. A reception followed the ceremony at the home of the bride's parents. After July 1, Mr. and Mrs. Meador will be at home in Independence.

Miss Dorothy G. Peek, daughter of Mr. and Mrs. Harry R. Peek, and Palmer C. Phillips, son of Bishop and Mrs. A. B. Phillips, were united in marriage Saturday evening, June 24, at the home of the bride's parents. A simple ceremony was read by Bishop Phillips before the families and a few close friends. The bride was attended by her sister, Miss Erma Peek, and Bernard Wilson attended the bridegroom. Both Mr. and Mrs. Phillips are members of the Wahdemna Choral Club.

Walnut Park Church

Services on Sunday were well attended, considering the extreme heat. The Walnut Park Orchestra, under the direction of Leon Snow, played a special

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number during the program period following the church school.

At eleven o'clock Evangelist Albert Carmichael preached on *"Zion."* Music was furnished by the boys' chorus, under the direction of Ralph G. Blackburn. At this same hour the junior service in the lower auditorium heard an interesting talk by Elder C. Ed Miller. Sister Barwise told a story to the young folks.

The program at the religio assembly hour consisted of a reading by Mary Dobson; a violin solo by Evelyn Crabb; a reading by Betty Ann Mosier; a piano solo by Mildred Crabb, and a vocal duet by Bernard Butterworth and Donald Barber.

The day's services were closed with preaching in the evening by Apostle Clyde F. Ellis.

The funeral services of John Henry Logeman were held from Walnut Park Church the morning of June 14. He was a retired farmer seventy-eight years of age, and passed away the morning of June 12, at the home of his son, Gerard H. Logeman. He is survived by his wife, three sons, one daughter, and one brother. Interment was in Mound Grove Cemetery.

Enoch Hill Church

Several from Enoch Hill took advantage of the excursion of the *Idlewild,* sponsored by the young people's council a week ago today. Everyone took a picnic lunch, and spent the greater part of the day cruising on the river. Music and games were provided for the children.

Enoch Hill was also represented at the Lamoni Youth Conference.

Elder Robert Whitsitt talked on *"Faith and Learning"* during the church school period Sunday morning, and Brother Roth made an interesting appeal in behalf of the work of the Dry forces of this country.

Elders Charles Warren and Robert Whitsitt were in charge of the eleven o'clock service, and Brother Warren read the scripture lesson, Isaiah 6. A trio of young women, Sister Ruth Hayes, Sister Rilla Johnson, and Sister May Worth, accompanied by Louise McDonald, sang *"One Day Nearer Home."*

Elder R. L. Fulk, a faithful missionary, was the eleven o'clock speaker. He admonished the Saints to remember the first two principles of the gospel—faith and repentance.

Spring Branch Church

Sunday was a big day at Spring Branch. The early prayer service was a fitting start for such a day. Sunday school followed this meeting and at the close of this meeting Sister Ethel Fish gave a short talk.

The eleven o'clock service was opened by Pastor G. W. Eastwood. Gladys and Alma Dixon sang, *"Beautiful Isle of Somewhere,"* as a request. *"Creation,"* was sung by the choir. Brother Alma Tankard gave a sermonet on baptism after which Don Farley, son of Brother and Sister Walter Farley, of Bates City, was baptized in the font here. After the baptism Francis Tankard and Fern Belk sang, *"Follow On."* After a short talk by Elder Robert Fish, he and Elder Jake Andes confirmed the little boy and also Bonnie Belle Nelson. The service was well attended and quite impressive.

Apostle Lewis Busy in Australia

Pastor H. Jacka a Conscientious Worker

Some two months previous the pastor of the branch at Euroa, Victoria, arranged with Elder A. J. Corbett for a series of missionary services at that branch. I accompanied Brother Corbett to Euroa and stayed for one week. The branch at Euroa is a very enthusiastic little branch. Most of the members live quite a distance from the church, but they are faithful in attendance. There are some excellent missionary possibilities and the people of the branch are alive to them. The group is shepherded by Pastor H. Jacka and he finds able assistance in Elder Ralph Butterworth, a son of Apostle C. A. Butterworth. Through the efforts of the people and the generous help of Brother Jacka a very nice brick church has been erected, and there is nothing owing upon it.

The Jacka family is quite interesting. All, except the little girl aged seven, play some musical instrument. Some are able to play several instruments. The orchestra which plays in the church services every Sunday has six members of the Jacka family in it in addition to several other members. Some of the players are beginners, but they do very well and they are learning the art of cooperating.

The missionary effort seemed to be well received. I spoke at two evening services to a large crowd of people, about half of which were nonmembers. Mother's Day was celebrated while I was there. Elder A. J. Corbett is continuing the services for another three weeks.

Brother Jacka is a contractor and builder by trade. He is kept very busy at present, having entered into a contract for the erection of four brick homes. He employs quite a lot of Latter Day Saint labor. He also owns a brick kiln, and although it is not a modern kiln, it is very suitable for his work. While guests at his home, we were privileged to see the kiln lighted and the bricks dried and burned. It was a very interesting process and brought quite a large number of people around to see the men at work.

After finishing a week's work with the Saints at Euroa, I then went down to Melbourne, Victoria, where we have a number of branches. The Saints have been very cooperative in welcoming me. So far I have visited only one branch in the Melbourne area.

G. G. LEWIS.

Mobile, Alabama

Junior Church Advances

The musical department of the branch gave a lawn party June 2, for the benefit of the building fund. The special feature was a coronation in which Miss Verna Booker was queen and chose as her king, Mr. Aubrey Miller.

Last week there was a series of meetings held at the Long home on Owen's Lane. Brother Franklin Steiner, Brother Amos Berve and others were the speakers.

The junior church is making great strides in advancement with Miss Anna Mae Hough as director. She has mapped out a program whereby the work is divided and there is not so much responsibility on one person. Each Sunday a different class has the program in charge. Miss Hough has made a list of the classes to show on which Sunday each has the program in charge, so that the teacher may have sufficient time in which to prepare. Miss Edwina Goff is in charge of the music and Miss Mellanee Powell is pianist for the department.

The young people meet each Tuesday evening at eight under the direction of Earl Smith. The department is divided —one group having as its leader Oran Cochrane, and the other Dan Miller. The programs of these groups are uplifting in their nature. Each Tuesday evening a different group gives an entertainment. They are judged by this standard: dramatics, 50 points, music, 25, and games 25. The group that has the most points at the end of three months is to be entertained by the losing group.

Southern Indiana District

Sacrifice Period Begins

The Saints of this district are still pressing on, but sometimes there seem to be many things to overcome, and especially along financial lines.

The Saints were all sorry to hear of the departure of Apostle Clyde F. Ellis, for the Society Island Mission. He will be greatly missed here. They suffered another loss in the Indianapolis church. Elder Charles H. Fish has gone to his home in Independence, after years of service to the branch as well as to the district.

There was a two weeks' series of meetings at Brooklyn, and one week at Centerton. Last week a series of meetings opened in Anderson where there are two families of Saints and some people

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who are very friendly to the gospel message.

The district conference will meet with Indianapolis Branch sometime in August.

All members of the district are requested to do what they can for the sacrifice period, June 25 to July 2, and while with many it may mean nickels and dimes, yet it takes them to make the dollars. Sacrifice to them means the consecration of money or means of any sort to better and higher purposes—the work of the Lord.

Shidler, Oklahoma

Branch Is Growing in Numbers

Shidler Branch is making much progress both in gaining new members and learning how to work together.

Recently one adult and seven children were baptized. Others are investigating the gospel.

Elder S. W. Simmons preached a series of sermons recently. During these meetings Elder Hubert Case visited this point and preached one sermon in conjunction with Brother Simmons's services.

The Children's Day program was well attended.

Kansas City Stake

Sunday, June 18, the ministry of the stake met at Central Church at 2.30 p. m. with Stake President Cyril E. Wight in charge. Similiar meetings have held the third Sunday of each month, at three o'clock, but hereafter two thirty will be the regular time. Two dates during the year will be devoted to prayer. The priesthood will use as a basis for lesson study, *"What Latter Day Saints Believe About God,"* written by President Elbert A. Smith. Following this study, the ministry will meet in quorum capacity for thirty minutes.

Central Church

The women's department held a carnival on the church lawn the afternoon and evening of June 16. The women made $58.20 on this occasion. Mrs. J. R. McVey won the quilt and Brother Cyril Wight's church school class won the cash prize for the highest percentage attending. The class was eighty-eight per cent strong.

A number of the members attended the Youth Conference at Lamoni over the week-end and several stayed to attend the classes during the week.

Elder John A. Gardner's church school class is wide-awake and working. An attendance contest held between this class and Brother Wight's class was won by the former class. Since that time, the attendance has been increased nearly forty per cent. It is the ambition of those in charge to have this class pledge anew, that whatever task the church asks of it, it will be ready to do that task graciously and willingly. At present they are studying the basic principles of the church and how they affect life in a social, business, and educational way.

The young people's chorus, under the direction of Eugene Christy, is planning to give one evening's service a month. They are also practicing on the operetta, *"Gypsy Rover."*

One lovely contribution toward the early worship service on sacrament morning is music by the girls' quartet consisting of Melva and Amy Blankenship, Marcene Murphy, and Dorothy Fry.

Northeast Church

June 18, was a splendid day at this busy church. Eight children were confirmed that day by Elder E. W. Lloyd and Pastor Henry F. Davis. Also, a small child, John Homer Mauzey, was blessed by Elders Davis, and George Mauzey.

An ice cream social held Friday evening, June 16, yielded a profit of nearly sixteen dollars.

Bennington Heights

Regular services were held at the church, Sunday, June 18. Ralph Goold, one of the local men, talked at the eleven o'clock hour. Elder E. W. Lloyd was the speaker for the evening service.

Pastor and Sister O. G. Helm and daughter, Dorothy, with Brother Don Stafford and family drove to Lamoni early Sunday morning, June 18, for the day's services.

Thursday night, June 22, the choir had a party at the home of Fred Witte.

Argentine Church

June 18, the church school observed Father's Day. The sermonet was given by Elder W. S. Brown and in the evening Elder George W. Winegar's subject was *"Light."*

Heathwood Church

A series of illustrated lectures on American archæology, showing Christ in America and the Restoration, has recently been completed by Brother Lester A. Fowler. The interest and attendance were good especially among the nonmembers. There has been an average of twenty-three nonmembers present each Sunday evening and three *Book of Mormons* have been loaned to those interested.

Special music was rendered during the meetings by Anna Decker, Garland Tickemeyer, Kenneth Decker, Avis Tyree, Lela Eskridge, and Lester Fowler.

May 28, the orchestra and ladies' quartet accepted an invitation to furnish the evening program at Atherton, Missouri. Sister J. L. Johnson directed the orchestra. Edna Decker, Avis Tyree, Lela Eskridge, and Blanche Green, composed the quartet. Soloists were Garland Tickemeyer, Mona Gross, Vivian Palmer, Charles Wilson, and Avis Tyree, violinist. Accompanists were Mrs. Flossie Tomlinson and Mrs. J. L. Johnson.

Otter Lake, Michigan

Otter Lake Branch held its biannual election of officers June 5, almost all the officers being reinstated.

The church school is planning to take the children on a trip to the zoo park, at Royal Oak. Pastor A. J. Jones has announced that there is no age limit for those who wish to engage in this outing.

Otter Lake will soon hold its all-day meeting, the date being announced later.

Small Group at Potter Valley, California

Meetings Held Once Each Month

The few Saints living at Potter Valley, Mendocino County, in Northern California District, meet but once monthly because they are widely scattered.

Elder George Sherman, former pastor of San Diego Branch, was their pastor for nearly two years. He baptized two worthy adults into the fold. But last fall Brother and Sister Sherman lost their work and left the Saints of Potter Valley very lonely, there being no elder nearer than the Bay Cities.

The world-wide economic depression following so closely upon what the writer from Potter Valley chooses to term "our seven years spiritual depression in the church," has left them poorly equipped to help get the church out of debt. Nevertheless, the members are loyal and they are trying to help.

Mikado, Michigan

Begins Sunday Evening Services

The Saints of Mikado are striving hard to keep their little church well represented at that point. All winter they had Sunday school with good success.

June 1, the women of the branch gave an ice cream social. The fourteen dollars made from the social was turned over to the church.

Starting the first Sunday in June the Saints here have had Sunday evening services. These will continue during the summer.

Centralia, Washington

Elder Marcus H. Cook Holds Meetings

June 10, Centralia held their annual Sunday school picnic. On Children's Day six were baptized. The church is moving along nicely here. Elder Marcus H. Cook was at Centralia the week starting June 10.

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The Bulletin Board

Appointment of Bishop's Agent

Bishop Charles Fry having been transferred to the Northeast Kansas District has presented his resignation as bishop of the Nauvoo District, and W. H. Gunn has been appointed to act as bishop's agent for that district.

We take this opportunity of expressing our appreciation for the splendid cooperation of Bishop Fry during his long years of service.

We are glad at this time to recommend to the Saints of the Nauvoo District, Brother Gunn as bishop's agent, and solicit their cooperation in this phase of church work.

We hereby request that the solicitors send their June and subsequent reports to W. H. Gunn, 1325 Thirtieth Street, Fort Madison, Iowa.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by:
THE FIRST PRESIDENCY.

Pastoral

To Branch Presidents and Members in Rock Island District, Greetings: During the month of July we are planning five week-end meetings; at Fairview (Anamosa Branch), July 2; at Oelwein July 7 to 9; at Savanna July 14 to 16; at Kewanee July 21 to 23; at Moline July 28 to 30. The meeting at Anamosa will be an all-day meeting with basket lunch at noon. Preaching at 11 a. m., and at 3 and 8 p. m. At the other four places the meetings will be in the nature of a regional reunion institute, designed to reach practically every member of the district. The meeting at Oelwein should accommodate Waterloo, Cedar Rapids, and Anamosa. The Savanna gathering should accommodate Osterdock, Clinton, Fulton, Deer Grove, and other near-by points. The Kewanee meeting should reach Galesburg, Dahinda, Peoria, Pekin, Princeville, and Farmington. The Moline meetings should benefit the Quad-Cities, Matherville, Millersburg, Joy, Buffalo, Prairie, Muscatine, Iowa City, and other near-by points. It is expected that Patriarch Albert Carmichael will be with us during the month for patriarchal work. Tuesday, Wednesday, and Thursday of each week will be devoted to visiting the branches where blessings are desired, that cannot be taken care of during the week-end meetings. Will branch presidents please make a survey of their branches, and report to me as soon as possible the number who desire blessings, so that we can arrange our program accordingly? The program at each place, except Anamosa, will be as follows: prayer meeting each morning at 8.30. Institute work Friday and Saturday at 9.45, 11.00 and 2.30. Recreation Friday and Saturday at 4 p. m.; Saturday night, social gathering. Sunday: Church school at 9.45; preaching at 11, 2.30, and 8. Those coming for the Sunday services should bring basket lunch. The local branches, where the meetings are to be held, are asked to arrange for the Friday night programs, the recreational activities, and the Saturday night social gatherings. Arrangements will be made to make the institute work accredited, for the benefit of those who wish to work toward a certificate in Religious Education. Will branch presidents kindly send in their second quarter's report right after June 30.—E. R. Davis, district president, 2329 Twenty-third Avenue, Moline, Illinois.

Ministerial Conference Postponed

The ministerial conference of Southern New England District will meet the first Sunday of the Onset Reunion as President E. L. Traver is confined to his home and Apostle P. M. Hanson is unable to attend on the date as advertised.—F. S. Dobbins, district secretary, Box 544, Onset, Massachusetts.

All-day Meeting

Saints of Netawaka, Kansas, and surround regions are invited to an all-day service at Netawaka, Sunday, July 2, beginning at 10 a. m. with a sacrament meeting, followed by preaching at 11 and at 2.30 p. m. District President David Little and Bishop Charles Fry will be present. Please bring basket lunches.—David Little, district president.

Conference Notice

Northern Saskatchewan district conference, which will be held in Saskatoon July 27 to 30, will be preceded by a two-day institute, beginning Tuesday morning, July 25. Meals will be served in the basement of the church to all visiting Saints, who are requested to bring contributions of food if possible. Special education and class work will be features of Tuesday's and Wednesday's activities and young and old are urged to attend the entire six days.—Lottie Clark Diggle.

Southern Missouri district conference will convene at Thayer, July 15 and 16. Prayer meeting is scheduled for 10.30 a. m. Saturday, and business meeting at 2 p. m. This is the time for the election of district officers, and we shall be glad to have a large representation from all branches. Apostle J. F. Garver and Elder J. Charles May will be present. We are hoping that Thayer Saints, with the help they may solicit, will give an enjoyable program Saturday evening at eight o'clock.—W. E. Haden, district president.

Conference-reunion Notice

The Utah conference and reunion will convene July 7 to 9, at Ogden, Utah. General missionaries in attendance will be Apostle M. A. McConley, Elders A. M. Chase and Frank Veenstra. Meetings will begin Friday evening with an illustrated lecture given by Brother McConley, on *"The Restoration."* Saturday's program will be prayer service at 9 a. m.; business meeting at 10.15; lunch at noon; recreation in the afternoon, and campfire service and wiener roast in the evening. Early Sunday morning young people's prayer service will convene; general prayer service at 9.15 a. m.; unified service, 10; basket dinner at noon; round table at 2.30 p. m.; song service, 7.30; and preaching at 8. We hope that our branches will make an effort to attend these services. Facilities for camping or other entertainment will be provided by Ogden Branch, assisted by contributions to meet expenses from other branches. If you can, be present at the first service, Friday evening, and stay throughout the two days. I am sure that you will be amply repaid for your efforts.—A. M. Chase, district president.

Request Prayers

Mrs. Ted Munson, of Frazee, Minnesota, requests the prayers of the Saints on July 2, in behalf of her sister, Mrs. Anton Jenson, better known to many as Lillian Barnes, daughter of F. G. Barnes. Mrs. Jenson has tuberculosis and is at the San Beach Sanitarium at Lake Park, Minnesota.

The Saints of Magnolia, Iowa, request the prayers of the Saints in behalf of Sister Mariam Coffman who is in poor health, and also for little Molly Jean Geith who is very ill with pneumonia.

Our Departed Ones

PICRAUX.—L'Amyra Hattie Picraux, daughter of Mr. and Mrs. C. K. Spear, was born October 17, 1903, at Fairfield, Nebraska. She was united in marriage to Theodore Picraux, November 17, 1926. Three children were born to this union; Frances Faye, Kathryn Ruth, and Theodore Joseph. She died in the hospital at Fairfield, Nebraska, June 8, 1933. She leaves to mourn their loss her husband, three children, father and mother, two sisters, Mrs. Frances Wakelin, of Fairfield, Nebraska, and Mrs. Emma Handke, of Oak Mills, Kansas; five brothers, John S., Akron, Colorado; Gerald C., Verona, Nebraska; Lyle L., Elba, Colorado; Scott R., Stockton, Kansas, and Glen O., Fairfield, Nebraska; and a host of friends and relatives. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in 1912, at Fairfield, Nebraska, and always lived a true Saint.

PARKER.—William Albert Parker, son of R. J. and Nellie Parker, was born April 16, 1879, at Independence, Missouri. United with the church June 10, 1906. Death occurred May 16, 1933. He is survived by his wife, Jennie Parker; his mother, Mrs. Nellie Parker; two brothers, John Edgar Parker and Robert Melvin Parker, and one sister, Mrs. Amy Hutchens. Funeral services were held in Carson Funeral chapel, Independence, the morning of May 19. Elder Paul M. Hanson conducted the service. Interment was in the family lot in Mound Grove Cemetery.

BOWER.—Sarah Elizabeth Bower was born September 7, 1850, at Beaver Island, in Lake Michigan. Her parents figured in the early days of the Reorganization. They were much in contact with the Strangites, but joined the Reorganization and with their children remained devoted to the church. Sarah Elizabeth was baptized, July 10, 1863, at Pawukee, Wisconsin. She died, May 23, 1933, having been a splendid and sincere Latter Day Saint all her days. Married George A. Bower, June 28, 1869, and to them three children were born: Mrs. Charles Schuster, of Thief River Falls, Minne-

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sota; Benjamin Bower, of Long Beach, California, and Gilbert J. Bower, of Melville, North Dakota. There also survive her, two brothers, three sisters, three grandchildren, and seven great-grandchildren. Funeral services, attended by a great number of friends, were held at Thief River Falls, May 25, Elder V. E. Lundeen, of Minneapolis, in charge.

MARTIN.—Albert Edward Martin was born May 31, 1861, at Colborne, Ontario, Canada. September 1, 1880, he was married to Harriet C. Rodwell. Was baptized November 13, 1887, by Elder R. B. Howlett, in London, Ontario, and was a member of London Branch till 1911, when he moved to Saskatchewan. In 1915, he was ordained to the office of priest. In 1918, he moved to Independence, Missouri. His wife died November 14, 1923. In 1924, he returned to Simcoe, Canada, and on September 1, of last year, was united in marriage to Mrs. Mary Little. Passed away at Simcoe, May 26, 1933, leaving to mourn, his wife, of Simcoe; three sons and three daughters: George W., Joseph E., Harry A., and Olive L. Rogers, of Independence; Mrs. Mina L. Vasbinder, of Brownsville, Ontario; Mrs. Grace L. Constable, of London, and one sister, Mrs. O. R. Erickson, Independence; twenty-five grandchildren, and three great-grandchildren. The funeral was held at Simcoe in charge of William I. Fligg, who preached the sermon.

WOODHEAD.—George Thomas Woodhead was born at North Odgen, Utah, August 6, 1854. Died at Salt Lake City, June 5, 1933. The most of his life was spent in freighting and mining. He was a man of the "wide open spaces" and even in his last days looked forward to the time when he might again go back to these spaces and his favorite enterprise of mining. He married Caroline Radmall in 1884. Four children were born to this union, three of whom with his wife survive him. They are, Mrs. C. W. Shippen, of Idaho Falls, Idaho; Mrs. W. J. Fahrni, of Lark, Utah, and Mrs. C. J. Price, of Salt Lake City, Utah. These with two grandchildren; two sisters, Mrs. Will Larkins, of Thatcher, Idaho, and Mrs. Ed. Webb, of Kaysville, Utah; three half-sisters, Mrs. Emily Paxman, of West Tintic, Utah; Mrs. Kate Geddes, of Logan, Utah, and Mrs. Laura Booth, of Los Angeles, California, and a host of other relatives and friends mourn their loss. He was reared in the Utah Latter Day Saint Church, but on February 22, 1895, united with the Reorganized Church of Jesus Christ of Latter Day Saints, and lived a consistent life until his death. He was loved and respected by all who knew him.

RIEPE.—Agnes Nenettie Garner was born January 8, 1862, at San Bernardino, California. Early in life she moved to Santa Ana with her parents, where she united with the Reorganized Church. Death occurred May 16, 1933, at Alhambra Hospital. She leaves to mourn two sons, two daughters and seven grandchildren; also two brothers and one sister. Funeral services were conducted by Elder Frank B. Van Fleet, and interment was in Azusa, California. Sister Reipe was one of the pioneers of California, and was a devoted follower of Jesus Christ.

GRAY.—Dama Henry Gray was born at New Bedford, December 16, 1896. During the World War he entered the service in the Navy. His last months were spent in convoy duty. He was mustered out with an honorable discharge. December 8, 1919, he was united in marriage to Frances Whitney, of Amboy, Illinois. To them were born five children, Catherine, John, Lowell, Alden, and David. He became a member of the church, June 18, 1930, being baptized by Elder J. L. Cooper. Brother Gray died, May 17, 1933, at the Hines Veteran Hospital. Funeral services were held in the Methodist Church, and Elder R. E. Davey, of Aurora, Illinois, preached the sermon. He leaves to mourn his departure his wife and five children, his mother, father, and sister, of Milan, besides a large circle of other relatives and close friends.

WRIGHT.—Hiram McClellan Wright was born, January 30, 1864, at Pickard, Indiana, son of John R, and Cynthia Wright. Moved to Plano, Illinois, in 1884, and married Eliza R. Dorby, September 11, 1885. To them four children were born, one son and three daughters, Russel V. Wright, of Ottawa, Illinois; Mrs. Ruby M. Kreamer, of Cape Girardeau, Missouri, and Mrs. Frances A. Zehrung, of Chesterton, Indiana. One daughter died in infancy. Mr. Wright lived in and around Plano for many years. In 1910, he moved to Sandwich, where he was employed at the Sandwich Manufacturing Company for over thirty-eight years. He was baptized a member of the church, November 8, 1885, at Plano, Illinois. Passed away at Sandwich, May 31, 1933. The funeral services were held from the Sutherland Funeral Home and from the Saints' church, Elder J. M. Blakely officiating, assisted by Elder L. O. Wildemuth. The Odd Fellow Lodge, of Plano, of which Mr. Wright was a member, performer their ritual at the church and at the grave. Interment was in Plano Cemetery. Besides his immediate family, Mr. Wright leaves one grandson, one brother, C. W. Wright, of Canton, Mississippi; three sisters, Mrs. J. W. Hart and Mrs. Willard Bowles, of Sheridan, Indiana, and Mrs. Wallace Champ, of Greensburg, Indiana; two brothers preceded him in death. He leaves also other relatives and friends.

OMANS.—R. D. Omans, son of Missionary Omans of a few years ago, was born in Michigan, January 4, 1875. He died May 18, 1933. As a small child he moved with his parents to Minnesota, where he grew to manhood and was married to Carrie B. Kolmorgan in 1899. To this union were born the following children: Mrs. John Dundas, of Lewiston, Idaho; Lloyd Omans, of Nezperce, Idaho; R. D., jr., and James, at home. He became a member of the church, June 20, 1900, and was faithful until death. He moved from Minnesota to Kamiah, Idaho, in 1902, and spent the rest

WHAT? Reunion

WHEN? Aug. 10 - 20

WHERE? Kirtland

COMING?

Good advice

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God wants us to be strong in mind, body and spirit. We must be an asset to the church, we must be active and frugal. If you want something done get in touch with the busy Saint. Eat the best of foods, they are not expensive in the end. Don't waste so much on foods to tickle the palate. The ice house and the green house are not much of an asset to health. Vegetables out of season cause many deaths and so does the ice house. Don't bank too much on Ice Cream. This is a big heat producer. Fruits and vegetables in their season are far superior.

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of his life there. He joined the Independent Order of Odd Fellows, December 8, 1905, and was an active member in the Odd Fellow and Rebecca lodges. During the World War he served in the Bremerton Navy yards, his work being the finer cabinet finishing on ships. He took an active part in the local schools, being affiliated with the manual training department. Was a faithful husband and a loving father at home and was loved by all who knew him. Elder Peter F. Klaus conducted the funeral.

COMLY.—Edith Moe Comly was born at Sierra Valley, California, March 22, 1864, and died at her home at Plano, Illinois, May 29, 1933. At the age of eight years, she left California to live in Iowa, and later moved to Illinois, where she spent the remainder of her life in and near Plano with the exception of a few years at Moline during her early married life. She became a member of the church, April 20, 1878, at Plano, being baptized by Joseph Smith. Married William McClellan Comly at Plano, June 10, 1885, and to them eight children were born, the eldest of whom, Edwin, preceded her in death a short time ago. She is survived by her husband, William Comly, of Plano; seven children, Arthur, of Chicago; Mrs. Frank Hastings, of Portland, Oregon; Eugene, of Omaha, Nebraska; Mrs. Harry Schultz, of Aurora, Illinois; Clarence, Mrs. W. L. Reissinger and Dale, of Plano; five grandchildren, other relatives and many friends. Her passing takes away a loving mother and faithful church member. Her pleasant, cheerful disposition endeared her to many. The funeral services were held at the Saints' church, Elder L. O. Wildermuth in charge, sermon by Elder J. M. Blakely. Interment was in Plano Cemetery.

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—James Bartlett Wiggin.

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Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
North Dakota	Logan or Burlingtown	June 24 to July 2
Minnesota and Northern Wisconsin	Chetek	July 1 to 4
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Oklahoma	Canton, Oklahoma	Aug. 4 to 13
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Northwestern Iowa	Woodbine, Iowa	Aug. 11 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

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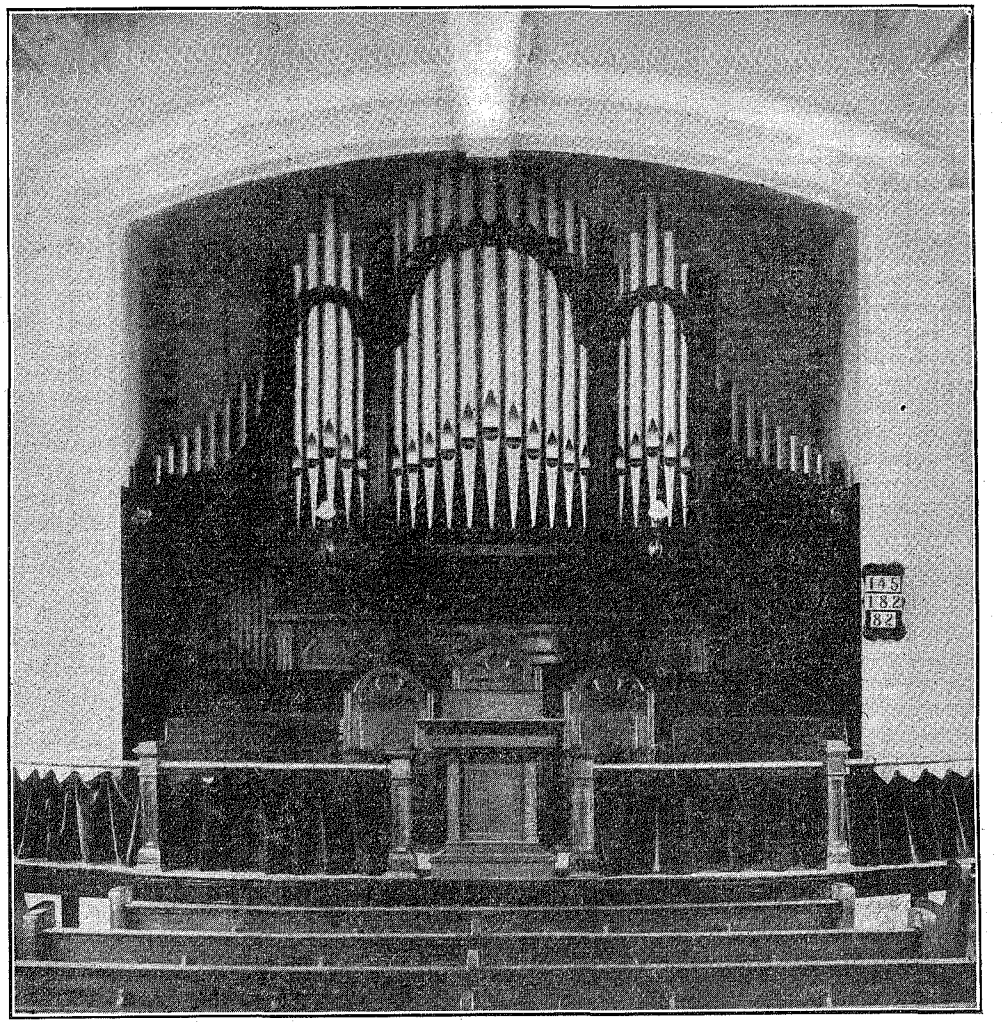

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The SAINTS' HERALD

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A Challenge to Youth

Notes From the Speech of PRESIDENT FREDERICK M. SMITH at the Opening of the Youth Conference, Lamoni, Iowa, June 18.

S. A. BURGESS, CHURCH HISTORIAN, REVIEWS

"Joseph Smith: An American Prophet"

By John Henry Evans

A "BLUE PENCIL NOTE" OF WARNING—

"Gadianton Walks Again"

By Elbert A. Smith

AN ARTISTIC VIEW OF CHRISTIAN LIVING—

"The Higher Quest"

By Geoffrey Gillard

Volume 80 JULY 4, 1933 Number 27

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THE SAINTS' HERALD

July 4, 1933

Volume 80 Number 27

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
WARD A. HOUGAS, Business Manager.

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CONTENTS

EDITORIAL:
- Temperance 835
- Blue Pencil Notes 835
- Across the Desk of the Editor in Chief 836

HELPS FOR THE PASTOR:
- Themes for Midweek Prayer Meetings, by J. F. Sheehy 837

YOUTH'S FORUM:
- A Summary of the Conference, by President F. M. McDowell 838
- A Note From Etta's Diary 838
- What They Think of the Youth Conference 838

NEWS BRIEFS 840

ARTICLES:
- A Challenge to Youth 840
- The Higher Quest, by Geoffrey Gillard 841
- A Book Review, by S. A. Burgess 843
- Our Common Enemy—War, by Esmond Crown 844
- Central American Writing, by M. H. Morgan 845
- Marbles for Keeps? 847
- Weekly Health Letter, by A. W. Teel, M. D. 850
- Victory Over Defeat, by Hugh F. Bland 850
- Signs of the Times and Pre-Millennial World Events, by E. B. Hull 851
- Prayer and Testimony 852
- Question Time, by A. B. Phillips 854

NEWS OF CHURCH AND HOME 855

THE BULLETIN BOARD 862

The Pigeonhole

Domestic Economy

"I have been observing a queer family recently," said the Pigeon. "Summer or winter, they never have enough clothes; but they attend more movies than those who work for a living. They are supported by charity; but they can afford money for fireworks for two weeks before the Fourth of July, when they have to be given food. They cannot pay rent for the house they live in, but their girls dress and paint extravagantly. Their men folks spend the whole day polishing the benches in the shade and smoking cigarettes, but they never do any visible work, not even to clean up the yard. And yet they can bring out more votes for an election than any three families that contribute to their support. Well, I suppose this is a part of a republican form of government."

The Last Week in June

The Editor looked out the window and saw the Pigeon promenading grandly on the limestone ledge. There was a suggestion of brand-new importance in his strut, but the Editor paid no attention, for the Pigeon, like some people, is likely to strut for very little reason. A few minutes later, however, when the Editor looked again, *two* pigeons were there! "Merely an optical illusion," he thought. "I'll clean my glasses." With the dust of editorial obscurity wiped away, two pigeons were still there, and one appeared smaller than the other, and differently marked.

"What does this mean?" exclaimed the Editor.

The larger of the two swept out a wing in a gesture of chivalrous deference.

"My dear Pigeonette," he said, "may I have the pleasure of presenting the Editor?"

And so the reader will not be surprised, hereafter, if the Pigeon's comments are tinged with a bit of the Feminine Viewpoint.

The Children

"Children's Sunday School classes," says Pigeonette, "are mostly taught by women. Mothers, sisters, aunties, and old maids are left to instruct the children in doctrine, church, history, ethics, *Bible* literature, or whatever they teach. The men hardly know that the children exist. What I'd like to see would be a special Sunday set aside every little while on which the men, and nobody but men, especially of the priesthood, would be required to teach the Sunday school classes all the way down the line. They would learn better to appreciate the problems of both teachers and children. It would be hard on the children, but it might teach the men something!"

How Do They Get Started?

Queer stories are circulated, some of them very ridiculous. One sister in an eastern congregation was heard to say to another, "You know Brother McDowell is a fine man, and I like him. But I have only one thing against him—his garage is electrically heated!" His friends have been laughing about this yarn ever since it came back to Independence. It was only last winter that his fingers were nipped with the frost while he was trying to start his car. The garage is *not* heated electrically. In fact, *it is not heated at all!*

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Editorial

Temperance

The defeat of the Eighteenth Amendment seems to be more and more certain as state after state goes on record for repeal. Only a miracle could save it now. And saving it would be of doubtful value, since it is worse than useless to have on the records a law which so large a part of the citizens are apparently determined not to respect or obey. Thus the last legal support of the nation-wide program for the suppression of the liquor traffic is taken away.

The Drys have lost their fight and spirit of resistance. They apparently regard their cause as a lost one. Probably not until another generation grows to maturity and beholds a new spectacle of the misery and degradation wrought by alcohol will there be sufficient moral courage to organize again to combat the liquor evil.

Under these conditions Latter Day Saints should preserve their individuality and stand by the ideals with which they proclaim to the world that they are "a peculiar people"—peculiar in their desire for clean and sober living. Whether we should revive the pledge of total abstinence, or whether some new weapon must be forged against liquor, does not now appear. But it is quite certain that some steps must be taken to counteract the deluge of advertising and propaganda that is poured upon the people through the press and the radio to blind people to the harm and danger of alcohol.

The writer of proverbs said, "Wine is a mocker, strong drink is raging." Nothing that has appeared in the history of the race since that condemnation was uttered has served to indicate a change in the character and effects of liquor. The Word of Wisdom warns us against it. Our Christian ideals are against it, and our hopes of Zion are against it.

We as a church must build strong defenses of faith and instruction against this evil. The armies of prohibition have failed. The armies of temperance must once more take the field.

Now, more than ever, it is the duty of the local churches to provide an attractive program of study, social activities and other attractions that will take the young people to the church, and thus keep them away from the resorts where they are urged to indulge in intoxicating drinks and other harmful things. The work of the church is bigger than ever.

L. L.

Blue Pencil Notes

Gadianton Walks Again

DO YOU REMEMBER how a few years ago we Americans sent an army down into Mexico to punish some bandits that the Mexican Government was too inefficient to capture? If a Mexican bandit were to come over the border now he would be held up and robbed before he had gone a mile. Poor old Pancho Villa rode a jumpy little Mexican pony and carried a revolver and rifle. Our bandits are probably the best in the world,—they have powerful automobiles and deadly machine guns. Mexicans always were a backward people.

RECENTLY the daughter of the City Manager of Kansas City was kidnaped in broad daylight by armed men who appeared at her home and took her and held her for ransom—which ransom was duly paid. More recently in a bloody machine gun massacre in front of the Union Station in Kansas City, under the shadow of our war memorial, five peace officers, including one federal officer, were mowed down by gangsters in the presence of numerous onlookers. These typical incidents bring home closely to church headquarters the fact that the country is now at the mercy of organized, armed, secret combinations of robbers and murderers. They have powerful connections one with the other the country over; powerful friends in politics and city governments; city strongholds and wilderness fastnesses where they hide.

THE *Book of Mormon* tells us that away back in Nephite times when the people had long been prospered and had given their hearts to the pursuit of riches and pleasure (book of Helaman 2: 139, 145) similar organizations arose. They terrorized the country. They were well armed robbers and murderers who sallied forth to slay and plunder and then fled away to secret hiding places. They had powerful and influential friends behind the scenes —at court. They threatened the existence of organized society. They became so bold that they even entered the judgment hall and killed the chief judge and his son as they sat in judgment (Helaman 2: 143). In other words they had "organized crime" then as we have it today—only they had a different name for it. Gadianton seemed to be a

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sort of criminal overlord in those groups of "gunmen" and assassins.

THE LAST BOOK in the *Book of Mormon* contains a solemn warning to us, to "the gentiles" of later years. It is a prophetic warning of the thing now taking place. It says: "That you may repent of your sins and not suffer that these murderous combinations shall get above you . . . that the work, yea, even the work of destruction come upon you." (Ether 3: 96.)

The *Book of Mormon* conveyed a clear-cut definite forecast of the status of organized crime today in America. There is no occasion to divert its meaning to lesser things. The spirit of Gadianton walks again today. We have but to substitute for the names of Gadianton and Kishkumen the name of "Pretty Boy" Floyd, who with his machine gun roams as he will in Missouri, Arkansas, and Oklahome, or the names of several well-known and notorious leaders of various sorts of gangs of gunmen, racketeers, and higher-up political thugs in office, who have systematically looted such cities as New York and Chicago until they are all but bankrupt. Chicago has involved the whole state of Illinois in its near ruin. The menace is exactly as predicted in the *Book of Mormon*. If "these murderous combinations shall get above you" (beyond control —dominant) they will bring about your "overthrow and destruction."

SOME of our greatest daily newspapers are declaring in words of soberness that organized crime is quite hopelessly beyond the control of municipal and state organizations and the only hope lies in Federal intervention. If further social unrest should weaken the forces of federal control we can imagine how this nation would be parceled out among criminal overlords—even more than now.

It is time that America repented of her municipal and state corruption and connivance with crime; of her legal and judicial weakness and vagaries, her hordes of corrupt criminal lawyers, criminal bondsmen, paid witnesses and jurors, corrupt or timid judges; of her political rottenness; of the whole national decline and decay of morals and honesty and regard for law that has made this condition possible. Such repentance is at the very base of any successful attempt to reform and control. Crooked men in office supported by indifferent voters cannot wage victorious war against criminals out of office.

ELBERT A. SMITH.

The grace of quietness is a beautiful thing in God's house.

Across the Desk of the Editor in Chief

IN A RECENT LETTER received from Brother Gilbert J. Waller before he left San Francisco for his home in Honolulu, he writes:

"Brother Etzenhouser informed me that on Easter Sunday there were fourteen baptisms, which were performed by three priests, one from each of the branches, the Hawaiian, Chinese, and Japanese. Apparently a very fine spirit was present and everybody was pleased at the manner in which these young men officiated in performing the ordinance of baptism. This should be encouraging to you to know the work is going forward and that young men are developing spiritually in such a way that they will be very useful to the work in the future."

It is indeed encouraging to know that younger men are coming on and taking their places of responsibility and we are particularly pleased to know that these Hawaiian, Chinese and Japanese young men are developing and exercising the functions of the priesthood. Since my visit in Honolulu I have been particularly interested in noting the progress of the branches and of these young Saints of foreign birth, and we find our interest kept keenly alive by such news items as these.

IN A RECENT LETTER from Brother A. S. Votaw of Fresno, California, one of the stand-by workers of that branch, he adds a postscript which we are pleased to pass on to our readers. The postscript was added a day or so after the main part of the letter was written and he says:

"Did not get this mailed and will now add that almost 100 per cent of that splendid group of young people you met here have filed their inventories."

This is fine and is quite in consonance with what I expected from that "splendid group of young people." We may expect to hear from this well-organized band of earnest young workers.

AS AN INDICATION of the gradually awakening interest among the young people of the church, they taking a greater interest in churchly activities and the solving of church problems, we quote from a letter by Blair Jensen, president of the Lamoni Stake, who says:

"A week ago yesterday was our stake young people's day in Lamoni. About two hundred and fifty were in attendance. A very fine response in every way throughout the activities of the day. The keynote sounded was the need of the young people preparing themselves and fitting into the activities of the church, emphasizing the fact that the young people as an organization were merely another instrument to further the cause of the church and as an organization had not the right of existing for itself. One branch three months ago having but two young people, had one hundred per cent attendance with thirteen young people present. This is a specific example of the accomplishment in that period of time by one alert and active worker."

We are glad to see the young people of Lamoni Stake alert and feel that when they join hands with

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HELPS FOR THE PASTOR

Themes for Midweek Prayer Meetings

By J. F. Sheehy

Ask that people come in a prayerful attitude.
No visiting, story-telling, and laughter before the meeting.
Let all visiting wait until the close of the meeting.
Elders "shall direct as they are led by the Spirit."
Do not ever say "the meeting is in your hands."
"Have all things prepared beforehand," is good advice from the Lord for all our work as well as for the gathering.

Hymn (seated)
Hymn (stand)
Prayer
Scripture Reading
Remarks—(*Brief.* Tell theme of the service.)
Hymn
Season of Prayer
Hymn
Order of meeting changed to testimony
Testimonies and hymns
Announcements: "Theme for next week"
Hymn
Benediction
(Song numbers refer to the new *Saints' Hymnal.*)

July 5

Theme: The Voices of Jesus.
Special Thought: The Bridegroom's voice, "Open to me."
Scripture Reading: Songs of Solomon 5: 2-5.

Suggested Hymns:

No. 334—Tell me the old, old story
No. 186—This world will be blessed by and by
No. 335—Sing them over again to me
No. 45—Lord may our hearts be tuned to sing
No. 204—Awake ye Saints of God awake
No. 327—Did you think to pray
No. 295—Jesus I my cross have taken
No. 4—Come thou fount of every blessing

July 12

Theme: The Voices of Jesus.
Special Thought: The Friend's voice, "Counsel Thee."
Scripture Reading: Revelation 3: 18.

Suggested Hymns:

No. 231—Be not dismayed
No. 343—Bless be the tie that binds
No. 257—What a friend we have in Jesus
No. 260—There's an old, old path
No. 324—Pass me not, O gentle Savior
No. 296—Just as I am, Thine own to be
No. 294—I would be true

July 19

Theme: The Voices of Jesus.
Special Thought: The Physician's voice, "Wilt thou be made whole?"
Scripture Reading: John 5: 6.

Suggested Hymns:

No. 4—Come thou fount of every blessing
No. 49—Abide with me
No. 50—Day is dying in the west
No. 68—In thy name Oh Lord assembling
No. 124—The Lord is my shepherd
No. 209—Look for the beautiful
No. 234—My times are in thy hand
No. 239—Where wilt thou put thy trust
No. 276—Lord for tomorrow and its needs

July 26

Theme: Walking with God.
Special Thought: With whom are you walking? With men—good, or bad ones? With God? Are you in a condition to walk with him? Has the influence of the Holy Spirit been felt in your life? In what ways?
Scripture Reading: Genesis 5: 24. "Enoch walked with God." Can you recall other men who walked with God?
(Songs may be chosen from the lists above.)

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the alert youngsters of other stakes and districts there will be a forward movement among our young people which will be pleasing to them as well as to the older ones of the church.

May the Lord bless our young people.

WE RECENTLY RECEIVED a letter from a district president who is perhaps one of the youngest district presidents in the church, and in his report, which contains much detailed information in regard to the condition of the field, he makes a personal reference which we desire to pass on because of the fine spirit manifest. The letter is from Brother Franklin Steiner, who is president of the Mobile District. He says:

"I was ordained an elder when nineteen years of age and have been district president since that time. During these six years it has been necessary for me to preside over the Mobile Branch about two years. During these few years of my ministry there have been trials and burdens, but to offset these there has been the influence of our heavenly Father's Spirit to bring joy and strength. During these years I have learned to love the people among whom I labor and I am praying that our relations together have been mutually beneficial. As one of the young men of the church I want to say that I have faith in the ultimate success of our church program. This is not idle presumption upon my part, but is a faith born by desire to know and nurtured by the Spirit of God as I have labored to establish his kingdom. The Lord has blessed me wonderfully, and as long as I am faithful and make an effort to learn my duty and perform it, I have the assurance that he will continue to supplement my efforts."

Then this young man speaks of having been privileged to consult with one of the older men of the priesthood and speaks of Brother Berve in the highest terms and in appreciation of his ministry and the help the elder brother has been to the young district president.

We appreciate this fine spirit and especially the spirit of cooperation and mutual helpfulness that it reflects. We feel sure that the Lord will continue to bless our young brother. F. M. S.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - - -

A Summary of the Conference

By President F. M. McDowell

The Youth Conference developed a rich accumulation of materials, and it is difficult to encompass in one article even a statement of the themes presented. Imagine, then, each italicized phrase in the paragraphs below as the focal point of a whole body of material developed in lectures, lessons, addresses and forum discussions at the many meetings.

Our conference has in no uncertain way written into the background of our lives those *enduring convictions* which are to serve as the basis and point of reference, for all our thinking and activity. It has found support for these convictions in the *witness of the ages* and *personal testimony* of those who are now spending themselves in the *on-going and unfinished* work of God. Further assurance of the triumph of our cause comes to us as we have grasped the *prophetic vision* of the word of God, in all the dispensations of time. This impels us to *world consciousness* and an intelligent, courageous *Christian citizenship* devoted to the task of removing from our social order those ungodly elements which destroy man and thwart the purposes of God.

Repeatedly throughout the conference the call has come to *personal cleanliness* and to *life on the higher levels.* We have seen too that *kindly and sympathetic relationship* based upon *mutual understanding* involving all ages and groups was the logical outgrowth of our professed beliefs and divine purposes.

Repeatedly we have heard a plea for *craftsmanship,* by which was meant an intelligent and spiritualized skill in such important phases of life as *physical and mental hygiene,* the *use of leisure time, creative peace, teaching and leadership;* in fact, in all aspects of that work which is calculated to serve the interests of the Kingdom of God.

We have been able to see more clearly just how *youth may find its place* in this great continued and continuing story. We have seen how *young people may be organized within the church* machinery to supplement rather than to thwart the work of a divinely appointed church. We have been able to assimilate a fund of information in regard to the *skills and methods* which, while not first in church work, are nevertheless absolutely essential to its success. We have finally been assured through scores of testimonies of both leaders and young people of an *unswerving loyalty* to the cause of Christ. Our conference as we have said elsewhere, adds its weight to the prophecy that the *kingdom shall be built.*

There has been no depression for those who have been making their investments in the youth of the church. In June, 1933, the dividends received by such investors have established an all-time record.

After 20 years of close association with our young people and exactly ten years after the first church-wide young people's convention, I count myself among the rich. This conference marks a splendid climax to the endeavors of those years. I never was more certain of the triumph of the church; I never had greater faith in its young people, than now. This youth conference has been to me a splendid prophecy that the kingdom shall be built.

A Note From Etta's Diary

"It was Friday afternoon, at one of the committee meetings that I became involved in a heavy argument. Things were going against me until one young man who had not said much before took my side, and saved me from defeat. We talked a while afterward, and he told me he comes from a place where there is no branch. His mother, now dead, had brought him into the church. It was chiefly curiosity that brought him to the conference, but now he says he is greatly interested. Wayne Roland is his name. Nice, isn't it? Seems like a regular fellow.

"But I got another shock that evening after dinner. I was sitting in the living room of Walker Hall talking to Timmy Walsh, when in came our recent friend Howard with the girl who wore the organdie dress and the engagement ring yesterday. He introduced her as his cousin! And he's not engaged to her at all! And he confided to me later that he wants to write to me! A funny thing —isn't it?—that a cousin doesn't look half so poisonous as a financee.

"Our delegation from Elmwood have already declared that this conference is the finest thing that could have happened to them, or for the young people of the church. We are certainly going home with a new idea of church work."

● Association with delegates from other parts of the country has proved a valuable stimulant to the young people of Lamoni.

Gretchen Kelley.

Lamoni, Iowa.

● It is presenting a solution to youth of many of the problems confronting them in the branch back home.

Maxine Godfrey.

Fresno, California.

—From *The Graceland Tower.*

What They Think of the Youth Conference

● The conference has furnished part of the richest spiritual experience of my life. In it the young people have taken steps that will leave a bright spot in the history of the church.

Lloyd Siebert.

Kansas City, Missouri.

● This Youth Conference has made a spiritual impression on my life which can never be erased. It has strengthened my faith and given me a greater determination to guide my services toward the redemption of Zion.

Daisy M. Black.

Stewartsville, Missouri.

● This Youth Conference has given to me a greater appreciation and interpretation of the essential needs and desires of the young people in sensing a mutual and deeper responsibility to the call of the church toward Zion.

Richard Wildermuth.

Plano, Illinois.

● The Youth Conference is one of the greatest steps the church has ever taken toward the advancement and education of its young people. My only regret is that all the young people of the church could not be privileged to attend.

Arthur Hanna.

Cleveland, Ohio.

● The call of youth to youth for mutual support and understanding has at last been answered to the satisfaction of everyone.

Larry Dennis.

Chicago, Illinois.

● I consider this young people's conference to be the most progressive step in the consideration of its youth that the church has ever taken.

Jack Burlington.

Kansas City, Missouri.

● I believe this conference is giving an educational advantage to youth of this church that will enable them to become more valuable in the work of their home branches.

Roy C. Ebeling.

Colorado Springs, Colorado.

● The youth of the church are being bound together in closer union by this convention than ever thought possible, and union means power to accomplish the tasks set before us.

Anne Self.

Omaha, Nebraska.

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NEWS BRIEFS

Many Youth Conference Visitors to Independence

Twelve hundred attended the closing services of the Youth Conference at Lamoni, Iowa, the last Sunday, June 25. A record crowd and a record day. The services were highly successful. All in all, this was a fitting close to the convention. Everyone profited greatly.

Then the conference visitors came to Independence, dozens and dozens of them. Young men and women from Maine, Montana, Texas, Colorado, Ohio, California, and other distant points came for a glimpse of the center place. They inspected the Auditorium, the Stone Church radio studio, the Herald Publishing House, the Campus, the Sanitarium and other places. And they received a glad welcome from friends living in Independence.

Seventeen Ordinations Are Reported

During the last week several ordinations have been reported from different points. These come from Milwaukee, Wisconsin; Condon, Oregon; Independence, Missouri; Hammond, Indiana, and Alabama.

Sister V. D. Ruch Undergoes Major Operation in Norway

It has been eleven years since Elder V. D. Ruch was first appointed to his mission in Scandinavia. In May, 1922, Brother and Sister Ruch little knew what the next decade held in store for them. There have been joy and sadness, wonderful association with new friends and desolation, hope and despair.

The Ruches were home during that time a little over eighteen months, and then they were sent back for another five years. This spring, a few weeks after Brother Ruch wrote to headquarters, and consented to remain in Norway after that period has expired, it was necessary for Sister Ruch to enter a hospital, far away from old friends and family except her missionary husband and young daughter, and undergo a major operation.

It is good to have friends wherever we happen to go, and on the eve of her removal to the hospital, Saints in three different towns assembled in special prayer services, to offer their petitions to the Lord for a blessing in her behalf.

Sister Ruch has been absent from church meetings for nearly two months, and during that time the Saints and friends she has made in Norway have missed the sympathetic friendliness so characteristic of her.

Haileyville Saints Appreciate Help From Visiting Ministers

Haileyville members appreciate the help they have received in recent weeks from Apostle Roy S. Budd, who spoke there one evening; Presiding Patriarch Frederick A. Smith, who held a ten-day series of meetings; Elder S. W. Simmons, veteran missionary worker, from Keltner, Missouri, and Brother Joe Bussell, of California.

President F. M. Smith to Northwest at Death of Bishop D. S. McDole

A short time after word was received of the passing of Bishop D. S. McDole, of Seattle, Washington, June 20, President F. M. Smith left Independence for the Northwest. He will be in that region several days on matters of church business.

Brother McDole was ordained to the office of bishop about a year ago. He was a faithful helper in the church, and his death comes as a severe shock and distinct loss to the Saints. For many years he served as pastor of Seattle Branch, and was known throughout the Northwest for his devoted work and his business ability. He leaves his widow and two sons, Loren and Marvin.

Bishop E. L. Traver Recovering

Bishop E. L. Traver, who is president of Southern New England District, is recuperating at his home in Arlington, Massachusetts, from a bad fracture of the leg and other injuries which he suffered June 2. He spent a number of days in the hospital, but is now at home for the summer. It is likely that he will be confined to his bed for a period of weeks.

For First Time Hammond Is Host to District Conference

Being the most distantly located of all the branches of Southern Michigan and Northern Indiana District, Hammond Branch was the host of the district conference for the first time in its history June 9 to 11, this year.

An excellent conference was enjoyed. Apostle D. T. Williams was there and with the district president, Elder A. C. Barmore, presided. Business was harmoniously transacted. Several names were approved for ordination, and the district election of officers was held.

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A CHALLENGE TO YOUTH

(From the Conference Special Edition of the "Graceland Tower")

Extracts from the opening address of President Frederick M. Smith at the Youth Conference, Lamoni, Iowa, June 18.

PRESIDENT FREDERICK M. SMITH, delivered the opening address to the Youth Conference at Lamoni Sunday, June 18 before an audience that occupied practically all available seating space in Zimmermann Hall. A clear call to the young people of the church for a higher type of Christian standards and Christian living sounded definitely through the address. President Smith, as always, presented a stirring appeal for the ideal Zion, which is the goal of the church. Excerpts from his speech follow:

"I think as a church we have reached almost the maximum of achievement for the individual. . . . Only as we shall learn greater and deeper cooperation shall we be able to make further progress in the direction of the realization of our ideals. . . . Far too long have we had our efforts frustrated by the disinclination of certain groups to work with other groups in the achievement of our purpose; and the time is here when we must lay aside our selfish interests and learn that after all we are best served when we are serving the group. In other words, we must create a larger group consciousness, and from this group consciousness there must spring a larger and richer and more concerted group activity."

LIVE A CLEAN LIFE

Speaking of personal standards among young people, he said: "We must realize the value and importance of taboos. There are times when a person must say to himself, 'These are the things of which I shall deprive myself.' This is a part of the larger ideal of clean living. I would that every youth in my presence this morning might be everlastingly impressed with the idea that he owes it to the church of which he is a part to live a clean life for the sake of the church and for the greater good that he can do in it as a member and as an officer and as one upon whom duty has rested."

WEALTH FOR SERVICE IN CHURCH

President Smith turned his attention to the lure which the pursuit of wealth holds for many young people: "After all, wealth is an incidental thing and shouldn't be sought except for the good that can be done with it. I hope that the spirit and genius of this conference will impress upon you the idea that your efforts to seek wealth and money should be only because there is behind those efforts the deeper and richer purpose of serving God and His church. Unless this spirit is developed our future is hopeless. . . . And what is wealth compared with fraternity and religion? Who has not had his eyes opened by his experiences, and by the experiences of others, even though they may have carried him through another garden of Gethsemane? . . . Now I would not by any means say that we should despise wealth or property, I would have us seek wealth and accumulate property, but this should be done for the purpose of extending the work of the church and I hope this will be impressed upon you as one of the greatest needs of the present day."

The speaker declared his convictions upon the subject of recreations and amusements, deploring those which have a harmful effect upon body, mind, and spiritual development, and pleading for wisdom and discrimination among the young people in their choice of leisure occupations. He spoke against the spreading use of tobacco, alcohol and other habits of a destructive character. Youth must discount the pernicious advertising continually promoted by interested concerns over the radio, in the movies, and through the newspapers.

NEED OF YOUTH—FRATERNITY

"What the youth need is a larger tie that binds, and that tie is fraternity—fraternity based upon religion, a consciousness of God as well as a consciousness of Christ. . . . If our youth can consciously and with religious motivation and consecration that will bind them together, stand unitedly against those forces which threaten to degrade or destroy them, there will come to every individual young person of the church the strength he will need to resist the depredations of evil. And then, united in strength, consecrated to the work and welfare of the church, they may—by a sincere and humble approach to the throne of grace—erect in their own hearts a source of power, and eventually build a place of safety for themselves to which others in need may freely gather. . . . This is what I expect of the youth of the church, and this is what I expect to be the spirit and genius of this conference."

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The Higher Quest

By Geoffrey Gillard

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

NEARLY NINETEEN HUNDRED YEARS have run their course since Paul, "an Apostle of the Lord Jesus Christ," penned those stimulating words—an inspiring message arising out of his deep personal consciousness of the power of that "risen life in Christ" which even then filled his soul with triumphant joy. About him rose the grim walls of a Roman prison—an unfriendly gloom, and the dull heaviness of solitude; but within him surged the exultant freedom of one whose heritage of things unseen and enduring had given him already a victory over a hostile world. Paul's faith told him that, even within the dungeon that encompassed him, he was a *risen man.* Already he was experiencing the power of that life which is the guerdon of all who obey the law of the resurrected Christ.

For the "risen life" is not merely a sublime consummation to be looked for in some far-off, future day when the graves shall be opened; it is an experience which fills the present. There is a triumph over the bondage of darkness, death, and sin for which we need not wait. All whom the Son has made free are free indeed; risen with Him through the power of His Spirit, they are heirs to that unfettered life which, even amid bonds and chains and persecution makes the victory theirs.

So, Paul the apostle inscribed his exhortation to the Saints at Colosse, men and women who, like himself, had profited by the power of the resurrected Lord, and had entered upon the "risen life." He wished to fill the minds of those good folk with a sense of the demands that life makes upon those it animates.

FOR the "risen life," like all other forms of vitality, is governed by a law. It must receive sustenance, else it will cease to exist; it must be tended, nourished, exercised that it may expand with added vigor. That is the law of the "risen life"—those who have received it, those who are "risen with Christ," must continue rising.

Therefore, said Paul, "seek those things which are above, where Christ sitteth on the right hand of God." I have sometimes wondered how many of us are clear in our perception of what "those things which are above" actually imply. Do we ever ask ourselves where it is that "Christ sitteth upon the right hand of God"? Perhaps, if we ponder over Paul's expression at all, we visualize a far-off, mysterious realm, intangible and inaccessible. But thereby we nullify all the practical meaning of the apostle's injunction, and rob the "risen life" of its power over the present moment. Truly has it been said: "God is not secluded away in some shut-off heaven; he is dwelling and working in the very world where we live."

HENCE we must conceive of the "things which are above" as the things that pertain to the nature of God, the things that belong to His kingdom, the ennobling qualities that adorn the Christlike life.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . ." Here are the "things above" that partakers in the "risen life" are to seek. This is the *higher quest*—the *upward life!* It means a renunciation of all which drags us downward to the earthly, the sensual, and the beastlike, and a seeking after that which brings us nearer to the perfect likeness of our Lord. The law of the upward life is, ever to choose the higher path. A poet has written thus:

"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

In every phase of human activity we find this higher and lower aspect; the one appealing to the spiritual side of man, the other ministering to his carnal nature. If our outlook be material, then we interpret life and its manifold activities in material terms; we seek for satisfaction of the physical appetites and senses, and life and art and nature all become ministers to our carnal demands. But when the spiritual rules in our lives, we learn to interpret life as a storehouse of riches that can be made to yield new strength and vigor to the higher aspect of our being.

Wherever we turn, the two paths stretch before us, one losing itself in the murky depths of materialism, the other rising steeply to the radiant heights

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of spirituality. And upward, following the latter, lies the higher quest!

In the wide range of social intercourse with our fellow beings, the two roads are plainly marked. Love and friendship follow the one or the other, either downwards, surrounded by pride, selfishness, and baseness, to final degradation, or upwards, led by ideals of purity, nobility, and self-sacrifice, toward the divine. What a vast world of difference lies between the pure ray of love and the devastating flame of passion! The enduring, high-souled devotion of a Mercia for a Marcus may lead to a haven of unsullied peace; the selfish passion of an Abelard for an Eloise destroys them both. Similarly there is friendship which helps and ennobles, and there is friendship which degrades and ruins. David and Jonathan are the arch types of a lofty, unselfish attachment which has found expression in numberless other instances, but how many friendships have there been which have spelled disaster and ruin through their having lacked those ennobling qualities which lead men higher through mutual association!

We turn to the realms of art, literature, and music. Here also two pathways beckon us to follow. The galleries of the world abound with masterpieces of the painters' and the sculptors' craft. On canvas, in chiselled stone, and the more enduring bronze, noble conceptions have been lavished. Visions of beauty have been caught and there set down; great and inspiring moments of man's history and powers have been immortalized there; the splendors of nature, the lofty idealism of the human soul, the pageantry of civilization, have found master craftsmen to render them in terms of beauty, satisfying to the aesthetic sense, and enlarging the soul as their unspoken message has permeated its depths. But unhappily there abound also other works of art where the same supreme technique, the same consummacy of artistic genius have been employed to depict the vile and degraded, the meretricious and unlovely. Yes, side by side with works whose noble aspiration bespeaks the divine, are the lewd and debasing products of an inspiration that must surely well from an unhallowed source.

The realm of music shows a similar contrast. There are noble compositions that flood the soul with heavenly beauty, raising the mind with thoughts of the Godlike ideal which has inspired them, and filling the heart with swelling, lofty purpose. Such music has an undoubted power of spiritual inspiration; it radiates divinity, and its glorious strains pour like a cleansing flood about those whose hearts are tuned to catch the message that the auditory sense conveys to them. One who can sit unmoved, and unedified under the celestial strains of the immortal *"Ninth Symphony"* of Beethoven, the grandeur of the *"Messiah"* of Handel, or the inspired passages of the Gresty oratorio, is signally lacking in the perceptions which must accompany the higher quest; for these are truly "things which are above."

How sad it is to contemplate the other side—the mean, worthless music, full of superficial allure that disseminates sensual appeal and vulgar folly. The tawdry strains of jazz, cheaply redolent of the saloon and the dance hall; the voluptuous airs which even eminent composers have designed of set purpose, to create an atmosphere of abandoned license; these can in no wise contribute to the development of the upward life. If they lead their devotees anywhere, it will be away from the heights, on a downward path of folly set to their cheaply strumming accompaniment.

In the literary world the lesson is written large for all to read. There are books, there are poems, there are plays, that have a definitely moral and uplifting purpose. They enlarge the mind, and at the same time enlarge the soul. Their message strikes a note of love, or hope, or aspiration. The power of the writer's pen for good or for evil is widely acknowledged. Literature has ever been one of the mainsprings of human progress; and the world of books today is a vast storehouse wherein the heart and mind and soul of man may discover worth-while things to feast upon. There is literature existing as prose or verse, or drama that speaks of heroism and of virtue. It seeks to be and is ennobling in its effects upon the reader. Here we may well quest for "things above," that will minister to the risen life we are seeking to develop. But there are, alas, as all know full well, legions of books and poems, hosts of plays, that are redolent of things base and bestial. There are books that never should have been written, and there are books that never should be read. They soil the mind by the merest contact with them. Such are works that mock at life and at God; that glorify indecency and unfaithfulness, or make bitter ridicule of the higher aims of life, striving to render virtue and goodness impotent, and to raise up standards of worldliness and immorality. The essential danger of such works lies in the fact that frequently all the resources of consummate literary technique have been lavished upon them, in order to render them more attractive and more convincing in their base designs. If books of this type were invariably poor productions, devoid of literary skill, and lacking in charm or artistry of language, few, if any, intelligent persons would wish to read *(Continued on page 849)*

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A BOOK REVIEW

By S. A. Burgess, Church Historian

Joseph Smith: An American Prophet
By John Henry Evans
Macmillan Company, 1933, $4.00

THE WRITER resides in Salt Lake City and presents his subject entirely from the point of view of the dominant church of Utah. About two decades ago he published *One Hundred Years of Mormonism* and he was there described as Professor of Church History in the Latter Day Saint University in Salt Lake City. That book was approved by a committee of the Twelve Apostles of the Utah church and recommended to their First Presidency to be used for study by classes of young people in Utah.

This recent book purports to present Joseph Smith, jr., in a friendly light, and has been so received generally. It is an attempt to give a scientific treatment of Joseph Smith—facts, rather than opinions—as stated in the preface. But the figure presented is not Joseph Smith as his family knew and remembered him, nor as shown by his known speeches and writings.

Though the treatment claims to be scientific, no references are given for various assertions to sources available to the student. A few direct references are made to unpublished manuscripts and at the end a list of some of the materials in the Historical Library at Salt Lake City is given.

The book is not a biography, though the first part gives a life sketch—neither exhaustive nor detailed. This sketch contains much that is questionable and some obvious errors. For example, the statement that the Nephites joined the people of Zarahemla 150 years after Lehi landed. The *Book of Mormon* clearly indicates a much longer period. Such an evident error may not seem important, nor the statement that the *Messenger and Advocate* was published in Independence; they do not affect the character or philosophy of Joseph Smith.

But Mr. Evans also states that Joseph Smith was married to twenty-seven other women besides Emma Smith. For this assertion he gives no data of any kind, not even the name of one woman. Later he does give five pictures with names and in the text mentions one name, but fails to present date, data or reference.

The second section deals with religious philosophy. But the whole discussion is based not primarily upon the teachings of Joseph Smith, but rather upon the changed version of Mormon religion taught by Brigham Young and his associates and successors in Utah. Polygamy is sounded as a basic note all the way through the discussion. This involves celestial marriage—an ideal of the hereafter in which the physical marital relation continues. God is just man or was man. Man becomes a god when he gets enough wives and children in the celestial realm to people a world. Marriage is essential to glory and to a righteous resurrection.

With this there follows the theory peculiar to Utah, but not taught by Joseph Smith that every male holds the priesthood; every boy who is reasonably fit is ordained. (In fact there has developed a regular progression; a boy is a deacon at twelve years, a teacher at fifteen, a priest at eighteen, an elder at twenty-one—a peculiar male prerogative.) Women hold no priesthood, but get the priestly benefits by marrying a member of the priesthood.

Mr. Evans does not mention blood atonement, but he implies the doctrine of Adam God. In fact it is the philosophy of the Utah church, not the teachings of Joseph Smith which he offers.

This is made more objectionable because genuine statements of Joseph Smith are mixed with these more recent theories. He made no provision that boys should be ordained in a mechanical way on reaching a certain age, nor that all men should be so ordained. That is peculiar to Utah and contrary to the high and sacred value Joseph Smith attached to priesthood.

Joseph Smith did point out the divine possibilities of man, as does the King James version of the *Bible* (2 Corinthians 6: 18; 1 John 3: 1. *seq.*), but that did not involve a crude anthropomorphism. Any form of marital looseness or infidelity, whether called adultery or polygamy, his known writings and teachings have universally condemned. (*Doctrine and Covenants* 42: 27.)

The author's discussion is brief and thoroughly Brighamite. By certain established facts the Utah Mormons have been forced to retreat from the first date offered by them for polygamy in the early church (July, 1843) to the position that it was really started in thought and purpose as early as 1831. This date Mr. Evans adopts. On one page he quotes a part of the *Book of Mormon* (Jacob 2) and explains that it was not polygamy, but the manner of their polygamy that the Lord condemned in David and Solomon. That passage was written in the *Book of Mormon* in 1829, yet Mr. Evans on the next page alleges that Joseph Smith in 1931 asked the Lord how He justified Abraham, Isaac, and Jacob, Moses, and Solomon, in having many wives, etc.

How could Joseph Smith ask the Lord how He justified David and Solomon when two short years before Joseph Smith had said the Lord had told him that was an abomination? We think that passage in the *Book of Mormon* means that all polygamy everywhere and at any and every time is abominable to God. But even if it means just certain types of polygamy the *Book of Mormon* clearly specifies that David and Solomon were abominable in their practice—there is no possible justification there. The rest of the purported query is manifestly absurd. Isaac was no polygamist on any view of the scriptural record. We distinctly challenge the statement that the *Bible* shows that Abraham's adultery with Hagar (at the instance of Sarah) was ever approved of God. Nor was the deception and adultery of Jacob with Leah and the handmaidens justified by God. Nor does a fair consideration of the biblical record show that Moses ever at any time had more than one wife.

While it is absurd to think that Joseph Smith would ask such a question in 1831, with the *Book of Mormon* just translated and the *Bible,* particularly the manuscript of the Inspired Version, before him, it is easy to see how in 1852 men already in adultery and seeking to excuse themselves could insert such a query. And it is not at all hard to see why they should seek to base it on Joseph Smith's authority, in order to get the acquiescence of the people.

Mr. Evans would have us believe that Brigham Young followed the teachings of Joseph Smith very carefully and did nothing except in accordance with them. That he presented polygamy and other things and tried to put them on Joseph Smith, we will concede. That he tried to claim Joseph Smith's sanction for his innovations of evil, we may admit. But at times even Brigham Young was frank enough to say:

"If I have any knowledge touching the condition of this people at the present time, and the way they are taught, led, and counseled, and dictated by those who go before them to open the way, it is directly the opposite of that we saw in the days of Joseph the prophet."

This statement is not reported by an enemy, but is published by the Utah Church in *Journal of Discourses,* volume 1, page 78. At other times Brigham Young clearly said Joseph did not tell them all things, so they had to expect to hear things they never thought of before. He

(Continued on page 848.)

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Our Common Enemy---War

By Esmond Crown

Have you ever tried to calculate the cost of war? In money? In blood? In suffering? In hate? In civilization retarded? In progress halted? In brutality and lust? In danger to the church?

This article presents the views of one of our young people upon the question of war. We should be glad to receive other expressions upon the subject.

THE AIM OF OUR CHURCH is to establish a Zionic condition wherein a world society would be the ultimate goal—a society which is the interaction of each social group with respect to other groups in such a way as to promote integrating forces in organizing all mankind into a single democratic brotherhood. This cannot stop with the family, the branch, or even with the church—not even with the national governments. It must not stop until international understanding has been attained and international peace reigns.

Certainly the amelioration of the horrors of war is not enough. War is the expression of the selfishness and injustice which our organized legal systems and our national sovereignties perpetuate. It is up to the masses of people to eliminate the basic causes. The churches should take a prominent place in the action against war. We must organize against the illegal injustices which underlie the reality of war—that of national sovereignty and national armaments. We must enlist our hearts, consciousness, and intelligence in a never-ending and never-relaxing vigil against these injustices. It is only by organized good will on a world-wide scale that we can bring peace, love, and integration, which are God's forces, to the world. The world should have no place for any other forces than these forces which go to make up the conditions which are so ideal to us at the present time.

THE PEOPLE of this earth have to learn an old and yet ever new lesson, that of cooperation and peace. The crisis has been reached in our social evolution when the art of war has to be unlearned if our civilization is to be saved and perpetuated.

War leads only to disintegration of moral, economic, social and national standards. It leads to untold suffering, and wanton lust. War is only continued for the selfish ends of a group which gain materially, and by selfish and ruthless nationalists.

War is a breach of all laws of social welfare and just as the violation of the laws of health in the individual leads to sorrow, disease and pain, so also does the breaking of the social laws in the form of war lead to social disruption and decadence.

In Section 95: 3 of the *Doctrine and Covenants* these words are given. "Therefore renounce war and proclaim peace and seek diligently to turn the hearts of their children to their father and the hearts of the fathers to the children." Thus we are commanded by Almighty God to renounce war, teach faith, love, confidence, trust, dependence, etc.

Our own books establish a precedent for extreme pacifism. In the *Book of Mormon* we find that the people of Midoni who became reconciled to the teachings of Amon, Aaron, Omner, and Himni concerning the God of the Nephites, laid down their arms and buried them deep in the ground. In the meantime the Lamanites, those people who were known as the Amalekites and Amulonites, prepared for war upon the Anti-Nephi-Lehies. As they came to war on these repentant people of the Anti-Nephi-Lehies, the latter came out and prostrated themselves before the Lamanites, neither attempting to resist or run away, calling on the Lord in prayer. The Lamanites fell on this band and slew over a thousand before they became sickened and repentant for killing their brothers. They also threw down their arms and sought forgiveness for their wrongdoings. One thousand people were slain who were glad to die for their beliefs, yet not without result because many more were saved as a result of their nonresistance. This full account may be found in the fourteenth chapter of Alma in the *Book of Mormon.*

Our church professes to renounce war but we find that in each succeeding war some ministers of the church have rallied to the red flag of war and used its pulpits for promulgating the doctrine of war. This must cease if we are to establish a Zionic condition on earth. We must become pacifists if we are to establish a world society in which a Zionic condition will prevail. International understanding and peace shall reign if we consciously follow our beliefs. To establish this society wherein God is the ruling force, where laws are the laws of God, where mankind is fused into a single democratic brotherhood, is the task of the church. Let us keep our minds firmly upon it and work towards this end.

It isn't the place in which you worship but *how* you worship God wherever you are. It isn't how long, or how loudly, or how often you pray but *how* you pray when you pray. It isn't how much you give, but *how* you give it.—John F. Sheehy in a sermon preached at the Stone Church, Independence, Missouri.

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CENTRAL AMERICAN WRITING

By M. H. Morgan

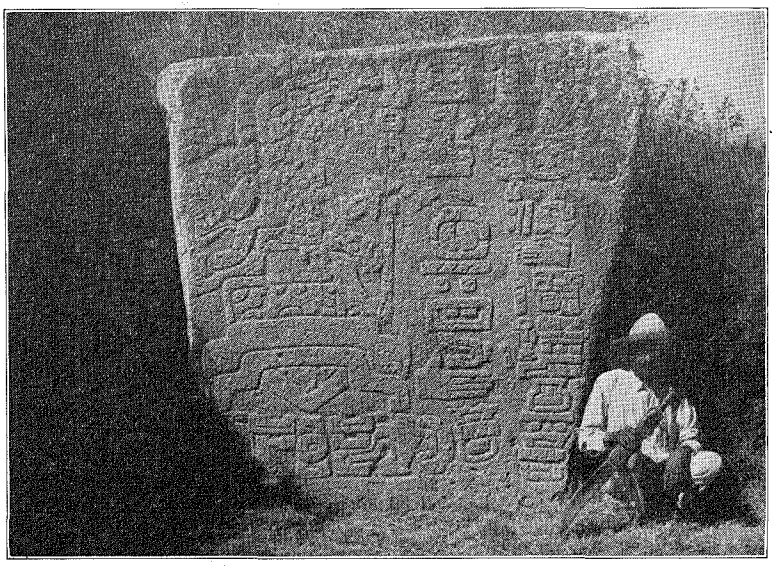
THE *Book of Mormon* is an abridgment of various writings or books, and because Mormon compiled this abridgment, it is called after him—the *Book of Mormon*. It is taken, principally, from the two series of the plates of Nephi; the larger, having to do with the civil history of this people for a thousand years of national life, commencing 600 B. C. (page 15) and ending 400 A. D. (page 705), and the small plates, being a ministeral record, included entire and not abridged. There are also the writings of Mormon himself and Moroni his son, together with an abridged record of the Jaredites, or first colony, found in the Book of Ether, at the close of Mormon's history of the Nephites.

As the Nephites had taken with them from Jerusalem, the Brass Plates containing the five books of Moses, together with the complete record down to the reign of Zedekiah, 600 B. C. (page 15) we find entire chapters of Isaiah copied from the brass plates or Old Testament scriptures. Isaiah commenced to prophesy 760 B. C., and finished 698 B. C. The *Bible* at that time was not arranged in the same order it is now; so the books did not follow, then, in the same sequence.

That the record or Law did disappear from Jerusalem at this time (600 B. C., when the Nephites left Jerusalem) we find Eusebius, the historian, asserting in his *Ecclesiastical History,* page 177, that: "It [the law] was supposed to have been destroyed with the temple by Nebuchadnezzar," who took the city of Jerusalem 600 B. C.; and he also says that Esdras, a priest of the Tribe of Levi, through inspiration, folklore, etc., "composed *anew* all the discourses of the ancient prophets and *restored* to the people the laws given by Moses." This work of Esdras is what *we* have today in the first few books of the Old Testament scriptures down to 600 B. C., as the brass plates, containing the original copy, are still buried, with masses of other historical plates, in the Hill Cumorah.

A prominent biblical scholar, Professor A. S. Yahuda, takes exception, however, to the "popular assumption that the stories of Genesis were written during the exile in Babylon about the sixth century B. C. 'If that were so' he declared, 'the language would have shown unmistakable evidence of Assyrian influence.'" But the parallel between the works of Moses and Esdras (both of which were executed during Jewish captivity) is not the same. Moses was *raised* in Egypt, taught its language and traditions; his people had been captives in Egypt a few hundred years, so naturally the Egyptian would dominate, while Esdras, the Levite, had evidently received his training and ordination in Jerusalem under Hebraic influence altogether, and his writing would hardly be affected by the Assyrian influence, which at this time, did not last over fifty years.

But there are many prophets spoken of in the *Bible* whose works do not appear there. The Book of Jasher, one of the "lost" books of the *Bible,* spoken of in Joshua 10, was found in a library in Spain and translated into English by M. M. Noah in 1840, and throws much light on early *Bible* history. The *Book of Mormon* also refers to some, and quotes them, Zenos, Zenock, and others, and the statement is made on page 35: 163 that the Brass Plates contained more of these prophecies or writings than would be found in the *Bible,* or book, in the hands of the gentiles.



Ancient American Monolith, with glyphs, at Monte Alban

SCRIBES

Throughout *Bible* history we find mention of scribes, who at first only performed the clerical work of king or priest, keeping the civil or ministerial records. The mass of the people were illiterate, and had to depend on the more learned scribes or priests for even a reading of the Law. At a later period they assumed an authority not originally intended, in the affairs of the church, but at this time were known as "ready writers, secretaries, clerks, writers, and recorders," merely. Jeremiah, the prophet, reference to whose writings are also to be found in the *Book of Mormon,* employed Baruch in his cave outside the walls of Jerusalem to record his prophecies. But when David set the spiritual house in order just previous to his death, he arranged in their courses every department of religious worship; and it is thought by some that the scribes, of the tribe of Levi (Esdras the scribe was of that tribe) were set apart for that particular work. "The art of writing among Hebrews was limited to persons of learning and position, and to the *class of scribes,*" says the *Bible Dictionary.*

Now, all through *Book of Mormon* history we find the plates in the hands of only one certain line, or pure strain. Mormon, almost at the close of the history, says on page 616, "I am Mormon, and a pure descendant of Lehi," and Lehi was of the House of Joseph. Nephi, at the beginning of the history, declares, on page 15: "My father Lehi also found upon the plates of brass (part of the Old Testament) a genealogy of his fathers; wherefore he knew he was a descendant of Joseph," and Laban, a relative and the former custodian of the plates in Jerusalem, from whom Lehi secured them, "also was a descendant of Joseph; *wherefore he and his brethren had kept the records,*" (page 15) making it plain that they of that line were the rightful custodians of the records, and belonged to this order of scribes. All through the *Book of Mormon* we find the keepers of the records tracing their lineage back to Lehi, sometimes through his son Nephi.

METALS USED IN THE PLATES

The plates of brass are spoken of on page 3; of *ore* on page 63, and of *gold* on page 714. The plates which composed the *Book of Mormon* were of metal and hidden "in the earth" (page 705), not the Hill Cumorah. Mormon hid the vast accumulation of plates in his hands in the Hill Cumorah, 284 A. D. (page 701), and gave his son Moroni the abridgment he had made (our *Book of Mormon*). Mormon was killed in the final battle at the foot of Cumorah, and

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his son Moroni started on his long pilgrimage occupying some twenty-one years, *away* from Cumorah. "Whither I go it mattereth not," he says on page 705. "I am alone; my father hath been slain in battle, and all my kinfolks; I have no friends," and he had no more ore to write on. It is thirty-seven years since his father buried the bulk of the plates in Cumorah, with sixteen years of terrific Nephite slaughter.

The Practice of Burying Important Documents or Records in the Earth

That it was customary to write on metal plates or sheets, and hide them in the earth for safe keeping, we learn from the following citations, taken from *Parson's Text Book,* and other histories.

Watson's Bible Dictionary, page 171, says: "The materials generally used by the ancients for their books were liable to be easily destroyed by the damp, *when hidden in the earth, and in times of war,* devastation and rapacity, *it was necessary to bury in the earth whatever they wished to preserve* from the attacks of fraud and violence."

You may remember that on page 195 it is recorded that the Lamanites had sworn to destroy not only the Nephite people, but their records, and also the traditions of their fathers.

In *Pictorial Illustrations of the Bible,* by Robert Sears, we find: "Tablets, and sometimes several tablets, formed into a book, (like the wooden tablets) consisting of plates of lead, copper, brass, and other metals, were anciently used either to form leaves in which the wax might be spread, or else for the writings to be *engraved* upon them. The latter process is exceedingly ancient." Jaredite history, the most ancient, found in the Book of Ether, was *engraved* on gold plates. (page 232.)

Century Dictionary: "Brass, an important alloy, consisting of copper and zinc. It is malleable and ductile so that it can be easily rolled into thin sheets, or hammered into any desired shape. *This alloy was known to the ancients,* and was made by them before they had any knowledge of the metal zinc as such." Since this process of alloy was known before these people came to the Americas, it is not astonishing that it should be used by them. Tubal-cain, spoken of in Genesis 4: 22, was an artificer in brass and iron.

American Encyclopedia Art Book: "Among the Greeks and Romans, books of wood were common. For the most important purposes they also employed ivory as well as bronze and other metals."

Doctor Buchanan speaks of the "royal grant" being "engraved *according to the custom of those days,* on plates of brass."

The Language in Which the Writing Was Done

Nephi says, on page 2: "I make a record in the *language of my father,* which consists of the *learning* of the *Jews* and the *language* of the *Egyptians.*" This statement as to the language being Egyptian is reiterated in a good many places. Mormon says, on page 713, the book (of Mormon) was *written* "according to our knowledge in the characters which are called among us the *Reformed Egyptian,* being *handed down* and *altered* by us *according to our manner of speech.*" The *Book of Mormon* states in another place that their speech varied from time to time, changes and localisms creeping in undoubtedly, as it does in our languages today. King Benjamin, in talking to his sons, made the statement on page 207 that "our father Lehi was taught in the *language of the Egyptians; wherefore, he could read these engravings.*" (Meaning the plates of brass containing the Law.) So the Brass Plates were evidently written in Egyptian.

E. L. Clark, on page 182 of his *Fundamental Questions,* asserts that "The Hebrew language as a cultivated and written language, did not exist in the days of Abraham, Isaac, and Jacob . . . the vernacular of the Hebrews, especially during their centuries of bondage *must* have been the language of the Egyptians. . . . When Moses led the Hebrews out of Egypt, the language in familiar use among them, and *in which they received the law* (Brass Plates again) was not Hebrew, but *Egyptian.* . . . Moses was an Egyptian scholar and man of letters, learned in all the wisdom of the Egyptians, and in Egyptian, beyond a doubt, his speaking and *all his writing* was done." No wonder King Benjamin told his sons that because Lehi was versed in the language of the Egyptians he could read the brass plates, or books of Moses, etc.

WHATEVER it may have been, a universal language was originally spoken at Babel, and in this language evidently were written the plates spoken of on page 733—being a record *brought* by the Jaredites *from* the mother country, Babel, and *written previous* to the *dispersion;* but when the Jaredites, with others, suffered a confounding of the mother tongue, they *engraved* their subsequent history on twenty-four gold plates in the particular language apportioned to them (page 232.)

The Babylonian writing was cuneiform—wedge-shaped impressions made in clay and (later) stone by the use of a triangular stylus or carver. It was to be read from left to right. This cuneiform writing was in use among the Egyptians also and was the universal system until as late as the first century of the Christian era. The Phoenicians invented the first alphabet, and the *Bible Dictionary* says the Hebrew alphabet was a development of the Phoenician, but that it underwent many changes in the course of time.

As it was extremely difficult to engrave on metal (page 175) naturally only important documents were preserved in this way, but the *Book of Mormon* speaks of epistles, proclamations, sermons, letters and all kinds of writing passing from one group to another. (See pages 503, 504, 515, 387, 388, 92, 174, 277, 549, 210, etc.) Then, too, different factions kept their own copies of the Law, and these copies must have been on perishable material, for we find on page 353 that a certain group, in anger, "brought forth *their* records which contained (their copies of) the Holy Scriptures, and cast them into the fire, that they might be burned." Colonies, breaking away from the parent colony, carried with them copies of the Law, together with any of their own history they desired to keep. "Many kept particular and large records." (Page 549.) In this way certain features of the Law and accounts of their own doings have been spread throughout the Americas.

Now, in Egypt, a water plant called Papyrus was converted into a writing base for common purposes, the writer using a reed known as "kash" together with a red and a black ink, whose formula has now been lost. In the same way the Central Americans used the agava plant, converting it into a thick, coarse paper by means of masceration and pressure; they also used the inner bark of certain trees. Here again the same red and black ink was employed. Vast numbers of these codices or fiber books were discovered by the Spaniards in the fifteenth century, but unfortunately destroyed by their stupid and fanatical priests. The *Book of Mormon* declares they had "many records" which evidently were kept, many of them at least, on perishable material. Some of these codices were rolled on sticks, while others were folded into books, with thin, wooden backs. Brinton states that this people also wrote on slates of some soft stone.

Although the Chinese are credited with being the first real printers, Brinton, in his *Myths of the World,* pages 10 and 11, asserts that "there is reason to believe, in some instances, their (Central American) figures were not painted only, but actually *printed* with movable blocks of wood on which the symbols were carved in relief."

Arrangements of the Glyphs or Writing

On page 748 Ether declares "certain of us could write but little because of the *awkwardness* of our hands." No doubt many of the scribes whose duty it was to laboriously prepare these engravings, were unskilled in the use of the necessary tools, and their hands would

(Continued on page 849.)

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MARBLES FOR KEEPS?

An Inquiry Into the Morale of Sports for Young People

By a Mother of Four

"MOTHER, shall I play marbles for keeps?"

Clouded with anxious seriousness the deep blue eyes scanned the mother's face.

"Why, son, I don't believe I would. You and Robert have a fine time playing together just for the fun of it, and I don't believe you need to play for keeps. Somebody might get to feeling badly about it."

The answer seemed to satisfy the eager eight-year-old, and he carried the edict out to his good-natured companion.

That afternoon as the mother sat with her father—dear, sensible man with nearly eighty years of life and experience behind him—she paused in her reading to ask, "Father, should David play marbles for keeps?"

With a queer little quirk of smiling lips, he said, "Why not, daughter? I did—and always had my pockets full of them!"

The subject was dropped, but the daughter gravely pondered. She had been deeply prejudiced against all games that even squinted towards gambling, and had heard and read so much of young boys being led to ruin through a love for fascinating games of chance, for "raffling," for betting, gambling, or getting something for nothing, that she had set her face against all of them, rather inexorably.

But now, if her father—deeply religious and spiritual-minded man that he was—if he could see no harm in the lad playing marbles for keeps, well then, there must be another side to the question! Suddenly she asked herself, Just what is it you are afraid of, anyway? Sure enough, What was it?

She decided to say nothing to the boy for a while, so long as he was contented in playing "for fun," and she felt she must first orient herself to the new ideas that her father's words had put into her head—or the old ones they were tending to get out—she hardly knew which.

A FEW YEARS, and many changes. The loved parent laid away to await the call to new life. The mother and son removed to a distant city. New home, new surroundings, new companions.

Young David, now twelve, found a fine pal in a neighbor lad across the street, slightly older. And then one day:

"Mother, shall I play marbles for keeps?"

The same question, the same troubled gaze of earnest blue eyes, the same trusting appeal to a mother's wisdom and guidance. But this time the cloud was distinctly darker, the anxiety more evident.

"Why, son, I don't believe I would if I were you. Cannot you and Peter have a fine time playing together just for the fun of seeing which one can win?"

Same old answer; but this time the boy, older grown and wiser in the ways of his world, exclaimed, a note of dismal finality smothering the cheerful tones of his usual acquiescence: "Well, then! There's not a boy in all Oland who will play with me!"

A-ha, something must be done about it now, that was clear. The mother wondered if her own viewpoints on the subject had crystallized enough to enable her to wisely guide this child, dear as life itself to her. She *must* not go wrong, too much was at stake! Partly because he was in a hurry, just starting to school, and partly because she needed time herself, she said, "Well, lad, let us talk it all over tonight—shall we?"

DURING THE DAY she thought constantly and prayed earnestly. She recognized that many of her own inhibitions must exist because of the influence of those who had molded her childish conscience, formed her opinions for her—the teachers in Sunday school, the preachers from the pulpit, the counsel of her dear parents, the conversations heard in the home, the ideals and standards encountered in her study and reading. Just how exactly these things had combined to give her a correct view of the right, a clear conception of truth, a proper comprehension of God's will and purposes, she could not say; she felt that God alone could know, and it was suddenly borne in upon her that it were sheer arrogance to believe they had been exactly such as would make her opinions, her ideas, her views infallible. The thought brought a sense of great humility and yearning.

She had learned that mental or moral repression stultifies the opening mind and soul of a child just as surely as material restrictions and bands would injure the growth of his body. She also felt it quite true that too much laxity, too low standards, too great indulgence would surely develop undesirable character—a nature in which impulse would tend toward license and freedom which young people are not always able to recognize or curb, not always able to guide, control, or wisely use.

She perceived that for her to follow a course of prohibition or proscription would serve to separate her son from his companions, breed in him a sense of restlessness against restraint, of being "without the circle," in other words an "inferiority complex"—most damaging to the wholesome development of his natural gifts and powers. On the other hand, a lowering of essential standards, an attitude of indifference, or following the policy of *laissez faire* would work equal havoc, as it seemed to her. She could not consider without shuddering any course which would set his feet on a downward path, leading to gambler's den or other places of iniquity where God is lost sight of!

There must be a medium course to be steered with safety between these two extremes of prejudiced forbiddance on the one hand and culpable tolerance of worldly ways on the other. She groped blindly about in the somewhat heterogeneous furnishings of her mind, trying to find some gem of truth which would help her in this extremity. She did so want to do and say the right thing, the thing that would be a safe and sure guide to the lad who trusted her.

Again came the question: Just what is it you fear for your boy? And gradually evolved the light! Get deeper than the surface of do's and don'ts! Christ did not deal in a gospel of inhibitions touching the superficial things of life. He said nothing about playing marbles for keeps! He sounded no warnings about games of any kind. His diagnoses of human needs went deeper, down into the very heart and soul of mankind, probing to the sources of desire, motive, action! Keep the fountains clear and the waters will be pure, sweet and wholesome. Build up for your boy a strong wall of defense against wrong—not a wall of don'ts, but of do's. Help him to keep straight with his God, to desire nothing more earnestly than to be true and clean and trustworthy, and he will be able to make discriminations between the gold and the dross, even in a game of marbles.

THAT EVENING, in the quiet hour which is one of the most sacred in human experience—that hour when a child and its mother together seek wisdom from a higher Source—they had their talk over the marble question.

"I have been trying, my son, to think of all the ways in which playing marbles for keeps may injure you. Neither you nor I ever want to indulge in any pleasure or perform any deed or think any thoughts that will tend to lead us away from our Christ-ideals, for He is the only true example for us, our Elder Brother, sent to show us 'the way back home.'

"Life is bright and entrancing; many things allure and beckon. Some are good; some will blight. Compared with eternity, our earth-existence is short at best. It would be poor business for us

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to destroy our chances for the longer happiness by any indulgence which brings but passing pleasure here.

"Let us look at this marble game and see what there is about it that might possibly make you less noble, less fine, less spiritual than you really desire to be. In the first place, playing for keeps might develop in you a miserly love of possession, of acquisition, of accumulation. This desire would cause you to forget to be generous, to be friendly, to rejoice in another's good fortune. Not a lovely trait, you will grant.

"Then, your eagerness to win might cause you to become quarrelsome, to dispute, argue, contend. These are disagreeable characteristics which banish friends, besides being unlovely in one who is trying to be Christ-like. He told us to try for the peaceable things of His kingdom.

"Next, you might develop a gambler's instinct. This has led many a boy into bad company, disreputable places, and finally caused his spiritual ruin. A boy who allows himself to be fascinated with the prospect of getting something valuable for little outlay, will sometimes be so determined to woo the fickle 'lady luck' that he will sneak away where gambling devices of many sorts lure him to stake his allowance, his earnings, often that which has been entrusted to him by others, in order to indulge his mania for this evil sport. Many a boy has even stolen in order to have money with which to gamble.

"Then again, sometimes a boy gets so eager to win that he will cheat, even at the marble game. He will fudge, or get closer than he should in shooting, or will make rules to favor himself, will say a marble was hit when it wasn't, or in many mean little dishonest ways try to win, and swell his holdings. Cheating, lying, being dishonest—truly an ugly trio of dangers!

"Again, there is a danger of not being a 'good sport.' Winning becomes such an objective that a boy sometimes gets sulky or angry or very petty-spirited when he loses. He is apt to claim his opponent did not play fair, is apt to call him a cheat or a liar or other bad names—all because he himself had set his heart on winning the most or the nicest marbles!

"And another thing a boy has to consider is that in his eagerness to win a lot of marbles he may keep on playing when he should be doing other things, studying, getting his lessons for the next day, even perhaps when he ought to be in Sunday school! Who can tell just where a boy may be led when he gets too engrossed in any such pastime?"

DURING THIS MONOLOGUE the boy had attentively listened, following his mother's analysis with a nod of approval once in a while, as though some of his own experiences had already proved many of her deductions correct. His face grew longer and longer as she outlined the case against "playing marbles for keeps." Doubtless he was turning over in his mind just what were the possibilities ahead or how he would be able to fill in his time when all the "other guys" were at the game.

"But of course, David, I am sure there is another side to the question. There should be nothing in this game itself that is essentially wrong; it is the wrong that can be made of it or grow out of it that we have been considering. Like a good many things we learn to do or to use in this life, it is the misuse of a game which brings disaster. Many good things are very bad when used in the wrong way. Fire is a blessing when it warms our bodies or cooks our food, but a terrible menace when it gets out of control, and burns up our houses or sweeps its destructive course through a beautiful forest. Water is one of God's best gifts to mankind; no one can live without it. And yet—how many, many lives are lost in it; sometimes whole cities having been swept away with death and desolation left behind—in the wake of a good thing gone wrong!

"So I feel there is nothing intrinsically wrong in any pleasant game of skill. If the rules are well understood and carefully followed, there should little harm result in your playing marbles for keeps—providing you can keep clearly in mind the misuses which make it wrong. If you can keep the fundamental principles of right conduct, right attitudes, right treatment of others, in mind and can play the game at all times to square up with these principles in all points, surely you can be in no danger of offending that gentle Law-giver who expects you to be clean, honest, and happy.

"If you can play fairly and honestly, can keep your temper and hold your tongue, can be truthful and courteous, cheerful and pleasant even in defeat, can curb your interest in the game so it will not get out of bounds and interfere with your studies and other duties, can recognize and throttle any upspringing desire to bet or gamble, can take your victories in generous appreciation of your opponent—why then, surely you can play marbles for keeps, can play any other honest game or indulge in any clean sport or pleasure with perfect immunity to your spiritual health and steady progress Godward!"

The boy's eyes were shining and his fair head nodding in comprehension. He seemed to see the path clearly outlined for him, a plain, manly course to be steered in careful discrimination between those attitudes, desires, words, actions which were in themselves ignoble, reprehensible, or had a tendency in that direction, and those which were clean, decent, manly—those that would allow him to have his happiness and pleasure with his young associates and yet leave him with a conscience clear and satisfying when prayer time comes at evening.

"But listen here, my boy! If you are so unskillful as to lose most or all of your marbles, your father will gladly replenish your supply and keep your sack well-filled. But if there is in your whole collection a single marble that has not been honestly and honorably won, remember this: *you have paid far too high a price for it!* If you cannot look upon it with a good and easy conscience, knowing you won it fairly, just remember it is too expensive a thing to have in your possession!"

Later, as the mother looked out upon the stars serene above her vigil, each in its undeviating course filling its place in God's plan and purposes, with a yearning sigh she again committed, as how oft she had done since his baby hands first touched her breast, that young life and its untrod future ways to the inscrutable and matchless wisdom of her heavenly Father, trusting that Love which surpasses her own would guide him unerringly in the constant choices she knew he would have to make between good and evil in the days ahead!

"Mother—shall I play marbles for keeps?"

A BOOK REVIEW

(Continued from page 843.)

also said Joseph Smith did not receive everything in his lifetime, so they had to expect something new. This is our most serious objection to Mr. Evans' book—the substitution and addition of Brigham Young's ideas, mingling them with what Joseph Smith did say and ascribing them all to him, in a very misleading way.

The third part of this book is the best. It treats of Joseph Smith's explanation of himself. Hence it quotes from his sayings, meets objections based on stories of his early life and discusses the *Book of Mormon*. But here still there persists, with glaring inconsistency at times, the reference to the peculiar idea and theories of the Utah church. There are good things in this section of the book—many of them, yet we find it necessary to insert even here a number of question marks.

In this third part of the book Mr. Evans calls into question the effort to deify Joseph the prophet and to treat all he says as holy, yet throughout the book that apotheosis is urged over and over. It is true that immediately following his death an account of his martyrdom was printed in the *Doctrine and Covenants* (1945), in which the following appears:

"Joseph Smith, the prophet and seer of the Lord, has done more (save Jesus only) for the salvation of men in this world, than any other man that ever lived in it."

This statement is distinctly not a revelation or statement of faith, doctrine or belief as part of church articles and covenants. Such sentiments are not un-

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common shortly after the death of one beloved. At such times emotional statements are frequent. And as it happens similar statements have been made calmly concerning other men. In the *Proceedings of the Illinois Historical Society* of recent date, more than sixty-five years after his death a similar statement is made concerning Abraham Lincoln.

Most emphatically it was not the claim of Joseph Smith himself. His style of writing was very unassuming. Mr. Evans quotes several passages from his pen in which Joseph Smith disclaims that he is at *all* times a prophet and speaks of himself as a man subject to human frailties. Of course such statements are grossly misrepresented by hostile critics and falsely made the basis of an alleged immorality. There can be no doubt that Saul of Tarsus was a great teacher and apostle and inspired of God, yet he feared lest he should become a castaway. It is a recognition of humanity, which is just. It is, with Paul, true humility.

It is one of the great tragedies of the Restoration, that after the death of Joseph Smith a small group went to Utah, and there entered into such immoralities as polygamy and blood atonement, and met with such difficulties with the Federal Government that they were given notoriety.

Joseph Smith, while living, stated the membership of the church in 1843 as over 150,000. In 1844 in reply to a suggestion that they go to Oregon he exclaimed, "What? Transport 250 thousand people across the plains!" These and other figures have made it seem probable there were around 200,000 people in the church in 1844. Of these, perhaps ten thousand went to Utah. They had sixteen years start before "Young Joseph," the son of the martyr, came to the Reorganization. They were always spectacular, whether in polygamy, war with United States, reclaiming the desert, a closed community, an important way station to the gold fields of California, or as an important link in the developement of the west.

They offer a ready basis of attack on Joseph Smith, and by transferring to him all their new ideas developed in Utah, furnish to the critic free evidence for his condemnation. It is much easier for his enemies to accept there allegations of polygamy, etc., than to try to meet the actual teachings of Joseph Smith and his descendants.

This book is permeated throughout with these accusations against Joseph Smith, which are none the less objectionable because they are presented affirmatively and with a friendly intent.

A Spartan, being asked why his people drank so little, replied: "That we may consult concerning others, and not others concerning us.—Plutarch.

—*Onward.*

THE HIGHER QUEST

(Continued from page 842.)

them. But quite often they spring from the pen of a literary adept and attract hosts of readers by their brilliance of style, or writ, or reasoning. But the partakers of the "risen life" must rigorously abstain; they must not be led away by the specious glamour of that which is defiling. No charm of style or literary grace can ever redeem a bad book from its essential villainy.

And so we might go on, multiplying instances. But invariably we find the same two paths to choose. Always must we remember that the law of the "risen life" is "upward, ever upward!" "Seek those things which are above."

In this way, and in this way alone can we retain the life which obedience to the law of Christ has engendered within us. That life must expand in order to continue; deny it sustenance, and it will dwindle away. Therefore, as we go about our ways let us ever seek after those things which will minister to the higher aspect of our beings—those things which draw us upward, along paths of beauty, love, and service, to the celestial, the ideal, the divine, where "Christ sitteth on the right hand of God!"

CENTRAL AMERICAN WRITING

(Continued from page 846.)

naturally be clumsy and "awkward." Farther on he adds, "When we write we behold our weakness, and stumble because of the *placing* of our words." Now this is significant in the light of Bishop Landa's statement that the hieroglyphic writings of Central America were *placed* differently, which he considered to be the whim of the writer or engraver, but which is more probably due to the fact that the documents represent not the work of one man only, but of many men, during varying periods of time, under different conditions, having to do also with changes in speech, and workmen more or less skilled. Some of these writings, he says, are *"placed"* to read from left to right; others from right to left, while still others read vertically; and another writer in Bulletin 57, Bureau of American Ethnology, declares they should be read in pairs—the first two columns; then the next two, and so on. Probably all of these systems were used at different periods.

Both the Jaredites and Nephites were laboring under changing conditions, where, as it is stated in the *Book of Mormon,* the language itself underwent changes. Practically Mormon's last words, page 713, were: "Condemn me not because of mine imperfection [in the writing]; *neither my father,* because of his imperfection; neither them who have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been." And on page 706 it says, "If there be faults, they be faults of a man."

On page 202 we have account of the writing on stone, when the large stone of Coriantumr, covered with engravings giving a history of the Jaredites was discovered by the people of Zarahemla, or Mulekites. Whether this stone was circular or not we do not know, but in our time we have an account of another large stone being discovered beneath the present site of the City of Mexico (Jaredite territory in early times, by the way) and this stone contains the most perfect calendar system known to man. Spinden in the *Popular Science Monthly* of January, 1929, and January, 1930, refers to a date on this stone of August 6, 613 B. C. (as translated into our calendar) and says: "On that remote day they put into operation a workable and astonishingly accurate calendar system, which has been the marvel of the scientific world since it was deciphered." In 613 B. C. the Jaredites still existed in and around Mexico. Coriantumr, their last survivor, was discovered by the people of Zarahemla at the same time they found the large stone, (page 202) and Coriantumr afterwards lived with the people of Zarahemla for nine moons. This was presumably some time shortly after the entrance of the Mulekites into Central America, or somewhere near 589 B. C., about twenty-four years after the date Spinden finds above, 613 B. C. Dellenbaugh, in his *North Americas of Yesterday,* declares that the calendar stone was one of a pair, the other, or base stone, being undiscovered with it. Now, both were in Jaredite territory, and if Spinden's date is correct, it points to a period of Jaredite habitation, and it is barely possible the calendar stone and the stone of Coriantumr were the pair. According to traditions, Quetzalcoatl (or Christ) *perfected* the calendar when He came, 600 years later, and it is worthy of note that according to Bulletin 57, American Ethnology, two of their twenty days were called "Lamat" and "Mulec." It is equally worthy of note that this calendar stone contains a complete compass card with its thirty-two points; and Dellenbaugh, in his *North Americans of Yesterday,* says the Central Americans must have "found a compass somewhere."

That Christ really did handle and criticize their records is evidenced by a statement found on page 667 *Book of Mormon:* "And it came to pass that he (Christ) said unto Nephi, "Bring forth the record which ye have kept"; and farther along on the same page he called their attention to omissions and mistakes, which were corrected, and on page 668 he gives to them part of the writings of Malachi which he orders in-

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Weekly Health Letter

Increase in Weight

By A. W. Teel, M. D., Church Physician

ONE of the greatest drawbacks to good health to the average person after they have reached the age of 30 or 35 is the inclination to put on weight. At this age the individual is prone to overlook the necessity of controlling his weight, believing that it is of no importance.

Increase in weight whether in the aged or nearly aged is not always traceable to diet but may be due to some glandular disturbance. If this is the cause, the increase in weight will persist in spite of the proper diet and exercise. However, I do not wish to say that increase in weight is always due to glandular disorder, but may be due to carelessness in diet, lack of exercise, and improper mode of living. Those who have been careless in regard to exercise and are gradually increasing in weight are subject to many constitutional and chronic diseases, especially gall bladder, diabetes, and high blood pressure. Heart disease is very prevalent among those who are overweight, caused by the heart muscle being replaced by fat with its resultant weakening and flabby condition.

Fads are like the poor, "they are always with us" and this rule applies to our bodily comfort or discomfort. I refer to the popular and dangerous fad of severe diets for reducing. No one should prescribe a diet for himself, as it should always be supervised by a physician who alone is able to determine by a thorough physical examination whether your overweight is due to diet, lack of proper exercise, etc., or whether it is caused by some disease.

One of the faults among women is that they believe it is unfashionable to be fat and not because it is a menace to health. It is well to remember that the opposite of being overweight—that is, this sudden and rapid loss of weight—is dangerous.

A diseased condition will likely occur regardless of overweight or underweight if certain foods are not included in the diet menu. Those that are essential are fresh fruits, leafy vegetables, and milk. These three dietical essentials supply the necessary vitamins and minerals that are needed for good health.

There are some diseases of a serious nature that are brought about by a too severe diet in an effort to reduce such as, anemia, beri-beri, scurvy, pellagra and quite a few other serious disorders.

Every person should make sure that the diet contains all necessary proteins, carbohydrates, and fats. Pies, rich desserts, and pastries should be avoided. In order to reduce the weight the proper amount of exercise should be instituted. Lack of this important part of the treatment always leads to overweight. One must keep in mind, however, that exercise taken too strenuously is harmful, especially to those who are not accustomed to it and any one who is obese.

Overweight is a hindrance to good health and longevity, and any one suffering from it should consult with his physician before attempting any form of exercise, diet, etc. To reduce properly is not so easy as it may seem, and overweight is far more difficult to cure than the average person is aware. My advice to everyone is to watch your weight and take the necessary steps to prevent excessive corpulency.

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corporated into their history. Malachi was a prophet who went forth among the Hebrews about 420 B. C., almost 200 years after the Nephites had left Jerusalem, and naturally, they did not have his teachings. But Christ directed they be written in. This was before Mormon's time.

So we find this people printing, engraving on metal, on stone, wood, brass, and gold; burying important documents in the earth to preserve them from enemies; their writings cared for by a certain class, preserved for future generations, although its purpose was unknown to them at the time; but to their faith, obedience and labor are we indebted for our history known as the *Book of Mormon.*

No conflict is so severe as his who labors to subdue himself.—Thomas á Kempis.

Victory Over Defeat

By Hugh F. Bland

Our life is a game of winning and losing, rising and falling. All the time there is some one winning and some one losing. Those that win are acclaimed, ranked high, honored, and upheld. Their true values are expressed, and their past honors brought forward. The people shout and cry the song of victory reaching to the realms above.

Then there is some one losing. Some one must lose to let the others win. The one that loses is lost in the state of oblivion. He is barely mentioned by the crowd, and his name is hardly uttered, and when mentioned, it is said, "He lost."

Yes! he lost to his friends and went down in history as one who only tried. But to himself he won. He won because he put the obstacles from his path and pressed on when the cry of failure was heard on every side. He gained for himself knowledge, experience, and the value of carrying out his ambitions. These values are values that make a man. They are values because they are worth the efforts put forth to acquire them.

May I add that we all should try for the highest places in life and not be discouraged if we fail, because we gain by losing?

"There is no greater everyday virtue than cheerfulness. We are refreshed by the presence of cheerful people. Let us not forget to confer that pleasure upon others. An ounce of cheerfulness is worth many pounds of gloom in any market."

Most powerful is he who has himself in his power.—Seneca.

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Terms of the Mandate

The terms of the Mandate given by England in August, 1922, show that this mandate was in favor of Jewish colonization in Palestine:

"The mandatory shall be responsible for placing the country under such political administration and economic conditions as will secure the establishment of the Jewish National Home. An appropriate Jewish agency shall be organized as a public body for the purpose of advising and cooperating with the administration of Palestine in such economical, social, and other matters as may effect the establishment of a Jewish National Home. The Zionist organization shall be regarded as such an agency. The administration of Palestine, while insuring that the rights and position of all sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage, in cooperation with the Jewish agency, the settlement of Jews upon this land. The administration may arrange with the Jewish agency to construct or operate upon fair and equitable terms any public works, services, and utilities, and develop any of the natural resources of the country."

Rebuilding of Palestine

The Jews can be thankful for one thing that was accomplished by the World War, and that was the driving of the Turk out of Palestine, and the country being placed under British protectorate. By this act the Arab warriors are held at bay, or they would overrun the country. But now the Jews are encouraged to go to their home land and build up the country, which they are now doing, in harmony with the prophecies of Isaiah and Jeremiah.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."—Isaiah 61: 4.

"Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap."—Jeremiah 30: 18.

Joseph Smith, the prophet, was told by an angel that Jerusalem was "to be inhabited as a town without walls," his friends ridiculed him for making such a statement. Then he called their attention to the prophecy found in the book of Zechariah, as follows:

"I lifted up mine eyes again, and looked, and, behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."—Zechariah 2: 1-4.

The *Encyclopedia Britannica* says: "Prior to 1858, when the modern building commenced, Jerusalem lay wholly within its 16th century walls, but even now (1875) there are few private residences beyond this limit." Since this was written, Jerusalem without the old walls covers a larger area than within the old wall limit.

The *Literary Digest* says: "The authorities of Jerusalem advertised the ancient walls for sale, and much of the stone was used for building material for houses."

For more than eight centuries Palestine has been sought after by the Jewish people, which today has more than 700,000 inhabitants. A large majority speak the Arabic language, yet there are many Christians and some Musselman in the country.

The first Zionist Congress in 1897, adopted as their ultimate aim: "One nation, one constitution, one language and one country."

The Jews are not now ashamed, they can hold up their head anywhere, for they are the big business men of the world, they hold the money strings of all the Christian nations. Isaiah says:

"Therefore, thus saith the Lord who redeemed Abraham concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale."—Isaiah 29: 22.

"Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers."—Isaiah 49: 22, 23.

"The sons also of them that afflicted thee shall come bending unto thee; and all that despised thee shall bow themselves down at the soles of thy feet. . . . Whereas thou hast been forsaken and hated, . . . I will make thee an eternal excellency, a joy of many generations."—Isaiah 60: 14, 15.

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings."—Isaiah 60: 16.

Soon after the terms of the treaty of Versailles, Palestine was placed under British protectorate, and thereby the action already taken by the British Secretary was again ratified. A military administration was established, which lasted until July 1, 1920, when it was succeeded by a civil administration, set up by Herbert Samuel, High Commissioner for Palestine. This act is also in harmony with prophecy.

"Their nobles shall be of themselves, and their governor shall proceed from the midst of them."—Jeremiah 30: 21.

War in Palestine

As the close of Israelite history draws near, many strange things will be enacted, especially in Palestine; for when the inhabitants of the land are living in peace, the jealous eyes of nations round about will break peace of the land, for Ezekiel tells of a power that is to come out of the North, a great army "to the land of unwalled villages, that are at rest, and dwell safely, to take a spoil, to take a prey," etc., but we will let Ezekiel tell his story:

8. After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10. Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought:

11. And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12. To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

(To be continued.)

(Note to the reader: This is the fourth installment of this article of tract length. Each installment will fill a page until the tract is completed. Readers may cut out the pages and bind them together for reference or for lending.)

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Prayer and Testimony

Prayer for Another

"I have been for several days in a state of continual prayer for you. Not that I desire anything especial, nor that I ask for anything; it is a state which can be compared with a lamp, which burns incessantly before God."

—Madame Guyon to Fenelon.

A Testimony Read at the Fiftieth Anniversary of the Wheeling Branch

By Lorenzo D. Ullom

One Sunday in October of 1882, while working at the blast furnace in Benwood, West Virginia, where I had the contract to take out the pig metal, I was working a cast that was very hot and heavy, and it caused me to ask myself this question: "Why are you doing this hard work on Sunday when you have no one to keep but yourself?" I came to the conclusion that I did not have to continue this work to keep myself, and informed the superintendent of my decision to quit, and for him to put some one else on the job. He did not want me to quit, but on my suggestion and request he gave it to the two men who had been my helpers.

That was the turning point in my life when I felt that I wanted to do what was right. I then began to read the New Testament, and when I came to that part of the scripture that told of the cruel treatment of the savior and his death on the cross, it affected me so that I wept. In reading the New Testament I saw that it only provided for one church, and I was doubtful as to which church was right. In January, 1883, the Methodists were holding a revival in Benwood and I attended the meetings. At the third meeting I attended, the meeting was conducted in the ordinary way, and at the close of the sermon the invitation was extended to come to the altar, or mourner's bench and seek religion. The members were urged to take active part, and the minister walked down the aisle to where I was sitting, shook hands with me and sat down to talk. He asked me if I enjoyed religion. I told him no. Then he asked me if I would not like to have religion. I told him I would, that it was a nice thing to have, and that I believed in baptism by immersion. He said he had been baptized in the Baptist church, but had since come to the conclusion that a little water sprinkled on, would answer the same purpose. I said, "No. Saint Paul says there is one Lord, one faith, and one baptism, and that we must be buried with Christ in baptism." The minister did not want to argue the question with me, but wanted me to join his church. I told him I was not ready to join the church now. He replied, "We are living tonight, but we have no assurance that we will be living tomorrow," and I agreed with him on that.

He went back to the altar and called on all to kneel and pray, which was followed by two or three of the members praying vocally at the same time. I knelt down and prayed to the Lord to show me where the true church was, and I would obey the gospel and live right the remainder of my life. Tears were flowing down my cheeks and I repeated this prayer many times before the meeting closed, and again before retiring to bed that night, I continued to call on the Lord to show me the true church and I would serve him the remainder of my days.

Time passed on until the fourth of May, 1883, when Isaac Johnson walked up to where I was standing in the yard in Benwood, West Virginia, and asked me if I was going up to the meeting at the Boggs Run schoolhouse. I asked him, "Who is holding meetings there?" to which he replied, "Latter Day Saints." I said, "Yes, I will go and hear them." Two other persons present agreed to go with us, one being Taylor Linton who joined the church a little later. On arriving at the schoolhouse which was pretty well filled we found seats. The minister opened the service in the usual way and began his sermon on the subject of baptism. He said baptism must be by immersion. Then he talked on the laying on of hands for the gift of the Holy Ghost. As he began to preach I thought, "Oh what a joyful sound!" It had the right ring to it and the assurance came to me that this was not a common preacher, such as I had listened to in the past, but a true servant of God, with divine authority from God to preach the gospel in all its fullness like a true prophet of the Lord. He had not preached more than twenty minutes until I was convinced that he was a servant of God, and I decided I would be baptized. Services were announced for Friday, Saturday, and Sunday following, and the people were invited to come and bring their friends and neighbors. I continued to attend the meetings, and at the close of the sermon Saturday night, an invitation was given to any who desired to unite with the church to stand up. I was one of three to respond, and arrangements were made and we were baptized Sunday morning. As I came out of the water I felt that my sins had all been washed away and I felt as humble as a little child. I felt the love of God in my soul and it was the great desire of my heart to see all the children of God repent of their sins, and be baptized in the church as I had been. The minister, Brother G. T. Griffiths, announced a meeting for Monday night at the home of Brother Hulmes, to confirm us in the church. In addition to the confirmation at this time we had a nice prayer meeting. The next day Brother Linton and I were at our work under the hills quarrying out limestone for the blast furnace. About nine o'clock the Holy Spirit came upon me, down through my whole body and unfolded the fulfillment of my dream in my baptism into the Spiritual kingdom of our heavenly Father. I had been buried with Christ in baptism, putting off the old man of sin, and putting on the new man, Christ Jesus, the Rock of Salvation. This is my living testimony of this work. It is true.

As soon as people began to accept the truth preached, the adversary got busy and the schoolhouse was closed against us, and we found ourselves without any suitable place in which to meet. In talking over our situation at the close of a meeting held in the home of Sister Ebeling, I said, "I think we can go ahead and build a little church for ourselves." Brother Griffiths looked at me and laughed at the idea of fourteen members as poor as they were, considering such an undertaking. I offered to give one hundred dollars as a start, and loan five hundred more. When Brother Griffiths saw what I, a new convert was willing to do, he went to the Lord in prayer for light, and was told that we should go ahead and build and that the building would be paid for in one year. We secured a lot for $175.00 that was priced at $200.00. The contractor wanted $850.00 to build the house, but came down to $800.00. That made the total cost $975.00. I raised $50.00 more from my friends and we borrowed $300.00. In a short time we were meeting for worship in our new building. Then in February, 1884, came the highest flood in this valley of which there is any record. In that flood many houses were washed away, or moved off their foundations. However, this frame building resisted the swift current of the river when the water reached the eaves. The organ and books were all destroyed, but the building was not

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Prayer and Testimony

moved. In this my prayers were answered for I prayed much while the house was endangered that the Lord would save it. As soon as the water went down and the church was safe, I went to Moundsville court house and released the deed of trust that I held for the $500.00 I had loaned the church. I turned over the note I held and cancelled that part of the debt. After the flood some of the Saints who had suffered much loss were in sore need. The flood had moved the house of Sister Ebeling off its foundations and did much damage. Brother Griffiths wrote the *Herald* setting forth the condition of the church at Wheeling. From all over the country came help, until over $500.00 had been received. Out of that, $300.00 was taken to pay off the remaining note, and within the year from the time we started we had a church in which to worship free of debt, fulfilling the promise of the Lord. My testimony is that the Reorganized Church of Jesus Christ of Latter Day Saints is the true church and kingdom of our heavenly Father, with all the gifts and blessing in it.

BELLAIRE, OHIO, 4635 Harrison Street.

A Blessing Through the Years

By J. C. McClelland

The Lord has been wonderfully good to me all my life. I feel grateful to him that the gospel reached me in my younger days, and I sincerely thank God for the many blessings and testimonies that have come to me of the truthfulness of this latter-day work.

I will never forget the most wonderful sermon I ever heard. It was preached by Elder T. C. Kelley over forty years now. He preached on the *Book of Mormon* taking the prophets from the beginning down to the prophet Joseph Smith. That sermon was a wonderful testimony of the latter-day work, and even now I cannot look back to that sermon, but tears of joy will come to me. What a happy experience! And this is only one of many happy experiences that have come to me through obedience to the gospel of Jesus the Christ.

As I advance in years, my thoughts turn more to the things that I love most, the Spirit of peace, and assurance, that comes to me at times, a realization of the promise which was given me of eternal life if I continue faithful to the end.

I cannot help believing that there is a better, brighter, and happier condition over on the other side, far better than this world has ever known. The power of the gospel has revealed this to my satisfaction, and also that God is a God of love, mercy and justice, one who will hear and answer prayer in times of great need.

I sincerely hope, by the assisting grace of God, that I may be able to continue in this warfare for the right until God says it is enough. Let us live righteous and godly lives before the world, and we will never be sorry. Jesus will ever be our friend in need. I ask the prayers of the Saints.

ARNEGARD, NORTH DAKOTA.

Spirit an Ever Ready Comfort

By Morgan V. Gurwell

Many years ago, before the World War, while working on my father's farm in South Dakota, I had my first experience with a peculiar force that surged within me. I had joined the church a few years before this time.

Being somewhat depressed of mind and spirit, I looked upward at the blue sky and wondered what was beyond. Like a mighty surging force, the Comforter swept through me. I sat there wondering about it and why it should have happened to me as it did.

Since that time I have come to understand it. If I do right, this spirit within me is an ever ready comfort and assurance, but when I do wrong, I am troubled in mind and body and I am rebuked.

It has come to me to understand the interpretation of the Savior's statement to the Apostle Peter: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Let us strive to fulfill our mission in life by an honest realization, desire, and endeavor on our part to be of some service in the hands of the Master, that the world will be given life a little more abundantly. Let us cease to find fault, except in a helpful manner and because of the great darkness which seems to have come upon the nations of the earth. Let us be more prayerful and humble. With unified prayers, let us pray for one another that we may receive strength to overcome obstacles.

BARKSDALE FIELD, LOUSIANA, Box 172.

Blemishes

I saw her in the cloistered dimness where
We stranger twain a moment bowed in prayer.
Upon her cheek a grossly-blemished place
Made hideous an elsewise lovely face.
I pitied her, deep in my inmost soul,
That fate on her had levied such a toll.
Then in new radiance the lights upsprang,
And with relief my spirit leaped and sang.
The scar that lashed my sympathy like whips
A red rose was, the stem between her lips.

Oft in the darkness of our clouded ken
We note shortcomings in our fellow men;
Soul blemishes and mind-disfigurements,
Faults past denial, traits that give offense,
We pity or we blame, inquiring: "Why
Must others so less perfect be than I?"
Then comes the clearer light of graver years—
Virtues enlarged, sins shrunken, through our tears—
Till that which seemed a fault in blinder days
Shines out a glory and compels our praise!

—Strickland W. Gillilan.

Request Prayers

Sister Carrie Kemp, of Springfield, Missouri, requests the prayers of the Saints in behalf of her brother, S. M. Spencer, of Witts Springs, Arkansas. He has been ill for more than a year and is isolated from the church.

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QUESTION TIME

Will it be possible to sin during the Millennium?

Several facts appear to indicate that sin will not be an impossibility during the millennial reign, at least on some portions of the earth. For instance, we have the following words:

"I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season."—*Doctrine and Covenants* 28: 6.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—Isaiah 65: 20.

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth."—Revelation 20: 7, 8.

"Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye."—*Doctrine and Covenants* 43: 7.

From these texts and some others involving the question, it seems clear that men will retain their agency during the millennial period, though evidently not subject to the temptations of Satan until its close. At the coming of Christ, children will be living on earth who are too young to know sin. It appears that children will grow up to manhood and die "an hundred years old," and if sinners, they shall be accursed. There is no proof, I think, that sin will actually be absent from the lives of all men before the close of the period named, though this is not made very clear textually. The children of the redeemed "shall grow up without sin unto salvation," (Ibid. 45: 10); but of other children living in the period, it is not said.

How does one file an inventory, and under what conditions?

Ask your local bishop, agent, or solicitor for two inventory blanks, so that you may keep a copy for yourself and return the other after filling them out. If you need advice as to other details, your branch financial representative of the bishopric will gladly assist you. Next make separate lists of the value of your real estate, merchandise, mortgages held by you, cash, and all other personal possessions. Set down the amounts of these in the spaces of "Resources" column provided on the blanks furnished you. Next make separate lists of the amounts of notes, accounts, and all other debts you owe. Set down these amounts on the blanks under the column for "Liabilities." Then subtract the total of your liabilities from your total resources, which will show your net worth.

Having found your net worth, you should then add to it any money spent during the year on which tithing should be paid. For instance, if you spent a hundred dollars for a pleasure trip, you would add the hundred dollars to your net worth. But you would not add any money spent for necessary living expenses or for such repairs to your buildings as did not increase their value but was in the nature of maintenance expense. These points will illustrate the principle involved. The total of net worth and money spent as stated is the amount on which you owe tithing, a tenth being the tithe owed. This is for those who have not before filed an inventory or paid tithing.

If you had previously paid tithing, you should multiply the tithe paid by 9, the result being the amount on which you have paid tithes, which should be deducted from the total net worth in order to show how much remains on which you owe the tithe. Having completed the inventory, file it with your local bishop, or if necessary it may be sent to the office of the presiding bishopric, with the tithe due.

When was Satan cast out of heaven?

From the fact that Satan sought to beguile Eve (see Genesis 3: 1-7, Inspired Version) after he was cast down, it was evidently before the fall of man that he was cast out by God, but how long before is not clear.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue South

Children's Day was observed by the church school with a program from the children's division at eleven o'clock. The dramatization of the *"Baby Moses"* was the main feature. There were recitations and songs by the children. *"Open the Door for the Children"* was sung by Sister J. E. Henneman. The choir sang, *"I Think When I Read That Sweet Story of Old."* Pastor H. E. Ratcliffe gave a sermonet. A general picnic was enjoyed at Oak Grove Park.

A pretty wedding was solemnized at the church May 25, amidst palms, ferns and apple blossoms. Ina Freeman, daughter of Mr. and Mrs. R. H. Freeman, was united in marriage to Arlie Peterson. Elder P. T. Anderson read the marriage vows and Elder H. E. Ratcliffe assisted. Doris Rotzien attended the bride and Ray Benard, the bridegroom. Lorine Freeman and Darlene Fisher were flower girls. The *"Bridal Chorus"* from *"Lohengrin,"* was played by Miss Virginia Walker. Sister J. E. Henneman sang, *"O Promise Me,"* and Francis and Jerome Stowell sang, *"Because."* Mr. and Mrs. Peterson will reside at Fargo.

Another wedding took place May 24, at Moorehead. Maybelle Rife was united in marriage to Dudley Green.

Kenneth Shackow, church school secretary, was among the two hundred high school graduates this year.

The church grounds have been greatly beautified. Grass seed was sowed at the rear of the church, and flowers are growing all around.

The branch has just received twenty-one new *Hymnals*.

Youth Day was observed, June 18. Following the church school, in which problems of youth were discussed in the young people's class, a program was given. The opening song was *"We're Marching to Zion."* Then a beautiful story was told in connection with the picture, *"Christ in Gethsemane."* The young people marched to the platform and sang, *"I Would Be True,"* and *"Consecration."* A reading, *"I Must Be True,"* was given. The audience joined in singing, *"Onward to Zion."* Courtney Rotzien gave a sermonet, *"Youth's Part in the Latter Day Restoration."*

Recent speakers other than Pastor Ratcliffe are Warren K. McElwaine, of Lansford, Elder P. T. Anderson, Jerome Stowell, and Courtney Rotzien.

Anderson, Indiana

Membership Is Doubled After Meetings

During the week of June 11, Elder J. O. Dutton held a series of meetings. Sunday, June 18, six candidates were baptized. They were Mrs. William I. Fleeharty and her three daughters and one son; Wanda Mildred, Lucille Bernice, Virginia Lea, and Clifford Elmo. Kenneth Edwin, son of Brother and Sister E. P. Frandsen, was the other candidate.

About seven members of the church have been in Anderson for some time and the new members make the present total of thirteen Saints. They organized a church school Sunday, June 25, and hope soon to have a branch organized.

June 22, Elder Dutton went to New Albany and on Saturday, June 24, at 4.00 p. m. united in marriage Brother E. A. Jeagers and Mrs. Florence Jenkins. Brother Jeagers is well known to the Saints of New Albany and southern Indiana, as a faithful priest of the church.

Saskatoon, Saskatchewan

Effective Programs Given

On Easter Sunday Sister Ward L. Christy arranged the program for the morning hour. Violet Cruce told the story of Peter, the palm man, and ten young girls, clothed in white, portrayed the Easter story. This was followed by a playlet, *"As Children See It."* Pearl Denton representing "The Spirit of Easter," and Irma Denton, the teacher. An impressive exercise was the *"Witnesses of Christ's Resurrection."*

The infant daughter of Mr. and Mrs. Price was blessed during this service.

Two families have moved from this branch, William Nisbett, and Myron Beckman.

The Mother's Day program was in charge of Sister C. E. Diggle. The pantomime, *"From High Chair to Armchair,"* portraying the life of the average woman, was presented. Mr. Alex Mackie sang *"My Mother's Prayer,"* and Lily Anderson and Averil Diggle contributed a duet. Mrs. Steves added much to the effectiveness of the program.

Rock Island District

Welcome President F. M. Smith

Saints of Rock Island District were made happy to have as their guest speaker, for the first time, President Frederick M. Smith, who spent June 10 and 11 at the young people's convention at Rock Island. Almost five hundred were present at the Sunday services which were held at the Masonic Temple because the local church could not accommodate such numbers.

On Friday evening the local congregation presented a four-act play, *"The Daughter-in-law."* The play was written and directed by Sister Winifred Stiegel.

District President E. R. Davis was in charge of the prayer service Saturday morning. He also conducted an interesting class which discussed vital problems in recreation. At the business session Saturday afternoon a more extensive young people's organization was provided. Each branch was instructed to elect one member of its group to become a part of the district council which shall legislate and direct young people's activities.

President Smith addressed the conference in the evening. He made an appeal for greater appreciation and development of hymnology. The Word of Wisdom was also discussed with an enthusiastic audience.

Early Sunday morning the young people met with their leaders, Brother L. W. Stiegel and Thomas Beil, at Long View Park for prayer service. The entire convention met later at the Masonic Temple. A large congregation participated in the service with Brother Davis and F. C. Bevan, former missionary, in charge. President Smith was speaker at the eleven o'clock hour, presenting *"The Lord's Prayer"* as his theme.

In the afternoon Brother Smith conducted a round table and discussed some problems in relation to the gathering ing and the establishment of Zion. Sunday evening District President Davis delivered an effective sermon on the spiritual attributes of a Zion builder, and the cultivation of heart and mind necessary in each one to become an efficient and acceptable steward.

Special music during the convention was under the direction of District Chorister Nola Epperly. Soloists were Joy Davis and John Spoelstra.

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Magnolia, Iowa

Young People Earn Expenses to Reunion

Sunday, June 18, was observed as Children's Day. Sister Clara Butterworth, supervisor of children, arranged a program in which the younger members of the church school participated. After the program, Elder Gerald Gunsolley, district president, delivered a forceful sermon. Visitors present were, Mrs. Opal Hanson of Independence, Missouri; Mrs. Viola Crom of Logan; a group of young people from Persia, with their Sunday school teacher, Sister Gaterost; Sister Marie Adams and daughter, Donna June, of Woodbine; and also a number from the local Methodist Church.

Prayer meeting is held once each week, and it is encouraging to see the young people give their support to these meetings. The slogan for the year is "Higher Ground."

Sister Thelma Butterworth is supervisor of young people. This group had an ice cream social recently and the proceeds are to be used toward the expenses of the young people at the district reunion. They all expect to attend.

Sister Effie Brown is president of the women's department in the branch. The women served the junior-senior banquet this year.

Nathalie Butterworth, who is taking nurses' training in the Independence Sanitarium, expects soon to come home for her vacation.

Haileyville, Oklahoma

Appreciate Visiting Ministers

Since the last report received from Haileyville the Saints have been visited by several officers of the church. Apostle Roy S. Budd spoke one evening. Patriarch Frederick A. Smith held a ten-day series of meetings. Elder and Sister S. W. Simmons, from Keltner, Missouri, spent a week in Haileyville, and Brother Simmons spoke each evening. While Brother Joe Bussell, of California, was visiting his mother, in Wilburton, Oklahoma, he held one service here. The Saints feel greatly comforted and strengthened by these meetings.

Several members received their patriarchal blessing while Brother Smith was here. Sister Marie Ervin Perry, from Wilburton, kindly offered her services as his stenographer.

The Sunday school and prayer meeting are progressing and the members hope to have an elder among them before long. A women's organization has been effected by the branch. Wilburton and Haileyville Saints participated in a joint prayer and sacrament meeting at the local branch in charge of Patriarch Smith and Brother W. P. Hubble, on the first Sunday in April.

Several of the older members of the branch have been remembered on their birthdays by a friendly social and surprise party.

Practically every home in this branch buys a *Herald* each week under the new plan. Haileyville Saints are glad to know that Elder Lee Quick has been sent to Oklahoma as a missionary.

Miss Gladys Cox, of the local branch, and Ammon Powell, of Tulsa, were married at the home of the bridegroom's uncle, Brother George L. Parham. The Reverend C. M. Carleton, of the Baptist Church, officiated.

Ann Arbor, Michigan

New Mission Started

Sunday, June 11, the Detroit district president, Kenneth Green, and Elders W. E. Leland and Blakesley Smith, met with the Saints of Ann Arbor at the home of Sister Julie Rhodes. A mission was organized and Brother Leland was appointed by the district presidency to be in charge. A business meeting and a short service were held.

Sunday, June 18, a Sunday school was organized. Brother Longworth was chosen to act as superintendent. Meetings are being held at 305 South Main Street. The small group of Saints here feel they are very fortunate in having Brother Leland as their leader and are giving him their hearty support.

Denver, Colorado

Eight Attended Youth Conference

Eight young people left June 15 for Lamoni to attend the Youth Conference. They have been very active in different ways, raising money to help pay the expenses of the trip.

On June 4, Apostle E. J. Gleazer and his family, who were en route to California, visited here. Brother Gleazer addressed the branch during the sacrament service and preached in the evening.

Sunday, June 11, Apostle M. A. McConley was their visiter and preached the evening sermon. The morning service was devoted to the children, and a delightful program was given, under the direction of Sister Elsie Harper. This consisted of recitations, songs, instrumental music and short play, *"Let the Little Ones Come,"* all by the children. At the close of the program, Betty Pearl and Kitty Lorraine Shepherd were baptized by Glaude Smith. Brother McConley gave the address to the candidates.

Sister Helena Garner had the misfortune to fall recently, breaking her knee, and has been confined to Saint Luke's hospital, where she is slowly improving. Sister H. B. Coon, who has been ill for several months, suffering from a heart ailment and complications, is still gravely ill. Sister Laura Kohankie has been ill for about six weeks, and has suffered greatly.

Wednesday evening, June 7, the marriage of Ammon Wildermuth, son of Mr. and Mrs. J. B. Wildermuth, to Miss Marjorie Hunt was solemnized at Saint Mark's Church. Ammon is a graduate of Graceland College and a former student of Colorado University, and his bride was graduated this year from Colorado Women's College. She is a talented musician.

They are proud of their graduates this year: Audrey Bennett and Clodagh Jones from North High School, Pauline Robertson from South High, Genevieve Coven from Wheatridge High, Lois Wildermuth from Graceland and Mary Williams from University of Denver.

Trenton, Missouri

Home-coming Observed

On June 11, Trenton Mission held a home-coming at the church for all scattered members and friends. The day's meeting was opened by the Sunday school period at nine-thirty. The sacrament service followed at eleven o'clock. Dinner, which was prepared by the women, was served in cafeteria style.

Sister W. H. Moore was in charge of the afternoon program, which consisted of songs, readings, and a sermonet by one of the local men. Saints from Spickard, Jamesport, and other places were present.

To the willing workers of the church, much credit must be given for the success of this meeting, and they appreciate the support rendered them by those taking part.

Trenton Mission is endeavoring to make this event an annual affair.

Clinton, Iowa

560½ First Avenue

Members of the Clinton, Iowa, Branch are actively interested in the program of the church.

They have just enjoyed an institute on the *"Deeper Meaning of Stewardship"* conducted by District President E. R. Davis. While Brother Davis was in Clinton a number of Saints from the vicinity of Deer Grove and Tampico, Illinois, drove to Clinton and united in the sacrament meeting, after which a basket lunch at Eagle Point Park was enjoyed by everyone.

The young people of the branch, under the leadership of Sister Doris Beil, have organized and are holding regular meetings. At these meetings a study period is held after which social activities are enjoyed. Also they hold their own young people's prayer service on the first Sunday of every month. An attendance contest was held by the young people and the losing side served a picnic supper to the winning members

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of the group. Much enthusiasm has been displayed in these activities in the past and a great deal is expected in the future. Several of the young people attended the youth's conference at Lamoni.

The men of the branch have been improving the church property by building a new foundation in anticipation of a basement in the future. Also theater seats have been installed.

Pastor C. A. Beil is continuing to carry the gospel message to the Saints and their friends in nearby towns in Illinois.

Brother R. C. Cassiday has just returned to his home after a week in the hospital. Brother Cassiday has been ill for the past eighteen months and has been greatly blessed through prayer and administration.

Scandinavian Mission Enjoys Divine Blessings at Tenth Annual Whitsuntide Meetings

Saints Assemble at Oslo, Norway

The tenth annual two-day meeting of the Scandinavian Mission was held at Oslo, Norway, Sunday and Monday, June 4, and 5. It has been my privilege to attend nine of these ten Whitsuntide meetings, the only exception being in in 1928, when I was in America. Our heavenly Father, in his goodness and mercy, has seen fit to pour out his Spirit abundantly upon us at these annual gatherings, and this year was no exception to the rule. Each year seems to be better than the year before. We probably forget the good things enjoyed from year to year and are inclined to believe that the last gathering was the greatest Pentecost of them all. At any rate, God met with us this year and blessed us with his Spirit in an unusual degree, which made our hearts rejoice and gave us an added testimony that we are the children of God and are recognized by him as such.

There were twenty-five Saints and friends from out of town this year. Five of them drove four hundred miles in a car from Stockholm, Sweden, to meet with us. This was Brother Lindberg and his family's first visit to Norway, and they enjoyed it. Never before had they met with so many Saints. They were enthused over the country and its people and the association of the Saints. Porsgrunn, Kragerø, and Bøn were well represented this year.

Altogether eight meetings were held, the first being an open-air meeting in one of the city parks on Saturday night, where about two hundred and fifty people listened to our message. Then we had three meetings on Sunday and four on Monday. A spiritual sacrament service was enjoyed Sunday morning which greatly strengthened the Saints. A little girl who has been sick for some time was administered to and received a wonderful blessing. The local men of the priesthood did most of the preaching, and I have never heard them do better. Each one was inspired and blessed in presenting his message by the power of the Holy Spirit. There were eleven members of the priesthood present and a splendid priesthood meeting was held early Monday morning. The meeting on Monday afternoon was devoted to the women's department, and it fell to my lot to be the speaker this year.

Meals were served at the hall for the visiting as well as home Saints. This, of course, required a lot of work and I was very happy to note the cooperation and harmony which existed in the performance of this work. Each one was willing to do his part. I take this as a good sign that we are growing above the petty things of life which hinder our spiritual development and are coming nearer to that Zionic condition which should exist among the Saints everywhere. I had requested our members in the various towns to prepare themselves spiritually for this annual gathering so that God might bestow upon us his blessings. The Saints responded to this request and the result was a real Pentecostal feast for our souls. God is always willing to bless when we are in a condition to receive.

Sister Ruch Undergoes Major Operation

The only cloud upon our Whitsuntide gathering was the fact that Sister Ruch could not meet with us and give her services as she has in the years past. Her health has been bad for some time and the doctors for more than a year have urged an operation, but we have postponed it as long as possible hoping that she would get better or be healed. God in his wisdom has not seen fit to heal her, but allowed her at last to undergo a major operation which we trust not only has proved a blessing to her, but also to those near and dear to her and her brothers and sisters in the church here.

After being administered to, she entered the hospital on April 20. That evening special prayer meetings were held in three different towns for her. I attended the one in Oslo and my heart was touched by the sincere and fervent prayers which were sent up to God in her behalf. I knew that she was loved and respected by the Saints here, but little did I realize what an important place she occupied in the hearts of the people until this experience came to her. Their love and interest were good to see. We received the assurance at that meeting that God heard our prayers and that he would be with her during her operation, guiding the hand of the surgeon and arranging everything for her good.

For eighteen long days the doctors continued their thorough examination, taking twenty-two X-ray pictures of her in order to be sure as to her affliction. It was finally decided that it was adhesions caused from a former operation. She was operated upon May 8. The first three days she was very sick, but since has been slowly getting stronger. She was able to leave the hospital on May 27, after being there five weeks and three days. Such an experience in a foreign land with no relatives to comfort and cheer is not pleasant, but our daughter, Velma, and I very much appreciated the sympathy and love of the Saints who were kind to us. Sister Ruch has not yet regained her strength, but is able to be up most of the day, so we trust that it will not be very long before she is strong and we hope that her health will be better in the future.

We missed her services at our annual meeting this year as she usually makes a large contribution with her singing, music, lecture on women's work and her leadership and help in many other ways. We took her in a car to our sacrament service, hoping that she might be able to attend other services, but so many people around her and so much excitement was too much for her. She had to return home in the afternoon. It was a great disappointment to her and to us that she was not able to attend the meetings. Sister Emmy Carlsen, from Porsgrunn, played the piano for our congregational singing, and several of the other sisters sang special numbers.

Sister Ruch had several pleasant spiritual experiences while she was in the hospital which were a great comfort to her. We are very thankful to our heavenly Father for his recognition of us and the many blessings which he bestows upon us and his people from time to time. We have every reason to be faithful to him and do all within our power to build up his church and kingdom. To the Saints in America and other countries we send our greetings, and we stretch our hand out over the ocean to clasp yours which we believe is extended toward us in cooperation in the performance of the work which God has called us to do. May God strengthen and bless us for our tasks.

V. D. RUCH.

Coldwater, Michigan

Sixty Years of Unbroken Existence

Coldwater Branch with its more than sixty years of unbroken existence, is moving forward in the high plane of intellectual and spiritual endeavor embraced by the third generation of workers. The regular departmental services during the past year have found expression in special programs at Christmas, Washington's birthday, Easter, Mother's Day, and Children's Day, and Graceland College Day.

Apostle D. T. Williams, and District President A. C. Barmore have been the outstanding visitors of the year. The Saints appreciate the untiring efforts of Pastor S. W. L. Scott.

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Baltimore, Maryland

Five Are Baptized After Meeting

The work of the church in Baltimore is indeed progressing. Although the Saints are few in number, they are earnest and sincere in their endeavors. Meetings are held every Sunday morning in a hall on Highland Avenue near Bank Street, while prayer service is held every Wednesday night at the home of one of the Saints. Many spiritual blessings are enjoyed at these services which have been a great source of strength to the Saints.

The pastor, Elder Joseph Edwards, has been actively engaged in the work for the past year and has had splendid cooperation from the branch officers.

Elder Adolphus Edwards has been conducting a series of meetings at Jones Creek in the homes of Sisters Letha Altman and Vida Keller. On Sunday, June 4, the results of these meetings were realized when five were led into the waters of baptism by Elder Edwards. Those who were baptized are: Albert Altman, Vera, Jack and Gail Keller, and Philip Givens. The interest among the people at Jones Creek is encouraging.

Members at Baltimore have enjoyed the visits of Patriarch G. W. Robley, and Apostle Paul M. Hanson and have received much encouragement from their visits.

Dallas, Texas

Departments in Branch Are Working

The Saints in Dallas feel that they have not been neglected as far as spiritual blessings are concerned. Patriarch Frederick A. Smith recently paid a visit to the branch, preached four sermons, and gave three patriarchal blessings. Elder H. H. Davenport is the elder in charge of this little group.

Dallas members are proud and glad to have Bishop L. F. P. Curry living in their city. He gives them wise counsel from time to time.

On the twentieth of May, Apostle Roy S. Budd, and Elder George H. Wixom were in Dallas. Sunday, after church, a picnic dinner was held in one of the parks. The Saints are sorry to lose Brother Wixom as their missionary.

This branch has an active choir. Prayer meeting is held on Wednesday night and half those attending are young people. On Friday evening there is a *Bible* Class, also a *Book of Mormon* class, and Saturday afternoon is devoted to recreation for the children under the leadership of Virginia Anna Williams.

The Children's Day program was sponsored by the leaders of the children's division. The church was artistically decorated with flowers. Four children were baptized at eight o'clock Sunday morning.

Alto, Michigan

Membership Is Increased

Alto Branch feels justly proud of the activities and accomplishments made this year.

Ten baptisms, at 8.45, started the Children's Day program. Preaching at eleven and basket dinner at noon were enjoyed by all. At one o'clock the Saints again gathered at the water's edge to witness the baptism of three more candidates. The exercises by the children were given at one-thirty. The confirmation-preaching service, held at three o'clock, was of spiritual benefit to the Saints.

On June 18, Apostle D. T. Williams preached a splendid sermon in the afternoon, and June 25, Elder E. B. Blett, of Grand Rapids, was the speaker.

The church school attendance averages about seventy-five members. The young people hold special prayer services one night each month. Priesthood and women's department meetings and midweek prayer services are held each month.

Alto Saints meet at the Alaska schoolhouse.

New York District

Young People Accept Responsibility

A large delegation, particularly of young people, attended the New York district conference, held at Niagara Falls, June 10 and 11. At the business meeting present officers were sustained. Doctor Weegar announced his counselors as Elders F. C. Mesle and George F. Landes.

The prayer service Sunday morning was decidedly a spiritual one. Many testimonies were given, one that stood and will be remembered by the Saints for long was that of Apostle Paul M. Hanson. Priesthood and laity were admonished to be diligent, and given the promise that they would be cared for. A short model church school session took place before the preaching service. At eleven-thirty Apostle Hanson talked about the gathering of the Jews and the Saints, impressing the idea that the difficulties are not insurmountable in either case.

A group of Niagara young people served meals to all who desired, and earned a nice sum for their class Christmas offering. After the priesthood, talks preceded the musical program at three-thirty. The chorus of forty-four voices, under the direction of District Chorister Catherine Lambert, did well. Sister Doris Weegar Eidt was the soloist. The congregation listened attentively to an excellent discourse by District Missionary William I. Fligg.

The Saints at Syracuse enjoyed a splendid Children's Day program given mostly by the adults, and called *"The Temple of Childhood."*

Brother Mesle is being transferred to Niagara Falls, Ontario, by his company, and this leaves Sherrill without a pastor.

The women's department recently purchased books and tracts, and have been quite active in getting this reading material into the hands of individuals who might be interested in the church.

Santa Ana, California

Children Contribute to Service

Santa Ana Branch observed Children's Day, Sunday, June 11. Sister Charles Calkins, in charge of the junior church school, presented the children in a beautifully and carefully prepared program. Sister Ruth Hagin sang a solo and then Jerry Blake Morrison was brought to the altar by his parents and was blessed by Bishop D. B. Carmichael. At the close of the service the children marched up quietly and placed an envelope containing a small offering upon the altar. The entire congregation witnessed the baptism and confirmation of four little girls: Shirley Best, Dorothy Bose, Phyllis Brush, and Elsie Meyers.

The Saints enjoyed a beautiful Easter service. This program was arranged by Sister Taressa Koonce who included not only the children of the branch but several nonmembers. The church was decorated by Sister Aaron Engel.

One of the sisters has been quite ill and two weeks ago, Sister Kuhn, president of the ladies aid, called the women together at her home and held a special prayer service. The sister received an immediate blessing and her health has continued to improve. Aid society meets weekly and is well attended. Friday, June 16, under their direction, an ice cream social was held in the church basement followed by an impromptu program. Everyone enjoyed the evening and eight dollars were collected for local needs.

Bracken, Saskatchewan

Eight Are Led into the Church

The work of the church is moving along nicely in Bracken, and they have continued to have Sunday school and preaching service, providing the weather was fit.

On May 14, two young men were baptized into the church, and confirmation was at the schoolhouse. Elder Anson A. Miller officiated for the first time in this ordinance.

June 11, six more candidates were baptized and the confirmation followed. The Spirit was felt in power at both times. The Saints hope to have more unite with them soon.

A group from Bracken are planning to attend the district reunion at Weyburn Plaines.

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Fortescue, Missouri

Organize Girls' Clubs

On Thursday, June 1, the girls of the branch, met at the church and organized into an Oriole circle and Temple Builder chapter. Mrs. Howard Dodson was chosen as the Temple Builder leader, and Miss Zepha Jackson as the Oriole monitor. On Friday, June 9, they met again and began sewing on some Yo-Yo pillows. The clubs are scheduled to meet every Friday until the seventeenth of August.

Hammond, Indiana

Entertain District Conference

Hammond Branch has accomplished something which the members have looked forward to for some years—the entertaining of the conference for the Southern Michigan and Northern Indiana District. For the past few months they have been busy remodeling the kitchen and painting the building inside and out, under the able direction of Brother Clair Ellis. The conference convened here June 10 and 11, and the spirit of harmony and fellowship which prevailed throughout the conference amply repaid them for the effort put forth.

The members appreciated the presence of Apostle D. T. Williams and District President A. C. Barmore and wife, at the conference and the visit of Brother Williams' family prior to the conference.

After the Sunday school service on June 18, the children of the school participated in a beautiful service when two babies were blessed, Lila Mildred, daughter of Brother and Sister Ray Mair, and Betty Lou, daughter of Brother and Sister Otto Scheive.

Hibbard, Indiana

Children's Day Observed by District

Sunday, June 18, was an occasion that will long live in heart and memory of those attending the Children's Day exercises. Saints from more than ten different towns in the district came in cars.

The new church was well filled, when at ten o'clock the program was presented by Elder S. W. L. Scott and twenty-five members of the school. The literary committee consisted of Pastor Bennett, Sisters Irene Crum and Hattie McKinny. The music committee was Sisters Cathrine Reed, Lula Aley, Charlotte Bennett, and Brother John Aley.

Dinner at the church, was first served to the children, and then to the visitors and home members of the branch.

Preaching service was called at two-thirty, and Brother Scott talked on the theme, *"Zion as a Cause, People, Land, and City."* The evening service was in charge of Pastor Bennett.

Veteran Minister Spends One Hundred Days in Far West, and Lamoni Stakes

A Record of Service

A few months ago, the authorities of Far West, and Lamoni Stakes invited me to do church work in their respective fields. The officers and members of the stakes gave such splendid support during the one hundred days spent with them that I was enabled to hold ninety preaching services and visit in 151 homes of the Saints.

Very recently I had the pleasure of holding eight services in the historic Rich Hill, Missouri, Branch, and I am pleased to report that the general conditions were much better than when I visited there several years ago. This band of earnest workers is shepherded by Elder Birch Whiting.

In my ministerial diary, I find that covering a period of forty-one years I had administered the holy and sacred ordinance of laying on of hands for the blessing of the sick from once to a number of times every month except one in all those years.

C. J. HUNT.

Holden Stake

Warrensburg, Missouri

Warrensburg has failed to contribute to the News of Church and Home columns of the *Herald* for over a year, but it has not been because of lack of news. For the past year, under the leadership of Elder T. L. McCormick as pastor and Brother S. M. Andes, assistant, the church services have been well attended.

The young people have been well organized, and have contributed largely to the interest in the services. A dramatics club of young people was organized with Jonnie Raville as president and Lillian Johnson director of plays. The cooperation of about thirty-five members in this effort not only helped contribute to the church services, but also established a sympathetic working basis among the youth of this branch. Throughout the winter months about eight one-act plays and two pageants were given at Warrensburg and some of these plays were taken to Sedalia, Holden, Knobnoster, Marshall, and Lees Summit. In addition to the interest and enthusiasm in dramatics, there was a very definite increase in study in the young people's class based on Mrs. R. S. Salyard's *"History of Christianity for Youth."*

Elsie and Martha Andes returned recently from Wyoming where Elsie has been employed as teacher. Elsie is a valuable asset to the branch here because of her musical talent.

During the summer months dramatics has given place to the Twilight Club, conducted by Leamon Johnson as president, and Jonnie Raville and Ammon Andes, assistants. At present they are playing volley ball and preparing for contests to take place later with other branches.

Ammon Andes, who is the superintendent of the church school, attended the young people's convention at Lamoni last week.

Jewel and Eunice Johnson were baptized June 18, Brother Charles Constance officiating; confirmation was by Brothers S. M. Andes and John Bozarth.

The Children's Day program was given June 25.

Nauvoo, Ohio

Portsmouth-Nauvoo Branch

June 18, Elder Jacob Halb, of Middletown, Ohio, started a series of meetings. Brother Halb is a good speaker, and much interest is being shown in his sermons.

Friday, May 26, the women met at the church under the direction of Ida May Crabtree. After the opening worship service, the women talked over their work for the year.

Sunday, June 11, was a banner day for the Saints here. At this meeting Mr. Lion, who is an elder in another church, and his wife were present. Mr. Lion seems to be dissatisfied with the creed of his church and is investigating the latter-day message. After the eleven o'clock meeting, dinner was served by the women. At two o'clock the children gave a short program and Elder Francis May, of Dayton, Ohio, gave a thirty-minute talk.

Toronto, Canada

Interesting Programs Keeps Members Interested

Over two hundred have attended the sacrament service the last two months. On May 7, the Sunday school department held a rally day, and the members responded well. A total of 272 were present at this meeting and only a small per cent were visitors.

On June 4, the branch held a roll call Sunday. A large scroll was hung up at the rear of the main auditorium. This contained last year's roll call and those present this year, too, were given a star after their names. Only a few names lacked a star, and there was 261 present.

The local cottage missionary efforts are bringing results. Recently both of the north end missions led one convert into the waters of baptism. Missions are also located in the east and west ends of the city and interest is keen among the nonmembers attending. All available ministers are used in this work, and this provides a wonderful field for

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experience, especially to the younger members of the priesthood.

On Children's Day, June 11, a special program was given by the junior department, under the direction of Sister Elsie Castle, the superintendent of the department. At the close of the service, Pastor J. L. Prentice baptized four children. A family of three, the mother, father, and little girl were also baptized by Brother Prentice the same day at Humber Bay. A district meeting was held at Glen Williams' home, and Elder Douglas Cameron baptized six new members.

The Friday evening, religio department sponsored a picnic at Center Island June 17. This department has decided to take study classes for the rest of the summer.

The department of women, directed by Sister Mary Wilson, is succeeding in its work.

Lowbanks, Ontario

Remember Special Days With Programs

Prior to the Easter service a duo recital was given by Mildred Clatworthy, pianist, and Delbert McDonald, organist. A special feature of this recital was a beautiful arrangement of Bernard's *"The Old Rugged Cross."* After the Easter sermon the women's department served dinner to those present.

The young people's choir is very active, and have contributed much to the special occasions this spring and summer. Brother MacDonald's services as musician and organist are appreciated by the members here.

Mother's Day, Children's Day, and Father's Day were observed with special programs. Two babies were blessed June 18, by Elder Clatworthy.

Hagerman, Idaho

Observe Special Occasions

Mother's Day program was given the evening of May 14. The young people's class presented *"The Whole World Pays Homage to Mother."* Josephine Ultican gave *"The Wanderer,"* a musical reading. A duet, *"My Mother's Face in Memory,"* was given by Minnie Williams and Audrey Dennis. Other appropriate readings and songs added to the evening's entertainment.

A Sunday school picnic was sponsored by the young people on May 30. A good time was enjoyed by the Saints and many nonmembers who attended.

On June 5, Miss Velma Abercrombie, daughter of Sister Alice Parks, and Leonard Hopkins, of Ruby Valley, Nevada, were united in marriage, at the home of Sister Parks, Elder S. D. Condit officiating. The bridal couple will make their home at Ruby Valley.

Friday evening, June 9, the department of recreation and expression gave an interesting program. All who took part are to be commended for their help. An ice cream social followed the program and the proceeds are to be used to purchase new *Hymnals* for the branch.

The Children's Day program followed the regular church school session and Sister Reveria Condit, leader of the junior department, was in charge. *"Zion Builders We Would Be"* was given in a pleasing and effective manner.

Hagerman members are looking forward to the association with the Saints at the coming reunion, to be held here August 16 to 20.

Portland District

Condon, Oregon

Apostle M. A. McConley visited the Portland District in April, and while there he preached two evenings at Condon.

Early in May, Elder and Sister Harold I. Velt went to Condon, and for the past month, he and his wife have been conducting missionary services which have been strengthening to the Saints, and have attracted many nonmembers.

Handbills were distributed among nonmembers and calls were made at almost every home inviting them to attend these meetings. Arrangements were made for special individual and family prayer, and twelve o'clock noon was set apart as a time for united prayers.

Ten nights were occupied with lectures on ancient America. The attendance averaged sixty-one and forty-six of this number were nonmembers. These lectures were followed by three weeks of gospel sermons, being preceded each evening, by short lectures on Australia.

The district president, Elder J. L. Verhei, with Elder Mark Yeoman, and Elder Livingston and wife, visited this branch, Sunday, June 11, and conducted all-day services. The Baptist people gave the Saints permission to use their font for the five baptisms.

Two men, Brothers Ray Moore and Dan Hawes were called and ordained to the office of priest and deacon, respectively. Brother N. E. Austin has been in charge of the branch for the past twenty years. Through his untiring efforts, and supported by a few faithful workers, the branch has been kept together.

Brother and Sister Velt are now holding meetings at Hood River, Oregon.

Hood River, Oregon

This mission is cared for in part by Brother Howell, associated with W. W. Belcher, of The Dalles, recently ordained a priest. The young people's organization is progressing under the leadership of Brother Sherwood and the Howard sisters, Eva Emily, and Wanda.

Longview, Washington

Willard Becker, who was recently ordained priest, is in charge of this group and is assisted by district officers.

The young people's organization is under the direction of Brother Becker, who is president; Myrtle Geer, vice president, and Brother Rasmussen, secretary-treasurer. They meet on Friday evenings at their new location on Eleventh and Broadway.

Sherwood, Oregon

Sherwood was organized into a district mission Sunday, June 4. Clark Livingston, a priest from Portland Branch, was placed in charge. Sister Livingston is church school superintendent; Marian Murdock, secretary; young people's leader, Robert Baily, and director of the junior department, Harley Morris.

Vancouver, Washington

This branch has been greatly encouraged by the attendance as a result of the untiring efforts of Pastor J. W. Vail and the assistance of Elder Nelson, associate to the district president, who meets with them on Sunday and Wednesday evenings. Following the prayer meeting, they have a class in *"What it Means to Be a Latter Day Saint."*

Camas, Washington

Camas group is unorganized but the members hope to be a mission soon. The district president, Elder J. L. Verhei, has been conducting a Thursday night class in *"Church Objectives,"* using as a guide the pamphlet issued by the last General Conference. They have been enjoying exceptionally good attendance, with one social night each month. There are approximately fifty Latter Day Saints in this community, the majority are young people.

Tillamook, Oregon

Elder S. A. Dobson has recently been appointed to take charge of the work in this vicinity. He will have the capable assistance of Sister Dobson and their two sons, Wallace and Clinton, who are in the priesthood. It is expected that they will give a fresh impetus to the work here.

Portland, Oregon

There was a fine spirit of unanimity and an unusually large attendance at the business meeting Tuesday, June 6, which was held for the election of officers. It was practically a reelection, as many of the officers were returned to their offices. The following associates to the pastor were appointed by Elder Verhei and accepted by the meeting: W. H. Barker, home visiting; A. Livingston, director of Religious Education, and Mark Yeoman, business manager for the branch.

Friday, June 9, the young people

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elected the following officers for the coming year: Floyd Soneson, president; Clifford Bryson, vice president, and Kenneth Nottingham, secretary-treasurer.

Southern Wisconsin

President F. M. McDowell and His Father Visit Conference

President Floyd M. McDowell preached the first sermon of the Southern Wisconsin conference, held at Soldiers Grove, June 9, 10, and 11. Saturday morning a prayer meeting was enjoyed. Two classes on major objectives of the church were taught by President McDowell and Elder L. G. Holloway, during the morning. Two other classes were held in the afternoon, and at seven o'clock the regular business meeting was in charge of the district president.

Brother John Maas was ordained an elder after a recommendation had come from Milwaukee requesting same. Patriarch W. A. McDowell's text for the evening service was *"Prepare to Meet Thy God, O Israel."*

Early Sunday morning four children were baptized by Phillip Davenport, jr. President McDowell lead fifty-two young people in a prayer service at 8.45 in a nearby woods. At the same hour the adult prayer meeting was held.

"Avenues of Service in the Church," was the theme of President McDowell's ten o'clock class. After the eleven o'clock preaching service by Brother McDowell, a picnic dinner was served.

During the afternoon service the four children baptized earlier in the day, were confirmed and then under the hands of Brothers W. A. and Floyd McDowell, Brother Maas was ordained an elder.

Philip Davenport, senior, conducted the four-thirty vesper service. Several carloads came from Milwaukee, a distance of 185 miles, and from Madison, one hundred miles.

Ava, Missouri

Tigris Branch

Mother's Day was observed on May 14, by a program in the morning by the children. In the evening a play, *"The Angel's Message,"* was sponsored by Sister Edna Norman.

District President W. E. Haden preached both morning and evening giving a fine tribute to motherhood. Brother Haden was joined by Brother E. C. Shelley, who preached three evenings beginning Wednesday, May 17, and days were spent working with the men of the branch in the building of the pastor's house. These services were closed Sunday evening, May 21.

Sister Lillian Freeman took her class, "The Sunbeams," for a picnic dinner, May 21. Fourteen little folk with some of their mother's enjoyed the treat.

The attendance of the Sunday school continues to increase. A program is given each Sunday following class study.

Children's Day was observed with a nice program, June 11. This was followed by a sermon by Elder Ray Whiting, of Council Bluffs, Iowa, who was visiting Brother and Sister Clark Hursh near Ava. Then a basket dinner was served. It was estimated that about one hundred were served. Following this they retired to the creek at Tigris where three children made the covenant of baptism, the pastor officiating. These were Leland Hursh, Maymie McCullough, and Warren Zuber. Returning to the church, the candidates were confirmed by Elders Whiting, Freeman, and Norman. In the evening the house was full again.

Brother Carl Newton and David Main have been seriously ill, but now both are recovering.

The Guaymis of Northwestern Panama

By Geraldine Wyatt

AN APPROPRIATE BEGINNING would be a quotation taken from Doctor Le Plongeon's preface to his book, *Queen Moo and the Egyptian Sphinx:*

"In this work I offer no theory. In questions of history theories prove nothing. They are therefore out of place. I leave my readers to draw their own inferences from the facts presented for their consideration. One thing, however, is certain—neither their opinion nor mine will alter events that have happened in the dim past of which so little is known today."

Few white men have ever penetrated into the territory of the Guaymis, and among these few the greater number have been escorted back to the frontier with dire threats. A. Hyatt Verrill, was one of the smaller number, and was received, entertained, and adopted by this tribe. He gives a very interesting account of them in his book, *Old Civilizations of the New World.* An excerpt follows:

"Physically and mentally they are far superior to the other Central American tribes. They average much taller than most tropical Indians, and are well built and proportioned. Their color varies from an ocher or russet to a light olive, many of the women being no darker than a brunette white woman. The eyes are straight, fairly large and are not infrequently brown or hazel. The hair is rather fine and is a deep brown rather than black, and in the case of the women is often decidedly tawny."

He proceeds to give a very elaborate description of them, their homes, habits and so forth. But the most interesting part is his recounting of a tradition of theirs. It is as follows:

"According to this tradition, the Chimus' ancestors arrived by way of the sea in a great fleet of rafts or canoes. . . . Following the death of their first ruler there were eleven successors, until the time when the kingdom was abolished and the people established a true republic."

All of the kings are not recorded in the *Book of Mormon.* I think there are something like five mentioned in the interval between the death of Lehi, and the beginning of the reign of the judges. But the *Book of Mormon* does record the names of the different men who kept the sacred records. After the death of Lehi, eleven different people had charge of the plates: Nephi came first and conferred them upon Jacob, his brother. Jacob passed them to his son Enos. Enos in turn passed them to his son Jarom. His son Omni was next. Omni's son Amaron came next, and then they were conferred to Amaron's brother Chemish. Chemish gave them to his son Abinadom. Abinadom passed them on to his son Amaleki. Amaleki, having no children, gave them to King Benjamin. King Benjamin's son Mosiah was the last king. It must be taken into consideration, that no true number of generations can be deducted from this list, because the plates did not pass from father to son throughout the entire time.

In conclusion, an interesting feature is that this tribe of Indians is now ruled by three chiefs, at the head of whom is one of the three. This king is always called Montezuma.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
Owen Sound	Port Elgin, Ontario	July 2 to 9
Eastern Montana	Fairview, Montana	July 7 to 9
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Oklahoma	Canton, Oklahoma	Aug. 4 to 13
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Northwestern Iowa	Woodbine, Iowa	Aug. 11 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

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The Bulletin Board

Notice of Appointment of Bishop's Agent

Notice is hereby given that Brother Monte Lasater has been appointed to act as Bishop's Agent, until further notice, of the Seattle and British Columbia, and Spokane Districts, taking over the work previously handled by Bishop D. S. McDole, recently deceased.

The loss of Brother McDole is felt very keenly in official circles of the church, as well as in the districts he served, as he gave unreservedly of his time and energy in furthering the cause of Zion and during his period of service as a Bishop made an outstanding contribution to the church.

Brother Mark Yeoman has been appointed as Bishop's Agent of the Portland District, which work was also previously supervised by Bishop McDole.

We hereby commend these brethren to the Saints in the respective districts asking for their whole-hearted support in this phase of the work of the church.

Solicitors of the Seattle and British Columbia, and Spokane Districts will send their reports, beginning as of this date to Monte Lasater, 4115 Bagley Avenue, Seattle, Washington.

Solicitors of the Portland District will send their reports to Mark Yeoman, whose address is 3723 N. E. Fifteenth Avenue, Portland, Oregon.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by:
THE FIRST PRESIDENCY,
By F. M. SMITH.

Appointment of Bishop's Agent

Notice is hereby given that Samuel Worrell has been appointed to take over the work of Bishop's Agent in the New York and Philadelphia District, succeeding Bishop John Zimmermann, sr.

Bishop Zimmermann has served the church a great many years in the work of the Bishopric, and we wish to take this opportunity of expressing appreciation for the splendid work in the past. It now seems advisable to give him some relief from the details and active work in the above district, and we have, therefore, made the above appointment.

Brother Worrel comes very highly recommended by those who know him and have been associated with him. We are very glad to recommend him to the Saints of the New York and Philadelphia District and solicit their whole hearted support in this phase of the work of the church.

We hereby request that the solicitors send their June and subsequent reports to Brother Worrell, 2455 North Front Street, Philadelphia, Pennsylvania.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by:
THE FIRST PRESIDENCY,
By F. M. SMITH.

Conference Notice

A special meeting is to be held at Highland Branch, Ohio, on July 8 and 9, and we urge all who can to attend. The first service will be on Saturday afternoon at three o'clock, at which time we would like to have a general discussion relative to increasing the devotional attitude of the ministry of Southern Ohio District. Preaching on Saturday evening, and services all day on Sunday. The first service on Sunday, July 9, will be sacrament at 8 a. m.—A. E. Anderton, district president.

No Reunion for Southwestern Texas

Because of lack of funds and the necessity for economy, the reunion committee has found it impossible to hold a reunion in the Southwestern Texas District this year. We recommend to any who might have been able to attend this one to go to Hearne, Texas reunion.—J. A. Robinson, T. J. Jett, jr., Rauss Eastham, committee.

Our Departed Ones

BRUNSON.—Rolla Adair Brunson, son of George M. and Hazel Brunson was born March 18, 1921, and died at Mercy Hospital, Kansas City, Missouri, April 29, 1933. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, June 16, 1929. He leaves to mourn his mother, father, three brothers, Wallace, Earl, and Wayne; one sister, Bonnie Lee; his grandparents; uncles, aunts, and cousins, and friends. The funeral was conducted by Frank McDonald; sermon by George Jenkins; interment was in Mound Grove Cemetery, Independence, Missouri.

HAYER.—Goodman L. Hayer, the son of Austin and Elizabeth Jacobs Hayer, was born November 12, 1848, in Lee County, Iowa. His mother died when he was two years of age. August 9, 1869, he married Miss Malina Hegland, of Canton, Minnesota. He and his wife were baptized into the church October 13, 1878. His wife preceded him in death in 1919; one son, Walter T., in 1907, and two daughters in infancy. He died at his home at Seneca, Illinois, March 10, 1933. He leaves to mourn his passing two sons, Albert E. and Zenas M., and one daughter, Mrs. Oscar H. Johnson, eight grandchildren and four great-grandchildren, all of Seneca, Illinois. Also two sisters, Mrs. Emma Wildey, of Fair Play, Missouri, and Mrs. Electa Hoie, of Seneca, Illinois. Funeral services were held at the Mission Church, Elder R. E. Davey preached the sermon. Interment was made in Section Cemetery.

NELSON.—Sarah Elizabeth Danielson was born August 28, 1870, in Ruland Township, Illinois. She passed away June 10, 1933. On September 18, 1897, she was married to Nick Nelson. To this union there was born one son, Truman. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, May 3, 1896, remaining steadfast until the time of her death. She is survived by her husband, her son, five grandchildren, two sisters, and two brothers. Elder R. E. Davey preached the sermon in the Mission Church. Interment was made in Section Cemetery.

OLSEN.—Sarah Ann Elefsen, daughter of Elef and Ann Elefson, was born in Miller Township, LaSalle County, Illinois, July 19, 1863, and died June 12, 1933. She was married on March 4, 1886, to John Olsen. To this union were born eleven children. Mr. Olsen and three children, Addie, Amos, and an infant child preceded her in death. Eva Godwin, Celia, Ruby Varland, Oliver, Thressa Nelson, Stella Williamson, Truman, and Jesse, all of this vicinity live to mourn her death. On October 2, 1878, she united with the Reorganized Church of Jesus Christ of Latter Day Saints. Interment was in Brumback Cemetery.

LANE.—Jennie D. Lane was born November 26, 1876, in Monona County, Iowa, and died at Saint Joseph's Hospital at Sioux City, Iowa, Monday, June 12, 1933. She was united in marriage to J. W. Reilly on February 19, 1901, at Onaway, Iowa. To this union five

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children were born: Scott L.; Daisy D. Berg, Fred A.; Charles W.; and Jenivee W. All survive with the exception of Charles who preceeded her in death March 18, 1929. She was baptized into the Reorganized Church of Latter Day Saints at the age of fourteen years, and continued to be a faithful member through life. The members of the immediate family who survive are her husband, four children, five grandchildren; her father, J. W. Lane; two sisters, Mrs. Tillie Reeves, of Pleasanton, Iowa; Mrs. Olive Johnson, of Moorhead, Iowa; three brothers, J. Arthur Lane, of Lamoni, Iowa; John P. Lane, of Mount Ayr, Iowa, and Charles R. Lane, of Rosalie, Nebraska. The funeral services were held at the home Wednesday, with Ira Lewis, of Decatur, in charge. Reverend F. A. Fry preached the sermon. Interment was made in Lyons Cemetery.

CAMPBELL.—Martha McCullough was born at Ontario, Canada, In 1856, and departed this life at the home of her daughter, Mrs. Florence Levitt, Lexington, Michigan, June 8, 1933. She was united in marriage to H. G. Campbell in Sanlic County, Michigan, and to this union were born seven sons and five daughters all of whom survive. They are W. J. Campbell, Independence, Missouri; Henry, David, Willard, of Detroit, Michigan; Thomas, of Deckerville, Michigan; Russel, Mrs. Jennie Booth, and Mrs. Etta Young, of Sandusky, Michigan; Elmer, of McGregor, Michigan; Mrs. Elsie Braidwood, Lavina, South Dakota; Mrs. Rose Standard, Detroit, Michigan; and Mrs. Florence Levitt, Lexington, Michigan. She also leaves to mourn fifty-one grandchildren, and twenty-nine great-grandchildren, two brothers, Tom and Dave McCullough, and Mrs. Ellon Rich, a sister. Funeral services were held at the home of her son. Burial was in Mound Grove Cemetery.

LOGEMAN.—John Henry Logeman, was born at Columbus, Wisconsin, February 3, 1855, and he passed away at the home of his son, Jerard H. Logeman, of Independence, Missouri, early the morning of June 12, 1933. He was married to Abbie Rose Watson at Creighton, Nebraska, in 1890, and to this union were born three sons and one daughter, all of whom survive. They are, Jerard H. and Ammon E., of Independence, Missouri; Arden D., of Riverside, California, and Mrs. Cynthia Delong, Andover, Missouri. He is also survived by one brother, William, of Scotland, Nebraska, and nine grandchildren. He was baptized a member of the church October 26, 1896, and to the end he remained a true follower of the Christ. Funeral services were Wednesday, June 14, 1933, at the Walnut Park Church. Interment was in Mound Grove Cemetery.

CLASSIFIED ADS

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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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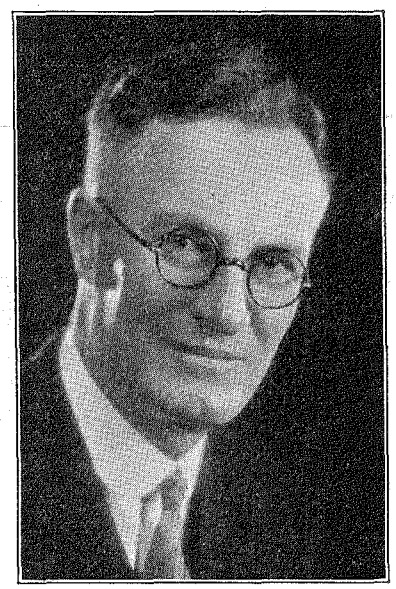

M. A. McConley
Of the Quorum of Twelve

M. A. McConley

discusses

"That Which Endures"

A FOURTH PRIZE HERALD CONTEST STORY

"Cast Thy Bread Upon the Waters"

By Fair Loomis

Worship Programs for August, 1933

Volume 80 July 11, 1933 Number 28

www.LatterDayTruth.org

THE SAINTS' HERALD

July 11, 1933

Volume 80 Number 28

FREDERICK M. SMITH, Editor in Chief.
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CONTENTS

EDITORIAL:
- The Missionary Spirit 867
- A Memoir of Bishop D. S. McDole 867
- Woman—Artist—Mother 868
- We Are Sorry! 868
- Would Exchange Branch Papers 869

OFFICIAL:
- Comparative Statement of Income for Month of May 1932 and 1933 869

THE YOUTH'S FORUM:
- Elmwood Young People Get Ready to Work 870
- A Thought for Today 870
- Question Marks 870
- Youth in Action 870

NEWS BRIEFS 871

ARTICLES:
- The Young People and the Work of the Church 872
- That Which Endures, by M. A. McConley 873
- "Cast Thy Bread Upon the Waters," by Fair Loomis 875
- Weekly Health Letter, by A. W. Teel, M. D. 877
- Saving Men, Not Civilization 879
- Immortality, a Poem 880
- Prayer and Testimony 883
- Question Time, by A. B. Phillips 884
- Signs of the Times and Pre-Millennial World Events, by E. B. Hull 885

WORSHIP SERVICES FOR AUGUST, 1933:
- The Church School 878
- The Children's Division 879

NEWS OF CHURCH AND HOME 887

THE BULLETIN BOARD 893

The Pigeonhole

He Certainly Would!

Dear Pigeonhole: The lady who tells the news over a certain radio station each morning, had just finished the morning portion including crime, murder, suicide, divorce, kidnaping, theft, etc., and having finished, announced, "Miss So-and-So will now sing for us, *'Take Time to Be Holy.'*"

Had the Pigeon been around he would have said, "I think it was about *time* somebody took the time!"

Yours, MARCELLA SCHENCK.

Pigeonette

She is getting initiated into the ways of housekeeping. "Every day," she mourns, "I have to clean this ledge by your window. And I no sooner get it done than the Pigeon will be along and moult feathers all over it." She considered: "I think a domestic history of the world would be just a long pageant of men stalking around making a litter, and the women coming after them cleaning it up."

The A B C's

A silly fad among the schools in the last dozen years or more has been the "advanced" notion of not bothering to teach children the alphabet, because they could not see the use of this "rote memory" exercise. People who insisted that children ought to learn it were "old fogies."

The result has been that the grammar schools have sent youngsters to high school and on to college who can not use a dictionary, who do not know how to look up a word when they are uncertain of the spelling, and who cannot use a card catalogue. One wonders how they even manage a telephone directory.

Whether in scholarship or business, a knowledge of the alphabet is as important as a knowledge of the digits of arithmetic. Looking over the products of the schools, one wonders what teachers find to teach children so important that they cannot teach the A B C's.

Gossip

A story is told at headquarters of how the chief of police in a distant city who is also an active member played a practical joke upon a visiting general church officer. The church officer (we shall *not* name his office!) had asked the chief to meet him at the railway station. When he looked around for the chief he saw no one. In a few moments, however, a pair of husky policemen approached him, touched him on the shoulder, and said, "We want you!"

Astonished, the church officer protested, "This is a mistake! I am no criminal!"

"We never make mistakes!" barked the policemen in unison. "Come along with us. Tell it to the judge." And other witty remarks that are only witty when uttered by policemen.

A long ride in the patrol wagon. And then finally light dawned when the church officer faced his friend the chief of police, who was grinning broadly at him across a captain's desk!

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Editorial

The Missionary Spirit

The work of the missionary in these latter days is difficult; difficult because people are hard to approach, because they have been besieged with efforts to sell them every sort of thing under the sun, difficult because they have encased themselves in an armor of sales resistance, difficult because they are satisfied with themselves, their thoughts, their ways of life, their cheap morals, and their shallow spirituality. Through such a case-hardened armor of self-satisfaction it is hard to break. The minister of religion faces a world that is cold, cynical, suspicious and materialistic. The work of the missionary was hard enough when the church could put many of them into the field. It is even harder when the church can maintain only a small group of men upon whom responsibility for evangelizing the world rests.

In circumstances like these it is necessary for the members of the local church officers to undertake efforts to spread the knowledge of the gospel among their neighbors and friends. Our fathers and mothers in the church talked about religion at every opportunity. Like Saint Paul, they were "not ashamed of the gospel of Jesus Christ." They rejoiced that the light of that gospel had come to them; that salvation and the hope of eternal life was theirs. They rejoiced to be counted among the membership of a people whose lives were reclaimed from the world and dedicated to the service of the Master. They sang with real feeling *"Shout the Tidings of Salvation"* and many other songs that indicated the power of a triumphant and confident way of spiritual life.

Somehow we have not yet learned fully to share their exultant joy in the great privileges and blessings which the gospel brought to them and which it quite as surely can bring to us. Until we can be set on fire, too, with that burning desire to share the great blessings with others, it can hardly be said that we have begun to taste the ministrations of the Holy Spirit. We are grateful that salvation and a new way of spiritual life have come to us. The outcome of that gratitude should be a desire to share with others the blessings that we enjoy.

Our church is and must ever be a missionary church. We were at the beginning and ought ever to be a missionary people.

Every member who is seriously concerned about his duty will ask himself, "What can I do to contribute my part to this work?" The answer is simple, but putting it into action may be hard. As officers and members, every one of us can do his part to see that the church shall be a suitable place to receive and to instruct not only the members of the faith but those who are strangers to it. All of us can do something toward keeping up the church home, paying for its expenses, providing for its beautification. We can each do our part to see that we are orderly, reverent, and quiet in church and encourage our children to be so likewise.

Moreover, when the church home has become the place it ought to be, we can invite our neighbors and friends to join with us in the services, particularly on those occasions when a missionary effort is being made or some especially fine program is being presented.

The early church grew with phenomenal rapidity because the members became, after their baptism and confirmation, tireless missionaries for the cause. No one was baptized but was set afire with missionary zeal to win souls for Christ.

We must regain that spirit—we must work in that way if the world is to be evangelized and if Zion is to be built.

L. L.

A Memoir of Bishop D. S. McDole

For some days before the passing of Bishop D. S. McDole telegrams from Seattle had kept us informed of his critical condition, and these telegrams had to an extent prepared us for the sad news that he had finally succumbed; yet when there came information of his passing it was with a shock. A little over a year ago I had gone to Seattle and officiated at his consecration as bishop. His ordination was followed by a period of great activity in the office to which he was called, and in addition to the work of the bishopric in the Seattle and British Columbia District, he was soon asked to supervise that work in the Spokane District; and a little later there was added to his responsibility the task of supervising the financial work of the Portland District. With his usual promptness and efficiency the work was systematized and handled with good results to the church.

Not only was he active and energetic as bishop, but as a counselor, adviser, friend, preacher, and teacher, he had won a place in the hearts of the Saints of the Northwest that was to be envied. He was not only respected, but loved.

His passing brought grief not only to his family but to a host of friends and to the whole member-

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ship of the church in the Northwest, where his ministrations were uplifting and spiritually encouraging. His ability to win and hold friends and the respect of associates was attested by the many persons who came to his bier to pay their respects by their presence and floral tributes. The funeral obsequies were held in the Civic Auditorium in Seattle, and many evidences of sorrow at his passing spoke eloquently of the position he had won in the hearts of his friends and acquaintances. I would that all our members might so deport themselves that they could approximate the achievement of our departed brother in winning and holding the love, respect, and confidence of his associates and fellow workers.

The Saints of the Northwest feel their loss keenly, as do we of the church generally, but with faith they are lifting up heads bowed in grief and with chastened hearts are carrying on in the cause our brother loved and in which he so zealously labored and they will carry on knowing that is just what he would have them do.

We pause in the flight of time, and think our time is short. How shall we spend it? In those things which make up a spiritual heritage which will leave the world better. Such heritages are left by the men who look beyond the grave, whose hope reaches into eternity. Such men have an abiding trust in God, a trust which prompts obedience to divine law and mandates, an observance of ideals which makes them thoughtful and considerate husbands, kind and yet forceful fathers, trusted neighbors, useful citizens, honorable business men. The day needs such men.

F. M. S.

Woman—Artist—Mother

It is not a letter, just a clipping from a newspaper. But it struck a responsive chord.

Madame Schumann-Heink has been one of the most popular of grand opera and concert singers, and for many years has entertained the public by using her splendid voice in musical interpretation. But it is not her voice alone which has held the approbation of the public. She is possessed of the womanly instincts and charms free from the ostentation and pretense which are too frequently displayed by those whose talents have captured the capricious fancy of what we term the public. She is a mother devoted to her family and proud of the fact that by the blessings of Deity she has been permitted to function in the prime purpose of womanhood—motherhood. She is, and has always been, woman and mother first, grand opera and concert singer next. This the public senses, and her charm as woman and mother has held the love and approval of her audiences and enriched to them the sweetment and quality of her fine voice. It may even be said that her very attitude of holding herself to be first a woman and mother, added to the rich experiences brought when in these capacities has impressed upon her musical qualifications a sympathy and depth of understanding which, reflected in the intonations of her songs, have loomed large as factors in holding and pleasing her listening public. And it is likely to be so always. Age and waning powers may mar her technique; but her very loyalty to her womanly ideals and devotion to family will still cause her to be loved and admired by her audiences though her voice may crack and waver with the tremulosity of old age.

She is seventy-two years old, celebrated that anniversary June 15th, and she says she will sing so long as people will come to listen, and when they stop listening she'll go out on the desert and yodel. If she does, there will be those who will want to hear her.

In an interview given on her birthday anniversary, she gave expression to some inhibitions which have prevailed in her life which I heartily commend to our young women, and I might say men, too. Said she: "I never drink, smoke, or go to bridge parties." She had too much to do as woman, mother, student, and singer to waste either physical powers, time, or energy in doing those worse than idle things. She had too deep a sense of responsibility as woman and mother to permit herself to vitiate her powers or lessen her capacity to transmit to her children the richest and best heritage of which she was capable.

Her loyalty to ideals, as much as her richly vibrant voice, has won and held the respect and admiration of those who love to hear her sing.

F. M. S.

We Are Sorry!

A mistake that was not the fault of the author crept into the article, *"Central American Writing,"* by M. H. Morgan, in the *Herald* of July 4, 1933, page 845. A sentence near the bottom of the right hand column gives the date 284 A. D., but should be corrected to read, "Mormon hid the vast accumulation of plates in his hands in the Hill Cumorah, 384 A. D." We hereby make our apologies to the author.

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

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OFFICIAL

Comparative Statement of Income for Month of May 1932 and 1933

It is to be noted that the income for May, 1933, from the United States and Canada is $1,651.99 less than for the same month a year ago. The income from other countries is shown separately as it is not available to meet cash requirements of the church at home. Also because some of the figures for other countries represent several months receipts which are entered upon our books during the month in which the reports are received. Australia is to be commended for the splendid showing made which was the result of a sacrifice period held recently.

We present the per capita contributions for the consideration of the membership at large as well as for the district and branch officers. Additional figures showing the number of contributors, etc., are being sent to bishops, bishop's agents and solicitors. It is quite obvious that there is need for increased activity on the part of officers and members to increase the per capita contributions as it is impossible to carry on the work of the church efficiently with so little income. The ten highest stakes and districts in per capita contributions for the month of May, 1933, are as follows:

London, Ontario	$ .36
Independence Stake	.33
Western Oklahoma	.32
Northern California	.29
Kansas City Stake	.27
Southern New England	.26
Far West Stake	.25
Southern Ohio	.24
Spring River District	.23
Central Texas	.21

Comparative figures for all districts are as follows:

District	May, 1932	May, 1933	Per Capita May, 1933
Independence Stake	$ 1,454.08	$ 2,099.60	$ .33
Far West Stake	341.39	649.11	.25
Holden Stake	239.30	153.64	.07
Kansas City Stake	736.13	813.22	.27
Lamoni Stake	335.83	313.50	.14
Alabama	121.58	29.20	.04
Alberta	113.54	102.66	.17
Arizona	91.09	42.19	.14
Arkansas	24.02	12.41	.02
California, N.	455.07	630.65	.29
California, S.	325.68	448.48	.17
Chatham	151.59	282.82	.20
Clinton	99.83	124.89	.11
Colorado, E.	186.06	181.03	.10
Colorado, W.	18.54	24.10	.07
Des Moines	257.68	180.46	.11
Detroit	641.11	389.90	.12
*Florida	— 7.16		
Idaho	62.83	51.26	.07
Illinois, C.	32.30	36.95	.05
Illinois, N. E.	212.78	273.24	.19
Illinois, S. E.	96.82	47.91	.04
Indiana, S.	118.70	34.63	.05
Iowa, N. W.	672.13	255.10	.09
Iowa, S. W.	139.16	136.96	.07
Kansas, N. E.	59.70	39.28	.05
Kansas, N. W.	16.00	6.35	.01
Kansas, S. W.	96.65	62.92	.10
Kentucky and Tennessee	21.52	5.72	.01
Kirtland	578.63	228.46	.12
London	406.06	351.27	.36
Maine, E.	110.38	51.74	.09
Maine, W.	83.88	91.59	.14
Michigan, C.	102.21	297.96	.16
Michigan, E.	388.64	230.08	.12
Michigan, N.	75.93	155.88	.11
Michigan, S., and Indiana, N.	415.37	280.21	.12
Michigan, W.	269.09	68.77	.08
Minnesota	61.59	52.94	.07
Missouri, S.	74.45	59.36	.06
Mobile	31.92	46.94	.05
Montana, E.	5.52	21.50	.08
Montana, W.	77.48	39.73	.07
Nauvoo	141.38	68.07	.05
Nebraska, C.	22.68	37.86	.08
Nebraska, N. E.	135.91	97.81	.07
Nebraska, N. W., and Black Hills	11.80	39.50	.06
Nebraska, S.	138.52	103.71	.14
New England, S.	356.50	297.98	.26
New York	204.21	88.12	.14
New York and Philadelphia	284.38	301.47	.20
North Dakota	60.43	19.34	.04
Ohio, N. W.	113.25	103.20	.18
Ohio, S.	349.15	483.35	.24
Oklahoma, E.		13.95	.02
Oklahoma, C.	167.23	17.00	.01
Oklahoma, W.	169.03	237.52	.32
Owen Sound	274.75	245.08	.17
Pittsburgh	119.75	104.09	.17
Portland	98.79	130.17	.14
Rock Island	521.93	204.98	.12
Saint Louis	120.86	152.04	.10
*Saskatchewan, N.	— 38.05	10.15	.01
Saskatchewan, S.	7.00	23.00	.05
Seattle and British Columbia	592.98		
Spokane	76.60		
Spring River	213.32	450.57	.23
Texas, C.	80.76	139.90	.21
Texas, S. W.	26.99	65.73	.08
Toronto	305.49	181.62	.09
Utah	17.07	17.43	.04
West Virginia	84.97	18.77	.05
Wheeling	239.60	27.30	.04
Winnipeg	2.86	6.25	.04
Wisconsin, N.	109.52	86.94	.13
Wisconsin, S.	97.57	116.84	.19
Unorganized	101.99	57.98	.07
	$15,004.32	$13,352.33	
Australia	$ 1,901.26		
British Isles	540.53		
Germany	322.93		
Hawaii	84.89	333.57	
Norway and Sweden	9.05	10.75	
Society Isles	163.28	41.93	
Foreign Unorganized	23.76	20.00	
Total	$18,050.02	$13,758.58	

(*Adjustments made in May covering corrections for previous months show these figures as a minus.)

Would Exchange Branch Papers

Don La Rae, assistant editor of the San Francisco *Zion Builder,* writes that he would be glad to exchange branch papers with editors of similar branch publications. Address him at 139 Vista Grande Avenue, San Francisco, California.

Branch papers, some of them typewritten, some mimeographed, and one of them printed, furnish a source of interest and activity, especially for enterprising young people. The Editors of the *Herald* are always glad to receive copies of these papers, and frequently obtain items of news as well as good original contributions from them.

This world cannot be made over again upon a desk in a study or by people who are unwilling to take off their coats and sometimes get down and grub in the dirt, but it can be made over by such people as are willing under the influence of the Spirit freely, humbly, and devotedly to give the full measure of their strength and power, and seek Him in humility for more power to give again.—F. Henry Edwards.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

Elmwood Young People Get Ready to Work

An Appraisal at Prayer Meeting

Art Blanchard had been for some time the leader of the young people of Elmwood. With the help of his wife, Lillian, he had been able to bring them out to church activities and services with fair regularity. On the previous Sacrament Sunday he had been ordained to the priesthood. The young people, naturally proud of him, came out in full force for their next prayer meeting. In his opening remarks, Art referred to the Youth Conference:

"Since the Lamoni conference, I have been trying to take a measure of the young people here in Elmwood as members of the church. The conference taught all of us something about the church, its work, and ideals, and showed us the splendid army of young people that are gathering to its service. I wonder if we are in step with the others; or are we pampering ourselves with privileges and exemptions from responsibilities merely because we are young. I'd like to hear from some of you who can tell us what you gained from the conference."

For a time there was a thoughtful silence. Then Timmy Walsh arose:

"I have always known that quality is more important than quantity. But the conference brought home to me for the first time the real importance of mass and numbers. Just to know that we are a part of a great movement, and not a little handful of people struggling for a lost cause—to know that so many others believe as we do and are willing to sacrifice for the same ideals—has been a great cause of encouragement to me."

When no one else arose, Art called on Etta.

"The lesson I learned is that we need to *grow up,*" said Etta. "As we approach manhood and womanhood, we must assume the responsibilities of maturity. The church cannot use us if we merely act like children who ought to be old enough to know better. But it can and will use us—and it really needs us—if we will act like what we should be, young men and women moved by the ideals of the gospel."

"It makes me ashamed to think what a baby I've been," said Margery Barnes, in a voice choked with emotion. "I'd like to start all over again, and make a new record for myself in this branch. I do want to help!"

When Mary March arose, there was a respectful and almost reverent silence.

"The kingdom of God is not our private possession. Young people are not the whole church and they are not a separate church. Nothing can be gained by pitting youth against age. We need to learn how to work together peacefully, happily, and fairly. It will take the combined contributions of all ages to realize the goals of the church. One thing we must do, and that is to realize our unity. God is calling us—all of us—to work together in the building of his kingdom."

"Well, Bill," said Art, "I haven't heard from you. What did you get out of the conference?"

Before Bill could get to his feet, a voice from the back called out: "Bill got a blonde!"

Bill flushed a good rich crimson under his coat of tan, and in the laughter that followed he did not dare to get up.

A Thought for Today

Make friends. Make friends and you will have friends. And the way to have them is to be a friend. No lasting friendship ever grew out of a selfish purpose. Friendship grows out of forgetfulness of self, love of others, and a willingness to think of them first. Think of their viewpoint—their desires, their preferences, their comfort, and their peace of mind.

Question Marks

Q.—I am nineteen and have been going with a young man who is not a church member. He is a good man, but not interested in any church. He has asked me to marry him, but my parents advise me against doing it. There are no young men in the church here of my own age, and it looks as if I must marry outside the church or not at all. What should I do?—K

A.—You might be happy with him for a while, but the chances are that he would take you away from the church, and that you would suffer from a feeling of spiritual loneliness and emptiness in after years. Few who marry outside the church succeed in bringing their mates into it. A large percentage are thus lost.

You ought to meet more young people of the church by visiting other branches, attending conferences and institutes. Not that you should purposely try to make a new match, but you should increase your contacts with church young people before deciding on so important a thing as your marriage. Out of these contacts you will develop some life-long friendships. And there is the chance that you may meet some one who will be a worthy companion.

Youth in Action

Frederick S. Anderson in Europe

The *Graduate Magazine,* University of Kansas, April, '33, contains a note of much interest to our young people. Frederick S. Anderson is the son of an associate pastor of the Central Kansas City Church, and is an active member of the young people's group at Central. He completed his university course at Lawrence in 1929, studied law in Kansas City and later took his M. A. degree in law at the University of Oklahoma.

Brother Anderson was chosen as one of an international debate team to tour the universities of England. This honor comes as a recognition of outstanding ability among recent graduates of the university. After completing their schedule the young men are touring Europe. Young people of the church join in congratulations.

We quote from the *Graduate Magazine:*

"Frederick S. Anderson, '29, and his colleague, Will Crews Morris of the University of Texas, have crossed the Atlantic. The American debate team was to arrive in England on April 26 and start touring British universities during the first week in May. This international team will meet the following institutions in the British Isles: Southampton University College, Bedford, King's, Birmingham, Aberystwith, Nottingham, Sheffield, Leeds, Manchester, Durham, Armstrong, Reading, Oxford and Cambridge. They will discuss the following questions: Is our capitalistic civilization a failure; should we support the principle of prohibition; is Bernard Shaw a menace to civilization; should the League of Nations be abandoned; is the communistic experiment in Russia a success?"

Australian Young People's Convention

Apostle G. G. Lewis, writing from Hamilton, New South Wales, Australia, says: "We have just had an excellent young people's convention in the Victoria District. It was their first. It was handled by the young people themselves under proper supervision. Very successful services were held of an educational, amusing and spiritual character. It has done them untold good.

"Wife and I are very well, as is Alice June."

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NEWS BRIEFS

Do You Know That—

Recently ten were ordained at Hammond, Indiana?

The young people at Milan, Michigan, have organized "The Clean Sport Club"?

A community sing is held each Tuesday night at Mobile, Alabama?

Nine were baptized recently at Blue Springs, Missouri?

A district picnic was sponsored by the young people of Flint, Michigan?

Six received religious education certificates following an accredited institute at Kirtland, Ohio?

Twenty Indians were recently baptized at the Indian Mission near Decatur, Nebraska?

Elder Frank Veenstra is with the Saints once again in Utah District?

The young people at Alaflora, Alabama, expect to have a conference this summer?

An institute was held in the interest of the church school at the Southern Michigan and Northern Indiana conference?

The Laurel Club of Grandview Church made thirty-three dollars at their semiannual bazaar and dinner, May 26, given in Kansas City?

Four children were blessed in the Kirtland Temple recently?

The Central High School A Cappella Choir, of Flint, Michigan, gave a Mother's Day concert at the church?

Elder W. Clyde Gault, of Detroit, is doing a good piece of work in leading the Milan Mission?

Will Send Student to Graceland

The Southern California Graceland Alumni Association will send a student to Graceland this year. This action was taken at the second meeting of the association in Bixby Park, Long Beach, June 24. Thirty were there for the meeting and picnic. "Thrills and joy," they say, "it is almost like going to Graceland again ourselves!"

Kirtland Prepares for Another Reunion

Historic Kirtland will be the meeting place of another highly popular reunion of the church, August 10 to 20. Many who experienced the divine blessings of the reunion there last year, will return; others will be there for the first time. All will be summoned to worship by the Temple bell.

It was ninety-seven years ago last March that Kirtland Temple was dedicated to the service of the Lord. One thousand people were present at this service, and Sidney Rigdon was the speaker.

Since that day the Temple has been the scene of many hallowed experiences. It is annually visited by hundreds of men and women eager to see the only temple on earth built at the express command of the Lord.

G. W. Leggott, British Pastor, Is Recovering

For a month Saints of North East Manchester Branch, England, were very anxious over the condition of their pastor, Elder G. W. Leggott. But a letter from Apostle John W. Rushton, dated June 26, brings word of his improvement.

Following an operation for cataract a number of weeks ago, Brother Leggott contracted a cold and heavy cough. This weakened him and caused the return of an old heart trouble. For many days his life hung in the balance.

Brother Leggott has given many years of faithful service to the Saints in England, and is known in America where he visited during a late General Conference.

Church Seals Awarded at Lorain, Ohio

Church seal pins were presented June 11, at Lorain, Ohio, to Sister F. T. Haynes, of Cleveland, and to Sisters Hazel and Ruth Minkler, of Wellington, as tokens of appreciation of their work which has entitled them to the possession of Gold Seal Certificates in religious education. This presentation took place during the Sunday school hour.

Churches Observe Anniversaries

The cornerstone of the Kirtland Temple was set in place one hundred years ago this July 23. Many people have passed over the holy threshold of the building since 1833, and many will, no doubt, plan to visit the structure to help the Saints commemorate this anniversary.

The church at Grandview, Kansas, commemorated the tenth anniversary of their present church home, June 25. A special all-day service was enjoyed, and most of the district officers were present.

The sixth anniversary of the Second Church, Columbus, Ohio, was observed, June 18.

Also on June 18, a special service was held to commemorate the fifteenth anniversary of the church at Waterloo, Iowa. Elder V. A. Hall, of Willoughby, Ohio, was asked to give a review of the history of the branch. Brother Hall was the first president of the branch.

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The Young People and the Work of the Church

During the Youth Conference one of the "Forums" gave much time to the consideration of the part that young people might play in the work of the church. Addresses were given on each of the following subjects: "Young People and the Missionary Task," "Young People and the Financial Program," "Young People in the Local Branch." Following the addresses committees were appointed composed of both leaders and young people. Reports of these committees were turned over to a "Findings" committee. The following is a brief summary attempting to set forth the attitude of the young people toward the church and the part they desire to play therein. The statement contains so much of merit that we pass it on to the readers of the "Herald." This document was not formally approved by the Conference.—The Editors.

The young people present at the convention have felt the love of our heavenly Father and are eager to assist in building his Kingdom. We thank God for his many gifts to us, and particularly for his church and for the good men and women connected with it whose lives are an inspiration to the young.

As we approach the close of our convention, we wish to affirm our loyalty to God and to his church and to express our desire to enter more fully into its work in the several branches where we reside.

We seek no greater honor than to carry our share of the work entrusted to all. Our most immediate contribution, and possibly the most effective, will be through enrichment of the services of our local branches. This we hope to do by developing our talents and making them available as may be needed in the church school, in musical activities, in dramatic work, and in various other ways.

We appreciate the interest of our leaders in our recreational needs, and hope to develop a constantly better type of leisure time activity, but we seek to be given a responsible though subordinate part in the church task rather than to be provided with a round of activities which merely entertain. It will help us to make an effective contribution if ideas which have been used to advantage in various church centers can be shared with us in time for us to incorporate them into our plans and to submit them to our local leaders for approval.

We believe that we should carry our share of the financial burden of the church, and that filing inventories, paying tithing, keeping budgets, etc., should be kept before us by the responsible officers of the church.

Our personal invitation should and will be extended to our neighbors and friends, who might thus be induced to attend our meetings, but we intend to support these invitations by lives which will commend the church to the favorable attention of good people.

During special series of services and at other times we hope to aid our local pastors by our attendance, by contacting visitors, by providing transportation, by distributing literature, and by any other desirable methods which may commend themselves to us under specific circumstances.

We believe that our message is worthy of the attention of honorable and intelligent people. We hope to present it without apology and in a manner suited to its importance. To this end we hope to engage in persistent study of the word of God, in prayer, and in those activities which will bring us added experience and power.

THE YOUTH CONFERENCE,

By The Findings Committee.

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THAT WHICH ENDURES

A sermon delivered before the combined graduating classes of Graceland College and Lamoni High School. . . . . .

By M. A. McCONLEY

"Righteousness exalteth a nation, but sin is a reproach to any people."

YOURS IS A MOST GLORIOUS HERITAGE. You are entering upon the duties of a more active citizenship in one of the most powerful nations of all time. And of such God has said, "Unto whom much is given, of him shall much be required."

Your civil freedom is a heritage which has been bought with a price. The power and prestige of our flag reaches far back into history. And in the privileges it confers, there enters the sacrifices of thousands of noble men and women who have gone before us.

The fruitage of Runnymede, the courage of Bunker Hill and the patient endurance of Valley Forge, the supreme sacrifices of Shiloh and Gettysburg, the stern resistance and awful cost of Chateau Thierry, the Argonne, and the Marne—all these reach down through successive generations and make their contribution to the opportunities and privileges which are yours as a citizen of this great republic, where it has been sought to develop "a government of the people, for the people, and by the people."

Let us see that liberty, the rights, and the protection which such a government guarantees to all within its ranks shall not be lost. And to this end let us recall that our forefathers associated with their coveted ideal—liberty, a certain accompanying condition, which was necessary in order that liberty might endure—a firm and abiding trust in God.

For, as our civil liberty was developed, there accompanied it a safeguard which would guarantee that our children and our children's children, might still enjoy it. The adoption of the motto, "In God we trust," was not an idle gesture on the part of the founders of this great nation.

The idealism which prompted the sacrifices made by the leaders of the Reformation found fertile soil in the hearts of those who crossed the mighty deep in the *Mayflower*. They left their homes, their loved ones, their earthly possessions, to come to a new land and brave the dangers and endure the hardships incident to its development. They came not that they might profit in material possessions, not that they might find gold, but rather that there they might have the privilege of worshiping according to the dictates of their conscience and, as a fruitage of such worship, might find God.

THEIR QUEST was not in vain. They found God, and sought to build a social structure in which the blessings of God might be reflected in earthly endeavor. Righteous men were raised up who formed the immortal document known as the Constitution of the United States of America, guaranteeing both civil and religious liberty.

The land selected for this noble enterprise, I verily believe to be a land chosen of God for this purpose. Favorably situated geographically, a broad ocean on either side, it was thus protected during the days of its early development, from intrusion from foreign shores. And at the same time she was given strategic advantages in the development of a commerce which reached to the four quarters of the earth.

And the freedom which they initiated, and the document which guaranteed it have acted as a leaven until the whole world has been profited thereby. And today a greater degree of freedom and liberty—both civil and religious—is enjoyed by the countless millions who populate our globe.

As a result of this condition, the intellect of man was fired with noble ambition, and the scope of his opportunity enlarged. And advancement in science and invention made such progress as never before. The powers of nature were harnessed. Her deficiencies were overcome, and man became not the creature of his environment, but to a very large extent the conqueror thereof. Distance at home was reduced by the gradual speeding up of the means of transportation. Isolation, in any part of the globe, is a thing of the past.

With the rapid spread of knowledge, the work of mankind has been greatly changed. For we have suddenly been projected into a machine age. And it matters not whether it be on the farms and other sources of raw material, or in the factories where these are prepared for consumption and use, or with the merchant and business man who distribute them, or whether it be in the homes of all these people, or in the social life of their respective groups, life has been transformed and changed by the introduction of the machine. Labor and time saving devices in a thousand forms are now in universal use and new ones are being invented every day. The electric light, the electric iron, and washing machine and kindred domestic appliances, the gas stove, the telephone, the automobile, the tractor, the combine, the adding machine, the typewriter—

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factories filled with uncanny, automatic machines—these have remade the world. And in the physical realm, a thousand miracles are performed as a part of our regular, daily routine.

Thus the world into which you enter is not the same world which confronted me when thirty years ago I sat as one of the graduating class of Graceland College.

YOU HAVE INHERITED not only this vast knowledge which our civilization has developed, but you have also inherited her unsolved problems, which are many. For there has not been the same advancement in morals and righteousness, in the social life of our nation that there has been in mechanical knowledge.

I would be very happy if I could say to you today, that you have but to follow the example of your fathers and all will be well in our fair land. But unfortunately human selfishness, greed, and desire for gain, which too many of our people have exhibited, have projected problems which are demanding that you build better in this particular than did your predecessors.

I wish that I could assure you that our commerce at home and abroad is in a healthy condition, that our material possessions are stable and secure, that we have ample financial reserves in the treasuries of our respective municipalities and states, and in the hands of our national government to meet every emergency. But my young friends, unfortunately, it is not true.

For you are surrounded by a world whose industry lies paralyzed by fear, and suspicion, and doubt. You are citizens of a world whose treasuries were almost bankrupted by the recent world war, of a nation whose local and national treasuries have been further depleted and endangered by selfish political interests and "pork-barrel" legislation. In fact, you come into the more active participation of life in your respective communities, when a national emergency exists to the extent that Congress has conferred upon our chief executive practically dictatorial powers.

We cannot say to you, as Horace Greeley said to the people of his day, "Go west and grow up with the country," for we have reached and populated our great western coast, and it is as adversely affected by the present conditions as is the rest of the nation.

We are happy that there is a national and even international effort being made to solve the problem, in which has been enlisted the talent of all the great nations of the world. But only insofar as human wisdom shall be supplemented by Divine grace, shall helpful methods toward a solution be discovered and effected.

BUT THERE ARE SOME FACTORS which only the individual citizen may control. And these cannot be cured by paternalistic legislation. And it is to these fundamentals, which the individual citizen must initiate, that I invite your attention this evening.

In God's word I read, "Righteousness exalteth a nation, but sin is a reproach to any people." Also that "The wages of sin is death." I further learn from the family *Bible,* that "whatsoever a man soweth, that shall he also reap," and this applies to nations as well as to individuals. And America is no exception to the rule.

For eight years, I did missionary work in Hawaii, and I learned to admire the motto which is on her royal coat of arms—"Ua mau ka ea o ka aina i ka pono"—which interpreted is, "The life of the land is preserved by righteousness." No truer statement was ever made.

The fundamental cause of our present troubles is that we sowed to the wind, and now we have reaped the whirlwind. We thought we could despise the eternal laws of truth and not pay. But to our sorrow—and yet I hope to our eternal good likewise—we have learned that though the "mills of the gods may grind slowly, yet they grind exceedingly fine," and we all have to pass through them.

Our nation was ruled by selfishness and greed and almost swept off its feet. When the unprecedented prosperity of a few years ago came, instead of going to church on Sunday and paying their devotions to the most high, as was the habit and custom of our forefathers, the average family bought a new car and started making Sunday a day of celebration and holiday making. When wheat was a dollar a bushel, did the average farmer thank God for that condition and begin to see what he could do for his unfortunate neighbor? No, he mortgaged his farm to buy more land, so he could thereby corner a fortune for himself and his son John before the market dropped. And this greed drove the price of land so high, that it has bankrupted the farmers of the whole country.

When business was so brisk, did the average business man increase his subscription to charity and pay his tithing in larger amounts to his church? No, he did not; but he enlarged his investments and started playing the stock market that he might *more* quickly lay aside a large competence without any effort.

Almost two thousand years ago, while here in person in his earthly ministry, Christ preached a sermon—commonly known as the Sermon on the Mount. After enumerating the laws which bring blessing to mankind, he said, "Whosoever heareth these sayings of mine *(Continued on page 881)*

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A Fourth Prize Herald Contest Story

"Cast Thy Bread Upon the Waters"

By Fair Loomis

"WHAT DOES the quotation mean, Isibel?" Ten-year-old Isidore lifted questioning eyes to her older sister's face as she held out the sampler she had begun embroidering. Without waiting for a reply she cried eagerly, "Every time I look at yours I wish I had one like it. Oh! it is lovely." From a smooth blue gray background the words, "I will lift up mine eyes unto the hills from whence cometh my help," stood out in beautifully shaded letters of lavender, purple, and white.

Isibel, busily putting in the last stitches, answered, "Yes, I love the colors, and I love the words because mother does. I'll be finished with this in a moment. We will go to mother and have her explain your new words. Don't be idle, Isidore."

The sun was well down the western sky and cast a golden light over a wide valley through which a large river flowed. Along the flats were forests of cottonwood, birch, ash, and willows. Higher up the slopes were cedars and higher yet the dark green firs, then the timber line. Farther up as the range extended northward rose a majestic snow clad peak. They liked to call it Sentinel.

Over all this great expanse of natural beauty the sky bent like a great blue bowl. An occasional fleecy white cloud floating over touched with gold added grandeur.

It was to this scene which beggared description, Isibel looked up presently. "There, it is done."

She looked across the valley with the joy of an artist. Slowly her gaze followed the range and came to a long pause on Sentinel. "I know exactly what David felt like when he spoke the words of my sampler." She stood up gathering her materials quickly. "Already I am gaining strength from the hills. Only if David could see these I as sure he would say *mountains.*"

"So am I." Isidore's dimpled face was sober as her gaze followed her sister's to the grand old mountain. "And we'll need it sister, all the strength and courage we can get out here in this wild country."

They looked in silence. Then Isibel spoke, "We must hasten, mother may need us even now."

Not many yards to their right and above them were a tent and two wagons known in those days as prairie schooners. A little higher up the slope a log cabin was fast becoming a dwelling. Beside the tent was a large Dutch oven and campfire equipment. A tall slender woman worked at an improvised table. She turned as the girls came and stood beside her. "Hasten, we must have supper ready soon." What a rare smile she had! What depth of understanding in those black eyes!

As they began their part of the evening tasks Isibel said, "Mother, once long ago you told me the meaning of Isidore's sampler but I was so little I fear I forgot."

Mother paused, took the frame in her hand then read aloud, " 'Cast thy bread upon the waters,' It is only this girls, never withhold aid you can and should give another in need. Oh, there are times it will take all the courage you have." She stirred the supper over the fire then continued, "Then you will have to hunt for more. You recall what Christ said about giving even so little as a cup of cold water in His name." She glanced down into Isidore's eager little face. "It is a beautiful thought, my daughter, rather like a parable. Not real bread like we put on our table; no, it's any kindness in His name." She bent and kissed the upturned face. "And remember, girls," her eyes sought the white Sentinel, "When things are hard we can do what Isibel's sampler suggests. We can *always lift our eyes* to the hills which, figuratively speaking are lifting our hearts to God." Another pause and the great dark eyes seemed to see much farther than the mountain, "And, my daughters, *help will surely come.*"

When they sat at supper and sharp appetites were somewhat appeased father said briefly, "Tomorrow we start chinking."

"I will be so glad to get into the cabin so I won't have to move things when it looks like rain. It will be almost like heaven to cook on the fireplace again."

MORE THAN THREE YEARS BEFORE Orin Barton together with his father, and his brothers had left Saint Louis, Missouri. Ben Barton had been in the northwest for several months going out with explorers some years earlier. Returning home he had spread the news of the marvelous country where already a fairly good trading post was established.

The Bartons traveled west to a place called Independence where they joined a large, well equipped train then preparing to start for the Oregon Trail. Leaving Westport under direction of Captain Jonathan Schwab they started early in the spring. It would take a book of large dimensions to relate the hardships, storms, winds, merciless blinding heat, and the quicksand in those treacherous, wide bedded rivers. Only once did the Indians molest them. The progress was slow because of many ox teams and cattle driven. The first wagon train to make the overland trip, they arrived very weary from the long trek but with zeal in their hearts. Part formed a settlement, part took up land on the mountain sides.

Orin Barton chose the mountain and with Ben's help had quickly prepared logs for their cabin. Israel was great help for he was large for his age. When ready, men had come from the settlement and helped in the "raising."

A few days later, the chinking done and dry, came the happy time of moving into the cabin the treasures so long stored in the wagons. Heirlooms from Germany and Scotland, more than a hundred years before, just had to be brought to the new home. Plenty of bedding, the large and small spinning wheels, the woolen loom, and father's tool chest. Plows and axes, crowbars, shovels and picks.

Uncle Ben went down to the settlement and father and Israel turned to the work of preparing logs for a good stable, for the stock must be sheltered from the cold and wild animals.

Lessons began. Amos and Mark recited through the day, the older children at night while father planed boards to make furniture.

Busy days, full of work but they were happy for they had each other and were making a home and mother was the one who sweetened life to the utmost. Cheering the children, encouraging father in his hard tasks, "lifting tons in that work of clearing and building, with her voice and smile."

Long before winter the log stable was ready. Also the most of the lean-to at the back of the cabin.

On rainy days father had made a table, benches, and stools. Now he began on a cupboard, from floor to ceiling with plenty of shelf room and doors with strong wood buttons. And beside it a work table.

After supper a lesson from God's word was read. Then either father or mother prayed.

Sometimes the Indians from the Res-

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ervation came. They seemed friendly. The Bartons were learning their language which was Chinook. Many a package of corn bread, and doughnuts went home with those visiting Indians.

ONE DAY after winter had set in an Indian chief and a squaw came through the bushes into the little clearing. A cold rain was falling. Father bade them enter and come to the fire. The squaw who carried her baby on her back did not speak but the chief with an eloquent gesture said, "Papoose heap sick."

Mother took the baby, unwrapped the fine soft skins, loosened the board to which the child was strapped. Laid across her lap before the fire the little creature limp and moaning, seemed indeed "heap sick." Carefully she examined the throat and behind his ears. She looked up at father with horror filled eyes, "I think it's measles."

"Where in the world," he exclaimed.

"Probably at the trading post."

The chief, who was Lone Wolf, the squaw's father, spoke little English and it took repeated questions to learn that conditions were terrible with the Indians. Would they come? "Medicine man no good. Indians die."

The Bartons exchanged glances. Mother spoke in a voice not quite steady. "If it is measles, thank the Lord we have all had them." Turning to the mother she said, "I try."

At her command the girls flew about gathering articles for a hot mustard bath. Mother gave the bath quickly. Wrapped the child well, gave him a cold drink from a spoon, and put him to bed. The plaintive moaning ceased and the baby slept. She was many, many years ahead of the belief of hot drinks inside and hot covers outside to break out measles.

The Indians' eyes followed every move. Especially eloquent were the mother's filled with anguish over her helplessness.

"You stay. I go with your father," she said to the squaw whose name was Onaway. The girl sank on the floor by the corner of the fireplace, leaning wearily against the wall. As mother looked at her, scarcely more than a child herself, she realized that whatever the baby had the mother was taking also.

Never as long as any of the Barton children, old enough to remember those eventful days, lived, could they forget the time that followed. It proved to be measles the Indians had. Father and mother went to the Indian camp. They did the work of doctor and nurse. It was too far and the weather too severe for father to go for help at the trading post. The Indians were panic stricken. They believed their camp filled with evil spirits. Father moved many of the little children to the cabin where Isibel was cook and nurse. Onaway stayed. She was a good patient and she was mercifully spared a severe case of measles. All the children helped care for the little Indians. At the camp father and mother nursed, prepared the dead for burial, and directed those who were well. Crowded, having only limited material to work with, they wondered afterwards that more didn't die.

AT LAST the Bartons were at home, alone. It took several days rest before they felt like getting back to work and lessons.

The first Sunday as they sat before the fire talking over events, father remarked, "I think they learned more about cleanliness and food than they would ordinally learn in a lifetime."

Mother sat in the big armchair holding James on her lap and as the children talked of the strange experiences her sparkling eyes turned approvingly on each speaker. Although she spoke no word they knew how happy she was for what they had done.

At last Isidore mentioned the sampler, "Mother, I've wondered if the hard work we did to help our Indian neighbors could be the thing spoken of in my sampler. I noticed the children looking at it many times. Onaway, too."

Mother spoke slowly, "Yes, I think we have all done what we could, every one of us, and as surely as the Lord liveth it will come back to us."

They sat in silence, within the warmth and glow of the fire, without the wind and loud soughing of the firs. This family so near to each other and so dearly loved. Mother broke the silence, speaking haltingly as though a power greater than she put the words into her mouth. "I have been used to Indians all my life. I have seen them under many conditions and circumstances, and I have a deep, *deep* conviction that they are a remnant of a mighty people. It may be far back —oh, very far back. No one knows who they are, cannot even conjecture where they came from—absolutely nothing." No one spoke and presently the soft voice went on, "I believe more and more as I look into the eyes of these Indians 'there is a history back of you. A great history. You may not know it yourselves exactly, but you *do know* more than you are telling.' Father," turning suddenly to face him, "The day will come when white men are going to know about them where they came from and why. In my soul I believe they are descendants of some of the Israelites and I have thought so for a long time. I shall not live to see that day, you may not, but I believe the children will."

All eyes were on her as she spoke so earnestly. The older children felt a strange thrill of awe as though they had witnessed something they could not understand. This mother, quiet, unassuming, yet with something in her courageous heart that was at once steel and pure gold. Small wonder they adored her and strove to be like her.

More than two years passed. Busy years. The clearing had grown to several acres. Fruit trees had been planted. Plants and shrubs had been dug out along the river bottoms and transplanted to the yard about the cabin. As they added all the improvements, mother had steadfastly kept before them the loving observation of the beauty all around them, beauty of earth, mountain and sky. Often she quoted to them, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

ONE DAY that spring a little sister came. How happy they were over the tiny bit of heaven. When James looked at the little face and a wee pink fist closed over his finger he said gleefully, "A baby angel." But joy dimmed quickly. Mother was not doing well. Israel was sent horseback hurrying down to the settlement for the trading post doctor and grandmother Barton. Soon after he was gone mother called Isibel and Isidore to her bedside. A terrible fear clutched at their hearts as they saw how white that loved face was getting. Even the lips were turning gray. Isidore trembled so violently she could not stand so she sat on the side of the bed and held the hand on the coverlet as though it would steady the wild flood of emotion that was welling up in her soul. Isibel, with far more self control saw with horror the terrible thing that threatened them.

"My daughters, I am going to leave you. I shall be gone long before Israel can get to the settlement." She paused and the silence was broken by wild sobbing Isidore could not control. Father stood beside them tight lipped, while drops of anguish formed on his forehead.

"I want to give you directions about little sister." Father laid a steady hand on Isidore's quivering shoulders and said quietly, "I will help you remember, girls." With increasing weakness and pauses she told them how to use the milk of a young cow, lately freshened, diluting it with water and increasing milk as the baby grew. "Don't forget to give her water." She went on, "You, Isibel, must take the responsibility. You are older and very strong, you are capable and well taught. And girls, you have a wonderful treasure in father."

The dark eyes that spoke love beyond words rested on them a moment, then she smiled, such a smile of heavenly joy as they had never seen, then the lids drooped like those of a tired little child.

Isidore gave a wildly imploring glance to her father's face and whispered, "She will be better, father. She has gone to sleep."

He did not answer that terrified look of inquiry, and did not speak for a brief time. When he did, it was in a strange, harsh voice the girls had never heard. "Yes, she is asleep, and she will wake only when the Lord calls his own."

(Continued on page 882.)

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Weekly Health Letter

Some Problems of Old Age

By A. W. Teel, M. D., Church Physician

Many people resent being called an old man or an old woman. It certainly does not seem like music to our ears to hear that we are getting old. Scientists have been working overtime trying to find ways and means to stop the ravages or lessen the infirmities brought on by senility.

Just where old age begins and where it ends no one has been able to fully comprehend. As the years go by adjustments must be made if the individual expects to live to a ripe old age. For as the years advance bodily changes are continually taking place. Any one who overlooks these certain changes and stays out of adjustment must pay a severe penalty in death or prolonged infirmities.

The daily newspaper reports the death of some prominent individual almost every day whose passing was very unexpected, and it has been found out by investigators that the individual has paid little or no attention to the essential changes in his habits especially those of eating, drinking, exercises, rest, and sufficient sleep.

Many individuals at middle age or past try to make themselves believe that they can do as much as they could at 20. If you will watch the reports of sudden deaths recorded in the newspapers and literature, you will find a large majority of them occurred after eating a large meal. Overeating is one of the most dangerous acts and one of the most common practices of the aged. In fact it seems to be one of the common faults of mankind. At mealtime one should leave the table just "a little hungry." Eating slowly is one of the most important things to observe, and those who discontinue the practice of eating rapidly will tell you that they are surprised how much better they enjoy their food. Plenty of water should be drunk between meals.

We are just as old as our arteries, and one may be old at 30 or 35 and be young at 60 or 70, depending upon his habits of eating. The average person, having disobeyed the laws of nature, should avoid the dangers of overexertion.

The demands of the body require at least a reasonable degree of care, and it is the duty of the individual to heed the admonition of Holy Writ and the scientists in preserving the requirements of this machine.

It is quite a common occurrence for a sudden death to happen as the individual is running to catch a bus or street car. Sufficient sleep is another thing that should be secured for those beyond middle age. Often a daily nap is beneficial.

This machine of ours composed of flesh and blood may be very properly compared to other forms of machinery—something like the automobile—when we imagine we hear an unusual sound and take it to the garage, so should we periodically visit a physician and have a careful check-up examination to see or find out if we have anything in need of attention. If the doctor should discover that we have put some undue strain or injury upon ourselves, we may be able to remedy the defect in time before serious consequences develop. Those approaching middle life or past should at least every six months have a urine analysis.

I do not wish to be misunderstood; I do not mean that exercise is not essential to the aged or nearly aged; but I do mean that you should be familiar with the limitations of the body. Emphasis must also be given to the fact that too sudden exertion or any sort of exercise taken to excess is dangerous and harmful. Modification should be the watchword and is always the best guide. Overindulgence in anything should be avoided. This rule applies to exercise. If you are advised to play golf, walk, or swim, do it in moderation.

These few precautions will not deprive you of the many pleasures that you should enjoy as age advances. It is well to remember that nature has required of you to make the proper adjustments on account of the changes that are continually taking place, and your vocation and environment must be taken into consideration.

Jesus is more than a teacher of an ultimate wisdom. . . . Jesus was a teacher who died to save men who would not listen to his teaching. No other teacher has done that. And that sets him above and apart from all other teachers. It does not mean, as some may hold, that he added to the wisdom of the teacher the blindness of a fanatic. The combination is unthinkable and impossible. It means that to the wisdom of the perfect teacher in him was added the love of the perfect brother. There have perhaps been others as wise as Jesus, but none have had his love. Therefore there have been none so wise. To be wise and love—this is beyond all wisdom.

. . . The old ways of approach to that life-giving stream are closed to many modern men. For these I write. We have to know him after the flesh. There is for us no other way. But to know him after the flesh is to know him after the spirit: for we shall find that he was, in very truth, the ineffable Word made Flesh.—Murry.

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Worship Services for August, 1933

The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "CHOOSE YE."

FIRST SUNDAY, AUGUST 6

Theme: "Be Ye Free."

Instrumental Prelude: *"Lord may our hearts,"* N. S. H., 45.
Call to Worship: *Doctrine and Covenants* 22: 23.
Response by the Congregation: Genesis 6: 46.

Minister: Genesis 6: 51, 52; 2 Nephi 1: 117, 119, 120. . . . "God hath made known unto our fathers, that all men must repent . . . saying . . . I am God; I made the world, and men before they were in the flesh." "And . . . they have become free forever, knowing good from evil; . . . and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil."

(S) Hymn: *"O Lord of light, and love, and power,"* N. S. H., 299, verse 1.
(S) Prayer: For understanding of the nature of man.
The Scriptures: John 8: 31-36.

Minister: "Then said Jesus to those . . . which believed on him, 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.' "
Congregation: "How sayest thou, 'Ye shall be made free?' "
Minister: " 'Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.' "

Meditation: On Freedom.

The agency of man is a fact of our own inner experience. We feel that we have the power to do what we choose to do. This sense of our freedom and responsibility persists in spite of our failure to do as we ought. Even the remorse we feel at failure to live at our best is merely an expression of the sense that we *could* have done better; hence a conviction of our own freedom. Let anyone feel that he cannot live righteously and the sense of freedom departs from him, and the springs of moral effort are quenched.

Our freedom is strictly limited, however. While we are free to choose between right and wrong, we are forced to choose one or the other. A man who does not keep the commandments of God, or make a reasonable effort to do so, is thereby choosing the way of the evil one. The only way we can be free from sin, is to choose the way of God.

(S) Hymn: *"O Lord! my best desires fulfill,"* N. S. H., 277; S. H., 132.
(S) Commission: Helaman 5: 85, 86.
Picture: Hofmann, *"Head of Christ."*

SECOND SUNDAY, AUGUST 13

Theme: "Whither Goest Thou?"

Instrumental Prelude: *"Lead Kindly Light,"* N. S. H., 265.
Scriptural Meditation: Saint John's Gospel, chapter 14, verses 1-7.
Prayer.
(S) Hymn: *"Lead On, O King Eternal,"* N. S. H., 181.
Talk: We must decide.

We modern people do not have much time to meditate. The big issues of life are passed unnoticed because of our preoccupation with a multitude of little things. Our range of knowledge is very wide, but it is not very deep. Yet it is absolutely essential that we see clearly if we are to determine our course. The motives we have are much more important than our factual knowledge, for our *motives* determine the *direction* of our lives.

The man who has no reasonable assurance that the ways of God are best, walks in darkness. To think about ourselves honestly and carefully is to be wise. To choose the way of God as we are taught that way by the witness of His inner Spirit, is to be led to light and power. To have faith in God is to be spiritually motivated to righteousness and peace. To have faith in anything less than God and his truth is to be led to darkness and despair.

"One ship drives East"

One ship drives east and another west,
With the self-same winds that blow;
'Tis the set of the sail, and not the gale
That bids them where to go.

Like the winds of the sea, are the ways of fate,
As we journey along through life;
'Tis the set of the soul that decides the goal,
And not the storm or the strife.

—Ella Wheeler Wilcox.

Period of Meditation:
Hymn N. S. H., 305; S. H., 172. Two verses are played softly, while the congregation meditates on verses 3 and 2 of this hymn.
Minister reads: Deuteronomy 30: 19, 20, beginning, "I have set before you . . ."
Hymn: *"Be with me, Lord,"* N. S. H., 305, verse 1.
Minister reads: 2 Nephi 6: 79-82.
Hymn: *"O may I never do my will,"* N. S. H., 305, verse 4.
Benediction: Moroni 9: 28.
Picture: Tissot, *"The Sermon on the Mount."*

THIRD SUNDAY, AUGUST 20

Theme: "Consider the Cost."

Instrumental Prelude: "Father, hear the prayer we offer," N. S. H., 203.
Call to Worship: Deuteronomy 7: 6-8:

"The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers. . . . Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

(S) Hymn Response: *"I would love thee,"* N. S. H., 128; S. H., 63, verses 1, 3 and 5.
(S) Prayer: That the Spirit of God may guide us when we make our choices.
Story: Sidney Rigdon counts the cost. *Church History,* volume 1, pages 129-142. Sidney Rigdon was a popular preacher in a Protestant church when he first became convinced that the doctrines he was preaching were not of God. Despite the fact that he knew he would have to find employment among the laboring class, and that he would lose many of his friends, he resigned. After two years as a journeyman tanner he began preaching those things that he believed to be true. Again success came to him, and when he had reached the pinnacle of fame he heard of the gospel of Christ as it was preached by the elders of this church. This time he knew what baptism would cost him in friends, popularity, and material wealth. But true to himself he chose the harder course and entered the church.
(S) Hymn: *"Am I a soldier,"* N. S. H., 202, verses 1, 2, 3.
Scripture Meditation: Luke 14: 26-34.
(S) Hymn: *"Sure I must fight,"* N. S. H., 202; S. H., 201, verse 4.

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(S) Benediction: Numbers 6: 24-26.
Picture: Cornicelius, *"The Temptation."*

FOURTH SUNDAY, AUGUST 27

Theme: "Choose Wisely."

Instrumental Prelude: *"O worship the King,"* N. S. H., 9.
Call to Worship: Matthew 7: 22, 23.
Prayer: A confession of our own incompleteness, and a petition for wisdom.
Hymn: *"Father, in Thy mysterious presence kneeling,"* N. S. H., 101.
Scripture Reading: Matthew 7: 27-36. The parable of the builders.
Hymn: *"Tenderly, tenderly, lead Thou me on,"* N. S. H., 267; Z. P., 5, verse 1.
Talk: The Story of Young Joseph. *Church History,* volume 3, pages 254ff.

Joseph Smith was a young man of 21 when the time came for him to decide upon his vocation. For some time he had been studying law with the idea of taking it up professionally. It is true, that he was in line for the presidency of the church but it held no great attraction for him; for, as president his father had been killed, and now the church was divided into many factions. He was just recovering from a severe illness and as he lay contemplating his future course a vision opened before him.

"I saw stretched out before me towns, cities, busy marts, courthouses, courts and assemblies of men, all busy and all marked by those characteristics that are found in the world where men win place and renown. This stayed before my vision until I had notely clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle and confusion. In the subtle transition of a dream, I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but as far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place everywhere betokening thrift, industry and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not noticed before, 'This must be the country of a happy people.' To this he replied, 'Which would you prefer, life, success and renown, among the busy scenes that you first saw, or a place among these people without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision, once made you can not recall it, and you must abide the result.' "

(S) Hymn: *"Trustingly, trustingly, forward I go,"* N. S. H., 267, verses 2, 3.
(S) Benediction.
Picture: Cornicelius: *"The Temptation."*

Note: In all cases the Inspired Version of the *Bible* has been used. N. S. H.—New *Saints' Hymnal;* S. H.—old *Saints' Hymnal.* Z. P.—*Zion's Praises.* "(S)" means that the congregation is to stand.)

Saving Men, Not Civilization

Christianity's commission is not to save civilization but to save men; not to save a civilization, but to build a Christian civilization. Never was greater need or more fertile field for the preaching of repentance in the name of Christ. We speak not only to the heart and conscience of men, but to their minds as well, when we urge some real form of social control of industry in place of the chaos of unrestrained profitseeking; when we urge economic reserves in the form of unemployment insurance for men, as well as provision for machines and dividends; when we demand a wider distribution of wealth, instead of its present concentration.—By Halford E. Luccock.

The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, AUGUST 6, 1933

Sacrament service for adults and children together. An appropriate story to be told the children at the end of the class period is, *"At the King's Table," Stepping Stones,* February 7, 1932.

SECOND SUNDAY, AUGUST 13, 1933

Theme: "Choose you this day whom ye will serve." (Joshua 24: 15.)

Prelude: *"Holy, Holy, Holy Is the Lord," Zion's Praises,* 26; new *Saints' Hymnal,* 7.

Call to Worship: "The Lord is in his holy temple: let all the earth keep silence before him." (Habakkuk 2: 20.)

Hymn: *"Holy, Holy, Holy Is the Lord," Zion's Praises,* 26; new *Saints' Hymnal,* 7.

Prayer.

Scripture: Ecclesiastes 12: 1; 1 Timothy 4: 12; Joshua 24: 15-18.

Hymn: *"Dare to Do Right," Zion's Praises,* 79.

Sermon Talk: Text: "Thou mayest choose for thyself." (Genesis 2: 21, Inspired Translation.) When God placed Adam and Eve in the Garden of Eden he told them they could eat the fruit from every tree in the garden *except one.* Although God told them not to eat the fruit from this tree, yet he told them they could *choose* whether or not they would obey him. They chose to disobey God and so they were cast out of the beautiful garden. We make choices every day. When we play games we choose whether we shall play fairly or otherwise. Let us try to make the right choices. Let us choose to serve God rather than Satan.

Story: *"Sidney Rigdon's Choice," Church History,* volume 1, page 131; *"Truth Is Better Than Riches,"* pages 16 and 17, Junior Quarterly, "New Testament and its Writers," Third Year, Part 2, January, February, March, 1933, by Hallie M. Gould, or *"The Cobbler's Son," Stepping Stones,* April 3, 1932.

Hymn: *"Consecration,"* new *Saints' Hymnal,* 293. (This may be preceded by the story of how this hymn was written. See page 748, The *Saints' Herald,* June 13, 1933.)

Story: *"Amulek's Choice."* (*Book of Mormon,* pages 328, 335, 336, 358.)

"In the City of Ammonihah there lived a man by the name of Amulek. Amulek was a rich man and had many relatives and friends in this city. Many times God had called Amulek, who only hardened his heart and refused to hear. He went on rebelling against God until one day as he was journeying to visit a relative an angel of the Lord appeared unto him and told him to return to his own house, where he would find a prophet of the Lord; that this prophet had fasted many days and was hungry; that if Amulek would care for this holy man, he and his household should be blessed.

"Amulek returned home, and the angel's message was fulfilled, for the prophet Alma met Amulek and was recieved into his house. Alma stayed with Amulek many days, and we are sure that during that time he taught Amulek the gospel. The Lord sent an angel also to manifest those things unto Amulek.

"After many days the Lord sent Alma and Amulek out together among the people of Ammonihah to prophesy and preach repentance. Because of the choice he made to follow Jesus, Amulek forsook all his gold, silver, and precious things and was rejected by his own household and friends, but Amulek had become one of the family of God and he was happy as he went about his work preaching the gospel."

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Closing Hymn: *"Don't Step There," Zion's Praises,* 167.
Benediction.

THIRD SUNDAY, AUGUST 20, 1933

Theme: "Jesus' Choice."

We suggest the picture, *"Christ and the Doctors,"* by Hofmann, be used with this worship service. A large copy of this picture may be obtained from David C. Cook Publishing Company, Elgin, Illinois, for 15 cents, No. 6118-M.

Prelude: *"The Old, Old Path," Zion's Praises,* 207; new *Saints' Hymnal,* 260.

Call to Worship: "The Lord is in his holy temple: let all the earth keep silence before him." (Habakkuk 2: 20.) If you have this call to worship arranged with music, it may be sung by the junior choir. (See songbook, *Children's Praises,* No. 1.)

Hymn: *"Father, Once Again We Come," Zion's Praises,* 168; new *Saints' Hymnal,* 80.

Prayer.

Story: *"In His Father's House,"* (Luke 2: 41-52, page 42, *Knights of Service,* by Emerson O. Bradshaw.

Hymn: *"O Master Workman of the Race,"* new *Saints' Hymnal,* 152. (First verse.)

Sermon Talk: Text: Luke 2: 49. We are sure Jesus made the right choices when he was a small child, but the *Bible* does not tell about any choice he made until he was twelve years old, and then he chose to be about his Father's business. Jesus was always true to this choice. When he was tempted he made the right choice. (Matthew fourth chapter, Luke fourth chapter.) Paul tells us that Jesus was tempted as we are, yet was without sin, (Hebrews 4: 15) which means, of course, that he always chose to do right. In all his ministry he was always found doing the will of his Father. He is, indeed, our great example. When circumstances come up that make it necessary for us to make a choice, let us remember that Jesus always made the right choice.

Special Music: Song by junior choir. *"The Boy of Galilee,"* found in a pamphlet service for Children's Day called, *In the Days of Thy Youth,* published by Lorenz Publishing Company, 8 cents, is a beautiful number.

Picture Appreciation: *"Christ and the Doctors,"* by Hofmann. Material for this appreciation may be obtained from *The Gospel in Art,* by Bailey; also books available at the public library. If this picture is purchased from David C. Cook Publishing Company, a printed description of the picture will accompany it.

Closing Hymn: *"The Child of Galilee," Zion's Praises,* 36, or *"Fairest Lord Jesus,"* new *Saints' Hymnal,* 23.

Benediction.

(Note: There was printed in *Zion's Ensign,* October 1, 1925, page 628, a legend about Christ in the Temple. This would make a splendid story for this service.)

FOURTH SUNDAY, AUGUST 27, 1933

Theme: "The Reward of Our Choice Is Certain."

Prelude: *"Minuet in G,"* by Beethoven, or *"We'll Scatter Good Seed," Zion's Praises,* 115; new *Saints' Hymnal,* 220.

Call to Worship: "The Lord is in his holy temple: let all the earth keep silence before him." (Habakkuk 2: 20.)

Hymn: *"We're Marching to Zion," Zion's Praises,* 37; new *Saints' Hymnal,* 5.

Prayer.

Scripture: Galatians 6: 7, 1 Peter 3: 12, *Doctrine and Covenants* 81: 3.

Hymn: *"We'll Scatter Good Seed," Zion's Praises,* 115; new *Saints' Hymnal,* 220.

Sermon Talk: The following appears in a letter written by W. W. Phelps to Oliver Cowdery: "Who would idle or revel away a few years of fleshly gratification, and lose a thousand years of happiness and an eternity of glory?" (*Church History,* volume 1, page 534.) Brother Phelps understood how important it is to make right choices. We gain or suffer from our choices. If we choose to serve God, we will be permitted to live with him in the life to come; if we choose not to serve God, we will lose that happiness. Some choices we make bring their reward or punishment in this life. (Give examples of happiness that followed a right choice, and unhappiness that followed a wrong choice.) Other choices we make will bring reward or punishment when we stand before God, the righteous Judge, in the day of judgment. (See 1 Timothy 5: 24.) The *Bible* tells us God will reward every one according to his works. (Revelation 20: 12, 13; Matthew 16: 27; 2 Timothy 4: 8.)

Story: *"Ruth the Faithful,"* page 20, *Knights of Service,* by Emerson O. Bradshaw, or *"The Boy Who Was Not Afraid,"* page 117, *Knights of Service,* by Emerson O. Bradshaw.

Special musical number by a junior boy or girl, or song, *"Cast Thy Bread Upon the Waters,"* new *Saints' Hymnal,* 346.

Stories: *"The Choice of the Rich Young Ruler."* (Matthew 19: 16-22; Mark 10: 17-22; Luke 18: 18-23.) Emphasis should be placed on the fact that the rich young man chose not to follow Jesus, and we hear no more about him.

"Paul's Choice." (Acts 9: 6, chapters 13, 14, 16, and other chapters.) Emphasize the fact that Paul chose to follow the example of Jesus; lived a consecrated and useful life, and was sure of his reward. (2 Timothy 4: 8.)

Closing Hymn: *"Never Be Discouraged," Zion's Praises,* 96; new *Saints' Hymnal,* 236.

Benediction.

Immortality

Oh! Listen, man!
A voice within us speaks that word, startling;
"Man, thou shalt never die!" Celestial voices
Hymn it unto our souls; according harps,
By angel fingers touched, when the mild stars
Of morning sang together, still sound forth
The song of great immortality.
Thick clustering orbs, and this our fair domain,
The tall, dark mountains, and the deep-toned seas
Join in this solemn, universal song.

Oh, listen, ye, our spirits; drink it in
From all the air. 'Tis in the gentle moonlight;
'Tis floating mid day's setting glories; night
Wrapped in her sable robe, with silent step
Comes to our bed and breathes it in our ears:
Night, and the dawn, bright day, and thoughtful eve,
As one vast mystic instrument, are touched
By an unseen living Hand, and conscious chords
Quiver with joy in this great jubilee.
The dying hear it; and, as sounds of earth
Grow dull and distant, wake their passing souls
To mingle in this heavenly harmony.

—Richard Henry Dana.

For churches to close now or to "let up" is like hospitals closing during an epidemic. We say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of "flu" such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but rather more self-control, unselfishness, faith and courage. Self-control, unselfishness, faith and courage are spiritual qualities which cannot be secured from bankers or stores, but only from ministers and churches.—Roger W. Babson, *"Church Attendance: The Facts and Their Meaning,"* in *Federal Council Bulletin.*

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THAT WHICH ENDURES

(Continued from page 874.)

and doeth them, I will liken him unto a wise man, who built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it."

That latter prediction is what happened to us. We have been building too much on the sand. Temporarily, at least, America lost her bearings. She forsook the motto initiated by her founders. She thought herself so powerful and so rich and so learned that she did not need to trust in God. And she erected a superstructure conceived in selfishness, and composed mostly of inflated land values and watered stock. And when the storms came and the winds blew, her house went down. And what a crash it made—banks closed, thousands of homes and farms lost on mortgages, millions of unemployed, life's savings lost, hopes and ambitions ruined.

BUT LET US TAKE HOPE and courage. We may not have so much to live on, but we still have just as much to live for. Let us learn a lesson from our folly and build a superstructure founded on truth, and honesty, and square dealing. Let us haul down the false standards of success erected in those later years, where the dollar was the coveted goal of all earthly endeavor. And let us remember that it is what we *are* and not just what we *have* that counts.

Christ said, "A man's life consisteth not in the abundance of the things which he possesseth." My friends, things are only a means to an end. Character and not genius is what America is short on today.

America needs a rebaptism in the ideals of Jesus Christ. She needs to adjust her vision of life and its purposes, so that people shall renew their contact with their God. To put it in plain English, what we need most in this country today, is to get down on our knees and repent of our sins. And only in so far as we do, may safety and happiness for the morrow be guaranteed.

What part are you going to play? On which side is your youth and your talent going to be enlisted?

MEMBERS OF THE GRADUATING class of Lamoni High School, the state of Iowa has made a considerable investment in your education. The citizens of Lamoni have invested thousands of dollars in taxes to that end. Members of Graceland's graduating class, the church has made a large investment in your training. The sacrifices of your fathers and mothers, as well as your own efforts have entered into it.

Has it been a wise investment?

In the years to come, will it pay profitable dividends in a more enlightened and righteous citizenship? We hope and believe that it will. But the answer is with you. Our heavenly Father says, "To be learned is good if they hearken unto the counsels of God."

It is true that we need citizens of culture who are learned in the arts and sciences. We need men and women who understand the physical laws of this world in which we live. We need farmers who know how to analyze the soil, and are able to determine as to its best use. We want men trained in the scientific raising of cattle, and sheep and hogs; we need expert artisans and learned professional men and women. And without such a culture our civilization cannot be perpetuated.

But if we have all these and lack character, they are useless. Without spiritual culture, without real Christians, the training of the head and of the hand, be it ever so perfect, is all in vain. We need more than anything else, a restoration of the cardinal virtues—honesty, industry, square dealing, the love of God and love of man—which produce happy homes, trust-worthy neighbors, and stable communities. Without them, our civilization is doomed.

The machines are here; and they will be continued. Ours is the problem of so adjusting their use that they shall prove a blessing and not a curse. Will they be used or abused? That is one of your big problems.

It is inevitable that with the use of the machines, hours of labor shall become increasingly less. What shall be done with the leisure time? The answer will determine the future of our nation. For what we do when we are at work determines what we have. What we do in our leisure hours determines what we are.

If we shall use our leisure time wisely, we shall have such a development of culture, such a perfection of talent as the world has never seen. But if we shall follow the path of least resistance, and use our leisure time only for amusement, as seems to be the too general inclination today, then we shall witness the dissipation of our talents and the more quickly bring down our nation's destruction upon us.

Young people, I am not attempting to prophesy. I am not making any economical forecast. I am just bringing to your attention a simple problem in spiritual mathematics. And the equations are just as certain and dependable as are those of arithmetic or geometry.

FAITH is the glue that holds society together. Without men and women of sufficient honor to command confidence and trust, it is impossible to have successful homes. There must be confidence between people or business cannot be carried on. There must be those we can trust with public responsibility, with public resources and public money, or we cannot have government.

Today there is a dire and increasing need of righteousness and truth in every phase of human endeavor. And unless we have a spiritual awakening, the future means increasing trouble and finally a breaking down of government itself.

May God give you grace and wisdom and courage to do your part in effecting a solution of the problem.

Industry will still be necessary. There never can be any substitute for hard work. And we must learn teamwork and cooperation as never before. And do not be ashamed to start at the bottom and work up. Great courage will be needed. Gene Tunney says that in any phase of human endeavor, a man must fight. There are many things we will have to fight, but the most difficult task will be to conquer ourselves. Greed, lust, the human weaknesses to which the flesh is heir—wickedness in high places—all these must be overcome.

Theodore Roosevelt, of immortal fame, advises, "In life, as in a game, the principle to follow is, Hit the line hard; Don't foul, and don't shirk. Play the game!"

Have faith in yourself, in your neighbor and in your God. Believe that right makes might and in the end that truth will prevail.

Let hope buoy you up in times of despair. Be cheerful. Smile. "The thing that goes the farthest, towards making life worth while, that costs the least, and does the most, is just a pleasant smile."

Remember there is a Higher Power to whom you can turn and in whose wisdom you can trust, when your own fails you. Make it a habit of keeping in touch with your God, and you cannot go far wrong.

May the blessings of peace and happiness crown your efforts in the development of those eternal virtues which time does not efface but which always endure.

Ten Marks of an Educated Man

He keeps his mind open on every question until the evidence is all in.

He listens to the man who knows.

He never laughs at new ideas.

He cross-examines his daydreams.

He knows his strong point and plays it.

He knows the value of good habits and how to form them.

He knows when not to think and when to call in the expert to think for him.

You can't sell him magic.

He lives the forward-looking, outward-looking life.

He cultivates a love of the beautiful.

—*The American Magazine.*

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CAST THY BREAD UPON THE WATERS

(Continued from page 876.)

THE DAYS THAT FOLLOWED were like a dream. People came from the settlement. Out in the workshop men made a coffin. The women cushioned it with a quilt and lined it with a fine, white sheet.

A wonderful memory of that calm, happy face that had been more to her children than anything else in the world was strengthened now by a look of infinite joy as if a reflection of what she saw as her soul burst its bondage of flesh and looked out on the immortal, had left its imprint. Precious memory!

Some one had thought to send a messenger to the Indians and they came for the services—many of them. It was a brief service. A hymn, prayer, some of mother's favorite scriptures, brief remarks, another hymn, and a prayer.

Once as the Indians were passing the coffin Isibel, even though bowed in anguish, noticed how clean they all were, wrapped in their best blankets or skins. She noticed that if any feeling at all was expressed, it was a pathetic reflection of a race-old sorrow, but there was a look of stricken sorrow on the younger faces. At the grave they stood in silent awe.

When it was partly filled Chief Lone Wolf, casting his blanket on the ground, touched one of the men lightly on the arm. "Me," he said, and took the shovel from his hands. A warrior stepped forward and took a man's shovel. Another warrior did likewise. They finished filling the grave, while the white men looked on in silent astonishment.

As the minister lifted his hands to pray and the men removed their caps, Lone Wolf glanced at them, then gravely he removed the feathers from his hair and bowed his head. Instantly every man and boy of his company followed his example.

FROM THE HOUR OF HER MOTHER'S DEATH Isibel took the responsibility of little sister. No one but the heavenly Father to whom she carried her burdens almost hourly knew how often she went down to the quiet grave and poured out her sorrow in tears and prayers.

Summer passed and harvest was over. Uncle Ben wanted Israel to come into his blacksmith shop to learn the trade, so after the corn was shocked he went down to the settlement. It was a hard winter, heavy snows, cold, stinging cold, when the pitiless, steel blue, cloudless sky bent to meet a pitiless, blindingly white earth.

In January father decided to go down to the settlement for powder was needed and there were several errands to do. He left very early one morning, telling the girls he would be back sometime tomorrow night.

Always before mother had been there when father was away. Plenty of wood and water were brought in, all the chores were done and the stock secured for the night before dark.

Isibel closed and bolted the door and set about warming the cup of milk and bread for little sister while Isidore prepared the simple evening meal for them.

When the girls sat on the big rug before the fire studying their lessons Isidore asked, "Isibel, if an animal came prowling tonight could you shoot it?"

Isibel thought a moment, "All the stock are secure, so let them prowl."

"But there is the meat father hung under the eaves yesterday. That might attract a wolf or a bear."

"Well if a bear or a wolf tries to get our meat I'll surely try my best to shoot him." As she spoke she got up and took the musket from its rack. Father had carried the lighter carbine with him. She looked it over carefully. "It has a terribly heavy charge of powder for it is the same load father put in it when he went out to shoot the wolf that got out of range so speedily yesterday." She stood it against the wall by the door.

After they were cuddled under the covers and steady, deep breathing told that Isidore was asleep, Isibel lifted her burdened soul to God for help and strength and courage to take the place of mother and father, too, while he was away.

Next day father had not come so at supper time they ate and after the reading and prayers the little ones went to bed. The moon rose, flooding the earth with glory. Several times through the evening the girls opened the door and looked and listened. Why didn't father come?

SOMETIME IN THE NIGHT Isibel was roused by a scraping sound and she said to Isidore, "Father has come." But almost before her feet were thrust into her shoes she realized the noise was not made by father, besides, he would have called. Isidore had sprung up and was putting on her shoes.

"S-s-s-h Isidore. It is something getting at our meat. Throw some kindling on the coals while I get the gun." Quickly as possible the trembling girls got to the door and slipped back the heavy bolt. At the noise they made, the scraping, snuffling, noise stopped and a considerable crunching of the snow followed. Isibel whispered, "A bear and he went down on all fours, I think." In a little bit the scraping and snuffling began again.

"Now, Isidore, listen and don't get so scared you forget, I'll step out and shoot and back in here as quick as I can. Slam the door and bolt it quick. I'll help you."

The kindling was blazing up and showed the objects in the room plainly as they swung the door wide and Isibel with the gun ready stepped out.

Her conjecture was right for a dark hulk that looked as big as the side of the house loomed before the frightened girl. As she swung the gun to her shoulder and took a sight against that dark object that was turning sharply toward her, she was conscious that she cried aloud, "Oh Lord help me."

A flash, a deafening report, and the girl fairly tumbled back into the room bumping Isidore so hard that she sent her sprawling on the floor.

A wild scream pierced the air. Instantly bedlam started, for the report of the gun, the scream of the girl and the terrible noises just outside woke every child.

Quickly throwing more wood on the fire, Isibel took up the shrieking baby and to the other children cried, "Hush! hush! sister shot a bear! everything is all right."

At last when quiet was restored and the children were back to bed Isibel opened the door and looked out. Yes, her bear was there and was still.

Before daylight an Indian came to the door with a message. Father, on his return, never so expert on snow shoes hurrying over a dangerous shelving place, slipped, fell, and shattered his right leg below the knee. After two hours suffering in the cold the Indians had happened to find him. A litter had been made quickly and they had carried him back to the settlement. The Indian had come at once to say Uncle Ben would come to stay as soon as the doctor had set the leg. But, casting a weather eye toward the sky he said, "Come soon or no come." He was evidently greatly surprised that Isibel had killed the bear which was a huge Cinnamon. He fell to work skinning it rapidly, skillfully. He tacked the hide on the wall in the kitchen, stretching and scraping it carefully. Isibel insisted he take all the meat he could carry with him. As he shouldered a great piece he said in Chinook, "Storm, squaw come stay."

A storm did set in very soon and Uncle Ben did not come. Before noon figures came through the swirling snow. Onaway and her husband. Two days later when Uncle Ben finally got up the mountain nearly frantic with fear, he found the Barton children safe and comfortable. Isibel was placing a hot supper on the table as she asked eagerly about her father and told him all that had happened.

As long as Onaway stayed and Cloud-in-the-sky came every day it was not necessary Uncle Ben should stay. Before he left Isibel put her arm through his and turned him toward Isidore's sampler. "Uncle Ben, did you ever know a scripture to be fulfilled as much as this?" "Cast thy bread upon the waters," he read in a husky voice, "And it shall return unto you after many days," finished the girl reverently.

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Prayer and Testimony

Have You Prayed Today?

Have you and I today
Stood silent as with Christ, apart from joy or fray
Of life to see by faith his face;
To look, if but a moment, at its grace,
And grow, by brief companionship more true,
More nerved to lead, to dare, to do
For him at any cost? Have we today
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for him again;
Steady the steps which waver; help us see
The footpath meant for you and me.

—George Klingle.

Healing Speeded by Administration

By Elsie Reed Keatley

I want to add my testimony concerning the truthfulness of this great work, to the testimonies of others. I have received many blessings, and also my family.

Six years ago, my husband received a great blessing through administration. Before an operation on his stomach, he asked for the elders to come. The doctors and nurses marveled at the improvement he made after the operation.

My seventeen-year-old son has a growth in the back of his mouth. The doctor says that after an operation to remove the growth, it is probable radium treatments will be necessary. I ask the prayers of the Saints of God that it may be a tumor, and that it may be removed easily and effectively.

I get great benefit from letters written in the *Herald*.

BAZINE, KANSAS, Route 2.

Blessed in Illness

By Mrs. Minnie B. Johnson

In April, 1932, our oldest daughter suffered an attack of acute mastoiditis. After an X-ray picture had been taken at the hospital, the specialist told us that the case was so serious he would take absolutely no responsibility for anything, but that an operation was imperative.

At five o'clock, Sunday evening, April 24, she underwent an operation. The doctor said there was always danger of interior cranial infection. On Tuesday evening he reported that there was no infection, but erysipelas might develop as late as a week after the operation. No complications set in, however.

I knew no Saints in the city, but knew of Elder Ray Whiting, and I called him, asking him to remember us. He called at the hospital on Monday, and several times afterward. As my husband is not a member of the church, I did not ask for administration. I wrote Brother and Sister Emmet Purcell, of Missouri Valley, to remember us.

You who have had serious illness in your family know that every breath was a prayer. As I knelt in prayer the night of the operation, I was comforted to such an extent that I felt sure she would recover, but I knew recovery would be slow. We made frequent trips to see the doctor all summer and during the fall for head dressings, and he marveled each time at the improvement she had made. He thought the wound would not close entirely, but thanks to the power of God, it is now entirely healed.

To you who were with us in spirit and prayer, I shall ever be grateful. Though I am not privileged to attend church services, I am strong in the faith.

MONDAMIN, IOWA.

Two Testimonies That Have Impressed Me

By Mrs. C. B. Freeman

I wonder sometimes if Saints realize how long their testimonies may live in the hearts and lives of other Saints, especially the young. I would like to relate two testimonies that especially left a great impression with me.

It was about the winter of 1911, at a young people's prayer meeting in Lamoni. The congregation was asked to give special testimonies of blessings, and Brother Anderson bore testimony as to how, by the use of consecrated oil, his eyesight had been strengthened. At this time I wore glasses continually and could not be without them without suffering from headaches. I had been told by doctors fitting my eyes, that I would always have to wear them. Soon after this, on my way to Montana, I accidentally broke my glasses. I was miles from a good optician, but I remembered this testimony and began putting oil in my eyes. It was wonderful the relief that came to them. Later I had my eyes anointed and prayed for. Since then I have had no trouble.

We have used the consecrated oil in the eyes of our children with remarkable results. Our smallest child, Carol, was told by the school nurse and later by a doctor that she had trachoma. Later she began to blink terribly, and her eyelids seemed to be inflamed. We resorted to the oil again, with much prayer, and the trouble completely disappeared.

In about the year 1922, we had a friend visiting us with her small son. These people attended our Sunday school, but did not belong to the church. While playing, my little daughter threw a stone which hit the little boy in the eye injuring it badly. Feeling deeply concerned, I turned a spoonful of the oil in the eye. The pain ceased, and in about half an hour, you could not tell the eye had been injured.

Another testimony which was a source of great comfort to me was borne by Sister Charles Fish, who was at the bedside of her dying sister, at Belding, Michigan. This was shortly after the time of my baptism when I was about eighteen years of age. The sister stated that so often in hours of stress when in need of comfort, or guidance, she would take the word of God, in any of the three books, and be led to a passage which would meet her need. This testimony has meant more to me than words can express, and it is a comfort to know that the kind heavenly Father we are serving has caused these things to be written, which can mean so much to us when we have need.

I feel thankful for these testimonies and can see why we are admonished to meet often together that we may be strengthened by a testimony or a prayer.

AVA, MISSOURI.

Request Prayers

Sister Sadie E. Moffit, of Dunn Center, North Dakota, requests the prayers of the Saints in behalf of Sister Howard Hanks, who is very low at the Dickinson Hospital.

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QUESTION TIME

Is the Holy Spirit an entity, or only an influence in the sense that men influence each other?

The scriptures clearly indicate that the Holy Spirit is a divine Intelligence and one of the Godhead. He is therefore much more than an abstract term used to denote an effect. He is also a Cause; just as fully so, it appears, as Jesus was a cause in promoting his mission. The Spirit is personified in the sacred text, including all such leading versions as the Douay, Emphatic Diaglott, Moffatt, Weymouth, Twentieth Century, Syriac, and both revised versions, and is described in the *Doctrine and Covenants* as one God with the Father and Son:

"Callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end."—17: 5.

The Holy Spirit could scarcely be infinite if he were only an influence in the sense that a human being may exert influence with another. The infinite nature of the Spirit is implied also in the promise of Jesus:

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 16: 13.

We know very little as yet about the significance of visible form in the spiritual realm, or what relationship it may have to the reality of a divine personage. We are familiar with it only in its physical aspects as they concern material things of this world. This may help to explain why the Holy Spirit appeared in visible form at the baptism of Jesus (see Luke 3: 22), but we know of no intelligible answer as to the form or substance of the Holy Spirit that would simplify our concept of his divinity. Paul refers (Romans 8: 27) to the "mind of the Spirit," and warns Ephesian saints (4: 30) to "grieve not the Holy Spirit." The subject is one of the "mysteries" that may be revealed to those who reach the heavenly life to come.

Was it the religious world, or his disciples, that Jesus prayed might be "one"?

This prayer was uttered by Jesus just before he entered the garden where he was betrayed by Judas. The prayer did not include the religious world in general, for he explained (17: 9): "I pray not for the world, but for them which thou hast given me, that they may be one, as we are." Afterward in his prayer he included those who should believe through the testimony of his disciples:

"Neither pray I for these alone, but for them also which shall believe on me through their word."—John 17: 20.

Evidently, then, Jesus prayed for the unity of all Christian believers. It was through this unified discipleship that the world would be induced to believe on him (verse 21), and it is an admitted fact that the disunity of Christians has been one of the chief obstacles to the conversion of the world.

Is it right to canvass for votes of inactive members in order to remove a branch president?

What might be wrong in one situation might conceivably be right in another. But under ordinary circumstances it would probably tend to disrupt harmony in a branch if certain persons should seek by undue influence to obtain support for one whom they desired elected for purely personal reasons, or to defeat an acting officer for similar reasons. If a president should prove himself unfit or unworthy to serve longer, the majority of the members would probably be aware of it and could be expected to withdraw support without any undue influence from others. It might be better in such cases to consult the apostle, district president, or other minister in charge of that field. He would then doubtless advise such procedure as would be most likely to secure happy results with the least friction.

While members have the right to vote their preferences for the officers to be elected, when it is necessary to state such choice it should be done in a kindly and Christian spirit and usually at the time the election occurs. In any event personal motives should not so prejudice one that he becomes unfit to make an impartial choice in the interests of the branch itself. A. B. PHILLIPS.

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14. Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know *it?*

15. And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17. Thus saith the Lord God; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18. And it shall come to pass at the same time when God shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19. For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.—Ezekiel 38: 8-21.

Ezekiel tells of the great battle that is to be fought on the plain of Esdraelon, the open field in the north of Palestine, referred to by John in Revelation 16: 16, as the "Battle of Armageddon." The result of this battle is recorded in Ezekiel, thirty-ninth chapter. In verse two it says, "that only a sixth of Gog's army will escape, and serve twelve states that it will take seven months to bury the dead, that the land may be cleansed." so great will be the battle of the great God. Joel says:

"I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder parts toward the utmost sea."—Joel 2: 20.

Another army is to enter Palestine for spoil, it is to come into the southern part of the country. Ezekiel gives us no prophecy of this event, but Zechariah and John the Revelator do. Zechariah says:

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. [At the battle of Armageddon]. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."—Zechariah 14: 1-5.

John gives us some more particulars of this invasion in the eleventh chapter of Revelation, but Zechariah gives us the exact time; it is when Christ shall come, and all the saints with him, which is the end of the age, the beginning of the Millennium, John says that after the city and temple had been rebuilt by the Jews, the Gentiles will tread it under foot forty and two months, during which time there shall be two prophets continually prophesying and working mighty miracles. It seems that the Gentile army will be hindered from utterly destroying and overthrowing the city, while these two prophets continue. But after a struggle of three and a half years, the Gentiles will succeed in destroying these two prophets, and then they will overrun the city. They will be so glad that they will send gifts to each other because of the death of the two prophets, and in the meantime they will not allow their dead bodies to be buried, but will suffer them to lie in the streets of Jerusalem three and a half days, during which time the armies of the Gentiles will view these dead bodies as they lie in the streets. But after the three and a half days, the spirit of life from God will enter them, and they will arise and stand upon their feet, and great fear will fall upon them that see them. And then will be heard a voice from heaven, saying, "Come up hither," and they will ascend up to heaven in a cloud, and their enemies will behold them. (Revelation, eleventh chapter.) Then will come the shaking of the earth spoken of by Ezekiel, and the rending of the Mount of Olives, recorded by Zechariah. John says, "The same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake, were slain of men 7,000."

Doctrine and Covenants 45: 7-9 gives a record of this time, it tells of the mount cleaving in twain and the Lord appearing on the mount, and for the first time the Jews will recognize Jesus as the Savior. It speaks of the earth reeling to and fro and the shaking of the heavens, and the voice of the Lord heard in all the ends of the earth. This will be the end of the age, the ushering in of the Millennium, the thousand years reign of peace.

Lost Tribes of Israel

There is still another stupendous miracle to be enacted about this time, it is the coming forth of a portion of the Ten Lost Tribes of Israel.

History tells us that about 952 B. C. ten of the tribes of Israel separated from their brethren and formed themselves into a separate kingdom, with their capitol at Samaria. Here they continued to live until 721 B. C., when Shalmaneser, king of Assyria came into their country, conquering the nation and carrying the people to his own land. It was supposed that the Israelites had amalgamated with the Assyrians to such an extent that they had lost their identity, but such was not the case. God has a hand in the destiny of his people, even though they are disobedient at times. *Doctrine and Covenants* 2: 1 says, "The works and designs, and the purposes of God can not be frustrated, neither can they come to naught."

The Jewish historian Josephus, in his book, *Antiquities of the Jews,* book 2, chapter 5, tells that the ten tribes in his day (93, 94 A. D.) were still beyond the river Euphrates."

The Israelite captives remained in Assyria for a time, then they came out of the country in a body and went to the north, according to the author of the Book of Esdras, of the *Apocraypha.*

"And whereas thou sawest that he gathered another multitude unto him, These are the *ten tribes* which were carried away prisoners out of their own land in the time of Hosea, King, whom Salmanasar the King of Assyria led away captives and he carried them over the waters, and so they came into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, That they might keep their statutes which they never kept in their own land, and they entered into the Euphrates by the narrow passage of the river, for the Most High shewed signs for them and held still the flood till they were passed over. For through that country there was a great way to go, namely a year and a half; and the same region is

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called Aisareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through, therefore sawest thou the multitude with peace."—Esdras 13: 39, 47, of the *Apocrypha.*

Some of these Israelites must have gone through northern Europe, and lived there for a time, for instance, the tribe of Dan refused to shed their brothers' blood in the days of Jeroboam, the first king of Israel, (975 B. C.), and rather go to war with Judah, they left the country in a body and went to Greece, to Javan, then to Denmark, (at one time called Danmark or Dan's country). Keating, in his *History of Ireland,* says "The Danaans were a people of great learning and wealth. They left Greece after a battle with the Assyrians, and went to Ireland and Denmark, the latter also being called Dan-mares." But according to Jeremiah and the *Doctrine and Covenants,* and also the *Book of Mormon,* we believe that some of the Israelites must have gone still farther north, beyond the boundries of our present civilization of Europe and Asia, for in these books we have an account of Christ visiting them and of them coming to the land of Ephraim in the last days; they will discover us, we will never discover them, any more than the Lord did not permit the Europeans to discover the land of America, until the people of this land had disobeyed him to such an extent that he brought other people to this country to enjoy the bounties of this wonderful land. Of the coming forth of these lost tribes of Israel, Jeremiah says:

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jeremiah 23: 7, 8.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."—Jeremiah 16: 14, 15.

A later prophet declared:

"Prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him, for, behold, he shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh.

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy."—*Doctrine and Covenants* 108: 5, 6.

This miracle will eclipse anything that has happened like this heretofore, for the Lord will command the great deep, and it shall be driven back to the north countries, and the *islands shall become one land* and the earth shall be like it was in the days before it was divided. We have no history of such an event, only a verse in Genesis 10: 25, which says, "The earth was divided in the days of Peleg." Peleg was the fourth in descent from Shem, who was the son of Noah.

Some scientists have thought on this question, and some are of the opinion that at one time the land part of this world was all together and the waters around it. We have an account of the opinion of Doctor Alfred Wegener, geologist of the University of Gratz, Austria, as printed in the *Readers' Digest,* for November, 1931:

"All the continents of the earth once formed one great land mass. In the remote past this land mass split up, forming the present continents, which he (Doctor Alfred Wegener) holds are still moving, with North America drifting slowly toward the equator, at the rate of two miles every 1,000,000 years. The speed king is Greenland, which is believed to be crawling westward at the rate of six feet a year.

"It is supposed that the dry land floating about on a sea of molten rock like great rafts on a quiet ocean, some forty or fifty miles below the crust of the earth.

"Doctor Wegener at one time found himself staring at a large map of the world, and unconsciously began to play a game with himself, in his imagination sliding the continents around and fitting together the pieces of land like a jig-saw puzzle.

"In his mind, he pushed Africa 3,000 miles to the west; the bulging outline of Brazil filled the Bay of Guinea and the protecting Cape San Rogue nestled in the hollow of the Cameroons, He moved Europe across the Atlantic and found the southwest northeast slant of its west coast paralleled that of the eastern shores of America. He pulled Greenland 1,500 miles to the south; its southern tip dovetailed with the Labrador coast on the west, and with the Scandinavian peninsula on the east.

"Finally, after months of consideration, Doctor Wegener became convinced that all the present bodies of land were once joined together in one vast continent—the mysterious Gondwana Land.

"This monster land, like an extra weight on one side of a spinning top, made the earth lopsided. The whirling world careened through space struggling to balance itself and redistribute its mass. Under the terrific force of the spinning planet, racing 1,000 miles an hour, the land broke into the several pieces we know as continents today.

"But when you are trying to solve the jig-saw puzzle, finding two pieces that fit together is not enough. They must also match in color. So Doctor Wegener went further and found several places where the "colors" matched as well. For instance, the rock strata on the South American coast and on the African coast are remarkably similar. Again, if you push geological maps of North America and western Europe together, he pointed out, black coal veins in one continent join black coal veins in the other, forming a continuous line. In at least five points on opposite Atlantic coasts, he discovered closely corresponding geological formations.

"Finally, it is interesting that the legends there are references to 'lost continents.' The Greeks told of a mysterious 'Atlantic,' that disappeared beyond the Pillars of Hercules; the Welsh tell of a legendary 'Avalon'; the Portuguese of the long lost 'Isle of the Seven Cities.' These may record the remote memory of long ago catastrophes when continents broke apart and drifted away."

(To be continued.)

(Note to the reader: This is the fifth installment of this article of tract length. Each installment will fill a page until the tract is completed. Readers may cut out the pages and bind them together for reference or for lending.)

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Missionary Case and Wife Visit Oklahoma

Spiritual Growth in Michigan

My visit home was so filled with good will and good times with loved ones, the time, as usual, was too short. I took my wife to Oklahoma to see her people, and this was a real treat. We met a few of the Saints we years ago learned to love and appreciate. We attended church services at Shidler where Brother Simmons was holding meetings. Brother Simmons was among the Kaw Indians near the home of Charles Curtis, ex-Vice President. I had baptized some of these people years ago, and the crowd of Indians and white people was large. Four white children were baptized before the meeting and two were blessed.

Coming back to Michigan I was soon busy at work in the various branches. The young people at Bentley, on Tuesday evening of this same week, assembled for *Bible* study taught by Sister Beatrice Saunders. There were about seventy young people at this meeting.

Thursday evening, a large attendance, particularly of young people, met at Beaverton, and enjoyed an excellent program.

There seems to be a growing interest in spiritual things, a real increase in the spiritual growth of the church. If we ever learn the value of kindness, peace, and humility, and apply it, we shall see greater growth in this church than ever before in this generation.

HUBERT CASE.

Utah District

Enjoys Visits of Apostles E. J. Gleazer and M. A. McConley, Elders J. E. Vanderwood and Frank Veenstra

Utah District has lately been favored with short visits from Apostles Gleazer and McConley. Apostle Gleazer was traveling with his family by auto from Independence to California, and before coming notified Brother Chase that they would stop at the auto camps rather than in the homes of the Saints, as the son of the family at these various stops would do canvassing for auto accessories, and help with the expense of the trip.

The family arrived in Salt Lake City, June 10, and when Brother Gleazer called up Elder Chase to know of the appointments, and when he found that there was an appointment at Ogden for him that evening, he reversed the usual order of things by inviting Elder A. M. Chase and wife to be their guests for the trip as well as for the trip to Provo for the following Monday night. These two branches and that of Salt Lake, feel revived after listening to his inspired sermons.

The theme at each of these services was *"The Zionic Plan of Stewardship and Consecration,"* and the Lord surely assisted him in his message. In Salt Lake City a number of the elders of the Utah Church were in attendance and were much interested; one declared it the best sermon on that subject he had ever heard. Their position is that the Lord gave this law to the church, but that they are not good enough to keep it, (and were not good enough, so were not able to obey it,) so the Lord took it away and gave them the law of tithing instead. You can imagine Apostle Gleazer's answer to this. It was fine and effective.

Apostle McConley, passing through on the way to his mission field in the West, stopped here, June 15 and 16, giving the Saints an inspirational sermon the evening of the sixteenth. He also arranged with the district presidency for a three-day reunion and district conference to be held at Ogden, July 7 to 9.

Elder John E. Vanderwood was with the Saints in the district, May 20, to June 8, coming to attend the funeral of his brother, Joseph Vanderwood, and while here renewing old acquaintances, as well as visiting relatives. The Saints of Malad, Idaho, Ogden, Provo, and Salt Lake City, Utah, enjoyed his sermons.

The series of rally days recently held at Salt Lake, Provo, and Ogden, were a decided success. The branches responded well, though at some sacrifice. Ogden is the center of the district and is about eighty miles from Provo and Malad. Malad commandeered the school bus and individual cars to attend the rally at Ogden, and thirty-eight Saints attended.

Elder Roy Hewes, president of Ogden Branch and a member of the reserve officers in the national army, was called to the colors as chaplin and sent to the Boise district for six months. The coming of Elder Frank Veenstra just at this time was providential for Ogden Branch. A business meeting was held the evening of Brother Hewes' departure for his assignment in the Boise area, and Brother Veenstra, who is just back from his mission to Holland, and has been appointed to this district, was voted in as branch president.

At the business meeting of the branch in Salt Lake, June 28, Elder A. M. Chase, pastor and district president, stated that his work in this district was missionary as well as pastoral and thought it might be well to begin open-air meetings in the park of the city and county building on Sunday evenings. The branch voted unanimously in favor of this, and the next Sunday evening, Brother and Sister Chase loaded folding chairs, Bilhorn organ, songbooks and bag of tracts and were found at their old stand under the electric lights about eight o'clock, ready for action.

Mobile, Alabama

Community Singing Is Enjoyed

The Children's Day program, June 18, was given by the junior church department. The songs were selected by the junior leader and six boys and girls gave a dialogue on fundamental principles.

A special feature of the service was the blessing of several babies. As the parents brought their children to be blessed the junior church sang appropriate songs, *"In the Early Springtime,"* and *"Bring Them In."* Several young boys and girls were baptized in the afternoon by Pastor Amos Berve and Elder Franklin Steiner. These were confirmed at the evening service.

Mobile Church participated in a community sing Tuesday night, June 20, at the Oakdale Methodist Church. Pastor Berve was called upon to offer prayer, and after the singing of a few congregational songs, the Saints' choir sang the anthem, *"Rock of Ages."* A male quartet composed of Oran Cochrane, Dan Miller, Earl Scott, and Aubrey Miller gave a beautiful interpretation of *"Consecration."* Several churches participated and Mobile Saints were the host for the next sing held Thursday, June 29.

An all-day meeting was held at Bayou La Batre, Sunday, June 25. There was dinner on the ground, and meetings were held in the morning, afternoon and evening. Brothers Berve, Oscar Tillman, and Franklin Steiner were the speakers of the day. These meetings were at the

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home of Brother Oscar Tillman. This is a mission of Mobile Branch, and services are held there each Sunday morning and night. Brother Delbert Tillman is church school superintendent, and Brother Franklin Steiner presides at the evening service.

Kennett, Missouri

Young People Are Interested in Work

Under the efficient leadership of Elder H. H. Wiggins, Kennett group is moving onward. May 25, Brother R. Robertson, from Salt Lake City, visited there, and he delivered four sermons to the branch. The young people especially wish to extend their thanks and appreciation to him through the *Herald* for his splendid work at this place.

The young people are working, and seem to manifest more interest than ever before. The officers and members are proud of their efforts, and feel assured much good will come from the work they are doing.

The present membership is nearly one hundred. Many Saints are interested in the purchasing of new land that is opening up in this section. Missionary W. E. Haden has patiently assisted many in getting homes there.

Lorain, Ohio

Religious Training Is Given Emphasis

The Saints of Lorain Branch are fortunate in having recently been able to rent a church building in which to hold services. This building is more centrally located than the hall in which they formerly met, and is provided with a basement of ample size, and rooms in which to conduct classes.

On the Sunday, June 11, at nine o'clock, many of the branch gathered at the Y. M. C. A. to witness the baptism of two adults and four children. This Children's Day was also marked by the singing of a beautiful and appropriate solo by Sister F. T. Haynes, of Cleveland, during the Sunday school hour. Church seal pins were then presented to Sister Haynes, and Sisters Hazel and Ruth Minkler, of Wellington, as tokens of appreciation of their labors which have entitled them to the possession of Gold Seal Certificates.

At eleven o'clock, Elder E. G. Hammond, of Akron, preached an inspiring sermon, following which three children were blessed, and two were confirmed.

The afternoon program consisted of a song service, followed by a prayer and testimony meeting, during which three others were confirmed, and one child blessed.

The church school held its annual picnic, June 21.

Under the leadership of Sister Ruth Minkler, a teacher training class has been organized which will meet each Thursday evening at the church.

Alaflora Branch

Near Brewton, Alabama

Alabama and Florida district conference convened at Alaflora Branch at 2.30 p. m., June 3, with a number of visitors from other branches. An unusually good spirit prevailed at the conference.

There is to be a young people's convention of several days' duration some time later in the summer.

Elder Earl T. Higdon was the speaker at the eight o'clock Saturday evening service, and chose for his subject, *"Why Tarriest Thou?"* Regular meetings were held throughout the day, and lunch was served on the church lawn.

At the three o'clock meeting, two young men, Brother Clarence Dreaden, of Local, Alabama, and Brother Gordon Barnes, of Pensacola Branch, were ordained to the Aaronic priesthood. Elder C. J. Clark gave an impressive talk on the sacredness of the priesthood, and Brother Higdon sang a solo.

Seventy-three Saints witnessed the conference prayer service. Elder A. D. McCall was in charge of this meeting and was also the speaker at the evening hour.

The junior choir, under the direction of Earl Higdon, has furnished some good music. The women's department is under the leadership of Sister J. A. Bishop. Some good programs are carried out each week, and the women are trying to assist financially. It was voted at the last business meeting that twenty per cent of the money made each time should go to the general church treasury, and the rest to be placed in the branch treasury.

Calumet, Oklahoma

Young Priesthood Give Talks

May 26, each of the three youngest members of the local priesthood gave a short sermonet at the evening hour. The young people had charge of the services throughout the day.

The first Sunday in June was rally day. Patriarch Frederick A. Smith and Elder Z. Z. Renfroe were in Calumet over the week-end. Brother Smith gave patriarchial blessings to six and delivered two sermons on Sunday. A large number of visitors were present and the Spirit of the master was present in the sacrament and prayer services in the afternoon.

The children of the branch gave a beautiful program and Brother A. G. Owings delivered a short sermon on *"Decision"* during the eleven o'clock hour June 11. Three children were baptized.

Starting Thursday, June 22, Brother and Sister Hale Smith held services the remainder of the week. Calumet Saints were pleased to have them there and extend a welcome to come again.

Apostle Roy S. Budd gave a beautiful sermon on *"Worshiping God,"* at the evening service, June 25.

There was an all-day picnic the fourth of July. In the evening a play was presented.

Dunn Center, North Dakota

Three Graduate Here

On Sunday, June 18, Elder P. T. Anderson met with Dunn Center Branch for all-day services. Meetings were held in the forenoon. A baptismal and confirmation service was held in the afternoon. The following list are new members: Mr. and Mrs. Lewis Dinehart and daughter, Hazel, and a fine young man, Iver Engebretson, the first of his family to unite with this church, and Mr. Merrill Moore.

Florence Tucker graduated from the Dunn Center High School this year with the honor of valedictorian. Florence does good work in the Sunday school and church. Clema Moffit graduated from Carlton High School at Carlton, Minnesota, and has returned to her home here. Grace Tucker has graduated from the Dickinson State Teachers College.

Seattle and British Columbia District

Bellingham, Washington

Elder A. C. Martin is holding a series of meetings here. The week of June 18, his discourses were particularly for the Saints, urging all to press forward towards the redemption of Zion. The week of June 25, his sermons were on the doctrines and beliefs of the church. The attendance has been small, and those of the church who neglected to attend missed something worth while.

The Lynden Saints, who have been meeting as a mission, are now meeting with the Bellingham Saints in Sunday services.

Recently Elder Marcus H. Cook visited here, and preached a number of times.

The young people's group has enjoyed two wiener roasts and two hikes lately. This group gave a "tin can party" recently. Those attending were asked to bring a can or cans of food to donate towards the food supply for those of the young people who plan to attend Silver Lake reunion. They are hoping to have one hundred per cent attendance.

Rosedale, British Columbia

On May 6, Elder A. C. Martin, district missionary, started a three-weeks' series of meetings. Preaching services were held every evening during the week with the exception of Saturday. Elder Martin is well known in this part of his field, and his visit was greatly appreciated.

During the past month two families have taken up residence in Rosedale. Brother Leonard Quance and family, from Vancouver, and Brother Joseph

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Bates and family, from Saskatchewan. Both families will be a valuable asset to the work here as both men hold the priesthood.

Recently two socials were held by the group. One was in the form of a welcome to the Quance family, and the other was a farewell to Brother Martin.

Vancouver, British Columbia

A mother and daughter banquet was held at the church, May 19. A delicious meal was prepared by the daughters and served by the young men. The tables were gayly decorated with flowers of the season. About sixty were present. Bertha Morrison acted as the toastmistress for the occasion.

A few of the young people of Vancouver went to New Westminster, May 24, and enjoyed a nice time at the home of Sister Butterfield.

Independence

The Young People's Council of Independence sponsored a missionary trip to the First Church of Saint Joseph, Missouri, July 9. A special program was given during the church school hour by young people from here. Kenneth Morford, vice president of the council, gave a short talk on the purpose of the organization and on what the council is trying to accomplish.

At noon a picnic lunch was enjoyed in one of the beautiful parks. Arrangements were made for the group to visit the asylum in the afternoon. About seventy young people enjoyed the trip to Saint Joseph.

The Campus

Tradition was upheld at the Campus again this year—a big and busy fourth of July! The day's program was full, and the weatherman was more lenient than for several years.

A baseball game began at 10 a. m., and from that hour, too, until 1 p. m., all contestants for the afternoon's races and contests, were required to register at the grand stand. The games and contests—fourteen events in all—were sponsored by the Chamber of Commerce, and prizes were numerous. In the races there were boys' and girls' relays and dashes, a three-legged race, sack, balloon, and wheelbarrow. Men and boys over eighteen had a tug of war and a horseshoe pitching contest. These events lasted from 1 to 3 p. m. Then the Campus ball fans enjoyed a ball game between the Fifth Ward Democratic Club of Kansas City and the Campus team.

In the evening picnickers sought shady parts of the Campus to spread out family dinners. And the day was finished with a Will Rogers movie, *"Down to Earth,"* plus comedy, naturgraph and news. Refreshment stands were open all day.

Sixty boys are being furnished recreation in a baseball league known as the Independence Boys' League, which plays every Saturday morning at the Campus. There are four teams in the league and they are named after Big League teams—the Yankees, the Pirates, the Tigers and the Cubs. T. A. Beck is president of the league and E. H. McKean, league manager.

Last Saturday morning the league began the second half of the season and is playing a twelve-game schedule. At the end of the season the teams placing first and second will play a three-game series for the pennant.

The purpose of the league is to promote good sportsmanship among the boys and to provide recreation for them at home. The Independence Young People's Council sponsors the league activities, and will give an out-door ice cream social for the league at the Campus Friday evening, July 14, to raise funds for the boys' expenses.

The Yankees, who have been in first place all season, are now sponsored by the Herald Publishing House, and the Herald business manager, Ward A. Hougas, has outfitted the team with uniforms. This club has scheduled games with out-of-town clubs, and arrangements are being made to meet other clubs in Independence. The Yankees will also continue their Saturday morning league schedule.

The Sunday evening preaching services at the Campus are going well. Large congregations of Saints gather to listen to the word of truth expounded by President Elbert A. Smith. Brother Smith is one of the favorite speakers of the church in Independence, and the Saints are happy to have him as the summer Sunday evening speaker. He is conducting a study of the Book of *Doctrine and Covenants* by giving emphasis to general teachings of the church. Last Sunday evening, July 11, he spoke on the Restoration and the dispensations of the fullness of time.

Musicians of the various congregations are very helpful. The Auditorium Band is generous with its services, and members of choirs and choral clubs have offered beautiful gifts of song.

Stone Church

The main auditorium of the Stone Church was crowded as usual for the communion service, July 2. Opal Goode Doty created a reverential atmosphere for the service with soft organ music. Pastor John F. Sheehy was assisted in the stand by Bishops G. L. DeLapp, J. S. Kelley, and R. T. Cooper, Apostle F. Henry Edwards, and Elders C. Ed. Miller and T. A. Beck. Brother Edwards gave the principal address and then the congregation engaged in silent prayer and meditation.

Apostle and Mrs. James A. Gillen announce the marriage of their daughter, Clarice, to John W. Webster, of Meeteetse, Wyoming. The wedding took place at Denver, Colorado, June 26. Mr. and Mrs. Webster will make their home in Wyoming. The bride is an Independence girl and a graduate of William Chrisman High School. She also attended Graceland College and the University of Kansas.

The quality of worship of the young people's midweek prayer meetings at the Stone Church has shown decided improvement in the past few weeks. Attendance also has grown, and is now above the one hundred mark. Elder T. A. Beck, in charge of these services, is giving a devoted leadership. In the past two weeks he has been assisted in the stand by Elders J. W. A. Bailey, W. Earl Page, and others.

Thirty-five Girl Scouts of the Stone Church troops, 37 and 46, have been enjoying a five-day camp on a private estate west of Merriam, Kansas. They left by auto early last Friday morning, and camp activities were designed especially to emphasize the attaining of First Class scout rank. With them went the following officers: Mrs. Alberta Cox and Miss Leta Moriarty, captains; Mrs. C. B. Woodstock, instructor in handcraft; Miss Marguerite Givens, lieutenant, and Mrs. Pearl W. Moriarty, camp nurse. The girls earned the money which made this camp possible by their "trip around the world," and a bake sale. They will return to Independence tonight.

Miss Frances Gindhart, daughter of Mr. and Mrs. W. S. Gindhart, and Homer Kelley, son of Mrs. Kearney Kelley, were married the evening of June 29, at the Stone Church. The ceremony was read by Evangelist U. W. Greene following the rendering of an appropriate musical program. The bride was given in marriage by her father, and attended by her sister, Miss Irene Gindhart, and Miss Margaret Hawxby, of Auburn, Nebraska. Flower girls were Betty Jo and Verna Jean Crumm, and Bobby Kelley was the ringbearer. Patricia Donaldson and Catherine Lee Filson lighted the candles. Robert Kelley acted as best man for his brother and William Haden, of Lamoni, was groomsman. Ushers were Howard Reese, Roy McNeil, George Briggs, and Kenneth Filson. A reception followed the ceremony at the home. The bridal couple left for a brief wedding trip to Chicago and are now at home in Independence.

The Stone Church was the scene of another wedding the evening of July 3, when Miss Berenice Koehler, daughter of Elder and Mrs. C. C. Koehler, became the bride of Lloyd Howe, of Independence. Elder John F. Sheehy read the ceremony, and Paul N. Craig played the organ, *"I Love You Truly," "The Rosary,"* and the bridal march. The bride was given in marriage by her father, and was attended by the bridegroom's sister, Miss Dorothy Howe, and her own sister, Mrs. A. G. Campbell. The bridegroom was attended by his brother, Earl Howe and by Cleo Nesbitt. Mr.

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and Mrs. Howe are now at home in Independence.

Pastor John F. Sheehy was the eleven o'clock speaker at the Stone Church last Sunday morning. He presented a sermon of counsel and challenge to the Saints.

Second Church

Though the morning was extremely warm, a good crowd participated in Second Church's sacrament service, July 2. The hour began with an organ prelude played by Mrs. Sam Inman, and the invocation was offered by Brother F. L. Freeman, sr., who also gave a short talk on the oblation. Brothers J. L. Conyers and A. K. Dillee confirmed the baptism of George Dillee, and Elder S. H. Fields talked on the sacrament. A special prayer was offered by Assistant Pastor B. C. Sarratt.

Walnut Park Church

Quarterly election of religio officers was held Sunday evening. Those elected were: President, Vernon Sackman; first vice president, Milford Nace; second vice president, Wilma Smelser; secretary, Fern Price; chorister, Thelma Moorman; pianist, Lavona Crabb; devotional chairman, Melba Moorman; social committee, Jessie Anderson, Audrey Horn and Helen Moorman; membership committee, Opal Colebank, Eddie Butterworth and Opal Horn. Following the election, the new officers took places on the rostrum and were introduced to the membership by C. G. Closson. Elder Welton Wood then made a short talk to the officers, emphasizing the responsibilities which their election to office placed upon them.

Sacrament services Sunday morning, July 2, were in charge of the pastor, Elder Frank McDonald, assisted by Elder M. T. Williams. In spite of the extreme heat the church was well filled. Elder Rodyen Barnhardt made a short talk preceding the taking of the oblation, and Brother McDonald talked to the congregation preceding the serving of the emblems.

Sister Marian Campbell, who for a considerable time reported the Walnut Park items to the *Herald,* underwent a major operation at the Sanitarium Saturday, July 1, and is reported to be recovering satisfactorily.

On Wednesday, July 5, twenty-five young people of the Liberty Street Church met with the young people of Walnut Park in their prayer meeting held on the lawn at the home of Brother and Sister Fred Horn. The meeting was held in conjunction with the regular midweek meeting of Group 28 North, and drew an attendance of ninety, about sixty-five being young people. C. G. Closson of Walnut Park presided, assisted by Lee Davis of Liberty Street.

Friday evening, July 7, the members of the priesthood of Walnut Park and their wives met in the basement of the church for a covered-dish dinner, followed by singing of hymns and talks pertaining to the task of the priesthood and ways in which their wives can help them in their work. The singing was led by Brother Erwin Moorman, Sister Gladys Reynolds accompanying at the piano. Elder Benjamin Bean presided during the speaking program. Among those who talked were the pastor of the Walnut Park congregation, Elder Frank McDonald, Elders A. K. Dillee and John F. Sheehy of the pastorate in Zion, Sister Sheehy, Sister Dillee, Sister M. T. Williams, and a number of short, impromptu talks by others present who were asked to make a contribution to the occasion. The attendance was estimated at approximately one hundred.

Spring Branch Church

Activity and spirituality continue to characterize the midweek and early Sunday morning prayer services.

At the sacrament meeting, July 2, Brothers Robert Fish, Jesse Smith, J. Andes, and J. C. Mabbott presided. A vocal number was given by Gladys, Imogene and Alma Dixon. Then Russell Carroll, son of Brother and Sister Gleason R. Carroll, was blessed.

On this day the congregation was happy to have as visitors several former members of the branch—Brother and Sister J. C. Mabbott, of Bates City, Dorothy Mabbott, Guilford Mabbott and family, and Brother and Sister Clive Heath, of Atherton, and Judith Bilquist, also of Atherton.

Regular services were held during the week. The eleven o'clock service, July 9, was opened by Jesse Smith. The choir sang *"The Heavens Declare."* *"Love"* was the subject of the talk by Elder Robert Fish.

Sunday evening, July 16, the Saints of Spring Branch are planning to visit Atherton. All are to meet at the church at 6.00 p. m.

Enoch Hill Church

The three groups and the young people met in union midweek prayer service with pastor H. L. Barto in charge, assisted by J. W. Collins and W. J. Brewer.

Brother C. E. Beal, superintendent of the church school, was in his place Sunday morning, July 2, after a few Sundays' absence attending to duties in the junior church school in the lower auditorium.

Before the sacrament service the mothers' trio, composed of Sisters Willis Young, Millard Pace and Charles Warren, sang, *"Abide With Me."* Pastor Barto was in charge of the service which was characterized by the spirit of consecration and devotion.

The women from Enoch Hill, who are attending Bishop C. A. Skinner's classes at the Stone Church Monday afternoon, are feeling well repaid.

Enoch Hill young people had as their guests the evening of June 30, boys and girls from Gudgell Park. Volley ball was the attraction of the evening. The Gudgell Park girls defeated Enoch Hill girls, but the home district boys turned the tables by winning their series from the visiting boys.

An impressive prayer service was held early Sunday morning, July 9.

Elder W. J. Brewer completed a series of talks, given by members of the priesthood, describing *"The Threefold Man."* He talked on *"Man and His Spiritual Nature."* Sister Ruth Hays sang, *"Take Time to Be Holy."*

Brother S. A. Thiel made an interesting talk on prohibition, acquainting the young people with some of the conditions in Independence in the day of the saloon.

"Come Unto Me" was sung by Sister Anna Watts Crick, accompanied by Sister Opal Hanson. Their contribution was appreciated by the Saints as both women were former members of Enoch Hill congregation. Elder A. K. Dillee made the subject of his talk *"Charity."*

Gudgell Park Church

June was a profitable month for this congregation. It began with a singularly helpful sacrament service. In spite of intense heat the attendance of Wednesday night prayer meetings was good.

On Children's Day, June 11, the children gave a good program. Two little boys were baptized, Eugene Atwell and Alfred Williams. They went to the Walnut Park font for this ordinance.

On June 18, Pastor Walter Chapman gave the congregation an interesting talk which all enjoyed. Then a week later Apostle Clyde F. Ellis was the speaker. Gudgell Park members were happy to listen to him.

On the afternoon of that day, June 25, a number of Saints motored to Blue Springs to a small lake near the farm of Brother Oglevie where a baptismal service took place. The shades of evening were falling as the members gathered at the water's edge to sing, *"Jesus, I My Cross Have Taken."* The call of a whippoorwill broke in upon the ordinance. Brother Matthew Cleland officiated. Arrangements were made for the confirmation to take place the following Wednesday at the church.

Five young men of Gudgell Park decided to study church history and public speaking as a leisure time occupation. Melton Martin, Earl Sherman, Melvin Atwell, George Martin, and Donald Berch met May 5 at the home of Melton Martin and organized a church history class. The class meet every Monday evening at the home of their teacher, Walter Chapman. Others have joined and any one is welcome to attend. Brother Chapman lives at 1515 South Dodgeon, Independence, Missouri.

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Holden Stake

Atherton Church

The Saints recently enjoyed an evening at the home of Brother and Sister Van Tuyl. Strawberries, ice cream and cake were served to about two hundred people.

Ammon Beebe was numbered among the high school graduates of Independence.

Apostle Myron A. McConley visited Atherton, June 4, for the sacrament hour. Instead of the regular testimonies, Brother McConley gave a brief talk which was very encouraging.

The children, trained by Mildred and Mary Helen Thomas, gave an impressive program on Children's Day. In the afternoon two adults and five children were baptized and were confirmed in the evening.

A number of the young people from Atherton attended the Youth Conference.

Apostle J. A. Gillen spoke at the eleven o'clock hour, June 25. He bore a faithful testimony of the truthfulness of the gospel, and gave advice to seek earnestly for a divine consciousness of our acceptance with God, for such will be necessary to combat the subtle influences of the satanic foe.

In the evening, Brother O. Clark preached.

Blue Springs Church

The sacrament meeting, June 4, was in charge of Pastor O. W. Sarratt. Brother Gerald Phillips talked concerning the oblation. Brother R. J. Stark gave a sermonet on *"Charity."* The subject of Brother D. Spease's talk in the evening was *"The Spirit of God."*

Sunday, June 11, the Saints at Blue Springs observed Father's Day with a program, and each father present was given a red silk ribbon bookmarker.

On the eighteenth, it was voted to discontinue the Sunday evening service during July and August. In the evening Brother Joe Martin, from Independence, talked on *"Faith."* Sister J. Jones and Sister C. Warren sang a duet number, *"Abide Thou With Us."*

The Children's Day program was given, June 25. After the morning service the Saints gathered at a cool and peaceful grove in the Oglevie woods for lunch. After dinner two young men, Winfred Robinson, and Glen Scoles, and seven children, Maxine Rice, Eugene Immer, Lane Stark, Warren Sarratt, Homer Bybee, Mildred Hartley, and Altha Halfhill were baptized. Brothers H. Hattey from Bates City, R. J. Stark, and Alma Campbell officiated in the baptisms. The confirmation followed in the evening.

The church school and Wednesday evening prayer services are well attended in spite of hot weather.

The infant son of Mr. and Mrs. J. T. Richardson, was blessed Sunday, June 18. He was given the name Richard Harold. Sister Richardson before her marriage was Erma Robinson.

Kirtland, Ohio

Spring and Summer Are Busy Seasons for Youth

Several of the young people of Kirtland Branch have been active in first one event and then another all spring and summer. About the most important occasion was the school commencement. Of the sixteen graduates the following belong to the church: Paul Wallace Webbe, Clyde Oscar Ebeling, Alice Jeanette Smith, John Thomas Nutter, Ruth Gwendolyn Davies, Mary Alice Hall, and Edgar Charles Manross. The class presented a story of the year 1933 in music, and each one had a part. *"Smiling Through,"* class song, was composed by Clyde Ebeling.

On Children's Day eight candidates were baptized and confirmed. Patriarch F. G. Pitt preached the sermon at the eleven o'clock hour.

Sister Hazel Blohm, director of Religious Education in Northern California District, visited in Kirtland recently and took part in the Children's Day program.

A six-session accredited institute was held in Kirtland June 16, 17, and 18. The class work was built around the general theme, *"Fundamental Ideals of Latter Day Saintism."* The teachers were Elder John L. Cooper, Earl R. Curry, Sister Mary E. Gale, Au Vergne Proper, and Brother William F. Webbe. District President James E. Bishop was present for the institute, and on Sunday preached two splendid sermons in harmony with the general theme. He presented certificates to Sister Jean P. Cooper, first grade, and Mary E. Gale, Beatrice Gale, Alma O. Curry, Mae Webbe, and William F. Webbe all received second grade certificates.

Four children were blessed in the Temple recently under the hands of Elders E. A. Webbe, Thomas Thomas, and George Lindsey.

Apostle Paul M. Hanson was a recent visitor at Kirtland and delivered some good sermons. Elder and Sister F. G. Pitt are in Kirtland again, and the Saints appreciate the help given by Brother Pitt.

Inquiries and discussions are being heard about the coming reunion. A great time of rejoicing is anticipated.

July 23, will be the one hundredth year anniversary since the corner stone of the Temple had been laid. Plans to hold a commemoration service at that time are under way.

Several of the Saints from here attended the fifty year anniversary of the Wheeling, West Virginia, Church.

Esther Ruth Givens, daughter of Mr. and Mrs. Harry Givens, became the bride of Mr. Russell E. Starcher of Akron, Ohio, on June 19, in the Temple. Pastor John L. Cooper performed the ceremony. Mr. Starcher is employed at Akron, Ohio, but Mrs. Starcher will reside in Kirtland for awhile. A miscellaneous shower was given for the bride by her sister, Anna Manross, June 29.

Sister Anna Householder, reunion chorister, is making preparations for reunion music. This department made an outstanding contribution toward the success of the reunion last year.

Ella M. Foster, of East Side Cleveland, died April 8, 1933. She was loved by all that knew her. Interment was made in Kirtland Cemetery.

Kansas City Stake

Grandview Church

The Laurel Club held its semiannual bazaar and dinner, May 26, at the church, and about thirty-three dollars was cleared. Some lovely music was furnished by the local orchestra.

Children's Day was observed June 11, with an appropriate program by the children under the direction of Sisters Francis Krummel and Ethel Hicklin. Two children were baptized by Elder C. D. Jellings.

Th La Da Sa Club held their spring luncheon at Central Church in Kansas City, June 12, with one hundred present. Mrs. A. L. Cooper, teacher of the world's largest *Bible* class for women, spoke on *"The Larger Life."* Music was furnished by Josephine Crinklaw, soloist, Sarah Jean Griest, pianist, and Elizabeth Smith, harpist. This was the last club meeting until fall.

The members of Grandview celebrated the tenth anniversary at their present church home, June 25. The church was beautifully decorated with garden flowers and candles. A family worship program of special music and a sermonet by Pastor C. G. Mesley opened the day. The choir gave a concert at eleven o'clock and Stake President C. E. Wight was guest speaker. The evening service was opened by a concert by the orchestra. Apostle J. A. Gillen spoke on *"The Greater Vision."* A candle light appreciation service was conducted by ten young people and one small boy.

Argentine Church

Regular services were held throughout the day, June 25. Bondie Shireman, deacon, was the booster for the *"Sacrifice week"* at the morning service. Elder John W. A. Bailey was the evening speaker on *"Knowing What We Believe."*

Gladstone Church

Saturday evening, July 1, an ice cream social was held on the lawn of Brother and Sister Barham. A good attendance and a fine social time were had.

The presence of Pastor Harry Sevy

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and wife added much to the success of the July sacrament service.

During the church school period, La-Rena Bullard sang, *"My Task."*

Brother Earl Cox and family have recently moved into the neighborhood, and are giving willing service in every way possible. Brother Cox is a deacon.

Milan Mission, Michigan

Elder Clyde Gault a Willing Worker

Milan Mission, under the leadership of Elder W. Clyde Gault, of Detroit, is keeping step with the church in its onward march to Zion.

On June 11, under the hands of district officers, K. H. Green and A. B. Smith, Jesse Masten, one of the young men, was ordained to the office of priest. A baby was blessed at the same meeting.

A young people's club has been organized and is called "The Clean Sport Club." June 18, three candidates were baptized by Brother W. C. Gault.

Until recently Elder Gault has been in charge of the Ann Arbor group, but resigned so that he might give more attention to Milan. This mission stands as a lone sentinel doing its duty between Detroit and Toledo. Members come fourteen and twenty miles over rough road to attend services.

Manchester, England

Beresford Road Church

On the evening of Thursday, May 29, an interesting event took place in the schoolroom of the above church. Permission had been granted to "The Order of the Sons of Temperance" to hold meetings for the purpose of organizing a branch of their work in this district, and this evening was made the occasion of a splendid gathering of the order.

Pastor W. R. Armstrong was asked to take the chair, and seemed to be in his element both in his opening and intervening remarks.

A program had been arranged in which the artists who took part were the ladies of the Manchester Grand Division office staff, and one speaker referred to them as having filled a long felt want, in the fact that they had now provided the order with a concert party for future use, and gave them to understand that there would be frequent calls for their services. They provided good entertainment.

During the first part of the program, Miss Fogg sang two songs, *"I Love the Moon,"* and *"One Alone";* Miss Lord recited *"Our Alfred,"* and *"And Yet I Don't Know";* Miss Heath sang, *"When Song Is Sweet";* Miss Warmisham recited, *"His First Long Trousers";* Miss Ashworth sang, *"Derry Dale,"* and the ladies combined in giving an amusing representation of *"Broadcasting."*

In this piece the audience were asked to pretend that they did not see the performers and to imagine that they were tuning in on a wireless set, getting in reception a medley of talks from stations all over the country. The result may be better imagined than described, and it is left to the reader to imagine the effect of hearing one speaker tell how to care for a sick person, when another voice interjects, "Pour oil in the joints and well lubricate."

In the second half of the program, Miss Fogg sang *"Roses,"* and *"Old Fashioned Town";* Miss Lord recited *"The West Wind";* Miss Heath sang *"The Little Brown House";* Misses Heath and Warmisham sang *"The Second Minuet";* Miss Warmisham recited *"Vespers,"* and *"He Who Serves,"* and three of the women finished up with a sketch, *"Our at 'ome Day."*

The speakers of the evening were Brother F. Garside, Grand Worthy Patriarch; Grand Scribe, Brother Walter Davies, C. B. E., J. P. F. F. I., and Mrs. R. Wheeldon, Grand Patron who is in charge of the juvenile branch of the order throughout Manchester.

One of the speakers spoke in appreciation of the kindness extended to them by Pastor Armstrong and church members, and the general atmosphere of the meeting was similar to that of the church gatherings, where everybody is made to feel really welcome.

The Saints hope that this order will meet with every success in their efforts to open up a new branch, for they are sure it will be to the benefit of all. The order's aims are in harmony with those of the church. They believe that when the body is kept free from those things that injure it, the mind is in a far purer state too, and hence in a better condition to think of the pure things of life. They look forward to a cleaner race of people, free from the pollutions of alcohol, and the church, too, looks forward to a race of people free, not only from the pollutions of alcohol, but from the nerve-destroying poison of nicotine; to a race of people who in every sense of the word, think only of "whatsoever things are true, whatsoever things are pure, whatsoever things are beautiful."

Gospel Hall, James Street

A special Children's Day program was enjoyed June 18. Nine young people and one adult were baptized in the morning by Elder Harold Barrington. Prior to the ceremony, Brother John Schofield, from Birmingham, preached to the Saints on the necessity of entering the waters of baptism.

The service in the afternoon was conducted by the church school director, Elder H. Barrington. Solos were sung by the Misses Florence Hayward and Edith Noble. Brother Curtis Leggott, although far from well, took his accustomed place at the organ. May Colden gave a splendid talk on class work, and Sister Noble next talked on *"Decisions."*

An impressive feature of the program was the presentation of gifts by the children. Brother Leggott played softly on the organ while gifts of fruit, and pots of preserves, were received by Elder F. Topping, as a mark of their loving thought and esteem for the aged members, and the sick of the branch.

For the evening a short worship program preceded District President Chandler's address on the *"Laying on of Hands."* Following this the candidates who had been baptized were confirmed.

Pastor G. W. Leggott, who is loved and respected by all who know him, is seriously ill. Brother Leggott has led the Saints here for many years, and the Saints spend much time in prayer in his behalf.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

Patriarch J. E. Matthews gave a short talk at the sacrament service, June 4.

The women's department met June 8, in the social room of the church with twenty-three members and one visitor present. Sister Ruth Hamilton read a splendid paper on *"The Resurrection,"* and a paper on *"Luck"* was read by Sister Maud Reeves.

June 11, District President A. E. Anderton preached a good sermon taking for a theme, *"An Open Door."*

The sixth anniversary of the dedication of the church was observed June 18, and Patriarch Matthews, and Elder C. W. Clark preached the sermons. The choir sang several anthems, and Sister Hazel Gribben sang a solo.

June 25, Patriarch J. E. Matthews blessed Lois Eileen, the little daughter of Mr. and Mrs. Will Wemlinger.

The Children's Day program was well given. The junior choir sang the cantata, *"Now Summer Is Here."* Cathleen Swisher told the story, *"A Page of the King."* Recitations and dialogues were much appreciated.

An ice cream social was given June 27, and a good crowd was present.

Other speakers for the month were Elders G. H. Kirkendall and A. H. Nieman.

Decatur, Nebraska

Indian Mission

Children's Day was observed at the Indian Mission, June 25, at which time twenty-three were baptized, four of which were adults. All but three were Indians.

Charles Putman of Council Bluffs, delivered two fine sermons during the day, and the Saints also enjoyed a good program. A fine four-piece orchestra from the government office helped with the

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program during the entire day. Five children were blessed.

Sunday, July 2, an aged Indian woman, very low with tuberculosis, entered the waters of baptism. She has a firm belief that the Lord will bless her with health, and since then she has received a wonderful blessing.

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Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

The Bulletin Board

Appointment of Bishop's Agent

Notice is hereby given of appointment of Walter Johnson as bishop's agent for Lamoni Stake. Brother Johnson will work in conjunction with and under the supervision of the Lamoni Stake Bishopric.

We take pleasure in commending Brother Johnson to the Saints in the Lamoni Stake, asking their continued support in the work of the Bishopric.

Solicitors will continue to send their reports to the Lamoni Stake Bishopric as heretofore.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY,
By F. M. SMITH.

Appointment of Bishop's Agent

Notice is hereby given of the appointment of Arlie D. Allen, of Rich Hill, Missouri, as bishop's agent of the Clinton District, succeeding R. T. Walters of Eldorado Springs.

We wish to take this opportunity of expressing our appreciation for the work of Brother R. T. Walters, who has served the church a long time in this capacity. We also commend Brother Allen to the Saints of the Clinton District and ask their support in his behalf. Solicitors are hereby notified to send their reports for the month of July to Arlie D. Allen, 1014 Olive Street, Rich Hill, Missouri.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY,
By F. M. SMITH.

Conference Notice

Southern Saskatchewan district conference will convene July 19 to 23. Visitors are coming from Manitoba, Alberta, Northern Saskatchewan, North Dakota and from all parts of Southern Saskatchewan. We expect all Saints in the district to put forth an effort to attend. Musicians are requested to bring their musical instruments. A good program is provided. Weeks have been spent in preparation and planning. Meals and sleeping quarters provided; no charge.—J. R. Neill, district president.

Pastoral

To the members and friends of Kirtland District, greetings: What stirring memories come with the mention of the name Kirtland! One never thinks of Kirtland without thinking of the Temple, the house of God, and his memory goes back to the hallowed experiences of God's people in connection of this house of "divine appointment." Today the people of God have opportunity to enjoy the fruits of the labors of those who sacrificed and suffered and builded a monument that would endure until our time. The same Divine power is in attendance now as then as is attested by those who have had the privilege of worshiping there. Even nonmembers, many of them, have testified concerning the peculiar power they have felt within the sacred portals of the Temple.

Only a short time now, comparatively, and the Saints will gather from various parts of the United States and Canada to worship God within the Temple. The reunion will be in session from August 10 to 20, and friends everywhere are invited to prepare to make their pilgrimage to Kirtland to attend the reunion. Come with your heart filled with love for God's people, and he will meet you there and bless you and hearten you for the "good fight of faith."

If you are one who has never visited this historic beauty spot, you have missed something really worth while and should determine to make every effort possible to come for the entire ten days. Should you be one who has met with the people of God in reunion at Kirtland in previous years, we shall have no need to urge you to come.

Morning hours of the reunion will be filled with good things from the first stroke of the Temple bell until noon: Prayer service, 8 to 9.15; class period, 9.30 to 10.30; sermon, 10.45 to 11.45; dinner, noon. In the afternoon: Class work or priesthood service at 2, and the remainder devoted to recreation. Song service at 7.15 p. m. followed by preaching.

The daily study classes and educational activities of the children, also junior church, will be in the hands of competent people. The music will be in charge of Sister Anna Householder, as last year.

Tents for full time of reunion may be had at following prices: 10 by 12, $2; 12 by 14, $2.50; steel and canvas cots, 50c. Mattresses, 50c. Bring your own bedding. Send all orders at the earliest possible moment to J. L. Cooper, R. R. 2, Willoughby, Ohio.

Parents, see that your young people who attend are chaperoned, having some one responsible for them.

Kirtland is located twenty-five miles East of Cleveland, three miles southeast of Willoughby, three miles southwest of Mentor, and fifteen miles north of Chagrin Falls, on paved road.—John R. Grice, for the committee.

Week of Special District Services

Sunday, July 23, a week of special services will open at Nauvoo. Church school, 9.30 a. m., preaching at 10.45 a. m., basket dinner at noon. Preaching service in the afternoon, also in the evening. Suggested Daily Schedule for the Week: 10 to 10.50, class period, F. T. Mussell; 11 to 11.50, class period, R. Baldwin; 10 to 10.50, junior worship, Mrs. Baldwin, and 11 to 11.50, handcraft for juniors, Mrs. Baldwin. Afternoon, recreation will be provided. Evening, preaching service, Richard Baldwin. As noted in the *Herald,* Nauvoo is an ideal place to enjoy a vacation. Ample camping facilities and comfortable rooms can be secured at a nominal cost. Write or consult J. C. Page, Nauvoo, Illinois. But those coming should come prepared to care for their individual needs. Will your branch or group be represented? We hope so. The coming of Brother and Sister Baldwin assures us of excellent help for this gathering. Remember the dates—July 23 to 30.—F. T. Mussell.

All-day Meeting

The Lancaster, Ohio, Branch of the Southern Ohio District have planned an all-day meeting, Sunday, July 23. All are invited to attend and enjoy a day of spiritual blessings. There will be preaching on Saturday evening, July 22, and the Sunday services will commence with a social service at 8.00 a. m. prompt. Come and enjoy yourselves. There will be a basket dinner at noon on Sunday.—A. E. Anderton, district president.

No Reunion for Northwestern Kansas

Because of economic conditions, it does not appear wisdom to hold a reunion in the Northwestern Kansas District for the year 1933.—R. S. Budd, J. W. A. Bailey, and David Little.

Reunion Notices

The thirteenth annual reunion of the Northern and Western Michigan districts will be held at the Park of the Pines, August 4 to 13 inclusive. Apostle D. T. Williams will have charge of the program. Louise Evans of Grand Rapids, will have charge of the music associated with Elder B. H. Doty of Trav-

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erse City, who will direct the orchestra and band. President Frederick M. Smith will visit our reunion this year. Also Bishop Elmer Evans of Grand Rapids, Percy Farrel and wife of Ontario, Canada, and the local ministers of the districts will be present. The reunion committee have improved the grounds and everything indicates we will have a large crowd and a good time. Meals will be served as usual in the dining hall, adults twenty cents and children ten cents. Those desiring tents please order at once from Ada Alldread of Boyne City, Michigan. Bring your bedding with you. The committee extends an invitation to members of other districts to come and worship with us. You are welcome at Park of the Pines.—Allen Schreur, for the committee.

The Southern California reunion will be held at Laguna Beach, California, beginning Saturday, August 26, and closing Sunday, September 3. The campground is known as "Cresses Lodge," and is about three-fourths of a mile north of the city. Gas, water, lights, and a place for a tent and auto will be furnished by the grounds committee, but all are asked to bring their own camping equipment. The grounds are beautiful and clean, nestled in the hills, near the ocean and this section is sometimes called the "Artists Paradise" of the Pacific. Apostle E. J. Gleazer will be present and classes will be taught daily by D. B. Sorden and L. L. Sutherland. Other activities will include prayer services and sermons, and the beach is an excellent place for recreation. Indications are that we shall have one of the greatest reunions for many years, a large attendance is expected, and the Saints of Arizona and Northern California are especially invited. For additional information communicate with Bishop D. B. Carmichael, 1311 North Garnsey, Santa Ana, California, or the undersign.—W. A. Teagarden, district president, 595 Third, San Bernardino, California.

Oklahoma State reunion will be August 4 to 13, inclusive, at Canton, Oklahoma, in the city park. The park is equipped with electric lights and city water, good shade and nice camping grounds. Those wishing to rent a tent for reunion write, not later than July 25, to Lester E. Dyke, at Eagle City, Oklahoma, stating size of tent desired. A dining hall will be near the reunion grounds for the benefit of those wishing to purchase meals. Patriarch F. A. Smith and Elder Lee Quick will be present. Come, Saints, and help make this reunion a success in every way. For other information write the undersigned.—Roy L. Diamond, secretary Western Oklahoma District, Eagle City, Oklahoma.

Spring River district reunion will be held in the city park at Columbus, Kansas, August 4 to 13. Apostle F. Henry Edwards and Elder John F. Sheehy, pastor in Zion, will be with us. We are going to have a feast of good things spiritually, socially, and intellectually. There will be class work for the young people, the women, and the priesthood; also prayer meetings, sermons, and recreation for all. We have an ideal location for all our activities. There will be a dining hall where meals will be served at reasonable prices, but those who wish may prepare their own meals. The price of tents and cots will be as follows: 10 x 12 $2.25; 12 x 14 3½ foot wall, $2.75; 12 x 14 6 foot wall, $4.25; 12 x 20 6 foot wall, $4.75; folding army cots at 65 cents each. Send in your orders for tents and cots immediately to C. D. Wilson, 124 B Street, Southwest, Miami, Oklahoma. We hope to see a good representation from all the branches in the district, and trust that some of our friends may come from other districts to worship with us. —Amos T. Higdon, district president.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
Central Texas	Hearne	July 14 to 23
Southern Saskatchewan	Weyburn	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Oklahoma	Canton, Oklahoma	Aug. 4 to 13
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Northwestern Iowa	Woodbine, Iowa	Aug. 11 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Southern California District	Laguna Beach	Aug. 26 to Sept. 3

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Request Prayers

Sister John Neal, of Allendale, Missouri, requests the prayers of the Saints in behalf of her husband who is confined to his bed part of the time because of his poor health.

Mrs. Mae Davis, of Wabash, Indiana, requests the prayers of the Saints that if it is the will of the Lord, her eyes might be healed. Cataracts are growing on both eyes, and her vision is growing weaker. She is a widow and must make her own living. Mrs. Davis also requests prayers for her granddaughter, Mrs. Charles Oliver, of Lansing, Michigan, who is, at the present time, in the hospital suffering from tuberculosis.

G. W. Leggott, pastor of the branch at Manchester, England, has been seriously ill for some days, and has been the subject of prayers to many people in England. He is quite well known to American Saints, having attended a recent General Conference of the church, and the members of Manchester Branch, desire that his friends in America will remember him in their prayers.

New Address

Lee E. Root, bishop's agent, 1923 East Washington Avenue, Madison, Wisconsin.

The Saints of Blenheim Branch wish to express their regret at losing the Berk family who have recently moved from Blenheim to Hearst, Ontario, and it is the hope of these Saints that the Berks will have the association of other Saints in their new abode.

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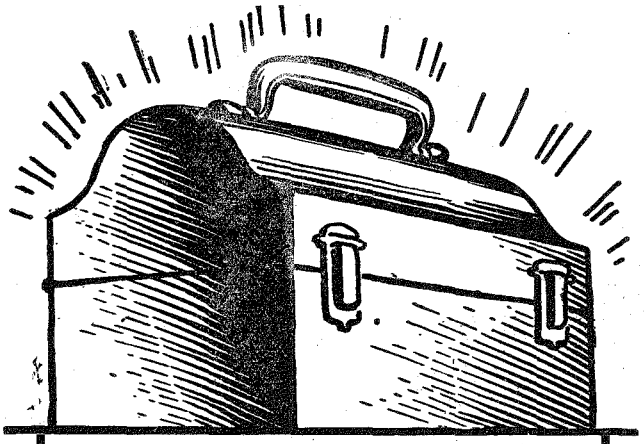

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Of the First Presidency

Leader of the Youth Conference

Organizing the Young People

Two Articles Growing Out of the Youth Conference:

Youth Organized Within the Church Program

A Church Program for the Teen Age

Loyalty

By J. A. Gunsolley

Partnership in Marriage

By Lottie Clark Diggle

Volume 80 July 18, 1933 Number 29

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THE SAINTS' HERALD

July 18, 1933

Volume 80 Number 29

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CONTENTS

EDITORIAL:
- Blue Pencil Notes 899
- How to Address Your Letters 900
- A New Church School Secretary's Record 900
- Auditorium Notes 900
- Our Host Appreciates His Guest 901
- Prize Winners in Graceland Broadcast Contest 901
- Youth Organized Within the Church Program 904

YOUTH'S FORUM:
- The Story of Etta Kett 902
- A Thought for Today 902
- Question Marks 902
- Helps for Leaders of Youth 902
- The Successful Leader 902

NEWS BRIEFS 903

ARTICLES:
- Loyalty, by J. A. Gunsolley 905
- "Come to the Feast," by Evan A. Fry 907
- Partnership in Marriage, by Lottie Clark Diggle 908
- Civilizing the Children 908
- A Church Program for the Teen Age, by C. B. Woodstock 909
- Discipleship, by Thomas S. Williams 910
- Weekly Health Letter, by A. W. Teel, M. D. 911
- A Teacher of Little Children, by Myrtle Weber 913
- What Latter Day Saints Believe About the Restoration Movement 913
- Prayer and Testimony 914
- Question Time, by A. B. Phillips 916
- Signs of the Times and Pre-Millenial World Events, by E. B. Hull 917
- A Hymn Answer to Wordsworth, by L. B. M. 918

NEWS OF CHURCH AND HOME 919

THE BULLETIN BOARD 925

The Pigeonhole

Women and Ladies

The Office Grouch was ruminating:

One is glad to see, now that styles in clothing are harking back to older times, that styles in manners are changing, too. Among the younger set one is able to observe young women here and there who know what it is to be a lady.

Some years ago, about the time that heavy German boots started their fateful march across Belgian soil, certain revolutionists began to preach a new social gospel in which the word *woman* was held high, while the word *lady* was put to scorn. Since that time two generations of young things have come on the scene among whom there were a great many female athletes, but few ladies. Emancipation came to mean dissipation. Refinement of speech, restraint of manner, old-fashioned loveliness, charm, and sweetness were thrown to the ash heap with bustles, ostrich feathers, horsehair upholstery, family *Bibles*, and certain other outmoded fashions. Women forgot their "carriage" and learned to gallop. Voices that were never trained to gurgle quite naturally squawked. They couldn't even sing anything but "mammy" songs, "blues" and endless ballads crooned tunelessly between tightly clenched teeth.

Here and there one met an old-fashioned lady. In her presence the sordid world and its unpleasant inhabitants could be forgotten. Out of homes of refinement and culture occasionally came daughters who reminded one of what true ladies could be.

Good voices, charming manners, refinement, will soon be in style again. The post-war generation will find it hard to conform, and some of them will be pretty awkward. Some will never know the difference. But, women, remember this: if you want to be a "rough-neck" now, you will be *passé*. And we know that you would rather die than be called that!

A Back-fire!

"Yes," says the Office Critic, "We had two of those ladies you mention on a recent camping trip. They were sweet to look at but they couldn't do a thing for themselves, and wouldn't do anything for anybody else. If it's ladies that you want to admire, go ahead; but give me *women!*"

And Self-defense

"I still think I am right," insisted the O. G. "You haven't any right to condemn the lady as a person for the faults of her imitators. Of course we know that the foundations of real ladyship lie in character and personality—in fundamental goodness, purity, kindness, and high courage. But I believe that these fine qualities of character will result in grace and refinement, dignity, reserve, and modesty.

"And I think I will point out to you," continued the O. G. drawing in his Adam's apple, "that two of the best girls in that camp answered all of the requirements for a lady. They are willing to work; they are gracious in action, courteous in speech, and considerate of others. They understand the necessity of restraint as well as the joy of freedom. They, it seems to me, are your best examples of ladies!"

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Editorial

Blue Pencil Notes

Millions for Tribute?

WHAT AMERICAN does not remember his old school day studies in early American history? And how he thrilled to the perhaps exaggerated story of the brave exploits of our country's defenders? For example, there was the story of Stephen Decatur. As you will remember the piratical powers along the southern coast of the Mediterranean, Algiers and Tripoli, had long preyed on foreign commerce. They exacted yearly tribute from European nations for protection of shipping. They had a lucrative "racket," though the word had not yet been coined.

EARLY IN THE NINETEENTH CENTURY America refused longer to submit to this extortion. A navy was gotten together and Commodore Stephen Decatur in two successive wars taught the pirates a lesson and finally broke their power. Our motto in those days was, "Millions for defense, but not a cent for tribute." This particular chapter in my particular textbook closed with these words: "The United States never afterward paid tribute to any of the pirate powers."

ALAS, today our early pride is humbled. We pay tribute annually to gangsters and racketeers and grafters who live under the very protection of the flag that Stephen Decatur made a terror to the lawless. Conservative men who have studied the situation claim that this tribute exceeds the annual cost of maintaining the Federal government,—and that, as all taxpayers know to their sorrow, is an enormous sum. In the past five months kidnapers in the United States have demanded $650,000 in ransom money and have collected more than a quarter of a million. At this writing three American families in various parts of the country are negotiating with kidnapers for the return of loved ones —they are literally begging for mercy and promising to pay all the money that they can raise. While at the same time C. C. Nicolet, United Press staff correspondent, who is investigating "rackets" in New York City, reports: "From a head of lettuce to a carload of steel, everything shipped into New York City pays tribute to the racketeers."

We have millions for tribute and very little to spend effectively for defense. This tribute comes out of the pockets of the common people. The cost of crime in every form, direct and indirect, goes back to the taxpayer. The pirates of the nineteenth century issued a challenge in a distant part of the world. It was heard over broad seas. That they should put their hands into our pockets, that they should kidnap and hold American sailors for ransom was not to be tolerated. We had millions for defense—not one cent for tribute.

TODAY the challenge is right at home. It is much more menacing. Representative newspapers have declared editorially that the states and cities are powerless to cope with the situation; that the power of the Federal government must be invoked. The *San Francisco Chronicle* says:

"The time has come when the Federal government must lend its power to the crushing of organized crime or see society crushed by organized crime. Local government everywhere has been shown inadequate to cope with the ferocious assaults of the underworld, because crime is no longer a local problem but a national menace. . . . Cynical, brutal gang leaders have usurped the rule of law. They have put crime on an organized basis, a Big Business with troops, armed cars, fortified strongholds."

THE *Kansas City Star* says: "One thing is certain: organized crime, including murder, banditry, kidnaping, racketeering, bombing, is going to get badly beaten or it is going to get a lot more destructive." Following the massacre of police officers in Kansas City recently the Attorney General of the United States said: "Kansas City gangsters' activities not only challenge the department of justice but are a challenge to American civilization."

Again there comes to our mind the *Book of Mormon* warning:

"Wherefore, O ye Gentiles, it is wisdom in God that these things be shown unto you, that thereby ye may repent of your sins, and not suffer that these murderous combinations shall get above you. . . ."

OUR PLIGHT today is not alone the result of the desperate wickedness of combinations of murderers and robbers. They could be handled of themselves—they exist because of the partnerships that they are able to form with business and politics. Edward Mulrooney, former New York police commissioner, reports (*American Magazine,* July) that in one year one New York manufacturing concern sold 77 machine guns, many of which later figured

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in crimes in various parts of the country. He estimates that fifty thousand guns of various types are brought into the country and sold annually, most of them to be used illegally. American business men are eager to manufacture or import and sell weapons that are to be used by gangsters to slaughter fellow citizens. Politicians and officeholders in our large cities maintain relations with organized crime and profit from its revenue.

HERE IS A REPORT from behind the scenes: When our former missionary T. W. Williams was elected alderman in Los Angeles, it seemed that he had entered into a high position where he could be happy and render service in a great municipal organization. But shortly before his death he told a close personal friend that he was exceedingly unhappy, for he had found conditions of corruption that he did not dream existed, and he was powerless to combat them. Los Angeles is but one city, and not the worst one in the United States.

THE AUTHORITIES in every large city know who the gangsters are and where they may be found. It is time that there was good old-fashioned repentance, such as the *Book of Mormon* called for, before these "murderous combinations shall *get above you.*" The gangsters should be disarmed and their power broken. But before that can be done their allies in politics and business must be broken. We might well return to the slogan of our youth: "Millions for defense, not one cent for tribute."

ELBERT A. SMITH.

How to Address Your Letters

Business letters for us should be addressed simply: "Herald Publishing House, Independence, Missouri." They should not be addressed to the Business Manager, Ward A. Hougas, as personal mail. Brother Hougas is also President of Far West Stake, and therefore is absent a part of the time on that part of his church work, and ordinary business letters addressed to him as personal mail are sometimes delayed.

Letters for the Editors should be addressed: "The Editors, Herald Publishing House, Independence, Missouri." Unless the mail is of a personal nature, it is better to address it to the Editors rather than to individuals on the staff.

HERALD PUBLISHING HOUSE
Independence, Missouri

A New Church School Secretary's Record

A new secretary's book providing a concise but adequate record of all church school activities for a year is now ready for mailing. This has been prepared by the Department of Religious Education for the use of all schools of the church. The record of the Sunday morning session, or the Sunday school, occupies two thirds of the page, but other spaces provide for items of Sunday evening sessions and meetings of classes or groups of the Church School held during the week.

The new record book contains an amount of carefully worded directions for the organization and administration of the Church School, especially in the matter of records and reports. The book contains space for 52 weekly records and four pages prepared to receive the items of the four quarterly reports for a permanent record. With the record book are sent eight loose quarterly report forms for use in reporting the school to the pastor and to the district director of Religious Education at the end of each quarter.

This new yearly record takes the place of the former Sunday school record and will be known as Number 1007 in the Herald Catalog. The price, including a supply (8) of the necessary report blanks, is 60 cents.

Loose-leaf record pages of the New Church School Record are numbered 518, and may be had, punched for convenient filing, at 20 for 25 cents. Extra copies of the quarterly report form, Number 517, may be had 10 for 15 cents.

The new record books and report forms are adapted to the use of both large and small schools.

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

Auditorium Notes

Elder J. W. A. Bailey, recently placed in charge of the guide service of the Auditorium, reports a steady stream of visitors who ask questions and show interest in this great and unusual structure. Brother Bailey is at the desk from nine to twelve in the morning and from two to five in the afternoon. He is kept busy explaining the work and belief of the church to many who are unacquainted with it. Among the visitors are many from the Utah church, who show a friendly interest.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession thereof.—Thomas Fuller.

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Our Host Appreciates His Guests

Only those who attended the first and second young people's conventions of ten and eight years ago respectively will ever quite appreciate the favor extended to the young people of the church by Graceland College in making available her buildings and equipment for the recent conference. As a matter of fact, it would have been absolutely impossible to have cared for the Conference without such privileges. We have made use of our earliest opportunity to express to the college authorities our sincere appreciation for their generosity and kind, helpful, and sympathetic attitude and, in a word, their wholehearted support of the Youth Conference. Before this word of appreciation reached President Briggs and his co-workers, however, he had written us expressing his feeling as host in such a splendid and enthusiastic way that we are making it available through the columns of the *Herald* for the benefit of conference visitors as well as church workers in general. The following communication addressed to the First Presidency is printed just as received from President Briggs:

President F. M. McDowell
The Auditorium
Independence, Missouri

Dear Brother:

Now that the Youth Conference is a matter of history, Graceland desires to take this opportunity to express to you and through you to the conference workers and those in attendance our pleasure in entertaining what we regard as the finest gathering of the kind ever assembled on college hill. That the church has such an enthusiastic and intelligent group anxious to spend a week together in a discussion of the fundamentals and philosophies of our program and belief should be very heartening to you and all the general officers of the church. The intelligence and intense interest with which the program was entered upon not only by the leaders, but by the delegates as well, cannot help but be a source of great satisfaction to those in the field who will have the aid of these young people in their various branches and districts. The whole import of the Conference seemed to be one of devising ways and means to be of maximum assistance in carrying into effect the program of the church as determined by General Conference and general church officials.

We are happy that the church has this center of religious and educational culture where such a group as you assembled from all parts of the country could feel at home and enter immediately upon their eight day tasks with 100% efficiency. You and those planning and working with you are to be congratulated on the outstanding success of the Conference and those in the field who will have the assistance of the hundreds of young people from so many branches and districts will be grateful to you during the months to come that you have sent back to them so many helpful and efficient workers in their most important tasks.

Looking forward with pleasure to the time we can again entertain you and the next Youth Conference, and with full confidence in the beneficial results of the present one, I am

Very truly yours, G. N. BRIGGS.

Prize Winners in Graceland Broadcast Contest

The readers of the *Herald* will recall the broadcast put on for a twelve-week period by Graceland College during the spring. Each presentation consisted of an address by a noteworthy alumnus or college speaker with music furnished by Graceland College talent and alumni. The twelve-weeks programs were received with very great interest.

In connection with the broadcast, the unique feature was the offering of prizes for the best summaries of eight of the addresses. The judges have just rendered their decision as follows:

First prize $50.00: Glenn Thomas Crossan, Stewartsville, Missouri.

Second prize $30.00: Vida Gamet, Trenton, Missouri.

Third prize $20.00: Eleanor Sandy, 3117 Jackson Avenue, Kansas City Missouri.

The awards will be applied to the contestant's first year's tuition at Graceland.

The winner of first place, Mr. Glenn Thomas Crossan, of Stewartsville, Missouri, is a graduate of the Stewartsville High School having completed his course there in May, 1932, with a very superior record as a student. Mr. Crossan spent last year in the Junior College at Cameron, Missouri.

Those receiving mention are: Aleta Mae Runkle, of Pisgah, Iowa; Vera Niles, Pisgah, Iowa.

In addition to the regular contest, a prize of ten dollars was to be awarded to the contestant who wrote the best summary of the first address of the Graceland College Radio Broadcast which was President G. N. Briggs'. This award consisted of credit to be applied to the contestant's first year's tuition at Graceland. The summary was not to be longer than 250 words, and was to be in not later than one week after the address.

The winner was Miss Eleanor Wakehouse, of Pisgah, Iowa. Miss Wakehouse says concerning her plans to attend Graceland, "I know that my attendance at Graceland will help me get a good foundation for a successful life. I shall be associated with those who believe as I believe. Graceland offers so many great advantages that I believe one is wise in choosing it for a better preparation for life."

Those receiving honorable mention are: Eleanor Sandy, 3117 Jackson Avenue, Kansas City, Missouri; Glenn Thomas Crossan, Stewartsville, Missouri; Vida Gamet, Trenton, Missouri.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—Henry Ward Beecher.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

The Story of Etta Kett

Bill Gets a Prescription

"I don't want you to understand that I'm complaining, Bill, because I'm not. But since you ask me, I'll tell you."

Bill was at one telephone and Etta at the other. The wires between them quivered and became warm. It was Bill who had called, and as we lift an eavesdropper's receiver Etta is talking:

"I just couldn't go with you again, Bill, and keep my self-respect. Not after the way you treated me at the conference. Of course we had nothing between us in the way of an understanding. You pretty carefully avoided anything like that. I admire your caution, now that I see it was caution. You let me down pretty hard. Walked out on me. Deserted me. This is the second time you've shown a roving uncertain tendency. You couldn't be fair to me. Now it looks as if you can't be fair to your blonde friend."

"But I've broken off with her!" protested Bill.

"I'm sorry to hear it. Looks like you haven't any self-control at all."

"Oh, you're just jealous!"

"No, this isn't jealousy, Bill. It's just that you have revealed a defect of character that I don't like. And as long as you show it I don't care to bother with you. I gave you a fair trial, and you didn't meet the test."

"But what are we going to do? We've gone together, we've worked together. People expect us to be together. We can't be enemies now!"

"We don't need to be enemies, unless you insist on being more foolish than you ever have before. I can't live up—or down either—to other people's expectations."

"But what about *me?* What am I going to do?"

"Figure it out for yourself, Bill. You should have thought of that before you went trailing after your blonde. And it may do you good to think for yourself instead of sponging from other people."

"Is it necessary to be so sarcastic?"

"It's truth, Bill, and you know it."

"Well, you've got me whipped. I'm sorry. I admit I made a mistake. I want us to be friends, and you won't have it. What do I do now?"

"Do I understand that you're asking me for advice?" asked Etta steadily.

Bill gulped twice.

"Er—ah—well, yes."

"Then here it is. And you can take it or leave it, as you wish. My advice to you is to learn to be loyal. A friendship takes two loyalties, yours as well as the other fellow's. And if you really value a friendship, your obligation to be loyal is that much greater. And you need to be loyal to the implied duties of friendship as well as to your specific agreements. I'd just like to see if you can walk a straight path under your own power, with nobody to help you."

A moment of silence, in which Bill clung speechlessly to the receiver, followed.

"Did you get that, Bill?" asked Etta.

"I think I did."

"Then good-bye!"

A Thought for Today

People never get anything worth having for nothing. Those who think they get things without price deceive themselves, for the thief throws away his character for a bit of perishable loot, and the parasite loses manhood and independence.

We pay for everything we get, whether they are good or bad. We hold two obligations to ourselves and society; to be willing to pay a fair price, and to set our goals to get the right things out of life.

Question Marks

The Pilot:

I have been going with a Catholic girl for some time, and have been planning to ask her to marry me. Just lately I have heard that in event of marriage a non-Catholic has to sign papers regarding the baptizing of his children. I have been wondering what to do.—C. H.

Answer: The most recent regulation of the Catholic church regarding marriages, promulgated by the Pope, is that the Protestant member of a marriage with a Catholic must sign an agreement promising to have all children born to the union baptized as Catholics and to have them given full training and instruction in the Catholic religion. (This is an old rule, recently strengthened.) Otherwise the church will not sanction the marriage. And you should know that they consider invalid any marriage not performed by their own priests, and the members of the union living in adultery.

For a Protestant to sign such an agreement regarding his unborn children is doubly wrong. It is unfair to himself, and humiliating to his manhood, for he abandons all his just right to have anything to say regarding the training and church attendance of his children. And it takes away from the children their right to choose their own religious faith when they come to the years of discretion. This arrangement takes away from the Protestant man everything except the duty of making the money and maintaining a home for a Catholic family, whose primary allegiance is to the church and not to him.

The only way out is to have the girl definitely leave the Catholic church and join a Protestant denomination before you are married. Otherwise, there will be no peace for her, or else no justice for you.

Can't you find some other good girl for company?

THE PILOT.

Helps for Leaders of Youth

Our good friend, C. G. Mesley, a popular and successful leader of young people in Kansas City Stake, makes a suggestion that may be of some value to other leaders.

He tells us ("Believe it or not"—but he is a truthful man!) that he reads the news columns of the *Herald* every week and as he does so he gathers suggestions for activities, parties, worship, themes, prayer meetings, and special celebrations. In several years he has accumulated a large file box of classified suggestions which he can use whenever he is in need of help.

If you haven't tried this plan before, it may be a good thing to start now. All it takes is the imagination to recognize a good idea when you see it, and sufficient sense of order to keep your clippings together.

The Successful Leader

1. Submerges himself, and lets others stand in the limelight as much as possible. He knows that he will have to be in front too much of the time anyway.

2. Plans ahead. Keeps notebooks and files of material on hand for use. Is not caught empty handed.

3. Is responsible and dependable. And teaches others to be so.

4. Always keeps control of his temper, even when others lose theirs.

5. Can always laugh when things go wrong. A sense of humor will save him.

6. Helps to develop other leaders. Does not try to do everything and collect all the credit for himself.

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NEWS BRIEFS

Patriarch G. T. Griffiths Sixty-seven Years Old in the Gospel

Sixty-seven years ago July 5, Brother Gomer T. Griffiths was born by baptism into the kingdom of God on earth. He was then but ten years old, and he was baptized at Saint David, Illinois. Ten years later, July 5, 1876, Brother Griffiths was ordained a priest, and since then he has been ordained to five different offices. He began missionary work soon after the first ordination, and for more than half a century has been faithful at his task. He is known too and loved by hundreds of Saints with whom he has labored; they appreciate his life of sacrifice and service. Brother Griffiths' home is at Uniopolis, Ohio.

Young People Undertake Big Goal

The Saints of Milton, Florida, can be more than proud of their young people. This band of consecrated workers has undertaken a heavy but worthwhile project—a Graceland College Scholarship Fund. Happy will be the boy or girl who first has the privilege of using this opportunity, but happier still will be that group of young people who make such an opportunity possible.

First President Helps Celebrate Branch's Birthday

The fifteenth anniversary of the Waterloo, Iowa, church was observed, June 18. Elder V. A. Hall, of Willoughby, Ohio, and first president of the branch, read the history of the branch. Ten of the thirty-five charter members were present for this celebration. The branch has had five presidents during its existence.

Australia Loses Faithful Worker

The Australasian Mission has lost a man who was a faithful pastor, an ardent soul builder, and a zealous worker, Elder Alexander Seaberg. Brother Seaberg was born at Monstras, Smaland, Sweden, February 28, 1851, and went to Australia in 1875. He united with the church, August 8, 1886, at Tuncurry, New South Wales, being baptized by Elder J. F. Burton. He was ordained an elder in 1888, and acted as pastor of Balmain congregation from 1905 to 1911. His death occurred April 29, 1933. Brother Seaberg leaves his family and a host of friends in Australia and America.

"The Restoration" Is Presented by Seventy Children

Sister Ruth Patterson, wife of Elder William Patterson, directed the pageant, *"The Restoration,"* presenting seventy children from Port Huron, Michigan, Branch on Children's Day. It was one of the outstanding events of the year and many people were turned away from the church because of lack of seating capacity in the local church.

During the month of June, thirteen babies were blessed, and sixteen candidates were baptized at Port Huron.

Apostle J. F. Curtis in Northwest

Apostle J. F. Curtis has recently given missionary help at the following places: Williston, North Dakota, and Fairview and Andes, Montana.

At Fairview he with Elders George Thorburn, L. O. Wildermuth, and P. T. Anderson, held a three-day reunion and conference. Four were baptized, and there are others who are investigating the teachings of the gospel.

Women Make Contribution

The women's club of the Kansas City Central Church held its annual birthday dinner June 30. At this dinner the women presented Bishop C. A. Skinner a check for $1,372 for the building fund of the church.

Three Young Men Are Ordained at Underwood, Iowa

Cyril Damitz, David Damitz, and Derald Sewing, descendants of the late John P. and Joshua Carlile, were recently ordained to the priesthood at Underwood, Iowa. Cyril Damitz is a former student of Graceland College, and is now an interne at Providence Hospital, in Detroit, Michigan.

J. P. Carlile was at one time president of North Star Branch at Underwood, and for many years he and Joshua Carlile were associated in the work of the church in the Pottawattamie District.

Patriarch John Shields Very Busy

During the month of June Patriarch John Shields, of Hillsburg, Ontario, availed himself of the opportunity to call and assist at the following places: Orillia, Ravenna, Redickville, Port Elgin, Harriston, Drew, Arthur, Acton, Delhi, Mitchell, Strafford, and London. He has been exceedingly blessed in his labors. He traveled more than seven hundred miles in his car.

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Youth Organized Within the Church Program

One of the many problems discussed at the recent Youth Conference and Leadership Convention may be stated as follows:

Taking into consideration the divine appointments of the church and the nature and needs of youth, how can our young people organize so that they may carry their share of the work of the church and yet find abundant opportunities for self-expression?

For the consideration of this problem a representative committee of conference visitors was informally appointed. On this committee were several district and branch officers as well as young people's leaders together with several young people.

We placed in the hands of this committee the following materials:

1. The action of the General Conference of 1930 in establishing a Department of Religious Education and outlining the "Church School" plan.
2. The *Church School Handbook* which contains a detailed outline of the church school plan.
3. The results of three years of experience with young people's work in many centers of the church.
4. A summary of the experience of other churches with young people's organizations.

With this information at hand this committee of workers spent several hours discussing the entire problem of organized effort among the young people of the church. While neither the committee nor the Youth's Conference had official standing or legislative right, we believe the following summary of their conclusions should be helpful as indicating an interpretation of the program of the young people's division of the church school as approved by the General Conference and as its detailed methods have been formulated in the light of experience. We present in our own words the findings of this committee.

Any organization of our church young people should be effected in harmony with the church school program adopted by the General Conference in 1930. This program places the responsibility of the young people's work in the young people's division and provides for elected representatives of the young people to serve in a cabinet or council in planning the activities of the Division. Such complete organization, while clearly anticipated in the action of the General Conference and in the *Church School Handbook* should only be effected with the full consent of the pastor, the director of religious education and the superintendent of the young people's division in the branch.

Such an organization should be kept simple and should include in its activities all the members of the young people's division of the church school. Its requirements should be no more restrictive than the membership requirements of the church school. (This regulation does not refer to small groups, organizations or clubs, but only to a general organization of young people in the branch. For such general activities it is felt that the young people's division itself is adequate.)

It was the feeling of the committee that newly organized groups of young people should move slowly in the choice of a name, until a general name for the church-wide effort among young people may be chosen.

Considerable interest was manifest in the matter of the choice of a name to stand for this young people's effort throughout the church. The Presidency is arranging for a headquarters' committee to work with the committee of the young people and their leaders to give further consideration to this problem.

District organizations of young people should be effected only with the full consent of the district presidency and the district director of religious education. The activities of such a district organization would be at all times under the general supervision of the district presidency and in full accord with the total church program of the district.

The consensus of opinion, based upon observation and experience would seem to indicate that the best form of district council is one composed of the young people's director of each branch and, where elected, the president or representative of the young people themselves. (Thus a district of five branches would have a council of ten members, five young people's directors and five young people's representatives.) This district council may select its own officers for executive work.

The district council should plan the young people's program to suit the particular needs of the district (size of branches, distance from each other, district program); such program to have the approval of the district officers.

Some districts and stakes provide for mass assemblies of the young people of their respective territories and such mass assemblies choose officers from among the young people to carry on under the direction of the district officers a program of activities for the district or stake. Where such a plan is in operation it may be well for it to be continued until such time as experience may indicate the advisability of adopting the district council plan as outlined above. It may be that in some districts this plan can be followed more advantageously than the council plan.

For the time being at least any church-wide activities of young people should be arranged by the church authorities and program materials provided and shared through the general department of religious education.

It appears to us significant that the experience of other churches as well as our own experience, both before and after adopting the church school plan, all seem to point towards the conclusion that the program adopted for the work of religious education in the conference of 1930, which includes a provision for the establishment of a young people's division, is not only adequate for our needs but in harmony with the very best thought in the field. Such a program makes it possible for our young people to find their opportunities for self-expression within rather than outside of the total church program. Such a plan clearly contemplates no separate organization of the young people. It has as its purpose nothing save it be the welfare of the total church. Recognizing the divine appointments and divinely established purposes of the church it is time the young people organized their efforts within the church to serve most effectively its interests.

F. M. McD.

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LOYALTY

By J. A. Gunsolley

THE DICTIONARY defines "loyalty" as "True to plighted faith or duty." By obedience to the gospel one makes a covenant and plights his faith in the truth and commits, or pledges himself, to the duty of building up the kingdom of God. The nature of that pledge is clearly expressed in the three following passages of scripture:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10: 28, Inspired Version.

"All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."—*Doctrine and Covenants* 17: 7.

"And now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times, and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life: now I say unto you, If this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?"—*Book of Mormon,* Mosiah 9: 39-41.

The world warmly approves of loyalty and strongly disapproves of disloyalty. One who is true to his plight of faith in his country and upholds the honor of his flag under all circumstances and conditions, in peace as well as in war, willing to give his life to defend that honor, deserves to be regarded as a true patriot. But one who contributes to a condition of lawlessness and disrespect for civil authority, whether in time of peace or war, is an enemy to his country and forfeits his right to be regarded as a loyal citizen.

Who does not love the *Bible* story of David and Jonathan? Such loyalty between friends deserves the very highest commendation. Upon the other hand who does not despise the one who betrays the confidence of a friend? or who by the carelessness of his conduct reproaches the good name of his family or of the society of which he is a part?

What would have Christianity been today but for the loyalty of such *Bible* characters as Abraham, Isaac, Jacob, Moses and all the prophets and apostles? or such characters in the Reformation as Huss, Melanchthon, Calvin, Luther and the Wesleys? or in the Restoration such as the Smiths, Cowdery, Whitmers, Rigdon, Harris? or in the Reorganization such as the Smiths, Gurley, Blair, Briggs and Robinson? Some of these were martyrs to the cause which was dearer to them than life; and others gave their lives unreservedly to maintaining the cause held by them in the same light. The names of all are revered today because of their loyalty.

AN EXAMINATION into the nature of the duty to which the followers of Christ must be true to prove their loyalty reveals various aspects to which it is well to give attention:

"Humble themselves before God," or to be submissive or subject to the will of God, is fittingly expressed in the memorable words, "Not my will, but thine be done." One cannot be loyal to God and truth who insists on carrying out his own will rather than in promoting God's will. He cannot think that the serving of his own interests is paramount to the building up of the kingdom of God. He cannot turn to his own interest the advantage given him by association with God's people and membership in his church to the detriment of the interests of the church, and be truly humble.

"Broken hearts" means that the things one's heart had been set upon no longer remain the objects of his affections. The desires of his heart are broken away from carnal things and are centered upon the enduring things of truth. One cannot continue to love and serve the world and be loyal to God.

"Contrite spirits" implies deep repentance, which is variously interpreted. Some seem to think that repentance means quit your meanness, or cease to do evil and learn to do well; but to repent means to change one's way of thinking and acting, to correct his life by departing from error and turning to the truth, turning from darkness to light. One repents from sin by confessing his sin and forsaking it; and there is no true repentance from sin without both the confessing and forsaking.

PLIGHTING OR PLEDGING FAITH AND OBEDIENCE includes one's taking upon himself the name of Christ, "For as many as have been baptized into Christ have put on Christ." (Galatians 3: 27.) In one of the Ten Commandments we find this: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh

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his name in vain." (Exodus 20: 7.) The idea is far too general that to take the name of the Lord "in vain" means to use the name of the Deity in conversation in a profane way, or in swearing, as commonly understood. But it has a wider and deeper significance. The followers of Christ bear his name, having been baptized in his name, becoming members of his family and household of God, thus becoming "Christians," a name first given them in derision, but a name fittingly expressing the relation established by the covenant of adoption, baptism, meaning "of, or belonging to the household and family of Christ." A failure to honor that name having taken it upon one, and thus forfeiting the benefits attaching thereto is to take the name in vain; and "The Lord will not hold him guiltless that taketh his name in vain."

Loyalty to God and his church, or being "true to plighted duty" implies faithfully keeping the commandments of God. The preacher thus expresses it in Ecclesiastes 12: 13, 14: "Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." It is thus seen that a knowledge of the commandments is of paramount importance when the keeping of them is of so much consequence.

The keeping of God's commandments is intimately bound up in human relationships, and serving God consists in serving humanity. It is the only way of divine service, and it is beautifully expressed in 1 John 1: 7, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Hence, loyalty to God consists in being loyal to his people and his church; and so it might be enjoined upon the followers of Christ, Unto Christ be loyal, and it follows as the night the day, thou canst not then be disloyal to any of thy fellow men.

BUT THE KEEPING OF THE COMMANDMENTS has come to be irksome to a large per cent of the professing followers of Christ. There seems to be a growing tendency in modern Christendom towards the idea that the philosophy of life as taught by Christ eliminates the idea in large part, if not altogether, of the "Thou shalt" and the "Thou shalt not," that being a feature of the "law of carnal commandments" that was nailed to the cross. It is held that one's conscience is rather to be his guide instead of specific requirements introduced by "Thou shalt" or "Thou shalt not." And examination of the teachings of the Master shows quite to the contrary, as the following statements will reveal very clearly:

Jesus said, "I do nothing of myself; but as my Father hath taught me, I speak these things." (John 8: 28.) Again he said, "As my Father hath sent me, so send I you," addressing himself unto his ministers. So, the teaching of Jesus and his ministry is divinely sanctioned, which entitles them to full faith and credit by all professing Christians.

Upon one occasion when accosted by the lawyer asking, "Which is the great commandment in the law?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew 22: 36-39.) Here it is seen according to the words of Jesus, that the greatest commandment and the second in greatness, upon which two commandments "hang all the law and the prophets," are both introduced by "Thou shalt." This would seem to make all his commandments mandatory, whether specifically introduced by "Thou shalt," or "Thou shalt not"; and they are not left to the conscience, convenience, temperament, pleasure or prejudice of the individual. So, not only are the Decalog and the Pentateuch made mandatory by "Thou shalt," and "Thou shalt not," but the gospel is also placed upon the same basis.

WITH THE RESTORATION OF THE GOSPEL has come a reiteration of many commandments introduced by the mandatory introductions referred to. Some of these follow in this discussion; and we first examine section forty-two of the *Doctrine and Covenants,* which comes to the church as the constitutional law forming the basis of other laws given by divine revelation, and those resulting from General Conference enactments.

"And now I speak unto the church":

"Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come. And again, I say, Thou shalt not kill; but he that killeth shall die." It might be questioned why the church should thus be warned; but it is well to remember that many killings have been justified in the name of Christianity; and that even among those believing in the great Restoration the taking of human life has been justified on the grounds that nothing short of the blood of the transgressor could atone for his sin, the atonement of Christ not being sufficient.

"Thou shalt not steal; and he that stealeth and will not repent, shall be cast out." Breaking into a house, or taking that which belongs to another without the owner's consent, are not the only forms of stealing. Defrauding *(Continued on page 912)*

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"Come to the Feast"

By Evan A. Fry

"A certain man made a great supper, and bade many, And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. . . . And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to the servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper. . . .

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14: 16-28, 33.

Our whole western civilization is based on the very antithesis of the lesson taught in this scripture reading. The chief, and often the only emphasis of our modern life is upon *things*—material possessions, houses, lands, money in the bank—and a man's success is commonly measured in terms of dollars and cents.

No man whose primary purpose in life is the accumulation and hoarding of material things can be a true disciple of Jesus, for he that cometh to Jesus must forsake all that he hath. I do not believe that Jesus meant for all of his followers to be paupers or mendicants, but rather that they should seek first the kingdom of heaven; that they should mentally forsake and disregard their possessions, and maintain rather a jealous zeal and passionate, all-consuming love for the more valuable things of the spirit.

Material possessions make slaves of those who possess them. Man is by instinct acquisitive and possessive, and as soon as he has something in his possession, he forms a deep, and sometimes almost an insane attachment for it. If he loses it, he is immediately either alert to fight for its recovery, or depressed with woe-begone pessimism because of its loss. If you don't believe you are a slave to *your* possessions, try this simple experiment. Imagine what you would do if it should suddenly become necessary for you to move on half an hour's notice. Would your possessions cause you any trouble or any regrets?

What would you do if you should lose your automobile tomorrow? How would you face life if *all* your earthly possessions should be swept away tomorrow? Would life be all over for you, or would you still have your most valuable possessions intact?

The people of this parable who had been bidden to the supper by the master of the house were slaves to their own interests and their own worldly possessions. They had had sufficient advance notice of the supper so that they should have been able to put their affairs in order, for they had been bidden to the feast. It appears from the parable that the lord giving the feast was a man rich and powerful —one whose acquaintance it might have been well to cultivate for more reasons than one. Obviously, too, the supper which he had prepared was most desirable. But those whom he had bidden were so enslaved by their possessions that they could not be bothered when the servant came to announce that the supper was ready.

The whole human family has been invited by the Master to come to his feast of spiritual food and drink. But more and more in our modern age, we find people refusing or ignoring the invitation because of their love for the fleeting things of this world. The invitation once rejected is dangerously near to being withdrawn. Your place at the supper table may be taken by another who was less a slave to materialism than were you.

I think the only two specific cases mentioned in the parable are significant. You will remember that one man could not come because he had to go look after a newly acquired field. That man represents the type of person who serves the Lord and seeks after heavenly riches only after his bank book and safe deposit boxes show a good store of dollars and bonds and mortgages and deeds. *After* he has attended to business, he will serve the Lord, he thinks, but somehow business always takes all of his time, and he never gets around to serving the Lord. That man has his counterpart in thousands if not in millions of modern Americans.

The second man, you will remember, had just married a wife, and therefore begged to be excused. Even a new wife was not to be sufficient cause for staying away from the supper to which the husband had been invited. Now I think you will agree with me, if you will give a little thought to the matter, that Christ didn't mean *(Continued on page 912)*

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PARTNERSHIP IN MARRIAGE

By LOTTIE CLARK DIGGLE

IGNORANCE IS BLISS, but marriage is the exception that proves the rule. Young people are inclined to rush precipitously into a partnership which calls for the wisdom of Socrates (and even Socrates' wisdom did not bring him conjugal felicity), and which requires infinite tact, sympathy and understanding. They trust to luck to weather the stormy sea of matrimony. It is little wonder that shipwrecks are so frequent and squalls inevitable and that many fail to steer the matrimonial bark into a safe harbor.

Marriage requires more foreknowledge than any of the professions. A woman to be a successful wife and mother should be teacher, nurse, cook, dressmaker, preacher, and psychologist combined. Fewer men would flounder in the sea of matrimony if they had more or less knowledge of biology, architecture, psychology and economics. They should also understand home decorating, food values, budgeting, textiles, child training and eugenics, in order to share intelligently and sympathetically the problems of parenthood. It is to be regretted that algebra and geometry crowd out these essential subjects which should be given a prominent place on the curricula of our high schools and universities. Fortunately, however, the world is awakening to the need of a more intensive study of homecraft for both sexes.

The following are a few suggestions, gleaned from observation, experience and study, which may be helpful to young people who are contemplating marriage:

A Good Husband

1. Realizes that his wife is unhappily conscious of the heavy biscuits or tough pie crust and so refrains from comment or criticism.
2. Does not compel her to come begging for every dollar she requires, but believes in having "all things common."
3. Shares as far as lies in his power the extra burden of bearing and rearing the children.
4. Loyally defends his wife from his family's interference or criticisms and does not ask her to live with them.
5. Upholds her when she corrects the children.
6. Knows that although "Man's love is of man's life a thing apart, 'tis woman's whole existence," and brings her joy unspeakable by reiterating his love.
7. Refrains from comparing his wife with his mother.
8. Curbs his temper when she is angry or irritable.
9. Realizes that being tied in the home all day with the children, she enjoys an outing in the evening.
10. Does not refer to his wife as "she" or "the woman."
11. Does not reserve his pleasant manners for outsiders and vent his ill temper on his defenseless wife.
12. Does not take advantage of his superior strength, and the fact that the *Bible* declares man the head of the house, to bully and boss a helpless wife.

A Good Wife

1. Strives to maintain her half of the marriage partnership by intelligent and efficient home-making.
2. Spends the family income wisely.
3. Is not guilty of the unpardonable and home-wrecking sin of nagging.
4. Does not neglect her husband for her children.
5. Is neatly and suitably dressed in the home.
6. Is always loyal to her husband.
7. Endeavors to welcome her husband's friends.
8. Tries to soothe and comfort him when he is tired or discouraged.
9. Upholds him when he corrects the children.
10. Does not assign to herself *always* the cup without a handle, or the neck of the chicken, and then grumble because her husband regards her as a "remnant."
11. Never refers to her husband as "he" or "my man."
12. Knows that he is the head of the house; she is the neck.
13. Has a saving sense of humor.
14. Realizes that her husband enjoys her companionship in the home in the evenings, and if possible plans some of her outings for the afternoons.

Civilizing the Children

"If a state is to have a civilized population, its children must be taught to behave like civilized beings. This instruction, I believe, should begin in the nursery schools. A child's universe is bounded by his skin; so is an infantile adult's; and the behavior of these two types is likely to approach too close to savagery for the general welfare.

"About the most important thing the child has to learn is that the world is full of other people, whose rights he must observe, and with whom he must be scrupulous in the fulfillment of his obligations.

"You may think this a trite observation; but anybody who sees much of youth knows scores of young persons of good family who grow to the ages of sixteen or seventeen gloriously unaware that there is anyone else on earth who has any rights, or that they themselves have, or could possibly incur, any obligations to anyone else. Their negligent parents have failed to point out these elementary facts."—Claire Williams in the *Forum and Century*.

The people to whom life has meant most have been people who have been most convinced that they possessed something so excellent that for its sake life itself were well lost. Losing themselves in some great cause they have found freedom to be their best selves, and with this freedom they have won happiness and inner peace.—William Adams Brown, in *Pathways to Certainty*.

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A Church Program for the Teen Age

By C. B. Woodstock

The recent Youth Conference was preeminently an occasion for the clarifying of ideas and the perfecting of plans for a more effective program of activities for the youth of the church. Forenoon class work centered in the message and witness of the church, the enduring convictions of the Restoration forming the basis and background of all our church endeavor. The afternoons were given over to particular emphasis on the methods of procedure, the discovery of ways and means of accomplishing the objectives of the church, and the share youth may contribute as they increasingly grow into adult responsibility.

Early in the Conference two important committees were formed to investigate the needs of the early teen-age group of boys and girls, to weigh present available programs and to advise methods of procedure. It is becoming evident that while boys and girls from 12 to 15 years of age are included in the range of the young people's division, it is not wise nor possible to advance early adolescents into the more mature social life and activities of later adolescence and the early twenties. For the younger age there must be provided an educational and activity program suited to their interests, needs, and capacity to participate. Such programs are found in the Oriole, Girl Scout and Campfire programs for girls and the Scout program for boys.

Early Adolescent Girls

A committee on the girls' activity program gave consideration to the particular interests and the specific needs of girls of early adolescence, including health, social and recreational expression, handcraft, nature, better citizenship, and religious education and expression. After careful detailed discussion the committee agreed that a girls' club or similar organization under proper church supervision and leadership would vitally assist in meeting the needs.

The newly revised Oriole program was studied and judged as to the possibility of its use in comparison with national girl movements such as Girl Scouts and Campfire Girls. It was found that the Oriole program as completely meets the fundamental needs of girls as any of the others, and it has the additional advantage of being church centered, church directed, and providing a direct stimulus to specific religious education, along our own church lines. Yet it was the opinion of the committee that such religious features as are introduced in the program would not exclude nonmembers of the church.

As compared with national girl organizations, the revised Oriole program requires much less financial expenditure for both girls and leaders, thus making it more generally available to girl groups throughout the church.

Immediate plans are being made to print the revised Oriole program as a supplement to *Our Girls* and as a guide and schedule for the use of Oriole girls and their leaders. *Our Girls* is a splendid book of teen age activities published by the church in 1930 and sold until recently for $1.00. An attractive *Oriole Record Book* is also being prepared for the use of each girl—with pages for achievement records and the keeping of award seals. A series of fifteen awards has been designed to recognize specific achievement in as many fields of endeavor. The Herald Publishing House is now able to make a very fine special bargain offer of both *Our Girls* with the *New Oriole Guide* for $0.98, or the *Guide* alone may be had for fifteen cents. The *Oriole Record Book,* attractively printed on tinted paper and with leatherette cover, will sell at twenty-five cents each, postpaid.

While the Oriole plan is thus given general endorsement by those interested in the girls of the church, it is also to be urged that where our girls have already gone into national organizations (Girl Scouts or Campfire) with the approval of local branch authorities, or where they shall choose to do so later under conditions judged to be advantageous by those in charge, due recognition and encouragement should be given so long as they prove adequate to the local needs.

Early Adolescent Boys

A similar committee of men interested in Boy Scouting met daily to study the needs of early adolescent boys and to recommend a program. They considered in detail these needs and the various means of supplying them. Enthusiastic approval was given to the Boy Scouts of America as affording splendid opportunities for instruction, guidance and training in worth-while boy life under stimulating adult leadership. This is especially true where leadership may be supplied by a well qualified, earnest member of our own faith.

Attention was called in their report to two particular phases of the Boy Scout program: Cub Scouts organization for boys of 10 to 12, and the Standard Church Troop *(Continued on page 913)*

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DISCIPLESHIP

I.—Distant Disciples

By Thomas S. Williams

DISCIPLESHIP implies personal adherence to the views and doctrines of one's teacher. It indicates companionship and dependence.

"Distant" may be described as different in kind; not conformable; remote in time, place, and character. It implies slightness of connection and aloofness of manner.

Hence it is clear that the words comprising our text are contradictory. One cannot be a distant disciple for, as an examination of our subject reveals, nearness is a quality of discipleship.

Moses, in words recorded in Deuteronomy 30: 11-15, pointed out that the commandments of God are not hidden from his people. "Neither are they afar off. They are not away in heaven or across the sea. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it." There is, then, no justification for not knowing the law, or for being distant disciples.

Distant discipleship is a state of mind, rather than of geographical location. I know an elder who drives forty miles to take charge of a service. And I once knew a family who, because it was necessary to ride seven miles by interurban cars to reach the church, considered themselves isolated.

The type of disciple under consideration depends upon the writings of an older age. This is well as far as it goes. A study of the utterances of the ancients does not sufficiently qualify one for meeting the problems of the present world. One may be so near the experiences of a bygone age that he will be distant from problems of the present. The writings of the prophets may help us in suggesting attitudes, but a knowledge of methods comes only through an understanding of conditions as they exist and a vision of what they ought to be.

Near discipleship implies an appreciation of the customs, ideas and habits of other groups. We can better understand our own church and its objectives through a knowledge of the beliefs, practices and objectives of other religious groups.

Desire for social standing or for official position may place distance between a disciple and his teacher. A man may be in the church merely for social approval. He may be thinking of the monetary returns which his church membership may bring him. Like some of the followers of Jesus, he may be interested in the loaves and fishes.

A near, or true, disciple is sincere, devout, wholehearted. His worship is not the mouth and lip worship of him who follows afar off. He is one with his master in thought and feeling, experiencing with him the throes of Calvary, and the joy of the Mount of Transfiguration. "Were *you there* when they crucified our Lord?"

Quibblings over technicalities of ceremony, procedure, or organization frequently cloud the mind and chill the heart to such an extent that the deeper significance of the Master's words are lost. Honest, God-fearing folk thus separate themselves from the real essence of Jesus' teachings.

It is interesting to contemplate that the feeling of aloofness may exist in the mind of the disciple only, and not in the mind of the teacher. We may feel far from our Creator, yet, we are assured, the Creator is never far from us. This thought, that of God's concern for his sinning children, is well portrayed in the story of the prodigal son. The father saw the son "afar off" and went out to meet him. Throughout all his wanderings, the father was never far from the son.

An experience in my own life will further illustrate. Through the years I had felt that my father had manifested very little interest in my church activities. However, after his recent death, I was surprised to discover by the notes which he left that he had tenderly noted my progress step by step. Thus it may be with our heavenly Father when at times we feel that he is distant and unconcerned. The separation is of our own making, a result of our own attitude of mind.

A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. He that willingly suffers the corrosions of inveterate hatred, and gives up his days and nights to the gloom of malice and perturbations of stratagem, cannot surely be said to consult his ease. Resentment is a union of sorrow with malignity, a combination of a passion which all endeavor to avoid, with a passion which all concur to detest. The man who retires to meditate mischief and to exasperate his own rage, whose thoughts are employed only on means of distress and contrivances of ruin, whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity nor the calm of innocence.—*Detroit's Beacon Light.*

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Weekly Health Letter

By A. W. Teel, M. D.,
Church Physician . . .

Spring Cleaning—A Law of Nature

Spring cleaning is an instinct and a law of nature. The flowers displace their dirty coverings, due to the glories of spring which banishes the coat of the winter's chill. The trees shed their old, dead parts, and the birds discard their dirty coats and spend several hours washing and cleaning their bodies and feathers. The old, disheveled, ashbox-looking drake spends several hours cleaning and oiling his feathers. The caveman had the same natural kind of instinct as that of other animals, no doubt inherited farther back than we can imagine.

Household cleanliness is also an hereditary instinct, from which the housewife busies herself with the cleaning out of all offensive matter that has accumulated in the rooms during the short days of winter. Most everyone remembers their mother's prodigious efforts when she threw the window shutters wide open, and gave the rooms a good, and much needed, sunshine bath. She was not satisfied with just merely ventilating, and letting the sunshine into the rooms, but the carpets were turned up, and some poor fellow's lot was to beat them. Certainly not a very wholesome job for a fellow thus employed, being compelled to stand in a cloud of dust, in his attempt to perform this most needed spring cleaning. Investigators have found that those who are so unfortunate as to be compelled to follow this line of endeavor—I refer to janitors in large apartment houses—show that these carpet beaters die at an early age from consumption. One could not expect anything else, when they are compelled to stand, day in and day out, breathing the germ-laden dust. Whatever the sacrifice may be so far as the janitor is concerned, the housewife is mindful of the fact that it is necessary to save the lives of herself and family. If the carpet cleaner dropped dead, as he beat the carpet, then the occupation would stop at once, but not all carpet beaters die from it.

I might be questioned as to this statement, from the fact that I have told you in former articles something about how sunlight and air kill germs. This same thing applies to babies that have been fed bad milk. If they should die instantly from such an unwholesome diet, such a pernicious line of diet would be stopped instantly. Nevertheless, if the janitor were properly instructed how to protect himself, his dangers might be reduced to the minimum; but just merely cleaning the carpets, and perhaps scrubbing the floors, is not enough.

Too many, I fear, stop at this stage of the cleaning process. For then there are the sinks, ice boxes, closets, pantries, paper boxes, papers, and other odds and ends, which should not be forgotten. In smoky neighborhoods, very special attention should be paid to the walls greasy from coal soot. Wearing apparel also should be carefully aired. I believe that every housewife, in going through the spring cleaning process, should have all these first taken out and then fumigate the house, as outlined by the various state boards of health.

I even notice that so many times the annual house-cleaning is done only in a cursory manner, such as just wiping off the walls, opening the windows, etc. But it should extend farther than this, as every physician knows that insects are carriers of infection. Fleas may carry the germs of many diseases. The mosquito carries the germ of malaria, and the bedbug the germs of relapsing fever. The housefly is one of our worst enemies, because of his filth-laden feet, and his ability to crawl unnoticed into every niche and corner. Cockroaches have been known to cause serious diseases, and care should be taken that all food containers should be carefully protected to keep them from gaining entrance. These tiny pests, that we have already mentioned, may have paid a recent visit to some outhouse, crawled over pest-laden feces, and after a hasty return, crawled over your bread and other articles of food. Special care should be taken concerning roaches, as they usually find a home in dirty, dark, damp corners in the kitchen and pantry.

Sometimes on the farm is one of the worst places, on account of the barns, chicken houses, stables, etc. And these should not be forgotten in the cleaning process. All places that favor breeding of vermin and disease germs should be carefully scrutinized; and all debris and waste should be destroyed. Rats, mice, flies, and fleas, are unmistakably filthy, and are capable of transmitting some of the most dangerous diseases. Mosquitos breed in water tanks and cesspools, and are frequently found in cisterns, flush tanks, and toilet rooms. All tanks and cisterns should be covered, and all debris-catching receptacles about the barnyards and streets should be destroyed, preferably by fire. Crude petroleum, or coal oil, is one of the best disinfectants to prevent the development of mosquitoes in tanks and rubbish piles. Any swamps near the house should be thus treated *(Continued on page 912)*

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WEEKLY HEALTH LETTER

(Continued from page 911.)

and drained. Serious epidemics have been traced to germs carried by flies on their feet, gathered from feces, dead animal matter, etc. All garbage cans should be thoroughly cleansed and prepared and equipped with appropriate, practical covers. The manure piles that are frequently accumulated during the winter months, are an ideal breeding place for flies. Manure pens should be carefully cleaned and, in rural districts, hauled far enough away to be sure that the water supply will not become contaminated. It is a splendid idea to lime or whitewash all the manure piles, pigpens, etc., care being taken to sprinkle it freely about the area line of the most common carriers of diseases, as the flies and mosquitos.

Some of the reunions I have attended have been derelict in their duty in regard to cleanliness; and I fear have been the result of more harm than good to the community in many instances in this respect.

LOYALTY

(Continued from page 906.)

by false promises, or contracts that may be evaded, or contracting debts with no likelihood of ability to pay, or not making consistent effort to pay; are all forms of stealing; and they are so prevalent in the world that the church is affected more or less. Hence the Lord's commandment, "Thou shalt not steal."

"Thou shalt not lie; he that lieth and will not repent shall be cast out." A lie is a willful misstatement; a malicious falsehood to deceive; while a falsehood may be an innocent misstatement of a supposed fact. According to this divine decree an unrepentant liar should not be retained in the church.

"Thou shalt not commit adultery." History shows that the church has been cursed by the spirit of adultery in violation of law; and also by adultery in the name of Christianity under the sanction of so-called divine revelation. The church and the world are cursed by the growing volume of divorce cases crowding our courts, the basis of a large portion of which is beyond doubt the spirit of adultery.

"Thou shalt not be proud in thy heart." Pride has been a prominent factor in the downfall of nations in the past upon both the Eastern and the Western Continents.

"Thou shalt not speak evil of thy neighbor nor do him any harm." This commandment supports the one to love one's neighbor as himself, for one will not harm another whom he truly loves. Backbiting and evil-speaking are sources of great evil in the church and in the world. One cannot think good and speak evil. Neither can he think and speak evil and walk straight; for "As a man thinketh in his heart, so is he;" and "From the abundance of the heart the mouth speaketh." Zion cannot become the "pure in heart" until evil speaking is fully eliminated.

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." This commandment cannot have reference to unemployment caused by economic depression. It includes the idle rich as well as the idle poor, and the former is a greater menace to the welfare of society than the latter. God's law is to put an end to both conditions.

HAVING THUS CALLED ATTENTION to some commandments introduced by the negative, "Thou shalt not," let us turn our attention briefly to a few introduced by the affirmative, "Thou shalt."

"If thou lovest me, thou shalt serve me and keep all my commandments." Here is a commandment to keep the commandments of God, accompanied by a statement of conditions testifying of that love. Without the testimony the profession of love can be only an empty profession—idle words, perhaps, to be accounted for, perhaps, in the day of judgment.

"He that sinneth and repenteth not, shalt be cast out of the church; and the administrative officers supported by the membership of the church bear the burden of enforcing this commandment. The lack of enforcing this commandment is one of the serious hindrances to progress and growth of the kingdom of God.

"The elders of the church, two or more, shall be called," in the case of sickness, "and if they die they shall die unto me, and if they live, they shall live unto me." Here is a specific affirmative commandment, "shall be called"; and yet how lightly is it regarded in far too many instances! To be sure the sick should "be nourished with all tenderness with herbs and mild foods" by friends; but if that part of the commandment to call for the elders of the church were more faithfully observed, who can tell what great blessings might thus come to the church?

"Thou shalt live together in love." This implies mutual effort upon the part of every disciple of Christ to possess toleration, forbearance, patience and charity towards all; to cultivate a forgiving disposition, and to practice virtue and holiness before the Lord. Individuality must be subordinated to community life, that the kingdom of God may flourish and finally become a reality.

"Thou shalt stand in the place of thy stewardship." Everyone has a divine stewardship in that God has invested in him physical, mental, moral and spiritual power, or attributes, for which he must render an accounting in the final day. What one is is God's gift to him; what one does is his gift to God. The latter should be commensurate with the former.

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law to be my law to govern my church." Here is a "Thou shalt," with reward and penalty attached, "and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues."

The Lord has not failed to make it clear and emphatic that salvation is dependent upon doing according to the law, which is loyalty, being "true to plighted faith or duty," and that condemnation will surely result from doing them not.

"COME TO THE FEAST"

(Continued from page 907.)

exactly what this imperfect and quite too literal translation makes him seem to mean when he says that a man should hate his wife, for few people before or since have emphasized the sanctity of marriage more forcibly or in fewer words than did Jesus when he said that a man should leave his father and mother and cleave unto his wife, and that they twain should be one flesh—joined by God, and incapable of being put asunder by any man.

I should rather believe that when Jesus said that a man should hate all his relatives, he meant again to prescribe an attitude or state of mind, which should place all family relationships in a position of secondary importance, with first stress on spiritual values and the saving of an immortal soul. Certainly we should be the losers if we went contrary to all the dictates of conscience and common sense and moral law just in order to maintain peace with our relatives. It is highly desirable to love and live peaceably with all men, but if it comes to a showdown between continued friendship and the integrity of our soul, there should be no hesitation about forsaking the friendship if there comes a call to service which you know is from the Master, his business should come first, and your relatives second. We are commanded to seek *first* the kingdom of God, and then promised that "all these things"—riches, honor, power—shall be added unto us as we need them.

Christianity is primarily a great adventure in faith and consecration. He who would be the true Christian must through faith be unreservedly consecrated to the cause which he has espoused. Unless he is so consecrated, Christ cannot own him, and he may arrive at the feast too late, only to find that his reserved seat at the table has been taken by another who was willing and anxious to forsake everything and go when the invitation came. We have abundant promise that the feast will more than recompense us for all the things we may have left behind when we come to the table of the Lord.

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A CHURCH PROGRAM FOR THE TEEN AGE

(Continued from page 909.)

for boys from 12 to 16. The former is well adapted to junior boys, with a most interesting and valuable set of Cub manuals to guide in "things to do." The Standard Church Troop provides for close supervision by the pastor and the control of the troop activities by a church committee. Opportunity is also given to stress church projects and participation in local church services in the total Scout program.

Those interested in organizing a troop of Boy Scouts or Cub Scouts should make application to the local Scout headquarters, or they may write direct to National Scout Headquarters, 2 Park Avenue, New York City.

It was urged that the value of any program lies in its leadership, and that the church should seriously consider the problem of providing trained leaders, consecrated to the task of building boys and girls into the kind of people who shall be able to help realize the great objectives of the church. This becomes one of the most commanding challenges the church must meet. Early adolescent boys and girls need sympathetic, stimulating, inspiring leadership from those whose spiritual natures have been touched and quickened by vital religious experiences. This challenge comes especially to the older young people to furnish this leadership for boys and girls of Scout and Oriole age.

A Teacher of Little Children

By Myrtle Weber

(The following has appeared as a foreword of a Kindergarten quarterly, but the beauty and appeal of its expression deserve a more general appreciation by all who love childhood.—C. B. W.)

Coworkers with Him! Were He to ask,
"Come, star with me the spaces of My night,
Or light with Me tomorrow's sunset glow,
Or fashion forth the crystals of My snow,
Or teach My sweet June roses how to blow,"
O rare beautitude! But holier task,
Of all His works of beauty rarest high
Is that He keeps for hands like ours to ply!
When He upgathers all his elements,
His day, His nights, whole eons of His June,
The mighty Gardener of the earth and Sky,
That to achieve toward which the ages roll,
We hear the voice that sets the spheres attune,
"Help me, my comrades, flower this little soul!"

—W. G. Gannett.

TO BE A TEACHER of little children is truly a high and holy task, for we are coworkers with God himself in helping to build Christlike character, in forming ideals which may last through eternity.

How glibly we remark that the children are the hope of the future, they are the men and women of tomorrow. And yet, how serious are we? Our church, and the world, has a right to expect great things from the children who are now in the kindergarten departments of our church schools. Yet the work of the kindergarten seems trivial to many in these busy times, and we are often satisfied to subject these precious lives to the poorest we have. The children are so little. What does it matter if we infringe upon their rights? if we tuck them off in the corner of some unfinished basement? if we do not provide materials for their development? if their teachers are illy prepared? During the Franco-Russian war a baby was born, but the world did not notice. It was too busy; greater things claimed its attention. That baby became the eminent scientist, Louis Pasteur, who, by his discovery, saved more lives than were lost during that war. So engrossed in their own affairs were the people of Bethlehem that they took no notice of the birth of Jesus. Yet he was the Messiah, the Prince of Peace, the Savior of mankind. Can you not begin to appreciate the possibilities that lie in the children you teach?

Teaching little children is more than a patriotic service; indeed, it is a world service. It is the demand of the King of kings that you shall prove "in all things, faithful." The time you give to church school work is a freewill offering to the cause in which you believe. To help little children to grow, to develop, to form desirable habits requires persistence, perseverance, and patience, and the price each kindergarten teacher must pay is "eternal vigilance." But as Margaret Slattery says, "We teach and impatiently cry for results. God teaches and with majestic patience waits through the years for the lesson to be learned." Let us be whole-hearted coworkers with God. Let us measure up to our holy task. Let us be alive to the opportunities that lie before us.

"Right-thinking means right-saying and right-doing, and by no other means can come the harvest of good we desire. This is not 'new' thought—it is as old as the world. And so it happens that life has always been what we make it, and still is."

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

—Tennyson.

What Latter Day Saints Believe About the Restoration Movement

Notes taken from a sermon for young people by Elbert A. Smith

"This is the greatest work in the world!" This testimony of early elders lives today. In Isaiah 29 this work is described "even a marvelous work and a wonder."

We as Latter Day Saints believe in the Restoration of the old and primitive order of Christianity, rather than in the Reformation of man-made creeds and beliefs. And what we believe about the Restoration can be briefly summarized under five headings.

(1) We believe in continuous revelation, that God speaks today as he did two thousand years ago. Joseph Smith, a lad, came out of the woods declaring that God does speak today. We believe that the canon of Scriptures is not full; that God continues to reveal his will to his people through his chosen servant the prophet.

(2) We believe in the restoration of the scriptural form of doctrine which Paul epitomizes for us in Hebrews, 6th chapter.

(3) We believe in the restoration of the scriptural form of church organization described in 1 Corinthians 12 and Ephesians 4. God should know how he wants his church organized, and so in the work of the Restoration when the church was organized, it was built on His plan with a living prophet and all other officers presented in the New Testament as Christ had them in the church. And this was not done by the will of man but by commandment from heaven.

(4) We believe in the restoration of old-time gifts and blessings. These gifts and blessings came back to earth, and the Saints began to sing, "The Spirit of God like a fire is burning."

(5) We believe in the restoration of the old-time authority, the authority of the ministry to act in the name of Christ. Without question Jesus Christ came with authority to minister to the world. He said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also." "I seek not mine own will, but the will of the Father which hath sent me." "Ye have not chosen me, but I have chosen you, and ordained you. . . ."

Words of Wisdom

Cherish your body, for God made it great;
It has a guest of might and high estate;
Keep the shrine noble, handsome, high and whole,
For in it lives God's work, a kingly soul.

—James Bartlett Wiggin.

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Prayer and Testimony

The Doctrine and Covenants

By Hazel L. Minkler

While reading the testimonies in a recent issue of the *Herald,* I was impressed to bear my testimony concerning the necessity for the study of the *Doctrine and Covenants.* The Lord has told us that "out of the books which have been written will he judge the world," and while all of us perhaps realize the necessity for the study of the Inspired Version of the *Bible,* and many of us are diligent students of the *Book of Mormon,* I wonder how many of us realize that the *Doctrine and Covenants* should claim as large a part of our time as these other inspired books.

As the *Bible* is the special contribution of the Jews to the literature of the world, and the *Book of Mormon,* the contribution of the ancient inhabitants of America to the world, so the *Doctrine and Covenants* contains the revelations of the Lord to the people of modern times. As such, its contents are for *all* men, even those from afar, and those that are upon the isles of the sea. (*Doctrine and Covenants* 1: 1.)

Coming forth, as it has, in this the hour of God's judgment, it is a merciful and wise provision on the part of the Almighty for the acquaintance of the honest in heart with those laws by which they may escape the perilous times which are coming upon the earth. Of its status at a future time, we are reminded by Isaiah, in the words, "Out of Zion shall go forth the law, [the *Doctrine and Covenants*] and the word of the Lord from Jerusalem." Its importance is further seen when we consider that it is referred to in Psalm 85: 11, in the words: "Truth shall spring out of the earth; [the *Book of Mormon*] and righteousness [the *Doctrine and Covenants*] shall look down from heaven."

That its contents are to be classified as scriptures, which are as valid as any as were ever before written, is shown by the following words.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; and be the voice of the Lord, and the power of God unto salvation." (*Doctrine and Covenants* 68: 1.)

This statement was made concerning the traveling ministry, and if it applies to them, how much more does it apply to the revelations given through the prophet, seer, and revelator to the church, and embodied in this book.

The book is tangible evidence of the immutability of God's laws, as certain of the revelations of the Lord to his ancient saints, and not contained in other scriptures, are given to us, in these last days for our profit and guidance. Such are the revelations of section 77 and 101. In section 95 we are told of the manner in which we are to meet our enemies, and are informed that this is the law which the Lord gave to his servant Nephi, and also to Abraham, Isaac, and Jacob, as well as the ancient prophets and apostles.

It also affords us the same evidence that the canon of scripture is not full, neither will it be full until the coming of the Son of Man, for they who go to the land of Zion are to be blessed with commandments not a few, and with revelations in their time. (*Doctrine and Covenants* 59: 1.)

Nowhere do we gain so clear a conception of the fact that Christ is our Father, as well as our Elder Brother, as in the *Book of Mormon* (page 251) and *Doctrine and Covenants,* section 90, and in the latter the Lord informs us that he has shown us these things that we may know *how* we worship, and *what* we worship.

As we consider its contents, we are led with the Psalmist to exclaim, "Oh, how love I thy law, it is my meditation all the day." Let us apply ourselves diligently to the study of its revelations, that we may realize the promise of the Lord that "unto him that keepeth my commandments, I will give the mysteries of the kingdom, and the same shall be in him a well of living water, springing up unto everlasting life."

And again, "He that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day."

Sister Richard Baldwin Improves in Health

Some weeks ago the Editors printed a request for prayers in behalf of Sister Richard Baldwin, who had undergone an operation. We rejoice that the heavenly Father has been pleased to bless one who is so worthy. Following is a note from Brother Baldwin, which brings good news:

"Sister Richard Baldwin wishes to thank her many friends who remembered her with their prayers, and letters and cards during her recent illness. We know that God heard and answered the prayers of His people in her behalf, for the doctors stated that her recovery has been remarkable. At the present time her mouth is nearly healed and she desires that the Saints will remember her that she may be blessed still further.

"So many were the letters and cards received that it will be impossible for us to answer them all, so we are asking the Editor to insert this note of thanks to all who have written."

We are sure that all who wrote, and many who did not, will continue to remember Sister Baldwin in their prayers.

Isolated Saint Calls for Defense of the Truth

By Fred A. Peterson

I have been living here at Bristol, Tennessee, for the past eight years, and my heart goes out to all of like faith who are isolated from the church. No one seems to understand my belief, and how I do wish at times that I could converse with a Latter Day Saint that is grounded in the faith, as I feel that it would help me to live better these trying times.

My heart was made to rejoice the other day by my niece, a very brilliant girl of seventeen, who recently attended a *Bible* School Camp, sponsored by the Christian Church, at Milligan, Tennessee, which is a distance of about thirty miles from Bristol. The subject of Mormonism was brought up during one of their morning lectures. It seemed that the speaker was making it very clear that both the Utah Church and the Reorganized Church were the same. This young girl knew the difference, and asked for the privilege to explain it to the class. This she was granted. Upon her return to Bristol she said, "Uncle Fred, I had a chance to defend your church while at camp this week. I remembered what you had told me about your church and the Mormons, and I explained it as best I could the way that you had explained it to me. It seemed to interest the listeners, as they did not know that a distinction was made between the two churches. A number of people attending this lecture expressed themselves as being glad to get this information, as they were ignorant on the subject."

There is one thing that our school children have to study

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Prayer and Testimony

in our American history that certainly should be corrected. That is, the slander that is placed upon Joseph Smith, which reads as follows: That he, (Smith) received a revelation from God declaring that every true Mormon marriage would last forever, and sanctioned the marriage of more than one wife by those deemed worthy. Those, said he, who keep this law will in the next world pass by the Angel in Glory.

Much more is said, and for the sake of our on-coming generation, cannot this be corrected, along with other errors in our textbooks used in public schools? We, members of the church, know better, but nonmembers take it for the truth.

My prayers daily are for the church and for all of God's people, especially for those that are isolated and have not the privilege of meeting with the Saints.

BRISTOL, TENNESSEE, 649 Fifth Street.

Holds to Faith in Isolation

By Mrs. M. J. Solomon

I am thankful to the Lord for what he has done for me, and I am trusting in him for future blessings. I know that through the prayers of the Saints, the Lord has blessed me and I desire the prayers of all that my faith in God will be strengthened.

I read my *Bible* and the *Herald* for they are full of cheering words and testimonies. The *Heralds* cheer our isolated ones especially. It has been twenty-five years since I have heard a Latter Day Saint preach. My husband and I were baptized at Stewartsville, Missouri, at the reunion, and I have never regretted the day I was led into the water, for I know this is the church of Jesus Christ. I have been in the Reorganized Church for twenty-seven years, and I never had a desire to join any other. I ask the Saints to pray for me that I will hold out faithful and that God will heal me.

GILLETTE, WYOMING.

My Father's Prayer

By Gomer T. Griffiths

What great and wonderful changes have taken place in the church since I was baptized into it. All the head officers and leaders who were in charge of the work at that time, have passed over the great divide, and only a few of the missionaries are now living.

My parents were baptized into the church in 1844, just a short time before Joseph and Hyrum Smith were killed. I am happy that my parents saw the light of the gospel, and I feel grateful to them that they instilled in my heart love for God and his eternal truths.

An old brother by the name of David Thomas, who was a friend of my father when I was a child, told me that one Sunday morning while he was visiting in our home, I came up to my father and he took me on his knee and said, "David, I have dedicated this boy to the Lord, and I have received the evidence that the Lord will accept him and use him in his service."

One day after I had preached a sermon, Brother Thomas came to me and told me that he had hardly believed what my father had told him regardiing me, but that now he was sure the Lord had heard and answered my father's prayer concerning me. My father did not live to see the answer to his prayer, but my mother lived to see me officiate as an apostle in this latter-day work.

Dear parents, I can assure you that the God of our fathers does not turn a deaf ear to the prayers of the fathers and mothers in behalf of their children.

The church numbered only a few hundred when I was baptized, and the membership of the church was only nine thousand seven hundred and fifty when I entered upon the missionary work. "Change and decay in all around I see; O Thou who changest not, abide with me." Conditions in the church and in the world are not as bright and encouraging as they might be, however, let us meet the discouragements with brave hearts and with faith in God, and all will be well in the end.

Brought Into the Church by Healing

By Gertrude Dougherty

My husband and I came in contact with the church through his healing. Upon some investigation he decided to be baptized, but I could not make up my mind. Brother G. P. Myers, sensing my aversion to the *Book of Mormon,* called upon us and explained to us the prophecies concerning its coming forth and of Joseph Smith and the work he was to accomplish. There accompanied him such a Spirit that all doubt was removed from my mind. However, I went into the water with the feeling that this church was not any different from the one in which I was brought up, but I had a sincere desire in my heart to serve my heavenly Father, and he has recognized my desire and has blessed me with blessings too numerous to tell.

Since that time I have had a wonderful experience as to the divinity of the *Book of Mormon,* and I shall ever be grateful for it. I have never been called upon to pass through trials for which I have not been prepared. I have thought of the words of President Floyd M. McDowell, "I don't know how I'm going to solve my problems of the future, but the way I know and God helping me I am going that way." That is my determination, and I should like to ask your prayers that I may always be willing and able to do my bit.

COLUMBUS, OHIO, 27 West Ramlow Street.

This Is God's Work

By Anna Thompson

Many times I have been wonderfully blessed in this great work of God, and I am a firm believer in prayer. I have been a member of this church thirty years, and have raised a family of five girls and one boy all of whom belong to the church.

All my children are married and I feel fortunate that all the "in-laws" with the exception of one young man, belong to the church, and I ask the prayers of the Saints in his behalf. Of my five sons-in-laws, three hold the priesthood.

I ask you to pray for me that my health may be better.

BREWTON, ALABAMA, Route C, Box 168.

Request Prayers

Mrs. Mary Jarvis, of Blanchard, Oklahoma, requests the Saints to fast and pray, July 23, on behalf of her two daughters, Mrs. Wilkerson and Mrs. Watkins who are both in poor health. Mrs. Jarvis also requests prayers for herself.

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QUESTION TIME

Does Acts 2: 27, 31 refer to Christ's soul, or that of both David and Christ?

Most translators make these texts refer to Christ, as though David were speaking in the words of Christ. Verse 31 thus would explain verse 27, though this point is not very clear in the Authorized Version, and is somewhat obscure in the Douay and the Syriac. These versions are as follows:

"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. . . . He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Authorized Version.

"Because thou wilt not leave my soul in hell, nor suffer thy Holy one to see corruption. . . . Foreseeing this, he spake of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption."—Douay Version.

"For thou wilt not leave my soul in the grave, nor wilt thou give thy pious one to see corruption. . . . And he foresaw, and spoke of the resurrection of Messiah, that he was not left in the grave, neither did his body see corruption."—Syriac Version.

Another interpretation offered, though not accepted by most students probably, is that "my soul" in verse 27 refers to David, and that "his soul was not left in hell" also refers to David; but that "thine Holy One" in verse 27 refers to Christ, and that "neither his flesh did see corruption" refers to Christ. This would mean that David was speaking of himself and of Christ in the Psalm referred to (16: 10). But it is generally believed that David was by inspiration presenting the words of Christ, in which case neither text has reference to David. Acts 13: 33-37 also appears to convey this inference.

Why does Genesis 2: 11 say every tree became "a living soul"?

In speaking of man, *Doctrine and Covenants* declares that "the spirit and the body is the soul of man." Any living organism which had existed as a spiritual creation prior to its physical being might therefore be so termed. Of the tree, the text states: "It was spiritual in the day that I created it." The spirit of life therefore animates the physical creation having the characteristics of life. The tree of life itself was one of those planted in the garden of Eden. Life is a deep mystery, whether it be animal or vegetable substance through which it finds expression, and it is evidently of the realm of the spiritual world.

When was the prophet Samuel first placed in the care of Eli at the temple?

The only original source of information is that found in the Old Testament. The early life of Samuel from his birth is recorded largely in 1 Samuel, and it is stated that as soon as Samuel was weaned he was dedicated to the Lord at Shiloh. Of his mother, Hannah, we read:

"When she had weaned him, she took him up with her, . . . and brought him unto the house of the Lord in Shiloh: and the child was young."—1 Samuel 1: 24.

We learn in 2 Maccabees 7: 27 that Jewish mothers sometimes did not wean their children till three years of age, and we may therefore accept this period as the approximate time when Samuel was taken to Shiloh to be under the care of Eli. At this time it is not certain that there was a temple existing in Shiloh, which was a city in Ephraim to the north of Bethel and about twenty miles north of Jerusalem. For a long time the ark and tabernacle were there, and served as the place of worship. The term "house of the Lord" may be translated in several ways, and does not necessarily mean a structure of stone, wood, or similar materials, as used in the text quoted.

Did the shepherds see the star that led the wise men to Jesus?

According to Kepler, Jupiter and Saturn were in conjunction at about the time referred to, and later were joined by Mars. It is said that they passed each other three times, and may have been the light that guided the magi, as held by several students. It seems to be significant that this conjunction was in the constellation of the Fishes, for a fish is the astronomical symbol of Judea. However, others hold that the star of Bethlehem was probably a comet or a meteor. In either event, it seems probable that the shepherds may have seen this remarkable sign, even if they were unable to interpret its meaning, though the record does not give information on this point.

A. B. PHILLIPS.

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Signs of the Times and Pre-Millennial World Events By E. B. Hull

A cumulative tract publication. Continued from July 11. Preserve for reference.

This is not all the proofs we have of people living beyond the bonds of civilization, or the world as we know it. Jesus said to his disciples in Palestine:

"Other sheep I have, which are not of this fold; them also I must bring [gather], and they shall hear my voice; and there shall be one fold and one shepherd."—John 10: 16.

The Jews thought he referred to the Gentiles, but they forgot when the woman of Canaan wanted Jesus to heal her daughter, who was vexed with a devil, Jesus said to her: "I am not sent but unto the lost sheep of the house of Israel." (Matthew 5: 24.) John says, quoting the words of Jesus, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." (John 10: 26, 27.)

When Christ appeared to the people on the American Continent, according to the *Book of Mormon,* he said:

13. And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph.

14. And Behold, this is the land of your inheritance; and the Father hath given it unto you.

15. And not at any time hath the Father given me commandment that I should tell it unto your brothren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

16. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. And now because of stiff-neckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.

18. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you.

19. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them.

20. And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

21. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching;

22. And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them; save it were by the Holy Ghost.

23. But behold, ye have both heard my voice, and seen me, and ye are my sheep, and ye are numbered among those whom the Father hath given me.

24. And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister.

25. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

26. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them.—Nephi 7: 13-26.

4. But now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.—3 Nephi 8: 4.

Using the statement of Jesus in Palestine with that recorded in the *Book of Mormon,* we can understand that the earthly mission of Our Lord was only to the House of Israel —those in the land of Palestine, those on the American Continent, and those known as the Lost Tribes of Israel. The Jews, the Lehiites and the Lost Tribes are to have the words of Christ written in books. The *Book of Mormon* gives us a very definite account of his explanation of this subject to the people on the American Continent:

64. Wherefore, because that ye have a *Bible,* ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written:

65. For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them:

66. For out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written.

67. For behold, I shall speak unto the Jews, and they shall write it:

68. And I shall also speak unto the Nephites, and they shall write it;

69. And I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it;

70. And I shall also speak unto all nations of the earth, and they shall write it.

71. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews:

72. And the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

73. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one.

74. And I will shew unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed for ever.—2 Nephi 12: 64-74.

Here we find that there are to be at least three books written by three divisions of the House of Israel. Notice, that the Jews, the Lehiites and the People of the North country (Lost Tribes of Israel) are to have the same words —the same gospel. Ezekiel thirty-seventh chapter and Isaiah twenty-ninth chapter tell about the Sticks of Judah (the *Bible*), and the Stick of Joseph (the *Book of Mormon*). The *Doctrine and Covenants* is not one of the books referred to in the *Bible,* for the contents of this book is rather an interpretation of the law found in the other two books, especially pertaining to the building of Zion. The *Doctrine and Covenants* is an international book, and is that which is referred to by Jesus in 2 Nephi 12: 70, as follows: "And I shall also speak unto all nations of the earth, and they shall write it." (See first three verses of *Doctrine and Covenants,* first chapter.)

Most of the people that came to America with father Lehi, in 600 B. C., were of the house of Joseph, of the tribe of Manasseh. Those that came nine years later may have been of the tribe of Judah. The people that were found here by Columbus and others are of the tribe of Manasseh, and when patriarchal blessings are given to the Polynesian race and the lineage is declared, they, like the Indians are of the tribe of Manasseh. When Patriarch Martin was in Honolulu, Hawaii, he gave a lengthy prophecy in the Honolulu church on December 2, 1928, a part of which is as follows:

"Many years ago I sent a remnant of Manasseh to these islands of the sea. Yea, your forefathers were brought to

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this place that a righteous people might be raised up unto me, sayeth God. They dwindled into ways of wickedness and were led by false spirits to wander after strange gods. But in mine own due time, I sent to you the "Stick of Joseph" in the hands of Ephraim, that you might have knowledge of your ancestors and be taught the fullness of the everlasting gospel, that I might turn you from the errors of your progenitors, and raise up here a people who would serve me in righteousness, and from time to time I have sent my servants to assist you in your efforts to walk the way of life."

The above is according to the words of Nephi, which says, "That the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed." (1 Nephi 4: 16.)

It is believed that the Polynesians of the Pacific Ocean are Nephites, of the tribe of Manasseh, just as the Indians are of the Lamanite line. These Polynesians are supposed to be the descendants of Hagoth's ships that sailed north from the coast of Peru, and were never heard of again.—Alma 30: 6-13. The legendary history had by the Hawaiians regarding their origin is of people wrecked from ships in the South Sea Islands, and from these islands they spread to other islands in the Pacific.

The Geographic Society of Washington, District of Columbia, made an extensive survey of the race in these islands, and in the *Geographic Magazine* of February, 1924, they gave an account of their findings. In the article it states that the Hawaiian Islanders and others were of Israelitish origin, for when they were discovered by Captain Cook, the English navigator, these Islanders were practicing customs similar to the customs of ancient Israel in Palestine.

The writers of the explorations of prehistoric races in Central and South America and Mexico, tell of a legend of a bearded white man that once visited their land, he was called Quetzal-Coatl by some of the nations, he was God who came from the east; he was a teacher of religion, but disappeared as mysteriously as he had come. When he went away, he promised to return at some future day, and this reappearance had been looked for with confidence by each succeeding generation.

When Christopher Columbus, Cortez and Pizarro visited the American Continent, the natives everywhere received them as celestial visitants, they even prostrated themselves on the ground, considering the Spaniards as personages from heaven. It would not have been possible for Cortez and Pizarro to have entered the land of the Astecs and the Incas, if they had not been taken for heavenly personages. Pizarro was taken to be the God of long ago, that promised to return to them. Captain Cook had the same experience when he visited the islands in the Pacific ocean. These islanders had the same ideas of this bearded white man that at one time visited their ancestors, and promised a return visit. This alone shows that the Polynesians are connected with the ancient Americans in some way.

We are living in the last days, the days of great events, we are nearing the end of the age, we might remember the admonition given by the Savior:

"Let my disciples therefore take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares. For as a snare it shall come on all them who dwell on the face of the whole earth. *And what I say unto one I say unto all.* Watch ye therefore, and pray always, and keep my commandments that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father."—Luke 21: 34-36, (Inspired Version.)

(Note to the reader: This is the last installment of this article of tract length. Readers may cut out the pages and bind them together for reference or for lending.)

A Hymn Answer to Wordsworth

By L. B. M.

I like to hear people sing, large groups, small groups. I like to stand in the midst of a congregation which sings hymns as if it found inspiration in them and appreciated them. Some hymns are beautiful, comforting, restful. Another group of hymns make us think and resolve to grow, and still others spur us on to immediate action and duty.

A hymn which is a particular favorite of mine is *"Take Time to Be Holy."* It is a popular hymn and is heard much over the radio, in various congregations, and sung as solos. In it are counsel, instruction, admonition, and challenge. And the words are set to a beautiful melody. Think here as I quote the first two verses. They were written by W. D. Longstaff in 1887:

"Take time to be holy, speak oft with thy Lord;
Abide in him always and feed on his word;
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.

"Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone;
By looking to Jesus, like him thou shalt be;
Thy friends in thy conduct his likeness shall see."

True? Wonderfully so. If we but lived these words we should be a much happier people, a much more joyous world. And these verses, when read thoughtfully, prayerfully, give the answer to the lines written by William Wordsworth, English poet of renown, who lived from 1770 to 1850, and was the author of many worthy poems:

"The world is too much with us: late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not."

Surely the answer is:

"Take time to be holy, let Him be thy guide,
And run not before him whatever betide;
In joy or in sorrow still follow thy Lord,
And looking to Jesus, still trust in his word."

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

London, Ontario

Scholastic Recognition to Fred Skelton and Orlo Dent

The church school, under the supervision of Elder Frank Gray, has been progressing. The Sunday morning sessions have been well attended, and on Friday evenings after lesson study, some interesting programs have been presented.

On the evening of May 19, a debate was held on *"Resolved, That the Church Is Not Meeting the Present Day Problem."* The affirmative side was taken by John C. Dent and Arlo G. Hodgson, and the negative by James F. Winegarden and John Judkins. Norman Fishleigh acted as chairman and the judges were John E. MacGregor, Harry Simpson, and Frank Gray. Strong points were brought out on both sides. The affirmative won.

One evening in June, the Temple Builders and Orioles, under the direction of Sister L. Winegarden and Sister Madeline Timbrell, presented a good program.

The church school, on the last Sunday in June, had charge of the services throughout the day, and chose as the theme, *"Prayer."* A beautiful and dignified meeting was held in the evening with Elder F. Gray, director, in charge. The junior choir and orchestra under the leadership of Madeline Timbrell and Raymond Neal gave several effective numbers. Ernest Cambridge spoke on *"Why Should I Pray?"* and Marie Mottashed talked on *"The Answered Prayer."* It is indeed encouraging to see the young people take part so willingly and capably.

The young men have a team in the church city soft ball league and are doing well.

Recent speakers at the evening services have been pastor John E. MacGregor, Bishop John C. Dent, Elder J. E. Mottashed, of Detroit; Patriarch John Shields, Elder George C. Tomlinson, of Saint Marys; Priest W. A. Alford, and Priest Arlo G. Hodgson. The Saints have received helpful instruction and inspiration from the sermons.

The branch mourns the loss of Gordon Pennacott, a boy seven years of age. On Sunday, May 14, at the regular session of the church school, a special memorial tribute was held, and the orchestra played Chopin's *"Funeral March,"* and the last part being sounded by Ronald Neal on the trumpet.

The young people are doing well in scholastic work. Orlo Dent has graduated from the Medical School of the University of Western Ontario and the Saints wish him much success. Fred Skelton, son of Brother Joseph Skelton, won a three hundred dollar scholarship at the Sir Adam Beck Collegiate at the end of the term.

The women's department, with Sister L. Winegarden as president, is active, and meets every Thursday afternoon at the church. They are conducting a booth on Saturdays at the East End Market, and by this means are assisting financially with the local expenses.

Many of the Saints here have been visiting in other places, and London has had many visitors.

Brother John, "Uncle John," Vasbinder, who has been quite poorly of late, was with the Saints at the sacrament service. It is the prayer of his many friends that the Lord may restore him to health.

London held its annual picnic at Springbank on July 1. About two hundred enjoyed participating in the day's activities.

Flint, Michigan

Young People Do Their Part

Flint Church has had several enjoyable services during the past few weeks one of which was the Mother's Day service. The Central High School A Capella Choir, directed by Franklin S. Weddle, sang *"Choral Grace,"* a fifteenth century melody; four chorales from *"Jesu Priceless Treasure,"* by J. C. Bach; *"Salvation Is Created,"* by R. Nathoniel Dett. Zola McNamara gave a musical reading and Allen Pohly sang two solos, *"Mother Machree,"* and *"Mother of Pearl."* The sermon was given by the pastor, A. H. DuRose.

On the evening of May 26, the mothers and daughters enjoyed a banquet at the church while the fathers and sons proved their ability in the fine art of serving.

During the month of May, Elder James W. Davis preached a series of gospel sermons at the Baltimore Boulevard Church, and G. E. Burt preached at the Newall Street Church.

A Children's Day service, in which all departments participated, was planned for the morning of June 11. Brother DuRose gave the sermonet. Zola McNamara told the story, *"The Selfish Giant,"* by Oscar Wilde. A quartet of junior girls sang, *"I Think When I Read That Sweet Story,"* and *"Hozanna."* Betty Jane and Arlee Rae Hunter sang a duet, *"The Home God Gave to Me."*

June 15, a program and refreshments were sponsored by the north end group of women at the Newall Street Church. The main feature of the evening was a one-act play. Other numbers on the program were piano solos by Ruth Wallace and Irene Yaggle, a reading by Zola McNamara and a violin solo by Arlene Burt.

On June 18, the Saints enjoyed a prayer and testimony service instead of the usual preaching service for the morning worship. A group of junior girls directed by Ruth Wallace sang three quartet numbers.

About seventy of the Flint folk enjoyed the district picnic sponsored by the young people at Stony Lake, June 24. Swimming seemed to be the most attractive sport of the day.

The evening worship of June 25 was planned and given by the young people Several young people contributed to the program. Four short talks were given on *"Youth's Responsibilities,"* *"To the Home,"* Vida Phillips; *"To the Community,"* Margaret Mason; *"To the Church,"* Mildred Barker; *"To Themselves,"* Dan B. Green. Pastor A. H. DuRose gave a short *"Address to Youth."*

Selden, Kansas

Young People Organize Class

Sunday, June 25, the young people of Selden Branch met at the home of Verna May Miller to organize a class.

Norman Prettyman was elected to be class leader, and has the power to appoint a committee to carry out activities, and act as the class teacher and chorister. Norris Merrill was elected secretary-treasurer; Verna May Miller, organist, and also associate leader. Cecil Hase was elected to be sentinel. Laura Hase was elected to be the class reporter. The class will meet every two weeks on Sunday nights, have their meeting and a party afterwards.

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Southern Michigan and Northern Indiana

Ten Are Ordained at Conference

Hammond, Indiana, the most distant of all branches in the district, felt fortunate in entertaining, for the first time, the conference of the district, July 9, 10, and 11.

The first meeting of the conference took the form of a preaching service, the sermon by District President A. C. Barmore on Friday night, June 9. At ten o'clock Saturday morning, a prayer meeting was held which ended with the organization of the conference. Apostle D. T. Williams and the district president presided at this meeting.

At 2 p. m. the regular business meeting was held, Apostle D. T. Williams in the chair. The following candidates were approved for ordination: Clarence Dudley and John Luce for elder; H. Ennenga, priest; Alexander Dudley, teacher, and Bruce Douglas, deacon, all of Lansing; Douglass Osborne, elder and Floyd Deal, priest, of Muskegon; David Young, of Battle Creek, elder; S. Nicholls, of Fort Wayne group, priest, and Charles Jowsma, of Alto, deacon.

A special March conference was ordered for the election of delegates to the General Conference and to transact other necessary business. Elder A. C. Barmore was reelected district president. He renominated as counselors Elders W. F. Ryder and A. J. Dexter, whose nominations were confirmed. Elder A. J. Dexter was chosen to act as district director of the church school; Miss Louise Evans as district chorister; Miss Myrtle E. Perry as district secretary, and Bishop Evans as district treasurer. An open priesthood meeting was held at 4 p. m.

Saturday night an institute was held in the interest of the church school, Elder A. J. Dexter in charge. The following addresses were given: Dennison Smith on the *"Church School"*; Hazel Dexter Smith, *"Religion in the Home,"* and Bishop Evans on *"Amusements for Young People."*

Regular conference services were held on Sunday. A two o'clock ordination service was held and three of the before mentioned candidates were ordained: Douglass Osborne and David Young as elders, and H. Ennenga, priest. Elders McKnight, Dexter, Barss, A. Whitehead, Philemon Pement, and Apostle D. T. Williams officiated in this ordinance.

A symposium of addresses by Apostle D. T. Williams on *"Missionary Work"*; A. Whitehead on *"Reviving the Local Church,"* and Philemon Pement on *"Recruiting the Local Church,"* followed at three-thirty.

Hammond Branch did well in caring for their guests. The women and other workers, deserve great credit.

New Philadelphia, Ohio

Elder Samuel Mansel Is Conducting Lectures

Roy A. Noble, Ann Watkins, Marian Angus and Joseph Barker of this branch were among the one hundred and fifty graduates of the 1933 graduating class of New Philadelphia High School, May 31.

Miss Pauline Singer and Donald Nobel were married May 12, in Wheeling, West Virginia, by Elder Louis Serig.

Brother Samuel Mansel has completed the first part of a series of stereopticon lectures he is giving. The first two weeks have been devoted to lectures on church history and were well received.

Funeral services for Thomas H. McMillen were conducted from the home of his parents Sunday afternoon, July 2. He died at Union Hospital from severe burns received in an explosion at his place of employment. Elder William L. Goudy was in charge, assisted by Elders John D. Carlisle, and interment was in East Avenue Cemetery. He is survived by his aged parents, two sisters and three brothers, to whom the deepest sympathy of the branch is extended.

Elder William L. Goudy, assisted by Elder John Carlisle, officiated at funeral services for Albert Eugene Swihart, eight years old, a nonmember who died from diphtheria. He with his sister was a regular church school attendant.

Children's Day, June 11, was carried with appropriate services, also Mother's Day. Sermonets were given by Elders Charles Cramer and John Carlisle. Each mother present was given a carnation.

East Jordan, Michigan

Young People Earn Money to Meet Expenses

The young people's class of East Jordan Branch has a membership of twenty-eight. They meet the first Tuesday of every month. The outstanding activities of last fall were the old-fashioned corn husking bee and supper at Brother Murphy's, and the masquerade Halloween party at the class president's home. Through the winter, dramatics held first place, and this spring Brother and Sister Newman invited the class to their home a few miles from Charlevoix, to a warm maple sugar party. Money was raised in various ways, by candy sales at indoor ball games last winter, and selling ten cent lunches delivered at the homes and business places.

The lunches have been a great success, so much so in fact that the women's department have been selling them for two different Saturdays. The orders have averaged over one hundred each time.

The women are also making an applique bedspread and are soliciting names at five cents a person to be worked on the blocks. The spread is to be sold when it is completed.

The public school bus and seven cars took the Sunday school to The Park of the Pines' one-day meeting, June 18.

Wimer, Oklahoma

Several Visitors There Recently

Elder J. L. Creviston, of Mulberry, Kansas, met with the Saints of Wimer, June 17 and 18. Prayer meeting was held Sunday afternoon at the home of Brother and Sister Green, Elder Smith, of Miami, in charge.

District President Amos T. Higdon visited with the Saints of Wimer, June 17.

Elder A. Smith held services at Hudson, June 12 to 18. There was a large attendance at both Wimer and Hudson, and much good was accomplished.

Woodbine, Iowa

Looking Forward to Reunion

The Saints of Woodbine Branch, under the leadership of Elder George Young, are making an effort to learn how to live together.

Brother Kirkwood and family moved from Magnolia to Woodbine. Brother Frank Fry, who has recently married, has purchased a grocery store at Dow City, and has resigned his office as church school superintendent. Brother Joe Hamer was elected to fill the vacancy.

Mother's Day, District President Gerald Gunsolley gave the Saints an inspiring sermon, and left all hunting for some work to do, to advance the gospel in this little town.

Woodbine is in the drouth stricken district, and prospects look discouraging, but all are looking forward to the coming reunion, and are praying earnestly that much good may come, not only to the branch, but also the district.

After a short program Children's Day, three little girls were baptized by the branch president.

The women's department has been putting forth an effort to assist Brother Hunker in his missionary work.

Washunga, Oklahoma

Visit of Elder and Mrs. Hubert Case Enjoyed

The Saints here deserve recognition for the success of their meetings from May 13 to 21, with Brother Sam Simmons preaching.

The visit of Brother and Sister Hubert Case was a happy reunion on Sunday May 28, when Brother Case baptized four young people, and preached to an assembly of old friends. Saints from Shidler and Ponca City attended the meeting.

The women's department was organized here, May 25, at the home of Sister Lucy Dovey.

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Far West Stake

Cameron Branch

Attendance at all services has been good in spite of the hot weather. A contest running for sixteen Sundays has created more enthusiasm in the church school and has helped increase the class enrollments. The average attendance for the first six months of the year showed an increase over last year. The contest is about half over and will end with the beginning of the stake reunion.

On Children's Day, June 11, five young people were baptized. The junior department gave a fine program in the evening to a splendid audience.

Some of the Cameron young people attended the stake convention at Guilford with their leader, and expressed themselves as enjoying the association of other young people of the stake and particularly thanking the Guilford and neighboring branches for their hospitality during the two days.

Cameron had a good representation at the Youth's Conference at Lamoni on the first Sunday. All thought the convention was a great success, and wished to remain longer, but conditions prevented and none were able to return the second Sunday.

The O. T. Z. class of the church school elected new officers on July 2, with Joe Wright as president, Glenn Flanders, vice president, and LaVerla Daniel, secretary-treasurer. The class is composed of young men and women from fifteen to twenty-five years of age or over, including a few married couples and has an attendance of twenty to forty each Sunday.

During July and August union services with the other churches will be held in the city park. Elder J. F. Sheehy, former pastor, addressed a splendid audience on July 2, for the first of these services.

A young people's cast is working on a three-act play, *"Paying the Fiddler,"* which is to be given at the stake reunion as one of the series of young people's programs. Reunion is the foremost thought now and a number plan to camp and others expect to go when working conditions permit.

Kingston and Oakdale

An all-day joint meeting was held by Kingston and Oakdale Branches, June 18, at the Oakdale church. There was a good attendance from both places and a profitable and enjoyable day was spent. Stake President Ward A. Hougas was the speaker morning and afternoon. The young people's choir made a splendid contribution to the day's activities by singing at both services. All joined in a basket dinner at noon. A fine spirit of fellowship prevailed all day.

Saint Joseph Branch

The quarterly amalgamated sacrament service on July 2, was well attended by the Saints from all four churches. Elder Ward A. Hougas, city pastor, was assisted in the stand by the three local pastors, Elder O. Salisbury, of Second Church, Roscoe D. Peterson of Third Church, and Elder J. L. Bear, Fourth Church. Elder Hougas gave the theme talk.

First Church

Children's Day was effective at First Church. Because of several cases of sickness among the children, it was held a week late, June 18. After a short worship period in the morning, a beautiful baptismal service was conducted. Five girls were baptized by Elder Howard C. Timm, associate pastor. The confirmation followed at the morning church hour.

In the evening a beautiful cantata was presented by the children's division under the direction of the teachers. This year's program was different from the usual Children's Day exercises in that it was typically Latter Day Saint. The cantata was *"Zion Redeemed,"* by Mollie Davis, and beautifully depicted a story of the nations gathering to Zion and giving up their flags for an emblem of purity. At the end a church banner was unfurled.

Pastor Ward A. Hougas spent June 25, in Saint Joseph delivering two outstanding sermons morning and evening. A dramatic prelude was given by the junior young people the night of July 2. It was *"He Passeth This Way."* The sermon which followed was by Elder Hougas.

The O. T. Z.'s had a picnic the evening of June 20, at Bartlett Park. An enjoyable evening was spent in games following the picnic lunch by about fifty young people.

The young people's monthly prayer service was held the morning of June 18, at the church. Elder Timm was in charge.

On June 15 the Ul-Lik-Us Players gave a Revue in the lower auditorium of the church. The evening's entertainment consisted of two parts, the first a series of short comedy skits and numbers and the last a play in two scenes, *"Ding Dong School Bell."* The program was for the purpose of raising funds and as a review of the year's work which has been extensive. Ice cream and candy were also sold. The club is now working on a one-act sacred drama for the annual reunion.

First Church was happy to have a group of Independence young people as their guests the morning of July 9. The Independence Young People's Council provided an interesting program through the church school hour and also several musical numbers for the morning worship service. Bishop Milo Burnett was the speaker.

After a basket dinner in the park, the young people went through the State Hospital No. 2 east of the city.

In the evening Elder H. C. Timm was the speaker, giving a good sermon on *"If Ye Would Have Life, Keep My Commandments."*

A meeting of the young people was held Sunday afternoon, July 9, at which time Elder Timm presented plans for a campaign to be started immediately after reunion. The plan will enlist all of the young people willing to enter into the work and the purpose of the meeting was to find out how many would give their support. The response was very favorable.

All departments are active and many are looking forward to reunion. The choir had a vacation during June, but is back at work rehearsing for reunion music. They decided to join with the musicians in neighboring stakes for the Harvest Festival concert in the fall at Independence.

Coeur d'Alene, Idaho

Senior Young People Add to Services

There has been a great deal of activity in the church work here during the winter and spring months. Missionary Joseph Sandidge held a lengthy series of meetings during the winter with good results, and returned to hold a second series this spring, but was called away to other fields so he held meetings only a few evenings.

The church school director requested the senior young people to take charge of the worship service of the school one Sunday each month. On Easter Sunday evening these young people, under the direction of Miss Ruth Stucker, gave the play, *"The Way of the Cross."* There was a large crowd present, and some were turned away for lack of seating capacity.

May 14, the young people had charge of the worship service which was dedicated especially to the mothers. Following the church school Elder Elmer D. Chase used the same theme in his sermon.

On the nights of June 4 to 6, inclusive, Elder Stanley J. Font showed three sets of lantern slides which he had obtained from the Graphic Arts Bureau at Independence, Missouri. These pictures are educational and well worth seeing. Brother Font is president of Spokane District. He and Sister Font and children are out in the district at present doing church work. They will not return home until after attending the reunion to be held at Silver Lake, August 5 to 14.

The evening of June 9, the young people of Spokane, Washington, entertained the Coeur d'Alene people with a play, *"The Wife of Judas."* Miss Margaret Kenny directed the production.

On the evening of June 10, a pretty wedding took place at the church when Miss Pearl Walters became the bride of Harold J. Warwick, of Spokane, Washington. Mrs. Warwick is the daughter

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of Mr. and Mrs. Nels J. Walters, of Coeur d'Alene. Elder L. E. Holmes officiated. About fifty relatives and friends were present.

An entertainment was given by the children on Children's Day. Each teacher of the different classes, assisted the director of the children's division in making the program a success.

Father's Day was also observed, the senior young people taking charge. The service was conducted similar to that of Mother's Day. The fathers were made to feel that they, too, are appreciated and highly esteemed by the youth.

Elder Chase and family, who left Coeur d'Alene about twelve years ago, are again in this district. Brother Elmer D. Chase still loves to tell the gospel story and the Saints feel it a privilege to listen to his interesting sermons.

Waterloo, Iowa

First President of Branch Helps Observe Anniversary

Most of the services have a fairly regular although small attendance.

The round table talks Sunday evenings by Elder Guy Haynes are especially interesting, showing careful study and preparation.

Easter services were under the auspices of the music department, and the cantata and special music made an interesting program.

Mother's Day program was made up with special care, using *"The Home Beautiful"* as a central theme. After the program, the branch adjourned to the home of Brother and Sister W. H. Wood where all were entertained at a good dinner given in honor of the mothers. Thirteen mothers were present, Sister McCoy, the eldest and Sister Grace Wolff, the youngest.

For Children's Day a pageant, *"The Temple of Childhood,"* was given.

On June 18, a special service commemorating the fifteenth anniversary of the organization of the branch was held. Elder V. A. Hall, of Willoughby, Ohio, was asked to give a review of the history of the branch which he did. Brother Hall was the first president of the branch which consisted of thirty-five members, ten of whom were present. These were V. A. Hall, Ed and Maud Loper, Emma Roosa, Esther, Glen, and Raymond Trusty, P. M. Hinds, W. H. and Pheobe Hinds. During its existence the branch has had five presidents, V. A. Hall, A. J. Fisher, C. A. Kress, Guy Haynes, and W. H. Wood.

June 25, at noon the branch witnessed its first church wedding when W. H. Wood read the single ring ceremony uniting in the bonds of matrimony, his daughter, Thelma, and Thomas Saul. The bride who entered the church on the arm of her brother, Kenneth, was accompanied by her little niece, Frances Meyers, as ring bearer. Norma Roosa and Harold McElvenny attended the bridal couple. After the prayer and a few appropriate remarks. Russel Wood, brother of the bride sang, *"I Love You Truly,"* accompanied by Mrs. Ruth Austin. After the ceremony the congregation repaired to the home of the bride's parents where dinner was served to about sixty friends and relatives. The young couple will live on a farm near Waterloo.

Port Huron, Michigan

A Pentecostal Blessing Is Enjoyed

During the statistical year of 1932-1933 the members of the branch have been greatly blessed through the laying on of hands for the restoration of the sick. For despite much sickness only one died during the year in a branch of 656 members, and she was over seventy years old.

Port Huron Branch held its Children's Day exercises June 18. In the morning a continuous service was conducted at which nine children were blessed and eleven were baptized amidst impressive scenes of meaningful ceremony. In the evening every available space was occupied and many people were turned away from the church when seventy children gave the inspiring pageant, *"The Restoration,"* under the direction of Sister Ruth Patterson. It was with deep feelings and great pride parents and teachers saw their children efficiently enact the rising of America, the establishment of the church, and the contemplated consummation of the latter-day work—Zion. During the week four more children were blessed and five were baptized into the church, making sixteen baptisms and thirteen blessings during the month of June.

For two weeks preparation was made by prayer and fasting that God would pour out his Spirit upon his Saints, and especially upon those to be confirmed. All were reminded of the tarrying of the Saints at Jerusalem that they might be endowed with power from on high; and Port Huron Saints, too, were rewarded by a veritable Pentecost which bound them together.

The last Wednesday evening in June ninety members met at the church for prayer and prayed earnestly for an outpouring of the Spirit for Sunday morning. At nine o'clock Sunday a large number of Saints came fasting and praying and realized the promise of Christ: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." It was a very inspiring sight to see the sixteen chairs in crescent formation behind the chairs of the presiding officers, occupied by those recently baptized and awaiting confirmation. Candidates ranged from eight to over seventy years of age.

The solemnity of heaven rested upon the assemblage as they sang and prayed, and the Spirit of revelation and prophecy encouraged, plead, exhorted, commended and warned them by mouths of His servants. The Saints were told that this experience was only a foretaste of what God desired his people to receive if they would become more united, prayerful and sacrificing; and this Spirit was to be poured upon the entire church.

During the month of June the average attendance at prayer service was eighty-one. More are interested in and investigating the church and Elder Nye, who during the winter, has been conducting missionary services in his home, sixteen miles from the church, reports that four people have given their names for baptism. The work is onward and upward in Port Huron.

Toronto District

William I. Fligg Helps in Young People's Convention

The young people of Toronto District held their annual convention in Toronto, June 23, 24, and 25, many visitors being present from neighboring districts as well as from many branches throughout the Toronto District.

The convention opened on Friday evening with a splendid talk by Missionary William I. Fligg, who spoke on the subject, *"Workers Together With God."* Then came a short musical program.

On Saturday afternoon Elder Fligg conducted an interesting class on the subject, *"The Gathering."* Saturday evening about thirty-five of the young people from Toronto presented the cantata, *"Esther,"* which was splendidly enacted and conducted by Brother S. G. Clark. The scenery, lighting effects, and costumes were managed by Brother William Faulds, jr., and the Washington family. The proceeds were used for the organ fund of Toronto Branch.

The prayer service Sunday morning at nine-thirty was well attended by the young people. On Sunday afternoon, there were two speakers from the young priesthood of Toronto District, Bartley Farr, of Woodbridge, spoke on the subject, *"Loyalty,"* and Charles A. McLean, of Toronto, spoke on *"The Word of Wisdom."* One of the visitors from Niagara Falls, New York, Catherine Lambert, played an organ selection between the two talks. On Sunday evening, Elder Fligg spoke to a large audience on *"The Mission of Paul."* There was a young people's choir of about thirty voices from the different branches throughout the district at the morning and evening preaching services.

The women's department of Toronto Branch served meals on Sunday.

The young people of Toronto District enjoyed the privilege of having Elder Fligg with them during their convention and are looking forward to hearing him again at the Lowbanks reunion.

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Independence

Seven hundred singers have responded to an invitation to take part in the concert to be presented by the Harvest Home Festival Chorus Sunday afternoon, October 8, and this week are commencing rehearsals in their local choirs in Independence and in Kansas City, Holden, and Far West Stakes. All choir singers of the congregations included in this territory are urged to attend the weekly rehearsals of their own choirs and to take part in the fall concert.

The concert is to be the festival gift of singers and musicians to visitors of the Harvest Home Festival. It will be jointly given by the chorus and by the Auditorium Orchestra. Paul N. Craig will direct the chorus and Orlando Nace the orchestra.

Under the direction of the young people's council, the young Latter Day Saints of Independence began their summer Sunday evening missionary visits to nearby congregations. People having cars were invited to take as many passengers as they could on these trips, and the young people of the congregations were parceled out as follows: Stone Church visited Lexington, Missouri; Englewood, Enoch Hill and Liberty Street, Lees Summit; Spring Branch, Sugar Creek and East Independence, Atherton; Walnut Park, Second Church and Gudgell Park, Grandview, Missouri.

These visits are designed to stimulate friendship activities among the younger members of the various congregations and to increase their interest in and knowledge of the gospel truths. Each visiting team presents a short musical program and furnishes the evening speaker.

At home in Independence on Sunday night, the combined congregations of the church listened to President Elbert A. Smith's splendid sermon at the Campus.

Stone Church

Among the high points of interest at the Stone Church during the week may be classed President F. M. McDowell's excellent sermon Sunday morning on *"Creative Friendship."*

Groups in the Stone Church territory are active. The women are hard at work, endeavoring to add to their sacrifice fund by means of socials, sales and other functions. In spite of midsummer heat and languor the Stone Church Choir and other musicians contribute their weekly help and inspiration to the church services. The church school departments are putting many plans into operation and are looking ahead to the opening of another church school year in October.

Julia Anna Koehler died Sunday, July 16, at her home in Independence. She was born August 30, 1848, at Nauvoo. March 25, 1894, she was baptized into the church by Arthur Allen. She is survived by her aged husband, George K. Koehler; four daughters, Mrs. Marguerite Robertson; Mrs. Louise Knoch, both of the home; Mrs. Anna Hunter and Mrs. Amelia Goode, of Kansas City, Missouri; four sons, George M. Koehler, of Kansas City; Bishop J. A. Koehler, Elder Charles C. Koehler and Elder H. Arthur Koehler, of Independence, Missouri. Funeral services were held at the Stone Church this afternoon.

Enoch Hill Church

Tuesday, July 11, the Enoch Hill Saints held their annual picnic on the church lawn instead of the Campus. Presidents Elbert A. Smith and Floyd M. McDowell were there representing the Presidency. Elders John F. Sheehy and A. K. Dillee, representing the pastorate of Zion, and Brother Colin Ferrett were guests of the evening. Prayer service on Wednesday evening was enjoyed by all attending.

Friday evening the Saints met at the home of Brother and Sister Joseph Alexander for a party in honor of Brother and Sister Roy Hill, of Chanute, Kansas, who were for several years members of the Enoch Hill congregation. The young people also had an enjoyable evening with Czerna and Mildred Hill.

The senior young people's recreation continues as usual on the church lawn on Monday and Friday evenings.

Pastor H. L. Barto preached a good sermon at the eleven o'clock hour Sunday, using for his subject, *"What of the Night?"* Sisters Millard Pace and Charles Warren sang a duet, *"All the Way."*

Sunday evening the young people went to Lee's Summit on a missionary trip.

Englewood Church

Elder Leonard White used as the theme of his talk Sunday morning, July 16, *"The Coming Forth of the Book of Mormon."* Brother White gave abundant proof of its divinity both by means of the Scripture and archæology.

The Saints here are looking forward to August 8, when it will be their privilege to picnic with the leaders of the church in Independence.

The women's department gave a social on the church lawn last Friday evening, proceeds of which will go toward the one hundred dollars pledge the women made to help in the expenses of the church. The department will hold an all-day picnic at Hill's Park on their regular meeting day, Wednesday, July 19.

Spring Branch Church

Many of the young people of the church attended and took part in the Wednesday evening prayer service. A large number attended the eight-fifteen prayer service Sunday morning, July 16.

At the eleven o'clock hour Sunday, Brother Alma G. Tankard was the speaker. Emmet Bowen sang *"Face to Face,"* and the choir sang, *"Onward, Speed Thy Conquering Flight."* Robert Fish talked at the junior service.

At six o'clock sixty-two of the branch, mostly young people, met at the church and from there went to Atherton. They arrived at the church early and enjoyed a half-hour song service. Elder G. W. Eastwood, pastor of Spring Branch had charge of the service and he was assisted by George Beebe, pastor of Atherton. An interesting program was furnished by members of the congregations from Sugar Creek, East Independence, and Spring Branch. Brother Beebe gave a sermonet.

Ontario, California

Learning Songs in New "Hymnal"

Recently two young people were baptized at Ontario. They are Bessie Jo Mueller, of Riverside, and Clinton Ellsworth Gaunt, of Ontario. Others have requested baptism.

Brother Lacey has organized a *Book of Mormon* class which meets each Tuesday evening. Good interest is shown by those attending.

On Friday night a song service is held to practice songs from the new *Saints' Hymnal.* The music is in charge of Brother Charles Swain. The junior choir is directed by Sister LaVerne Marvel.

A good time was enjoyed by all who attended the July 4, picnic at Covina Park.

Kansas City Stake

Central Church

The women's club held its annual birthday dinner on the evening of June 30. Approximately one hundred were present. The women presented Bishop C. A. Skinner with a check for $1,372.00, which with some funds yet to be collected, is their year's contribution toward the building fund.

Pastor and Sister Cyril E. Wight were presented a lovely quilt as was Sister B. F. Moats, retiring president, who has served faithfully for three years. Sister J. H. Paxton was introduced as the new president.

Sister Lillian Stoddard underwent an operation at Menorah Hospital recently, but is now at her home.

Brother and Sister John A. Gardner's church school class enjoyed a swimming party and wiener roast at Wildwood Lakes on Friday evening, July 7.

Northeast Church

July 9, was a happy day for Northeast Church. The young people started the day of activity at eight o'clock with prayer meeting; all attended church school, and participated in the choir at eleven o'clock. In the afternoon this

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same group of young people attended a grove meeting on the Missouri River shore, and in the evening attended two more services at the church.

Pastor Henry F. Davis, although suffering from a severe wound in one eye, gave a splendid talk at the eleven o'clock hour, and Elder H. A. Higgins, of Quindaro Church, was the three o'clock speaker at the grove. Sisters Mildred and Esther Lungwitz sang a beautiful duet. Elder Ralph Goold gave an interesting talk from Matthew 6, at eight o'clock.

July 2, Stake Missionary J. Charles May was with the Saints here. His singing and sermon were a spiritual feast. Elder E. W. Lloyd was in charge of most of the services on both Sundays.

Enfield, Middlesex, England

"New Church," Lancaster Road

It has been a long time since news from Enfield has appeared in the *Herald,* but favorable progress has been made in all departments of branch activities. "Inspiring services for the enjoyment of all" has been the slogan of Pastor John A. Judd, and the attendance, especially at the Sunday evening services, has been good.

Time has not passed, however, without leaving some traces of sorrow in its wake. Brother Joseph A. Kemp, one of the pioneers of the work in Enfield, passed away following a stroke. Sister Eliza Clark passed peacefully away at her home after years of suffering, patiently borne. By her undying love for the gospel and her great faith, she set an example to Saints and friends, while her kindly words of encouragement and advice will long be remembered by all. The Saints were further shocked and saddened by the tragic death of Robert Cozzi, the twelve-year-old twin son of Sister Lily Cozzi. Together with his brother, Robert was baptized at Enfield by Pastor Judd. He was crushed by a heavy motor-lorry at a railway level-crossing, and died the following morning.

Splendid Whitsuntide services were held at the New Church, Apostle John W. Rushton being in attendance. He gave an address at the eleven o'clock service on Sunday, and also some good advice to the priesthood at their meeting in the afternoon. An inspiring service was arranged for the evening hour. Brothers Rushton and Judd blessed the infant daughter of Mr. and Mrs. W. Meacock, friends of the Saints, and afterwards Brother Rushton delivered a good sermon. There were almost a hundred Saints and friends present. The sacrament and fellowship service that followed was a great blessing to all.

On whit-Monday a party of fifty of the Saints journeyed to Kew Gardens, London, where they spent an enjoyable day amid beautiful scenery enhanced by bright sunshine.

Two have been baptized this year, and names of two others wishing baptism have been received.

Underwood, Iowa

North Star Branch

At the district conference, several names were recommended for ordination. Among them were three young men from this branch. Brothers Cyril Damitz, David Damitz, and Derald Sewing. Since Brother Cyril Damitz was not present at the conference, June 18 and locally observed as ordination day. There were present at the ordination District President J. A. Hanson and Brother H. A. Merchant, of Omaha, with Brother Hanson in charge.

To the members of this branch, it was impressive and gratifying to see these young men assume this responsibility and show their willingness to serve in that office.

These three young men are the grandsons of the late J. P. Carlile and nephews of Joshua Carlile, also deceased. Brother Cyril, who attended Graceland two years, and received his M. D. degree at Iowa City, left last week for Detroit, Michigan, where he is an interne at the Providence Hospital.

Traverse City, Michigan

Ten New Members in a Month

Traverse City Branch is endeavoring to keep in step with the general church. The activities in the branch are varied and numerous, and the members have no need to seek worldly pleasures.

On June 18, one adult and five children entered the waters of baptism and confirmation service preceded the regular evening meeting. Two babies were blessed the same evening, also on Sunday, July 2, four children were baptized in the waters of Boardman Lake, making a total of ten new members in less than a month. If every person, young or old, could only realize what it means to go into partnership with God, how much easier his walks in life would be.

On July 4, the Saints, also several nonmembers, motored to Silver Lake and enjoyed an old-fashioned picnic. Games were played by young and old after which all who desired went swimming, and others made ready the long table which was loaded with many good things to eat.

All members of the priesthood here are busy either in the home branch or visiting the nearby branches, and the efforts made are much appreciated by the places visited.

On July 30, a one-day meeting will be held at Joyfield church, and the officers of the district hope that all branches will be represented there as it has been several years since a meeting of this kind has been held at Joyfield. In fact, the church was closed for six years, and there were some who talked of disposing of the building, but the fire has been rekindled and may God so rule that it may continue to be kept burning and never die down.

Several cars loaded with Saints gathered at the home of Brother and Sister Eugene Barnard, three miles east of Kingsley, Thursday evening, July 6, and enjoyed games of various kinds. B. H. Doty proved to be the star ball pitcher. Ice cream and cake were served after which songs were sung, prayer offered, and everyone declared it an enjoyable evening.

Many of the Saints from here as well as elsewhere have gone into the orchards to pick cherries, and to enjoy three or four weeks of roughing it.

Mapleton, Kansas

Three Weddings During June

Brother H. J. Dennis, who was in charge of this branch for a number of years, is lying at the point of death with cancer.

The branch is partially organized along the lines of the church school program, and once each month the juniors entertain the rest of the school. This arrangement is enjoyed by all and conditions seem to have improved since the adoption of the plan.

During June there were three weddings in this branch. Brother Needham's two daughters were married, and also Brother Lee Quick's daughter, Lois.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Oklahoma	Canton, Oklahoma	Aug. 4 to 13
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Northwestern Iowa	Woodbine, Iowa	Aug. 11 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Southern California District	Laguna Beach	Aug. 26 to Sept. 3

THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

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The Bulletin Board

Appointment of Bishop's Agent

Notice is hereby given of the appointment of Mr. C. Kaat, Kikroosstraat 24c, Rotterdam, Holland, as bishop's agent of the Holland Mission. We commend Brother Kaat to the Saints of the Holland Mission and ask their support in his behalf.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY,
By F. M. SMITH.

Conference Appointment

At the conference of the Northeastern Illinois District, June, 1933, Elder C. A. Edstrom, of 1136 South Maple Avenue, Oak Park, Illinois, was elected district president to succeed Elder R. E. Davey, who will now be free to give additional time to his missionary work in the district. Matters requiring the attention of the district presidency should therefore be addressed to Brother Edstrom.

Conference Notices

The semiannual conference of the Northeastern Kansas District will convene at Atchison, Kansas, Ninth and Santa Fe Street, July 29 and 30. Apostle Roy S. Budd and Bishop Charles Fry will be present. Presidents of all locals and groups are requested to send their semiannual reports to District President Dave Little, Burlingame, Kansas. Secretaries will send their statistical reports to the undersigned. The election of district officers with other business of the district will take place at this meeting. We hope to have a large attendance at the first service at eleven o'clock Saturday morning, July 29.—Mrs. H. C. Pitsenberger, district secretary, 2331 Buchanan Street, Topeka, Kansas.

Southern Indiana district conference will convene at Indianapolis, Indiana, August 12 and 13. Prayer meeting is scheduled for ten thirty. Saturday morning and business meeting at 2 p. m. This is the time for the election of district officers, and we desire to have a large representation from all branches and groups. Will all branch officers see that their statistical reports are sent to Nita R. Ferguson, 4619 Cliff Avenue, Louisville, Kentucky, or to J. O. Dutton, 309 N. Denny Street, Indianapolis, Indiana. Also will all ordained to the priesthood, please send their reports for the past year closing with July 31. We are hopeful that one of the twelve will be able to attend. Apostle C. F. Ellis is now on a foreign mission and he will be greatly missed by all. Any wishing to be met at the trains, will please notify, Elder A. W. Gage, 1141 West 33rd Street, Indianapolis, Indiana. The church is located at the corners of Chester and Ninth Streets.—J. O. Dutton, district president; Nita R. Ferguson, district secretary.

The Western Colorado district conference will be held at Delta, Colorado, August 4, 5, and 6. Friday night, August 4, the first service will be in the form of a miscellaneous program entertainment. Saturday morning prayer service continuing with class work during morning and business meeting at 2.30 p. m. Preaching in evening. Services all day Sunday. Those in charge of the three-day services will be Apostle R. S. Budd, of Independence; Elder William B. Farley, Western Colorado district president, and Brother Glaud A. Smith of Denver. Arrangements are being made to care for all visitors for this meeting period.—Edra Vest, secretary.

Alberta district conference will convene with Edmonton Branch, August 4 to 6, beginning with a prayer service Friday at 10 a. m. This is the time for the election of district officers, and we shall be glad to have a large representation from all branches. Apostle J. F. Curtis will be present. Sleeping quarters and breakfast will be provided for visiting Saints.—Ira I. Benham, district president.

Conference Postponed

In order to have President F. M. Smith with us, the Arkansas and Louisiana district conference has been postponed till July 28 to 30, one week later than previously scheduled. Send all reports to Seth Harbour, Bald Knob, Arkansas. The conference will be held at Bald Knob.—A. M. Baker, district president.

Three-Day Meeting

Arrangements are being made for a three-day meeting at Ribstone, Alberta, starting Monday, July 31. Apostle J. F. Curtis will be present and as many of the priesthood as can attend are expected. Young and old are urged to attend the entire three days.—Ira I. Benham, district president.

Conference-Reunion Notice

The reunion of Eastern Michigan District will be held at Cash, Michigan, August 20 to 27, inclusive. The annual district conference will be held on the last two days of the reunion. Lunches and refreshments will be served on the grounds. Those wishing information concerning tents write C. C. Whitford, 640 Tenth Street, Port Huron, Michigan. For any other information write Bruce E. Brown, General Delivery, Sandusky, Michigan.—Bruce E. Brown.

Reunion Notices

Lamoni stake reunion will be held, July 28 to August 6, at Lamoni. Special speakers and workers at the reunion will be President Elbert A. Smith, Apostles F. Henry Edwards and John F. Garver. Those wanting to reserve rooms should communicate with Sister H. H. Gold, Lamoni, Iowa.—Blair Jensen, Lamoni Stake reunion committee.

Northwest joint reunion of the Seattle, British Columbia, Portland and Spokane Districts wlil convene at Silver Lake, Washington, August 4 to 13. The principal speakers will be Apostles M. A. McConley, E. J. Gleazer, and Elder D. B. Sordon. Tents: 8 x 10 wall tents, $3; 10 x 12 wall tents, $3.50; 12 x 14 wall tents, $4. Springs: double springs, 50c; single springs, 25c; free straw for ticks. Cabins; small single room cabins, $4; large single room cabins, $5; large two-room cabins, $6. The above price includes lights, water, wood, straw, and one double springs. Please send all orders for tents, cabins, or requests for information to L. R. White, Box 643, Mount Vernon, Washington.—Monte E. Lasater, district president.

The annual reunion of Northwestern Iowa District will be held in beautiful Mound Park at Woodbine, Iowa, beginning August 11 and closing Sunday, August 20. Ten full days of instruction, worship, music, and recreation are being planned. President Floyd M. McDowell, Apostle John F. Garver, Elder E. Y. Hunker, and other prominent ministers will be present. Those interested in renting tents write to H. A. Reynolds, Woodbine, Iowa. The rental prices are as follows: 7 x 9 with 3 foot sidewall, $2.25;

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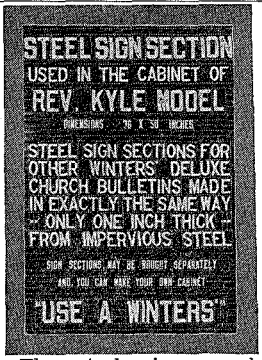

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10 x 12, $3; 12 x 14, $3.50; 12 x 14 with 6 foot sidewall, $5.75. Folding cots for rent at 25 cents each. Flooring can be had by including $1.00 with your order for a tent. All orders must be received not later than August 5. Private rooms are available in modern homes close to camp grounds at reasonable prices. Send your orders for rooms to J. O. Deal, Woodbine, Iowa. There will also be an eating house operated by the reunion in the local church basement. Every effort is being made to make this reunion one of the most profitable you ever attended. Do not miss this opportunity for ten days of association with Saints engaging themselves in study and worship.—H. A. Reynolds.

Credit Class Work at Nauvoo Reunion

Attention is called to the fact that during the week of special services at Nauvoo, Illinois, July 23 to 31, class work will be offered each week-day forenoon in the following subjects: *"Junior Worship,"* Mrs. Alice Baldwin; *"Handcraft for Juniors,"* Mrs. Alice Baldwin; *"A Witnessing Church,"* Elder Richard Baldwin. For training credit it will be necessary to be present at least five of the six days. This is an excellent opportunity to train for efficient church work. —Arnold Ourth.

Convention Notice

For months Rich Hill, Missouri, young people have been planning a convention and while the activities and problems will be those of youth, all are invited to attend and enjoy the fellowship of youth. Elder Leonard Lea and wife will be present and give of their best for our spiritual development. Commencing at 10 a. m. Saturday, July 29, and ending 4 p. m., July 30, will be two full days of prayer, class work, and recreation. Meals and lodging will be furnished free by Rich Hill young people.—C. C. Martin.

Notice Park of the Pines Musicians

The following list of anthems will be sung at the Pines Reunion: "150 *Psalm,"* C. Franck; *"O Love Divine,"* A Thayer; *"Holy Art Thou,"* Handel; *"Send Out Thy Light,"* Gounod; *"Bless the Lord O My Soul,"* Ippolitof-Ivanof; *"The Heavens Are Declaring,"* Beethoven; *"Repent Ye,"* Scott-Deis; *"Turn Ye Even to Me,"* Harker; *"Twilight,"* Nevin; *"New Every Morning Is Thy Love,"* Billard; *"Remember Now Thy Creator,"* Adams. If possible get the permission of your branch director and bring several copies. If they are not in your library order from Lyon and Healy, Chicago, Illinois. Kindly do not neglect securing copies. The lack of sufficient copies is an unnecessary hindrance. — Louise Evans, 240 Travis Street, Northeast, Grand Rapids, Michigan.

Announcement

We are expecting to hold special services on July 23, to commemorate the one hundredth anniversary of the laying of the cornerstone of Kirtland Temple.—John L. Cooper.

New Address

Harold I. Velt, Hollywood Court, Longview, Washington.

Address Correction

Attention is called to a correction in the address of Samuel Worrell, bishop's agent for New York and Philadelphia District. The correct address is 3455 North Front Street, Philadelphia, Pennsylvania.

Request Prayers

Sister Beatrice Peart, of 208 East B Street, Iron Mountain, Michigan, requests the Saints to pray for her healing. Since February she has been suffering from a number of ailments, and the doctor has been able to give her no relief. There are no Saints living near her, but she has faith in prayer.

District President William H. Chandler requests the prayers of the Saints in behalf of Sister Sarah Barlow of 6 Roger Square, Harrogate, Yorkshire, England. Sister Barlow is a faithful Saint living in isolation from the branch of which she is a member. Apostle J. W. Rushton has visited her, also Patriarch William H. Greenwood and Brother Chandler.

Marriages

MATHIS-TROYER.—Miss Marjorie Mathis, of Joplin, Missouri, became the bride of Raymond Troyer, former Graceland student, June 26. The ceremony was read by Elder S. N. Gray at the home of Mr. and Mrs. Paul Thornton, in Joplin. Mr. Troyer is employed by the *Joplin Globe and News Herald.* While attending Graceland he was, for two years, editor of the *Graceland Record,* the weekly newspaper of the college. The name has since been changed to the *Graceland Tower.* Mr. and Mrs. Troyer are at home at 1712 Joplin Street, Joplin, Missuori.

BACHMAN-ELWELL.—The wedding ceremony of Miss Jean Bachman and Mr. Harry Murl Elwell, of Calumet, Oklahoma, was performed June 25, in the Latter Day Saint Church at Eagle City, Oklahoma, by Apostle Roy S. Budd, assisted by Pastor A. G. Owings, of Calumet Church. Vesta Mitchell and Leo Elwell attended the bride and bridegroom. A delicious buffet luncheon was served at the Bachman home in Canton at twelve-thirty, and from two to three a reception was enjoyed by many friends and relatives. The bridal pair received many useful and beautiful gifts. Late in the evening the happy couple motored to Stillwater where Mr. Elwell's work is located at the present time.

Our Departed Ones

PETERSON.—Annina Jensen was born in Denmark, September 2, 1879, and died at her home in Kimball, Nebraska, June 20, 1933. In March, 1903, she came to the United States, and August 5, 1903, was united in marriage to Petrus Peterson at Weston, Iowa. To this union four children were born; Mrs. Arthur Bauer, and Henry, of Dix, Nebraska; J. Chris and Donald, of Kimball, Nebraska. She leaves to mourn her death her devoted husband, four children, five grandchildren, a sister in Denmark and one in Tyler, Minnesota. She was a member of the Lutheran Church in early life, later becoming a member of the Reorganized Church of Jesus Christ of Latter Day Saints. George E. McConley, of Sterling, Colorado, conducted the funeral service in the Methodist Church, and was assisted by the

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PETERS.—Rufus S. Peters was born in Aurora, Missouri, April 15, 1867, and departed from this life May 4, 1933, at the Grace Hospital at Hutchinson, Kansas. He was baptized twenty-eight years ago at Webb City, Missouri. April 3, 1890, he was united in marriage to Rhoda Cooper at Polo, Arkansas, and to this union eight children were born, four of whom preceded him in death. He leaves to mourn their loss, his wife, and four children, Mrs. Audrey Sanders, Mrs. Margaret Turpen, Clifford Peters, of Hutchinson, and Earl G. Peters, of Joplin, Missouri; also ten grandchildren, and a host of friends. Funeral services were conducted by Elder A. E. Stoft, of Wichita, Kansas. Interment was in Memorial Park Cemetery.

SAXTON.—Chauncey Alvin Saxton was born at Willoughby, Ohio, April 7, 1869, and died June 25, 1933, in Cleveland, Ohio, after an illness of several months. He united with the church in 1902, and was ordained a deacon in 1921. He leaves to mourn his passing, his wife, three sisters and three brothers, together with his many associates and friends. Services were conducted in the Glenville Christian Church in Cleveland by its pastor, Reverend F. D. Butchart, and in the Temple at Kirtland by Elder Ebenezer Curry, assisted by the Reverend Butchart. Interment was in Temple Hill Cemetery.

McMILLEN.—Thomas H. McMillen was born July 14, 1909, at New Philadelphia, Ohio. Died, June 30, 1933, at Union Hospital. He united with the Reorganized Church of Jesus Christ of Latter Day Saints, October 16, 1918. He is survived by his aged parents Albert J. and Margaret McMillen, three brothers and two sisters. Funeral services were conducted from his late residence Sunday, July 2, by Elder William L. Goudy, and interment was made in East Avenue Cemetery. He leaves a large circle of friends to mourn his death.

COFFMAN.—Sarah E. Garner was born April 17, 1866, in Raglan Township, Harrison County, Iowa. She was the daughter of Henry and Anna M. Garner. She died at her home, June 26, 1933, after a lingering illness. She was married April 7, 1889, to Elmer Coffman, and to this union were born nine children, one son dying in infancy. She is survived by her husband, six daughters: Ada Bertha Crabb, of Little Sioux, Iowa; Mary Inez Allison, and Eva Beryle Allison, of Delta, Louisiana; Lois Susan Powell, of Orson, Iowa; and Anna Marie and Gladys, of the home; two sons; four sisters, Margaret Myers, of Missouri Valley, Iowa; Mary E. Carter, of Sioux City, Iowa; her twin sister, Ella Bertha Edwards, of Mondamin, Iowa, and Minnie M. Morrow, of Alberta, Canada. She was baptized at a reunion in her father's grove, in October, 1884. The funeral sermon was by Elder J. F. Mintun, at Magnolia, Iowa, where she was buried.

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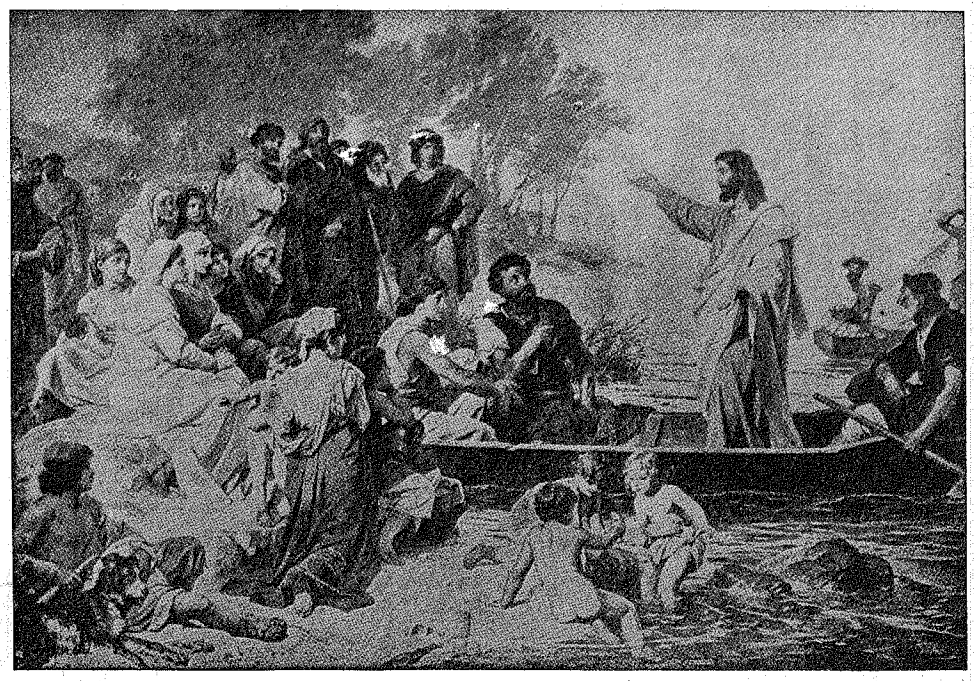

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Music in Our Services

Volume 80 July 25, 1933 Number 30

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THE SAINTS' HERALD

July 25, 1933

Volume 80 Number 30

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
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CONTENTS

EDITORIAL:
- Spiritual Foundations in Educational Program ... 931
- Standards for Church-Centered Recreation ... 931
- Regarding Publicity ... 932
- Nauvoo Camp for Young People ... 932
- Across the Desk of the Editor in Chief ... 932
- Who Has Subscribed for the Herald Longest? ... 934

HELPS FOR THE PASTOR:
- A Call for Help ... 934
- The Sunday Evening Program ... 934

NEWS BRIEFS: ... 935

YOUTH'S FORUM:
- Nauvoo Camp, August 7-18 ... 936
- A Thought for Today ... 936
- The Story of Etta Kett ... 936
- Youth in Action ... 936

ARTICLES:
- A Brief Sketch of Jackson County, by S. A. Burgess ... 937
- New Developments for Our Girls, by Alice M. Burgess ... 938
- Have Faith in God, by R. S. Salyards ... 939
- Old Pete, by Elizabeth Cole ... 941
- Music in Our Services, by Mrs. F. T. Haynes 942
- Weekly Health Letter, by A. W. Teel, M. D. 944
- A Family Altar, by E. Leola Nice ... 945
- The Seventh Day Adventists, by M. H. Cook 947
- Prayer and Testimony ... 949
- Question Time, by A. B. Phillips ... 950

NEWS OF CHURCH AND HOME ... 951

THE BULLETIN BOARD ... 958

The Pigeonhole

■ Ebenezer

The congregation was singing, *"Come Thou Fount of Every Blessing,"* and had just begun on the second stanza, "Here I'll raise my Ebenezer." A small boy stood on the seat beside his mother, helping her hold the songbook. Suddenly he began to ask questions:

"Momma, what is a Yebenezer? Momma, whatisaYebenezer? Momma whatisa—"

"Hush, darling, we're supposed to sing now."

"But I wanta know what it *is*."

"You want to know what *what* is?"

"A Yebenezer. It's in the song."

But the mother didn't know what an Ebenezer was, and stopped his questions by plugging his mouth with a piece of taffy candy.

How many of us sing that song without knowing the story behind the name! The children of Israel had suffered some rather bad defeats at the hands of their perennial enemies, the Philistines. But when they remembered the Lord and had Samuel pray in their behalf, the Lord delivered them and they obtained a victory. The *Bible* narrative concludes the story:

"Then Samuel took a stone, and set it between Mispeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us. So the Philistines were subdued, and they came no more into the coast of Israel."

How often we need to go down on our knees and ask forgiveness. How often we ought to be thankful for our deliverance. And it would be appropriate if we could erect a memorial of the event as a mark of our gratitude. Perhaps it would not be a stone marker, but a memory in our hearts that would forever set our feet in new and better paths. Each life needs an Ebenezer.

■ Shop Notes—Too Many People

"Too many people are talking about the search for the Holy Grail," says Lori Lew, "when most of the human race are satisfied to drink out of a tin cup!"

"What is wrong with the world today?—Why," says the Iconoclast, "the main trouble with it is that there are too many people asking, 'What is wrong with the world today?' and doing nothing about it!"

Percy adds, with a wry little smile, "Why the world's all right—it's *me* that gets tongue-tied and trips on my own shoe laces!"

"The trouble with people," said the Press Room Proletarian yesterday, "is that they only join an organization for what they can get out of it. They never want to join for what they can put into it. That is what keeps most organizations what they are. You have to build a house before you have one to live in, and you get to live in the kind of house you build. The same is true of society. And we never will have a society fit to live in until we are willing to undergo the expense of thought and trouble that it will take to build it."

■ "I heard something the other day," offered the pigeon blinking at me, "that I think is a good idea. We could well put it into practice. It was—Never criticize unless you have a suggestion that will better the situation."

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Editorial

Spiritual Foundations in Educational Program

Spiritual foundations are laid by the educational curriculum. The early missionaries recognized that, and out of the Scriptures they formed the concept of a teaching program of the "fundamental principles" of the gospel. Faith, repentance, baptism, laying on of hands, the resurrection, and the eternal judgment became the Six Principles of every missionary curriculum. This was the basic education of the day. It is still the basic program of education that the church must offer to its members as the prerequisite training for entrance into the church and for the spiritual way of life. We have added to these primary studies such subjects as the apostasy, the reformation, the restoration, church history, the *Book of Mormon,* and the *Doctrine and Covenants,* and training of character and personality.

Our church educational curriculum of study has grown until today it is embodied in our tracts for adult readers, and in our quarterlies for children and for older students. No single individual can master all of the material that has gone into our quarterlies. No teacher can presume to do a better job of arranging studies for her classes than the quarterlies have done. If she has not sufficient training or teaching ability to use a quarterly, she has not the ability to organize an effective study program of her own.

There has been too much free-lancing in church school work for the good of the children. They grow up in the church work with a very superficial knowledge of the institution, its history, and its gospel.

Church officers in some branches have already awakened to the harm they have done in depriving their classes of the advantages of the standard church curriculum. This is reflected in the increasing sales volume of some numbers.

The spiritual life of the young people of the church depends upon an adequate curriculum of study. No better program than that offered by the quarterlies is available; nor, in the opinions of general church officers, are there any others so good for our purposes.

A privately organized course of study may have some good points, but it is also bound to have some weak points, and to reflect the limitations of the teacher. Our local branch officers should insist on one thing for their church schools: *Use the quarterlies!*

L. L.

Standards for Church-Centered Recreation

Points to observe in building a recreational program for the local church

1. Church-centered recreation should be a definite part of the church program. It should be administered as a part of the church school; should supplement the total church endeavor and lead towards the goals of the church.

2. Church-centered recreation should place its major emphasis upon personality, character, life, growth; and not upon mere amusement, profit, or thrills.

3. Church-centered recreation should be inclusive, should be for all and not a few; should emphasize participation rather than mere witnessing.

4. Church-centered recreation considers the qualifications and personal character of the leader of paramount importance.

5. Church-centered recreation should be of the type that is easily supervised; should consist of activities which submit themselves readily to being directed toward the goals of the church and consistent with its program.

6. Church-centered recreation should be creative and constructive, promoting the highest type of cultural, moral, and spiritual life.

7. Church-centered recreation should not attempt to fill the entire life of the individual. It should seek to develop that type of character which is both willing and able to choose wisely from recreational opportunities available in the community.

8. Church-centered recreation should be adapted to the needs of the local group. It should take into consideration such varying factors as age and sex, outside opportunities available, financial condition of the members, as well as convictions, feelings and attitudes of the members involved.

9. Church-centered recreation should not merely duplicate the recreational efforts of the public school and community. It should recognize and, as wisdom dictates, supplement, and even support such activities.

10. Church-centered recreation should encourage self-expression on the higher spiritual levels involving meditation, worship, church services, leadership, etc. Experimenting should be on these higher levels rather than with questionable amusements.

F. M. McD.

Unless religious talk leads to righteous living, it is useless. The test of theory is action.

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Regarding Publicity

At various times the Editors receive urgent requests for large amounts of space for publicity for various church enterprises. Where these affairs are of concern to the church at large, we do our best to give what publicity we can, but we cannot always fully satisfy the desires of the promoters. Where the enterprise concerns a district or a group of districts, it is necessary to keep further restrictions upon the space allotted to publicity.

This year we have maintained a list of the reunions. In several issues there were twenty-four of them on the schedule. Some of them are held in places of great historical interest to the church; some have beautiful grounds and locations that are especially attractive to visitors. Numbers of them, however, can offer little more than the program of spiritual and educational activity which is the foundation of all reunion work.

In addition to a place in the list, we can give reunions space for special advance announcements, but it is necessary for us to prepare these announcements ourselves from information submitted. We do not have the space to give to long campaigns of advance publicity. When the reunion is in progress, or afterward, it also has a news value. It would be unfair to give very much more publicity to one than to the others, whatever the merits of the different ones may be. There is no such thing as a reunion, in the literal usage of the word, for the whole church. Reunions are for districts, and their publicity must necessarily be kept within limits in order to be fair to all.

We hope that this word of explanation will help to clarify the situation in the minds of our friends. We promise to do all that we can, fairly and consistently, to help with every church project. But we must take a general rather than a local view in order to give every aspect of the work its fair representation. L. L.

Nauvoo Camp for Young People

Nauvoo will welcome Young People's Camp from August 7 to 18. The Camp, under the leadership of Brother E. E. Closson of Graceland College, has proved its worth. There is no longer any argument about its value to the young people in building character, providing wholesome experience, and promoting friendships. This year it is ready once more to receive the young people. Announcements appear elsewhere in this issue. Those who are interested should write immediately to E. E. Closson, Lamoni, Iowa.

Across the Desk of the Editor in Chief

BROTHER WARD A. HOUGAS, president of the Far West Stake, recently held a convention for the young people at Guilford. I know from my experience in visiting Guilford recently that the young people and the Saints were looking forward with great anticipation to this convention, and in a letter from Brother Hougas written on the 5th of June he stated that the young people's convention at Guilford proved to be outstanding in every respect. The church was filled to capacity, balcony, upstairs and basement, and he feels safe in saying that in every way it has been the outstanding convention in his experience in Far West Stake.

It is good to know that the Saints of Guilford enjoyed the official presence and work of their stake president, and it is indicative of the time that the young people's convention crowded the capacity of the building at Guilford.

NOT OFTEN is it that I have a chance to see a letter from home folks about home conditions, especially like the one from which I am quoting now. A sister wrote to her brother. Her brother in Texas showed me the letter and I at once had an editor's desire to show it to our readers. You know (or maybe you do not) that editors are always thinking about their readers. I know that our readers outside of headquarters want to know about how things are there, and sometime from others than our editors. Well, "Belle" wrote to John as follows:

"Things are moving along in Zion, spiritually, people being affected by conditions proportionately to their spiritual advancement, and likewise they are affected adversely if their condition is low spiritually. But from one who has been on the heights and in the depths I would say that there are a lot of people here who are prepared for the Bridegroom's call and will not have the door shut in their faces; while there are many who are here but are not gathered, and in God's own due time, according to his promises, they will be weeded out; he said let the wheat and tares grow *together* till the harvest and then the reaping time will fix them.

"Poverty stalks in Independence. But not more so than elsewhere except there are more proportionate poor here than in other branches because they are already here and must be dealt with. But the sacrifice of the women continues, and it is marvelous and effective, and the spirit that is engendered by the unity of these workers is beyond anything that has happened in late years. If I did not hear some members who say occasionally they can't see the progress, I would be saying to you that the church has never reached the heights among the membership that they are now enjoying. The priesthood of the old church and some of the Reorganization have at times reached this pinnacle, but the people are getting there now."

I like the frankness of that letter and the penetrating observation of the writer. We *are* growing, though our expressed differences might at times make us think differently. And I may say that if

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the women keep up their present pace in their work, and spirits (and the observation quoted was made some weeks ago) as they seem to be doing, then we are going to move more surely and perhaps a little more quickly forward. And it surely warms the men of the priesthood to see the members rising to the heights.

NOT LONG AGO I had occasion to effect a reorganization of the work in Seattle District, because of Brother McDole's passing. Indications were that Brother Monte Lasater, an already heavily loaded officer would have to assume additional responsibilities. I hesitated. But wisdom pointed to the more and so Brother Lasater was asked to undertake, for a time at least, the work of bishop's agent in addition to that of district president in which he had been so active. A letter from him has just passed over my desk which tells of how the task weighed heavily upon him at first, and then how he received help from the Source upon which we all lean so heavily. He writes:

"When President Smith was here he gave me some good advice, especially along the line of the new task given me. I will admit it was all a puzzle to me. So many papers, receipts, and letters to be written! On retiring that night I was tired and confused, but tried to sleep, and did sleep after lying awake for some time. About three o'clock I awoke still thinking of books, papers, receipts. Conscious that I was awake, there came to me the Spirit of God, and I saw the solution to my problems. I was able to understand the books and papers, and it was made so clear to me that I felt as though I had worked at the task for years. And next morning I started to get out the reports. I felt as though I had received a blessing rather than another added responsibility."

It is a comforting experience, Brother Lasater, and is one of the compensations of carrying heavy responsibilities for duty's sake. And that Source of strength and wisdom remains open to us so long as we keep in the proper attitude for the Spirit to help us.

NUMEROUS SUGGESTIONS reach us from our correspondents, and many are repetitions of ones others have submitted. However, we are always glad to have our readers feel free to make such suggestions though we do not promise to accept or act upon those received; for among the large number submitted some are quite likely to be good and workable. Here following is one we pass on being well worth while for our readers to think over. Sister Hudson, of Eldorado, Kansas, writes:

"Dear President F. M. Smith, or any of your counselors:

"Just a suggestion: Why not drop the word *sacrifice* and insert the word *invest?* We invest every cent on a new home or a farm till it is paid for. This is our new home; yes, for years to come. People get to thinking they are really sacrificing while not to any great extent. If I do without a new dress till my home is paid for, I never notice that. Why not invest all till our Zionic home is reached? It is no sacrifice to most of us. We just get in the old rut of thinking we are doing something. Let us invest in Zion.

Why not consider our contributions to the church to be investments? It will give us a fine attitude towards the church and our religious tasks if we can think of investments as suggested. And in times to come we will find pleasure in knowing we made such investments.

Let's form the habit of thinking in terms of investment rather than sacrifice. Thank you, Sister Hudson, for the suggestion.

And here's another letter on this same subject of investments. While I was in Texas a few days ago Brother John Robinson told me of an incident which I asked him to lay on my desk. He did. Here it is:

"Keo and I were visiting in a rural community, in the interests of the church. This place was perhaps forty or fifty miles from a railroad. We had been invited to the home of an old-time Latter Day Saint, but because of the difficulty in negotiating the roads had put it off from time to time. Finally catching a good stretch of weather we attempted the trip. We drove miles through underbrush along 'hogbacks,' fording creeks, through a stubble field or two and finally skirting an abandoned oil derrick and through a garden patch, we arrived at the isolated home. There we found the sister, a lady nearly seventy, who was to be our hostess.

"Though they claimed to be 'poor folks' evidences of material comforts were on every hand. A cellar well stocked with home-packed meat and vegetables and fruits. Machinery—some primitive it's true—well housed and cared for and the stock sleek and fat.

"In the course of the conversation, which had been on various church topics, I was deeply impressed by the statement from the sister which I pen here as nearly as I remembered it and noted it afterwards. She said, 'Brother Robinson, we're poor folks, you know, and we can't do as much as we would like to, and I don't know that I will ever be able to go where it is and to see it, but I am thankful to my Lord that I have put a few dollars in the Auditorium.'"

That good sister is not the only one who is rejoicing because she has an "investment" in the Auditorium. And many of us wish we could increase our investment therein. In the near future when it is finished, how our pride in it will grow as the building is permitted to work at its real job.

And Brother Robinson adds:

"Brother Fred, that caused me to make a set of slides of the building of the Auditorium, that I might gratify the wish of the faithful who still 'thank the Lord' that they have put something in the great building; that I might show it in pictures and give them that much satisfaction. And it caused me to 'thank the Lord' that we have those stanch and true Latter Day Saints who have to an extent at least caught a vision of the beautiful city of Zion, that must be built, and are willing to sacrifice their hard-earned dollars that this may be, even though they never expect to live to see it. That is Zion building material. May God grant that we ministers find more of it."

That's it, the material for building Zion will come quickest from those who in contributing tithes, and offerings, for Auditorium, for college, for Sanita-

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rium are investing in Zion and her progress, investing in a place of safety.

This work is big enough, fine enough, important enough in its spiritual significance to justify the attitude that contributing time, talents, money, and property is but investing in something which will bring us handsome and soul cheering returns in due time.

I RECENTLY HAD OCCASION to consult one of the officials at the Kansas City Public Library about some books, and we chatted a few moments about conditions in general and library work in particular, and I was pleased to hear her say that the changed conditions seemed to have made a change in the demand for books. There was decrease in the demand for and circulation of books of fiction, and increase of those written on definite subjects. People seemed to seek information rather than amusement. And that's fine! F. M. S.

Who Has Subscribed for the "Herald" Longest?

Charles L. Sessions, of South Boardman, Michigan, writes that he has been a subscriber to the *Herald* for thirty-eight years, lacking an interval of one year in the stretch. This is a good record. It raises an interesting question in the editorial offices as to who has been a subscriber to the *Herald* for the longest period of years, and also as to who, now living, was the earliest subscriber. We should be glad to hear from the "old timers" and see how many have long records to their credit. Please send us the date of your first subscription, and tell us whether you have subscribed continuously since.

We should also like to know how many have been subscribers for twenty-five years or more.

The *Herald* has been published since 1860. A fire, three moves that crossed state lines, depressions, and all the other hazards that afflict the publishing business have not been able to stop it. It has been printed in such widely separated places as Cincinnati, Ohio; Plano, Illinois; Lamoni, Iowa, and Independence, Missouri. Its history has paralleled the history of the Reorganization—inseparably connected with it. The oldest subscriber can go back about as far as he wants to go.

Any prophet or preacher who teaches more or less than Jesus and his apostles did, does so on his own responsibility; and must sooner or later suffer the consequences for so doing.—D. E. Tucker, in *"The True Way Is the Gospel Way."*

HELPS FOR THE PASTOR

● A Call for Help

J. B. Snyder, of 1513 South Fife Street, Tacoma, Washington, sends a call for help for Sunday evening programs. He writes:

"I wish we could have some good suggestions for Sunday evening programs, especially for our young people."

A few general suggestions have already been given in this column, but it appears that we shall not be able at present to furnish immediate help in detailed programs. If any of our readers can give us any help by telling us of programs that have been used successfully in their branches, we would greatly appreciate it. If suitable, the material can be published for the benefit of everybody.

● The Sunday Evening Program

Some time ago when we wrote of the Sunday evening program before, a few readers protested that the story of the gospel should be enough, either morning or evening, and that it is a departure from our true tasks to foster anything else. But we feel that we ought to try to meet the righteous needs of the people when they ask for help.

We believe that no Sunday evening service ought to be devoted entirely to entertainment. A program of empty merriment and aimless activity will lose interest as quickly as anything else. There should always be something serious and thoughtful—a short sermon or talk, or entertainment that promotes Christian ideals.

The evening program, in general, can be in three parts:

1. Entertainment—A program of sacred or classical music, sometimes varied with congregational singing. Or a play, preferably of a religious character, or some other good piece of work. Or lacking these, some study in class work. This part of the program should be varied from week to week.
2. Worship—A season of prayer and religious songs, with a period for meditation. Should be short.
3. Spiritual instruction—A sermonette or talk touching church work. This should be the high point, religiously, of the evening's program.

Every branch should have an orchestra or a dramatic club for the young people, probably both. These will give them an opportunity to contribute something, and will strengthen their friendships among church people. Many young people become interested in church work through early contacts with its people in music and drama.

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NEWS BRIEFS

Gilbert J. Waller Patriarch of Hawaii

Gilbert J. Waller, for many years called the "Father of the Saints in the Hawaiian Islands," is now their father in office as well as in name and deed. He was ordained a patriarch on the mainland of the United States last March, and since that time has been shaping his pastoral work in Honolulu so as to give his patriarchal watchcare to all the church members in the Territory of Hawaii.

In order to do this, it has been necessary for Brother Waller to resign as president of the Honolulu Main Branch, the Chinese Branch, and the Japanese Branch. In each congregation he has been succeeded by consecrated young men who are respectively, Elder Virgil Etzenhouser, Priest Samuel Lee, and Priest David Kumata.

Brother Waller is almost seventy-two years of age, and he has a record of constant service in the church and especially in Hawaii.

San Bernardino Has D. O. U. Class

The young people of San Bernardino Branch, California, have named themselves the "D. O. U." (Depend On Us) Class, and are living up to their name. Branch officers are finding them very dependable and helpful.

A Daughter Born to Apostle and Sister G. G. Lewis

From Australia comes news of the birth of a second daughter to Apostle and Sister George G. Lewis. Rosemary Lewis was born June 22, at Hamilton, New South Wales.

Large and Successful Reunion for North Dakota

The North Dakota reunion was by no means "depressed." Convening June 25, and continuing through July 2, it was highly successful and the largest attended gathering of its kind in years. Apostle J. F. Curtis and Missionary P. T. Anderson were present during the entire session, and Elder L. O. Wildermuth happened in from Montana for the latter part of the reunion. These three were a great help.

On the closing Sunday of the reunion eight were baptized, three babies were blessed, and two men were ordained to the office of elder. Dunn Center was the best represented branch in the district.

O. W. Okerlind Baptizes a Mother and Seven Children

A short time ago Elder O. W. Okerlind took a short missionary trip into Alberta District, where no missionary is located at present, preached the gospel to a large family, and baptized the mother and seven children. Among the children he baptized two pair of twins. He also blessed the other four children of the family.

Some time ago Brother Okerlind read a letter from the mother of this family in *Zion's Ensign*, in which she expressed the wish to join the church. He wrote to her and was invited to visit her and her family when he could.

Nine Baptized at Muskegon

Nine candidates were baptized at Muskegon, Michigan, in two weeks. Eight of these were inducted into the kingdom on Children's Day which the branch held late this year, July 2.

This day brought a variety of services and ordinances to the local Saints. Outstanding, of course, was the baptismal ceremony. A baby was blessed later in the day, and two men were ordained to offices in the priesthood. Then in the evening the children gave a fine program.

Prepare for Harvest Festival in California Branch

Already the women of San Bernardino Branch are at work on preparations for the Harvest Festival which the branch plans to hold in October.

Ninety-two-year-old Elder Firm in the Faith

Elder W. H. Brewer who spends his winters at Biloxi, Mississippi, and his summers in Illinois, writes the *Herald* to assure the Saints of his continued faith in the gospel and the church.

Brother Brewer was born in Marion County, Illinois, January 29, 1841. In the early spring of 1880, Missionaries I. A. Morris and I. M. Smith visited southern Illinois with the angel message. Brother Brewer became interested in the word of the truth while attending their meetings. He was baptized by G. H. Hilliard March 21, 1880, in Deer Creek, Wayne County. So consecrated and dedicated was his life to the work of the Lord, that ten days later, March 31, he was ordained an elder.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

Nauvoo Camp, August 7-18

Make Arrangements Now!

The Camp at Nauvoo opens August 7 for twelve days of inspirational fellowship, training, and recreation. The program this year is planned to interest young people from fifteen to twenty-four years of age. Leadership training in music, dramatics, recreation, scoutcraft, and related fields will occupy the forenoons, while the afternoons and evenings will be used for recreation, boating, swimming, games, and campfire activities. Those who have attended the Nauvoo Camp in previous years know something of the spiritual experiences in store for those who are able to come.

The following letter of appreciation was written by a mother whose daughter attended the Nauvoo Camp last year. Although these people are not members of the church they have a great deal of confidence in what our church is doing for its young people every summer at Nauvoo.

"Dear Folks:

"Ever since the camping days spent at Nauvoo last summer we have planned to send you a few lines, telling you how greatly we have appreciated what your camp did for our daughter. What she gained from camp cannot be measured in dollars and cents because it deals with the growth of character.

"Judging from what we have experienced we believe that the camp has leaders well qualified to lead young people. You have the ability to instill into them, by example and training, the great things of life and *the love of our Maker!* Few leaders are able to accomplish this.

"We have heard a great deal about the wonderful prayer meetings held at camp. They were mentioned so many times in the Round Robin letter written by the camp girls. We have been very happy over the spiritual depths reached by our daughter under your tutelage, and we shall look forward to the time when we may send our youngest daughter to your camp.

"Our wish is that you may have a happy and prosperous year ahead, and may you be doubly blessed in your ability to lead and direct young people." (Mr. and Mrs. Lethin, Moline, Illinois.)

There is only a short time left before camp opens. Letters of inquiry sent to E. E. Closson, Lamoni, Iowa, will receive prompt attention. Full particulars about the camp will be sent to any one between the ages of fifteen and twenty-four on request.

A Thought for Today

Make the best friends you can—seek those who are greater than you who can give you something; but always be willing to give your friendship to those who need you. Someday you will find unexpected ways in which you need them. Only thus can we maintain the balance of kindliness which is so greatly needed to keep the world going.

The Story of Etta Kett

Etta Gets a Prescription

Etta had not been away from the telephone for five minutes after her last conversation with Bill Ellison before she began to wonder if she had been justified in all she had said. From that feeling she began to blame herself for being too blunt, officious, and meddlesome. Then she feared that her strong temper was driving her friends away from her.

Later in the evening when Mary March called to see her, Etta was indulging herself in a storm of tears, remorse, and self-reproach in her own room.

Etta washed her face to remove the tear stains and combed her hair, then called Mary upstairs where they could talk privately. In the level glances that the girls exchanged, Etta knew that Mary was reading her thoughts, and it was not long before she was pouring out to Mary the whole story of her regrets and disappointment.

"I wish you would tell me honestly and frankly what you think of me," Etta was saying. "I know that is asking a lot of you, but you can't realize how terribly I need it. I always seem to see other people so clearly, and right and wrong stands out in bold relief around them—but for myself, I blur—I can't see or criticize myself as I should."

"That *is* a big order," said Mary with a smile.

"But you will help me, won't you?" she asked, searching Mary's face.

"Well, in the first place, Etta, I think you are taking this too tragically. But it is a thankless task to criticize—and I would hate to lose your friendship for doing it."

"You won't lose my friendship. And I will be everlastingly grateful if you will help me to see my way clearly out of this muddle I have got into."

Mary looked very sober.

"This is going to be hard for me to say. I hate to do it. But I can never forget what a debt of gratitude I owe you. And I can't refuse to try to help you now."

Etta lowered her eyes. Mary continued:

"What you told Bill was right enough. If he's a man he will take it and be better and stronger. It ought to be one of the best lessons he has ever had. But you should also try to criticize yourself."

For perhaps the first time in her life Etta listened while somebody else talked. And she listened attentively and respectfully.

Mary went on: "You are very quick and energetic. Sometimes, without meaning to be, you seem harsh to others. Be kind. Be slow to speak your criticisms. Be generous. Be willing to forgive even where there are many faults. Be willing to admit that another person's opinion may be as good as your own. Keep yourself from dominating a crowd or a situation. Put yourself a little in the background. The satisfaction of exerting power can be enjoyed only at the sacrifice of friendship and love. It is good to be right, but it is sometimes a mistake to impose one's conception of right on others—because one may be wrong. These are general principles that have helped me, Etta, and I think they will help you."

Etta was broad-minded and intelligent enough to take her criticisms. When Mary left, she felt that she owed Mary a greater debt than Mary owed her.

Youth in Action

By C. B. W.

● Providence, Rhode Island

The Sign Foretold is the title of an unusually effective dramatization of the Christmas theme taken from the *Book of Mormon* and furnished for distribution by the young people of Providence, Rhode Island. The play is in two acts and requires about one half hour. It requires five men and three women, with a number of extras.

This play was produced by local players in Providence at Christmas time last year under the direction of Hazel B. Garlick. The author is Herbert D. Floyd. Although the theme is the sign of Christ's birth, the play could be used at any time of year.

The above group of players have presented a number of religious plays. They are now working on another dramatization from the *Book of Mormon* to be given at the Onset reunion.

Mimeographed copies of *The Sign Foretold* may be had from the Department of Religious Education at 25 cents a single copy, three copies for fifty cents.

(To be continued.)

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A Brief Sketch of Jackson County

By S. A. Burgess

In 1803, the United States took over the Louisiana Purchase from France. This included the land west of the Mississippi River to the Rocky Mountains, but did not include Texas. What is now Missouri was shortly divided into five districts. The southern one included Arkansas. In 1813 these districts were called counties. Saint Louis County extended to the Osage boundary line, so included the eastern three miles of the present Jackson County. This Indian line had been established in 1808. As more counties were formed, this narrow strip was included in Howard County, 1816, in Cooper County, 1818, then in Lillard County, 1820.

The establishment of Missouri as a state was much delayed by the slavery question and Missouri was not admitted to the Union until 1821. In the meantime, numerous plans were offered. Among them one which would have made the northern boundary to correspond to the northern boundary of Illinois. Another, the western boundary to correspond with the Osage treaty line. That would have included only the eastern three miles of the present Jackson County. A third proposal would have included only the land south of the Missouri River, but would have extended due west from the mouth of the Kaw River to the western boundary of the United States. That boundary, however, ended at the Rocky Mountains. A fourth plan and the only one approved by the territorial legislature would have placed the line sixty miles west of the mouth of the Kaw and about sixty miles north of the present northern boundary of Missouri. This may be the basis of the idea some have had that Jackson County once took in part of Kansas, but *there was no Jackson County!* White settlement was limited by the Osage treaty line. Nor were any of these plans approved. When Missouri was admitted as a state, the western boundary was a line due north and south through the mouth of the Kaw River. The Platte Purchase was not added until 1837.

Then in 1825 another treaty was made with the Osage Indians, transferring the remainder of the land in the state of Missouri as well as lands in Kansas. Immediately plans were made for the organization of Jackson County. But it was not until 1826 that civil and military authority was transferred and the county organized. In 1827 the county seat was established and named Independence. A temporary court house was erected at the cost of one hundred and fifty dollars on a lot on Lexington Street, one block east of the court house square. Immediately steps were taken to erect a permanent court house. The plan called for a brick building on a stone foundation, at a cost of nineteen hundred dollars. But this building was delayed and not completed until sometime in the '30's. In the past one hundred years it has undergone major revision, extentions of one kind and another, five different times. The fifth is just now being completed, in a style of a Colonial Virginian meeting house. This is very appropriate historically because Missouri has taken its common law from Virginia, and Jackson County was very largely settled from the southern states.

Jackson County, as first organized, extended south to include what is now Bates County and so continued until 1835 when Van Buren County was formed which included all that is south of the present Jackson County. At that time Jackson County was reduced to its present dimensions.

When the church was trying to establish Zion, in 1831 to 1833, Jackson County included, as stated, three counties. To the east Lafayette County also included some three and a half counties. To the west there were no counties, nor clear-cut political divisions. In a general way the new Missouri territory was applied to all this western land; later, the southern part was called Indian territory, taking in the southern half of Kansas at least.

In 1833 there were two counties facing Jackson County on the north, Ray and Clay Counties. Ray County included eight counties as they stand at present. Clay County included five counties. Both extended to the northern boundary of Missouri, but, of course, did not approach the Missouri River to the west. There was a dispute concerning the northern boundary of Missouri, and claims were made which would have taken in part at least of the southern tier of Iowa counties. This is perhaps the basis of the statement that Lamoni was included in this territory, also the erroneous statement that Jackson County once extended to Iowa. At no time has any county or political division been made in Missouri that included both sides of the Missouri River. Jackson County never extended east or west of the present county lines and at no time extended north of the Missouri River. The supreme court of the United States in 1899 determined the northern boundary of Missouri where it exists at present.

At the south, Jackson County was bordered by Crawford County. This county extended two counties south of Bates. It did not include any part of the two southern tiers of *(Continued on page 944.)*

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New Developments for Our Girls

By Alice M. Burgess

A Gang Age for Girls

"Mother, can we have a club? I want a club that meets once a week and does things."

What mother of girls has not had such a petition, not once but many times as her girl developed into early adolescence. Young daughter feels the tremendous unfolding of energies and capacities, yet she is constantly aware of her own undeveloped state and keenly sensitive of her own immaturity. She is growing so fast she finds difficulty controlling and disposing of her arms and legs yet she is constantly called upon to make new social adjustments. She is apt to be inarticulate, physically awkward, painfully self-conscious. She dreads to walk down the street alone and will cross the street to avoid meeting and greeting some one. But if she can have the protecting enveloping presence of other girls what a different being she becomes! Her sense of incompleteness and inadequacy vanishes when she can lose her identity in a group who are "all for one and one for all." She needs the self-confidence and the relief from strain that such association gives her. And she is doubly blessed if such "ganging" together takes place under wholesome conditions and wise leadership.

Our Girls' Work Grows

For over a decade and a half women of the church have been working toward an adequate organization for girls. First Bluebirds, Orioles, and Temple Builders (for older girls) had their rise. When there seemed to be a demand for something broader, endorsement was given to Scouting, Campfire Girls, etc., where they seemed desirable. But few of our church units found these national organizations suited to their particular needs. Meanwhile Oriole and Temple Builder groups have persisted and the demand for more materials and a definite schedule has increased. In these years Lenoir Woodstock, wife of the associate director of religious education, was constantly working with girls and studying their needs and problems. In 1930, as general church leader of girls, she edited a comprehensive book called, *Our Girls*. Her aim was to expand the Oriole movement to include all the best features of the national organizations and still to remain a definitely church-centered, intrinsically religious organization. This book, almost encyclopedic in its nature, provides a most inspiring and stimulating program for our girls. The *Oriole Guide,* now available, serves as a schedule of activities and a guide to the use of *Our Girls.*

Girl Workers Welcome the New Program

It was the writer's good fortune during the Young People's Convention at Lamoni to meet with girl workers from many localities to examine and discuss the new Oriole program. I was constantly surprized by the enthusiastic reception which this new movement met. The committee of about sixteen women met four times through the hottest, most weary part of the day, but the interest ran high. As they examined in detail the new *Oriole Guide* occasionally some little controversy arose but always ended in approval of the text.

Since then the interest has grown remarkably. From Maine to the west, from Canada to Texas have come inquiries concerning the new Oriole work and orders for the *Oriole Guide.* It seems to answer a deeply-felt need throughout the church.

Broad Horizons and Detailed Suggestions

Our Girls comprehends a wide field of activities and interests. Here every girl may find stimulating activity suggestions, inspiring thought-provoking cultural and religious requirements and splendid health, etiquette, homemaking, handcraft and woodcraft schedules. The book is so encyclopedic that it would be difficult for the untrained girl or leader to use it to the best advantage if she did not have the new *Oriole Guide* to organize the material for her. The system of ranks and honor awards has been worked out very carefully and completely. After the Oriole has worked up through the four ranks she still has the possibility of earning more than fifty seals for her record book. Every type of girl, from the scholar to the athletic type, from artistic, musical, or butterfly girl to the more practical girl with a taste for home or business activities will find here delightful fields of endeavor and rich suggestions for self-improvement and interesting group projects.

A Zionic Task

There is no more religious task, nor any phase of church work in which we are more justified in asking Divine guidance than in this work of guiding the development of our girls. There is no more critical age, physically, spiritually, or mentally, than this early teen age (twelve to fifteen years). No wonder many of our wide-awake mothers and girls workers are thanking God already *(Continued on page 945.)*

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Have Faith in God

A radio address by R. S. Salyards, Sr.

THIS WORLD is a world of marked and striking contrasts; good and evil, truth and error, light and darkness, benevolence and selfishness, love and hate, and attending conditions resulting from action of these opposing forces are ever present in the experiences of mankind. Such conditions have been apparent from the beginning of historic time. Man as an individual or as a collective body, is a manifestation of the qualities and forces named. Highly gifted and richly endowed, he is capable of reaching the lofty heights of attainment, or of descending to the lowest depths of darkness, infamy, and misery. The highest manifestation of being, he is endowed with intelligence, a moral nature, and physically is the paragon of animals. Giving rein to his carnal, selfish nature, he belies or corrupts his higher powers and becomes in his low estate not "a little lower than the angels," where God placed him in the beginning, but lower, vastly lower, than the beast of the field. Before him lies the pathway to life and happiness; below the broad and downward way to disease and death of mind and soul. He is permitted to make his own choices; he is not an automaton, created to be tossed to and fro by every inclination, but to govern himself according to reason and judgment.

This in brief is an epitome of the tendencies, powers, and course of humanity, as seen in the history of civilization, as in operation in the world of today. We may remark in passing that of man's doings before the historic period there have been much of speculation and conjecture in endeavor to account for his origin and so-called prehistoric development. The *Bible* is the only reasonable and reliable account to which we have access. We are reminded of the statement of a bright British journalist, to the effect that such active being as man could not long have existed without leaving account of his doings.

THE BIBLE which is "the word of God," sets our minds at rest upon the vital questions of life, its origin and meaning and the means by which it shall be made happy, successful, and complete—questions which in all time have been raised in the mind and stirred the heart of the race. The first words in the sacred record are these: "In the beginning God." This is a consistent and significant prelude to the account of creation. It proceeds to state that God created the world, including man, whom he made in his own image and likeness; that he created him a free agent, a self-determining being. The record gives account of the dominion conferred upon man, his place in nature, instruction given him, his disobedience by yielding to temptation, his fall, separation from God, loss of innocence, and subjection to the powers of evil.

Something adverse to its good has happened to the race; some great forces operate which form a basis for existence of the contradictory qualities of good and evil in man. A condition has obtained and been handed on in which we have our being in a world of struggle, of trial and error. The *Bible* account is the only rational and comprehensive explanation of the situation. It states in brief that man fell from a state of innocence in which he enjoyed communion with his Maker; that being enjoined what to do and what not to do, he yielded to other and contrary instruction, and thus became subject to a power that opposed good by temptation to do evil. This account is strictly in harmony with the nature of man and his present environment. Today he is born innocent; he develops to a stage where, confronted by truth and error, good and evil, he is free to make choice, and on that choice his course of life depends. If he yields to wrong, he becomes subject to the results of wrong. If he continues under influence of any evil enticement, selfish purpose, injurious habit, etc., such yielding entails his freedom, lessens his moral power, and to the extent that he consents to such rule of life he becomes subject to habits and forces that hinder and enslave. It is an eternal law that, as stated in the good word, "As a man thinketh in his heart so is he"; and as it might be added, as a man acts, so he determines his character and influences his environment. This statement is true to life; it is apparent in the acts and reactions of society today. Its comprehension is necessary to intelligent course of living, to reform, to attainment, to welfare. It is true as Saint Paul states, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The law of compensation operates not only in the action of physical forces; it is apparent in the development of character; and character determines the status of man here and in the world to come. God will judge men according to their works. The scriptures so state, and such judgment is just and according to the sanctions of common and statute law.

There are no surprises for God; he knows the end

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from the beginning. Foreknowing the course of man, he made provision for every emergency. This should teach us to believe in him and to adjust ourselves to live according to his counsel. The race will never succeed by resort to anything contrary to the divine method in any deed or in any form of religion. The development of religion is not subject to human creation or device or philosophy. God is the author of eternal salvation. He only is able to construct a plan of salvation, a gospel for redemption. Nor has he neglected to provide a system that will bring man to life eternal. "His ways are perfect," says the word; also that "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it." And "his counsel shall stand." Man should discern and consent to be governed by "the perfect law of Liberty." Man should "have faith in God"; he is not warranted in belief that he can improve God's methods. "He is the Rock, his work is perfect," declared Moses to Israel.

GOD did not abandon man to his fallen state; he knew of his state of helplessness, subject to an enemy of superior power. He provided a Redeemer in the person of Jesus Christ. He "so loved the world that he gave his only begotten Son," that man should not perish in his sins, but that by repentance, reformation, and obedience he might have "eternal life." Although man fell by transgression, he would learn the contrasts between good and evil, life and death. Thus God so overruled the transgression and fall, that man, tasting the bitter, might learn to appreciate the sweet; that in all the broad range of mortal life he might become conscious of God and truth as necessary to completeness of life and felicity.

Jesus Christ, the "lamb slain from the foundation of the world," was declared to Adam, in his conscious state of loss. The seed of the woman was to bruise the head of the serpent; the man was to be attacked, but not destroyed by evil. Jesus, the Christ, was manifest that he might destroy Satan and his works. We read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but . . . the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might . . . make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Hebrews 2: 9, 14-18.)

CHRIST, the Son of God, was declared from the beginning, as the means of restoration of man to God. His mission of redemption was manifest to Adam and his posterity before and after the flood. Jesus himself declared: "I am the door of the sheepfold. All that ever came before me who testified not of me are thieves and robbers." (John 10: 7, 8, Inspired Version.) Speaking of Christ, Peter wrote: "Of which salvation the prophets have inquired and searched diligently, . . . Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . Christ . . . who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." (1 Peter 1: 10-21.)

Christ came as universal Savior, to meet the great need of the race, to make manifest the universal purpose of God. He manifested a universal spirit, that which will normalize and redeem every man in every race. Only Christ could and does meet the demand and accomplish the great universal need of restoring man to God.

He taught men, as fundamental to general welfare and universal salvation, "Have faith in God." He enjoined that as primal; as the means of realizing life; as the method of pursuing life's meaning and happiness; as the only rule of becoming and of building life in all its institutions—to return to the foundation of things; to have faith, to obey, to trust, to receive of and to know God. They were not merely to pronounce his name in casual formality, but to believe, to experience a conscious realization of God in their very souls; to live in him as Creator, upholder, and overruler of all life and being. They were not to limit belief to use of the physical forces of nature, but as above and through all and as transcending all, they were to believe in and live unto God himself; to worship and to be actively subject to him.

Jesus taught men to call their Creator "Our Father who art in heaven"; to believe in his abiding affection; that they were the children of God; that he loved them and was concerned in all that pertained to their welfare; that they should love him and love one another. He taught and manifested living, genuine love, which is in him a deep and holy passion, and which as Drummond says, is "the greatest thing in the world"; that it should live and burn in the heart of every man and be the inspiring energy that should actuate and bring the race to knowledge of God and to unity and cooperation with one another. *(Continued on page 945.)*

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OLD PETE

Furnished by - - - - - - - -
Jackson County Tuberculosis Association

By ELIZABETH COLE

OLD PETE was the freight elevator man at the factory. Every day men and women who handled large and small boxes or packages rode up and down in that elevator with old Pete. He was an untidily dressed, scrawny creature, seldom pleasant and never helpful. "I'm hired to run this elevator," he would say when asked to lend a hand in moving a heavy box, " 'n I'll be dinged if I'm going to do anything else."

"You don't believe in giving something for nothing, do you?" asked cheerful Jim Haynes, one day when old Pete had been particularly disagreeable in his refusal to help.

"Nobody never giv' me something for nothing. Why should I do anything I ain't hired to do?" Old Pete coughed his hacking cough and started the elevator upward.

Jim Haynes looked keenly at the stooped-over, thin, old man. He made up his mind he would speak to the doctor at the clinic about him.

"That old guy is sick—something's the matter with him. He has a continual grouch and what is more, he's always coughing," he said to his wife that night.

"Maybe he's got consumption," she replied.

"Well, I never thought of that. Good heavens!" Jim exclaimed, "what if he has been shooting his germs around freely for years!"

Jim spoke to old Pete the next morning. "Ever been to a doctor for that cough?" he asked casually as the old man carried him up.

"No, what'd I want to be monkeying with such high-fallutin' ideas? Doctors is for the rich," he grunted with contempt in his cross, hoarse voice.

"Oh, there are doctors for the poor, too," replied Jim. "I've got a fine one—wouldn't charge you a cent. Wish you'd come with me to see him."

"Humph, went once about ten year ago. The 'doc' gave me some cough syrup and said most everybody got a cough when they was my age—said I had to expect asthma or rheumatiz. Well," he grumbled, "I've got 'em both."

"That cough doesn't sound like asthma to me," remarked Jim. "Think it over. Why not come to the doctor with me tonight? He'd probably fix you up in no time. It's not right for you to have had that cough all these years."

"Well, it ain't killed me yet. That's something." And the old man went into another paroxysm of coughing.

It was three days before Jim Haynes got the old fellow to the clinic. Then he went sceptically and mutteringly.

"All Tommy Rot! He ain't going to give me something for nothin'. Had to cough out $2.00 last time and I suppose prices is up in ten year. Never heard of a doctor that didn't cost money." He actually believed Jim was getting him there under false pretenses and added, "Well, I'll tell him at the start—no money out of me. If he wants to look at me then, I'll be surprised."

Jim let him rave on. He explained old Pete's attitude to the physician who was to examine him, and who told Jim in reply that he was quite used to such feelings on the part of old-timers. "They aren't educated up to clinics yet," he said.

The result of the examination showed that the thin old man had tuberculosis. He had had it for years and the tragic part of it all was that, while with him, the disease had remained at a moderately advanced stage for years, he had been distributing his germs about freely. In the home of his son where he lived it was discovered that two children and the son's wife had active tuberculosis. An eighteen year old daughter had died several years ago from tuberculosis but no one had ever suspected Old Pete of having given her the disease.

As a result of this experience and through Jim Haynes' influence, physical examinations were required at the shoe factory for all employees. Several of those who had ridden daily in the freight elevator with grouchy old Pete were found to be tuberculous. In short, he had been giving something (namely germs) for nothing for years and nobody had had the slightest suspicion of what a dangerous person he really was.

Old Pete, it was found out, had visited a quack doctor those "ten year ago." A real doctor would have stripped him to the waist and made a thorough examination, told him of the dangers of infection and taken steps to effect a cure.

Nowadays whenever a case of tuberculosis is discovered, the physician immediately asks — from whom did he get it—to whom has he given it? All "contacts" must then be examined. The real cause of tuberculosis is a germ. Everybody is daily coming in contact with tuberculosis germs but when a few get into a healthy body no harm is done because the body fights back. But if one lives daily with a careless person *(Continued on page 944.)*

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Music in Our Services

By Mrs. F. T. Haynes

"Art in general, and music in particular, have been, and continue to be, of the greatest possible service in developing man's religious nature in bringing him to an experience of communion with God and fellowship with Jesus Christ," says Mr. E. E. Harper in his book on *Church Music and Worship*.

"Music is related to religion in a most vital way, as servant and handmaiden," continues Mr. Harper, "(1) giving to the church the greatest means of spiritual impression and expression; (2) affording a setting and creating atmosphere for the benefit of preacher and sermon; (3) calling together congregations for worship and affording a fitting, dignified, and adequate means of expression in worship, in prayer, praise, exhortation, and dedication; (4) assisting in religious education; and (5) binding together in oneness and fellowship Christians of all ages, of all lands, races, tongues, creeds, and faiths. No wonder that Martin Luther one day exclaimed, 'Music is the art of the prophets.'"

From the early dawn of creation music has been one avenue by which man has expressed his emotions. The Lord tells Job that when the foundations of the earth were laid, "the morning stars sang together." We find that the church people of the Old Testament used music extensively in their services as a means of interpreting their feelings in their worship of the Deity. The word of the Lord to us as a church in *Doctrine and Covenants* 24: 3, "for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads."

So we find that music is an important part of the service of worship which we render unto God. Music is so expressive of one's feelings that almost before a person is aware of it he is giving some demonstration of the mood he is in, either joyful or sorrowful. So it is of utmost importance in religious growth. Our emotions are deeply stirred by music, and it is by emotions we express the feelings within us, some more and some less.

> "Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladsomeness of their youth and let them aid and assist so far as their cares will permit; and remember that saints should be cheerful in their warfare that they may be joyous in their triumph."—Doctrine and Covenants 119: 6.
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> "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads."—Doctrine and Covenants 2: 3.

Selection

The selection of the hymns for a service may either make it or break it. By this I mean there should be unity in the service. To secure unity it is a good plan for the minister to select hymns that fit in well with his sermon, and suggest them to the chorister before the time for service so that together they may choose those songs which may be successfully sung by the congregation. If it were possible to have competent leaders in every branch, there is no reason why our congregations should not know the vast wealth of hymns contained in our books. If it is not possible for the minister and chorister to work together thus, then the chorister should select hymns as nearly appropriate to the character of the service as possible, using also seasonal hymns, the specially classified opening and closing, morning and evening hymns.

To illustrate: For morning service try one like, *"To Thy Temple We Repair,"* number 59, in the new *Saints' Hymnal*. Then just before the sermon sing one of a prayerful mood, that the minister may receive an inspiration from it, such as number 74, *"O Lord, Around Thine Altar Now."* If it is possible to have special musical selections from the choir, or a solo, arrange that something of a pleasing, prayerful nature shall be used as an inspiration both to the minister and to the audience. On no account should any of the hymns used in our services be "jazzed up," either in the prelude, interlude, or during the singing of them. It is entirely out of place in church services; it takes all the dignity out of the hymn and robs the service of its chief function.

Blessed are the branches who have consecrated choirs to help with the congregational singing, and more blessed are they if they also have a competent leader of that choir.

For evening service a season of congregational singing, of fifteen minutes or more, can well be arranged. This affords a good time to correct errors in congregational singing. It is hardly appropriate to interrupt the singing for the services for this purpose at other times after worship has started. It is also a good time to learn a new hymn. Our evening services should be made very attractive. Have a change of service occasionally, well interspersed with special music and rousing, good hymns. Even in this service it may be well to have a hymn of a prayerful nature before the minister preaches. Since we usually have no instrumental accompaniment in our prayer services, it is well to select some one who can start and carry hymns correctly to take charge of the starting of hymns. This is one service where each member is privileged to choose a hymn that appeals to him and expresses the sentiments or feelings. But it is well to have some one that all can rely on to start the hymns, or if started by others to see they are carried through successfully.

Interpretation

It is well to interpret a hymn the way it is written for congregational singing. In singing a hymn as a solo the soloist may take liberties and interpret it according to his own feeling, but in congregational singing it is well to keep to the time and the interpretation indicated by the composer.

Where possible, if the song leader will give the history of the hymn and its composer and incidents connected with it, this will tend to excite interest in the words. Many hymns have a religious history connected with them. They are the result of religious experience some one has had, and this very fact makes them of greater value to a service of worship. The public library will aid the leader in finding much valuable material along this line.

There are a few things that should be encouraged in every congregation, such as:

1. Each member should deem it a privilege and responsibility to take part as best he can in congregational singing.
2. A very definite effort should be made that good tone, correct time and suitable volume may be possible.
3. Each worshiper should think of the meaning of the words as they are sung, that the fullest possible effect of the hymn may be obtained.
4. The singing should be consciously dedicated to the worship of God.

In taking a glance at our congregations when singing it would appear that about fifty per cent take part in this mode of worship. Perhaps it is because the pastor and leader do not make strenuous effort enough to have all take part. Perhaps we are losing the art and the spirit of congregational singing. When I was a little girl the minister used to read part of the hymn to the congregation before they sang it, and I

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am inclined to think if we tried this method now it might stimulate greater interest in the hymn. If read with certainty and sincere purpose on the part of the reader, with expression and dignity, it would impress the people who are to sing it.

Leading

There is serious need of musical education in the congregations of our church. One has only to listen to our people sing the various hymns in our books, and watch the rhythm and time they keep, to become aware of this fact. It can hardly be determined where the fault of incorrect singing of our hymns first starts, but it perhaps begins with some strong voiced person who, without knowing his error, or without ability to carry the tune, gives the wrong lead, starts on the wrong pitch, flats the tones or violates the rhythm. If he is followed by the others the song has lost its beauty and its inspiration.

There should be a leader chosen to direct the singing in services, and this leader should be one who is spiritually minded and consecrated to the work of the church. It is suggested that a close relationship should exist between the minister, or pastor, and the leader of the music of the congregation. They should be able to work together in planning the nature of the services and the music fitted to it. This harmony of cooperation will insure a more unified service.

The one who is chosen to direct the singing of the congregation should have if possible, a thorough knowledge of music. If this is not possible, then he should possess a general knowledge such as the value of time, rhythm, and the art of getting people to sing together. Ours are such a small church in many places that it is not possible to have specialists in all branches, but the best material to be had in every branch should be selected. The qualifications for this office should be considered rather than the individual.

We need to take congregational singing seriously. One of the best methods of correcting errors in congregational singing would be to have a choir that is serious and consecrated to the task of improving the music in our ranks. This choir can become an influential factor in uplifting the quality of our singing. The choir members should be trained to sing the hymns correctly, and then the only thing for the congregation to do would be to follow them or be left behind. This would not happen very often, for they would take notice something was wrong, and would be wise enough to know it must be the congregation.

Singing With the Spirit

We, of all people, should have the greatest aid in interpreting sacred music. We all can recollect some instance when the singing of the service seemed to be better than usual, and brought us nearer to our heavenly Father. Many of our congregations have experienced the pleasure of singing with the Spirit of God assisting them, and it brought peace and comfort to their souls. Ought we not to strive to always have this accompaniment to our singing?

In speaking of singing and its wonderful effect on various congregations, and their participation in that part of the service, one writer makes this comment on the bringing of the heavenly forces to assist us in this direction: "And often enough it is easy to believe that God and all the heavenly hosts are themselves participating in the music of earth-born men." Is it too much to think that at some times when we are singing with the Spirit that the heavenly forces do join us?

Let those who have the gift of song and are able to do special work in the music circles of the church cultivate the art of doing it with the assistance of the Holy Spirit's guidance. Experienced musicians testify that when they earnestly ask for the Spirit to be granted to them, when they are called to do some solo work in the services, that God does bless them to such a degree that it makes their hearts sing with joy that they are able to render this beautiful service.

And this is true also of those who direct the singing of the services. They, too, may enjoy the assistance of the Spirit in their work. It will help them to select hymns that fit in well with the services, and help them to reach the hearts of the worshipers and bring them nearer to the purpose of the occasion, the worship of God, the Eternal Father.

Training for Service

Let those who are musically inclined try to secure the best teachers they can afford to instruct them, for the foundation of music is of the utmost importance. And let them bear in mind that this education should be used in the service of the Master. The church can use most of the musicians in the various branches. It has lost some of the professionals, to be sure, because of our inability to reimburse them financially. But those who take up music as an avocation and not professionally can be used by the church if they will give their time and service to it.

We should encourage our musicians to give their best to the church. If you have enjoyed what they have tried to do, tell them so, and encourage them to continue in it. This means much to them, and after all, it is the least we can do in the way of expressing our appreciation for the part they have taken in the service.

Encourage them to seek out the best teachers they can afford, and apply themselves diligently to this work, that they may bring to the services of God the best there is in them.

Music Appreciation Classes

Our church schools are fertile grounds for the education of music. Children love to sing! It is of vital importance to have some one who understands music to teach them the various songs and hymns of the church. Children learn very quickly, and if errors in singing are pointed out to them, they correct them and notice very quickly when others make those mistakes. Music is a vital factor in our church schools, and one who understands music should direct it.

One important factor in the betterment of music in our services would be the holding of music appreciation classes. There is one handicap in this method, however, as most people decide these classes are only for those interested in music. This is a mistake! Musically inclined people already appreciate music, hence these classes should be for those who have not had a musical education, and should be, primarily, in our church, for the teaching of our music used in the various services we attend. These classes would provide a splendid opportunity to teach the correct way of singing our hymns and songs.

One serious handicap in the music improvement in our church of today is that people get tired of drilling on the music until they have learned it. But this is very necessary. We have to dig deep in order to get things worth while. Music is not a lazy person's vocation, or avocation, any more than the *Bible* is a lazy man's book. We have to keep constantly at it in order to make it our own. When we hear one of our ministers quote from the sacred records of the church, is it because he has read it over once? Oh no! that man has made a study of that material in order that he may have it for ready reference. So must the study of music be with a body of people who desire to render it acceptably.

We must keep striving for music appreciation until we interest the people who need this improvement in the rendering of church music. Then there is the question, how shall we interest them in these classes? It seems to me it is a mistake to mix a musical instruction class in with religious classes in an institute. For this reason; we have so few workers in our congregations, that many are both singers in a choir and teacher of a church school class, and they are torn between the desire to attend the class on music, and the urge to attend the expert method of teaching their class in church school. They must make a choice and miss one or the other.

A better way would be to have one institute for music alone, and encourage all the district to attend. Make it so attractive in the form of congregational singing and its improvement, and special forms of music, both instrumental and vocal, that it will be worth while to attend it. To do this there must be some one at the head of it with plenty of energy and push, some one who can out-

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Weekly Health Letter

Some Suggestions Concerning Arthritis

By A. W. Teel, M. D., Church Physician

Arthritis is a persistent inflammation involving the joints of the body and is one of the oldest diseases known to mankind. Until recent years it was believed that it was incurable, but now when it is properly treated, it is curable in most cases. At least the patient has the assurance that he will obtain relief.

The disease usually attacks those between the age of 20 and 40 and may come on suddenly, attacking the lining of the joint or other structures even to that of the bone itself. Focal infection is usually the cause which may exist anywhere in the body.

When the focal infection is localized regardless of its distance from the joints, be it in the intestine, gall bladder, sinuses, tonsils, or teeth, the trouble may be removed by means of the X-ray, dietetics, and other lines of modern treatment that are instituted by the up-to-date physician. In all cases an intelligent search should be made to locate the seat of the infection. Sometimes this is quite difficult. The teeth quite often are the cause. Unfortunately the public is inclined to believe that a tooth that does not ache needs no attention, but quite often the X-ray reveals the fallacy of this belief.

The X-ray certainly has been a blessing to mankind in the treatment of this disease as well as many others, for by it we are able to locate whether it is a diseased gall bladder, appendicitis, or infected sinuses. Many physicians will testify that it is almost miraculous when the localized infection is removed.

Other cases where focal infection cannot be found or even where it is found and removed, faulty elimination and improper and persistent body posture, and unhygienic living conditions will be found to be the offenders, and their proper correction brings about the desired relief from pain and inconvenience.

The lack of sunshine, fresh air, exercise, the eating of improper food, and the failure to eat fresh fruits and vegetables are some of the causes and should be corrected in all cases.

The case should be subject to a complete and thorough examination, and the disorders of the intestinal tract and the digestive apparatus must not be overlooked even though a localized focal infection should be found.

Blood-building foods are necessary in all cases. Some authorities recommend some of the various liver extracts on the market for this purpose. In all cases the diet should be of the easily digested variety, simple and nutritious, taking care that they contain the required amount of vitamins, proteins, and mineral salts.

All cases require prolonged and careful treatment to insure complete recovery.

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line a program of interest, and who can get other people to work. Then it is important that they have the cooperation of the other officers of the district.

May all who can assist in this part of our church worship services do so with heart and mind open for the direction of the Holy Spirit, that they may be able to give their best to the service of the Master. May we as a church win for ourselves the reputation of being a singing people, able to tell the gospel in song as well as by the gift of preaching. So may we become a delightsome people before God, the Eternal Father, to whom we may express our love and devotion in service of song and praise.

A BRIEF SKETCH OF JACKSON COUNTY

(Continued from page 937.)

counties. It did extend eastward to include fourteen counties as at present constituted. It took in the present territory of Crawford County.

There remained two questions for consideration which were more or less a matter of opinion. One is the "region round about" as referred to in *Doctrine and Covenants,* section 98: 9 and 102: 8, "the counties round about," and "adjoining counties." The other question is the extent of the land of Zion.

Strictly speaking, "the adjoining counties" to the west. It is practically certain that no land could have been purchased in the west in 1834. The "region round about" may well be more extensive, and we may speculate concerning the "residue is in my hand," *Doctrine and Covenants,* section 98: 9.

In fact the early church members purchased land in Van Buren County and in the counties to the north. In history the settlements have been rather to the north, but this by no means limits the "region round about." This term has always received a liberal interpretation by leading officers of the church. The "adjoining counties" would have taken in most of the west boundary counties of Missouri, but not quite all.

The "adjoining counties" may well include the Far West Stake, Lamoni Stake, the Clinton, Missouri District, and possibly a large part of the Spring River District, as well as territory in Kansas.

How far the "regions round about" may have extended is a matter of opinion. Nauvoo was stated to be a cornerstone of Zion, *Doctrine and Covenants,* section 107: 18. Zion evidently included a large part, if not all, of Missouri, probably southern Iowa and eastern Nebraska, Kansas, and a corner of Oklahoma at least.

OLD PETE

(Continued from page 941.)

like Old Pete who is coughing or spitting out germs the danger of getting the disease is great.

The children of the household especially must be watched for they may already have the very early form of tuberculosis, even though they appear to be perfectly well. They should be given the tuberculin test, which is simple and harmless and tells whether or not tuberculosis germs are in the body. If the test is positive the next step is to have the child X-rayed. From the X-ray picture the doctor can usually tell if any damage has already been done, and if so he suggests how the child may be saved from developing serious disease.

Often there are older persons, in the household—relatives, boarders, servants

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—who have chronic tuberculosis and don't even know it. They, like Old Pete, may believe they are suffering from bronchitis or asthma or heart disease. Such people are especially dangerous because usually they take no care to protect others from the disease.

"From Whom Did He Get It?—To Whom Has He Given It?" is the slogan of this year's Early Diagnosis Campaign. It is conducted annually to help educate all the Old Petes who unknowingly continue to spread the germs of tuberculosis.

HAVE FAITH IN GOD

(Continued from page 940.)

TO PROMOTE and to attain this divine destiny, he ordained and instituted a law to govern man. That law is the gospel, the "glad tidings of great joy" which Christ declared and which he preached during his mission upon earth. That gospel is "the power of God unto salvation" unto every man who believes and obeys it. In the language of Saint Paul, "It is the power of God unto salvation" for the reason that, as he states, "therein is the righteousness of God revealed from faith to faith." Paul wrote this language in his epistle to the Romans, at the end of a life in which he had sounded the depths of Judaism and philosophy, during his contacts with about every known religious system extant in the Roman Empire. He was able to estimate the various cults in vogue in his day; and as a result of that broad observation and out of his rich spiritual knowledge in Christ, as the inspired apostle to the Gentiles, he spoke, for his Master, and so declared the gospel of Jesus Christ; not as a formal, institutionized system of religion, but as the means of power to save men from sin and to recreate them into life eternal.

It becomes every one to stop in the mad rush of world-life and by prayer and faith and study of the divine word to seek to know of God and obey his gospel. It is the wise thing, the fine thing to do. It will prove to be a means of rightly directing and regulating the lives of men and women and their children. It will implant within the soul a love of righteousness, purity, and good sound sense. Good men and women who have not been satisfied to live in ignorance of God, to live a merely physical life with its ordinary round of limitations—such have thought earnestly and desired to attain access to the divine nature, to satisfying communion of soul in God. By earnest prayer for guidance, for the divine blessing, they have been led into larger life, have found the truth, have obeyed the gospel in its fullness, hence have openly testified of blessings and deep soul-satisfaction in Christ. Such persons could not be content with mere, passing living unto no definite, noble purpose. Saint Augustine well expressed the soul-hunger of those who hungered and thirsted after righteousness. He said, "O God, thou hast made us for thyself, and our souls are restless until we find rest in thee."

THE APPEAL of God to man through Christ is the highest, the greatest, the noblest, the best, from every point of view. It becomes professing Christians and all earnest people to sense its meaning and thus to devote themselves to truth as it is in God, in all the features of life and being. Professed believers, church members have no time for frivolity and trifling and artificial and not worth while wasting of time and energy in unsatisfying, negative living. There is too much at stake, too much of great importance, too much ignorance of God, too much evil and waste in human life to be rectified and remedied. Christianity needs compelling and energizing power, such as will impel men and women to high lines of religious life. All need faith in God, to desire and to possess him in inward motivation to true and constructive action. God is not a respecter of persons, but he is a respecter of character. He will lead every one seeking him to real knowledge that he is and that "he is a rewarder of them that diligently seek him." When true to himself, man is "incurably religious." The deep and sincere hunger of the soul for God is the normal quest of the soul who is true to God and to himself. Let us believe in the great God who has created us, who has made such wonderful provision for us, and especially in the sublime life and teaching of Christ, and like him, "have faith in God."

Man was commanded to "be fruitful and multiply and replenish the earth and subdue it." The dominion granted him signifies his capacities and powers. Lord Bacon, stated that in this injunction the history of man is epitomized. Man has constantly interrogated and sought to subdue and use the forces of nature. He is kingly in his powers and potentialities. His quests and efforts in building civilization have been disclosed in marvelous achievements. In addition to control and adaptation of material things, in government, in science, art, and literature, as seer, poet, philosopher, he has learned the nature and uses of elements created and endowed by the Great Author of all existent things. Among these activities stand out his effort to interrogate the unseen, to attain to immortality and eternal life. Jesus Christ is the great answer to all the longings of the human soul. He is the revealer of God, the interpreter of the soul of man; he is the ultimate and true expositor and philosopher. He is more than that; he is the very light and life of man and of all things; for all things are created by him and for him. In that great role of possession he lives to subdue all things unto himself, that all may be perfected in and submitted to God. Thus his work and his glory is, "to bring to pass the immortality and eternal life of man." Thus he appeals to us to have faith in God; to become his sons and daughters; and thus to inherit with him the glory that is to be revealed "in the day of his appearing and kingdom."

NEW DEVELOPMENTS FOR OUR GIRLS

(Continued from page 938.)

for this splendid new help for their task. As they study the new program and prepare themselves to use it intelligently, efficiently and prayerfully, they will see bigger possibilities opening before them and they will be inspired to deeper devotion and more faithful service to our girls.

May the young women of the church who are fitted for this important work, but have never undertaken it, catch the vision and begin *now* to prepare for leadership in the new movement. Later (perhaps next conference) the church will be able to give well-organized courses in girl leadership, but right now the task is ours to become thoroughly familiar with the new *Oriole Guide* and the source book, *Our Girls*. Mothers, teachers of girls and girl leaders will find much joy, inspiration and practical help in these books.

(As stated in last week's *Herald,* the present Oriole program is offered to all who wish it. It is the provision of the church for intermediate age girls. Where Girl Scouts or other organizations are already established and giving good service these should be continued.)

A Family Altar

By E. Leola Nice

IT WAS MY PRIVILEGE, once, to spend a short time with a Latter Day Saint family I had long known through district associations. The day of my arrival closed in happy confusion which ended as we separated for the night. I went into my room but stood for a few moments in puzzled thought. What was it—something seemed to be not just right. Yet I could find nothing definite amiss, so dismissed the thought and retired.

Next morning there was a flurry and more confusion as office people hurried away early, school children later, then the work of the day resumed by the mother and finally evening had come again. Came a repetition of the rather noisy sociability of the family and their casual good nights as first one and then the other of us retired. Again I was troubled by the feeling of something strange, or forgotten but could not decide what it was. I undressed, turned out the light, then raising the shade I knelt there at the window to close my day as usual with prayer. The peace and stillness held me, the moon shining down through swaying peppers, palms

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and tall eucalyptus trees, and I decided to stay there for a while in the beautiful meditation the situation afforded. I sank down on the floor, rested my arms on the sill and drank in beauty and the feeling of security my prayer had just given me.

Again came the thought that had troubled me. What was not as I felt it ought to be in this home? They were all they should be as hosts, their invitation had been voluntary, they were glad to have me—their growing friendliness showing that. We had separated for the night and—ah! I knew. We had separated, yes, yet we had always been separated, for there had never been anything to bring us together. They had failed to have family prayer! And this was a Latter Day Saint home, the home of an elder, a pastor whose entire family were members; a home in which the ritual of family prayer would have been made difficult by not a single foreign thought. And this father—surely he was not a do-as-I-say-and-not-as-I-do minister, and yet within my memory was the recollection of three or more sermons by him on this very thing—family prayer, establishing a family altar, home worship—preached in all the sincerity he possessed. Here, I thought, was a man who spoke as one who knew the blessings such a spiritual ceremony could bring to a home, and his desire was to have his congregation share these blessings. But quickly came a reluctance to judge. I would wait. Perhaps my presence had caused a feeling of embarrassment among them, and they had simply omitted prayer on these two nights.

The next night was a meeting night at the church, which the entire family attended. Being strange to the branch I observed closely the things I might otherwise have taken for granted. By the time I was again ready to sink down by the window in meditation, after another night with no family prayer, I was forced to admit that, though the children of this family were undoubtedly as good and fundamentally as clean as babes, they *did* lack a respect for their church and had little sense of reverence for things spiritual which could not possibly have been true if they had been taught at home to be prayer-minded, to have a more intimate knowledge of God and his goodness and holiness, if their worship had been carried into their home, and so become a part of their make-up. And as the days passed I knew beyond a doubt that theirs was not a home-praying family, and in spite of all I could do, my estimation of them as Saints dwindled. And it hurt me to find it so.

PONDERING on these things in the meditation period which ends my days, there has come again to me a very beautiful and vivid memory from my childhood.

I was about seven when my family moved to the country and here I met a girl whose parents were descendants of a very old Spanish family. Virginia Alvarado and I, as unlike as two children could be, yet found in each other a sincere friendship. Probably the first thing that impressed itself on my mind was Virginia's attitude toward her mother. We seldom saw her, while we played doll-house outside, but when we did I noticed immediately the feeling of reverence and deep respect my friend showed her black-mantled mother. I was instinctively in awe of her, of the quiet dignity of her walk, the beauty of the soft latin tones of her words of greeting, said always in Spanish for she knew Virginia was teaching me her language, and it was our quiet little joke, this exchange of "Buenas dias. ¿Como esta, querida?" and my "Muy bien, gracias. ¿Como esta Vd., Senora Alvarado?" Then there was the look on her face; it was a long time before I was able in my childish reasoning to explain it. There was a look of beauty, of peace, and reverence, coupled with that tremendous calm and reserve—the thing that made Virginia and me rise when she came near. I remember, too, that the courtesy of her father and Virginia's grown brothers, Dave and Joe, toward their mother was beautiful to see.

Virginia's home was typically Spanish-Californian, a very old *adobe* house, to which had been added for additional quarters, a wooden structure, connected by a hall and a deep veranda. The house had intrigued me, with its rambling roominess, and I began to wonder why Virginia and I so seldom entered it, and then usually just the rooms at the back or her bedroom. Perhaps she felt herself lacking in the courtesy I had shown her in my own home of easy hospitality, so she found occasion one day to take me into what was really her home.

The living-room ran clear across the front of the *'dobe* structure. It had windows on three sides, narrow, grated on the outside, curtained on the inside, and by the time the light had penetrated through them in the two-foot-thick walls into the room, it was very dim and soft, and left the room in quiet shadow. As we entered, in silence, I was overcome with a feeling of reverence, strangely. Virginia made one expressive gesture of showing me, "Here is my home," and as my eyes became accustomed to the soft glow, I let them wander along the whitewashed walls in growing wonder. Things! There were more things there than I could catalogue in my memory in days. A great chest under the windows near-by, which was full, I knew, of laces, drawn-work, silver, mantillas and family heirlooms. There were couches and chairs, old and curious. An old organ in the corner, almost hidden under lace squares, tidies, bric-a-brac; beside it a guitar tied with a wide sash. Pictures, religious pictures of I don't know what age and value. Old hangings on the walls, tapestry and fine serapes of vivid hues, long-fringed and rare, a Chimayo or two, heavy Indian rugs on the floor that permitted no sound of footstep. Then my dazed eyes found a light which shone from a little windowless room built out from the wall. There against the inner wall of the recess was what seemed to be a small table or cupboard, a curtain draped about it. Before it was a low stool; on top of the lace-draped table was an elaborate candelabra and a candle, burning quietly. On the wall above this hung a painting of a Mother holding her Babe, and hanging from it, a rosary with its pendant cross on which I knew was a tiny image of the crucified Savior. The walls of the recess were entirely covered with precious serapes, beautiful mantillas, another religious picture or two, small figurines of saints.

As these things registered slowly on my mind, I knew at once the reason for my awe and the reverence which had possessed me. Here was the family altar! Here was the sacred pivot about which the home-life of this reverential family—Spanish, and Catholic!—moved and had its being. Here was the place that mother had spent many an hour; here achieved her serenity, her beauty of soul, her dignity. Here she had come with burdens; here been relieved and sent on with peace in her heart. Here she, as well as the other members of that family, had knelt and prayed day after day in such sincerity and humility that the Savior himself must certainly have come to stand before them, to reach out and bless them, there in the beautiful temple they had built for his dwelling. It was the memory of this Presence that they carried about with them in their daily activities, and which manifested itself to me in the form of calm, quiet dignity, of humility, reverence and a beauty no other influence in all the world could create.

I had had enough experience with spirituality, worship, reverence and family prayer in the heart of my own home to sense these things, to understand. Without a word, Virginia and I turned and tip-toed from the room. But I, somehow, had become a different child.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—Isaiah.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.—Jeremiah 17: 7, 8.

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A Cumulative Tract Publication
for the
Reorganized Church of Jesus Christ of Latter Day Saints

The Seventh Day Adventists

Their Methods of Propaganda and Their Doctrine Examined

By M. H. Cook

Whatever is urged upon the public, that may entail serious consequences, and effect either great loss or gain to those who accept it, becomes of public interest; and it should be subjected to the most careful inquiry by those who are asked to accept of it. Ever since 1844, the Adventists have been urging their claims that the Christian world has departed from the law of God, especially in regard to their attitude toward the Sabbath, and the Decalogue.

They have sold thousands of books expounding their theories, by methods that are, to say the least, questionable. Many of their books have been sold by agents who claimed that they were working their way through school, and thus playing on the sympathies of the people and have sold books to hundreds without letting them know they were Seventh Day Adventist books. In thirty-two years as a traveling minister, I have never seen a book published by them that gave the name of their church on the title page.

The names of their various publishing houses carefully conceal the name of their church. The following publishing houses either do, or have published their propaganda:

Review and Herald Publishing Company, Battle Creek, Michigan, Chicago, Illinois, Toronto, Ontario.

Review and Herald Publishing Association, Washington, D. C.

Pacific Press Publishing Association, Mountain View, California.

The International Religious Liberty Association Publishing Company, Chicago, Illinois.

They have carefully coached teachers who get into homes under the guise of studying the *Bible* with the families, and have carefully prepared lessons devoted to their propaganda. As a rule people generally are not prepared to meet persons trained thus insiduously to introduce their doctrines, and are often misled by them.

In this study we shall carefully examine their claims and doctrines, from both *Bible* and historical standpoints.

They claim to believe the *Bible* implicitly; and claim for it that it is the final test of the truth and safety for all teachers of religion.

I will let Mrs. E. G. White, their founder, speak for them regarding this: "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them. The people of God are directed to the scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the *Bible;* for its plain utterances reveal his deceptions.—The last great delusion is soon to open before us. Anti-Christ is to perform his marvelous works in our sight. So closely will the counterfieit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested."—*The Great Controversy Between Christ and Satan,* (seventh edition) page 411.

"But God will have a people upon the earth to maintain the *Bible,* and the *Bible* only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority —not one or all these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."—Ibid. 414.

The above commits them to the following:

1. The scriptures contain the law that must govern.
2. Its utterances are plain.
3. Every statement and miracle must be tested by them.

This puts the matter fairly before us, so we will proceed.

From the above it is apparent that if it can be established by their own rule that they are indeed the church established by God, to lead the people of earth out of darkness and back into the way of truth and salvation, their law would be the Holy Scriptures, and every doctrine and claim supported by a plain "Thus saith the Lord." But this is only true to the extent that we accept their peculiar, and what often seems to us absurd interpretation. We are warned by a very plain utterance as follows "Even as our beloved Brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."—2 Peter 3: 15, 16.

That there are various interpretations of the same texts of the scriptures no one can deny; and it would be unkind and unjust to accuse all who differ of being dishonest in their various understandings. Even in civil law there are often widely different opinions necessitating a decision from the Supreme Court to settle questions. So can it be possible that we are at the mercy of every self-appointed *Bible* interpreter? and must we accept their conclusions? or has God made some provision by which we may be safeguarded?

I read in 1 Timothy, 3, 15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Now are the Adventists that church? If so, they should tally with the church as set up by Jesus in *Bible* times in doctrine, origin, organization, and practice. If they are not that church, and therefore not the pillar and ground of the truth we would be justified in rejecting their peculiar interpretations of the *Bible* and refusing to recognize them as the sole representatives of the truth.

The following texts are especially pertinent in this consideration:

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—1 Corinthians 2: 11.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Corinthians 2: 14.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—1 Corinthians 2: 16.

"If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you."—John 14: 15-17.

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."—John 16: 13, 14.

"And we are his witnesses of these things; and so is also the Holy Ghost, who God hath given to them that obey him."—Acts 5: 32.

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"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Corinthians 12:3.

The above proves:

1. That the church of the living God is the pillar and ground of the truth.

2. Man cannot know the things of God nor testify that Jesus is the Christ except by the Holy Ghost.

3. Without that Spirit or mind they are foolishness to Him.

4. The apostles and people of the church in Paul's day had the mind of Christ.

5. It was to be their instructor to guide them into all truth.

6. It was promised to all who obeyed God. See also:

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

Now if the Adventists can measure up to those requirements they would be worthy of our consideration, but if they cannot, and fall short of what the scriptures teach, by their own rule we would be justified in rejecting them.

Let us examine the church as set up by Jesus Christ and compare it with the Adventists and see if they can measure up to it.

"And God has set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?"—1 Corinthians 12: 28-30.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in weight to deceive."—Ephesians 4: 11-14.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles."—Luke 6: 12, 13.

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."—Luke 10: 1.

First Timothy 3: 1, 2, speaks of bishops, and in verse 8, deacons are mentioned as having a place in the church. Elders were to be ordained in all churches. (Titus 1, 5.)

"Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus."—Hebrews 3: 1.

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."—Hebrews 5: 1.

"And no man taketh this honor unto himself, but he that is called of God as was Aaron."—Hebrews 5: 4.

From the above it will be seen that:

1. There were apostles, prophets, seventies, elders, high priests, bishops, and deacons in the church.

2. God set them there, they were gifts that Christ gave to men.

3. All did not hold the same office, i. e., some were not apostles, some were not prophets, some did not have all the gifts, etc.

4. No one took the honor unto himself who was not called as Aaron was called. The above applied to Jesus Christ himself.

"The next day John seeth Jesus coming unto him, and saith Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me."—John 1: 29, 30.

It will also apply to John the Baptist.

At the naming and circumcising of John, his father Zacharias speaking by the Holy Ghost said, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people, by the remission of their sins."—Luke 1: 76, 77.

The twelve apostles were so chosen. (Luke 6: 12, 13.) Paul and Barnabas were so called. (Acts 13: 1, 2.)

The above indicates the kind of organization had in the church that in Paul's day was the pillar and ground of the truth. Do the Adventists measure up to it? Where are their apostles? Oh! they tell us that their traveling representatives are apostles; but if this is true, why do they not call them apostles and claim apostolic power and authority for them? Jesus Christ called twelve apostles and gave them power to bind on earth and in heaven. (See Matthew 16: 19; John 20: 21, 22, 23.) Here power was given to them to remit sins, in line with their commission. They were sent as Christ was sent. He was given commandments what he was to say and teach. (Matthew 28: 19, 20.) By the observance of the teaching and performance of the ordinances he sent them to administer was given the promise of the remission of sins. (Acts 2: 38.) Paul asserts that, "We are ambassadors for Christ," speaking of himself and Timothy (2 Corinthians 5: 20), and the context plainly indicates that they were properly authorized representatives, acting in Christ's stead. Now the Adventists have no recognized quorum of apostles and the Scriptures plainly indicate that such a quorum was placed in the church as a safeguard against deception—one reason for distrusting them.

Have they prophets? Yes, one (a prophetess) Mrs. E. G. White. But we will show from her writings, comparing with the scriptures that her claims of being a representative of God is unfounded in truth. There is no definite prophecy in the *Bible* that clearly, or so far as I can find, or even remotely refers to her as God's chosen instrument to bring forth the great latter day movement. Her call is not as Aaron was called, and the same will apply to their general ministry. (See Hebrew 5: 4.)

As to the origin of the Adventist Church, it cannot be denied that it began with William Miller, although he never became identified with the Seventh Day Adventists. Still the leaders of the Seventh Day Adventists were with him in his work, and were in full sympathy with him. They were disappointed by his false teachings, but still quote and indorse his calculations of the prophetic periods. Now was William Miller a prophet? If not, he was not working with God, for a very plain statement of the *Bible* says, "Surely the Lord will do nothing, but he revealeth his secret to his servants the prophets." (Amos 3: 7.)

The Douay or Catholic version reads, "for the Lord God doeth nothing without revealing his secret to his servants the prophets."

Now if he was not a prophet this plain statement of the *Bible* would show that God was not working through him. And to affirm that he was a prophet would make it necessary for them to defend him. The *Bible* gives a plain rule by which to test prophets as follows: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods, which thou has not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams."—Deuteronomy 13: 1-3.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."—Deuteronomy 18: 22.

By the above plain statement of the *Bible* we will try William Miller and Mrs. E. G. White.

(To be continued. This is the first installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and gathered and preserved for reference or loan purposes.)

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Prayer and Testimony

Learned the Truth Through Prayer

By U. W. Greene

There very recently died in western Maine a sister whose passing brought vividly to my mind an experience that I deem worthy of passing on to the church. I was laboring in the town of Canton, in what is known as the Dunn District, and a number of people were interested in the message as presented to them, yet but one had been baptized into the church.

That summr after leaving them a gentleman passed through that district who had spent considerable time in the writing of the old stories concerning Joseph Smith and the Mormons. His visit created considerable excitement. Some of the people felt that I had deceived them and so expressed themselves and threatened personal violence should I return. That fall in the prosecution of my missionary work I was at Dixfield. Some of the brethern felt that I should not return to that district unless accompanied by several of the brethren. I replied that having preached nothing but the truth I was not afraid and was going into the district once more. I made the trip over the mountains following a blazed trail, and stopping for a season of prayer I told the Lord of the excitement and of the threats and asked for his direction and his protection. The spirit rested upon me. "Be of good cheer. No harm shall come to you, for I have much work for you to do in that neighborhood."

I continued my journey rejoicing over the influence of the spirit resting upon me, and the first home I visited I was met at the door by an aged mother and her daughter, who immediately told me of the stories circulated by Mr. West. I observed that the aged mother was quite nervous, and presently she said, "Elder, I have a beautiful lily in the back yard. I want you to come out and see it," and as we stood by the lily the tears began to roll down her cheeks as she said, "Elder, we have had everything in this house but prayer. But since Mr. West passed through this neighborhood I have been praying, for I remember that you taught us that if we wanted to know the truth of this work we could ask of God and he would make it known. The Lord has convinced me that you have brought the truth and I want to be baptized." I said to her, "Have you mentioned this to your husband?" and she said, "No, I have not mentioned it to any one." "How would Sunday afternoon suit you for the baptism?" She said, "That would be perfectly all right with me."

Returning to the house her daughter said, "Elder, I have a new photo album in the car and some pictures that I want to show you." Going with her she placed the album on her knees, but did not show me the pictures, but said, "Since Mr. West passed through this neighborhood I have been praying concerning the message you brought to us, and the Lord has revealed to me that you brought the truth, and I want to be baptized." I said, "Have you mentioned this to your husband or mother?" She replied, "No, not to any one." So I asked her if Sunday afternoon would be all right, and she said, "Certainly it would be."

Late that afternoon her father and husband came in from the field, and again I listened to a repast of the stories circulated by Mr. West. Presently the old gentleman said, "Elder, I have some beautiful calves in the barn. I want you to come out and see them." But as we entered the barn he did not mention the cattle but walked to the rear end, and as he leaned his head against one of the beams, tears rolled down his cheeks as he said, "Elder, I have never prayed before until since Mr. West passed through here, but I have read in the *Book of Mormon* that we might ask of God and he would give to us a testimony concerning the truth of the gospel. Right here I set up my altar and right here God gave me a testimony that the *Book of Mormon* was true, and that the message you have brought is the fullness of the gospel of Jesus Christ. I want to be baptized." I said to him, "Have you mentioned this to your wife?" He answered, "No, not to any one." I put the question to him, "Would Sunday afternoon suit you all right?" He replied that it would be very satisfactory indeed.

Just after supper the son-in-law said, "Elder, I have a trout pond in the back yard. I want you to come out and see it." As we passed by the platform I was looking for a suitable place to perform the baptism. He continued walking until he reached the line fence to the woods, and as we stood there he said, "Right here I erected an altar of prayer, and right here God, made known to me that you have brought the fullness of the gospel, and I want to be baptized."

The following afternoon I had the pleasure of leading nine souls into the waters of baptism, all of whom had been making this work a special subject of prayer. It was a season of rejoicing to me, and an additional testimony of the fact that God will hear and answer prayer when people approach him with humble hearts seeking to know his mind and his will.

On my last visit to western Maine, taking dinner with those good Saints, the sister placed that same album on my knee and asked if I remembered the day when she had first showed it to me. Now she has passed within the veil and is in the Paradise of God resting from her labors.

I present this to you readers as one of the remarkable experiences that has come to me during the many years of my labors as a missionary of the church.

"The Most Isolated Member"

By A. Deane Gough
Lieutenant, U. S. Army

I received and devoured last evening, the May 16 issue of the *Saints' Herald*. I consider this issue to be the best, most inspiring, most encouraging one that I have read, and I have been reading the *Herald* for years.

I feel that I am the most isolated member of the Latter Day Saint church. I believe I am the only member in the Orient, and the nearest to me is some four thousand miles distant in Australia. Although it always comes at least a month late, the paper is the source of my spiritual strength. It comes an inspiration. It refreshes like a visit with loved ones whom I have not seen for years.

But though I am thousands of miles from home, I enjoy the sweet influence of a guiding Spirit that I know to be divine. I feel that I have been more richly, more abundantly blessed during my year of service here, than in any other year of my life. The weekly message from Independence keeps alive in me the desires, assurance, and faith of my childhood.

FORT MILLS, CORREGIDOR, PHILIPPINE ISLANDS.

Miss Orpha Phelps, who now lives at 1221 Clinton Street, Saginaw, Michigan, is isolated from all contacts with church members, and would be glad to exchange correspondence with members of the church. She has been a member three years, and is eighteen years of age. A constant reader of the *Herald*, she feels the need of strength to be obtained from friendship with church people.

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QUESTION TIME

Are baptisms in a font as lawful as those performed in a river?

The lawfulness of an act or ordinance is determined by words of command or instruction. Weighed by this rule, which of course must be admitted, we find no Scripture that specifies that baptism must be performed in a river. The baptism of water is specifically commanded, but the commandments touching this subject do not require its performance in any particular place. John baptized in Jordan at one time, and Jesus was baptized there, but at another time John baptized in Aenon because there was "much water" there. The word is derived from a Chaldee term signifing "springs." Aenon is not a river, hence a river was evidently not thought to be necessary by John. The Greek term rendered "much water" literally means abundant or plenteous waters. Weymouth renders it "many pools of water." The chief requirement as to the water appears to be that there shall be enough for immersing the candidate. The early church was so severely persecuted that it was at times compelled to perform baptisms secretly, and for this purpose a number of baptisteries were built under ground in various places. These baptisteries were made of sufficient depth to immerse the convert, and were so constructed that water from the underground springs would run into them when it required. This shows quite conclusively that while immersion was required, it need not be performed in a river or any other particular place. Baptism is a world-wide ordinance, and is applicable to sections of countries where there are no rivers.

What became of the saints which arose from their graves, as stated in Matthew 27?

So far as I know, there is no further information concerning those saints which Matthew declares "came out of their graves" at the time Jesus consummated his great atonement for man. He states that they "appeared unto many," but to whom, or to how many, is not known. It seems reasonable to assume that they were resurrected to immortality and therefore became "as the angels," as promised those who shall be worthy (Mark 12: 25, Luke 20: 36). It has been supposed by some that they became ministering angels on earth, but as we have no proof of this, any opinion would be only speculation.

Is there any proof that Paul had children or was married?

There are no reliable records concerning the life of Paul except such as we find in the Scriptures, with some plausible references by Eusebius and a few early Christians writers. There are two references to children in the writings of Paul, but both of them clearly refer to children in a gospel sense. In one of them (2 Corinthians 6: 13) he says: "I speak as unto my children," and in the other (Galatians 4: 19) he refers to his converts as "my little children." We read of Paul's sister's son (Acts 23: 16), but nowhere in Scriptures of his own children in the flesh.

Perhaps the most convincing evidence concerning the question of marriage on the part of Paul is his statement to the saints at Corinth, in which he offers advice to the unmarried and widows. This statement is recognized as implying that Paul was unmarried, or possibly that his wife had died, if he had ever been married. Either might possibly be inferred by the words:

> "I say therefore to the unmarried and widows, it is good for them if they abide even as I."—1 Corinthians 7: 8.

How long did Noah preach to the people before the flood?

We do not know at what age Noah began to preach. Some have assumed that he warned the wicked for a century or perhaps one hundred and twenty years prior to the flood, but others infer from modern revelation that he preached for a much longer period. *Doctrine and Covenants* 104: 27 states that "Noah was ten years old when he was ordained under the hand of Methuselah." Whether or not he began to preach soon after his ordination is not stated; but if so, he must have preached five hundred and ninety years before the flood, as he was six hundred years old when the flood came (Genesis 7: 6). After his sons were born and had daughters, perhaps fifty or more years before the flood, Noah was commanded to "declare the gospel" to the people (see Inspired Version, Genesis 8: 7).

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Steubenville, Ohio

Branch's Contribution to the Church

Since the organization of the branch in Steubenville, some twenty years ago by Evangelist U. W. Greene, many events of a peculiar character have transpired. Some of them have been sad and some have been of a more cheerful aspect. But whether sad or gay we are reminded of the word of the inspired apostle. "All things work together for the good of those that love the Lord."

Steubenville has given to the church two missionaries. One of them, Elder Rees Jenkins, who died as a prisoner of the Turkish Army in Damascus. When the Turks retreated from Damascus, Brother Jenkins and his wife, were missionaries at Jerusalem. The Turks arrested Brother Jenkins. While he was a prisoner in Damascus, he took typhoid fever and his body was thrown in a hole with other corpses. He had made a friend of a missionary of another faith and he (his friend) found the body of Brother Jenkins and gave it a decent burial. He reported this to the authorities of the church and when President Smith visited the Eastern Countries he found the grave and placed a marker upon it.

Brother James E. Bishop also served as a missionary for some eighteen years and fifteen months of that time were spent in the British Isles Mission. He is still doing what he can.

During the years that Steubenville Branch has been in existence, many have moved away. If a home-coming were possible, quite a crowd would gather. There are A. H. D. Edwards and Joseph Edwards, and also John Edwards and their families. The first name was president of the branch for a number of years and was under appointment in Wales for some time in his early manhood. Death has taken its quota. Only a few can claim the fact that they are charter members. While the work has not increased as rapidly as desired, Steubenville has helped in the establishing of the branch at Wellsburg, West Virginia, which has taken on a goodly growth. These Saints possess a nice little church, finely located.

June 25, was a red letter day for Steubenville. The family circle of the president of the branch, Elder David Collin was completed as also the family circle of Elder William Richards. Their sons the youngest of the family, were baptized David Collin, aged fourteen, and William Richards, aged thirteen, were baptized by Elder William Richards. At the same time Mr. Harry Stocks and his daughter, Marie, were baptized. They had been baptized many years before but for some reason they were never confirmed. They had lived in various places and lost touch with the church. Within the last year or so, since settling in Steubenville, they have attended meetings regularly and have been anxious to be made full members of the church. After due consultation with authorities it was thought best to rebaptize. Brother Stocks has several grown children. One of them is in California with the reforestation army. It is hoped that all of his family will unite with the church as well as many other and that a day of steady progress may be witnessed in Steubenville.

Before the candidates were baptized, Elder James E. Bishop spoke on the ordinance of baptism and then Elder David Collin thanked the Saints and officers of Wellsburg Branch for giving them the use of the church and baptistry for the occasion. Following the immersion of the candidates the confirmation was administered. The whole service was impressive and the hearts of the people were touched. Witnessing the act of baptism when it is administered rightly, has a good effect on people in and out of the church. Likewise confirmation and all the ordinances of the church can be made very impressive to the pure in heart.

Northeastern Illinois District

Mission Branch Entertains Conference

The Saints who met with Mission Branch, June 9, 10, and 11, in conference of Northeastern Illinois District were abundantly blessed by God's Spirit.

Apostle John F. Garver was present and God poured out his Spirit in a large degree in the services, especially so in the preaching of his word. The prayer services were peaceful and inspiring. The program Friday evening was good.

The Deselm Farm Bureau orchestra gave an enjoyable program Saturday evening before the preaching service.

Elder R. E. Davey tendered his resignation as district president which was accepted, and a hearty vote of thanks granted for his untiring efforts in the work in this district. Brother C. A. Edstrom was elected to fill the vacancy and he chose as his counselors, R. E. Davey and H. P. W. Keir.

The resignation of Sister Clara B. Easterbrook, district director of religious education was presented and accepted, and C. A. Edstrom was elected to fill the unexpired term.

The priesthood met at 3 p. m., Brother Garver in charge. The women met under supervision of Sister R. E. Davey. Brother Edstrom gave a fine talk. A reading was given by Sister Marybeth Martin, and Sister Helen McCaig read a paper on the *"Effects of Music in the Home."* There were seven baptisms. The confirmation took place on Sunday afternoon.

A hearty vote of thanks was given Mission Saints for their hospitality.

Wagner, South Dakota

Cal Crisman, New Member of Church, Is Sunday School Superintendent

Wagner, South Dakota, is in an unorganized territory and for the past few years has been without an elder. An Indian priest, Brother Charles Hare, has been active among his own people on the reservation.

The Saints are scattered, but have kept up the Sunday school and women's department.

On May 27 and 28, Apostle Curtis and Elder C. E. Burnett, of Sioux City, Iowa, spent Saturday and Sunday with the Saints. Brother Curtis held a business meeting at which time the Saints chose Elder Burnett as pastor. Brother Burnett will meet with the Saints at least once a month. Brother Hare was sustained as branch priest.

Apostle Curtis baptized Brother Cal Crisman while there. Brother Crisman was placed in charge of the Sunday school. Sister Ida Calwell is head of the women's department, and Ruth Buhler is branch secretary-treasurer and bishop's agent.

Bishop Milo Burnett, of Saint Joseph, Missouri, gave the Saints a talk the last of June on the financial program of the church. At this time Russell Buhler was baptized.

The women are planning a bazaar and other features at this time.

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Mount Vernon, Illinois

Visiting Officers Are Heard

The Saints here are strong in the faith and working together. Regular services are held each week regardless of the season's excess heat.

Elder F. L. Sawley met with the Saints during the months of May and June. He is at Brush Creek at present.

June 1, the young people's class, taught by Brother Louis Deselms, enjoyed a wiener roast. June 29, Pastor Deselms was agreeably surprised when several members of the branch drove to his home to help celebrate his birthday. They took with them ice cream and cake.

The Sunday morning service, June 25, was discontinued so that all could go to Brush Creek to hear President Frederick M. Smith. President Smith was unable to attend the service, but the Saints enjoyed sermons by Apostle Paul M. Hanson and Bishop G. L. DeLapp.

The young people's class has been successful in increasing their membership.

Bremerton, Washington

Services of Visiting Young Men Are Appreciated by Saints

The church building has been placed on a concrete foundation making a full basement. This gives the Saints an auditorium, kitchen, furnace room, and a class room.

In March the women of the Harmony Club had the first meeting in the kitchen. This group of women is busy divising new ways to make money to pay for these improvements.

During the months of April and May, Brothers Luther Troyer of the U. S. S. *Tennessee,* and James Hazzard of the U. S. S. *Colorado* were in Bremerton. These young men were active in aiding the work at the branch and in the services. Bremerton Saints appreciated their help and miss them since they have returned to their posts.

Easter Sunday a number of the Saints from Bremerton went to Spokane to hear President Elbert A. Smith.

Special services were held on Mother's Day, Father's Day, and Children's Day. Children's Day was especially interesting. In the mid-afternoon the Saints and friends gathered at the home of Sister Loveless, at beautiful Kilsap Lake. After a simple worship service, Brother Lundeen led three little girls into the waters of baptism. They were Patricia and Audery Brown, daughters of Brother and Sister Dan Brown, and Jean McNutt, niece of Brother and Sister W. G. Day.

In the evening the confirmation service took place before the preaching hour.

June 1, some of the women accepted an invitation to visit the Seattle Women's Club. They not only enjoyed the trip, but were greatly benefited by the speakers.

Many of the Saints attended the funeral services of Bishop D. S. McDole, at Seattle.

Milton, Florida

Coldwater Branch

Sunday evening, June 18, Pastor C. T. West appealed to the members, as well as the nonmembers, to consider the first question ever propounded to man by God, *"Adam, Where Art Thou?"* He beautifully brought out his point by substituting the word of address to *"Brethern."* His discourse was well received by the entire audience.

The church school has taken on renewed interest. Brother S. G. Allen, of Milton, is the director of the church school; Brother C. T. West is teacher of the adult class; W. J. McQueen, young people's class; Sister Gladys Wolfe, intermediate class, and Sister Bessie Clark is in charge of the primary classes, having under her as teachers, Sister C. T. West, and Sister Stella Hawsey.

On Wednesday evening, June 21, prayer meeting was held. The service was in charge of W. J. McQueen assisted by Leonard Wolfe. The Lord poured out his Spirit in great abundance. Several prayers were offered by young people who were nonmembers of the church. Brother C. T. West bore his testimony and stated that the service was one of the most spiritual he had ever attended.

The young people's class is attempting several projects under the direction of its leader. Among them are a class in practical stewardships, another is a Graceland college fund, looking forward to the time when they shall have sufcient money in the treasury to purchase a scholarship for one member of the class.

Mobile, Alabama

Organize "The Genial Gleaners"

Last week's cynosure was the community sing held at the Saints' church Thursday evening, June 29. This was the second of a series of community meetings to be held at the different churches in Oakdale. Several of the girls cleaned and decorated the church and it was a beautiful setting for the entertainment. The choir sang *"The Beautiful Garden of Prayer."* Oran Cochrane gave a trombone medley, *"Old Folks at Home,"* and *"Just a Cottage Small."* A trio composed of Anna Mae Hough, Mildred Holland and Ethel Cooper sang *"The Broken Pinion."* The Baptist Church responded with a quartet, and a member of the Methodist Church sang a Negro spiritual. The next sing will be at the Baptist Church.

The unmarried girls of the branch, from the age of fifteen and up have organized themselves in "The Genial Gleaners Club," calling themselves the "G. G's." They are making a special endeavor to live up to their motto, *"Find and Give the Best,"* and their song is, *"Follow the Gleam."* Definite study and work have not yet been decided, but they are taking over the arrangement of flowers in the church for Sunday and other special occasions. Each member has a specific day to perform this duty. The officers are: Anna Mae Hough, leader; Vida Steiner, assistant leader; Mildred Booker, secretary, and Margaret Orr, treasurer.

Buchanan, Michigan

The Lord Still Blesses His Saints

The Saints of Buchanan feel that they have much to be thankful for, especially in regards to the activities and progress of the church.

In the fall of 1926, Elder George Harrington, district president, organized a small Sunday school here with a few faithful sisters carrying on the work. Soon the school began to grow. Then with the help of occasional visits and much encouragement from Elder J. W. McKnight, of Galien; James O. Best, and Elder Meyers, of Mishawaka, the Saints began to realize their efforts were not in vain.

In August of 1930, Elder McKnight baptized a class of young people. The following winter Elder O. J. Hawn held a series of meetings, at the close of which he baptized another group of earnest workers.

One year ago last fall, Elder Mark Gross and family joined this branch, and since, with his assistants, George Seymour and Stephen Martin, the work of the branch has been growing steadily.

March 5, the Saints rejoiced when Brother Lloyd Johnson testified that through administrations and the prayers of the Saints, God had seen fit to remove a cancer which had come upon his face. What marvelous healings the Lord bestows upon his children when they walk humbly before him.

June 16, Apostle D. T. Williams delivered a message, *"Christ, the Great Revolutionist."* This band of Saints always looks forward to Brother Williams' visits as his sermons are inspiring and encouraging.

Sunday, June 18, Children's Day exercises were held after which Elder Gross conducted five children into the waters of baptism. Confirmation followed in the evening, Brother Hunt, of Benton Harbor, assisting. This baptism brings the total from previous baptisms by Elders Hawn and McKnight to thirty-four during the past three years.

The women's department deserves recognition and praise. They have helped the branch through many a perilous time by their untiring efforts. They have held many bake sales, and on Wednesday evening, June 28, they held an ice cream

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social, which netted nine dollars to help carry on expenses during the coming winter. Besides being actively engaged in this way, they have also kept the church building clean.

Kansas City Stake

The regular priesthood gathering of the stake met at two-thirty, Sunday, July 16, and continued the study of the subject, *"What Latter Day Saints Believe About God."* Immediately following the study period, all members met in quorum capacity to discuss problems in which the quorums are directly concerned.

Sister Julia Anna Koehler, mother of Bishop J. A. and Elder H. A. Koehler, who passed away July 16, united with the church at the old First Kansas City Branch where her family worshiped for a short time. Their membership was then transferred to Second Kansas City Branch, later they moved to Independence.

Argentine Church

July 9, speakers for the day were W. S. Brown in the morning, and Lloyd Siebert at night, who recounted the splendid happenings at the Youth's Conference at Lamoni.

Brother W. S. Brown was the church school speaker, July 16, and Patriarch Ammon White preached in the evening.

Sioux City, Iowa

Young People's Class Furnish Program Each Month

A series of meetings, held by Missionary E. Y. Hunker the first two weeks in May, was well attended. Brother Hunker's sermons were full of instruction and vitality.

Quite an elaborate program was carried out honoring Mother's Day. On Friday evening, May 12, the department of recreation, under the direction of Sister C. E. Burnett, sponsored a banquet for mothers and daughters, about one hundred guests being present. The men and boys served the banquet. Sunday morning the program of talks and music centered around the theme, *"Mothers of the Reorganization."* The evening entertainment was presented by the E. O. W. young people's class in the form of a pageant, *"Mothers of Men."*

The two groups of women have been busy sewing and working. The women have been responding whole-heartedly this year to the church's call for assistance.

A welcome renewal of priesthood visits in the branch has created a marked increase of interest among the members of the church. Brothers Clem Evans and C. E. Burnett have been especially active in this part of the work.

Sunday morning, June 4, three of the members of the E. O. W. class were baptized. They were Arthur Thompson, Al Quilleash, and Lillian McIntyre. The following Sunday, on Children's Day there were twelve baptisms. Of these there were two adults and ten children. The adults were Iola McIntyre and Irwin Johnston. Confirmation services on both Sundays were richly blessed with the Spirit.

On Children's Day during the Sunday school hour, the children of the intermediate and junior departments presented a pageant, *"God's Garden,"* Sister Bessie Johnson directed this group.

The monthly program for June by the young people took the form of a slide-lecture on *"Nauvoo."* In spite of the extremely hot weather, attendance is being maintained.

San Bernardino, California

Young People Are Dependable

At the beginning of this year, the young people of San Bernardino Branch held a banquet and organization meeting at the church. This banquet was attended by thirty members of the young people's division in addition to their divisional leader and the pastor of the branch. Officers of the class were elected and the plans for the year were outlined. The class voted to call themselves the "D. O. U.," meaning, "Depend On Us," and the class, since its organization, has been active in all departments. The officers of the branch have been able to depend on them whenever they are called upon to assist. They meet the first Friday of every month for further plans in their work.

Apostle Gleazer was with the Saints the last Sunday in March and a good crowd attended, many coming from quite a distance.

The first Sunday in April the pageant, *"The Challenge of the Cross,"* was presented before the sacrament service and by request it was repeated during the study hour preceding the evening service.

A short program was given Easter morning followed by a baptismal service, four children being baptized by Brother Will Boren.

The Mother's Day sermon was given by Pastor Teagarden, and in the evening the play, *"The Mothers of Men,"* was given by the young people's division. This was inspiring and educational.

Children's Day, June 11, the worship service was in charge of the children, the entire morning service being conducted by them with the exception of the sermon which was by the pastor.

Youth's Day, June 18, the service was in charge of the young people's division. The morning sermon was given by Apostle M. A. McConley who stopped in San Bernardino on his return from the middle west. Brother McConley's sermon was greatly enjoyed. After the sermon the young people held a picnic lunch and a short program and social time was enjoyed.

Attendance has been steadily increasing the past year in all departments. Prayer meetings and sacrament services especially are well attended. The women's department is busy with its work of preparing for the Harvest Festival which the branch is planning on holding next October. The women also visit the sick of the branch as well as conduct a welfare department. This department has been able to supply many of the unfortunate members with the necessities of life and also provide carfare for some of the members who live some distance from the church and otherwise would not be able to attend.

The main auditorium in the church is always beautifully decorated with flowers. One of the sisters who has charge of this work raises her own flowers and through her efforts many baskets of lovely blossoms are brought to the church every Sunday morning. After the evening service these are taken to the sick and aged of the branch who are not able to attend.

Missionary meetings have been conducted by Brother A. D. Logeman at Riverside, and as a result four have been baptized there.

O. W. Okerlind Finds Outstanding Interest in Alberta

Baptizes Eight in One Family

Last month I made a missionary trip into Alberta District which is at present without a missionary. One reason for my going was that in this district are now living several members who formerly resided in Southern Saskatchewan District.

Some years ago I read in the *Ensign* a letter from a woman living in Alberta. She expressed a desire to join the church. I wrote to her, and received an answer at once. She inclosed a dollar requesting me to visit her and her family if possible. I arrived at her home last week and found a family of eleven children. I held two services a day with those boys and girls, using my chart to make the gospel plan clear to them. July 10, I had the privilege of baptizing the mother and seven children. One of the unusual things about the baptism was that among the children baptized were two pairs of twins. I blessed the four other children.

There is a good opening for the gospel where this family lives, and I look for many others to embrace the truth there later. I preached to a congregation which filled the schoolhouse July 9.

I attended the district conference at Weyburn Plains July 19 to 23.

O. W. OKERLIND.

The members of Beloit, Wisconsin, Branch, have changed the hours of the Sunday services. Church school meets at nine o'clock and preaching service begins at ten.

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Independence

Since the conclusion of their six-thousand-dollar sacrifice campaign a few weeks ago, the women of Independence are rallying to raise a weekly sacrifice fund for local expenses. They meet in the Stone Church lower auditorium at 2 p. m. each Monday.

Among the highly profitable prayer meetings held in Independence is that of the German Saints. This is conducted every third Wednesday evening of the month, after sacrament Sunday, and is in charge of Elder August Fluehe, formerly of Einbeck, Germany. Last Wednesday night a considerable number of members from the Fatherland met in the Y. K. T. room. The service is conducted in the German language.

The Sunday evening missionary trip schedule for young people of Independence congregations, July 23, was as follows: Liberty Street and Englewood went to Grandview, Missouri; Stone Church, Gudgell Park, Spring Branch, and Sugar Creek to Lees Summit; Second Church and Enoch Hill to Atherton, and Walnut Park and East Independence to Lexington.

A volley ball tournament for both boys' and girls' teams of the various congregations in Independence will open Thursday evening, July 27, at seven-thirty at the Campus, under the sponsorship of the Independence Boys' Baseball League, assisted by Girl Scouts of the Stone Church. Boys' teams and girls' teams will play simultaneously and are matched as follows: Second Church versus Gudgell Park, Enoch Hill versus Walnut Park, Liberty Street versus East Independence, and Spring Branch versus Stone Church. During the tournament ice cream and pop will be served, and at the close of the games a musical program will entertain the guests.

At the Campus Sunday night the Saints enjoyed hearing a former missionary team of singers, Elders J. F. Sheehy and H. A. Koehler. While they sang a favorite old hymn, Brother Koehler accompanying on the piano, many in the congregation were reminded of former General Conference days when these two used to sing.

President Elbert A. Smith's sermon centered about Zion and he based his discourse on references from the book of *Doctrine and Covenants*. Brother Smith will be absent from the Campus service two Sunday nights while he attends the Lamoni reunion from July 28 to August 6. While he is away Elders J. F. Sheehy and C. Ed. Miller will refresh the memories of the Campus congregation with stereopticon pictures of stirring scenes of early Independence and church history. These will be most appropriate when it is recalled that one hundred years ago in July, August, and September, there were troublous times in Independence—the Saints were being driven out by the mobs.

The Independence Young People's Council honored the new class of nurses which entered training at the Sanitarium July 1, with a reception the evening of July 17. Guests of honor in addition to the eleven class members were Miss Ruth Briggs, their teacher, President and Mrs. F. M. McDowell and Pastor and Mrs. J. F. Sheehy, and Elder W. Earl Page, director of Religious Education in Independence.

Stone Church

Elder J. E. Vanderwood, the speaker Sunday morning, delivered a helpful discourse founded on the text, words of Jesus: "In your patience possess ye your souls." The Stone Church Choir furnished a pleasing musical background for the sermon.

Ernest G. Haberlein, fifty-five years of age, passed away at his home July 17, from a second paralytic stroke. He had lived in Independence twenty-seven years. Surviving are his wife, Mrs. Della Haberlein, and two daughters, Miss Kathryn and Miss Ruth Haberlein, all of the home; a sister, Mrs. L. A. Wells, of Detroit, Michigan, and two brothers, Fred A., and Leonard C. Haberlein, of Kansas City, Kansas. The funeral was held from the home, May 19, Evangelist U. W. Greene preaching the sermon. Interment was in Mound Grove Cemetery.

The young people's midweek prayer service, July 19, followed the theme of President F. M. McDowell's sermon on the preceding Sunday, *"Creative Friendship,"* and Priest James Moses made the principal address.

Group prayer services are being conducted with success and profit to all. Many of these meetings are being held in the gardens of the Saints. At various places also missionary services are held one night each week.

Walnut Park Church

Seven children were baptized Sunday morning, and a confirmation service was held at the close of the church school, following the class work. Pastor Frank McDonald presided at the service, and the ordinance of confirmation was administered by eight elders, members of the local priesthood. The new members are Crawford Alman Gard, Lavona May Gard, Ruth Alice Tignor, Alene Catherine Lucas, Paul Richard Hamm, Dorothy May Hamm, and Paul Eugene Roberts.

Elder J. W. Davis was the speaker at the eleven o'clock hour Sunday. Special music was by the Boys' Choir, sponsored by Glen Fairbanks and directed by Miss Marcine Smith. Three special numbers composed the welcome contribution of this group of boys to the morning service. President Floyd M. McDowell was the speaker Sunday evening.

During the past week Brother and Sister F. R. Schafer of the Walnut Park congregation observed their fortieth wedding anniversary. Formal observance of the occasion was at the home of their son-in-law and daughter, Brother and Sister Carroll Olson.

On Sunday, July 16, the young people's class taught by Brother Athey sponsored a missionary trip to Grandview, and presented a short play, written especially for the occasion, as a part of the evening service. This play was presented for the benefit of the home folk at the program period following the class work of the church school, the morning of the same day.

Enoch Hill Church

The kindergarten department, under the supervision of Sisters John Jones, John Johnson, and Millard Pace, presented a fifteen-minute program to the senior department of the church school July 23. Sister Jones introduced five little children who have a perfect attendance record for the entire year. These were Dorothy and Verne Jenkins, Dorothy Hayes, Joan and Elsie Lee Rogers.

Friday morning, July 21, the little folks enjoyed a picnic on the church lawn. There were about thirty little tots present, six years of age and younger. Sister Charles Warren, former superintendent of the children's department attended.

Sister Dick Bullard told a *Bible* story at the junior service, and Brother Lawrence Martin, a young member of the priesthood, gave an interesting sermonet. Brother C. E. Beal told the story of Jared and his brother, and this was followed by a piano solo by Miss Hortense Jones. The pianist for the junior church school is Jewel Allen, and the chorister is Dorothy Winegar.

Elder H. A. Koehler was the speaker at the eleven o'clock service, Sunday morning. Pearl Chrestensen sang as a solo, *"Life's Weaving."*

Spring Branch Church

Many of the young people of the branch attended the Wednesday evening prayer service.

Emmet Bowen, of Long Beach, California, who is visiting at the home of his uncle, C. W. Bowen, was taken ill Tuesday, but is now much better.

The Sunday morning prayer service was in charge of Robert Fish. At the eleven o'clock service President Floyd M. McDowell was the speaker. Francis Tankard and Fern Belk sang *"I Shall Meet Him Face to Face."*

East Independence Church

Recent speakers for the morning hour were Elder J. E. Vanderwood and Patriarch Ammon White.

Each Friday evening a large crowd gathers on the volley ball court for recreation. Cecil Meador is in charge of the recreational activities of the church.

The Saints are successfully using the themes suggested by the pastor in the Wednesday evening prayer service.

Very tragic was the death of Richard

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A. Smith, nineteen-year-old son of Mr. and Mrs. Robert E. Smith, of East Independence. He was drowned in Lake Lotawana Saturday, July 15. He was a violinist in a junior orchestra conducted by Leon Snow, and with other members of the orchestra was spending the day picnicking at the lake. Richard was assistant superintendent of the Sunday school at East Independence, and graduated from William Chrisman High school in 1932 with honors. The funeral was held from East Independence church, Elder J. J. Teeter was in charge of the service, and President Elbert A. Smith preached the sermon. Interment was in Mound Grove Cemetery.

J. F. Curtis and L. O. Wildermuth in Eastern Montana

Nine Baptized in One Week

Excellent meetings were enjoyed at the Fairview reunion of Eastern Montana District, July 7 to 9, and four candidates were baptized. One of these was a woman who has been taking the *Herald* and investigating the gospel for some time. The others were young people.

Apostle J. F. Curtis and Elder L. O. Wildermuth held several meetings at and near Andes, Montana, where five entered the waters of baptism. Among these candidates were a father, a son, and a daughter who completed the family circle, and the other two were young people.

In all there were nine baptisms in Eastern Montana in a single week.

Then Brothers Curtis and Wildermuth went to Hinsdale and held services in the Methodist church with good interest and attention. All-day meeting and a picnic dinner were enjoyed on Sunday at the home of Sister Addie Richter on the banks of Milk River. Everyone had a fine time, and attendance was good.

Following this day Apostle Curtis departed for Canadian points and to attend other reunions.

Thune, Nebraska

All-day Meetings Are Enjoyed

The Saints at Thune enjoyed a wonderful all-day meeting, July 2. Sixty-one people were present and only twenty-two of this number were members of the local group.

An all-day meeting was held at a little branch about eight miles south of Thune July 9, and many of the members here attended.

Several weeks ago Sister McCarter was kicked by a horse and two ribs were broken. She is recovering nicely. Her small daughter, Darlene, was thrown from a horse and her shoulder broken. That is healed now, but she has twice since mashed a hand. Everyone hopes this may be her last misfortune.

Those who were permitted to attend the Youth Conference are very enthusiastic.

Far West Stake

Stewartsville Branch

Attendance at the communion service, June 4, was much impaired, as a large delegation was in attendance at the young people's stake convention at Guilford on that date. In the afternoon four children were baptized by Brother R. M. Jeffries. Three of them were his grandchildren.

A large number of young people attended the Youth Conference in Lamoni a part of the time. Those attending all through the conference were Daisy Black and Glenn Crossan.

All churches in Stewartsville were closed recently for two weeks on account of an unusual epidemic of measles and whooping cough.

On Sunday night, July 2, the Saints' church had charge of the first of a series of ten union services held in the city park each Sunday night. Brother A. E. McCord gave one of his forceful and inspiring sermons on the second great commandment, *"Love Your Neighbor as Yourself."* The Young sisters added much to the service by rendering the duet, *"Whispering Hope."*

July 9, at the church school period, Sister Madge Head, who had just returned after spending several days in Chicago at the Century of Progress, gave an interesting review of the Hall of Religion and expressed regret that our church is not represented there. The branch was glad to hear an aged brother, B. J. Dice, in one of his helpful sermons at ten forty-five.

F. L. Hinderks, of the stake presidency, was the speaker Sunday morning, July 16, urging the Saints to a more consecrated and active service. There was also a confirmation service at this time with Brothers Hinderks, Z. J. Lewis and R. M. Jeffries officiating.

L. G. Ehlers, director of church school, gave an interesting talk of his and Mrs. Ehlers' recent visit to the World's Fair.

The branch was handicapped during the sacrifice period by not being able to hold meetings, but quite an attractive offering was collected with encouraging contributions from the young people.

The young men and women hope to have their tennis and volley ball equipment complete by their next semi-monthly meeting.

In the recent broadcast contest sponsored by Graceland College over K. M. B. C., of Kansas City, Glenn Crossan was awarded first prize for writing the best eight summaries of the eleven addresses given. The prize is fifty dollars credit on his first year's tuition at Graceland. Glenn also received honorable mention for writing the summary of the first lecture given by President G. N. Briggs. All congratuate Glenn and wish him continued success when he enters Graceland.

Stewartsville is looking forward with happy expectation to the coming reunion which will be held August 17 to 27.

Haverhill, Massachusetts

Small Number Carrying On Faithfully

The depleted number of Saints at Haverhill Branch is often cause for discouragement to the faithful few still remaining. However, services are held regularly Sunday morning and Wednesday night in the little hall which has been the church home for so many years.

The communion service held the first Sunday in June was outstanding. Often the Saints have been made to rejoice in the thought that where two or three are gathered in His name there the Lord will be.

The church school, under the supervision of Hamlen Jordan and Margaret Randall, is endeavoring to follow the outline of service presented in the *Herald*.

The members of the branch, Sister Jordan and Margaret Randall are to be guests at Camp Gilbert, Amherst, Massachusetts, the State camp of the H. H. Club workers. Sister Jordan has been a local worker for years and has earned the name of "Aunt Susie" to the camp by her sympathetic work among the girls.

Some time ago Elder E. F. Robertson spent a few days with the Saints and much good was accomplished through his uplifting sermons and genial companionship.

Tawas City, Michigan

Faithful Workers Continue Visiting

During the past few months this branch has been visited by several of the faithful leaders of Central Michigan District. On June 18, Elder Otto Bartlett, Brothers Harry Runchle, and William Ash were with the Saints during the morning service, and each gave an inspiring talk. Elder Hubert Case has visited here several times, and his encouraging words are always willingly received by the Saints.

An all-day service was held June 25. Many members from neighboring branches attended.

Apostle and Sister D. T. Williams, of Detroit, were with the Saints of this branch the night of June 29. It was the first opportunity that many of the members, have had to meet Sister Williams.

On July 2, Brother Ery Irvin, of Whittemore, delivered his first sermon in the church at Tawas City. He is a young man, and has been in the church work only a short time.

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Plano, Illinois

Sunday night, July 9, Elder R. E. Davey, of Aurora, Illinois, gave a good sermon.

Brother Walter Sanderson is able once more to attend church services. He has been severely afflicted since last September when he suffered a bad burn. While still in the hospital, his mother, who lived at his home, died, also his eldest daughter, Sister Mabel Reedy, a young mother passed away.

Sister Edith Comly, recently was buried, after suffering all winter. Her oldest son was buried about five weeks before his mother. Brother "Mac" Wright, of Sandwich, also was buried here recently, and his brother-in-law, Joseph Worby, was buried a short time ago.

Easter, Mother's Day, and Children's Day were observed here with good programs.

Sister Irene Johnson and Brother Richard Wildermuth attended the Youth Conference at Lamoni.

Junior church is held twice a month.

Sister Ilah Blakely was one of the five from here who sang at the World's Fair in a chorus of five thousand.

Fremont, Nebraska

Visiting Ministers Preach Here

In April, Fremont Saints were privileged to have with them the district officers and several other visitors from Omaha. Brother Merl Grover, of Omaha, preached at the eleven o'clock service. In the afternoon Bishop W. T. Wellman conducted a round-table discussion. Many questions of interest were taken up.

Sunday, June 25, Elder E. Y. Hunker began a series of cottage meetings. His theme for these meetings was *"The Way to the Kingdom."*

Other speakers have been Elders Earl Oehring, of Lyons; H. A. Merchant, of Omaha; Ray Whiting, and P. T. Anderson, of Council Bluffs, and Arthur Rasmussen, of Columbus.

All departments are active and are endeavoring to carry on their work in accordance with the plan of the general officers of the church. They find the *Herald* a great help in planning and carrying out the work.

Outstanding Reunion for North Dakota

Large Number Attend

The North Dakota Reunion, held June 25 to July 2, was a great success. The attendance was the largest in several years, and the devotion of the young people was especially noticeable.

Apostle J. F. Curtis and Missionary P. T. Anderson were present throughout the eight days. Elder L. O. Wildermuth, from Montana, attended the latter part of the reunion and preached a few times.

On Sunday, July 2, eight were baptized, three babies blessed and a number asked for administration. Laurel V. McElwain and Ralph T. Darling were ordained to the office of elder. On Monday morning after reunion had closed, another was baptized.

Dunn Center had the biggest percentage in attendance of any branch in the district.

Apostle J. F. Curtis went from this reunion to attend Eastern Montana Reunion at Fairview. Missionary P. T. Anderson went to Williston, North Dakota, and other western points.

Local ministers in attendance were: Fargo, Harry E. Ratcliffe, pastor, and Doctor Charles Young; Dunn Center, Lester Anderson, pastor, and G. C. Adams; Minot, F. G. Spaulding, pastor, C. A. Smith, Warren K. McElwain, Laurel V. McElwain, and James O'Brien.

Leora Emily Davis, daughter of Omar and Elleana Davis, born January 15, 1925, at Yates Center, Kansas, was baptized and confirmed in Cassville, Missouri, July 2, 1933, by Elder Howard J. Carpenter.

Hood River, Oregon Mission

Missionary Harold I. Velt Spends Two Weeks With Saints

Saints of the Hood River Mission have just closed a two-week series of meetings by Elder Harold I. Velt.

One thousand handbills were put out under the direction of Brother Velt by girls of the intermediate class of the church school assisted by other members of the church. The two local papers were liberal in publishing news of the Saints' services, and also of the lectures on *"Ancient America,"* which Brother Velt expects to return soon to present the people of Hood River.

The success of the meetings was pronounced although there were no baptisms. The first evening service was attended by only one nonmember, but the last evening there were twenty-three present.

The second Sunday Brother Velt was here, he called on the well-known evangelist, Billy Sunday, who is at present resting at his home in the upper part of Hood River Valley. Brother Velt had a

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pleasant chat with both Mr. and Mrs. Sunday.

On the last Sunday of the services, July 2, the sacrament service was attended by thirty-one. Two friends who had been attending, bore testimony; also one woman had her little six-months-old baby blessed. Sister Gladys Dixon's baby was also blessed.

Brother Velt left Hood River regretting that he could not remain longer.

Nowata, Oklahoma

Elder Lee Quick Leaves Spring River District

During the week of June 11, Elder Amos T. Higdon, district president, was here visiting the Saints, and on Sunday morning, June 18, he preached. At the noon hour a basket dinner was enjoyed by Saints and friends of several different branches of the district.

At two-thirty a program was given by the district music director, A. P. Krooper. Elder Lee Quick commenced a two weeks' series of meetings at eight o'clock that evening. Five were baptized as a result of the meeting held by the visiting ministers.

Apostle Roy S. Budd held one preaching service.

The Saints are sorry to lose Brother Quick from Spring River District. He was the first to bring the gospel to this territory. They wish him luck in his new field of endeavor.

Everyone is looking forward to the district conference to convene here in November. The young people are planning to present a play the first night of the conference.

Central Michigan District

Young People Hold Second Meeting

A second meeting of the Central Michigan young people was held June 22, at Beaverton. Both young and old were invited to attend this get-together, and approximately 275 were there, representing Houghton Lake, Bay City, Farwell, Coleman, Saginaw, Bentley, Beaverton, Gladwin, Clare, Alma, and Midland. An enjoyable program was given by the various branches, each branch furnishing at least one number, songs recitations, short plays, and choir numbers.

During the short business meeting which intervened, with Elder Hubert Case in charge, the young people were invited to hold their next get-together at Saginaw and also at Bentley. The matter was finally voted to be left in the hands of those in charge consisting of William Ash, the district superintendent of Religious Education, and the young people's director in each branch. It has since been decided that the next meeting will be held at Bentley sometime during the first week in September.

At the close of the program and business meeting, the entire group of 275 people was hospitably served with homemade ice cream and cake, during which time Harry Runkle, of Midland, directed many pep songs.

The meeting at Beaverton was in charge of Ralph Rosevear and John Churneski.

Muskegon, Michigan

Children's Day Observed July 2

Nine candidates have been baptized at Muskegon during the last two weeks. July 2, was observed as Children's Day. The day was begun with a priesthood meeting at nine o'clock. An ordination and sacrament service followed at ten and lasted until twelve-thirty. Floyd Deal was ordained a priest, and William White a deacon. A great degree of God's Spirit prevailed throughout the meeting.

A picnic lunch was served at noon and at three o'clock, eight candidates were baptized. At seven o'clock the new members were confirmed and a baby was blessed. At seven-thirty the Children's Day program was given, Miss Lula Holiday in charge.

There were present Saints and visitors from Buffalo, New York; Charleston, West Virginia; Detroit, Michigan, and Orin, Michigan.

June 19, Apostle D. T. Williams met with the Saints and gave an inspiring talk.

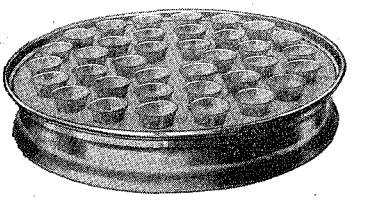
The Blue Bird band, under the direction of Lula Holliday, gave a mother's and daughter's banquet at the church Thursday evening, June 8, and everyone enjoyed the event.

The Saints are sorry to hear that Brother and Sister Whitehead are planning to leave Muskegon Branch. They will be greatly missed.

Five children ranging from the ages of ten to fifteen were baptized Sunday, July 9, at Bracken, Saskatchewan, Canada.

Communion Service

"The Kind That Adds Power to Your Service"



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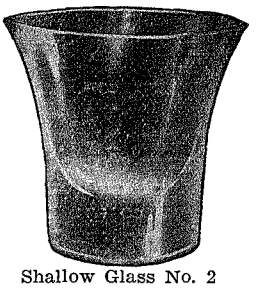

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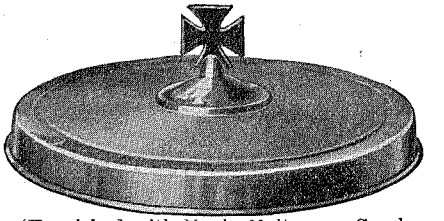

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The Bulletin Board

Appointment of Bishop's Agent

Notice is hereby given of the appointment of Franklin Steiner as bishop's agent of Mobile District, to succeed Henry B. Scarcliff.

We wish to take this opportunity of expressing our appreciation of the services rendered by Brother Scarcliff in this connection, and at the same time to commend to the Saints of Mobile District, Franklin Steiner, who has already served the church in many capacities very efficiently, and who comes to us well recommended for this phase of the church work.

Solicitors will please send all reports, beginning with the month of August to Brother Franklin Steiner, whose address is Route 2, Box 193, Mobile, Alabama.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY.

Appointment of Bishop's Agent

Brother Lester Hershey having resigned as bishop's agent for Central Texas District, notice is hereby given of the appointment of C. M. Mitchell to that office.

We wish to express our appreciation for the service rendered by Brother Hershey in this phase of the work.

Brother Mitchell comes well recommended and we solicit for him the cooperation and support of the Saints in the Central Texas District.

Solicitors are requested to send their reports beginning with the month of July to C. M. Mitchell, Route 4, Bryan, Texas.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY.

Accredited Institute

A Kirtland district accredited institute will be held at Barberton, Ohio, July 29 and 30. Four lectures will be given centering around the theme, *"Teaching the Child."* To secure credit it will be necessary to attend all four lectures, the first of which will commence Saturday evening at seven forty-five. Special preaching on Sunday.—James E. Bishop, district president; William F. Webbe, superintendent of church schools.

Reunion Notice

Western Montana reunion will be held at Race Track, August 18 to 27. The meetings will be held in a large pavilion which has been divided into a kitchen and a room for holding services. Meals will be served on the grounds. A good camping site is available to everyone. Those wishing to rent tents will please write for further information to John Eliason, Race Track, Montana.—Alta Thorburn.

Place of Conference Changed

By order of the district president, the semiannual conference of Northeastern Kansas district held at Fanning, July 29 and 30, instead of at Atchison as previously announced.—Mrs. H. C. Pitsenberger, district secretary.

Our Departed Ones

PARKS.—Hiram Parks was born December 23, 1853, near Bellville, Hastings County, Ontario. He was married to Sarah Foster in October, 1877. To this union were born two sons and four daughters. Those who survive the parents are Harry Parks, of Shellbrook, Saskatchewan; Mrs. James Vennard and Mrs. Sidney Smith, of Port Elgin, and Mrs. Oswald Schrank, of Shellbrook. His first wife preceded him in death in 1926. In 1929 he was united in marriage to Mrs. Mary Ann Scott. He was baptized into the church in 1908, and died June 10, 1933, at his home near Port Elgin, Ontario. The funeral service was in charge of D. B. Perkins, sermon by John Shields. Interment in Sanctuary Park Cemetery.

MORGAN.—Alice Irene, daughter of John H. and Adella Mehaffey, was born near Lacona, Iowa, May 27, 1880, and departed this life May 6, 1933. She was united in marriage to Levi O. Morgan, March 2, 1904, and to this union was born one daughter, Doris Loree. In the spring of 1906, she united with the Reorganized Church of Latter Day Saints. She leaves to mourn their loss, her husband, daughter, five sisters, and four brothers. The sisters are Mrs. E. O. Shaver, Indianola; Mrs. Fern Wilkinson, Mendota, California; Mrs. Anna Harp, Oakland, California; Mrs. Lillian Lester, Long Beach, California; the brothers, Charles and William, of Lamoore, California; Glen, of Barnard, Missouri, and Samuel, of Long Beach, California. Funeral services were held May 8, at the Overton Funeral Home. Burial was made at the Indianola Cemetery.

JOHNSON.—Elizabeth Newport was born December 31, 1858, near Des Moines, Iowa, and departed from this life July 3, 1933. In 1876, she was married to Dave Dalton. To this union was born one child, Elmer. In 1878, Dave Dalton died, and in 1890, she was married to John Johnson. To this union were born two children, Maude and Myrtle. Elmer and Myrtle preceded her in death. She leaves to mourn her passing, her husband and one daughter, Mrs. Maude Hall; seven grandsons, and three granddaughters; three sisters, Lydia Wisley, of Cassville; Clara Gregory, of Kansas City, and Mrs. W. W. Mendell, of

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Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Chicago; two brothers, Dave Mills, and Spencer Mills. She was united with the church in 1894. Funeral sermon was by Elder Howard J. Carpenter, of Cassville, Missouri.

EATON.—Emery F. Eaton, son of Thomas H. and Charity Eaton, was born at Stonington, Maine, April 16, 1872, and died at his home near the same village July 7, 1933. He was married July 3, 1897, to Nora A. Carter, who with their two daughters, Mrs. Geneva Tracy and Mrs. Lela Rice, and grandchildren, survive him. Brother Eaton was baptized May 8, 1898. Besides his widow and daughters he leaves two brothers, Henry and Calvin, and one sister, Mrs. Cornelia Shepard, all of Stonington. Funeral services were conducted from the home, July 9, sermon by Elder E. F. Robertson.

HASKELL.—Daniel T. Haskell was born at Deer Isle, Maine, February 11, 1858, and died at his home in Stonington, July 7, 1933. He was baptized into the church September 18, 1895. In 1881, he married Catherine E. Eaton. Sister Eaton preceded him in death about five years ago. One son, Theo. A., and one daughter, Mrs. Maud E. Conway survive, and two grandsons. Funeral services were held at the Saints' church in Stonington, Elder E. F. Robertson in charge.

BRUMLEY.—Mary Brumley was born March 7, 1851, at Boonville, Onsley County, Kentucky. She was united in marriage to Asbury Riggins, March 14, 1870, and to this union three children were born, two of them and her husband preceding her in death. Mrs. Riggins moved to Springfield, Missouri, fifty-five years ago, as a young widow and later married Daniel Brumley, a pioneer merchant, who died in New Mexico about fifteen years ago. She united with the Reorganized Church of Jesus Christ of Latter Day Saints, May 28, 1893, at Columbus, Kansas, and was faithful to the gospel to the end. Sister Brumley passed from this life June 21, 1933. She is survived by her daughter, Mrs. W. M. Bishop; eight grandchildren: W. E. Bishop, of Los Angeles; R. L. Bishop, of Independence, Missouri; Mrs. E. L. Kemp, of Oklahoma City; Miss Margaret Bishop, of Saint Louis; Mrs. W. H. McSwain, Raymond, Albert, and Francis Bishop, of Springfield, and ten great-grandchildren. Services were conducted by Elder Henry Sparling, in Klingner Chapel. Burial was in Maple Park Cemetery.

DENNIS.—Hallie J. Dennis was born November 5, 1891, at Pinkhill, Missouri, and passed away at Mapleton, Kansas, July 11. He leaves to mourn his passing his wife and six children. He was baptized March 30, 1913, and was ordained a priest in 1916, and an elder in 1924. He served as pastor of Mapleton Branch for about fourteen years. The funeral was held at the church, Lee Quick in charge, and sermon by W. E. Haden. Interment was in Mapleton Cemetery.

WALTERS.—Richard Thompson Walters was born April 7, 1857, at Kankakee, Illinois. He was married to Elizabeth Thomas April 10, 1879, and one child was born to this union. He was baptized into the church May 26, 1887. He was ordained to the office of priest in 1890, to elder in 1894, and to the office of seventy in 1897. He served as a missionary for twenty-eight years. For the past eleven years he has acted as bishop's agent. He departed from this life July 12, 1933. Leaves to mourn their loss his wife, Elizabeth Walters; one daughter, Mrs. Walter Johannes, of Kansas City; one grandson, Richard, and two sisters, Miss Mollie Walters, of Virgil City, and Mrs. Amanda Gobin, of Pratt, Kansas. Funeral services were conducted at the home by Elder Lee Quick, of Mapleton, Kansas. Burial was in Virgil City Cemetery.

KOEHLER.—Julia Anna Glasner was born August 30, 1848, at Nauvoo, Illinois, and passed from this life July 16, 1933. She was united in marriage to George Koehler in 1868 and to this union were born eleven children, three of whom preceded their mother in death. Those surviving are Mrs. Marguerite Robertson and Mrs. Louise Knoch, both of the home; Mrs. Anna Hunter, of Mount Washington; Mrs. Amelia Good, of Kansas City; Goerge M., of Kansas City; J. August and Charles C., of Independence; H. Arthur, of Kansas City; thirty-eight grandchildren, thirty-three great-grandchildren, and three great-great-grandchildren. Funeral services were conducted at the Stone Church. The sermon was by Elder John F. Sheehy and he was assisted by Evangelist U. W. Greene. The burial was in Mound Grove Cemetery.

Mrs. Nora Johnston, of New Canton, Illinois, writes that they have a growing little branch at New Canton. The *Herald* hopes soon to hear of their activities.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
Southern Saskatchewan	Weyburn Plains,	July 19 to 23
Kentucky-Tennessee	Puryear, Tennessee	July 22 to 30
Southern New England	Onset	July 22 to August 6
Nauvoo	Nauvoo	July 23 to 30
Northern Saskatchewan	Saskatoon,	July 27 to 30
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Oklahoma	Canton, Oklahoma	Aug. 4 to 13
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Northwestern Iowa	Woodbine, Iowa	Aug. 11 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Southern California District	Laguna Beach	Aug. 26 to Sept. 3

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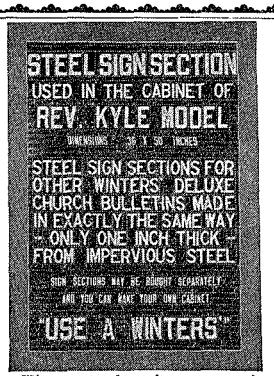

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The SAINTS' HERALD

J. F. CURTIS
of the
Quorum of Twelve

The Mission of Christ

By J. F. Curtis

The Harvest Festival of 1933

By C. C. Koehler

The Family Worship Hour

By Harley A. Morris

Volume 80 August 1, 1933 Number 31

www.LatterDayTruth.org

THE SAINTS' HERALD

August 1, 1933

Volume 80 Number 31

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
WARD A. HOUGAS, Business Manager.

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CONTENTS

EDITORIAL:
- The Annihilation of Minorities 963
- The Church and the Problem of Leisure 963
- A New Monument at Nauvoo 964
- Old Subscribers 964
- Across the Desk of the Editor in Chief 965

HELPS FOR THE PASTOR:
- Suggested Midweek Prayer Service Programs, by John F. Sheehy 966

NEWS BRIEFS 967

YOUTH'S FORUM:
- Youth in Action 968
- The Story of Etta Kett 968

ARTICLES:
- Munitions Racketeers Equip Rival Armies Impartially 966
- The Harvest Festival of 1933, by C. C. Koehler 969
- The Family Worship Hour, by Harley A. Morris 970
- The Mission of Christ, by J. F. Curtis 971
- The Responsibility of the Home in Religious Education, by Hazel L. Minkler 972
- Treasures, by Geraldine Wyatt 976
- Now at Eve, a Poem 976
- The Seventh Day Adventists, by M. H. Cook 977
- Weekly Health Letter, by A. W. Teel, M. D. 979
- The Open Conspiracy 979
- Discipleship, by Blair Jensen 980
- Only a Dog, by Edna Stobaugh 981
- Fingerprinting Beggars 981
- Prayer and Testimony 982
- Question Time, by A. B. Phillips 984

NEWS OF CHURCH AND HOME 985

THE BULLETIN BOARD 989

The Pigeonhole

Parents and Children

"Isn't it odd how funny we are?" ruminated the Pigeon. "So often we cause the ones for whom we care the most the greatest anxiety and anguish. I know from former experience that I risk my neck when I say I believe that truth applies to parents and children. It works both ways; children cause their parents great and almost unlimited anxiety, but parents also cause their children worry, embarrassment, anguish. You," and he paused in his measured strutting to regard me seriously, "like to quote Scripture, what does it have to say about that?"

"About parents and children?" I ventured.

"Certainly, that's what we're talking about, isn't it?"

"I beg your pardon but—" then I picked up my *Bible*. "Well, over in Exodus," I continued, "one of the Ten Commandments reads: 'Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.'"

"Very good and true," commented my hearer, "but go on—what do the parents have to do?"

I hesitated.

"There's something in the *Bible* about the parents and what they are to do to cause their children to honor them," he positively declared. "Once I heard a sermon preached on it."

"Oh—"

"Exactly."

"Paul wrote to the Ephesians: 'Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.'"

For a moment the Pigeon stood quite still. "Do you believe that?" he demanded.

"Of course."

"I think Paul was a wise and inspired man, too, but I'll bet some of those Ephesians thought he didn't know what he was talking about since he was only a bachelor and didn't have any children. Anyway, I still believe that often we cause the ones for whom we care the most the greatest anxiety and anguish."

Wanted—News Clippings About Joseph Smith

We have received copies of a newspaper story containing erroneous statements about Joseph Smith, that has been circulated, apparently, by a syndicate. We take this opportunity to thank those who have sent clippings, and to request others to send us copies of the story from papers wherever it appears. Be sure to send us the headline containing the name and date of the paper with the clipping. We wish to learn, as far as possible, how widely this story has been distributed.

THE EDITORS.

Herald Publishing House, Independence, Mo.

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Editorial

The Annihilation of Minorities

Recent events in Germany tend to add to the alarm that is felt throughout the world over grave conditions, not only there but elsewhere. Hitler, who a few short months ago was derided as a jingoist, a demagogue, and a shallow upstart in command of a mob, has now shown the world that he can muster sufficient strength in Germany to weld the people into a unit of power for his purposes, and to disorganize all opposition. In this case his majority is not satisfied with a victory—it demands sole possession and absolute unhampered power. Hitler is annihilating the minority parties in Germany.

Parallels have existed longer elsewhere. In Russia, Stalin came into a situation in which all opposing minorities had been destroyed, and he took care to remove all who might lead new minorities. In Italy there is only one man—so to speak—only one man who dares to speak his mind—Mussolini; unless another might be named who is a citizen of another state—the Pope.

Liberty is in disgrace. Individualism is castigated as obstructionism. The decree has gone forth from the world's masters that protesting minorities must be silenced or exterminated. There is no room left for a dissenting opinion. Independence has been found too costly a luxury for the modern world state.

Like the absolute monarchy, the democratic form of government is in danger of losing its sanction from the people as its right to rule, because of its inefficiency, extravagance, and corruption.

The new governments of the dictators are demanding the same powers that were exercised by all forms of tyranny from the most ancient times: the power to act without responsibility to anybody save themselves, the right to dictate death arbitrarily (despite the pretenses of trials), the control of conscience, and the suppression of free speech. These forms of power and interference extend over the schools, the press, the churches, and all forms of business.

Even in our own country we are submitting to a dictatorship in a milder form, which we may regard as one of a benevolent character. It is proving that flexibility may be imparted to what has hitherto been regarded as a rigid system of government. Fortunately, many think, it has succeeded in removing obstructing minorities from the path of national progress.

Yet minorities should not be annihilated. They are a wholesome corrective. The world's progress depends upon their existence and activity. They correct abuses, and furnish the salt of new ideas with which intellectual leadership is stimulated.

In religion, too, we must safeguard the rights of minorities. Without them the Reformation and the Restoration would have been impossible. We are a minority. Other religious groups in our country, too, are minorities. We cannot see the tendency abroad in the world for the suppression of minorities without regarding it as a threat against that liberty upon which all progress depends.

L. L.

The Church and the Problem of Leisure

A Gleaning From the Youth Conference

How the local church may endeavor to solve the problem of the wise use of leisure time on the part of its members.

1. The local church may plan and execute an educational endeavor calculated to develop in its members both the disposition and the ability to choose leisure-time activities wisely. The home, church school, and pulpit may cooperate in the development of such interests and tastes, such loyalty to God and Christ, such loyalty to right, truth and decency as will eventuate in the choice of the best each day. This is the only permanent solution to the leisure-time problem.

2. The local church may cooperate with other recreational agencies in the community. Church members are citizens and should encourage community efforts toward wholesome recreation, such as parks, playgrounds, libraries, art institutes, etc.

3. The local church may undertake a survey of the opportunities available for wholesome recreation and leisure-time activities within the community. Such information when collected should be made available for all as an affirmative program to aid in the choice of wholesome activities.

4. The local church may make an analysis of its church members, giving careful consideration to age groups, sex groups, the interest and needs of the members, time and equipment, and leadership available, etc., to determine most suitable program.

5. The local church could make an analysis of the interests and hobbies of the various members of the church. Such hobbies as handcraft, gardening, landscaping, etc., may well be encouraged. Groups may be formed having such common interests for

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pooling their experiences and carrying out projects in the interest of the church program.

6. The local church should build up a balanced program of recreational activities, including drama, music, group games, social gatherings, sports, literary activities, and contests, all such being subject to the standards for church recreation elsewhere set up.

7. The local church may cooperate with educational agencies in the community and with the general church in a leadership training program to make sure that in all of these activities a high type of intellectual and spiritual leadership will be furnished.

8. The local church may, where the need is apparent, establish a well-organized program for adolescent boys and girls. Here such materials as have been furnished for Orioles, Girl Scouts and the Standard Church Troop of Boy Scouts will be especially helpful. F. M. McD.

A New Monument at Nauvoo

Nauvoo, already rich in historic association, has added another to the monuments which commemorate so many events in the infancy of the Latter Day Saint religion. On July 26, a marker was unveiled there, which has been erected by the Women's Relief Society, of the Latter Day Saint Church of Utah, on the site of the founding of the first women's organization of the church, The Female Relief Society, which was organized by Joseph Smith, with his wife, Emma, as the first president. The monument is also in her honor.

On the west end of the old Homestead property, which is owned by the Reorganized Church, are what remain of the foundations of a small grocery store, formerly operated by Joseph Smith. It was in this store that the Relief Society was founded, twelve years after the organization of the church, in order that the women might participate in an organized way in the work of relief and social service, and that they might be prepared by study and by association for such service. Beside this ruined basement the Church of Utah, with the permission of the Reorganized Church, has erected the new marker.

The monument consists of a beautiful slab of creamy colored quartzite, planked with seats on either side, and with a sun dial in front. In its simple setting of low evergreen, and against its background of smooth green lawn and majestic elms, with the grand sweep of the Mississippi behind it, the stone is a fitting tribute to the woman who headed this relief work, as she performed the other duties which her peculiar position demanded of her, with zeal and courage and the power born of a consecrated spirit.

Owing to the part played by the Reorganized Church in the placing of the marker, President Frederick M. Smith was present, and gave an address at the ceremony of unveiling. Fourteen descendants of the Prophet Joseph Smith and his wife, Emma, were also present at the exercises, as were other members of the Reorganization, from Independence, Lamoni, Lincoln and other places, as well as members of the local branch of the Reorganization. This is significant in that officials of the Reorganized Church and of the Utah Church participated in the same meeting, for the first time since the churches were separated after the death of the Martyr, over matters of doctrine and succession and over the introduction of polygamy by Brigham Young into the tenets of the group which followed him to Salt Lake City.

In late years many changes have taken place in the church properties at Nauvoo. The restoration of the Homestead, the reopening of the Nauvoo House, and particularly the location of the graves of the martyrs and Emma Smith and their reinterment in a suitable manner, are among the most notable. The change in the shore line owing to the building of the power dam at Keokuk and the gradual clearing and landscaping of the old property have also much improved this place of pilgrimage which holds such historic meaning to Latter Day Saints. Visitors to Nauvoo in the future will be happy to see this new monument also, and to pause in seeing it to offer tribute to the memory of Emma Smith and the courageous women who, in founding the Relief Society, took their places officially in the work of the church. A. M. E.

Old Subscribers

The request in last week's issue of the *Herald* for the names of old subscribers brought a response from C. E. Priest, of Independence, Missouri, who has subscribed for the *Herald* constantly for thirty-three years. He began in Michigan, at just about the turn of the century.

Mrs. S. C. Thomas, of Detroit, Michigan, has a remarkable record as a *Herald* subscriber. She has taken it steadily for fifty-eight years. Her father gave her a year's subscription when she was baptized, and she has continued it ever since. Besides this, she has given it to her children from the time each one was married, continuing the subscriptions as long as they lived. Thus she gave it to her oldest son, E. H. Thomas, for seventeen years, when he passed away. Other children are still receiving it, and have been receiving it as follows: Mrs. J. R.

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Booher, thirty years; E. A. Thomas, twenty-five years; B. H. Thomas, twenty years. Besides this, she took the *Autumn Leaves* for twenty-five years, until it was discontinued as a separate publication.

Across the Desk of the Editor in Chief

OVER MY DESK passes with some degree of frequency letters, reports, and papers having to do with the matter of foreign missions. The questions and problems involved in foreign missions and foreign mission policy or policies, therefore, comes to mind quite often and there are few sessions of the joint council of Presidency, Twelve, and Presiding Bishopric, in which the question in one form or another does not come up.

Our policy always has been, with a few, very few, notable exceptions, to send men, and women, on foreign missions for short terms. Some are coming to believe, and I find myself among that class, that the length of appointment in such cases should be for greatly longer times. In fact some of our men are coming to believe that appointments abroad should be for life or during good and efficient official behavior, and these men believe that among our people the spirit of service and sacrifice is no less fine than in other churches wherein foreign missions are undertaken on such basis of appointment.

Just now there is need to give consideration to men and women to serve in missions outside our headquarters country, and this question comes again to the fore: We need or shall soon need workers to go to Scandinavia, Holland, Germany, Tahiti, Hawaii, Australasia, et cetera, workers who have a working knowledge of the languages involved. I cannot but believe that we have them, but the question arises, are they willing and ready?

THERE RECENTLY CAME to our desk from Brother George W. Leggott of Manchester a letter which contains some personal news as well as expressions relative to the work, which we know the readers will enjoy. Through Brother Rushton we learned that Brother Leggott was under the necessity of submitting to an eye operation. Anent our inquiries concerning this, Brother Leggott in his letter said:

"The operation on my eye the specialist thinks is very satisfactory, and I am now struggling to learn to see over again. I am pleased to state that I can now see to read, though with difficulty, and I am hoping in the very near future to be able to read normally, which will be a great blessing to me as I have felt keenly the great need of reading."

In response to our request to be remembered to the Manchester Saints, Brother Leggott says it will be a pleasure for him to remember me to the Saints and feels that the memory of my visit to that country will be permanent in their minds. Then touching the general situation as affecting Manchester he says:

"I think that things in Manchester Branch are fairly good, with lots of opportunity for improvement. Brother Rushton has been in this town and the Northern District trying to do something in the way of regulating, collecting, preaching and teaching the Saints, and we believe many friends have heard him with great benefit. We are sorry that his time is so limited with us as he has such a wide field to occupy. We feel sure that the labors that he has been able to perform will be good and do good.

"This country at present, along with other parts of the civilized world, is going through a very severe crisis, but we are hoping that a suggestion contained in the United States President's inaugural address will be taken hold of practically and supported by American authority in the coming World Economic Conference, and that they may be able jointly, as executives, to come to some definite conclusion of operation and begin in reality to do things as well as to talk about them."

We are glad to see the continued interest of Brother Leggott and his group in the church work, and join him in hoping that by concerted action of the various nations involved better economic conditions are assured.

BROTHER E. R. DAVIS, writing from Clinton, Iowa, presents a problem which is facing a great many of the young people today. He says:

"Nearly everywhere I go I find one or more young people who would like to attend Graceland, but cannot do so for lack of funds. It makes my heart sad to think of it, and to see these young people wandering around aimlessly, picking up an odd job now and then, and taking up with companions outside of the church because they can't find suitable companionship of their age among the branches where they live. How much good could be done for the future happiness and success of our young people and for the benefit of the church if all who have an ambition could attend Graceland. I hope the time will come when the church will have a larger fund from which our worthy young people can draw to help them to attend our own church college. In most cases it would be a good investment."

For the reasons suggested by Brother Davis as well as for many others which we might list, we suggest that as the years proceed each year will see an increased number of our young people attending Graceland College for the good that will come to them directly and come to the church both directly and indirectly.

Brother Davis suggests a number of things which it will be well for our young people to be seriously considering. F. M. S.

Advice is like snow, the softer it falls the longer it dwells upon and the deeper it sinks into the mud —Anon.

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HELPS FOR THE PASTOR

Suggested Midweek Prayer Service Programs

By John F. Sheehy

FIRST WEEK

Theme: "Temple Building."

Scripture Reading: 1 Corinthians 3: 16, "Ye are the temple of God and the Spirit of God dwelleth in you."—*Doctrine and Covenants* 57:1.

Suggested Hymns:

No. 248—How gentle God's command
No. 123—Great and marvelous are thy works
No. 68—In thy name O Lord assembling
No. 423—My Country 'Tis of Thee. (Second stanza, Thy woods and templed hills. Only templed hill in America is Kirtland.)
No. 436—Onward to Zion

SECOND WEEK

Theme: "Zion the Place."

Scripture Reading: *Doctrine and Covenants* 57: 1. Isaiah 1: 27, "Zion shall be redeemed with judgment and her converts with righteousness."

Suggested Hymns:

No. 5—We're marching to Zion
No. 415—We thank thee, O God, for a prophet
No. 228—Triumphant Zion, lift thy head
No. 178—Hail to Zion

THIRD WEEK

Theme: "Zion the Condition."

Scripture Reading: *Doctrine and Covenants,* Zion is the pure in heart.

Suggested Hymns:

No. 173—Glorious things are sung of Zion.
No. 53—A calm and gentle quiet reigns tonight
No. 343—Blest be the tie
No. 317—Nearer My God to Thee
No. 190—Redeemer of Israel
No. 105—Sweet the place

FOURTH WEEK

Theme: "Peace on Earth."

Special Thought: Gospel of Jesus—makes for world-wide brotherhood. It can be. It is possible. Wolf and lamb, Isaiah 11: 6. United States and Canada, fortless boundary line. Fellowship in brotherhood. "Walk in the light of the Lord."

Scripture Reading: Isaiah 2: 4, 5, "They shall beat their swords into plowshares. Let us walk in the light of the Lord."

Suggested Hymns:

No. 338—Savior teach me day by day
No. 260—The Old, Old Path
No. 186—Sweet bye and bye
No. 318—One sweet hour with Jesus
No. 83—Lord let thy blessing rest in peace
No. 264—He leadeth me.
No. 2—Bow ye mortals
No. 278—Prince of Peace control my will

FIFTH WEEK

Theme: "Powerful Influence of Example."

Scripture Reading: Ruth 1: 16, "Entreat me not to leave thee, etc. Thy people shall be my people, and thy God my God."

Special Thought: Beautiful life of Naomi's influence over Ruth. Naomi, people, country, religions, God became the adopted people, country, religion and God of Ruth.

Suggested Hymns:

No. 209—Look for the beautiful
No. 294—I would be true
No. 255—Jesus and shall it ever be
No. 45—Lord may our hearts be tuned to sing
No. 277—O Lord, my best desires fulfill
No. 246—O God give strength to all thy Saints
No. 307—Take my life and let it be

(Note: Since it is impossible for us to get these programs out in time for use on specific dates, we suggest that officers in charge use them as convenient. The song numbers refer to the new *Saints' Hymnal.*)

Munition Racketeers Equip Rival Armies Impartially

International organization of munition firms is an important factor in their power to influence governments. Vicker's has factories or subsidiary companies in Italy, Canada, Japan, Roumania, Ireland, Spain, Holland, New Zealand, Poland, and through these in France and the United States.

The extent to which these firms are international not only in organization but in policy is shown by these facts from the period of the World War. In the Dardanelles Turkish soldiers mowed down Australian soldiers with English guns; German soldiers were trapped in barbed wire sold to France by German firms, and shot down by guns which they had previously made and which had been sold to Russia; French soldiers were disastrously attacked from zeppelins for which France had supplied aluminum and suffocated by gas made from supplies sold by French firms to Germany. This exchange of war materials was carried on between France and Germany through Switzerland, a similar exchange for the mutual destruction of their citizens was carried on between England and Germany by way of Denmark. In a town in England a gun captured from the enemy has been mounted as a war memorial—on one side there is an inscription recording the fact that British troops captured it after hard fighting, on the other side there is a plate giving the name of the British firm that had manufactured it.

Recently the Chinese have been defending themselves against the Japanese with arms supplied by Japanese manufacturers. Today at Shanghai, the center of armament distribution for European firms, armaments are sorted out, some for China, some for Japan.—From *Who Wants War?*—a pamphlet by Florence Brewer Boeckel. Quoted from *Pilgrims Highroad,* August, 1933.

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NEWS BRIEFS

Miss Estella Wight Returns to Editor's Desk

Miss Estella Wight, for twenty-six years editor of *Zion's Hope* and *Stepping Stones,* has returned to her desk in the editorial room of the Herald Publishing House after an absence of almost seven weeks due to illness. On June 13, Miss Wight underwent an emergency operation for appendicitis at the Independence Sanitarium. Her recovery has been rapid, part of the period of her convalescence being spent at the home of her friend, Miss Marcella Schenck, in Lamoni, Iowa. To the joy of her many friends, Miss Wight was able last week to return to her editorial duties.

Thriving Mission at Riverside, California

Twenty-five Saints at Riverside, California, are holding meetings each week under the leadership of Priest Arden D. Logeman. This mission was started January 12, this year, with only a few members. Since that time other Saints have joined the group, and four candidates have been baptized. "Unity" is their watchword.

Unique Socials at Council Bluffs

No one has been forgotten in the social activities of the branch at Council Bluffs, Iowa. In the month of May the mothers and daughters enjoyed a splendid get-together with a good program. Refreshments were served by the men of the branch. And in June the fathers and sons held their social and program and were feted by the women.

Church activities are continuing unabated during the warm summer months in Council Bluffs Branch.

Scranton's Pastor Now in Maine

Elder Thomas Jones, formerly pastor of Scranton, Pennsylvania Branch, is now living at Green Gables, Franklin, Maine, and will be happy to meet any Saints living in that vicinity.

Brother and Sister Jones left Scranton several weeks ago, to join their son who lives in Maine. They will be greatly missed at Scranton, where they were much loved helpers.

First Big Rehearsal of Harvest Festival Chorus

Almost four hundred singers gathered last Sunday afternoon at the Stone Church for the first general rehearsal of the Harvest Festival Chorus, Paul N. Craig directing. This chorus, augmented by singers from more distant points, will give the public a concert the afternoon of October 8, as the closing event of the Harvest Home Festival at the Auditorium. Singers were present Sunday from Kansas City, Independence, and other points.

Tent Meetings at Thayer, Missouri

Ten candidates were baptized at Thayer, Missouri, as the result of tent meetings conducted by District President W. E. Haden, Missionary J. Charles May, and Apostle John F. Garver. Attendance each night ranged from one hundred and fifty to three hundred.

Sixteen Baptized at Creola, Ohio

Recently, through the missionary efforts of Elder John R. Grice, sixteen candidates were baptized at Creola, Ohio; the church roll of Creola Branch was increased by eleven of these new members. This was indeed an encouraging increase to the faithful few at Creola.

In 1899, Young Joseph Smith, in his dedicatory sermon of the church building at Creola, Ohio, told the Saints that while their branch would languish, it would never be uprooted if they were faithful, as it is a vine of the Lord's planting.

Effective Work in Utah District

In recent weeks Apostle M. A. McConley, Elder A. M. Chase and Elder Frank Veenstra have been doing very effective work in Utah District.

A particularly pleasant and profitable meeting of the district was held at Ogden the week-end following July 4, during which time the district conference was in session.

No Rain This Season to Inconvenience the Sunday Evening Campus Congregation

For seven weeks now the Sunday evening Campus congregation at Independence has gathered and listened to the evening's sermon without the inconvenience sometimes caused by unexpected thunderstorms. In other years it has been found necessary occasionally, because of the weather, to hold the "Campus" service at the Stone Church on Sunday evening.

For six Sundays President Elbert A. Smith was the Campus speaker, but he is now attending the Lamoni Stake reunion, and Pastor J. F. Sheehy was the speaker in his stead last Sunday. Brother Sheehy gave an illustrated lecture on the early church.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

Youth in Action

Australia

Elder Geoffrey Gillard, young people's representative on the general church council, writes interestingly of organization and activities among the church young people of the Australasian Mission. We quote from his letter:

"At the present time the young folk are playing an important part in the work of the church in this mission. Every branch has its quota of young men and women who are regular and enthusiastic in their support of the various church activities; and who are eagerly taking advantage of every opportunity afforded them of developing themselves. In several branches the young people regularly outnumber the older Saints in their attendance at the various gatherings, including the spiritual services. Nearly every branch has in its priesthood several young men in their teens or early twenties. Thus from a general standpoint, we have some very fine material to work with, and to further develop by means of such activities as the young people's program provides for."

Among the activities described are social clubs to sponsor picnics, social evenings, sports gatherings, banquets, hikes, sight-seeing tours and inter-branch visits. The young people especially enjoy visiting the homes of aged members, bringing good will and cheer.

Various classes and groups are engaged in religious, literary and practical courses. *The Dorian* is a quarterly magazine published by the young people to stimulate literary effort. They solicit contributions from American and European Saints. This is a good idea! Address Geoffrey Gillard, 25 Maida Street, Leichhardt, New South Wales, Australia.

Branch Papers

A lively little branch paper is the *Call to Worship* of Madison, Wisconsin. The issue of July 16 sports a good piece of art work on the front cover, and one finds the names of old friends in the columns. Madison folks show quite a flare for poetry.

The San Francisco *Zion Builder* has sent its Editor in Chief, Albert Boynton, on a tour of inspection over the country, to such places as the Youth Conference, the World's Fair at Chicago, and, we hope, Independence. We are looking forward to his feature articles about the trip in future issues of the *Zion Builder*. Albert reports that he and a companion have been traveling as the guests of various railroad companies—but have elected to ride the freight trains.

In the latter paper Gladys Carmichael writes a fine appreciation of the Youth Conference. And Dorothy Wells collects this good bit from a sermon by Brother Steele: "Each individual may have experiences of communion with God through faith, prayer, and devotion. Even as a radio must be attuned to receive messages from the air, so must men be in harmony with God to receive his blessings."

The Story of Etta Kett

Rich Man, Poor Man,—

"Heigho, what's what?" caroled Etta Kett as she mounted the steps and entered the door of her home. Another day of work was over at the Elmwood Electric Light Company, where Etta was the manager's secretary.

"Mail for you, Etta," called her mother from the dining room.

"Good, but I hope it isn't—" The rest of Etta's hope was lost as she picked up the two envelopes from the hall table. Both were addressed in strange handwriting, and *masculine* handwriting at that. Ah, probably from some of the fellows she had met at the Youth Conference. Secretly the young woman hoped one was from Howard Bell; she rather liked him. But with an impartial gesture she broke the seal of one of them.

She glanced at the salutation, uttered a faint "Oh," and turned hastily through the three closely written pages to see the signature. Yes, it was from Howard; but she hadn't supposed he would begin quite so—so warmly. Without further hesitation, however, she plunged into the opening paragraphs:

"Honest, dear girl, I've meant to write to you a dozen times since the convention, but I've been horribly busy since my return. There's another reason, too, for my not writing you sooner. Since meeting you I've had a deep desire to close an episode in my life which I have considered closing for some time. Now it *is* closed and I am free to write as I want to write to you. But more of that later.

"To begin with, when I returned home, the new job I told you about awaited me. It isn't much, just an assistant in an architect's office with business at a low ebb, but it has a future if building ever starts again, and I'm pretty lucky to have a job at all.

"And now about the episode. I don't wish to be mysterious with you, dear, neither do I wish to cast reflections on anyone else. But—to make a long story short—I have broken my engagement. For two years I have been engaged to a jolly friend—we've grown up together—but after the conference, and especially after meeting you, Etta, I was convinced that Marcelene isn't my type of girl. She's pretty, vivacious, and good company, but she isn't a church girl and the course of her happy-go-lucky life will never run as I want mine to run.

"I trust you will try to understand how strong a factor you were in my decision to break my engagement. For some time I had suffered from doubts on the matter, but after meeting you, I realized that I could never be happy with Marcelene. I couldn't tell her why, but—"

"Is he conceited!" ejaculated Etta to herself in the hall mirror. "Oh, my!" and stuffed the letter back into the envelope unread. She would finish it after dinner when she was in a more lenient mood.

How different the other missive, and not nearly so lengthy:

"Dear Miss Kett:

"I hope my delay in writing to you has not caused you to question my sincerity when I said that I wanted to hear from you frequently. Truly I do. I want you to imagine that I, too, am a member of Elmwood Branch about which you told me, and that I am associated in your interests. May I? I often catch myself wishing that I might see you and hear you talk as you did that day in the committee meeting—remember? I certainly admired your pluck that day, and I thought you handled your reasons like so many soldiers. How you did talk to your point! I sincerely wish I had the ability to express myself as you do.

"Since returning to Illinois, I have busied myself on my uncle's farm. His specialty is hogs—not a delicate thing about which to write I'll admit—but hogs are very interesting to tend. Imagine a feature story in the Chicago *Tribune,* under the heading, "Northwestern Graduate Tends Uncle's Hogs!" If I had the money I should like to take postgraduate work this winter, but I suffer along with the proletariat.

"Here I am talking of myself, and that wasn't the idea of this letter at all. Write to me, will you please, about Elmwood and yourself and the effects of the conference on your delegation in general. How I miss the friends I made at Lamoni! Sunday is a rather difficult day for me now. The hogs seem even less glamorous than on other days.

"I trust that all this hasn't bored you, and hope you will write to me—believe me, I'll try to be a valiant correspondent. Just give me a chance, won't you?

"Very sincerely yours,

"Wayne Roland."

"Well," mumbled Etta to herself as she climbed the stairs to her room, a letter in each hand, "one wants me to love; the other wants me just to write. Now I wonder."

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THE HARVEST FESTIVAL OF 1933

By C. C. Koehler

THE HARVEST FESTIVAL OF 1933 will begin October 3 and end October 8. It will be a great exhibition and festival for the church, and it will be an important factor in alleviating suffering for the coming winter.

The needs are many, chief among them being an arousal of the old festival spirit under which influence the event made such rapid growth in the few years of its existence, and which must be revived and kept alive in order to keep it on a par with festivals of the recent past years. Otherwise we will have to admit it sprang up as a mushroom in the night and, like other things and institutions of similar unstable growth, its days are numbered.

THE AUTHOR may be called the father of the Harvest Festival. He put the idea into action, and was instrumental in promoting it to success.

The first Harvest Festival was a modest local effort, held in the main auditorium of the Stone Church in 1918. It grew in importance for several years at Second Church (South Side), and was at the Campus one season. When it was moved to the Auditorium a number of years ago, it became a church-wide affair. It has not missed a year since its beginning.

Fortunately its life is of a creative nature, the very essence of its existence having been imbibed of by many who drank deep of its spirit and who eagerly await the coming event in order to make it the biggest and best yet.

One great need is that the church at large recognize this particular fact; that local participation and interest (this included the near-by stakes and districts which regularly have an exhibit) must be supplemented by the offerings of those living at distant points in order to keep local interest at the proper pitch. If one were present when such queries as, "Where are the products from Maine? Hawaii? Florida?" etc., or "What did my home branch or state send?" and could see the looks of disappointment on their faces when told there was nothing, they would in a measure sense the deep interest and feelings had by the members in the Harvest Festival here.

Today we are looking after the needs of many who have come from distant points; the festival helps to supply some of the necessities of life for them. This is a church obligation, not a local one, but must be met locally. To assist in the work along this line we have in mind a feature exhibit. We have over eight hundred branches or organized districts in the United States which we hope to hear from this year. We'll let you in on our secret, and trust, as is the way with secrets, you will not be able to rest till you have made a confidant of others and interested them to the extent that the story will come back to us this fall colored up and magnified to such proportions, as to need the assistance of the combined Harvest personnel to unravel. Here's where we get all tangled up. We plan to have a large map of the United States (about 16′ x 20′ in bas-relief) with a tall flagpole in the center to represent Independence, and from each point from which we receive a package run a colored ribbon from a pennant to the pole. Details have not been worked out yet, but it will be readily seen what a beautiful feature exhibit this can be made and what interest it will arouse, not only among our own people, but among the thousands of visitors who attend from many states in the Union. To those who do not know what the attendance has been, we may say that conservative estimates run from 50,000 to 60,000 during a single festival season.

There is not an organized branch or district anywhere but could make up a package and pay its way here. If we hear from a majority of the 800 places, think what a network or giant web there will be.

Will your branch be on this 1933 Festival map? And will your eyes be pointed Zionward to the extent you will literally be tied to us with the "tie that binds"? Will you do your part in keeping an institution alive and growing that has meant so much to those in need and saved thousands of dollars to the church for the past years, annually?

Feature exhibits in miniature, typical of industries or characteristic of certain localities are wanted: for instance a lumber camp, with sawmill, etc., a cotton gin and press, a fishery and cannery, a fruit packing plant, etc., etc.

By way of advance information and to get across the foregoing suggestion, we announce an offer from the John Deere Plow Co. of Moline, Illinois, of farm equipment in miniature, including threshers, binders, and other farm necessities or accessories to a modern farm.

Inquiries are coming in for space. Is yours in?

Suggestions are welcome. Let them come forward.

We trust all concerned (please see to it that you are concerned) will *(Continued on page 975)*

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The Family Worship Hour

By Harley A. Morris

How shall we conduct our family worship hour? Not infrequently is the visiting priest confronted with this question. Perhaps still more frequently do parents ask themselves the question. Recently, while visiting a home in company with a priest of rich and varied experiences, this question was asked of us. I was interested in his answer. He said, in effect, that no set order of service is advisable; nor is it possible for one to make a suggestion that will be practical in all homes. There should be, he said, a variety of features, gauged to suit the various ages present, and, above all, encouragement to each one to attend and participate without making such participation compulsory.

In general, we give too little thought to our daily worship. We permit ourselves to form the habit of worship, when, actually, worship can never be a habit. Worship is a blend of intellectual and emotional responses to a stimulation produced by some need in our lives. And habit is deadly to both the emotion and the intellect. Again, we let other more pressing but less important affairs so crowd our worship that a hurriedly read Scripture and a prayer are all that we have time for. Too frequently we neglect even the spiritual preparation necessary to true worship—let alone the mental and physical qualifications. The speed of our modern life robs us of time our fathers spent in communion with the Infinite. Commercialized recreations coax us from our family circle, until the average family is seldom at home together except at mealtime, and not too frequently then. No discussion of the family worship period is complete without giving consideration to these things, because what we do depends upon what we want to do and how far outside circumstances permit us to follow our inclination.

Usually we think of a family as comprising parents and growing children. Family worship, then, becomes the worship of all the family—the intellectual and emotional responses of each one to the stimulation of a need of which he is personally conscious. Family worship is group worship. The family must be present. We are faced with the question of the value of family worship. If it is not important to our lives, then, let us waste no time with it. But if it is important, then it is worth sacrificing for. The time selected for the worship period should be as conveniently chosen as possible, but, once selected, each member should regard it as sacred to that alone and permit nothing short of an emergency to keep him away.

The time dedicated to this purpose need not necessarily immediately precede the hour for retiring. One family, in which are young people, finds time at the close of the evening meal. Another group arises early in the morning for their devotions. In general either of these periods are to be preferred to one in the late evening. Children, especially, find it a task to retain mental alertness so close to their habitual bedtime. Then, too, the temptation to be away in the evening is difficult to combat, and the likelihood of visitors dropping in is greater.

Prayer, one has said, is the heart of worship. Have you ever been engaged in a task that excited your interest, stimulated your imagination or aroused your competitive instincts and then torn yourself away from that task and abruptly knelt to pray? Did you offer a model prayer, or one heartfelt? Yet too often that is what we expect of our children. I can recall vividly of being hailed in from an exciting game of "hide and seek" to kneel at the family altar when actually prayer was the one thing farthest from my mind.

What I am leading up to is this: Prayer alone does not necessarily mean worship. We speak a great deal these days of attitudes, and here is one place that attitudes really count. Worship is more of an attitude of mind than it is a rite or formula of conduct. If our family worship is to be worship we must give heed to the formation of an attitude of worship. There must be a break from the work-a-day life. Jesus said: ". . . when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father . . ." Mentally and emotionally we must shut the door to our surroundings, locking out the thoughts, feeling and forces that distract and annoy. Adults have learned something of mental discipline, but with children the transition is not so simple. For their benefit other features enter into the worship hour, which serve to concentrate their attention on spiritual values by giving direction to their imagination and mental activities and by enlisting their sympathies.

One of the best ways of reaching the child is through the story. Children like stories of all kinds, but the worship story must be chosen with care. Without being excitable, it must possess an appeal to the imagination of the child. Its situations must be concrete and within the scope of his experiences. It may be told or read. Of course a story is better if well told, but with the family worship hour we must do the best our *(Continued on page 975)*

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The Mission of Christ

By J. F. Curtis

THE MORE WE STUDY and learn of Christ, the more we are convinced that the world needs a Savior. If we could save ourselves by our own wisdom, we could provide our own plans. But our wisdom is not sufficient. What we know in this life we generally gather from other persons. If God had not revealed himself to us we would have no knowledge of his existence. Children without instruction grow up in ignorance. Parents find it necessary to teach their children while they are young, and later the children must receive further instruction from competent teachers in schools and colleges. In fact, life is made up of study from which we gather the things we need to know in life. Jesus Christ was the greatest teacher the world has ever known. Of himself he said: "I am the light of the world." Again he says: "I do nothing of myself but as my Father hath taught me, I speak these things." Even Jesus was taught by his Father. Jesus taught his chosen disciples for a period of three and a half years before he gave them the great commission to go into all the world and teach the gospel. The wisdom of the world is foolishness with God. But he whom God has sent speaks the words of God. In Saint John (5: 39) Jesus gave instruction to "Search the Scriptures; for in them ye think ye have eternal life and they are they which testify of me." The word of God should not only be read but studied in order that we may know what God requires of us.

On the day of Pentecost a minister was needed to tell the people the way of life. The Apostle Peter had been informed by Jesus himself concerning the commandments of God and when the opportunity came to instruct the people, Peter was ready with the divine message which was directed of the Holy Ghost. Up to this time the teachings of Christ and his apostles were more or less unpopular, but when the Holy Ghost came in mighty power many were convinced that the work was of God but they did not know in what way or manner to take hold of it. How to obtain the wonderful blessings now being enjoyed by others was the question, so they cried out: "Men and brethren what shall *we* do?" They were of the world, and without hope of salvation. Unless some one had been prepared to impart divine wisdom to these people they would have remained in ignorance of the gospel of Christ. Peter, the servant of God, knew what God required of them and the message delivered was "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost." A Pharisee might have given a different answer to the question.

How to become Christians, or followers of Christ, was the desire of these people, and it is the desire of many in the world today. The message delivered by the Apostle Peter was the message of heaven. Every one who had faith in what he said was called upon to repent. Who would dare to say that men do not need repentance today? The call of Christ to all men today is to turn from the world, and worldliness, to heed the message of the Lord Jesus Christ, and after putting off the *old* man of sin, put on the *new* man after Christ Jesus. Men of the world needed repentance then, they need it today.

Peter declared more of the word of God to them. He urged every one of them to be baptized. Just how popular, or unpopular, baptism was at that time we do not know, but one thing we do know, and that is that God's minister on Pentecost insisted that every one of the world who desired to follow Christ should be baptized. The question as to whether baptism is popular, or unpopular, is not the question today. The real question is, Is it of God? Has he commanded it? Was baptism *right* on Pentecost and *wrong* now? If Peter were here today would he not answer the people and say, "Repent and be baptized every one of you." Has God's message changed? Will it not remain as taught by Christ and his apostles? God is unchangeable, and the plan of salvation remains the same. "Save yourselves," cried the minister for Christ. Jesus said: "Come, follow me." The Son of God was baptized by John the Baptist in the River of Jordan. God acknowledged the act of his Son on this occasion. God had sent John to teach and baptize with water. Jesus demanded baptism, saying it was necessary to fulfill all righteousness. He whom God has sent will speak the words of God. On the day of Pentecost, Peter said that repentance and baptism were for the remission of sins. Sins must be remitted before we can be right with God. God's remedy for sin cannot be improved upon. It cost Jesus his life to teach the truth and oppose error. The world was in darkness and needed light. Light is needed today. The divine message of Christ is needed in the world now.

Peter declared that his message was not only for those to whom he spake but to them and their children and to all the Lord shall call. The call of Christ is: "Come unto *(Continued on page 975)*

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The Responsibility of the Home in Religious Education

By Hazel L. Minkler

That in the home must be laid the foundation for the religious education of the child is apparent for the same reason that the family should be the "point of departure for every kind of training—economic, social, educational, and religious." Within the circle of the family the child must begin his education for the social contacts which he must make in his youth and mature years. What these contacts shall be is determined largely by the nature of the suggestive and imitative influences of the home in which he is reared, as well as by the verbal instruction which he there receives. Frederick Pierce, in his book, *Understanding Our Children,* says that, if trained aright, the child should, by the age of six or seven, be able to make a satisfactory adjustment to the home, the school, and community. This statement is significant when considered in connection with the word of the Lord, as found in *Doctrine and Covenants* 68: 4, as follows:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord."

When we consider that the first six years of a child's life, the preschool age, constitute the most important period of its whole existence, because during this period he is most impressionable, most formative, and most imitative, the responsibility of the home in his religious education becomes doubly apparent. "As the twig is bent, the tree is inclined," is only another way of expressing the idea of the plasticity of the brain and nervous system during this period in the life of the child.

Relative Importance of Heredity and Environment

It is true that the influence of the environment in which the child is reared is limited by its hereditary tendencies. Equality in mental attainments is an impossibility and, on the moral and religious side, there are exceptions to the Biblical rule, "Train up a child in the way he should go, and when he is old, he will not depart from it." It is, however, the exception which proves the rule. Addington Bruce, in his book, *Your Growing Child,* has truly said:

"Give a child, no matter how bad his heredity, the benefit of an excellent home upbringing, and the likelihood is that in after years he will be a decent, useful citizen. On the other hand, give the child a bad home upbringing and, however good his heredity, he will have a slim chance of turning out well."

As proof of his contention, this author cites the following statistics:

"In Minnesota a special study was made of the moral condition of about one hundred young people seventeen years old and upward, for whom, when they were children, foster parents had been found by the State. One or both of their parents had been of bad character. On the heredity theory, these young people were doomed to become of bad character themselves.

"It was found that in reality eighty-three per cent of them were growing to a splendid manhood and womanhood. That is, whatever evil tendencies they had inherited had, in the case of nearly all, been checked by enlightened home training.

"Of a similar group in Wisconsin nearly ninety per cent did well when placed in good homes. Of the few who did not do so well—only six children, all told—it was discovered that, in two cases, the homes in which they had been placed, were not really good.

"More striking still are the results of the work of the New York Children's Aid Society. In half a century this society found homes for nearly thirty thousand children of the slums, besides placing many thousands of older boys and girls of unfavorable heredity. Keeping a careful record of the careers of their wards, the society officials have been able to report:

"Eighty-seven per cent have done well. . . . have grown up respectable men and women, creditable members of society. Many have acquired property, and no inconsiderable number of them have attained positions of honor and trust.

"Similar records might be cited, from our own land, and from foreign countries. Always the outcome is surprisingly good."

Is it not probable that the parents, themselves, of these children would have been respectable, useful men and women, had their childhood environment been as favorable as that under which their

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children were reared? In all too many cases, the shortcomings of our children are attributed to bad heredity, rather than to the environment under which they live.

The moral nature can not be isolated from other life problems. This being true, every phase of the child's environment has its bearing on its moral and religious development. For this reason parents should be continually on the alert to discover which factors of the environment are conducive, and which are deleterious, to the development of the character of their child.

Home as a Place for the Formation of Right Habits

The task of parents is to see that right attitudes and concepts are translated into habits. There is no such thing as goodness in the abstract. Goodness consists of specific acts of right doing, and for this reason the parents should diligently cooperate with the teacher of the church school in seeing that every inculcated moral precept, and every desire for right doing which is aroused in the child, shall find expression in appropriate acts.

Suppose, for instance, the teacher of the church school has for her aim the arousing of generous impulses within the child, and for which she desires to find an outlet in acts leading to the formation of habits of generosity. She bases her lesson on the story of the ten lepers. She closes the lesson with an announcement of a home project which requires that the child show in practical ways his gratitude for the many benefits conferred upon him by his parents. Shall not you, parents, exert the utmost thought and energy in seeing that this project is carried out in the home? And shall you not praise the child for the part he has successfully played in the carrying out of the project? For only in this way can the training which he receives in the church school be made effective in his life.

Contactual Education

One reason why the influence of the home is of such great importance during the first five or six years of the child's life is because the contact between him and his parents is perhaps more intimate and exclusive at this time than at any other period in his life. This demands that the law of imitation be understood and carefully observed by the parents, for it is perhaps the most potent of all educative influences in the life of the child. Imitation is of two kinds: conscious and unconscious. As the result of the latter, the child tends to absorb and unconsciously imitate whatever is presented to it in the way of habitual thought and action. He is influenced for good or ill by everything in its surroundings. Even the pictures on the wall are of great suggestive influence. The writer well remembers an incident which occurred in connection with a picture on the walls of her childhood home, entitled, *"Christ Before Pilate."* In the home at this time were two boys, a brother and a cousin, and one afternoon as the mother of the home was absent on a visit, these boys took occasion to express their indignation against the tormentors of Jesus by pricking out the eyes of all in the picture, except those of Christ. Thus great was the feeling aroused by this picture.

So great is the power of unconscious imitation that the child is likely to adopt even the physical mannerisms of the parent, so that if the father walks with a distinctive gait, the son is likely to assume the same gait. Even left-handedness is thought by some to be a matter of imitation, rather than of heredity, especially when the left-handedness is confined to certain things, such as a knife, a ball, etc.

Conscious imitation is based upon admiration, and as the result of its working the child is inclined to imitate those whom he admires, provided he does not feel hopelessly inferior to such persons. Hence, the importance of setting before our children examples of the sort of characters which we wish them to emulate. Biography and history are replete with such characters and we should form the habit of commending, in their presence, the good traits of our friends and neighbors.

Finally, it would be well if all parents would memorize the words of that wise old German pastor, Karl Witte, who, more than a century ago, wrote:

"Our children are what we are. They are good when we are good, and bad when we are bad. I could extend this assertion. With full conviction I could say that they become clever, magnanimous, modest, witty, agreeable, amiable, if these are our qualities. They become the opposite, if we precede them with the opposite. Parents, remember this: Instruction begins, but example accomplishes."

If the home example is bad, it tends to nullify the effects of all verbal teaching, and attempts at the formation of right habits in the child. As one writer has said in substance, "Go into any home where the parents set conspicuous examples of the lack of self-control, and you need place but little credence in their claims in regard to the inculcation of this virtue in their children." If discordant influences prevail in the home, these influences will be perpetuated in the homes of their children's making, and like Tennyson's brook that "goes on for ever," there is likely to be no end to the turbulence engendered by quarrelsome parents. Let the par-

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ents manifest naught but love and good will toward each other in the home, let them with reason and intelligence adjust the difficulties which arise in the home, and the children will imbibe this spirit of love, as the flowers drink the dew. Let the spirit of sacrifice extend to neighbors, to the church, and the spirit of tenderness and kindness be manifested toward all life.

The Inculcation of Love in Our Children

As religion has to do with right human relationships, and love must form the basis of these relationships, it is important that we instill this principle within the child as early as possible in life. As Elizabeth Harrison says, "The first manifestations of love in a child are physical in their nature, such as a kiss, hug, or word of endearment. The parent should always recognize this love as the door, or entrance, to that higher love which manifests itself in service and self-sacrifice." She suggests that while the child is in the loving mood it is well to request of him some service, however slight, for the purpose of associating in his mind the ideas of love and service. We should never refuse proffered acts of service in the home. As early in life as possible, he must be taught a variety of useful things, as an outlet for the spirit of love and sacrifice which we wish to implant within him. "Love turned away, nourishes selfishness; and proffered help refused, begets idleness." If the mother finds it necessary to refuse one kind of service, she should immediately substitute for this another, within the capacity of the child to render. Knowledge of work is essential to the accomplishment of our religious ideals.

Family Worship

No theme treating of the responsibility of the home in Religious Education would be complete without a discussion of family worship, its value, and methods of conducting it. In *Doctrine and Covenants* 90: 6, we find a revelation, which reads, in part, as follows:

"But I have commanded you to bring up your children in light and truth, but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house."

One of the essential factors in the setting in order of our homes is the establishment of the family altar. As the Israelites of old were unified and held intact as a people by their altars of wood and stone, so this figurative altar of prayer strengthens family ties, unifies our ideals, and stablizes our conduct. It is a continual reminder to parents of their duties in regard to their children.

Around this altar should center some of the dearest memories of childhood. Each morning its devotional exercises should be to him a vitalizing, religious experience, from which he emerges with courage and faith, and fortified against the temptations of the day.

I wonder how most of us conduct this morning period of worship. Do we read our *Bibles* as a mere formality, and offer stereotyped prayers, or does the child, if we have one, feel the genial glow of God's Spirit in both our reading and prayers? Does he feel that the service is *his,* as well as ours? Is he encouraged to pray with us? The Lord has commanded us to pray vocally, as well as in secret; in public, as well as in private. At no other place than the family altar can the child so easily learn to pray without fear in the presence of others. His prayers, too, should be the spontaneous expression of his own desires, rather than the parrot-like repetition of some prayer written for children.

To the very young child, the parents stand in the place of God, and while he can not understand God as we do, by breathing the atmosphere of spiritual devotion at the altar of prayer, he finally becomes God-conscious, and is led to seek God for himself.

But it is obvious that no parent can lead a child to God who lacks his entire confidence. The secrets of the child's mind and heart are bound up in his reaction to the stimuli afforded by his daily environment, but many of his experiences will be withheld from the parent who treats him with harshness, and shows lack of sympathy with his weaknesses.

How many of us encourage our children to relate their experiences at the family altar; then, with them, seek for the solution of the problems involved in these experiences by an appeal to the Scriptures? Think for a moment of the value of such a method in habituating the child to turn to the Scriptures as his final court of appeal in cases where moral issues are involved.

Gary Cleveland Myers, head of the division of Parental Education of Cleveland College, Western Reserve University, says that it is in the home that the child must become acquainted with the *Bible* as literature, as it is surprising how little opportunty is afforded the child for this in the Sunday school. We know that the language of the *Bible* affords a medium of expression for the noblest and most sublime thoughts. Mr. Myers tells us that so far as oral English is concerned, those children who have learned to read aloud with pleasure frequently from the *Bible,* repeating over and over those parts they have found most musical and pleasing to their feelings, have a training which should make them ready and accurate with tongue and pen. He sees great value in a limited number of "memory gems," well selected, and says that no single volume has so many choice portions as the *Bible,* even if our interest is merely in its literary value.

The reading of the *Bible* for this purpose may be coordinated with the reading of it for its moral and spiritual value. If there are several children in the family, they should be encouraged to read aloud, in rotation, the verses of a selected chapter, the parents giving strict attention to their reading.

But let it not be thought that the *Bible* should form the exclusive reading of devotional periods. The *Book of Mormon* and the *Doctrine and Covenants* likewise contain many choice passages of rare beauty, truth and inspiration. Family worship affords a most convenient and effective occasion for the development of reverence and love for these scriptures, as well as familiarity with their contents. Many growing young people today know little or nothing in an intimate way of these distinctive gospel messages of the Restoration. To be cherished they must become a helpful part of the deepest religious experiences of our daily lives.

The reading of scripture may be alternated with other choice literature, including stories for children, having ethical and spiritual value. Even short biographical sketches have their place at this time. In these the child becomes familiar with characters which serve as life patterns for his words and deeds. Addington Bruce, in his book, *Your Growing Child,* deplores the fact that so little biography is taught in our public schools. Pictures of a religious nature, as well as others, which emphasize honesty, self-control, sympathy, good manners, and other valuable traits, should occupy no small place in our program for these periods. Sometimes a song service, either alone, or preceding or following the usual exercises, has a salutary effect upon the worshipers. The Lord has said that the song of the righteous is a prayer unto him, and shall be answered with a blessing upon their heads.

If there is a great difference in the ages of the children, it would perhaps be unwise to have the same exercises for all. Some time ago I participated in the devotional exercises of a home in which the children, ranging in age from seven to ten, listened to the story of the Last Supper, charmingly told, after which they and the adults had prayers together. Then the children were dismissed, after which the adult members of the family engaged in a study of the lesson assigned them for the following Sunday, by their teacher in the church school.

Prayers should be brief and simple, relating themselves, as a rule, to the common needs of the day. Seldom, if ever, should adult griefs and cares be voiced in the presence of children. These

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should be presented to our heavenly Father in secret.

These ideas are merely suggestive, and the thoughtful parent will think of many more ways to make the period of daily worship attractive. Let us remember that it is by the faithful observance of this period that the child forms the habit of setting aside a portion of his day for prayer and meditation upon those things which tend to the upbuilding of his character.

THE HARVEST FESTIVAL OF 1933

(Continued from page 969.)

give the 1933 Harvest Festival some thought and consideration, as in doing so you are giving thought and consideration to the needy. "If ye are not equal in temporal things, ye cannot be equal in the manifestations of the Spirit." Keep in touch with the *Herald* or write in for what information you need.

For all information, and for all shipments of exhibits, please address: The Harvest Festival Committee, The Auditorium, Independence, Missouri.

THE FAMILY WORSHIP HOUR

(Continued from page 970.)

time will permit; and a well read story is not to be spurned.

I like the theme idea that has become so popular in our public services. The same principle can be applied to the home worship. When selecting a brief Scripture reading, the moral of the story may be kept in mind and harmony maintained between the two. Here, too, care must be exercised that the verses be understandable to the children. Frequently we select difficult passages on the assumption that the child will remember bits of Scripture and later come to a knowledge of their meaning. But it is a question if this is ever true to an appreciable extent. It is more practical to appeal to the conscious mind of the child than to trust to an unconscious assimilation. Nor should the reading be too long. Few adults care to listen to a lengthy and rambling Scripture, and children are even more easily tired.

The Scripture lesson opens the way for what I believe to be one of the most fruitful and yet most frequently neglected possibilities of the evening worship. Most everyone can look back to an evening around the fireside when mother or dad drew from the abundance of their experiences tales and anecdotes whose chief appeal, perhaps, lay in the fact that he knew the characters so well. Let the Scriptures suggest the theme and our own lives point the lesson. Now is the time, too, to talk about our problems. Many have found the family-council idea worth while. Here every member, irrespective of age, has a right to express himself. Recently I came upon another idea that I believe is worth passing on. A keen-minded father of several boys of high school age and younger introduces the newspaper into the family circle occasionally. And after talking with these boys on world problems, I can appreciate that these sessions lack a lot of being dull.

As the brother first quoted said, there is opportunity enough for variety in the worship hour. But we need a willingness to study and time to execute. It is just possible that as our home worship period increases in interest and variety, our indulgence in commercialized recreations and the like will decrease. But I believe that we shall be the gainer, and the church with us. For not only does the spirituality of the church of the present depend on the home, but the personnel of the church of the future as well.

THE MISSION OF CHRIST

(Continued from page 971.)

me all ye that labor and are heavy laden and I will give you rest." What a wonderful promise! Today men's hearts are troubled and torn by the heavy burdens of life. Some become so weary that they take their own lives. Every troubled soul needs a Savior, a Redeemer; Jesus is still the Light of the World.

When Jesus was born, the angels' choir sang: "Glory to God in the highest and on earth peace, good will toward men." The angel also declared: "Behold, I bring you good tidings of great joy which shall be to all people, For unto you is born this day in the city of David a Savior which is Christ the Lord."

Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Christ emphasized the principle of baptism by saying, "Ye must be born again."

Jesus said: "My words will judge you." "The word that I have spoken, the same shall judge him in the last day." We should be prepared to meet the Lord when he comes. In Malachi 3: 2 we read: "But who may abide the day of his coming? and who shall stand when he appeareth?"

Paul says: "As we sow so shall we reap."

In *Bible* times as found in Acts 8 and 19 chapters, the apostles by prayer and the ordinance of laying on of hands conferred the Holy Spirit on those whom they baptized. Their example is worthy of imitation.

In Romans 16: 17, Paul gave a warning against false doctrines. He said: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

If the teachings of Christ are not for us, then Christ died in vain. But his death was not in vain. For after his death he rose again by the power of God and he ascended to heaven to sit on the right hand of God to make intercession for us. He is our mediator with the Father. Isaiah, speaking of Christ, said that he is our leader and commander.

The words of Christ should sink deep into our souls. He that hungers and thirsts after righteousness shall be filled.

Schools, colleges, and universities without proper instructors would be failures. Armies, great or small, would be failures without proper officers. The soldier would be confused, not knowing where to go or what to do. He who seeks eternal life should study the word of God and find out how men and women became Christians in New Testament times.

In Matthew 24: 4, 5, Jesus warned his disciples against false teachers. He said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." We should remember that he whom God has sent speaks the words of God. Whoever refuses to teach the word of God is not a safe guide religiously. The command of Christ to his disciples was to go teach to the world the things he had commanded them.

In mathematics there are six fundamental principles, addition, subtraction, multiplication, division, notating, and numeration. The omission of one or more of these principles would fail to give the student the proper understanding of mathematics. There are six fundamental principles of the gospel of Christ. Faith, repentance, baptism, by immersion for the remission of sins, the laying on of hands by ministers of Christ for the reception of the Holy Ghost, the resurrection from the dead, and the eternal judgment. Unless these principles of the gospel are taken into consideration, no one can fully understand the great plan of salvation as taught by Jesus Christ. The stamp of divinity accompanied the teachings of Christ and his ministers and the blessings of God will still accompany this plan which was sent from heaven. We should progress religiously.

Let us repeat the words of the Apostle Peter in 2 Peter 1: 4-10, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of your Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Where-

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fore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Observance of the perfect law will bring celestial glory, or the glory of the sun. Some will only get the glory of the moon, which is a lesser glory, while others will only get a star glory, which is still a lesser glory.

Jesus said, in Saint John 14, that "In my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." In Matthew 11: 22, Jesus says that at the day of judgment it would be more tolerable for Tyre and Sidon than for Chorazin and Bethsaida. Chorazin and Bethsaida had witnessed the greater miracles of Christ but had not repented.

In 2 Corinthians 12: 2, Paul says that he knew a man in Christ that was caught up to the third heaven. The great plan of God provides for degrees of glory and degrees of punishment. In Psalm 86: 13, David thanked the Lord that he had delivered his "soul from the lowest hell." The only foundation on which we can build for eternal life is Jesus Christ. In this life we have no continuing city, but we seek one to come, says Paul.

God's way is the best way. As we sow so shall we reap. Sin is deceptive. The broad way is the way of the world. While the narrow way is the way of the cross it leads to eternal life. To be able to spend eternity with God and Christ is the hope of all Christians and that hope grows brighter and brighter until the perfect day.

Treasures

By Geraldine Wyatt

ONE OF THE GREATEST PUZZLES to human kind, is the question of why the most saintly people are not rich. Are the poor of a necessity religious, or do men as they acquire an abundance of worldly goods grow deficient in worship?

Christ said: Matthew 6: 21.

"For where your treasure is, there will your heart be also."

In a book which I read recently, was recounted the experience of a near-sighted Mayan of Yucatan. This young man was ordered by the majordomo of the plantation to go to a certain granary and get supplies. The native whistling blithely opened the door to the store room, and seeing a post threw his broad brimmed hat upon it. To his great surprise the post "up and" knocked him down. He never knew what it was that hit him, but those to whom he recounted his story knew that it was an anaconda, or huge boa snake that had voluntarily taken up the duty of watching this granary. This man left his position with a very highly thought of employer stating that the plantation was no place for a nervous man, and since he was nervous he was going elsewhere.

Near sightedness is not necessarily confined to eyes. People generally fail to see beyond their daily and worldly needs when they acquire wealth. They cannot see that without God-given riches and talents they never could have become the owners of vast worldly goods. They forget that there is a far greater wealth yet to be obtained; the wealth vested in eternal life.

All through the scriptures, we are given the records of the up and downs of people following in the footsteps of Christ. Whenever they began to possess the abundance, and the fullness of the earth, their hearts were turned away from God. Their hearts were with their treasures, and their treasures were vested in worldly goods.

We find in the words of Jacob, Book of Jacob, 2: 23, 24:

"But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted."

The thought has often occurred to me, that after people have sought the kingdom of God, and have obtained a hope in Christ, they realize the futility of seeking earthly goods, and hence have no desire for worldly wealth. Consequently their greatest efforts will be exerted otherwise than in the acquiring of riches. Of course we all know that we have to put forth our best effort to conquer in this world. If our best effort is used in the building of God's kingdom here on earth, we don't have much time left for "laying up treasures on earth." In other words, as has been said: "We labor in God's kingdom by profession, but are shoemakers from necessity."

Another thought that has occurred to me is that if and when we make ourselves—that is, the church as a whole—worthy of being God's stewards, when we show ourselves capable of handling the one talent given to us, God will entrust other talents to our care, even though they be borrowed from the Egyptians.

There is an often expressed phrase: "America is money mad." It isn't anything unusual that the present day inhabitants of this continent want wealth and lots of it. The ancient Americans were money mad too, and because their desires ran in that channel they were brought down to captivity, and even to utter destruction. Money cannot buy a crown in heaven, but it may buy a home with the devil.

Now that prosperity with all its evils is on the way to recovery, it might be well to remember the lamentations of Alma: (Book of Alma, 16: 100-106.)

"Now when Alma saw this, his heart was grieved: for he saw that they were a wicked and a perverse people; yea, he saw that their hearts were set upon gold, and upon silver, and upon all manner of fine goods.

"Yea, and he also saw that their hearts were lifted up unto great boasting, in their pride.

"And he lifted up his voice to heaven, and cried, saying: O how long, O Lord, wilt thou suffer that thy servants shall dwell here below in the flesh, to behold such gross wickedness among the children of men.

"Behold, O God they cry unto thee, and yet their hearts are swallowed up in their pride.

"Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world.

"Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all their precious things which they are ornamented with;

"And behold, their hearts are set upon them, and yet they cry unto thee and say, We thank thee, O God, for we are a chosen people unto thee, while others shall perish."

Now at Eve

The rain fell all the day, and now at eve
The woods are smiling from their bath of showers;
In beauty as intangible they live
As of all fragile things, and frailest flowers;
Earth must be happy in such garments dressed!
What cool delight must dwell beneath those trees!
With Heaven's own baptism they have been blest,
Devout, all Nature seems brought to her knees;
In holy offices of love outspent,
Thus are the fairest of earth's fair ones purged,
That they might feel the chastening of the rain
Teaching love's secret attribute of pain;
Oh never death was, yet new-born emerged
A flower of life from its own cerement.

—Evan J. Thomas, in the *Christian Herald.*

What is the best government? That which teaches us to govern ourselves.—Goethe.

No man is such a conqueror as the man who has defeated himself.—Henry Ward Beecher.

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WILLIAM MILLER

That Mrs. White indorsed William Miller, I quote from the eleventh edition of *Early Writings* made up from two small earlier works, *Experience and Views,* and *Spiritual Gifts,* published in 1851 and 1858. "God sent his angel to move upon the heart of a farmer who had not believed the *Bible,* to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the word of God."—*Early Writings,* page 229.

"As John the Baptist heralded the first advent of Jesus, and prepared the way for his coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God."—Ibid., page 230.

"God directed the mind of William Miller to the prophecies, and gave him great light on the Book of Revelation."—Ibid., page 231.

"If Daniel's visions had been understood, the people could better have understood the visions of John. But at the right time, God moved upon his chosen servant, who with clearness and in the power of the Holy Spirit, opened the prophecies, and showed the harmony of the visions of Daniel and John, and other portions of the *Bible,* and pressed home upon the hearts of the people the sacred, fearful warnings of the word to prepare for the coming of the Son of Man.—Ibid., page 231.

"Angels of God accompanied William Miller in his mission. He was firm and undaunted fearlessly proclaiming the message committed to his trust. A world lying in wickedness, and a cold, worldly church, were enough to call into action all his energies, and lead him willingly to endure toil, privation and suffering."—Ibid., page 232.

"I saw that God was in the proclamation of the time in 1843. It was His design to arouse the people and bring them to a testing point, where they should decide for or against the truth. Ministers were convinced of the correctness of the positions taken on the prophetic periods, and some renounced their pride, and left their salaries and their churches to go forth from place to place to give the message."—Ibid., page 232.

"Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches, and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message."—Ibid., page 233.

" 'No man knoweth the day nor the hour,' was heard from hypercritical minister and the bold scoffer. Neither would be instructed and corrected by those who were pointing to the year when they believed the prophetic periods would run out, and to the signs which showed Christ near even at the doors. Many shepherds of the flock, who professed to love Jesus, said that they had no opposition to the preaching of Christ's coming, but they objected to the definite time. God's all-seeing eye read their hearts. They did not love Jesus near. They knew that their unchristian lives would not stand the test, for they were not walking in the humble path marked out by Him. These false shepherds stood in the way of the work of God."—Ibid. pages 233, 234.

"Ministers who would not accept this saving message themselves hindered those who would have received it. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven, and to persecute William Miller and those who united with him in the work."—Ibid., page 234.

In the above Mrs. White claims that William Miller was "visited by angels," "accompanied by angels," "that his mind was guided by angels," "that God gave him great light," "that his message was truth," "that it was from heaven," "that the blood of souls was upon those who opposed him," "that his work was like that of John the Baptist," "that he came in the spirit and power of Elijah." What more could be claimed for a prophet? But what was his message? He first declared that Christ would come in the autumn of 1843. When that failed he again set the time in 1844. That also failed, and the thing did not follow nor come to pass, so according to the *Bible* we need not fear him. But the Adventists, always resourceful and unwilling to admit themselves wrong, have shifted the responsibility for their blunder, and charge God, who according to the *Bible,* is a God of truth, and neither the author of deception nor confusion, with purposely misleading them in the parts of the message that failed. Listen to Mrs. White:

"I saw the people of God joyfull in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that his people should meet with a disappointment."—Page 235.

Think of it! a man humbly, courageously, and faithfully serving God, directed by him and accompanied by angels, sent to declare a message of truth from heaven; with the blood of souls required of those who rejected it, and the God of truth designing that his message of truth, should be a falsehood, and disappoint those who believed it. Absurd! preposterous! and without precedent in the *Bible.* I do read, however, "And for this cause God shall send them strong delusions, that they should believe a lie; that they might all be damned who believe not the truth, but had pleasure in unrighteousness." (2 Thessalonians 2: 11, 12.)

Also Jesus says: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall rise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24: 23, 24.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?"—Matthew 7: 15, 16.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matthew 24: 36.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 Thessalonians 5: 2.

From the above Scriptures it stands out plainly that if God shall send delusion it will be to those who loved not the truth but had pleasure in unrighteousness, and to claim that God designed to deceive them would force us to look upon them as being in that class. That William Miller's teaching was a delusion, cannot be successfully denied. That they were deceived by it is a matter of history. So whichever horn of their dilemma they take, it is not to their credit.

Matthew 24: 24 indicates that it will not be possible to deceive the elect; therefore we cannot consider those deceived as being the elect.

That the angels who attended William Miller were not angels of God is evident, because they professed to tell things that the angels of heaven didn't know. So, it seems that he was in undesirable company.

They try to vindicate their position, however, by calling attention to the fact that until after the resurrection of Christ his disciples did not understand his mission and were looking for him to establish an earthly kingdom.

But in the mistaken understanding of the disciples, did angels guide them into these mistakes? Was God in them? Did he approve of them? Did John the Baptist make mistakes in his preaching that in after time required patching up? Never. There is no parallel. When Jesus met the two disciples on the way to Emmaus he did not commend, nor justify their mistakes, nor tell them that God purposely caused them to be mistaken. On the contrary we read, "Then said he unto them, O fools, and slow of

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heart to believe all that the prophets have spoken."—Luke 24: 25.

Quite different from the Adventists. Again, "Afterward he appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." (Mark 16: 14.) So we cannot accept their claim that William Miller was a chosen servant of God but rather believe that he deceived himself and all who followed him. So we reject him and the claims made for him by the Adventists.

Mrs. Ellen G. White

Next we will examine the claim of Mrs. E. G. White as a prophetess.

First: She was among those deceived by William Miller. I quote from *Early Writings.*

"At the age of eleven years I was converted, and when twelve years old was baptized and joined the Methodist church. At the age of thirteen I heard William Miller deliver his second course of lectures in Portland, Maine. I then felt that I was not holy, not ready to see Jesus. And when the invitation was given for church members and sinners to come forward for prayers, I embraced the first opportunity, for I knew that I must have a great work done for me to fit me for heaven. My soul was thirsting for full and free salvation, but knew not how to obtain it."—*Early Writings,* page 11.

"In 1842, I constantly attended Second Advent meetings in Portland, Maine, and fully believed that the Lord was coming."—Ibid., page 11.

"I thought that those who loved Jesus would love his coming, so went to the class meeting and told them what Jesus had done for me, and what a fulness I enjoyed through believing that the Lord was coming. The class leader interrupted me, saying, 'Through Methodism'; but I could not give the glory to Methodism, when it was Christ and the hope of his soon coming that had made me free."—Ibid., page 13.

"Most of my father's family were full believers in the advent, and for bearing testimony to this glorious doctrine, seven of us were at one time cast out of the Methodist church."—Ibid., page 13.

So according to her own statement, although she claims she was converted and joined the Methodist church, she had not obtained and knew not how to obtain a full and free salvation. Her first satisfying experience came through hearing and accepting the teaching of William Miller, that the Lord would come in 1843 and later in 1844.

Jesus says, "Sanctify them through thy truth." (John 17: 17.)

William Miller's message was not God's word because it was not truth but a delusion, so her first satisfying experience came through a delusion.

Next, her own visions and prophecies will not stand when subjected to a scriptural test. Let us notice some statements made by her of a vision she claims to have had in 1847.

"I saw an angel fly swiftly to me. He quickly carried me from earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the showbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies—In the holiest I saw an ark:—In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone, which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name."—*Early Writings,* page 32.

The nearest I find authority for the above is found in Revelation 11: 19, where I read:

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake and great hail."

There is nothing in the above to justify her claim that in the ark was seen the golden pot of manna, Aaron's rod that budded, nor the two tables of stone with the Ten Commandments. To say so would simply be to add to the book of Revelation, and in the last chapter of that book we read, (Revelation 22: 18):

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add to these things, God shall add unto him the plagues that are written in this book."

But she says that she was carried to the Holy City. Well, this is still more absurd, and wherever she went it is evident that she was mistaken in the place she was in. For I read, "And I, John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Revelation 21: 2.) Again: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." (Revelation 21: 22.)

Here she not only adds to the words of the book, but presumes to contradict the writer by claiming that she saw a temple and its furniture when John says that he didn't even see a temple.

Her claim that the Fourth Commandment shown with more luster than the others is not very appealing when we compare the idea of the paramount importance she attached to it, with what we read: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2: 10.)

So far as the Ten Commandments (which we will show later was the national law to the children of Israel) are concerned, each was equally important.

She makes an absurd application of the promise made to the church in Philadelphia which reads: "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." (Revelation 3: 7, 8.)

Mrs. White writes: "I saw that Jesus had shut the door of the holy place, and no man can open it; and that he had opened the door into the most holy, and no man can shut it. (Revelation 3: 7, 8.) And that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question."—*Early Writings,* page 42.

This purported revelation was not received until March 24, 1849, and previous to the time of Mrs. White they did not observe the seventh day as the Sabbath. So when she was shown that Jesus opened the door for the Sabbath to shine out to God's people she uses a text that was given to a local church, In the present tense, in 96 A. D., and tries to make it apply to specific conditions 1753 years later.

The above so-called testimony or revelation, was given to explain another blunder they had made in believing and teaching for a time a doctrine similar to the Old Testament teaching that when the high priest in the temple service went once a year into the most holy place to make an atonement for the people, and cleanse the sanctuary, that after he went into the most holy place no further sacrifices could be made for the sins of the year that was past; That the door of further opportunity was closed for that year. So the Adventists claimed for a time that when Jesus entered the most holy place in heaven in 1844, that the door was closed forever against those who had resisted their message. I read: "After the passing of the time of expectation, in 1844 Adventists still believed the Savior's coming to be very near; they held that they had reached an important crisis, and the work of Christ as man's intercessor before God had ceased.

(To be continued. This is the second installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)

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Weekly Health Letter

Eczema—A Common Disease of the Skin

By A. W. Teel, M. D., Church Physician

I am receiving numerous letters almost daily requesting my advice concerning eczema, which is one of the most common skin disorders.

Children suffer unspeakable agony, especially if it covers the whole body, which sometimes persists in spite of every effort upon the part of the parents. Some authorities believe it to be associated with some form of food poisoning and indigestion. The younger the patient, the more severe and persistent is the disease. It differs from psoriasis, as psoriasis is pock-marked and itching, and produces a graylike inflammation of the skin; while eczema is moist, red, and has crusty and scabby formations with marked burning and itching.

At least thirty per cent of all skin disease is eczema, and many mothers have great fear that it is contagious. Fortunately it is not. It cannot be transmitted from one person to another. It is much more prevalent in bottle fed babies than those that are breast fed.

In all cases it is important that the general health be properly looked after, which includes disorders of the digestive tract and constipation. Tobacco and alcohol in all forms should be discontinued. Relaxation and avoidance of overwork is absolutely imperative. In all cases, the diet should be carefully watched. It is well to bear in mind that some have a peculiar sensitiveness to some particular kind of food that often produces eczema. The daily use of cathartics is not advisable, but regular elimination is highly essential.

Unfortunately, many mothers do not realize the stubbornness of eczema, and become discouraged because of the long drawn-out treatment that is necessary in most cases. It often takes a long time before the cause may be discovered, and in many instances relief cannot be obtained until every item in the diet has been carefully considered. No promiscuous remedies should be used, unless advised by the physician.

The diet especially for infants should be carefully regulated so as to secure normal digestion and regulation of the bowels. Milk in some cases seems to be a cause of constipation especially in young children. Such cases require the substitution of vegetable purees and gruels to which a little butter may be added. In adults, a high-protein diet must be discontinued. Inactivity of the bowels with its resultant intestinal toxemia must not be neglected.

The Open Conspiracy

The old flags and faiths have lost their magic for the intelligence of the young; they can command it no more; it is in the mighty revolution to which the Open Conspiracy directs itself that the youth of mankind must once more find its soul if ever it is to find its soul again.

The new life that the Open Conspiracy struggles to achieve through us for our race is first a life of liberations. The oppression of incessant toil can surely be lifted from everyone, and the miseries due to a great multitude of infections and disorders of nutritions and growth cease to be a part of human experience. Few people are perfectly healthy nowadays except for brief periods of happiness, but the elation of physical well-being will some day be the common lot of mankind. And not only from natural evils will man be largely free. He will be left with his soul tangled, haunted by monstrous and irrational fears and a prey to malicious impulse. From his birth he will breathe sweetness and generosity and use his mind and hands cleanly and exactly. He will feel better, will better, think better, see, taste and hear better than men do now. All these things are plainly possible for him. They pass out of his tormented desire now, they elude and mock him, because chance, confusion and squalor rule his life. All the gifts of destiny are overlaid and lost to him. He must still suspect and fear.

Within the peace and freedom our Open Conspiracy will win, all these good things that escape us now may be ensured. A graver humanity, stronger, more lovely, longer lived, will learn and develop the ever-enlarging possibilities of its destiny. For the first time, the full beauty of this world will be revealed to its unhurried eyes. Its thoughts will be to our thoughts as the thoughts of a man to the troubled mental experimenting of a child. And all the best of us will be living on in that ampler life, as the child and the things it tried and learnt still live in the man. When we were children, we could not think or feel as we think and feel today, but today we can peer back and still recall something of the ignorances and guesses and wild hopes of these nigh forgotten years. And so mankind, ourselves still living, dispersed and reconstructed in the future, will recall with affection and understanding the desperate wishes and troubled efforts of our present state.—From H. G. Wells, *The Open Conspiracy.*

Since there is but one faith, one true Lord, one true baptism, there can be only one true church or body of Christ. (See Ephesians fourth chapter.)—D. E. Tucker in *The True Way Is the Gospel Way.*

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DISCIPLESHIP

II.—Straddling Disciples

By Blair Jensen

ONE of the gems of the ancient Scriptures with which all should be familiar is contained in the seventh chapter of the book of Judges. It is the story of Gideon and his selection of an army to repulse and overthrow the enemies of the people of Jehovah. Thirty-two thousand warriors had responded to the call to arms. Numerically they were far surpassed by the enemy. Then came the word of Jehovah to Gideon telling him that his army was too large and ordering him to proclaim that all who were afraid were to depart from Mount Gilead. Twenty-two thousand withdrew. Again came the command that the army of ten thousand was too large, and to march them to the water to drink. Nine thousand and seven hundred fell upon their knees and drank, three hundred scooped a handful of water to their lips as they remained alert to the possibilities of sudden attack. The story concludes with success coming to the strategic attack of this band of three hundred. We are taught herein that victory is not determined by numbers, and this fact is confirmed each day upon the battle fields of China.

Our subject is that of *"Straddling Disciples"* and we have carefully selected the story of Gideon's army as a background for our sermon. When this subject first became my assignment, I was immediately reminded of an interesting experience that I observed when a boy. My sister was sent to gather the eggs. With a bucket in her arms she blithely went forth. All was well until she attempted to climb over the board fence that barred her way to the cow shed. I presume that as she threw one leg over the topmost board she chanced to look down and suddenly felt that the earth was terribly distant from her. At least there she remained, straddling the fence, and shrieking hysterically until Mother arrived and returned her to the ground. Her task was unaccomplished. Another had to complete it. And so I meditated. How like unto "straddling disciples"—they straddle the fence. They cry aloud in unfounded fear. Another must spend his valuable time seeking to give them assistance and yet another must assume the responsibility of their task.

There are a few characteristics of "straddling disciples" that we desire to consider briefly. The first is carelessness. This is pointedly brought out in the story of Gideon's army. Nine thousand and seven hundred men were careless enough to fall upon their knees and thirstily drink of the water when they knew the enemies to be close about them, when they knew that the safety of Jehovah's people was in their hands. People even today and within the church are many times eminently careless of responsibilities of membership they have assumed, ofttimes thoughtlessly not realizing the value of alertness upon their part. The responsibility of church membership should be individually protected by every guard and precaution that one can throw around it. Carelessness regarding it means not alone the spiritual death of the individual but likewise that of others who may look to him for a pattern. One cannot speak too forcefully upon the matter of carelessness of personal conduct and especially of the personal conduct of the priesthood. I doubt not but that today every district and stake has suffered and is handicapped because men called of God have carelessly lived upon a lower plane than that upon which they were called to live. Especially is it true of the priesthood that not one of them can be so careless of his personal conduct as to bring stain to his name and reputation without the church to some extent being smeared by the same filth. The greater the responsibility he has assumed the greater the suffering of the church. Carelessness of responsibility and personal conduct is indeed a characteristic of straddling discipleship.

Another is indecision. Elijah contended with this and his ringing challenge was issued in his words spoken upon Mount Carmel. "How long go ye limping between the two sides. If Jehovah be God follow Him, but if Baal, then follow him." All of us appreciate the individual who will make a decision. If we do not agree with the decision he has made, at least we appreciate knowing where he stands and what his opinion is.

I have heard that an individual joined the church in Utah and our own. When sought out for his reason as to wishing membership in both the reply was had that he was certain that the Restoration Movement was true, but, as he did not know which church now had the most light, he wanted to be sure. I presume the church in the West would rate such a member as about as valuable as we would. Today the church is handicapped because of straddling disciples, individuals who as yet are undecided and have not determined whether this church is worth the demands it makes upon them. They wait to see what will happen. Perhaps if the cloud will be pushed aside by a brilliant display of sunshine they will swing in with us, but if the shadow deepens they will turn aside. Meanwhile they limp and straddle.

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Many would qualify as straddling disciples because they have allowed personal desires and selfishness to become their master. Judas is a fitting example. There is no question regarding his love and devotion to the ideals of his race. He had longed for the Messiah. He hoped and believed that in Jesus he had found him. His interpretation, though, was of a national victory; Rome to be overthrown, Jesus to be clad in robes of purple, the Jews to become the great nation among nations, and he wanted to have a part in it; to wear a richly bedecked robe, to be counseled with, to have an active part in the material affairs. When he finally concluded that Jesus would have nothing to do with an earthly and material kingdom, he betrayed him and then in remorse hanged himself. Unhappy, disappointed, and made so through his own selfishness, he is today despised and reviled by a world which loves and reveres his fellow companions. Whenever a man in the church has selfishly aspired it has invariably resulted in disappointment to himself, sorrow to his friends, and difficulties for the church. Indeed, many have straddled because of personal selfishness.

A final characteristic of a straddling disciple is fear. A quotation paraphrased would read, "He who straddles for fear of men can be no other than a straddling disciple so long as he does not master it."

The Apostle Peter had his moments of straddling and they certainly brought him in sorrow to his knees in remorse. For examples, the time during the passion week when thrice within a few hours he denied his Master and again many years later when he had his hand so strongly called by the Apostle Paul in the matter of the circumcision of Gentile Christians, as found recorded in the latter half of the second chapter of the Galatian epistle.

Today we have individuals who when elected to office in politics or what is deemed to be a position of honor, by their actions and sometimes words deny their church membership, forgetting the admonition given by Isaiah to those following after righteousness and seek in Jehovah, "look unto the rock whence ye were hewn and to the hole of the pit whence ye were digged."

Twenty-two thousand fearful recruits of Gideon's army returned to their homes and victory came without them, by reason of the fact that they were not present to bring confusion, hysteria and retreat.

Browning has written, "If you have not the stuff to dare to be good, better be a frank, open sinner than a colorless, hesitating nonentity."

Startling and challenging though this thought may be to us, yet we must recognize its verity. Conversions do come to those who are frank sinners, but seldom to those who straddle.

Straddling, when stripped of its embellishments, is revealed to us as hypocrisy. A straddling disciple, bluntly and plainly, is a hypocrite. By word he may maintain allegiance; by act he denies it. He attempts to serve two masters.

Our task is in our individual lives, to eliminate carelessness, master our indecisions, cast aside selfishness, and overcome indifference and fear. We must diminish those negative factors that vitiate and destroy our value as would-be Crusaders, that we shall stand forth revealed as true and living disciples of the lowly Nazarene, the Son of God.

Victory comes not because of straddling disciples, but in spite of them.

Only a Dog

By Edna Stobaugh

One can see, on the busy streets of a big city during the course of a year, many dogs lying dead by the side of the highway. Not much thought is given to the incident as onward each car goes. But whose pal and whose friend was destroyed that day?

One evening, while driving along the road, the engine stopped, and just ahead of the headlights, one could see a dog standing upright watching over an object. By observing more closely one could see a second dog lying dead just behind the first one. The latter, with saddened expression turned toward me pleadingly, was guarding her mate who had been killed by a passing traveler.

While sitting there waiting for the car to be repaired, I noticed the dog trying to lift the victim by the shoulders and drag him to the walk. It was a big task, and fearing the eyes of a stranger, she left her pal and lay down a short distance away to keep watch. The expression in the face of that dog was the most pitiful sight I had seen for a long time.

Recently I read a poem, *"Only a Dog,"* written by Kenneth Beech Johnson, published in *Our Dumb Animals,* and the whole affair was brought vividly back to my mind.

"Only a dog,"
The motorist said.
"Only a dog,"
As he onward sped;
Leaving the dog in the roadway—dead.
Only a dog—I had loved and fed.

Only a dog,
We laid him away;
Only a dog,
But I tried to pray:
"Goodbye, old pal—" was all I could say
Only a dog—but I cried that day.

Only a dog,
But a faithful friend.
Only a dog,
And I could depend
On his love and trust to the very end.
Only a dog—but you comprehend.
Only a dog,
And I know he'll be
Only a dog,
Waiting faithfully—
Waiting to welcome me gleefully—
Only a dog—for eternity.

Fingerprinting Beggars

The proverbial freedom of the vagabond is rapidly disappearing. In Germany every man or woman who admits to being a gypsy must now have a fingerprint taken and sent to the Gypsy Police Office at Munich, which attempts to exercise some supervision over those wandering colonies which have steadfastly refused to carry personal papers or to bother with birth, marriage, and death certificates.

In Japan professional beggars have their own union or association, which has protested against the precedent set by Tokyo police in forbidding the use of miserable-looking children as lures to ensnare the passerby. These beggars declare that if such children are sent to the state orphan asylums begging will no longer pay.

A remarkable change has come over Italy and Sicily, too. Mussolini abolished begging by edict, and even attempted to suppress the mendicant organ-grinder abroad because he impaired Italy's dignity in foreign estimation. And Mexico is following Italy's example. During the Christmas season beggars proved to be such a pest in Mexico City that President Calles ordered the police to arrest them, and provincial authorities were charged to do likewise.

Czechoslovakia has been dealing with beggars in a rather complicated and interesting way. In Prague last winter a system was introduced whereby anybody who felt charitably inclined could buy metal discs from the city authorities. Then, instead of a coin, the mendicant was given a disc, which he took to a courteous and sympathetic, though perhaps not soft-hearted, Welfare Committee. Here he was given food, clothing, advice and work. The Czechoslovak Government, moreover, is now considering comprehensive and drastic measures to control roving gypsies. Vagrants will be required to possess identity books and to register their fingerprints and firearms.—*The Living Age.*

When the *Bible* touches sin, it grasps it with the rough hand of a man in earnest. It acknowledges the presence of it, it confesses the reality of it, it emphasizes the malignity and the awful danger of it, and stirs up in the heart a passionate desire to get rid of it.—Charles Edward Jefferson, in *Things Fundamental.*

Those who cannot command themselves cannot command others.—Hazlitt.

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Prayer and Testimony

A Prayer

(On Seeing a Lighthouse Near Boston)

By Mrs. George Orr

Dear God, thou lighthouse of my soul, shine brighter still!
Let not the foggy night conceal the way,
Guide me safely through each threatening ill;
Lead me to the dawn of endless day.
And as thy beckoning ray, the powers of life unfold,
May all the deeds that dim thy kindly light
Die, in the deepest shades of night untold,
That thou mayst ever stronger show thy might.
And, as I catch the lovelight of thy gleam,
Teach me of its nurture and its care,
That when some life in shadows falls unseen,
I may reflect its glory radiantly there,
And over many a dangerous pathway hover,
To be a kindly lighthouse for another.

Notes From Young People's Prayer Meeting in Independence

By The Reporter

It was not an unusual prayer meeting that the young people of the Stone Church enjoyed on a recent Wednesday night, but it was expressive of the joyous and intrepid spirit of youth and the willingness and desire of young men and women to do their part in the cause of Christ. These prayer meetings are improving in spirit, in number, and in participation under the leadership of Elder T. A. Beck, now assisted in song by Elder Evan A. Fry, and others.

On this particular Wednesday night Elder C. Ed. Miller spoke fervently, stirringly, on *"The Need of the Old Faith,"* following which the worshipers sang the hymn which begins:

"Take my life, and let it be
Consecrated, Lord, to thee."

Gleanings from the testimonies voiced will be of interest to all the church, I am sure, for the thoughts given words expressed the spirit which prevailed at the Youth Conference at Lamoni a few weeks ago.

A young woman, a Graceland student and daughter of an active missionary in the church, was the first to speak. She said:

"We do not know how much joy we can get out of a task until we have done that task. If we look, we see things about us to do, and in doing them, we help the church, and help each other. Pray for me that I may help in our big task."

Another Graceland girl declared: "I was fortunate enough to be reared in a small branch of the church, where we knew each other and were concerned about each other's needs and interests. Eagerly we listened to news of the church at large. And then I read in *Autumn Leaves* about the *Evánelia,* the gospel boat. It thrilled me just to think that our church at one time had such a boat to carry missionaries to distant places over the sea. Then at Graceland I heard Brother Miller speak of the *Evanelia* and he showed us a picture of it, and I knew that I was going to school with one of the girls whose people traveled for the church on that boat. This realization strengthened me in the purposefulness of the gospel."

At that a third young woman spoke. She is a new bride in Independence, and she and her husband both attended Graceland:

"I should like to have been the first to speak tonight, but already two have spoken. It just shows that if we are not ready to do the work of the Lord, some one else will do it. Every day we as young people are passing up responsibilities. Shall we begin to do our work? One of the best ways to begin is to study—to learn the truths of the *Bible, Book of Mormon,* and *Doctrine and Covenants.* Then after we have studied we can begin to teach. There is no better way to find the Christ than by leading others to him. The third thing for us to do is to pray, for from God we get our strength. These three things are links between the songs we have sung tonight, *'I Love to Tell the Story'* and *'Let Us Pray for One Another.'*"

"Though I am not a member of this congregation, I am happy to be here, and I want to tell you that I feel the time has never been better for young people to move out and rid themselves of the things which hinder them in doing the work of Christ," earnestly declared a young man. "I wish to be one of those who push forward for this purpose."

Then a young woman arose: "This is the first time I have taken the opportunity to speak at a prayer meeting in Independence. Since my childhood I have had the ambition to attend Graceland. For a time my family lived away from a branch of the church; nevertheless, we had meetings in our own home. We read from the books of the church, and opened our service with prayer and song. Tonight, more than ever, I see my own weaknesses; I realize that we never appreciate some things as we should. Pray for me that I may be thankful for the things I have."

"My experiences of the past week have taught me a new appreciation of the problems and difficulties faced by our pioneer forefathers," stated a young woman sitting near the back of the room. "For five days I have been camping in the woods with thirty-five Girl Scouts and a camp staff of five. As we trailed through the woods, even though they were not the wildernesses crossed by our forefathers who pushed westward to the land of Missouri, a new gratitude came to me for their earnestness in the gospel, their fortitude, and their love of Christ. They had a great goal to reach—Zion, and their faith was strong. It brought them through tremendous difficulties. I thank God for the opportunities we enjoy today, and ask the prayers of the Saints, that I, too, may share in the old faith."

At that a young priest stood up: "We know that the church of former years had certain things for which we of today would not care. Consider their lighting system, their transportation. And yet they had one thing which was most precious to them and which is most precious to us—the old Jerusalem gospel. Many years ago our forefathers worshiped in the same way we do. Two thousand years ago Christ was on earth and gave us the gospel. Before his time, Abraham was given a great promise by his God. He, too, worshiped as do we. Physical things about us have changed, but the gospel has not changed. How many of us are worthy the divine testimony given those who have faithfully, devotedly, served the Lord? The call has come for us to seek our King as did Saint Christopher in the legend told us by Brother Beck. During the last two or three months I have been waking up. I have been wondering what my message as a member of the priesthood should be. Now I have found that message—it is one to awake to the great responsibilities of the day. It will remind people that we are living in a day when great opportunities and great obstacles face us."

"We come to these prayer meetings," contributed a young woman, "to gain strength and courage to face the tasks of

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Prayer and Testimony

each day. And here we learn that others come for the same purpose. It is wonderful to think that we have such a source of help. My desire is that I may be found always faithful."

"I think I know that the old faith is needed today," stated the eldest son of the pastor in Zion. "I had an experience up at school. I was working in a group of 269 young fellows. Some were new—had been there three months. From this new group a young man who had the old faith was chosen to take a responsible position. As he and I were talking one day he asked me: 'How many fellows down there do you suppose are like the few of us? How many do not smoke? How many do not drink? How many are honestly making an effort? How many take the time to drop a kind word?' This young fellow had within him the old faith. The institution had recognized this faith in him and it had called him to work. Tonight I know that we need to follow Jesus—we need to have the old faith."

"Walking In The Light"

By Mrs. Lillian Gamet

Sometimes I wonder had I been brought to see the light of the gospel in some miraculous way, if I would more fully realize the power of it. About three years ago I was on my way to church in a large city and was thinking of the gospel and my part in it. As I left the street car another lady, a stranger to me, also got off, and I discovered she was also going to church. I soon learned she was a member of the church and she began telling me of her conversion and how happy she was in the work. She had experienced a wonderful testimony of the truth of the work. I told her how I had often felt and upon learning I had always been in the church, she quickly said, "Why, you have never known what it means to be in the dark and come into light for you have always been in the light." Those words were indeed a great comfort to me, and I shall never forget the peace they brought to me.

I and my family have enjoyed the blessings of healing under the hands of the elders many times. I wish to mention one that was outstanding in power.

Our youngest son was stricken with infantile paralysis at the age of three. His whole left side was apparently useless, and the day we were placed under quarantine, he was in a very critical condition. We asked two elders who lived near us if they were willing to come. Fearlessly, they came to the house and administered to him. Four days from that time he could walk, and continued to grow strong. The attending physician told us many times he could not account for such a remarkable change, and asked to take the child to a large medical convention to see if they could still find anything wrong.

It is my desire to live in a way worthy of such blessings and to be able to help others see the light. I desire to be remembered in the prayers of the Saints.

LAMONI, IOWA.

I Have Good Faith

By Merle Thompson

I am only a little girl, and soon will be eleven years old. I was baptized when I was eight and a half years old, and I enjoy going to Sunday school and helping to sing. I like best of all the prayer service, and I ask the prayers of the Saints that I may live and learn more about the church every day.

BREWTON, ALABAMA, Route C, Box 168.

The Lord Answers Prayer

By Mrs. J. H. Kuykendall

In 1929, I attended the church at Long Beach. The Saints there were the most friendly people I had ever met, and I was deeply impressed. I was a nonmember, and as soon as I began to accept the truthfulness of the gospel, the adversary tried to discourage me in every way. My friends told me falsehoods about the *Book of Mormon,* and also that this was a man-made church, but I thank my heavenly Father that I willingly surrendered myself to him and was not led astray by some false prophets.

For two weeks before I was baptized, there was a burning desire in my heart for a closer friendship with the Master. There seemed to be a voice whisper the assurance to me that this was the right church, but yet I was not ready to accept the *Book of Mormon,* nor did I want to give up my search and say the church was wrong. I kept asking the heavenly Father for wisdom and understanding that it be made known to me if it was the true church.

After three sleepless nights I was given the assurance that this was the right church and that the three books were true.

The following Sunday, Brother W. A. Teagarden preached a sermon on baptism and the laying on of hands. Following the service I asked to be baptized, and Brother J. L. Milner officiated in this ordinance. I have never regretted the step I took. I would like an interest in the prayers of the Saints that I may ever be faithful and true to the covenant which I have made with my Master.

Prays for Privilege of Attending the Church

By Mrs. Edith E. Carpenter

The Prayer and Testimony column in the *Herald* is a great comfort to me. I am not privileged to attend church services very often because I live too far from the church to walk, and as I sit here all alone and read the testimonies of the Saints, I think of the ones that have the opportunity to attend church and do not avail themselves of this privilege. How glad I would be if it were possible for me to attend every service. I ask that the Saints pray, that if it is God's will, I may have the privilege of going to church.

I have received many blessings from God's hand, and I am trying to live so that I may be worthy of all these blessings.

INDIAN RIVER, MICHIGAN.

Request Prayers

Sister Lucy Williams, of Pond Creek, Oklahoma, desires the prayers of the Saints, particularly those of Mount Washington, Missouri, church, for her own family and also for her sister and her husband.

Harry Tupper, of 2254 Fulton Street, Berkeley, California, requests prayers in behalf of a friend who, because of circumstances, cannot be named; to the effect that she may be led to Christ and more happily reconciled to her family, and that they may show more tenderness and kindliness to her in her infirmities.

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QUESTION TIME

Does Genesis 14: 39 teach that tithes are due only on what is not needed?

A careful analysis of the text referred to will show that Abraham paid tithes on all of his possessions, and the term "more than that which he had need" is an explanation of the fact that Abraham possessed riches above his needs, but does not imply that the tithe was based upon the surplus possessions he had obtained. The language is found in the Inspired Version, and reads as follows:

"Abraham paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need."—Genesis 14: 39.

In two clauses of this text it is stated that the tithe was paid on "all which he possessed," "all that he had," hence the last clause, which is separated from the rest of the sentence by a comma, must be understood to refer to the fact that God had blessed Abraham with more riches than he had need. The desire to do good on the part of Abraham enabled God to trust him with a superabundance of wealth. The word *tithe* itself literally means a tenth, and if Abraham paid tithes of all that he had—all of his possessions, which the text plainly states, such a tithe would not exempt any part of his wealth. Even the Pharisee, though lacking in some respects, kept this obligation strictly. Of this Luke 18: 12 says: "I give tithes of all that I possess."

The Jews of the Mosaic era were required to pay tithes of all their increase, and in this connection it should be remembered that their lands were apportioned in accordance with the requirements of the various tribes as inheritances. In some respects this is the ideal system, as the land belongs to God and is to be used for the purpose of making increase of such things as it will produce, the producer owing God the tithe of his increase thereon. But in commercial life it is clear that the land bears little direct relation to the business in which one may be engaged, hence the increase is not confined to products of the soil.

What is the meaning of Doctrine and Covenants 87: 6, "Let your families be small"?

This revelation was given in March, 1833, at Kirtland, Ohio, where the Saints had gathered in the interests of the church. Many strangers came to them, some from curiosity to see what manner of people the Saints were, and others to learn more about the new doctrine of which they had heard. It thus happened at times that the Saints supported more than they were able to care for, and some strangers did not adequately provide for the expense of their own living, but imposed upon the good will of the Saints. The text says:

"Let your families be small, especially mine aged servant Joseph Smith, sr., as pertaining to those who do not belong to your families; that those things that are provided for you, to bring to pass my work, are not taken from you and given to those that are not worthy, and thereby you are hindered in accomplishing those things which I have commanded you."—87: 6.

As may be noted, this did not refer to the number of children that parents might possess, nor was it intended to limit the number of children that one ought to have of his own family. But it was a warning to the Saints not to permit themselves to be imposed upon by those who sought only to live off of their substance.

Is there any certain place or time revealed for the battle of Armageddon?

The only knowledge we have of this event is the reference found in Revelation 16: 16, the reference to "the battle of that great day of God Almighty" being in a previous verse. This event is apparently to follow the pouring out of the vial of the sixth angel, which some interpret to mean the sixth period of the world's history, comparable to the thousands of years supposed to represent the premillennial period. But this is a matter of some uncertainty, and must therefore be considered as one of the things which God has not fully revealed. The term Armageddon, seems to imply a hill country, and probably a temporary place, but of its location nothing is clearly presented.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Riverside, California

Unorganized Group Busy

A fine group of Saints living a dozen miles from a regularly organized branch, have built up a live and functioning mission group at Riverside, California.

These group meetings were started January 12, this year, Brother Arden D. Logeman, who was ordained a priest a year or two ago, in charge of the work. Since that time the meetings have continued each week, the attendance increasing from a very few until at present there is an average present of approximately twenty-five.

Four have been baptized. They are Brother and Sister David Peck, Sister Murphy and daughter. An increasing number of interested visitors attends, and it is the desire of these Saints soon to be able to bring their friends to the light of the gospel in such power and assurance that they may see fit to ally themselves with this great work.

Very commendable, too, is the work the women of this group are doing. They meet every Thursday at the home of Sister Angie Peck, who is in charge of this department, and here they have accomplished many things in the way of hand-made quilts and bazaar articles.

Brother J. F. Lacy, of Ontario, has been a help and inspiration to this group of Saints, giving his time most unselfishly in preaching and visiting among them, and on several occasions he has been privileged to speak wonderful words of encouragement to them through the Spirit of the Master, counseling them, encouraging them, and urging them to continue.

The choir and orchestra of Ontario Branch made one evening a special pleasure by their splendid music and the beautiful and generous spirit of cooperation which is the mark of true Latter Day Saints. The Riverside people are anxious for the time to come when they, too, will be able to make their contribution to the pleasure and uplift of their fellows.

The great desire of this group now is to establish a Sunday school. Surely if it is the will of the Lord, this group will soon be organized. In the meantime they are working toward this ideal by building up a treasury of which they may well be proud.

Traverse City, Michigan

Women Are Working Hard

Many of the young people here are busily engaged in helping to harvest the large cherry crop for which this region is noted.

Brother Clarence Hudson, of South Boardman, Michigan, has accepted a position at the Traverse City State Hospital, and the Saints are glad to have him meet with them.

Members of the women's department, through their untiring efforts are doing their part in helping to keep the branch up to standard under the present conditions. On July 8, they served lunch at the church dining room, and some lunches were delivered. This undertaking worked out so satisfactorily that it was repeated July 15, and proceeds amounted to $13.20.

Brothers Homer Doty, sr., Jay C. Doty, B. H. Doty, and daughter, Maxine, and Ray Dick, wife and daughter, Arliss, motored to Ludington to attend the one-day meeting held there July 16.

On July 30, a one-day meeting was held at Joyfield, Michigan. The first meeting opened at 9 a. m. This branch has been inactive for six years and through the help of Freesoil and Traverse City Branches, the gospel fire has been rekindled.

Denver, Colorado

Young People's Counsel Formed

A quiet wedding took place, June 14, at Trinidad, Colorado, when Miss Josephine Pople and Mr. Homer Shupe, both of Trinidad, were united in marriage by Elder E. F. Shupe, father of the bridegroom. Mrs. Leo Shupe, of Denver, sang, *"I Love You Truly,"* before the service, with Miss Martha Pople at the piano. Both Mr. and Mrs. Shupe are well known to Saints throughout Eastern Colorado District and also to many of the ministry of the church who have labored in Colorado. Brother Shupe lived in Denver for many years and his bride has frequently visited here.

The young people's department held a luncheon and business meeting Sunday, July 16, following the morning service. Those who had been at the Youth Conference gave short reports on some of the classes attended, and provision was made for a council, to consist of the branch president, director of Religious Education, officers of the young people's department and four elected members. Those elected are Charlotte Darnell, Burrell Shupe, Ted Williamson and Farr Kemp. Plans were made for the work of the department for the next few months.

The little son of Cecil and Nellie Ainsworth was blessed, July 2, by Elders G. A. Smith and E. J. Williams, and given the name, John George. July 23, Ruth Elaine, infant daughter of Alman and Ethel Hurley, was blessed by Elders Smith and Williams.

Sister Anna Lundahl, aged eighty-five years, mother of Sister Anna Norris, passed away June 23, at the home of another daughter in East Saint Louis, Illinois. She was for many years a faithful and well-loved member of this branch, and made her home with Sister Norris until a year ago. In spite of the increasing infirmities of age, she was gentle, patient and cheerful. Her testimony was always, "I am so thankful for God's goodness, and that I still have my sight and can read my *Bible*."

Creola, Ohio

This little branch has been in existence for over forty years, and has had many experiences. Only a small number of Saints are enrolled here, but these few are faithful to their covenant with God.

Because of the small population and business opportunities offered at Creola, it has been necessary for many of the young people to go elsewhere in order to find employment. The Saints were told by Young Joseph Smith, when he preached the dedicatory sermon of the church building in 1899, that while the branch would languish it would never be uprooted if they were faithful, as it is a vine of the Lord's planting. The members have tried to be faithful.

Recently Missionary John R. Grice held a series of meetings at Creola. A lively interest was manifested and the audiences were satisfactory. The opposing force tried to counteract the success of the series when a woman Holiness preacher held services in the schoolhouse, but the effort was a failure from the start and lasted only a week.

On the next to the last Sunday seven candidates were added to the church, and on the closing Sunday nine more

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were baptized, making a total of sixteen. Eleven of these were enrolled in Creola Branch.

Lennox Mission, California

Hope to Repair Church Building

Lennox Mission, under the leadership of Elder W. J. Nuckles, is keeping step with the church in its onward march toward Zion.

The Children's Day program Sunday, June 11, was well attended.

On Monday evening, June 26, a series of missionary services were started with good attendance at every meeting. Elder D. B. Sorden, of Central Los Angeles Branch was with the Saints one night, and spoke on *"Restoration."*

Doctor A. W. Teel has spoken several times during the past few months, giving some very helpful talks.

The Saints are planning a social to be held at the church Friday evening, August 4. The proceeds will be used in repairing the church building. The floor and seats in the church have been painted recently and look much improved.

All are looking forward to the Southern California reunion at Laguna Beach, August 26 to September 3.

Scranton, Pennsylvania

The young people meet every Thursday evening, and have just completed a course, *"The Teaching of Religion,"* by Charles B. Woodstock, under the guidance of their leader, Elder E. Walter Lewis.

On the morning of Sunday, May 14, the young people's society presented an enjoyable Mother's Day program.

Scranton Branch met with a great disappointment, May 26, when Pastor and Sister Thomas Jones left the branch to join their son who resides in Maine. Brother Jones was loved by all who knew him, and especially by the children. He aided in establishing a Boy Scout troop in the church in February.

The Boy Scout troop is under the leadership of Scoutmaster John Swales, a member of the young people's society. The troop was presented a flag June 14, by the Daughters of the American Revolution in the Elks' Club.

Sunday school is progressing under the church school program. A splendid program was presented on Children's Day, June 11, by the primary department. After the program two children, Leslie Parratt and Muriel Diehl were baptized by Elder E. Walter Lewis and confirmed by Elders R. J. Hawkins and E. G. Davies.

The department of women has not been idle. Sister Fanny Lewis is president of the club. The department has made and sold clam chowder and faggots; and, with the money received, have presented the branch twenty-five new *Saints' Hymnals.* John Morgan, an elderly member of the church, was their salesman.

The women's department is now studying *"Church Objectives,"* and Elder E. Walter Lewis is their teacher.

The Saints enjoyed a series of meetings conducted July 9 to 11 by Evangelist George W. Robley, of Bloomsburg.

Scranton church picnic will take place August 8, at Rocky Glen.

All the activities in the church are being supervised by Pastor R. J. Hawkins, who, though a resident of Wilkes-Barre, finds time to and pleasure in shepherding the flock at Scranton.

Alva, Oklahoma

This is a small but a prosperous and spiritual branch of Saints ministered by Elder Kreel, formerly of Nebraska. They enjoy preaching services morning and evening on Sunday and have about six classes in their thriving church school. Though handicapped in some measure by lack of church facilities, Alva members are striving to carry forward the gospel message to their neighbors and friends.

There is quite a group of young people here, and they, too, are active.

On July 2, about forty members were present for the sacrament service, Brother Kreel presiding.

Thayer, Missouri

Tent Meetings Are Successful

A series of meetings opened on July 5, in the Southern Missouri District tent at Thayer, Missouri. District President W. E. Haden, Missionary J. Charles May, and Apostle John F. Garver were the speakers during this series. The attendance for the meetings ranged from one hundred and fifty to three hundred every night.

Conference was held on Saturday, July 15, and Brothers Garver and Haden were in charge of the business meeting. In the evening a program was presented in the Stone Church. Brother and Sister Francis Bishop and Marion, and Brother and Sister Ausly, from Springfield Branch, were present.

Sunday morning at the nine o'clock prayer service, everyone came fasting, and all who attended felt the Spirit of the Father in the meeting. At two-thirty in the afternoon, seven candidates were baptized. They were Mr. and Mrs. Lloyd Davis, Fred Martin, Harry Miller, Elaine, Grace, and Evelyn Hancock. Immediately following the baptism the candidates were confirmed at the tent by Brothers Haden, Davis, May, and Chrestensen.

Brother Haden went to Mapleton, Kansas, to conduct the funeral service for Hawley Dennis and on returning to Thayer he stopped at Eldorado, Missouri, to attend the funeral of R. T. Walter.

On July 19, a watermelon feast was held at the home of Brother and Sister Davis. This was a farewell to Brother Garver as he was returning to Kansas City that evening.

Sunday, July 23, Anne Byland was baptized, two others, Brother T. Burr, and Sister Bixby were baptized the following Sunday.

Kansas City Stake

The stake church school director, Elder George Mesley, called the local directors together the evening of July 18, to discuss the problems of the church leadership school to be held during October. Considerable emphasis will be laid by the faculty of the school on the quarterly as used in the various classes in the local churches. A committee of three was appointed on grading and promotions, to report at next meeting, August 8.

Argentine Church

The morning sermonet at church school was given by Elder D. P. Cooper. In the evening an interested audience listened to Elder J. E. Vanderwood discourse on the subject, *"The Power to Become the Sons of God."*

Fourth Church

The Holy Spirit was made manifest to a large degree in the regular monthly sacrament service the morning of July 2. Pastor James O. Worden was in charge of the service. Great effort is being made to make each sacrament service a richer spiritual experience than the preceding one.

The O. B. K.'s were in charge of the evening service. Priest Lloyd Siebert, O. B. K. Counselor, who had just returned from the Youth's Conference at Lamoni, was the speaker. He gave some of the high points of the conference in a forceful and convincing way.

Men of the local priesthood have filled the pulpit at the 11 o'clock hour for the past two months. Elder Marion Sneed, Priests Lionel Babcock, Morris Worden and Deacon Earl Raveill formed the staff. Their talks have been instructive and encouraging. Pastor James O. Worden began a series of four talks at the eight o'clock service July 9.

At the local priesthood meeting arrangements were made for the members to start visiting. The start being made with the priesthood, as a group, with their companions, visiting the home of one member of the priesthood each week. The first visit was at the home of the Pastor James O. Worden. The following week at the home of the Associate Pastor M. H. Sneed. This will lead up to the stake visiting campaign to start October 1.

The second Tuesday evening of each

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month the men of the local church meet for recreation. These meetings are greatly enjoyed. The last two meetings have been at the home of Brother David Evans. Games were provided by the committee in charge for the month, and plenty of homemade ice cream, cake and lemonade is available.

The women of this group are also working under a monthly committee plan. A fine program has been provided this month. Each Thursday morning at ten-thirty devotionals are held, lunch at twelve o'clock and at one-fifteen in the afternoon pictures and lectures on such subjects as *"Gift of Life," "Preventing Blindness and Drinking Health," "What the Depression Is Doing to Youth,"* and *"A New World of Adventure,"* are discussed.

Bennington Heights

Regular services were held at the church during the past week.

At the eleven o'clock hour Bishop C. A. Skinner was the speaker. Special music was furnished by a women's quartet composed of Mrs. Mary Helm, of the local congregation; Mrs. Effie Hunter, of Dayton, Ohio; Mrs. Ola Davidson and Miss Edna Stobaugh, of Independence, Missouri.

At the evening hour Elder C. Ed Miller continued his illustrated lectures.

Dow City, Iowa

Elvin Baughman Chosen Pastor

On May 21, a double wedding occurred when Zeta Clothier was united in marriage to Frank Fry, of Woodbine, and Iven Clothier was married to Leila Wirth, of Elwood, Iowa. The ceremony was performed by Brother Fred Fry at his home in Woodbine.

Elvin Baughman was recently chosen as branch president for the remainder of the church school year. For the past two years the branch has been under district supervision with Brother Fred Baber in charge. Sunday, July 16, District President Gerald Gunsolley made the recommendation for the change. A vote of thanks was extended Brother Baber for his faithful service. Brother Gunsolley was the speaker for the day.

The priesthood of this branch consist of Elders Elvin Baughman, George Hansen, Priests Fred Baber, Frank Fry, E. B. Justice, and Deacon Everett Landon.

A junior choir has been started under the direction of Sister Baughman. The juniors recently enjoyed a picnic with their teachers, Ruth Justice and Mrs. Ola Boham.

Some are hoping to attend the reunion at Woodbine beginning August 11.

Mother's Day and Children's Day were observed with programs.

Iris Vanlandingham and Phyllis Pearsall attended the Youth Conference at Lamoni over the first week-end.

Beals, Maine

Young People Hold Meetings Each Sunday

Regular services are held here each Sunday. An afternoon prayer meeting is held at two o'clock, and Brother Josiah Alley is usually in charge. Sometimes he is assisted by Brothers Pearl Urquhart or E. W. Rogers, of Jonesport. The Saints feel fortunate in sometimes being favored with a talk by Elder Newman Wilson.

The young people meet each Sunday evening at six o'clock, and a large number attend.

The Saints are expecting a visit from five young fellows who attended the conventon at Lamoni. These are Millard Gray, Chester Gray, Leon Look, Marshall Kelley and William Wilson.

Council Bluffs, Iowa

No Summer Slump Here—Church Activities Continue

President F. M. Smith, Apostles J. F. Garver, F. H. Edwards, Bishop W. T. Wellman, and R. W. Scott have been recent speakers at Council Bluffs.

On April 17, a special business meeting was held at which time W. T. Wellman was accepted as bishop in charge of the finances of Council Bluffs and a committee consisting of the following was appointed to act under him as finance committee: Lee Landon, Bert Alexander, and Amos Graybill.

On May 11, a mother's and daughter's social was held at the church, about one hundred and forty being present. The following numbers appeared on the program: Stereopticon lecture on native flowers of Iowa, by Mrs. William Ury; two vocal numbers by the Currie sisters; reading by Pauline Doll; toast to the mothers by Pauline Doll and response to the daughters by Mrs. Edward Doll. Two songs composed especially for the occasion by Sister A. E. Dempsey were sung by the group. Ice cream and cake were served.

On June 14, the fathers and sons also had a social. This time the refreshments were served by the women's department. Brother Ray Whiting was called at the last minute to make the principal address due to the fact that the one who had been asked to perform this part was unable to be present. Everyone enjoyed the description of his trip to the Ozarks and some of his experiences. Brother O. A. Currie gave the toast to the sons, and Leslie Epperson responded to the fathers. Paul Stageman gave a demonstration of some of his magic tricks. Games and community singing occupied the remainder of the time. About seventy-five were present.

Brother Lee Landon has been appointed to other work and Merl Spence is now taking charge of the church school.

Attendance is increasing. Brother Beaty's class is especially well attended.

A considerable number of the young people attended the young people's convention at Lamoni. A few of them put on a play in the Coliseum Sunday evening, June 18. The title of the play was, *"Let There Be Light."*

The young folk are holding a special study class Sunday evenings at six-thirty. They are studying the financial law under the direction of Brother Leslie Epperson.

Apostle J. A. Gillen is to be in Council Bluffs and speak three nights commencing August 6.

Apostle F. H. Edwards will hold a series of meetings here in September.

Independence

The Independence chapter of the Graceland Alumni Association met at the home of President F. M. McDowell the evening of July 13, to effect a definite working organization and to discuss future activities. A picnic was planned for August 21, to be given by the alumni for 1933 high school graduates in Independence interested in Graceland College, and for Graceland students enrolled in the nurses' training class at the Sanitarium. Miss Ruth Briggs was chosen as acting president of the chapter, and Miss Ruth Timm as acting secretary. Various committee chairmen were also appointed.

About five hundred witnessed or took part in the volley ball tournament given by the Independence Boys' Baseball League at the Campus last Thursday evening. Eight congregations were represented in the tournament by both girls' teams and boys' teams. With volley ball, pop and ice cream, and a musical program the evening proved entertaining for the large number of young people present.

Almost four hundred singers from Independence, Kansas City, and nearby points, composing the nucleus of the Harvest Festival Chorus, assembled for rehearsal at four o'clock in the main room of the Stone Church Sunday afternoon. Paul N. Craig directed. This was the first general rehearsal of chorus singers. Local choirs have been at work on the harvest festival concert music for three weeks. The concert is to be given by a chorus of seven hundred voices Sunday afternoon, October 8, as the closing event of the Harvest Home Festival at the Auditorium.

Pastor John F. Sheehy gave the large Campus congregation an illustrated lecture on early church history Sunday night. The slides were furnished by Elder C. Ed. Miller.

Numbers of Independence people are finding opportunity to attend the World's

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Fair in Chicago. Among those recently returned from the fair was Elder D. S. McNamara, associate pastor in Independence. He was in charge of the Campus service Sunday evening.

Stone Church

The Stone Church Young People's Council sponsors recreation each Friday night at the Campus for the young members of this congregation. Volley ball, baseball, croquet, horseshoe pitching, and other games are enjoyed.

This council is composed of about fifteen young men and women, representatives of the various classes in the young people's department, Elder T. A. Beck, superintendent. Paul Tandy is president of the council, Phil Weeks, vice president, and Joy Harder, secretary. The council and Brother Beck are working to increase the effectiveness of worship, recreation, and study in the lives of Stone Church young people.

Elder R. S. Salyards, veteran minister, was the Sunday morning speaker at the Stone Church. For a text he chose the latter part of the eighth chapter of Paul's epistle to the Romans. The Stone Church Choir furnished the program of music, George Anway directing, Hazel Scott Withee at the organ. Gomer Cool played a violin solo.

Intermediate teachers of the Stone Church School met in the first of a four-session series Sunday afternoon at three o'clock in the Girl Scout room at the Auditorium, to discuss objectives of the department for the coming year and problems arising in class work. The meeting was in charge of the director of Religious Education, Elder W. Earl Page. One meeting will be held each week during August.

The Stone Church Boys' Choir, sponsored by J. Glenn Fairbanks and directed by Miss Marcine Smith, is enlarging its membership. Since its organization a little more than a year ago the choir has more than doubled its number, and still it grows. The boy singers have proved themselves willing helpers in church school programs in the various congregations of Independence and also at other points.

Second Church

This congregation is happy to have at home again Brother Ivan Dillee who graduated from Graceland College last year. While at Graceland Brother Dillee took a course in religious education, and he holds the office of priest. Returning to Independence he immediately set to work in Second Church. He has relieved Brother Roy Settles by taking charge of the young people's prayer services. The young people appreciate Ivan's interest and want to cooperate with him. Ivan is the son of Elder A. K. Dillee, an assistant pastor in Independence.

Twelve-year-old Billy McPherson opened the eleven o'clock service Sunday, July 30, with an organ prelude. The young people's choir, directed by Miss Mildred Fulk, sang *"I Heard the Voice of Jesus Say,"* Billy McPherson accompanying at the organ, Mrs. Gladys Inman at the piano. *"I Am Trusting the Lord Jesus,"* a vocal duet, was given by Nadine Inman and Geraldine Fields. Elder J. E. Vanderwood, the speaker, talked on *"Faith,"* choosing his text from Matthew 17: 20.

Brother Gorden Cable was in charge of the eleven o'clock junior service, assisted by Brother Ellis Murdock. *"God Will Reward Everyone According to His Works"* was the theme of Pastor W. N. Inman's talk to the boys and girls. *"Onward to Zion"* was sung by Helen Willoughby, accompanied by Bethel Davis, both junior girls. A story, *"The Measuring Rod,"* was told by Mrs. Agnes Edmunds.

Enoch Hill Church

Pastor H. L. Barto and Elder J. W. Collins presided over the union prayer service of the three groups and the young people last Wednesday evening at the church. A profitable hour was enjoyed.

Bennie Street, son of Brother and Sister L. R. Street, and a dependable intermediate boy, fell from a swing last Wednesday and broke both of his arms.

A quartet composed of Sisters Amos Allen and Charles Warren and Brothers Charles Warren and H. L. Barto sang, *"None of Self and All of Thee,"* at the church school Sunday.

The boys and girls of the junior church school have just completed a *Bible* question contest in which the boys were victorious.

Brother J. H. Miller, speaker at the eleven o'clock service Sunday morning, warned the Saints of the greatest of all evils—selfishness. Sister Willis Young sang, *"Acquaint Now Thyself With God."*

The young people of this congregation and of Second Church spent a profitable evening Sunday making a missionary visit to Atherton church.

Women of Enoch Hill are ardent workers in and supporters of the city-wide sacrifice campaign being conducted by the women for the benefit of the local church fund.

Spring Branch Church

Wednesday evening prayer services were in charge of Alma Tankard, Arthur Peer, Morris Jacobsen, and C. J. Dixon. One meeting was held at the home of Sister Florence Smith because she is unable to get to the church for any of the services.

A large number attended the early Sunday morning prayer service, and a good spirit was manifested. Brother Shower was the speaker at the eleven o'clock hour. He spoke on the signs of the times and the second coming of Christ. Four girls, Fern Belk, and Elma, Imogene, and Gladys Dixon sang, *"I Know That My Redeemer Liveth."*

Self-control is only courage under another form.—Samuel Smiles.

I will be lord over myself.—Goethe.

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Holden Stake

Warrensburg, Missouri

On June 25 the following candidates were baptized by Brother S. M. Andes: Ora Lee, F. A., and Frances Lipscombe, Agnes Julia Dunnevant, and Loren Johnson. The confirmation which took place in the evening just previous to a children's program, was quite effective. The stage was decorated in white and green with many beautiful garden flowers. Brother John Bozarth assisted Brother Andes in the confirmation. Another beautiful ceremony observed on this day was the blessing of the infant, Iva Loraine Bozarth, daughter of Mr. and Mrs. Darwin Bozarth.

Holden volley ball teams played the young people's teams at Warrensburg, the result being a victory for Warrensburg boys and a victory for Holden girls. On July 24, Warrensburg teams went to Holden and the victories were reversed, Holden boys won and Warrensburg girls won. A good spirit prevails in these contests, and every one feels that these games and the practice that they require are a great factor in character building.

Doctor and Mrs. Jerome Andes, of New Orleans made a brief visit to his parents, Mr. and Mrs. S. M. Andes, July 12, while *en route* to Bozeman, Montana. Wilmer Andes, Irene Andes and Veda Jacobs accompanied them from Warrensburg.

Ralph Andes, instructor at the Agriculture College, Ames, Iowa, and Sammy Andes left for Montana, July 23. They will return later with Doctor Jerome Andes about August 10.

Jewel Banks, who has been in poor health for over a year, returned July 26 from the Independence Sanitarium. Jewel is a faithful helper in church school and other activities.

Marshalltown, Iowa

The Saints at Marshalltown spent an enjoyable day Sunday, July 16. Brother Kirlin and family, of Newton, visited there in the interest of the church school work, and Brother Kirlin preached at the eleven o'clock hour. Visitors from Rhodes were also present that day. After the morning services, everybody gathered at the park for dinner.

Marshalltown is badly in need of an elder.

Hot Springs, Arkansas

A pie supper was given by the Willing Workers, Thursday night, June 29. A sum of twenty-four dollars was raised, and a part of this money was used to pay the insurance on the church.

The women gave Elder and Sister W. H. Hampton a party, July 17, at the church on Highway No. 70. Brother and Sister Hampton were celebrating their sixteenth wedding anniversary. They were presented a name quilt and many other nice gifts. About sixty-two guests were present.

Webb City, Missouri

Apostle J. A. Gillen a Recent Visitor

Elder C. S. Warren, of Independence, Missouri, addressed the Webb City Saints, July 23. His sermon was instructive and uplifting.

Wednesday evening, July 19, the children's division of church school held a picnic at Landreth Park, their mothers being the guests of honor. Swimming was the principal entertainment of the evening.

A number of Saints availed themselves of the opportunity of hearing Apostle J. A. Gillen during his recent visit to Joplin.

At the close of the morning service, July 9, Sister Lunna Hood and Frank K. Metcalf were united in marriage by B. N. Rooks, of Joplin. Sister A. N. Deaver sang, *"O Promise Me,"* and Neva Tremble played the wedding march.

Children's Day, June 11, the program was directed by Neva Tremble, children's supervisor. At three o'clock in the afternoon, four children were baptized, Ruth Brooks, Corrine Fry, Ruth Louise Oehring and Lloyd Kenneth Pruett, C. H. Hobart and Roy G. Oehring officiating.

Friday evening, June 16, an ice cream social was conducted by Sister Hettie Sutherland's class. The proceeds were used by the young people in their work.

Mary and Ruth Hobart attended the young people's convention at Lamoni, Iowa.

Be Big

Let not the littleness of people disturb you. Remember that if you have been made big enough to do big things in life, you have been made large enough to overlook little things. So do not imagine you are great so long as by sifting yourself you find jealousy, hatred, malice, or even the spirit which frets in your heart. These and greatness sleep not in the same soul.—John Trotwood Moore.

He that ruleth his spirit is better than he that taketh a city.—Proverbs 16: 32.

The Bulletin Board

Notice of Appointment of Branch Solicitor

We, the undersigned, serving as bishop's agent for Arizona and New Mexico, have accepted the resignation of Brother W. P. Bootman as solicitor for the Tucson Branch, and have appointed Sister W. A. Brooner, whose address is Route No. 2, Box 281, Tucson, Arizona, as his successor.

We take this occasion to thank Brother Bootman for his service and ask the Saints to cooperate with Sister Brooner to make the financial arm of the church a success.

LOUIS J. OSTERTAG.

Approved by
THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Reunion Notice

The annual reunion of Far West Stake will be held August 17 to 27, at Stewartsville, Missouri. Camping facilities are good. Tents may be ordered from J. E. Hovenga, Stewartsville, Missouri, at the following prices: 12x16, 6-foot wall, $6.95; 12x14, 3-foot wall, $3.60; 10x12, 3-foot wall, $2.90. Apostle J. F. Garver and Elder R. E. Davey, of Aurora, Illinois, will be in attendance throughout the reunion for class work and sermons. The program is planned to include ample activity for all ages including the children's activities, young people's prayer service and class, womens' class, general class and general prayer service. Apostle F. H. Edwards and President Elbert A. Smith will be visiting speakers on Sundays.—Helen R. Beadnall, stake secretary.

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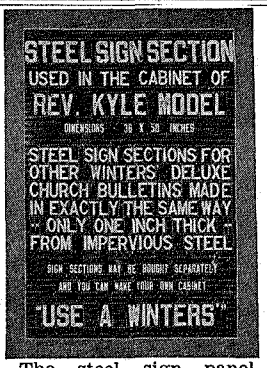

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Conference-Reunion Notice

Conference and reunion of Des Moines District will be held at Des Moines Church, 717 East Twelfth Street, from August 13 to 20. The first service will be a sacrament meeting at 10 o'clock Sunday morning, August 13. Sermons at 2.30 and 8.00 p. m., by Apostle F. Henry Edwards. Daily program Monday to Saturday as follows: Prayer service at 8.00 a. m., class work at 10.00 a. m., with Brother Edwards in charge; testimony and special songs at 7.15 p. m.; sermon at 8.00. Sunday, August 20, a prayer service will be held at 7.30 a. m.; church school at 9.30; sermons at 11 and 2.30 by Brother Edwards. Basket dinner will be served at noon both Sundays. Visitors will be furnished cots and sleeping quarters free. Bring your bedding. Mattress, 55 cents; meals 50 cents per day. Notify Stephen Robinson, 2212 Thirty-ninth Street, Des Moines, Iowa, if you are coming to stay the full time, and arrangements will be made for your entertainment. A spiritual feast is assured.—H. Castings, district presidency.

Conference Notice

The annual conference of the West Virginia District will meet with Clarksburg Branch at their church, corner of Stealey and Baker Avenues, August 26, at two o'clock in the afternoon, for business. Closing service will be Sunday, August 27, at four o'clock. We hope to have one of the First Presidency or Twelve with us.—A. C. Silvers, district president.

All-day Meeting

There will be an all-day meeting at Harrison, Michigan, on August 13. The first service will be a prayer service at nine-thirty, at the Town Hall. All are invited to come and bring their dinner. Good speakers will be in attendance.—George W. Burt.

Conference Minutes

SOUTHERN SASKATCHEWAN.—The annual conference of Southern Saskatchewan District convened Wednesday, July 19, at Weyburn Plains on the farm of William Neill, under the direction of Elder J. R. Neill, district president, Apostle J. F. Curtis and missionary O. W. Okerlind. Saints attended from three Provinces, Manitoba, Alberta, Saskatchewan, and from several States, North Dakota, Kansas, and Missouri. Approximately three hundred and fifty people gathered; this is the largest number ever to attend a conference since the district was organized. A large number of nonmembers were present at all the meetings. Thirty-three services in all were held with thirteen baptisms and three ordinations. Five of the candidates for baptism came from Winnipeg, three from Regina, and the balance from scattered points. Brother Evans Fisher was called and ordained to the office of elder; Alvin Fisher and Albert Hodgins to the office of priest. Apostle Curtis, Elders Okerlind, Neill and Miller officiated in the ordination. A fine spirit was evident at the services and especially during the sacrament. Apostle Curtis spoke, through the Spirit of the Lord, words of comfort to the Saints. At the business meeting on Saturday, the following motion was passed in regard to colonization of the Saints of Southern Saskatchewan. "Whereas, under our present economic arrangement, large numbers of our people are unemployed and without means of earning a livelihood for themselves and their dependents: And whereas the prevalence of the present depression throughout the world indicates no betterment of conditions: And whereas the Lord has given to the church a system that will be for the betterment of humanity, and has admonished the church to organize according to the pattern he has given: Therefore be it resolved that this conference appoint a committee to look into the feasibility of a scheme of colonization for the members of the church, and that the said committee be requested to report to the next district conference. Committee appointed: District president, J. R. Neill, Weyburn; district treasurer, A. R. Toovey, Torquay; district secretary, C. E. Bruder, Regina. The following delegates were also elected to attend General Conference, 1934; J. F. Curtis, O. W. Okerlind, J. R. Neill, and C. E. Bruder. Sister Florence Blakely, Bethune, Saskatchewan, was elected as chorister in charge of the musical activities of the district. Brother J. W. Mountenay, Regina, was elected church school director. Good weather conditions prevailed throughout the entire five days. There was no charge for meals or beds and those in charge of the conference take this opportunity to thank the many Saints who aided in making this possible by their donations of foodstuffs. Although times have been hard and money scarce, approximately six hundred dollars was collected in the form of offerings and tithes. A short talk on the financial law was given Sunday afternoon by A. R. Toovey, bishop's agent. Apostle Curtis gave several forceful and inspirational sermons to an audience which packed the large barn loft used for the services. Elders Okerlind and Neill also delivered fine sermons. Class work was conducted by Elder Okerlind, Bruder, and Sister Levens. The conference closed Sunday evening with the understanding that another district conference would convene in July, 1934. Apostle J. F. Curtis motored to Regina Monday morning and left immediately by train for Saskatoon, where he will be in charge of the Northern Saskatchewan district conference. Elder O. W. Okerlind motored to Regina also and will attend the World Grain Show now in progress, after which he will continue his missionary activities in the district. The district presidency thanks the Saints for their kind cooperation which made the conference an outstanding success.

Our Departed Ones

HENRY.—Harold Henry was born in London, Ontario, November 22, 1897, and departed from this life, June 19, 1933, at Marine Hospital, Detroit, Michigan. He was baptized in London fifteen years ago, was united in marriage to Ethel Thompson, of Detroit, in 1926. To this union four children were born. He leaves to mourn his widow; a son, Harold, and three daughters, Lillian, Lenore, and Elizabeth; his mother, brothers, and sisters.

JAMES.—Leonard J. James was born October 2, 1896, at Bloomsdale, Missouri, and died April 20, 1933. He was united in marriage in April, 1929, to Clara Mauier. In 1931, he united with the Reorganized Church of Jesus Christ of Latter Day Saints. He was a World

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War veteran. Surviving relatives are, his wife; mother, Mrs. Hattie James; two brothers, Richard and Howard, and two sisters, Mrs. Caroline Cain, and Mrs. Gertrude Wagner. Burial was in Maple Ridge Cemetery.

FASS.—Samuel Fass was born May 12, 1848, at Jonesport, Maine, and died May 4, 1933, at the home of his daughter, Mrs. Azua Parker, Mountainville, Maine. His wife preceded him in death four years ago. Brother Fass united with the church in 1871; was ordained an elder, and belonged to the quorum of seventies. He served the church for over fifty years. He leaves to mourn his departure four sons: Samuel O., John C., Alfred, and Harold; five daughters: Ina Grant, Whitneyville, Maine; Helen Norton, Wescogas, Maine; Azua Parker, Pearl Carr, Kansas City, and Bessie Carver, Calias, Maine. Funeral sermon was preached by Elder Henry R. Eaton.

RICHARDSON.—Jessie Richardson was born November 15, 1875; passed away at her home, July 15, 1933. She was united in marriage to Justius Richardson at Reed City, Michigan, September 24, 1891. To this union four children were born, Dolly, who died in infancy; Henry and Guy, of Attica, Indiana, and Mrs. Harley Kadwell, of Chase. She was baptized June 25, 1893, at Hersey, Michigan. She is survived by her mother, Mrs. Electa Blood; three children; seven grandchildren; two brothers, Oscar and Charles Blood, of Chase, and many friends. Funeral services were held at her home in Chase, Michigan, the Reverend James A. Reynolds officiating. Interment was in Pinora Township Cemetery.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
Lamoni	Lamoni	July 28 to August 6
Toronto	Lowbanks	July 29 to August 12
Alberta	Edmonton	Aug. 4 to 6
Oklahoma	Canton, Oklahoma	Aug. 4 to 13
Northwestern	Silver Lake	Aug. 4 to 13
Northern and Western Michigan	Park of the Pines	Aug. 4 to 13
Spring River	Columbus, Kansas	Aug. 4 to 13
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Northwestern Iowa	Woodbine, Iowa	Aug. 11 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Southern California District	Laguna Beach	Aug. 26 to Sept. 3

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Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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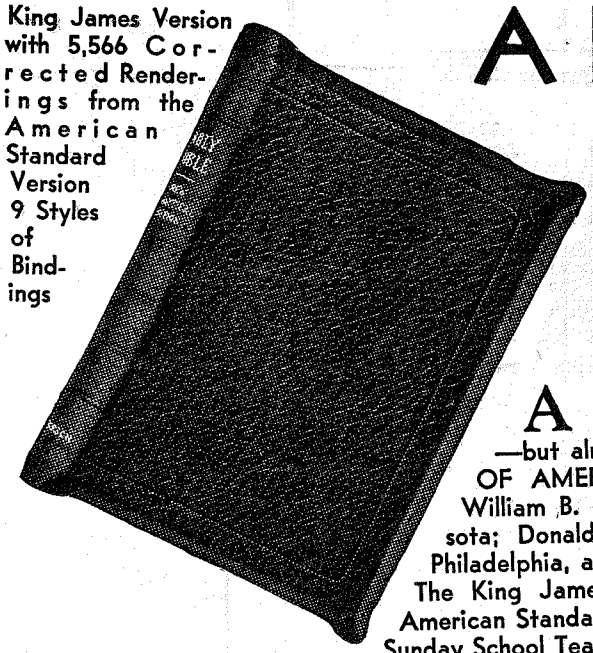

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JOHN 5:39

39 ¶ Search [Ye search] the scriptures; for [because] in them ye think ye have eternal life: and they are they which testify of me.

Ver. 46; De. 18.15,18; Lu. 16.29; Ac. 17.11.

ACTS 17:22.23

22 ¶ Then Paûl stood in the midst of Märs' hill and said, *Ye* men of Ăth'-ĕns, I perceive that in all things ye are too superstitious [very religious].

23 For as I passed by, and beheld your devotions [observed the objects of your worship], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Facsimile of type showing corrected renderings in brackets and references after each verse.

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The Saints' Herald

Recovery
An Editorial

The Price of Peace
By Merl B. Grover

The End and the Effort
By J. A. Gunsolley

Teaching in the Church School
By Ray Best

Worship Programs for September

Volume 80 August 8, 1933 Number 32

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THE SAINTS' HERALD

August 8, 1933

Volume 80 Number 32

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CONTENTS

EDITORIAL:
- The New Monument at Nauvoo 995
- Recovery 995
- Helps for Ordering Quarterlies 996
- Meeting a Deficit 996
- More "Old Timers" Among Herald Subscribers 997

HELPS FOR THE PASTOR:
- Wednesday Evening 997

YOUTH'S FORUM:
- Your Ballot 998
- The Story of Etta Kett 998
- A Prayer 998
- The Demands of Life 998

NEWS BRIEFS 999

ARTICLES:
- Are We Converted? by L. B. M. 1000
- The Price of Peace, by Merl B. Grover 1001
- Discipleship, by Thomas S. Williams 1002
- The End and the Effort, by J. A. Gunsolley 1003
- The Steep Side of the Mountain, by Doctor H. E. Kleinschmidt 1004
- Teaching in the Church School, by Ray Best 1005
- The Higher Viewpoint 1006
- Weekly Health Letter, by A. W. Teel, M. D. 1009
- Question Time, by A. B. Phillips 1010
- The Seventh Day Adventists, by M. H. Cook 1011
- Prayer and Testimony 1013
- Thought Provokers 1014

WORSHIP SUGGESTIONS FOR SEPTEMBER, 1933:
- The Church School 1007
- The Children's Division 1008

NEWS OF CHURCH AND HOME 1015

THE BULLETIN BOARD 1022

The Pigeonhole

The Gambling Instinct

Just last Saturday, going to pay a bill at a public utility office, we saw something in a doorway that we wished would not exist here—a rough and disreputable character flipping the edges of a pack of badly soiled cards. His cards were no dirtier than his game, for he was a typical card-shark type of gambler, and his flipping the cards was the regular signal for attracting the unwary to cheat them of their money. The professional card gambler is no better than other creatures that prey on human misery: the pander, the narcotic seller, and the saloon keeper.

The gambler's instinct is like the sucker's instinct. The gambler wants to get something for nothing, and will do it by fair means or foul. And you can always count on it that his cards are marked. The sucker's instinct is to try to beat the gambler's game, on the mistaken notion that he is as smart as the gambler. But gamblers are not in their game to lose.

We hope that this generation of young people are wiser than others that we have known. The gambler's business did not seem to be flourishing. His clothes were old and dirty. We hope they remain old and dirty as long as he is in that business. We hope that he will starve at that occupation until he gets a better and more honorable one. If he chooses not to get a better one, we would just as soon see him in the river, for if he does not go there himself, he is sure to put others there.

They told us that the return of beer would not mean the return of the saloon. But its return has brought the gambler once again into the open, and we wait with interest to see whether the other old associates of the saloon will return.

Her Daughter's Friends

By Geraldine Wyatt

I once heard a woman say that she knew every family into which her daughter, a girl of eighteen, even won her way by friendship. Whenever a new friend was acquired, whether a young man or a young lady, the mother would go to the family and introduce herself as the girl's mother. She was always cordially received, always invited, and usually a lasting friendship was created. The girl chose her friends and associates, but the mother approved. Approbation that was greatly appreciated by her popular daughter.

A Slip

The Pigeon appeared this morning with one foot dyed a good rich black. "What's the idea," we asked. "A new color scheme? Or is it a modernistic fad—like tinted fingernails to match your gown?" "No," replied the Pigeon, "It was merely a slip, while I was writing yesterday, and my foot went into the ink bottle." When the Pigeon makes a slip he escapes with a blackened foot, but if an editor slips, he gets a black eye or a blot on the reputation.

The cloud of self-pity, if it is large enough, may obscure the sun of brotherly kindness.

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Editorial

The New Monument at Nauvoo

Some weeks ago there appeared in the news report of the day, an item stating that the National Woman's Relief Society, of Utah, intended to erect a monument in a street of Nauvoo to mark the site of the building in which the society was organized in 1842. The statement was made that permission had been granted the society by the Nauvoo City Council to erect the marker in the street by the old Masonic Hall, as this was the building in which the first meeting of the society was held. Some time afterwards I received a letter from a representative of the Utah Church saying that the society had learned the error of thinking that the Masonic Hall was the building in which the society was organized, and that the meeting was held in an upper room of the store owned by Joseph Smith, the room at that time being the regular meeting place of the Nauvoo Masonic Lodge. This store building stood on a corner of the block now known as the Homestead.

The letter requested that permission be granted by the Church for the Relief Society to erect the marker at the site of the old store building.

The letter reached me in San Francisco, as I was about to start the journey eastward and home. The train stopping a few hours in Salt Lake gave me opportunity to see and talk with Mrs. Robison, president of the Relief Society, and others of her assisting officers. I learned what they wanted, and on reaching home consulted with some of the brethren available, with the result that the permission was granted.

On July 25 I reached Nauvoo on returning west from Kirtland, and participated in the unveiling and dedicating ceremonies. These were conducted by the officers of the society, as will be seen from an account of the exercises appearing in another column; and of which I may have more to say later.

In granting permission to the society to erect the monument or marker, there was in no way any curtailment of the rights of ownership of the ground. The society did not ask for any.

The marker is of beautiful pink granite, well designed and appropriately set. The corner of the block has been beautified by the erection and landscaping of the monument and the location of a noteworthy historical building is thus well and appropriately marked, as I feel sure all will admit who see it. The expense of preparing the ground and landscaping the spot are borne by the society.

The Relief Society, which claims Emma Hale Smith as its first president, thus somewhat belatedly expresses appreciation of the "Elect Lady," and I for one was pleased to see the spot so well and appropriately marked.

As is so often the case, the newspaper reports of the occasion were mixtures of truth and error. Of these reports we may have more to say later.

F. M. S.

Recovery

I.—The Careful Use of Credit

Ever since the beginning of the depression we have been talking about the "recovery." And it was the notion of the more hopeful optimists that recovery was "just around the corner." This particular corner has proved to be like a turn in a modern highway—a long way around.

No matter when the recovery does come, we ought to be prepared to use it to the best advantage for all concerned. We have learned some hard lessons during the depression, and we should not forget them when wages improve, jobs increase, and business begins to move.

The first thing that we have learned, as a nation, is the dangers as well as the advantages of installment buying. Deferred payments constitute a mortgage on the future, arranged on the assumption that employment will be continuous and wages steady. When employment is interrupted or discontinued, or when wages are materially reduced, it becomes increasingly difficult, and sometimes impossible to fulfill contracts on future earnings. Those that can be are carried out at the cost of suffering and inconvenience to families.

During the war, nations contracted financial obligations impossible to meet. In the flush of a prosperous and inflated peace, the American people, in both homes and business, also contracted obligations very difficult or impossible to meet. Even some state governments were involved in the same kind of mistake. Repudiation of accounts, bankruptcy and outright failure have been the result.

This defaulting on obligations was a serious blow to credit. It caused the rapid collapse of that medium of exchange.

The injudicious extension and the unwise use of credit may be pointed out as the foundation cause of much of our present trouble. The collapse of our

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tremendously overdeveloped and pyramided credit structure was inevitable.

In the future the "Pay-as-you-go" policy is a good one. Credit is a great convenience, but a dangerous one unless wisely controlled. We must be sure that we can pay for the groceries and the winter fuel before we contract to buy a new car. The trouble with a great deal of credit was that it was used to buy things that we did not need, while we could not pay for the things that we had to have. It made it possible for the average man—for a little while—to spend more than he earned.

If we avoid the use of too much credit, and pay as we go, both as a people and as a church, we shall go into the future more secure than we have been before. L. L.

Helps for Ordering Quarterlies

Three Rules That Will Simplify the Work of Church School Officers

For some years teachers, pastors, and secretaries of church schools have complained of their difficulties in planning their local study courses and in ordering Quarterlies.

The numbering system was introduced to simplify matters, and, so far as it has applied, has helped iron some of the troubles. "Order by number," has become the motto in this department. It has saved much worry.

The next step towards making things easier is for all classes, wherever possible, to use the current quarterlies. The troubles of many schools can be traced to the fact that they have scattered their ordering out over the whole curriculum; and thus have got lost and ordered the wrong things. Keeping in step with the current Quarterlies will eliminate this trouble. Out of this we have formulated a second suggestion: "Use the current Quarterly."

Too many people wait until they have only a few days left before they send their orders. Naturally, delays result. So, "Order now."

A LIST OF THE FALL QUARTERLIES

Kindergarten ..... Number 121
"Leading Childhood to God," by Myrtle Weber and Tessie Smith.

Primary ..... Number 211
"Helpers in God's World," by Mildred Goodfellow.

Junior ..... Number 311
"Old Testament Stories," by Hallie Gould.

Intermediate ..... Number 411
"Lessons From the Book of Mormon," by Hazel Dexter Smith.

Senior Young People ..... Number 511
"Youth and Life," by Vida Watson and Gladys Elliott.

Older Young People ..... Number 641
"The Message and Witness of the Restoration," by Arthur Oakman and Elva Sturges.

Adult ..... Number 721
"A Study of the Financial Law," prepared under the direction of the Presiding Bishopric.

For the benefit of those schools that have distributed their selections in other parts of the curriculum than the current issues, stocks of back numbers are maintained. In case these supplies are exhausted we cannot undertake the expense of extra printings, since the call is not great enough.

One great benefit of "keeping in step" with current numbers of the Quarterlies is that you obtain and use the material while it is new and fresh. This plan brings you the latest and best of our study publications.

The best plan is to follow these three rules:

1. Order by number. 2. Use current Quarterlies. 3. Order now.

The Prices: In quantities of one to three of one kind, 25 cents each; per year, 90 cents each. In quantities of four or more of one kind, 15 cents each; per year, 50 cents each.

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Meeting a Deficit

The Church of the Holy Comforter at Kenilworth, Illinois, was faced with a $1,500 deficit. One Sunday morning the members of this church arrived for the service and found the front door walled up with bricks. They had been informed of an important announcement which was to have been made at the service, and consequently the attendance was unusually large. The side door of the church was open and the worshipers were directed to it, and found the service proceeding as usual. The rector informed the parish of the deficit and explained that he had taken this method of calling it to their attention, says the *Church Management*. It was explained that if the bricks were bought at $5.00 each, the deficit would be met and the door reopened. Of the three hundred bricks in the entrance way, one hundred of them were bought by the members after the service, and immediately following a letter campaign asking for the "unblocking of the door" was begun, and that in turn has been followed by a personal canvass. The campaign has been successful. The rector, Dr. Leland H. Danforth, believes the idea to be original with his church.

Compensation is the law of existence the world over.—Emerson.

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More "Old Timers" Among Herald Subscribers

"It has been a great help and inspiration to me," writes Mrs. Emma Sartwell, of Savanna, Illinois, of the *Herald.* Sister Sartwell is eighty-two years of age and has subscribed to the official church paper without intermission for more than fifty years.

Mr. and Mrs. G. A. Pringle, of Tawas City, Michigan, have subscribed to the *Herald* since the spring of 1889, with the exception of the year 1894.

Elder O. J. Tary, of Wheeling, West Virginia, has been a continuous *Herald* subscriber since the latter part of 1881. He writes also: "I started my subscription to the *Ensign* when it was but a few weeks old, and continued until it merged with the *Herald.*"

C. E. Priest, of Independence, Missouri, began taking the *Herald* thirty-two years ago in Michigan.

Mrs. Joseph Elliott, of Aldrich, Minnesota, has been a constant *Herald* reader since 1885.

Elder Henry Castings, of Des Moines, Iowa, has taken the *Saints' Herald* since February, 1901, (he had not belonged to the church a month), without missing a copy. His subscription is paid up to February, 1934, and he says: "It is my firm belief that all members of the church should subscribe to the *Herald.*"

Mrs. Emma Warnock Schaar and Vincent D. Schaar, of Lake Orion, Michigan, state that they have taken the *Herald* continuously for thirty-three years.

Mrs. H. D. Stevens, eighty-three years old, of Madison, Wisconsin, has subscribed to and read the *Herald* for thirty-seven years. She saves each copy to pass on to interested friends.

F. L. Freeman, of Independence, Missouri, has taken the *Herald* for more than thirty years.

Mrs. Hattie Lambert, of Ferris, Illinois, read the *Herald* in the home of her parents for ten or more years, and during her married life of forty-two years, it has always been in her home. So she counts her years as a *Herald* reader between fifty-two and fifty-five. "Still it is coming," she writes, "and we wouldn't like to be without it. It brings us much good."

Francis Earl, of Hartford, Michigan, has been a continuous subscriber to the *Herald* since 1885. He was an intermittent subscriber from 1871 to 1885.

Mrs. Jane Boyd, of Norton, Kansas, has been a continuous *Herald* subscriber since the fall of 1887. She formerly lived at Crescent, Iowa.

Mr. and Mrs. E. S. Weed subscribed for the *Herald* at Emerson, Mills County, Iowa, in October, 1881. Since that time the subscription has continued with only two interruptions totalling not more than two and one half years. Though they moved from town to town and state to state, the *Herald* followed them. In recent months Sister Weed has obtained her copy from the *Herald* package sent to Phoenix, Arizona.

Elder John Heide, of Fulton, Iowa, first signed for the *Herald* in October, 1887. He thinks it a fine paper and wishes for it God's richest blessings.

J. L. Gunsolley, seventy-eight years old, of Mapleton, Kansas, subscribed for the *Herald* when he was baptized in 1879, and has been a reader ever since. His action then resulted in bringing his parents, six brothers and three sisters (the entire family) into the church. In the family now are one patriarch, two elders, and two priests.

Mrs. Sarah J. Ross, seventy-seven years old, of Gilroy, California, has been a reader of the *Herald* all of her life, and says, "I hope to be able to read it as long as I live." She has been a constant subscriber since 1880, and before her marriage in 1878, was a reader of the *Herald* in the home of her father, Andrew Ballantyne, as far back as she can remember.

James H. Stratton, of Kansas City, Kansas, joined the church in 1875, and has taken the *Herald* continuously since it was printed in Plano and came twice a month. He was the first person baptized by Brother J. J. Cornish and about the third who joined the church in London, Ontario. He is one of the witnesses to the great light that was seen when Brother Cornish baptized two sisters. "I still have faith in this work," declares Brother Stratton, "and believe that God will accomplish all his purposes concerning it."

John Johnson, of Independence, Missouri, has taken the *Herald* continuously since he was seventeen years of age, and is now past sixty-seven. He lived in western Montana until he moved to the center place in 1925.

It is interesting to note from the letters of these old-time *Herald* readers that a large per cent of them were also *Zion's Ensign* and *Autumn Leaves* (later renamed *Vision*) subscribers, taking these periodicals from the time they began publication until they merged with the *Saints' Herald.* A number, too, took the *Journal of History* during its life of seventeen years.

HELPS FOR THE PASTOR

Wednesday Evening

Not long ago a prayer meeting was held for which nobody had made any preparation. The man in charge had not thought of songs to sing nor of what he was going to say. The people had not thought of them either. Nobody had thought of anything. Nobody expected anything. Nobody wanted anything. Nobody *got* anything. A few faithful retainers trotted out their hospital tales which all had heard many times, but otherwise not much was said. Towards the last the meeting dragged so badly that some one started an old gospel hymn to wake the people up, but it died on the second verse. The man in charge held the meeting fifteen minutes overtime to see if somebody might have a change of heart and say something. One person did talk, but there was no life in it. Two men going down the aisle were saying that, "If people would only come out, the meetings would be more interesting." They might have been told that if the meetings were more interesting, the people would come out.

In another part of the same city another prayer meeting was held. The leader had his songs picked, and had asked two good singers to see that they were started right and kept moving. The theme for the meeting had been given out the previous week, and the people had been urged to think and pray about it. The leader called on some to pray, then allowed time for free prayers. He then gave a short, well-planned talk on the theme which set up something for the congregation to think about. He stayed on his feet, made suggestions, called on some to speak, was quick to recognize volunteers, and in general kept the meeting moving. Before the close of the meeting many had prayed and testified, and he closed the meeting on time, leaving the people with a desire to come again.

Which of these meetings did you attend?

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

YOUR BALLOT

Herald Popularity Contest

You are invited to vote. Fill in the blanks, clip the coupon, and send it in.

Here is a list of the "Herald" features. Put number 1 after the one you like best, number 2 after the next best, etc.

Pigeonhole.....
Editorial.....
News Briefs.....
Helps for the Pastor.....
Youth's Forum.....
Articles.....
Prayer and Testimony.....
Question Time.....
News.....
Story.....
Special Question:
Do you want another serial story? Yes.....
(Mark with an X) No.....
Name.....
Street and Number.....
City..... State.....
Age.....
Member of priesthood?.....
Active in women's work?.....
Teacher?.....

The Story of Etta Kett

The Privacy of a Goldfish

Rain, rain, rain. It slanted down like spinning drops of molten silver. Looking out through the north window of her upstairs room, Etta could see the blanket of gray clouds hanging low over the city. Floating mists blotted out the horizon and swept through the tops of the trees in the park nearby, and along the avenues of the residence district. It looked like nothing but trees, clouds, and rain. Etta drew a feeling of isolation, security, and peace from it.

And yet she was not able to concentrate on anything. She discarded a new volume of biography that she had eagerly anticipated reading, simply because it was too heavy for her mood. And she threw a magazine of light fiction into a corner in disgust. Then she tried writing. Howard Bell's letter annoyed her.

"I suppose you think," she said scornfully to his imaginary presence, "that I'm just going to fall down on my knees and let you walk in and possess me. Well, I'm not!" And tossed his letter back into a pigeonhole in the desk. Then Wayne Roland's letter. "Brother," she whispered, "I am *not* excited about your uncle's pigs!" Then she curled up in the window seat, brooding and daydreaming.

A sound of footsteps on the stairs.

"Etta," called her mother's voice, "a visitor for you."

Etta sprang from her seat to catch up the books and tidy the room.

"Come on up!" she called.

It was Lillian Blanchard.

"We're hoping for sunshine for next Saturday. It's about time the young people had a picnic and beach party. I want you to serve on a committee to get it organized."

"Who's on the committee besides me?"

"Harry Wentworth and Mary March, and Bill and you."

Etta's summer tan began to glow with a tinge of pink.

"Please, Lillian, leave me off the committee. I'll be glad to help with any particular task, but don't put me on the committee."

"Why not?"

"I've got reasons. Only please don't do it."

"Is it about Bill?"

"Well, yes," defensively.

"Don't you think it's about time you and Bill should get over your peeve and make up?"

"This is no mere peeve, Lillian. It's a period of probation for Bill. I would like to see him develop a side of his character that has so far failed to register. I appreciate your interest in helping us make up; but it will help most if you don't interfere just now."

"Perhaps you're right, Etta. I didn't know there was a noble experiment in progress. Most of the people at the church think it's just an old-fashioned lovers' quarrel. Two people who've been as prominent in church work as you and Bill have cannot quarrel without having the whole church standing around embarrassed until it's over. I hope you settle it soon!"

Lillian departed leaving Etta with something to think about.

A Prayer

Help us to pay honestly, unstintedly, and bravely:

Our part of the great price,

Which of old and forever thou, our God,

Dost pay for man.

Ennoble us this day with a share in Thy work of redemption.

The Demands of Life

What do I demand of life? First, health. Second, privacy. Third, a moderate degree of security. Fourth, the continued affection of those who are dear to me. Fifth, a modicum of leisure, during which I may indulge my vice of laziness and read the books I want to read, play the games I want to play, see the places I want to see. These things are all possible of attainment, providing the first—health—is vouchsafed to me. Privacy is a benefit which determination can secure. In the outdoor studio of my cottage, which has no telephone and no wireless apparatus, I can "sport my oak" as firmly as any working undergraduate. . . .

And as long as I work in this way I shall have the leisure I require. It need not be stolen, because only that man is denied leisure who is so bent upon prosperity that he must not leave his work for a day lest it perish or cease to produce those monetary profits which are his only touchstone of well-being.

Finally, there is the question of affection. I think that any man can endure if he has good friends. And I have proved my friends. In ordinary life they may regard me with great irony. They may find me facetious and voluble, and even tiresome. But when I have ever been in trouble I have found my friends constant and inexhaustible in patience. I should desire them always to remain so. If they were to fall away, I should indeed be desolate. They will not so fall away as long as they and I remain unchanged.

As to comfort, I have enough of it. A roof to my head, chairs, books and a bed; a warm fire in the evening. It is ample. . . . It is ideal. I do not want to live in great hotels or to have many servants at my beck and call. And I do not want anything that will cause me to vegetate, because in return for the benefits I claim from life, it is my desire to write one novel that is more than "goodish."

That is the whole point. No man can be satisfied with his attainment, although he may be satisfied with his circumstances. If I have given any suggestion that I am not satisfied with what I have *done,* the suggestion is due to clumsy expression. I have been returning thanks to good fortune. I have been betraying, perhaps, a readiness to be pleased with small results. But I have not been patting myself upon the back. Something more is needed. A philosopher once said to me, "The man who is satisfied has no future but the dust-bin."

—From Frank Swinnerton's *Tokefield Papers.*

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NEWS BRIEFS

Apostle C. F. Ellis Arrives in Society Islands

Apostle Clyde F. Ellis arrived at Papeete, Tahiti, Saturday morning, July 15, after a pleasant ten-day voyage from San Francisco aboard the R. M. S. *Makura.* This was his seventh time to cross the Equator. That evening he was given an official welcome by the branch at the mission headquarters, Tarona, amid speeches of officers, native songs and refreshments.

On Sunday Brother Ellis was called upon to preach morning and evening, and for the first time in eight years delivered sermons in the Tahitian language.

Apostle Ellis is known to the Saints of the Society Islands, having labored there on two previous missions. He first went to the islands in 1914.

Bishop Charles Fry Busy in Northeastern Kansas

Bishop Charles Fry, who early in the summer was transferred from Iowa to the Northeastern Kansas District, has found much to keep him busy in his new field. He held a series of meetings at Scranton in June; assisted in a midweek prayer service and preached on Sunday at Topeka, June 25; assisted District President Dave Little in a one-day meeting July 2, at Netawaka. Since then he has conducted services at Blue Rapids and Fanning. He closed a series of meetings at the latter place previous to the two-day meeting held there in lieu of the semiannual district conference which was postponed. From Fanning he went to Atchison, continuing his district tour.

Did You Know That—

Missionary labors this year have taken Elder William I. Fligg twice to London, Ontario, to Buffalo, Rochester, and Niagara Falls, New York, and other points?

Central Texas District has just held the best reunion-conference in its history at Hearne? More than one hundred camped on the grounds, a widely representative set of campers.

President F. M. Smith and Patriarch F. A. Smith were present at the recent conference of Arkansas and Louisiana District held at Bald Knob?

Eleven candidates have been baptized at Yuma, Colorado, since last winter?

Missionary J. O. Dutton baptized eight people during the Kentucky-Tennessee reunion, July 22 to 30, at Puryear?

Missionary E. Y. Hunker brought new courage and light to the Saints of Magnolia, Iowa, in a ten-day series of services a short time ago?

During the ninety-year life period of Brush Creek Branch, Illinois, the responsibilities of presiding officers have fallen chiefly on three men—Nathan A. Morris, 1842 to 1864; Isaac A. Morris, 1867-1912, and William Clements, 1912-1933?

More Than Their Share in Preparing for Harvest Festival

Brother W. J. Winn and family, of King City, Missouri, and two families of Saints of Union Star, Missouri, all living in Far West Stake, have already canned three hundred quarts of fruit and vegetables for the Harvest Home Festival, to be held early in October, and are now looking for two hundred more empty jars to fill.

Ninetieth Birthday for Brush Creek Branch

Southeastern Illinois District opened its celebration of the ninetieth anniversary of Brush Creek Branch June 20. The first day was set apart for a home-coming of old-time schoolmates who learned the three "R's" in the log schoolhouse in which the branch was organized. Eleven pupils were present and Mollie Hilliard, the teacher, who had not seen some of her "boys and girls" for fifty years.

One of the outstanding features of the celebration occurred June 24, when a drama, written by O. C. Henson, was staged, telling again the story of the organization of Brush Creek Branch in December, 1842, in the old Caudle Schoolhouse.

A replica of the log schoolhouse, erected chiefly through the efforts of local Saints on the site of the first edifice, was dedicated Sunday afternoon by Apostle Paul M. Hanson. This building will serve as a memorial to the branch and will contain pictures of former and present-day missionaries and church workers who have labored there; also photographs of students from this district to attend Graceland College from the first class to the present.

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Are We Converted?

By L. B. M.

"Why, of course I am," we say. "I'm converted. Wasn't I baptized? Sure I'm a converted member of the church." But are we?

Conversion—a common word—we often hear it. It comes to us from the Latin root *converto* which means to turn, to change, to divert. Webster says that its theological meaning is a change of heart; a change from worldliness to godliness; a change of the ruling disposition of the soul involving a *transformation of the outward life.* (The italics are mine, not Webster's.)

Conversion is something more than eloquent speech and splendid intentions. It includes a change in our way of living, a growing toward Christ-likeness. Just how thoroughly converted are we? (The "we" here refers to you and to me, Latter Day Saints of the church, 1933.)

A few mornings ago during the fifteen-minute worship service over KMBC, from the Stone Church studio, the story of the people of Anti-Nephi-Lehi's coming to live in the land of Jershon, given to them by the Nephites, was read. It impressed me, and one verse particularly. These were the people whom Ammon converted to a belief in God in his missionary labors among the Lamanites. So repentant were they of their own sins and the sins of their fathers that they refused to take up the sword against their brothers even when they suffered an attack. In consequence many of them were slain by the Amalekites. When Ammon and others saw the destruction of the people they loved, they wished to save them from complete annihilation and proposed to the king to take these people to the land of Zarahemla; and so arrangements were made, and the Nephites generously gave to the people of Ammon the land of Jershon, near the Land Bountiful.

That is the way the historical account goes. If you wish, read it for yourself in the fifteenth chapter of Alma, *Book of Mormon.* But this is the verse which appealed to me. Concerning these people of Ammon it says: "They were distinguished for their zeal towards God, and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end."

Surely these people were truly converted to God and Christ! First, "they were distinguished for their zeal towards God, and also towards men." Christ himself said to Simon Peter, "When thou art converted, strengthen thy brethren."

Second, the people of Ammon were "perfectly honest and upright in all things." Those words in themselves are wonderfully descriptive of the change that must come in our lives if we are truly converted. Are we perfectly honest? Do we always tell the truth? Do we refrain from gossip, severe and unnecessary criticism, backbiting? Are we upright in all things? Are we law-abiding?

Third, they were "firm in the faith of Christ, even unto the end." How many of us have the wavering variety of faith—much faith when things go well, little faith when things go adversely? Are there any among us in that class whom Christ frequently addressed as "ye of little faith"? Are there any who are indifferent and lazy and idle and asleep to the glorious opportunities before us? Are there any among us who work themselves into a fever of excitement over their own notions of right and wrong, failing to consult the One who is Infinitely Wise and Good?

There is nothing like a frequent inventory of self to show us where we stand as a member of the kingdom of God on earth. J. M. Barrie once wrote: "The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with that he vowed to make it." We should have such humble hours frequently if we would be fit men and women to serve our God. Recently Apostle M. A. McConley told the Stone Church congregation in a stirring sermon, that when we begin to worry about the condition of society and the world, the thing for us to do is to get that "beam" right out of our own eye before we begin to worry about the "mote" in our brother's eye. Let us ask ourselves: How great for good is the power of my example? Do I live up to what I say in prayer meeting? What does my life, both at home and abroad, tell those who are younger and more inexperienced, of my brand of religion? Am I a good representative of the church? Is my hope in Christ expressed in my actions? Am I a good neighbor? What do I know about kindness, unselfishness, cleanliness, and truth? Such questions when squarely and personally faced, bring humble hours.

Frankly, are we as converted as were the people of Ammon who were "distinguished for their zeal towards God, and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end"? Has our life been *outwardly transformed* by the religion of Jesus Christ?

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The Price of Peace

By Merl B. Grover

WHAT is the price of peace? In the years 1914 to 1918, the world paid the price of millions of its strongest, choicest human lives for peace. The cry then was, "Make the world safe for democracy, and there shall be no more war." The price was appalling, terrible.

Men were torn from the breasts of their gray-haired mothers, never to return again; husbands were taken from their homes, leaving their wives and babies alone in the world, and in many cases financially helpless, waiting for a husband and father who never came back; mothers, fathers, brothers, sisters, sweethearts—all were called upon to give up their loved ones in a horrible, cruel death in that most brutal of man's degradations—war. Many there were who died on the battle field; many who returned maimed for life, having lost arms, legs, or having had their lungs eaten away by a poisonous gas, and some there were whose nervous systems were forever wrecked so that today we see them, poor, pitiful creatures, helpless and hopeless, devoid of every attribute that once made them valuable in the service of their country.

These men paid all this because they believed it to be the price of peace, and it was peace for which they sought—for their wives, their babies, and their children's children. And that peace came. On November 11, 1918, their dream seemed to be realized. The price had been paid, and peace was here.

Out of the maze of men who had been called leaders in that world struggle, there emerged a man who believed he had produced a plan whereby world peace, having been won could be forever kept. It shall not be our purpose to discuss the merits or demerits of that man's plan, but sufficient it is to say that its very introduction brought back to the world the whirlwinds of contention between leaders of men, which contentions are many times but the forerunners of the black clouds of war. So-called leaders, politicians we shall call them, promptly forgot the price which had been paid, and for thirteen years have argued and striven and contended over the policy of the nation. Newspapers have taken issue, political parties have assumed stands, and preachers, even in God's own church, have many times lowered themselves to the preaching of politics to God's people, and they still continue today.

With such nourishment, these whirlwinds of contentions have developed into veritable tornadoes with such power and ruthlessness that today there looms on the horizon the unmistakable black clouds of war. Throughout the great nations of Europe there are smouldering fusions which if ignited by an indiscreet act, would throw mighty powers into an even more horrible conflict than that of 1918. The price which men decreed for peace has been paid, but like so many of man's decrees it has fallen short of any degree of permanency.

Men's bargains have failed. It now behooves the Saints of God to turn to their Lord. He, too, has decreed a price for peace and that price is the keeping of his laws—all of them. That price will cost some lives, some sacrifices, but we have the assurance of God himself that it is permanent. He has told us that if we do these things which he requires, he will protect us and give us peace in a day when the swords of the world will be lifted against us. The price of peace, then, is not to be a bloody, fighting, dying soldier, but to be a consecrated follower of the manly Son of God. As President McDowell has said, it is the present generation, not the church, who stand at the crossroads. In a day when the clouds of war are hanging menacingly low; when revolutions within the great nations of the world seem to startle one with their nearness, it is for this generation to say whether they will pay today the price of peace which God requires, or wait and pay again and again the price of peace required by the world. Today, as in the beginning, man must make his choice.

The worst enemy of an effective life is fear, and uncertainty is the prolific parent of fear. Fear is always concentrating on the thing that may happen and so prevents us from fixing our attention upon the thing that is happening now. By its anticipation of future disaster it robs us of the gifts which today may bring. There is only one way to put this enemy to rout, and that is to lay hold on an enduring good of which no future happening can rob us. —William Adams Brown, in *Pathways to Certainty.*

Great preaching does not tell men what to believe. It shows them, by a gracious sifting of the heart, what they already believe. It sets the innate faith against the tortured doubt—and sounds the challenge:

"Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?"

—George A. Buttrick, in *Jesus Came Preaching.*

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DISCIPLESHIP

III.—Trifling Disciples

By Thomas S. Williams

A TRAVELER admiring the wonderful beauty of the great Cathedral of Saint Peter in Rome, turned to see two young men from the States. These young men said they were university students and that they had planned to stay for some time in Rome. But since there was nothing there for them they had decided to go on to Naples that night.

In spite of the great and wonderful things of value to be seen in Rome they saw nothing.

Perhaps the most prominent weakness of the trifling disciple is his failure to recognize higher values. He is blinded to real quality and intrinsic worth. The story of Esau and the disposal of his birthright is an illustration of this weakness.

The trifling disciple is undependable and is consequently more dangerous than a known enemy. Collective effort demands dependability. Hence, the trifler is not trustworthy in a cooperative endeavor. Group projects have no place for him.

The trifling disciple is an "easy going" individual. Like an English Lord he says: "If we must have a religion let us have one that is cool and comfortable." He fails to recognize the seriousness of life and the sacredness of his opportunity.

This type of person places value on time. The hours, weeks and years of his sojourn in this world mean very little to him. His time is spent in idleness, excessive amusements and unprofitable conversation. He gives too much attention to worldly pursuits. He is fully under the control of his environment. Because of his lack of mental and physical "drive," he is as vacillating as the waves of the sea. Instead of directing and controlling his surroundings for his good and for the good of others he is controlled by them.

The trifler is irreligious. He is not a religious man for "religion is a *passion* for righteousness and the spread of righteousness." A man who is consecrated and dedicated to his task, if his task be for social uplift, is religious. The trifler is guilty of rank infidelity.

The trifling man lacks discipline. The enjoyment of better things is the result of training, and training is discipline. This man does not get the most out of life for he merely skims the surface of things. The worth-while things are not discovered by the trifler. "It is to the glory of God to conceal a thing; it is the honor of a king to search out a matter."

Another outstanding weakness is his inability to discern the result of his trifling. He has no sense of consequence. If the trifler could see the result of his method, he would undoubtedly change it.

The trifling man is not in his right mind, for he is not in the full possession of all his mentality. Perhaps we should be more charitable and say he is not exercising that which he has. He is only part of a man. He is a divided self. To be a full and complete self a man must be completely consecrated to his work.

We might sum up the trifler by saying that he lacks God consciousness, not recognizing that his life is God given. He does not vision life as a stewardship. When a man visions life as God given and recognizes that God will require from him an accounting of his stewardship, he cannot trifle.

Let me conclude by quoting the words of another: "The true measure of a man is the depths of his convictions, the breadth of his sympathies, and the height of his ideals."

If you only preach and do not practice the love of Christ, you will not understand the meaning of suffering. The need of sacrifice was the central teaching of Jesus Christ. He was conscious of the need of suffering and of the cross. Love and the cross are the basis of the Christian church, and on the cross of Jesus we must construct our new society.

After the great industrial revolution, unfortunately, the Christian church failed to practice the principle of the cross. Therefore what we need today is a thoroughgoing reconstruction of the economic and social systems based on the principle of the cross. Capitalism and communism are both failures in constructing real society. What we need is to revive the spirit of the Sermon on the Mount and to live up to it.—Toyohiko Kagawa in "A Message to America," *The Epworth Herald.*

Let the preacher preach the social gospel. If he shirk that task, he may escape discomfort, but he will not escape himself or Christ. Let him preach a true nationalism. Let him preach a fairer industry—whose smoke becomes the pattern of His face against the sky. Let him cleanse the temple. Let him overturn by his zeal the tables of the money changers. But let him keep that preaching ever in the constraint of Christ's love; lest, wandering into propagandist realms, it is slain. Let him so preach that in all things "He may be exalted."—George A. Buttrick in *Jesus Came Preaching.*

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The End and the Effort

By J. A. Gunsolley

BEFORE entering upon any undertaking, especially if it be one involving much in its consequences, it is well to consider very carefully the object sought, the goal to be won, the end to be attained. Is the object a worthy one? Is it within reach if reasonable effort be put forth? Would its possession bring satisfaction? If the undertaking be one having to do with material things, it is more than likely that due consideration will be given before it is begun; but if the undertaking is one that has to do with immaterial, yet more enduring things, consideration is too often given but slight attention if not omitted altogether.

I.—The End—Salvation—Eternal Life

1. The term "eternal life" is variously defined and interpreted. To many it means to live in heaven; but "heaven" is also a term whose meaning is vague. Its location is uncertain, and conditions which will be found there are little understood. For centuries it has been taught that all men at death enter either into heaven or hell, and that both are without duration limit, or have no end. The one who believes in Christ and accepts him as a personal Savior, though only by profession, at death enters into heaven, a place of happiness and bliss, where he is to abide eternally in the presence of God and the angels. The one who does not accept Christ as a personal Savior in this life, at death goes to a place of eternal torment called hell. This philosophy, which was born during the Dark Ages, has persisted and is generally accepted by professing Christians; but it is a false philosophy and will not stand in the face of revealed truth. Divine inspiration declares: "For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name; wherefore—Eternal punishment is God's punishment. Endless punishment is God's punishment." In like manner, then, eternal life is life given from God's hand, and is to be suited to every individual according as his works have been.

2. To be saved means to be redeemed from sin and its consequences. "He shall save his people from their sins," was the angelic annunciation to Mary concerning the mission of her child soon to be born whose name should be "Jesus." The life and power promised to those who would believe in him and enter into the life he would give them would save them from sinning as well as from the consequences of sin.

3. One of the goals of effort is to work out and establish a divine society upon the earth, as well as to look forward to an association with the "blood-washed throng" in the world to come. There is to be a time of the gathering of the righteous upon earth as declared the Psalmist, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Such a society was built up in the days of Enoch, and is clearly foretold in the prophecies concerning the latter days, or before the coming of Christ and the end of the world, or the "destruction of the wicked."

4. Another goal, or another phase of the goal, is the resurrection of the just. Everyone is to be resurrected, whether he shall desire to be or not. All are redeemed from physical death through the atonement of Christ; but every man shall come forth in his own order. The First Resurrection, or the resurrection of the righteous is for those who keep the celestial law, as well as for those who died without law. Those who abide the celestial law will be heirs of celestial glory and will live in the presence of the Father and the Son upon the celestialized earth. It is they only who shall inherit a fullness of glory, typified by the sun as given by Paul, while all others will receive the glory of the moon or the glory of the stars, except those who will inherit a kingdom which is not a kingdom of glory, who are the sons of perdition. (1 Corinthians 15: 35-42.)

II.—The Effort

The end or goal can be gained only through effort put forth according to law. This is aptly expressed by Paul: "And if a man also strive for masteries, he is not crowned, except he strive lawfully." (2 Timothy 2: 5.) The law governing effort may be divided into two classes, as follows:

1. There are the laws of initiation through and by which man qualifies for, and enters into, association with divinity for accomplishing the goal. These are again classified as follows:

(1) Faith, A. in God, B. in Christ, C. in the gospel, D. in the Church, E. in self.

(2) Repentance from dead works, which involves a constant changing, or turning, from darkness and error unto light and truth.

(3) Baptisms, of the water and the Spirit. (John 3: 5.)

2. Then there are laws of sanctification, among which are the following:

(1) Those having to do with the growth of the individual as to ele- *(Continued on page 1006)*

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The Steep Side of the Mountain

Furnished by - - - - - - - -
Jackson County Tuberculosis Association

By Dr. H. E. Kleinschmidt

Director, Health Education, National Tuberculosis Association

WHEN DEATHS FROM TUBERCULOSIS are plotted according to five year age groups, the curve looks not unlike Mount Blanc. The disease takes a high toll during the first year of life because babies born of tuberculous mothers die easily and quickly. A baby who has as yet developed no resistance against tuberculosis is likely to receive so many germs from his mother as to overwhelm him.

Aside from that hazard children apparently have little to fear from the destroying wand of the white plague. But during the late teens the curve begins to rise like a precipice and reaches its peak in the age group 20 to 25. It rides along on a plateau for the next decade and then gradually slopes off to old age.

Because the peak of this disease juts out in maturity, the general idea prevails that tuberculosis is a disease of adults. The curve, however, represents not the number of people who have tuberculosis but deaths from that disease. Knowing that tuberculosis usually exists for years before the final price is paid, we must assume that the trouble begins usually during childhood. That assumption has been proved to be a fact in recent years. We now think of tuberculosis as a children's disease, for it is during school days that most persons are first infected, and it is during the stress and strain of adolescence that this infection seems to become active. With each succeeding year of life a greater number of young people are carried away, though some do manage to live on for many years.

Being interested in prevention, our chief concern is with the valley and the steep side of the mountain. There is little use to blast away at the peak, for this living mountain of the dead builds itself up constantly from the valley below. What means have we of lowering the peak?

Perhaps the most important tool within our reach is the sound substantial knowledge that tuberculosis is a communicable disease. Tuberculosis causes tuberculosis—every case comes from another. The germ is in the sputum—kissing, the common use of dishes, sleeping together in a home where there is a case, are hazardous for the child. Most of us sooner or later get a few tuberculosis germs in our bodies but our resistance is enough to keep these small numbers from doing harm. But large numbers of germs or repeated "dosages" of them may be too much for the child to conquer.

Crowding, poor food, worry—these help to bring on the disease simply because they lower the resistance; but the deciding factor in most cases is undoubtedly close contact. If we can protect children and others from close contact with the open case we shall take the steepness out of the mountain. That is why sanatoria are built—so that the open cases can be removed to a pleasant place where they will get well and where they can be taught meanwhile how to protect others.

Doctors are no longer satisfied merely to make a diagnosis of tuberculosis in a person who comes to the office. As soon as the doctor is sure that the patient has the disease two questions rise to his mind. The first is, "From whom did he get it?" The other is, "To whom has he given it?" He can find out only by examining all persons with whom the patient lives, plays or works. That means first of all a thorough examination of the other members of the household. Often there are older persons in the household—relatives, boarders, servants—who have chronic tuberculosis and don't know it. They may believe they are suffering from bronchitis or asthma or heart disease. Such people are especially dangerous because usually they take no care to protect others from the disease.

The doctor is concerned especially about the children. Have any of them already been infected and if so, has the infection progressed to early disease? His chances of saving them from serious disease are excellent if he can discover it early before there are any indications of ill health. Fortunately, he now has the means of making the discovery. He uses the tuberculin test. This test is harmless. It tells whether or not tuberculosis germs have entered the body. But it tells only that and no more. If it is positive the next step is to have the child X-rayed. From the X-ray picture the doctor can tell if any lung damage has already been done. He also makes a careful physical examination to learn how well the child is resisting or stopping the disease. With this knowledge he can then plan the family life so that the child need not develop serious disease.

Can faith move mountains? The knowledge we now have can flatten out the tuberculosis mountain to a harmless plain.

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Teaching in the Church School

From an address at Delhi, Ontario, Rally Day Services, June 18, 1933. . . . . .

By Ray Best

THE CURRICULUM OF THE CHURCH SCHOOL

The word curriculum means the prescribed course of study. Whenever we read that group of words, "The curriculum of the church school," as we often do in the church papers, it means the prescribed course of study of the church school, and I would like to point out first of all that the courses of study that have been prescribed and prepared in quarterly form by the heads of our church school department should be used by all adult and intermediate grade teachers.

I mention this because in some schools, in order to save expense the adult classes are taught directly out of the *Bible* or other standard books. I know by experience that the result is generally an unsystematic discussion where no theme is carried to any satisfactory conclusion. More often than not a couple of the members get into an argument over their own private interpretation of some passage or phase of the Scripture and the rest of the class are forced to listen to something that in no way interests them. I have seen these arguments last until the class period was over, when those who were engaged in the argument have been more or less ruffled at each other, and the rest of the class bored almost to distraction, and all have left the classroom feeling more or less dissatisfied and discouraged.

I do not say that it is not possible to get a good lesson from the standard books, for that is where the lessons in our quarterlies come from largely, but I do say that the average adult or intermediate grade teacher has neither the time nor the ability to prepare a good progressive lesson from the standard books because of the scattered condition of the subjects and the proofs in them, and for other reasons.

Owing to these obstacles, the quarterly system of teaching or the church school curriculum is absolutely essential. In the *Herald* for May 23 we learn, that for adults a fresh study is prepared each year as the current quarterly for those classes that wish to be up to date, but any of the previous quarterlies listed in the curriculum may be elected for class use. Two new courses of study were also mentioned. A complete list may be obtained by applying to The Department of Religious Education, Independence, Missouri.

THE REQUIREMENTS FOR STUDY AND PREPARATION

An all important requirement in the study and preparation of a lesson is to be interested. Reading a lesson while your thoughts are on some other subject or divided between two subjects is very bad practice. We should think intently only about what we are reading or studying, and we can usually train our minds to concentrate if we try.

Self-interest can usually be promoted by studying our lesson in parts as they are generally written, better than if we try to study them all at once.

To illustrate this idea, I have here in an old quarterly a lesson entitled, *"The Abundant Life,"* now the first thing we do in preparing this lesson is to forget everything else and concentrate on that title and establish in our minds the foundation thought derived from the beautiful statement of Jesus: "I have come that you may have life, and that ye may have it more abundantly"; and when we have put every other thing from our minds we find that questions naturally ensue. Probably the first question that would present itself would be what do we need to make our life abundant or fully sufficient? Our mind is now open and we begin to study our lesson which has been scientifically prepared, by reading carefully the introductory remarks. Then in full faced type the title of the first part of our lesson, "The Necessity of Friendship." Now we coordinate or harmonize this subtitle or title of the first part with the main title and get a partial answer to our question which is this, if we would live the abundant life then we need friendship.

Then study carefully the analysis under the subtitle showing the relationship between "Friendship and the Abundant Life," and not until this part of our lesson is thoroughly studied and clearly understood should we pass on to the next part, the title of which is, "The Necessity of Honest and Useful Work." Again let us study the analysis with the determination to establish clearly the relationship between the "abundant life" and honest and useful work, and so on until the lesson is complete, and if this study method does not kindle your interest I do not know what will.

When we find that a portion of Scripture is referred to in the lesson merely by the number and name of a chapter, and number of a verse, always look it up; it must be important or it would not be noted. I find that these verses and passages of Scripture are often helpful in expanding the lesson and helpful in prompting thought and intelligent discussion. I also find it a big help to take a fine pen or a sharp lead pencil and print the verse on the margin of the quarterly or between the lines for ready reference thus saving the time necessary to

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look it up during which the thought for which we are in hot pursuit might escape us.

Another very important requirement of study and preparation is that we always look up in a dictionary the meaning of any words we do not understand, underscore the word and print in the meaning somewhere as close to it as you can with a sharp pencil or a fine pen so that the definition may be small but distinct.

You will notice that some words are given several different definitions in the dictionary and we must be careful to select the particular definition which fits into the words preceding and following the word that we do not know the meaning of.

To illustrate this and also to show the importance of knowing the meanings of words, we will use a sentence from our lesson, "The Abundant Life," "But an expended life is the very essence of unselfishness." Now we will say for example that "essence" is the word we do not know the meaning of; we observe that essence is the name given to the relation between the expended life and unselfishness, but because we do not know the meaning of the word we do not satisfactorily sense the magnitude or the importance of that relationship. So we consult our dictionary and we find that essence is given several different meanings such as, volatile matter, perfume, etc., but when we attempt to fit them into our sentence they do not sound right or sensible. Let's try one: "The expended life is the very volatile matter of unselfishness." Now that does not sound right or sensible does it? So we consult our dictionary again and find still another meaning for essence; that in which the real character of a thing really consists. Substituting this definition in our sentence we get this clear and sensible statement: "But an expended life is that in which the real character of unselfishness consists." Thus the magnitude and importance of the relationship between the expended life and unselfishness is clearly established and from this it should be clear how important it is to always look up the meanings of words and always be careful to select the proper definition.

METHOD OF TEACHING

The most successful teacher is one who has confidence in himself and at the same time merits the respect and confidence of his class. I do not mean that brand of self-confidence whereby we merely think that we are intellectually superior to everyone in the class and that we do not need much preparation in order to teach, but I do mean that confidence engendered by being well clothed with actual knowledge, honestly earned by time expended in careful study which is similar to that confidence that we enjoy by being well dressed in society.

Be ready to answer and settle any argument that might arise by intelligently and clearly explaining and proving your explanation, avoid argument but promote discussion by allowing the members to relate to the class experiences that would tend to strengthen the thought under discussion, also encourage the asking and answering of questions.

The art of teaching probably consists in making the lesson clear and plain, and in keeping the theme unbroken from beginning to end, more than in anything else.

It must be borne in mind that our responsibility as adult teachers is to contribute to our classes a growing comprehension and appreciation of the gospel plan according to the systematic methods adopted by our church authorities (and as one of these has said), help our students to gain in ability from week to week to control and direct the forces of their lives in harmony with gospel ideals and to develop a personal character which will be an asset in God's kingdom. That is our responsibility just as much as it is the responsibility of the teachers in other educational institutions to contribute to their classes a growing comprehension and appreciation of the accuracy of mathematics and other useful subjects according to the systematic methods adopted by our ministers of education.

We should always be conscious of the fact that the work of the teacher in either the adult or intermediate division is to lead in research and direct thought and discussion upon some practical subject of religious education that is progressive in its application. For the great purpose of religious education is not merely to adjust our people to their present environment, but to create a new and better environment and to adjust the lives of our people to it. The major items of this new environment or Zionic condition (which can come out of nothing but the true Christian social order, to which the church is trying to give birth), are economic, domestic, political, cultural and devotional elements. Our task is to help to train our people to understand and order their lives in harmony with these elements.

The economic situation that has grown out of the industrial revolution and the legitimate complaints of civilization today demands the creation of a more equitable order socially. This church has received by revelation from God a social program that exactly meets this demand. It is called the stewardship plan and its design is to establish an inspired government and bring into being a world ruled by God. The great purpose of religious education is to effect the growth of each scholar in this great reconstruction of society.

The pulpit is not a throne: it is an altar—yet its fires are not kindled by any human torch. They flame above all life (above the studio, the factory, the laboratory and the home) to guide men to a sacred place.—George A. Buttrick, in *Jesus Came Preaching.*

THE END AND THE EFFORT

(Continued from page 1003.)

ments of personal righteousness, some of which are enumerated in 2 Peter 1: 5-8 as being, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity.

(2) Then there are the laws governing the relationship between man and man as regards largely the enjoyment and use of temporal relations and things, a proper observance of which will result in a divine society. These are classed under the head of Stewardships, and include, A. Tithing (with annual statements and inventory), B. Surplus, C. Offerings, D. and Gatherings.

The two classes of laws involved in "the effort" should each be given proper evaluation. To be coworkers together with God attention to the laws of Initiation is necessary; for by compliance therewith the relationship of heirs of God and joint heirs with Christ is established, and entry is affected into the work of the Father and the Son. An observance of the laws of Sanctification makes for acceptable relationship insuring divine favor and final celestial reward.

The Higher Viewpoint

I remember once of climbing a long, winding mountain road for mile upon mile of successive elevation. There were many interesting points on the way. At times one could look off along the range and catch a thrilling view of the landscape. At several such points, where a turn in the road skirted a precipitous cliff, it was worth while to pause and enjoy the widening horizons. But a surprise far surpassing all these partial views was awaiting us. At last we reached a final turn which brought us out onto the very summit. What a view that was! All the former partial views gathered up in one and far surpassed! We could look back down the trail at various points from which we had caught our partial views. How inadequate they all seemed now! From our final vantage point we could see all that had been visible from lower down and how much more beside. And we saw it all in accurate perspective. At last we knew all that this mountain top, with its command of the surrounding country, could mean.—Harry C. Munro, in *The Lesson Round Table,* 1932; edited by Richard D. Dodge; Cokesbury Press.

Sin is punished naturally, not mechanically, not arbitrarily. All is in accordance with law. Whatsoever a man sows, that shall he also reap. If he sows to the flesh, he reaps corruption. If he sows to the Spirit, he reaps life eternal. . . . The punishment of sin is sensible and natural.—Charles Edward Jefferson, in *Things Fundamental.*

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Worship Suggestions for September, 1933

The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "MAKE GOD YOUR PARTNER."

FIRST SUNDAY, SEPTEMBER 3.

Theme: "Be Ye Clean."

Instrumental Prelude: *"O Savior, Precious Savior,"* N. S. H., 34.

Call to Service: 1 John 3: 1.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

(S) Song Response: *"O Lord! Around Thine Altar Now,"* N. S. H., 74; S. H., 129, verses one, two and three.

(S) Prayer: Of thanksgiving to God for his goodness to us, and concluding with the Lord's prayer.

Scriptural Meditation: Romans 8: 1-14.

Hymn: *"We Know, O Lord,"* N. S. H., 74, verses four and five.

Talk:

"Cleanliness is next to godliness," runs an old proverb. Before God can bestow many of the things we so urgently need, we must be a cleaner people. This means more than to be unconscious of any filthiness within us. Many a man is clean according to the accepted standards of the best society and yet not fit for service in the kingdom of God.

To be clean enough to work in the kingdom, one must possess motives that are pure in themselves. Cleanliness is an active warfare against all that is unclean, and involves therefore, more than the sweeping and garnering of our own spiritual lives. The one pure motive qualifying men to serve for God is charity, the pure love of Christ, which is manifested in the active giving of oneself in a clean cause.

(S) Hymn: *"I Would Be True,"* N. S. H., 294.

(S) Commission: 1 John 3: 2, 3.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath this hope in him, purifieth himself, even as he is pure."

(S) Benediction: Psalm 19: 14.

SECOND SUNDAY: SEPTEMBER 10.

Theme: "Be Ye Capable."

Instrumental Prelude: *"Once More We Come,"* N. S. H., 75.

Call to Service: *Doctrine and Covenants* 58: 6 and 119: 8.

"Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. . . ." ". . . All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."

(S) Hymn: *"Lord God of Hosts,"* N. S. H., 172.

(S) Prayer: A petition for stability, diligence, and patience.

Psalm: No. 15, to be read in unison by the congregation.

Scripture and Meditation: Parable of the talents. Matthew 25: 12-31.

The possession of talent is not of itself any guarantee that he who possesses has Christian character. Whether we have much or little, it is not what we have, it is the way we use it that counts. It determines our qualifications for service in his kingdom. The man who had one talent was not condemned because he had less than the other men; but because he was envious of them. He could have used his gift to bless men, but he failed to do so, and lost his talent. When that was taken away, he had nothing. He was nothing. Our natural endowments, used under the impulsion of pure motives make us capable to serve. If we use them selfishly, we will eventually lose them. And—what is more—gifts used rightly increase the capacity of the user to serve. The reward for such service is increased capacity for good, the highest kind of reward for a man who loves other people.

(S) Hymn: *"Gracious Spirit, Dwell With Me,"* N. S. H., 192.

(S) Benediction.

THIRD SUNDAY: SEPTEMBER 17.

Theme: "Be Ye Consecrated."

Instrumental Prelude: *"Unto God Who Knows,"* N. S. H., 293.

Call to Worship: *Doctrine and Covenants* 4: 1.

Response by Congregation: *Doctrine and Covenants* 64: 7. "Behold, the Lord requireth the heart and a willing mind."

(S) Prayer: A petition for forgiveness and a renewal of dedication.

A Story of Consecration:

The story of H. H. Deam is suitable. This may be told from the *Church History* account, volume 3, pages 732-737. Any other story illustrating consecration may be used if it is so desired.

(S) Hymn: *"Take My Life,"* N. S. H., 307, verses one, two, and three.

Scriptural Meditation: Mosiah 1: 52-61.

(S) Hymn: *"Take My Silver,"* N. S. H., 307, verses four, five, and six.

(S) Commission: Luke 10: 28.

". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

(S) Benediction: Numbers 6: 24-26.

"The Lord bless thee and keep thee. . . ." (and following.)

FOURTH SUNDAY: SEPTEMBER 24.

Theme: "Give of Your Best."

Instrumental Prelude: *"Consecration,"* N. S. H., 293.

Call to Worship: John 4: 25, 26.

"And the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth."

(S) Hymn Response: *"O Brother Man,"* N. S. H., 339.

(S) Prayer:

Scripture Reading: 3 Nephi 12:25-35.

Hymn: *"Teach Us, O Lord, True Brotherhood,"* N. S. H., 341.

Period of Meditation: (Let a full moment elapse between the suggestion of each thought for meditation.)

Shall we think of the work that is being done at the present time by those who are giving of their best.

Of the opportunities and privileges that have come to us through the work of those who in past ages have given of their best.

Of God who always gives of his best, who gave us his son.

Of Christ who gave of his best even though it cost him all he had.

Of the present need of humanity which demands our best.

Of the difference it would make in our present activities in the work of Christ if we were to give of our best. What we might be able to accomplish and of what it would mean to the church.

Unison Reading: *"O Son of Man,"* N. S. H., 352.

Commission: *Doctrine and Covenants* 104: 44; 122: 17.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. . . ." "Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end."

(S) Prayer Song: *"Consecration,"* N. S. H., 293.

(Note: N. S. H.—New *Saints' Hymnal;* S. H.—old *Saints' Hymnal.* Z. P.—*Zion's Praises.* "(S)" means that the congregation is to stand.)

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The Children's Division

Prepared by Fern Weedmark and Mildred Goodfellow

FIRST SUNDAY, SEPTEMBER 3.

Joint sacrament service for adults and children.

Junior Quarterly, *"The Junior and His Bible,"* by Myrtle A. Weber, April, May, June, 1931, Lesson Ten, contains helpful material about the sacrament.

SECOND SUNDAY, SEPTEMBER 10.

Theme: "Service."

Prelude: *"Blessed Are They That Do," Zion's Praises,* 224.

Call to Worship: "Choose ye this day to serve the Lord God who made you." (Genesis 6: 35, Inspired Translation.)

Hymn: *"I Love to Scatter Sunshine," Zion's Praises,* 136.

Prayer.

Scripture: Isaiah 6: 8; Joshua 24: 24; James 1: 22; 1 Samuel 12: 24.

Hymn: *"Something to Do," Zion's Praises,* 228.

Sermon Talk: Text: Isaiah 6: 8.

When the Lord called, Isaiah answered, "Here am I; send me." He did not stop to ask questions, but immediately responded to the Lord's call. That is the kind of workers God wants. We find true joy in serving God. (Acts 20: 24.) We should prepare ourselves to be workers in God's church. We should be willing to do whatever task is given us, no matter how small it may seem. David said, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Psalm 84: 10.) If we are faithful in the little things we find to do, we will be given greater things to do. (Matthew 25: 23.) Jesus said, "If any man serve me, him will my Father honor." (John 12: 26.) It is an honor and privilege to be a worker in God's church. Suggest ways in which juniors may help.

Story: *"How They Helped," Stepping Stones,* August 7, 1933, or *"Not What We Give, But What We Share,"* page 132, *Knights of Service,* by Emerson O. Bradshaw.

Hymn: *"O Master Workman of the Race,"* new *Saints' Hymnal,* 152.

Story: *"A Woman Who Loved Children,"* or *"A Girl Who Helped Jesus,"* pages 47-50, Junior Quarterly, *"Jesus and His Helpers,"* by Lucie H. Sears, April, May, June, 1930, or *"The Boy Who Gave a Cup of Cold Water,"* page 128, *Knights of Service,* by Emerson O. Bradshaw.

Closing Hymn: *"What Fruit Have You Gathered?" Zion's Praises,* 14, new *Saints' Hymnal,* 221.

Benediction.

THIRD SUNDAY, SEPTEMBER 17.

Theme: "Stewardship."

Prelude: *"Traumerei,"* by R. Schumann.

Call to Worship: "Whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life." (*Doctrine and Covenants* 51: 5.)

Hymn: *"Send Me Forth, O Blessed Master," Zion's Praises,* 166, new *Saints' Hymnal,* 214.

Prayer.

Scripture: Romans 14: 12, *Doctrine and Covenants* 118: 4 (last sentence).

Hymn: *"Earnest Workers for the Master," Zion's Praises,* 99.

Sermon Talk: Text: *Doctrine and Covenants* 101: 2 (second sentence).

A steward is one who manages the affairs or property of another person. Everything in this world belongs to God. He is letting us use it. We are stewards whether we acknowledge it or not. If we are good stewards we will obey the law of the church and pay our tithing. (*Doctrine and Covenants* 106: 1.) Many boys and girls are complying with this law by keeping the Junior Stewardship Record Books and paying their tithing. This is one way we may be workers with God. We should also remember we are responsible to God for the use we make of our time, our talents and opportunities. Let us be faithful stewards over all these things.

Story: *"The Stewardship Garden," Stepping Stones,* May 4, 1930, or *"Ellen's Covenant," Stepping Stones,* January 8, 1933.

Hymn or Solo: *"O Jesus, I have Promised,"* new *Saints' Hymnal,* 298.

Story: *"The Parable of the Talents."* (Matthew 25: 14-29), or a story selected from book, *Stewardship Stories,* by Guy L. Morrill. (This book may be obtained through the Herald Publishing House for 50 cents.)

Closing Hymn: *"The Song-Gift," Zion's Praises,* 162.

Benediction.

FOURTH SUNDAY, SEPTEMBER 24.

PROMOTION DAY

Prelude: *"Let the Children Come," Zion's Praises,* 108.

Call to Worship: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" (Psalm 24: 3.)

Response: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Psalm 24: 4.)

Hymn: *"The Child of Galilee," Zion's Praises,* 36.

Prayer.

Hymn: *"Sunshine as You Go," Zion's Praises,* 154.

Some things we have learned:

For juniors this may include psalms and other passages learned, drills on Paul's missionary journeys and other things they have enjoyed memorizing. The primaries may tell two or three of their favorite stories. If large pictures illustrating the stories selected are available, they may be displayed while the story is being told. An interesting dramatization could be worked up in which children represent the characters in the various stories studied by the primaries being promoted. Each child may wear a simple, appropriate costume, and tell something about the character he represents.

Song: By the junior class. A splendid song is, *"We're the Rising Generation,"* found in a pamphlet, *Promotion Day Program Material,* for sale by David C. Cook Publishing Company, Elgin, Illinois, No. 7396-J, 4 cents.

Class History: This should include service projects carried out by the class, entertainments, etc. This should be written in an interesting way. A humorous reference or two to obstacles which had to be overcome will also add to the interest.

Song: By the primary class. This should be a favorite song selected by the children.

Presentation of certificates or diplomas, by the director of religious education. It is well to have a little ceremony connected with the presentation of diplomas. A pamphlet, *Promotion Day Plans,* may be purchased from David C. Cook Publishing Company, Elgin, Illinois, number 7397-J, 4 cents. It contains helpful suggestions and material.

A Pledge of Service:

This should be given by the juniors who are being promoted. A large candelabra should be made of light weight wood, with places for seven candles. If you prefer, flashlights may be used instead of candles. If so, they should be wrapped with white crepe paper and orange or red crepe paper placed over the end. The letters SERVICE (large size) should be placed on the candelabra below the places for the candles. A large flashlight or candle should be placed on a desk or table at the front of the platform. This should be lighted by the director of religious education, quoting as he does so, Matthew 5:16. From this candle each junior should light his candle (or make the motions of lighting his flashlight from it) before placing it in the large candlestick, at the same time repeating one of the following:

I sincerely pledge my life to God and his work. A prophet of old said, "Serve the Lord with all your heart." (1 Samuel 12: 20.)

I earnestly pledge my time to God and his work. Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, . . ." (2 Timothy 2: 15.)

I reverently pledge my talents to God and his work. God has told us we should cultivate and improve our talents. (*Doctrine and Covenants* 119: 6; 81: 4.)

I will be vigilant in the service of God. May I realize the value of such service and have the vision to be a useful worker in his cause.

I desire to be an instrument in his hands for the good of his people. May he inspire me so I may instruct others in the things of his kingdom.

I will constantly try to serve him. Jesus said, "He that shall endure unto the end, the same shall be saved." (Mark 13: 13.)

I will be enthusiastic in my service to God. David said, "Serve the Lord with gladness; come before his presence with singing." (Psalm 100: 2.)

(Unison.) We pledge our love, our loyalty,
Our lives, our talents unto thee.

If there are no juniors being promoted, tell a story that the primary children will understand and enjoy. One of the following may be used:

"The White Flower of Happiness," Departments Journal,

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October, 1928, or *"Learning by Head or Heart," Pilgrim Elementary Teacher,* September, 1931.
Closing Hymn: *"I Would Be True,"* new *Saints' Hymnal,* 294, or *"Send Me Forth, O Blessed Master," Zion's Praises,* 166, new *Saints' Hymnal,* 214.
Benediction.

Nothing will save us except peace. Economic and social justice, humanitarian endeavor, scientific discoveries—all are vain if destruction and utter degradation are always just around the corner. We must go out into the world; we must go to John Smith and drive the pagan from his heart—the foolish, short-sighted, self-destructive pagan. We must be tireless in this aim until a day comes when, if the masters call to war, no one answers the call, but men, quietly disregarding flag and drum and the paid lies of the press, go about their business of peace. And we can still go to John Smith, not only in the name of his essential manhood and his posterity, but in the name of Jesus. Not of Christ. Christ is a knight and a gentleman and a pagan myth. But in the name of Jesus and the teachers of Jesus and the descendants of those teachers who are still many among the kinsmen of the Nazarene. For nearly two thousand years these men have known that peace alone is salvation. Upon justice and truth and peace our world rests. The pagan has raged against these pillars of the world for ages. They are near to toppling. We must save them and so ourselves and our world from crumbling back into chaos.—Ludwig Lewisohn in *If I Could Preach Just Once.*

"Whom we love we serve." From that angle many of us have certainly been in love with the world and the institutions of the world and the things of the world. If we stop and consider for a moment how much of our time and our attention have been given to the things of this world and the institutions of the world, we will discover how much we have loved the world.—E. J. Gleazer, in a sermon, *"This Do and Thou Shalt Live,"* preached at the Stone Church, Independence, Missouri.

The visible fact of dissolution seemingly is against faith, but the deepest presumptions of reason are with it. The rationality of the world's order and development, the incompleteness of life here, the insistent sentiment of justice, the instinct and hunger for the illimitable which betokens that "we are adapted to infinity," the sense of God and of life in Him, all support the belief in immortality.—Philip S. Moxom.

Weekly Health Letter

Indigestion

By A. W. Teel, M. D., Church Physician

One can hardly pick up a daily newspaper without noticing the glaring headlines of some outstanding public official dying from an attack of "acute indigestion." The probabilities are that if this individual had had an annual health examination, as everyone should have, instead of trying to cure himself with home remedies, such as bicarbonate of soda, etc., his life might have been saved.

Scientific medicine has found out a long time ago that all cases of indigestion are not due to a diseased stomach, but the cause may be a circulatory disorder. It may be traceable to a dangerous heart disease. And here is one of the great dangers of self-prescribing, for it remains only for the qualified physician to determine the cause of the indigestion. Too often it is looked upon as just something mighty discomforting; and it may be nature revealing that there is some real and serious disturbance of the body.

Improper diet or faulty eating habits, together with mental strain, such as fear and worry, interferes seriously with the secretion of the juices of the stomach. Food should be chewed slowly and carefully—never gulped. Pepper, spices, condiments, fried and greasy foods, should be omitted from the diet. It is far better and safer to leave the table when a little hungry than to have the disagreeable sensation of an overloaded stomach.

Fortunately, X-ray has been a great aid in diagnosing many sources of diseases brought about by indigestion. All specialists in this line make various thorough tests to determine whether the stomach is functioning properly or not. There may be symptoms of great disturbance of the stomach and intestines, and the trouble may be found in the diseases of appendicitis or the gall bladder. When the offending gall bladder or appendix is removed, the indigestion often disappears. The examination should not stop here, for the heart should be carefully X-rayed, as it may be the seat of trouble, especially those who have passed the age of fifty.

Coronary disease is fatal when neglected, and may only present slight symptoms. All people should be careful in this regard, and should not fail, if they have any of these symptoms, to go to their physician, who is the only one capable of proper advice.

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QUESTION TIME

Should a saint join other denominations in receiving the eucharistic sacrament?

This matter becomes clear when the principle involved is well considered. While we should always recognize the sincerity of others, we should not forget that the restored faith of the church is not in harmony with that of other denominations, and that the authority of God is essential to the performing of any of his ordinances, including that of administering the bread and wine. Unless administered by one having authority, we should not receive it, for to do so would be to disregard the divine plan, and it would also mislead others. It is for a similar reason that we do not recognize baptism unless performed by one having authority from God.

We are privileged to become members of the body of Christ by obeying the gospel and its ordinances as administered by those whom God has sent, but we have no right to change or ignore anything which he has instituted. Even the wine to be used should be prepared as directed in the revelation which requires that it be "of your own make" (86: 1). We are specifically forbidden to partake otherwise:

"Wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore ye shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth."—*Doctrine and Covenants* 26: 1.

That only by authority is one entitled to administer the sacrament is made plain in the *Book of Mormon,* which says:

"Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name."—3 Nephi 8: 32.

We are directed by revelation that the sacrament shall be administered by using specified words and must be administered by specified officers:

"The elder or priest shall administer it; and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying."—*Doctrine and Covenants* 17: 22.

With these clear commandments before us, no one who regards the instructions of the Lord more than the favor of man will be likely to consort with unauthorized bodies which do not recognize the principles of our faith when they presume to act in disregard of the word of the Lord, which of course they do not accept.

Should a branch president have his plans for business meeting cut and dried with his officers in advance?

While it is possible that one might make an unwarranted effort to control the acts of a business meeting, it does not necessarily follow that branch officers may not confer together in regard to such matters as are to be presented for branch action. The president is the administrative head of the branch and is shepherd of the flock, and it is entirely proper for him to confer with his associate officers in regard to branch interests and work prior to the meeting in which such matters are to be presented. Unity of the officers may often better result from discussion in priesthood sessions, and a clearer knowledge be had of that which should be done.

But this does not mean that branch officers should attempt to unduly control the acts of the branch in executive sessions. Matters should be openly and frankly dealt with on such occasions, and due consideration be given to any who may not agree with the presiding officer concerning methods or acts to be employed. Difference of opinion and desire should never be permitted to disrupt fellowship, but the good intentions of all should be respected, and the right of each member to be heard in a decorous and Christian manner must be accorded.

Is John the beloved disciple living on earth today, or did he die?

Aside from John 21: 22, 23, the only information covering this question, so far as I recall, is in *Doctrine and Covenants* 7: 1, 2, which states that he would "tarry" until Christ should come, and should be "a ministering angel." This would imply that John had received a degree of immortality, but whether it followed death or not is not stated, though we infer not, as the three Nephites (3 Nephi 13: 18) did not die.

A. B. PHILLIPS.

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Having given the warning of the judgment near, they felt that their work for the world was done and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejectors of his mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, "the door of mercy was shut." (*The Great Controversy,* seventh edition, page 268.) So whatever they may claim now, their own statements show that for a time they believed this absurd doctrine, but have since renounced it.

But as to Jesus entering the holy of holies in heaven in 1844. It is evident that the mercy seat between the cherubim, was looked upon as God's throne, as seen by the following: "Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." (Psalm 80: 1.) "The Lord reigneth; let the people tremble: He sitteth between the cherubim; let the earth be moved." (Psalm 99: 1.)

Now the ark of the covenant as set up by Moses was in the holy of holies and the mercy seat was over the ark, (See Exodus 40: 20.) and the cherubim were at each end of the mercy seat. (See Exodus 37: 6, 7.) Also, "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat."

On the tenth day of the seventh month each year the high priest was to make this atonement. At this time he went into the holy of holies. (See Leviticus 16: 2-19, also 25: 27.)

Now if we were to admit for argument's sake, that in heaven or the holy city there is a literal tabernacle with all the fixtures that were in the earthly tabernacle, including the holy of holies, with the ark and the mercy seat; for them to make the claim that Christ went into the holy of holies in 1844, the Scriptures very plainly indicate that they have missed the time over seventeen hundred years. For we read in a plain *Bible* statement, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3: 21.) "Now of the things which we have spoken this is the sum: We have such an high priest, who is set down on the right hand of the throne of the Majesty in the heavens; a minister of sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Hebrews 8: 1, 2.)

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." (Hebrews 10: 12.) Thus instead of Jesus Christ going into the tabernacle in heaven in 1844, as Adventists claim, it will be seen that he had been there for nearly eighteen hundred years. Another mistake.

Again in the ninth chapter of Hebrews, Paul speaks of the tabernacle service as an allegory or figure of man's redemption through Christ. The seventh verse speaks of the high priest who went into the second (or the holy of holies) once a year, but of Christ he says: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 9: 12.) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Hebrews 9: 24.) "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."—Hebrews 10: 19, 20.

That these texts could only apply to the holiest, or the holy of holies is apparent; therefore Mrs. White and her followers have made the following mistakes:

First: What Jesus said to the church in Philadelphia (Revelation 3: 7-9), given over 1900 years ago to a local church, she has applied to a vision she claims to have seen in the nineteenth century. Thus adding to the things written in the book of Revelation. See Revelation 22: 19, 20.) That Christ began his work in the holy of holies in heaven in 1844, that the *Bible* says was completed in Paul's day.

Now I have answered this upon the supposition that in heaven there is a literal tabernacle and sanctuary, with its holy place and holy of holies after which the tabernacle set up by Moses was patterned, which cannot be proved to be true.

The words temple and tabernacle are sometimes applied to the human body: "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up—but he spake of the temple of his body." (John 2: 19, 21.) "Know ye not that ye are the temple of God?" (1 Corinthians 3: 16.)

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens —for we that are in this tabernacle do groan, being burdened."—2 Corinthians 5: 1, 4.

The word temple sometimes applies to the people of the church: "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together." (Ephesians 2: 21, 22.)

God and Christ are spoken of as a temple: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." (Revelation 21: 22.)

From the above it will be seen that to rest an argument upon the figurative language we have quoted; and to try from that to prove that there is a literal material temple in heaven furnished so that every part of the tabernacle in the time of Moses was a duplicate of the heavenly, and that every detail of the earthly temple service has been going on in heaven for the last eighteen hundred years might interest those whose imaginations lead them into wild speculations on mysteries, but for one who wants solid demonstrable truth, it is too vague.

I will next notice one of Mrs. White's prophecies that is so clearly false as to facts as to be utterly indefensible.

"Said the angel, Get ready, get ready. Ye will have to die a greater death to the world than ye have ever died. I saw that there was a great work to do for them, but little time to do it."—*Early Writings,* page 64.

"'Deny self; ye must step fast.' Some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years in learning, they will have to learn in a few months."—Ibid., page 67.

The above claims to have been given June 27, 1850. Six years after the time set for the coming of Christ. They were told that there were but a few months left. At this writing Christ has not come, and instead of a few months it has been over eighty-two years. But few if any to whom that message was given are living today. It has been longer than most people live. The prophecy has failed to come to pass. It is the thing the Lord has not spoken and we have no need to fear her.

Again: "Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the most holy place was nearly finished, and that time could last but a very little longer. What leisure time we have should be spent in searching the *Bible,* which is to judge us in the last day.—The sealing time is very short, and will soon be over. Now is time, while the four angels are holding the four winds, to make our calling and election sure."—*Early Writings,* page 58.

While there is no definite time set in the above for the coming of Christ, it is definitely stated that some were looking too far for the coming of the Lord. Now they as a people have been expecting his coming ever since the above was given; and the statement that, "Time has continued a few years longer than they ex-

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pected, therefore, they think it may continue a few years more." In the light of subsequent events it is so misleading as to destroy all faith in her prophetic claims. . . .

Their church has no scripturally appointed apostles; no prophets that God has sent; no seventies; no high priests. Their elders and other officials are not called as Aaron was called and as a body they have followed in the delusions of William Miller and Mrs. E. G. White, showing conclusively that they have been the victims of blind and misleading guides. We cannot accept their claim of being the church, "the pillar and ground of the truth." Whatever inspiration may have been received by them must have come from some other source than from God.

I will now examine their Sabbath Day belief, and notice some inconsistencies connected with it.

The Adventists claim:

1. That the seventh day Sabbath law was in force from the beginning.

2. That the seven days of creation were days of this earth, and measured by its revolutions.

3. That the Ten Commandments are the foundation of God's government, in heaven and on earth.

Here is what Mrs. E. G. White says about it. "But Satan told his angels that he would make even the crucifixion and the resurrection tell to his advantage. He was willing that those who believed in Jesus should believe that the laws regulating the Jewish sacrifices and offerings ceased at the death of Christ, if he could push them farther, and make them believe that the law of Ten Commandments also died with Christ.—In this bold plan Satan strikes directly against the foundation of God's government in heaven and on earth."—*Early Writings,* page 215.

4. That the Ten Commandments are still binding as God's law.

5. That the Pope of the Roman Catholic church changed the Sabbath from the seventh to the first day of the week.

"The Pope has changed the day of rest from the seventh to the first day." "The Pope has made a breach in the holy law of God."—*Early Writings,* page 65.

6. That the Sabbath or the fourth is the greatest commandment. That is, the seal of God, God's memorial.

"The Pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause men to remember his Creator. He has thought to change the greatest commandment in the decalogue, and thus make himself equal with God, or even exalt himself above God."—*Early Writings,* page 65.

"The enemies of God's law from the ministers down to the least among them have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God."—*The Great Controversy,* page 457.

These claims if proved untrue would overthrow their entire system; so we will proceed to examine them.

The first proposition is simply assumed, viz., "That the seventh day Sabbath was in force from the beginning." There is no mention made in the *Bible* of any man either keeping the seventh day or any other day as a Sabbath until the commandment was given to Moses, (Exodus 16: 23) over twenty-five hundred years after the creation. The language in Genesis 2: 3 plainly stating that God blessed the seventh day and sanctified it, because that in it he had rested from all his work, cannot properly be construed to mean other than the seventh day of the creation week, and was blessed after God had rested, putting it in the past tense, at the time it was sanctified. No mention is made of any law given at that time requiring all men in all future time to keep each succeeding seventh day, and there is no history of Adam, Enoch, Abraham, Isaac, Jacob, or even Melchizedek ever keeping any regular Sabbath.

Now to assume that it was given as a religious law, in Eden and kept through all these twenty-five hundred years, with no mention of it made, or command to confirm it, would in itself be unreasonable, but there is a statement in Deuteronomy 5: 2 that positively proves that no such law was given.

"The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our Fathers, but us, even us, who are all of us here alive this day."—Deuteronomy 5: 2, 3.

Now what was that covenant? Let the *Bible* answer. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." (Deuteronomy 4: 13.) "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant, which the Lord made with you." (Deuteronomy 9: 9.)

Now the covenant the Lord made with them was the Ten Commandments; or as Adventists would say, "The Law." It was not made with their fathers, and Abraham, Isaac and Jacob, also Adam and Enoch were their fathers; and the seventh day was a part of that covenant. Now to claim in the face of that, that it was given to them would be to contradict one of the plain statements of the *Bible.* Again it is evident that Israel knew nothing about the Sabbath when they were first told to keep it for it was necessary for God to give them definite instructions how to keep it which would have been unnecessary if they were already keeping it. (See Exodus 16: 23, 33; 20: 10; 31: 13-15; Leviticus 25: 32.)

Here is what Mrs. White says to the contrary: "The Sabbath was instituted in Eden before the fall, and was observed by Adam and Eve, and all the heavenly host. God rested on the seventh day, and blessed and hallowed it. I saw that the Sabbath never will be done away; but that the redeemed saints, and all the angelic host, will observe it in honor of the great Creator to all eternity." (*Early Writings,* page 217.)

In Hebrews 4, the context plainly shows that Israel is being discussed, we read: "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works."—"Seeing therefore it remaineth that some must enter therein, and they to whom it was *first preached* entered not in because of unbelief": Here again is the assertion that it was first preached to Israel. So this proposition goes down.

THE "DAYS" OF CREATION

The second proposition: That the seven days of creation were days of this earth and measured by its revolutions.

In this it is claimed that day begins in the evening at sunset, according to Leviticus 23: 32. But note the following: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven . . . And the evening and the morning were the fourth day." (Genesis 1: 14-19.)

Now since the Adventists insist that the day is from sunset to sunset, will they explain how that as the sun was not set in the heavens until the fourth day, how was time counted for the first three days before there was any sun to set?

Again, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work. . . . And God blessed the seventh day and sanctified it." . . . These are the generations of the heavens and of the earth when they were created, in the *day* that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." (Genesis 2: 1-5.)

In the above we find: The heavens and the earth were finished. On the seventh day God ended his work, and rested. God blessed the day on which he had rested. In verse four the whole period is summed up as a *day.* In verse five every plant and herb were created before they were in the earth. The physical part of man was not created.

(To be continued. This is the third installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)

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Prayer and Testimony

The Testimony of Joshua

Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.—Joshua 24: 15, 16.

An Affirmation of Faith

By Birch Whiting

(From a letter to President Smith.)

The gospel is divine; the church organization is of God's appointment; the Reorganization is the true successor to the original church of 1830. Joseph Smith, the martyr, and his successors in office, were and are divinely appointed prophets and presidents of the church and of the high priesthood. The revelations of the Book of *Doctrine and Covenants* and the promises contained in them are true. Zion will be established; the hastening time is here; the sifting time is upon us; the gathering is in progress; the temple will be built by this church and accepted by God, and the promises made regarding it verified through Jesus Christ to this people. God has revealed to me he has not forgotten his promises regarding the sealed records. They will come forth, the endowment, a portion of which has been enjoyed by some, will be received in fullness by all faithful priesthood members and Saints, and through these records and this endowment all factional misunderstanding and differences will be removed from the honest in heart. The *Book of Mormon* will then take its place and finish its mission; the Inspired Translation will be accepted as the greatest single contribution Joseph Smith made to the religious world through the Urim and Thummim; this church will not fail in its mission, though the power of all hell be turned loose upon it. We may fail the church, many will. We have only begun to lose members of this church, for the sifting has only started. I may fail, but this work is of God, and will stand every test yet to come, and blessed is the Saint who endures and lives to see the work of the next quarter century from 1930.

Let us go on Saints, hand in hand with God and each other, remembering our duty to unify our home life, our branch responsibilities, our district activities, and our general church experiences, in keeping with the code of good morals and the law given to us as a people, recorded in section 42, Book of *Doctrine and Covenants*.

In spirit I shall live every minute of the conference with you, and wait anxiously for a report of the work done, and the spiritual uplift which I know will come through instructions received from and association with President Smith and Apostle Garver, and others who may drop in unannounced together with the fellowship of Saints which is so valuable and uplifting to spiritual life.

I now say good-bye, may God bless and keep you all through to the end, and may I ask an interest in your faith.

Counts Her Blessings

By Mrs. Myrtle Yates

I am thankful to the Lord and want to testify to his wonderful goodness and many blessings to me, and most of all because he has spared my life to accept this restored gospel. I was baptized, April 9, this year, after many long years of faithful prayers and living on the part of my mother and father.

I am afflicted with tuberculosis of the lungs and have been here at the sanatorium nine months, but I know God's hand is over me. I have had several wonderful administrations, and have felt the power of God's Holy Spirit many times. The Lord has answered my prayers in behalf of my children, and in many ways he has been good to me.

I ask the prayers of the Saints that if it is God's will that I may be healed and spared to enjoy and help in this latter-day work. I want also to ask for prayers for my little faithful mother, Mrs. Mack Davis, whose eyesight is failing. She is brave and has faith that her sight will be restored.

LANSING, MICHIGAN, INGHAM SANATORIUM.

Has Intense Desire to Serve the Lord

By Mrs. Lillian Matney

I am not privileged to meet with God's people, and how my heart aches on Sunday to worship with the Saints! My greatest desire is some day to live where I can be with them.

There are several religious denominations here, and as we go to church from time to time, it saddens me to see how the people are being misled.

I have never had a greater desire to serve the Lord than I have enjoyed in the past month. God called our little five-months-old son home, June 25, the only son and baby we have had in our home for ten years. Of course we could not tell in words how much we loved him. But when the Lord took him, it made me stop to think how neglectful I have been in my duty to God.

I am the only member of the church in our family, and I need the prayers of the Saints. I am hoping and praying that if it is God's will Elder Lee Quick may come out to Iola this fall to hold meetings. He has written that he might be able to come. If other elders are passing this way I should be glad to have them stop to see us.

IOLA, KANSAS, 316 South Third Street.

Wish Information Concerning Missing Boy

Parents and friends ask the help of the Saints in locating the whereabouts of David Walters, a fifteen-year-old boy who left his home at Williston, North Dakota, July 6 or 7. He was last seen at Wenatche, Washington, about July 12. "Dave" has dark brown hair, blue eyes, and a few freckles on his nose. His right eyelid droops slightly. He is about five feet six inches tall, and slender. Please send information concerning him to Mr. and Mrs. Channon Walters, 1005 Second Avenue, West, Williston, North Dakota, or to Mrs. Clara Addicott, same address.

Request Prayers

Mrs. Ova Johnson, of Bald Knob, Arkansas, Route 1, Box 261, asks the prayers of the Saints that she may continue faithful to the church.

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Thought Provokers

"Go Forward"

(Shorthand notes from a sermon preached by Apostle M. A. McConley at the Stone Church, May 21, 1933.)

Read, *Doctrine and Covenants* 1: 8 and 2: 1.

Text: "Say unto the children of Israel that they shall go forward."—Words of the Lord to Moses.

● "More and more I am convinced of the fact that God, when he 'so loved the world, that he gave his only begotten Son,' included in his thought the people of today. For if there was ever a time when people needed a goal other than lust, greed, and desire, that time is now."

● "It seems to me that there are three things wrong with the world which only the gospel of Jesus Christ will cure:

"First, we are war weary. Through the centuries men have been unwilling to comply with the law which God gave to make men brothers.

"Second, our spiritual life has been frost-bitten. And unconsciously we of the church have partaken of the debased standards of the civilized world.

"Third, we have gone pleasure mad. The world must be amused. We have grown kind of nervous and jerky and high-strung, and we must be amused."

● "Woman is the architect of decency, and may God have mercy on the world when she leaves the high standards that motherhood has given her, and comes down to the standards of man!"

● "Out of broken homes we have crooked business and crime waves."

● "People have lost their money and their material goods throughout the country, but many of them have renewed contact with God. The price is great, but the result is worth it.

"A people without God cannot go forward.

"The Lord has given us a plan of redemption, but the only way in which we can become a part of that plan is by repentance, by cleaning house, and building on a more permanent foundation."

● Read Matthew 7: 24-27.

● "Independence along with the rest of the world needs cleaning out. The priesthood must awaken to their task and the membership—all of them—must say to themselves: 'I have a responsibility.'"

● Here compare the parable related in Luke 12: 15-21 to the spirit of today.

● "If Latter Day Saints had been true to their God, if those who went to sacrament service and partook of the emblems, pledging themselves to take the name of Jesus Christ and always to obey his will—if they had done this, conditions in the church would not be as they are. Being a Latter Day Saint in deed as well as word means a great deal more than most of us have thought."

● "If we are going to go forward, we can't do it by standing still. At least that is not my idea of going forward."

● "Not only must Latter Day Saints set the example by their lives, but by precept; they must do everything that they can to extend the ministry of the church and to hasten the day when it will be possible to send out all of the seventies."

● "We are making progress. I have never seen a better spirit than that which prevails among the people now. Let us take comfort in the thought that 'the works and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither does he turn to the right hand nor to the left; neither does he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.'"

REMINDERS

A very wise man once said, "Men do not need to be told so much as they need to be reminded."

It is the wisdom that we already know and have forgotten that will help us far more than any new piece of wisdom we can discover.

Most real wisdom is very old.

Most men forget it very easily.

Lincoln's Philosophy

I like to see a man proud of the place in which he lives. I like to see a man live in it so that his place will be proud of him. To be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right. Stand with him while he is right and part with him when he goes wrong.—Abraham Lincoln.

Youth's Aim

● We will make the gospel a living factor in our lives.

● We believe that our service for the Master will be fully compensated.

● No task shall be too great for us to undertake. No need of others too small for us to recognize and endeavor to alleviate.

● We will be true followers of those whom God has called, and find in faithful following a foundation for finer leadership.

● We will prepare, and ever keep in mind the purpose of our preparation as being Zion.

● We will believe in Zion, and endeavor to establish it within our hearts, our homes, and in our conduct toward our fellow men.

● We will keep the faith. And ever try to be worthy of the "Faith of Our Fathers."

● We know the Spirit of God can be a vital factor in our lives and will seek its influence, that love for humanity may be developed and increased; and that our lives may thus be influenced upon those with whom we daily come in contact.

● We will mold the link between knowing the right thing to do—and doing it.

L. A. S., in *The Pilot*.

A Worker's Prayer

If there be good in that I wrought,
Thy hand compelled it, Master, thine;
Where I have failed to meet thy thought,
I know, through thee, the blame is mine.

One instant's toil to thee denied
Stands all eternity's offense;
Of that I did with thee to guide,
To thee, through thee, be excellence.

Who, lest all thought of Eden fade,
Bringst Eden to the craftsmen's brain,
Godlike to muse o'er his own trade
And manlike stand with God again.

The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest who has made the fire.
Thou knowest who has made the clay.

One stone the more swings to her place
In that dread temple of thy worth;
It is enough that through thy grace
I saw naught common on thy earth.

Take not that vision from my ken;
Oh, whatso'er may spoil or speed,
Help me to need no aid from men
That I may help such men as need.

—Rudyard Kipling.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Brush Creek Branch, Illinois, Celebrates Ninetieth Anniversary

Early Day Events Dramatized—Replica of Old Schoolhouse, Where Branch Was Organized, Is Dedicated

Southeastern Illinois District began its celebration of the ninetieth anniversary of Brush Creek Branch on Tuesday, June 20.

This branch occupies a place which is unique throughout the church. It was organized in December of 1842, and in its membership has included numbers of Saints who continued from the days of the Martyrs, Joseph and Hyrum Smith, without disorganization or rebaptism, down to the present. Many of the able men of the original church and of the Reorganized Church have labored there.

During this period of ninety years it is interesting to note that the work of presiding officer has fallen chiefly to three men. Elder Nathan A. Morris served as branch president from 1842 to 1864. Elder Isaac A. Morris from 1867 to 1912, with the exception of five years when Elder F. M. Slover served in 1896; J. D. Stead, 1898; S. D. Goosetree, 1902; J. F. Henson, 1903 and 1904. Then Elder William Clements presided from 1912 to 1933. Elder O. C. Henson recently was chosen to occupy as pastor, Brother Clements having retired from the responsibility.

Through the combined efforts and diligent labor of Brothers Henson and Clements and other workers of the branch a replica of the old Caudle log schoolhouse has been built on practically the same spot where the first building stood and in which the branch was organized. This building is most attractive and picturesque, and is to serve as a memorial with pictures of old-time and present-day missionaries and church workers who have labored there; also of Graceland students who have attended the college from Southeastern Illinois from the first class down to the present year.

Tuesday was a day set apart for the home-coming of the old-time schoolmates who attended school in the old log schoolhouse. Eleven of the pupils were in attendance. Mollie Hilliard, their teacher, was happy to be present and to greet her pupils some of whom she had not seen for more than fifty years.

A historical drama written by O. C. Henson, was effectively presented the night of June 24. The scenes told again the story of the beginning and the organization of the church in that community. The characters represented the first missionary in 1842, Brother Jefferson Hunt, and Doctor T. P. Green and wife, who entertained him in their home. Others who became interested in the first series of meetings and were converted, and helped to organize the branch were Mr. and Mrs. Nathan A. Morris and son, Isaac; Mr. and Mrs. Samuel Caudle; Mr. and Mrs. Benjamin Haws, and John Pritchett and family. The author of this drama must have been inspired not only in writing the play but also in the song which very fittingly closed the scenes.

Brush Creek Saints deem themselves fortunate to have had Apostle Paul M. Hanson and Bishop G. L. DeLapp with them. On Sunday the sermons of Brothers Hanson and DeLapp were full of inspiration and encouragement. The former was in charge of the dedication of the log cabin at three-thirty in the afternoon.

Elder F. L. Sawley, former missionary of the church, did an excellent piece of work in providing the music for the occasion and closed the celebration by preaching Sunday evening.

All the branches in the district were represented in the large attendance at this celebration, and some visitors were present from Central Illinois District. Brother O. C. Henson and the Saints of his congregation are to be commended for their dramatization of early day events in their branch. And the help of everyone who contributed to the joy and profit of this occasion was much appreciated.

Magnolia, Iowa

Missionary E. Y. Hunker Gives Valuable Help

Recently Saints of this branch enjoyed a ten-day series of meetings conducted by Missionary E. Y. Hunker. There was a good attendance of nonmembers at all meetings, and the Saints gave loyal support. Light, truth, and encouragement were received from Brother Hunker's sermons of admonition and warning.

Magnolia Saints are now looking forward with eager expectation to the district reunion, August 11 to 20.

Variety of Missionary Labors in Canada and United States

Now at Work Near Birthplace of Church

My experiences this year have been of considerable interest, and will prove, I trust, helpful to the church. Leaving home early in January, I was called to assist in the second anniversary services of Toronto Branch, Canada. The day and the crowd were all that could be expected. A week of missionary services followed and good interest was shown.

Most of February was spent at Buffalo, where I held three full weeks of missionary endeavor. These meetings were planned by Doctor P. L. Weegar, branch president. The doctor's work in leadership class for credit was outstanding, and will without doubt bear fruit in the development of the young people. Numbers of nonmembers attended these services, and one candidate was baptized.

I spent Easter with my son, Jimmy, and his family in Philadelphia, Pennsylvania. While there we enjoyed attending three services in which President F. M. McDowell and Apostle Paul M. Hanson spoke to the young people's convention of the district. We planned a four-day visit to Washington, District of Columbia and greatly enjoyed the sightseeing. After that I spent two weeks at home in Independence.

Then I was called again to Toronto this time to assist in their young people's convention. Toronto is a busy branch, and the departments are well organized under the direction of Brother J. L. Prentice, Bishop McLean and Sister James Wilson. The young men of the priesthood plan preaching services in homes located a distance from the center branch. This gives them good experience in their ministerial growth.

Before coming to Rochester, New York, I spent a couple of weeks preaching at and visiting Niagara Falls. I have been almost a month now with Elder William Shea at Rochester. The meetings, Sunday school and preaching services, are held in his home. The group of Saints here is small. It is lamentable that here so close to the birthplace of the latter-day church, we have so small a showing. Palmyra, the sacred grove, Hill Cumorah, and the old Smith home are all about an hour's drive from Rochester.

We held preaching services in the

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homes of the Saints, but felt an urge to do something bigger, to reach a greater number. We went to the city clerk, the public safety man, and then to the central police court to obtain a permit to speak in Washington Park. After considerable difficulty, we secured this permission and six services were held with an attendance of about one hundred listeners. We gave away all of our tracts and are happy to have scattered the seed of truth in this city.

WILLIAM I. FLIGG.

Best Conference-Reunion in History of Central Texas District

Large and Representative Attendance Participates in All Services

In many respects the conference-reunion at Hearne, July 14 to 23, was the best in the history of Central Texas District. The largest attendance and from the most widely distributed territory is recorded. Over a hundred camped regularly on the grounds. Houston led in the number present with over fifty who stayed on the grounds throughout the sessions. Southwestern Texas District sent over twenty representatives. Dallas Branch also was well represented. Four came from Breckenridge, and others came from Taft, Austin, Spring, Fairbanks, Medina, Bandera, San Antonio, Taylor, Caldwell, New Baden, Bryan, Sugarland, and Velasco.

Apostle R. S. Budd and Patriarch F. A. Smith were there and did their share in making the meetings completely successful. Brother Smith came Saturday, July 15, from Austin, and was there for the remainder of the time, and Brother Budd arrived Sunday morning from Oklahoma and was there until Thursday night. The time of both men was used to the fullest extent. A class at ten o'clock in the morning and one in the afternoon and preaching in the evening composed the regular schedule for Brother Budd besides other work. Brother Smith was in charge of the eight-thirty prayer service each morning, assisted in others, and preached several times at eleven o'clock in the morning. After the departure of Brother Budd, he was called upon to preach the evening sermons Saturday and Sunday. Between services he carried forward his patriarchal duties.

During the ten days of reunion, all of the fundamentals of the gospel were touched upon, making a well-balanced program of thought and study.

Elder W. H. Mannering, formerly a missionary in this district, and now a resident of San Antonio, was present and preached twice.

Excellent work with the juniors was carried out each day at eleven o'clock in the dining hall by Sister Chattie Everett, of Dallas.

Music and song services were under the direction of Leslie Kohlman and R. V. Post. They used *Hymns of the Centennial*, this being made possible to a great extent by the kindness of Sister Ida Stewart who furnished several dozen of these books to the district.

The reunion officially began Friday evening, July 14, when C. W. Tischer, district president, gave a fine sermon on *"Enemies of Our Salvation."*

On Saturday morning a prayer meeting preceded the opening of the business session at ten-thirty. The usual business of reading and approving reports was attended to. Twenty-four men of the priesthood reported their ministerial labors at this time. District officers, branch, statistical and church school reports were read. Two changes of procedure were made, one setting the second Friday in July as the regular time for the reunion and another instituting a new means of raising funds for district expenses. The recommendation for the ordination of Hal E. Davenport, of Dallas, to the office of deacon, was approved. Election of officers resulted as follows: President, C. W. Tischer; secretary, C. M. Mitchell; treasurer, A. V. Arnold; director of church schools, R. V. Post, and director of music, Leslie Kohlman. A grounds committee was elected and is composed of Hardy Hay, S. L. Dotson, Lynn Mitchell, and F. L. Arnold. Later Brother Tischer announced the selection of Elders J. R. Allen, of Marlin, and H. H. Davenport, of Dallas, as counselors in the district presidency, and his choices were approved by the congregation.

At the two o'clock service Sunday afternoon, July 16, a baby was blessed and Hal E. Davenport was ordained a deacon in an impressive service, Apostle R. S. Budd, Patriarch F. A. Smith, and Elder H. H. Davenport, Brother Hal's father, officiating.

Saints of this district are glad to see the advancement Brother Leslie Kohlman has made. They listened to a sermon by him the morning of July 22.

The young people were out early each morning for their prayer meeting in the woods. Good interest was shown in these services and attendance averaged about thirty. At the same hour the juniors had prayer meeting in the tabernacle, a nice group of youngsters being present and many taking part. One of the young people's prayer meetings was held after a sunrise breakfast in the woods.

The afternoons were devoted to recreation. With two volley ball outfits and one for horseshoes, there was considerable activity after it was cool enough to play.

The operation of the dining hall was successful from the standpoint of finances. After all expenses were paid and ice was furnished for all purposes on the grounds, a cash balance of thirty-three dollars was had. Local Saints helped greatly, donating what they had though this was limited by the drouth. It took the cooperation of all to make a success of the venture this year as reunion prices were cut almost in half. Only the most simple menus served in the most frugal manner saved the patrons from additional boarding expense. Those who gave untiringly of their time in serving the meals helped wonderfully to maintain satisfaction and comfort.

A movement is now under way among the women of the district, to stimulate interest in the reunion by soliciting year-round donations of foodstuff preserved in the homes of the Saints. Every bit given in this way will lower the per capita attendance cost. After all, the success of these gatherings is determined by the number of people benefitted by the reunion, and a lower attendance cost will allow greater numbers to come. This was demonstrated this summer.

The Saints of the district appreciate the help of Brothers Budd and Smith and all others who contributed to the success of the reunion. They especially appreciate the work of the district president who spends himself and his substance in directing the affairs of the district towards a high goal.

Going Forward in Utah District

Missionary Group Active in Neighboring Branches

A pleasant and profitable get-together meeting of the district was held at Ogden, Utah, the week-end following July 4, at which time the conference of the district convened and business was transacted.

Apostle M. A. McConley was scheduled for an illustrated lecture, July 7, but was unable to reach Ogden until too late for that service. In his stead Elder A. M. Chase presented an illustrated lecture on *"Comparative Religions."* Elder Frank Veenstra's comment was, "A very fine meeting, but if Brother Chase were in Holland to give that, he would have five hundred out to hear him; he'd have to take a collection at the door to keep some of them out."

Saturday morning was begun with a prayer service at nine o'clock, followed by a business meeting at ten. Conference organized by placing Apostle McConley, Elder Frank Veenstra and the district presidency in charge. Then adjournment was had until Sunday at 2.30 p. m. Preaching at eleven in the morning was by Brother McConley, and the noon intermission was spent at the home of Sister Jennie Winholtz, who invited all to dinner. The afternoon was devoted to an outing in Ogden Canyon with recreation and wiener roast and general round table and lunch. In the evening an illustrated lecture was given

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by Apostle M. A. McConley on *"The Restoration."*

An eight o'clock young people's prayer meeting opened Sunday's services, and was followed by a general prayer hour. Church school at ten-thirty was conducted by Wayne Hewes, local superintendent, followed by a sermon by Apostle McConley. At noon a basket dinner was served at Loran Farr Park.

At the afternoon business meeting occurred the annual election of officers as follows: President, A. M. Chase; counselors, R. R. Robertson and Frank Veenstra; secretary, Sister Dorcas Cunningham; superintendent of religious education and publicity agent, Sister A. M. Chase; treasurer, Roy Hewes; musical director, A. M. Chase.

The ordination of Brother Edward Moe to the office of priest (the request coming from Provo Branch and being approved by the missionary in charge, the district presidency and the conference) was cared for in a service following the business session. An excellent spirit prevailed.

Elder Frank Veenstra and Apostle M. A. McConley divided the eight o'clock hour. The former gave an interesting account of his work in Holland, and Brother McConley closed with a good talk on *"Zion Building."*

On the following Tuesday Elder and Sister Chase with Apostle McConley and daughter, Alice, and Elder Frank Veenstra, drove to Malad, Idaho, going by way of Logan, Utah, where a call was made on Sister Elna Carlson and a short devotional service was held. Arriving at Malad about 3.30 p. m., arrangements were made for three nights of services, Apostle McConley the speaker. A meeting for fasting and prayer for the sick of the branch was held at seven-thirty Wednesday evening preceding the sermon, and on Thursday afternoon a workers' conference was conducted.

On Friday the missionary group went to Salt Lake City, where services were held in the evening and all day on Sunday, then they journeyed to Ogden for a final service before Apostle McConley and Alice left for Denver.

At the request of the branch, Elder Chase goes to Malad each Thursday for a class in *Doctrine and Covenants* at 2.30 p. m., followed by a sermon at eight o'clock and returns home to Salt Lake City on Friday.

The Saints of this district were saddened by the death of Dean Starr, son of Mr. and Mrs. F. G. Starr, July 17. He leaves his wife and child besides his father's family. The size of the funeral cortege bore testimony to the many relatives and friends bereaved by his death.

Sister J. Crites, of Lucerne, Cass County, Indiana, writes that she is isolated from the church and wishes that an elder might visit that community to preach the gospel. The nearest branch is South Bend, eighty miles away.

Independence

Elder John F. Sheehy, pastor in Independence, left Friday morning to attend the Spring River District Reunion which is now in session at Columbus, Kansas. There he will be one of the guest speakers and helpers. During Brother Sheehy's absence from Independence his work will be carried on by his three associate pastors, Elders D. S. McNamara, H. G. Barto and A. K. Dillee.

Church business, special meetings, and reunions have called other officers away from Independence. Over the past week-end a number of men, whose headquarters are in the center place, were widely scattered. President Frederick M. Smith was in Toronto, Canada. President Elbert A. Smith was attending the closing day of the Lamoni reunion. President F. M. McDowell was in the capital city of Missouri, Jefferson City. Bishop G. L. DeLapp spent the week-end in Dallas, Texas. Apostle F. Henry Edwards was attending the Spring River reunion with Brother Sheehy at Columbus, Kansas, and Elder C. B. Woodstock presented himself at the Chetek reunion in Wisconsin.

Doctor John R. Green addressed the priesthood on *"The Word of Wisdom,"* at their regular general meeting of the month Sunday afternoon at two-thirty. They assembled at the Stone Church. Following this lecture quorum meetings were held.

Elder C. Ed. Miller gave the Campus congregation an illustrated lecture on church history Sunday night.

When the Prosperity Club Campaign, conducted by the *Independence Leader,* came to an end the night of July 29, it was found that the Stone Church had polled the greatest number of votes and had therefore won the one hundred dollar prize.

To the women of the church in Independence goes the credit for the clipping of coupons and gathering in of votes from week to week during the campaign. From Monday to Monday these workers were reminded in their meetings of how much a one hundred-dollar check would help the women's sacrifice fund.

Twenty-one churches entered the race, but the Stone Church won with almost twice as many votes as the Saint Mary's Catholic Church which came in second place. Other Latter Day Saint congregations polling large votes were Walnut Park, Liberty Street, Second Church, Enoch Hill, and Spring Branch.

"Just Wants and Needs," was the subject of the talk by Bishop G. L. DeLapp, guest speaker at the women's meeting Monday, July 31. Sister C. C. Koehler, leader of women, was in charge. This week's collections brought the women's sacrifice offering, since the close of their six thousand dollar campaign, to a total of $381.03, which money is being turned into local funds. The program feature of the meeting was a one-act play, *"Lend a Hand,"* presented by the Girl Scouts of Troop 46 of the Stone Church. The play was written by the captain and lieutenant of the troop.

Director Paul N. Craig is centering the attention of the Stone Church Choir on the preparation of Harvest Festival music. The choir has been very faithful in its services this summer, rendering musical help once each Sunday.

Stone Church

The August sacrament service was largely attended. This is the principal meeting of the month for the Saints of this large congregation, and on this occasion they met reverently for worship. At this hour Elder C. Ed. Miller presented in his opening talk the significance and history of the simple rituals of our church, stressing the three covenants we have to keep—the baptismal covenant, the marriage covenant, and the sacrament.

Bishop J. S. Kelley conducted the service, being assisted by Elders T. A. Beck, Ephraim Brown, S. A. Burgess, D. O. Cato, Bishop R. T. Cooper, and the corps of the priesthood who served the emblems. The service was orderly and worshipful, and Mrs. T. A. Beck played the organ.

Downstairs at the junior sacrament service Elder W. Earl Page gave the opening talk.

At the church school service, preceding the sacrament, the junior girls' chorus, directed by Mrs. J. R. Lentell, supplied music for the worship period in charge of Elder H. W. Harder, and there was a piano solo by Evelyn Salisbury. Elder C. B. Hartshorn formerly superintendent of the Stone Church School, was a visitor that morning, and offered the opening prayer.

Among those who have recently passed away was Sister Lulu W. May, wife of William May, who died last Saturday after a very brief illness at the Independence Sanitarium. Sister May was thirty-seven years old, and was baptized into the church November 18, 1906, at Independence, by W. H. Garrett. She is survived by her husband; two young sons, William Henry and Stanley; her father, C. G. Simmons, and family; grandparents, other relatives, and many friends. The funeral was held yesterday afternoon from the Stone Church.

Second Church

An organ prelude opened the sacrament service for Sunday, August 6. Pastor William Inman was in charge and the invocation was offered by Elder A. W. Whiting. Elder B. C. Sarratt gave the talk on oblation, reading a portion of *Doctrine and Covenants* 42. The remarks on the communion were given by Elder Sam Inman. The theme was, *"Are We Prepared to Partake of the Emblems?"* At the close of the service Brother Gordon Cable was ordained to the office of deacon by Elders A. K. Dillee and W. N. Inman.

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On Monday, August 7, the women workers began collecting envelopes again for local expenses.

On Thursday night the choir of this congregation will resume rehearsals under the direction of Brother Earl Audet.

The young people's volley ball team will play the Stone Church team Friday, August 11, at the Campus.

Liberty Street Church

A large group attended the regular Tuesday night meeting of the *Doctrine and Covenants* Class last week. Bishop J. A. Koehler, teacher of the class, used as his subject, *"Economic Zion."* Cecil Walker is president of the class.

Although the weather was threatening on Wednesday night, a goodly number were on hand at the young people's meeting preceding the midweek prayer service. An interesting talk was given by Elder E. A. Thomas and Pastor J. R. Lentell read two poems. After the regular business had been taken care of, the young people joined the older members at the home of Lee Davis in Group 30, where an hour was spent in fellowship and prayer.

The Liberty Street Choir, directed by Fred Friend, is making progress in the task of learning the songs and anthems to be sung in the Harvest Festival Concert. Twenty-four members regularly attend the rehearsals.

Twenty members of Cecil Walker's class and their guests met at the home of Miss Dorothy Singleton, August 3, for a get-together.

The young people of Liberty Street have been taking missionary trips for the last several alternate Sundays. These trips are taken under the auspices of the young people's council. Up to date Saint Joseph, Lees Summit, and Grandview have been visited. They will go to Quindaro next Sunday afternoon, where supper will be served before the services.

The younger members of the congregation meet every Monday night on the church lawn where they play volley ball. The first Friday of each month some other group of young people joins with Liberty Street for a recreational period either at Hill's Park or at the Campus. At present there are both a girls' team and a boys' team entered in the tournament on the Campus.

At the church school hour last Sunday morning the number, *"Remember Me, O Mighty Lord,"* was sung by a male quartet, Joseph Frick, John Soderstadt, Harry Blake, and Lucien Amos. Harold Buseth played a violin solo.

The beloved hymn, *"Come, Thou Fount of Every Blessing,"* opened the sacrament service Sunday morning. In his talk, Brother M. A. Smith gave the requisites of each individual who is worthy to partake of the sacrament, and solemnity reigned throughout the administering of the sacred ordinance. The Saints left this service thinking seriously on the words of the closing hymn, *"I Know That My Redeemer Liveth."*

Mrs. Hattie Dora Patrick, thirty-eight years old, and wife of P. E. Patrick, died July 31, at the Sanitarium. She is survived by her husband, two daughters, two sons; her parents, Mr. and Mrs. Gus Lindsay, of Greenville, Alabama; three brothers, three sisters, and many friends. Her funeral was held from the Liberty Street Church, August 2, Elder T. C. Kelley in charge. Interment was in Mound Grove Cemetery.

Enoch Hill Church

At the midweek prayer service, August 2, the children of Brother and Sister Myron Chamberlain and Brother and Sister Lester Phelps were blessed by Elders J. W. Davis and J. E. Martin.

On the same evening the young people met at the home of Sister Ivy Chrestensen in a semimonthly round table hour, Brother H. E. Winegar in charge.

Enoch Hill singers are joining other singers of the churches in Independence and surrounding stakes in preparing for the Harvest Festival concert to be given October 8.

The junior children, who meet downstairs, gave the program for the senior church school last Sunday morning. On this day the contest between the purple and gold teams of the school came to an end. The purple side won. This contest was to increase the number of students in the school and build up interest and enthusiasm in class work.

At the communion service the infant son of Mr. and Sister Fred Knapp was blessed by Elders C. E. Beal and Robert Whitsitt. A spiritual feast was enjoyed at this hour and during the eight o'clock prayer service.

Walnut Park Church

A well-filled church was present at the communion service Sunday morning. From the opening hymn, led by Brother Orlando Nace, to the closing prayer by Elder Royden Barnhardt, the service was beautiful and effective. An especially moving talk in behalf of the poor of the church was made by Brother Lewis Mauzey, one of the local deacons, preceding the oblation. The service was in charge of Pastor Frank McDonald, and the opening remarks were by Elder Benjamin Bean.

Children's classes of the church school which meet in the basement, were dismissed a few minutes earlier than usual Sunday morning, and a baptismal service was held. Those baptized were Helen LaVon Minton, daughter of Brother and Sister Earl Minton, and Mildred Kathleen Minton, daughter Brother and Sister Frank Minton. Elder F. A. Minton was the officiating minister at both baptisms. Both children were confirmed during the sacrament service in the upper auditorium, Elders John Taylor and Frank McDonald officiating. Following communion service a third candidate was baptized, Roy Verdon Minton, son of Brother and Sister Lloyd Minton, Elder F. A. Minton again officiating.

On Wednesday, August 2, another baptismal service was held at the Walnut Park Church. Mrs. Mary Elizabeth Pettyjohn and her two daughters, Ruth Irene Pettyjohn and Frances Anna Pettyjohn, were baptized by Elder Benjamin Bean, and were confirmed following the baptisms by Elders Bean and George Jenkins.

Mr. and Mrs. Thomas O. Masterson, of the Walnut Park district, announce the birth of their son, Thomas Ellsworth, on Wednesday, August 2, at the Sanitarium. The baby is a grandson of Elder and Sister C. K. Green.

The young people of Walnut Park are planning and receiving entries for a tennis tournament to be held in the near future. Several, both boys and girls, have expressed a desire to compete, and competition is planned in boys' and girls' singles, boys' and girls' doubles, and mixed doubles.

Holden Stake

Knobnoster, Missouri

The united purpose with which this branch is moving forward bespeaks a growth in spirituality. The prayer meetings are well attended and characterized by a goodly degree of the divine Spirit.

Pastor J. T. Nutt is endeavoring to give light and help to this congregation in a series of Sunday night services both interesting and instructive.

This being vacation period, there have been visitors in the homes of several members of Knobnoster Branch in the past few weeks. Among these was David Norman, son of Brother and Sister M. E. Norman, who has taught school in Washington State for several years. With him came his bride of a few months.

Blue Springs, Missouri

At the July sacrament service Brother C. A. Joice read a letter from Brother Donald Stark, bringing his testimony to the Saints. Brother Don is with the Civilian Conservation Corps at Camp Caldor, Placeville, California.

Brother Joseph Martin and Brother Amos Allen, of Independence, visited this branch and assisted in the service.

Brother and Sister O. W. Sarratt and son, Gerald, met with the Saints at Mapleton, Kansas, on sacrament Sunday.

Brother Lawrence Martin was the speaker Sunday morning, July 9, taking his text from 2 Timothy 2: 2. He presented some thoughts which he gleaned from the Youth Conference.

Patriarch Ammon White was at Blue Springs the following week-end, and gave ten patriarchal blessings to members of the congregation. He was also the speaker on Sunday morning, using

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as the foundation for his sermon the last three verses of the eleventh chapter of Matthew.

The baby son of Brother and Sister Fred Immer was blessed and giyen the name, Robert Glen, July 23. Then Elder Gomer Wells preached on the theme, *"Keys."*

The special musical numbers rendered throughout the services of the month by members of the branch have been much appreciated. The music by the young people's orchestra during the Sunday school hour, July 23, was particularly helpful.

"Looking Unto Jesus," was the theme of Pastor O. W. Sarratt's sermon, July 30.

The young people meet on the church lot on Thursday evenings to play volley ball.

Wednesday evening prayer services are well attended.

Apostle Receives Welcome in Society Islands

Preaches in Tahitian for First Time in Eight Years

R. M. S. *Makura* arrived at Papeete, Tahiti, Society Islands, the morning of July 15, and after nearly ten days of travel at sea, I was glad to step on land again. However, the voyage was a delightful one and a pleasant time was had by the passengers in their social and recreational activities. I succeeded in carrying away two prizes in the finals for deck games, and as this was the seventh time I had crossed the equator I was exempt from any tribute to Father Neptune. Several passengers, however, were given the customary "ducking."

At the wharf I was met by Brothers J. H. Yager, R. J. Farthing, and several local Saints. As soon as I had passed through the customs department, I was taken to the mission headquarters, Tarona, where I was made comfortable in the mission house with the Yager family. As usual, the first expression of hospitality by the natives was to bring me a *pape haari* (young coconut), which is a delicious drink. That evening an official reception was held by the branch at Tarona, and consisted of speeches by various officers in the branch, a variety of songs, and refreshments of cake and limeade.

The next day being Sunday I was called upon to preach both forenoon and evening hours. Due to the fact that it had been over eight years since I had preached in the native tongue I expected a little difficulty in expressing myself, but after I had started talking, the language came back to me with ease and freedom. Of course the tongue was a little stubborn when put to the test, but in the main I think the efforts carried over, and were understood.

On board the boat from San Francisco to Papeete we had as passenger Mr. de Tastes, who is the newly-elected delegate of the colonies in French Oceania, and who also is a member of the Chamber of Deputies. He was accompanied by a party of three doctors and one artist. The whole group will leave as soon as the receptions in their honor are completed for a tour of the islands of the colonies, and a French cruiser is now anchored in the harbor. They will be returning to France on the *Makura* when she returns from Australia. As soon as the excitement of the above and the celebration of the fourteenth of July—Bastille Day—which usually lasts several days, is over, I shall call on both the Governor of the Colonies and Mr. de Tastes to pay them my respects.

CLYDE F. ELLIS.

Los Angeles, California

Central Church, 3751 South Grand Ave.

Los Angeles members are happy to have with them this summer Apostle Gleazer and his family. Brother Gleazer has occupied the pulpit on several occasions. The Idola Club helped to celebrate their arrival with a house-warming and a party in honor of Brother Gleazer's birthday.

At present Pastor D. B. Sorden and family and Brother Gleazer are attending the Silver Lake Reunion. They will return in time to assist at the Southern California district reunion at Laguna Beach, August 26 to September 3. The Saints are looking forward to this reunion. It is some years since they had the privilege of attending a meeting of this kind in their own district.

Among the most outstanding programs this summer was that of Children's Day, when ten children were baptized and confirmed. In this connection workers are reminded of their loss of the services of Sister Laura Frey, who has been invaluable in her work of programs and dramatizations. Sister Frey has moved to Independence, due to illness in her family. An effective part of the children's program was the dramatization of the story of *"The Good Samaritan."*

The choir leader, Sister Stella Hodges, has been on an enforced vacation, due to ill health. However, she is improving, and the singers hope soon to have her back again. In her absence Sister Margaret Wickes Jones has been conducting the music and has done some fine work with individuals as well as the choir group as a whole.

The marriage of Miss Stella Brockway and Sid Omohundro, just recently announced, occurred May 12, at Ventura, California. Both the bride and the bridegroom are former Gracelanders, and for some time have lived in Los Angeles and taken active part in Central Church functions. They have the best wishes of their friends and former schoolmates living in various parts of the United States.

Kansas City Stake

Central Church

Much interest is being shown in the O. B. K. volley ball tournament now being held. Central Church has entered a boys' team and a girls' team, and both are doing well.

Elder and Sister John A. Gardner's church school class held its study night, July 25, at the Pritchard home near Independence. There was a record attendance of ninety-two. The August 1 meeting was held at the home of Brother and Sister Evan A. Fry and Brother and Sister J. Adelbert Withee.

Evangelist U. W. Greene has been the Sunday evening speaker at Central for about six weeks, and will continue during the month of August. Attendance at these meetings has been excellent and splendid comments have been heard concerning them.

The women's group has been serving supper each Wednesday evening, followed by prayer meeting and choir rehearsal. The combined service has increased both interest and attendance. The suppers will be discontinued during August, but will be resumed about the first of September.

The women's department held a meeting on Wednesday afternoon, August 2, to discuss its financial plans for the coming year. A plan similar to that now carried on in Independence was discussed. The final decision of what is to be done was postponed until the special meeting which has been called for August 16.

Mikado, Michigan

Visited by Hubert Case and M. A. Summerfield

Saints of Mikado Branch recently enjoyed an all-day meeting with Elders Hubert Case and M. A. Summerfield, of Tawas City, as their guests. Brother Case presented an interesting talk in the afternoon, relating several of his experiences in the South Sea Islands Mission. He sang a hymn in the native language which was greatly appreciated. Brother Summerfield occupied the pulpit in the evening.

An event of interest to the entire branch was the marriage of the pastor, Elder Marshall J. McGuire, to Miss Pearl Gertrude, daughter of Mr. and Mrs. Edward Bowlsby, of Whittemore, July 2. Brother Steven Barr officiated in the pretty ceremony. The bride was accompanied by Rita McGuire, sister of the bridegroom, and Brother McGuire was attended by Edward Bowlsby, jr. The bridal couple will make their home at Mikado where they have many friends.

Ten families of this branch are regularly receiving the *Herald.*

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Good Attendance at Kentucky-Tennessee Reunion

Spiritual Blessings Enjoyed—Begin Preparations for Next Year's Gathering

Attendance at the Kentucky and Tennessee reunion at Puryear, July 22 to 30, was good even though the drouth over that region may have prevented some from attending.

Reunion opened with an afternoon organization meeting in which District President C. B. Gallimore, D. R. Dortch, P. B. Bowlin, and J. O. Dutton were chosen to preside over the reunion, and other officers were selected. Following the organization, ten-minute speeches were called for, and several of the elders responded.

Elder J. O. Dutton gave the opening sermon of the reunion that evening.

Elder J. Charles May had been scheduled for this reunion, and at the organization meeting was designated as one of those to preside, but he was unable to be present.

The regular order of meetings each day was: 9:30 a. m., prayer meeting; 11 a. m., preaching; 2 p. m., preaching, with the exception of one day when a round table was had and several subjects were discussed; 7:30 p. m., song service; 7:45, preaching.

Among the district elders occupying at the morning preaching hour were O. S. Caldwell, D. R. Dortch, P. B. Bowlin, J. P. Jimmerson, and Fred Mosier.

Yancy W. Bumpass, a young man of the district, was placed in charge of the recreation. Volley ball and other games were enjoyed.

The evening preaching hour was given over to Missionary Dutton who discussed aspects of the Restoration.

Early in the reunion a good rain fell and in the next few days there were several downpours to the extent that some damage was done to crops in the lowlands.

On both Sundays the time from nine-thirty to twelve o'clock in the morning was occupied by sacrament, prayer and testimony meetings. The Lord blessed these meetings with a goodly degree of his Spirit, and the gifts of the gospel were enjoyed, instructing and encouraging all. On one such occasion William Homer Ross was called to the office of elder.

Eight candidates were led into the waters of baptism during the gathering by Brother Dutton.

The sermons of all the speakers were touched by the divine Spirit and many favorable comments were heard from Saints and friends.

From two hundred and fifty to three hundred attended the evening services.

The business meeting of the reunion was held the last Sunday, and a new reunion committee was elected—William Homer Ross, C. B. Gallimore, C. L. Ross, J. P. Jimmerson and Fred Mosier. The new committee was requested by resolution not to sell soft drinks at the 1934 reunion, but lemonade. The committee is contemplating such improvements for the grounds as a dining hall and other buildings. The members of the district were admonished now to prepare for the next reunion.

During the meetings the Wall sisters furnished musical numbers with guitar and song.

Events in Owen Sound Reunion-Conference

D. T. Williams, B. H. Hewitt, Percy Farrow and Others Take Part in Services

A highly profitable reunion of Owen Sound District convened at Port Elgin from July 2 to 9. This order of services was followed throughout the week days —9:00, prayer meeting; 10:15 to 11:15, study hour, Apostle D. T. Williams in charge; 11:15 to 12:15, study hour in charge of Elder B. H. Hewitt; 2 to 6 p. m., recreation; 8 p. m., preaching.

The study classes proved most instructive and interesting, and were given a large attendance.

Each morning the children's division was in charge of Mrs. B. H. Hewitt, and this proved to be a fine addition to the reunion.

The conference of the district was held Saturday and Sunday, July 8 and 9. Two business meetings convened on Saturday, that of the morning being given chiefly to organization and the transacting of general business. In the afternoon the district officers were elected for the year as follows: President, Elder H. A. Dayton, of Hornings Mills, Ontario; first vice president, Elder G. E. Boos, Wiarton; second vice president, Elder F. C. McLean, Arthur; secretary, Elder R. J. Wilcox, Owen Sound; chorister, George Furness, Owen Sound; treasurer and bishop's agent, Elder F. B. Stade, Harriston; director of Religious Education, Elder H. A. Dayton.

On Saturday evening an entertaining program was presented by talent representing the various branches in the district, the range of territory covered being from Grand Valley to Sault Ste. Marie. A special feature of this program was a play by the junior girls, *"The Way of the Cross,"* Mrs. B. H. Hewitt, of Toronto, supervising.

On Sunday Elder Percy Farrow was the morning speaker on the words of the rich young man, "What lack I yet?" (Matthew 19: 20.) Apostle D. T. Williams preached at half past two in the afternoon on the text, "Quit you like men, be strong." That night in his sermon Elder B. H. Hewitt described the picture, *"The Doctor,"* advising his listeners to go to their spiritual doctor for help in difficulties.

Again Owen Sound Saints were impressed that much good can be derived by such gatherings if all go prepared to help as well as to be helped.

Mason City, Iowa

Small Group Cherishes Variety of Church Interests

This group began the year by electing officers. Sister Inez Kinney was chosen leader, and Sister Irene Woods, chorister. Sister Bernice Pitzer has the kindergarten class; Sister Annie Ivy took the intermediates; Sister Irene Woods the cradle roll, and Sister Kinney teaches the adult and young people's class. They have just been studying the *Book of Mormon* and are now taking up the quarterlies.

All took part in the programs given on Easter and Children's Day. Following the latter program the Saints went to Spring Park where twenty-five sat down to a picnic dinner.

The intermediates made some attractive posters on the principles of the gospel a short time ago and Elizabeth Hanley won first prize.

The intermediate and young people's classes enjoyed a contest on learning the books of the *Bible*. Dorothy Nelson won first place in the first group and Sister Nelson won in the young people's class. As a result the latter group treated the former to a picnic.

Not long ago Mason City members went to Charles City to participate in their picnic dinner and Sunday school held in the park. Thirty-two took part in these events.

Saints of Mason City are always happy to meet visiting members, and are looking forward to an all-day meeting when Brothers Stephen Robinson, Henry Castings, and Clyde McDonald, of Des Moines, will be here.

Beardstown, Illinois

Branch in Better Condition Than Ever Before

Beardstown Branch is going steadily forward. Interest and numbers are increasing.

Elder M. R. Shoemaker, one of the organizers of the branch, is still working in the office of pastor. The branch is in a better condition than ever before.

The ranks of the priesthood are filled with some fine men, who are making rapid progress. The local priesthood includes, Elders M. R. Shoemaker, C. H. Davis and E. E. Thomas; Priest Frank Corcoran; Teacher L. C. Jones; Deacon G. L. Lewis.

The music department of the branch is one of the outstanding working units. It presents a fourteen-voice senior choir under the leadership of Mrs. E. E. Thomas, who also directs a twelve-voice junior chorus. A ten-piece ensemble is directed by Mrs. Leah Shoemaker. Each Sunday afternoon during the Nauvoo reunion, the music department presented a program.

A large crowd enjoyed the annual

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church school picnic recently held.

Ogle C. Thomas, a Graceland student, is spending his vacation with his parents at Beardstown and is doing publicity work for the branch.

Beardstown Saints are looking into the future with a determination to strive onward.

Yuma, Colorado

Eleven Baptized Since Last Winter

Yuma Saints have made much progress since bringing their meeting place into town, which is much more centrally located. The average attendance at Sunday school is fifty, with more for preaching services, regularly conducted by Brothers Auld and Vincent, of Otis.

Since last winter eleven people have been baptized in this group.

Elder Glaude A. Smith, of Denver, was a recent speaker at Yuma, and after his sermon a report was given on the Youth Conference.

A good many Saints plan to attend the reunion at Wray, August 18, 19, and 20. This will be in charge of Brothers Smith and R. S. Budd.

Brother J. L. Lutz and wife were called to Iowa, due to the death of Brother Lutz's brother. They were accompanied as far as Lincoln, Nebraska, by C. F. Klusman and son, Harold, who will visit relatives there.

Four Corners Mission

Seven Miles South of Ava, Missouri, on Highway Five

The few Saints here have made a desperate effort during the last few months to keep their activities going. Now they are thankful for the effort put forth.

Attendance lately has increased each Sunday. Average attendance for July was twenty-four. The church school enrollment is growing steadily. The Saints are glad to have the assistance of Brother Walter Bullard and family who recently moved here from Independence.

In June Elder and Sister Ray Whiting and daughter, of Council Bluffs, visited this mission, and Brother Whiting preached four evenings to a splendid audience. The meetings were held out-of-doors, and to hear the hills ring and echo with the words of the gospel as they fell from the speaker's lips, was wonderful, helpful, and encouraging.

Leland, son of Brother and Sister Hurst, was baptized on Children's Day at Tigris Branch.

Dry weather has had ill effects on crops in this region. Nevertheless, visitors from other States say that things look well here when compared to those in other places.

The members of this mission wish to put forth every effort to keep the gospel work growing and to prepare themselves for the work the Master has for them to do. They wish to live acceptable lives, and to leave nothing undone that God would have them do.

Any who pass through here on Sunday will be welcome at church services. Church school is held 10 a. m.; sacrament at 11, the first Sunday of the month, other Sundays preaching. *Bible* class at 2 p. m. Sunday. Meetings are held at the home of Brother and Sister Clark Hursh.

Dunn Center, North Dakota

A Visit From Elder P. T. Anderson

Dunn Center Branch recently enjoyed the company of Elder P. T. Anderson, who spent a short time there. During his visit, the entire branch was entertained with a picnic near the home of Brother and Sister Lewis Dinehart, near Emerson, North Dakota. Brother Dinehart provided tables and chairs, which assured comfort for the group. Under the leadership of Elder Lester Anderson, swimming, volley ball, kitten ball, and croquet answered for amusement. To close the day, Miss Lucille Odren was baptized by Elder P. T. Anderson, her mother having united with the church some time before.

Some time ago the membership was entertained at the home of Brother and Sister Peter Rasmussen. Immediately following lunch, a song service was enjoyed along with games.

Brother Guy Adams was ordained to the office of elder, Elder P. T. Anderson officiating.

Elders Anderson and Adams recently called at the home of a neighbor of the Rasmussens for administration. The sick woman's condition is much improved.

Prayers are requested for Sister Peart, who has been ill for some time.

The young people's Sunday evening class is busy studying the *Young People's Church History.*

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The Bulletin Board

Conference Notices

Central Michigan district conference will convene at Coleman, Michigan, September 29 and 30, with prayer meeting at 9 a. m. Saturday, followed by business session. All branch presidents and branches should see that we have a concise, condensed report of all ordained men and of branches. Please see there is a basket of food from every branch to assist the local at Coleman. The priesthood meeting will be at 8 a. m. Sunday, and the attention of all will be centered on the objectives of the church. Apostle D. T. Williams will be present to assist us with the richness of his wide experience in travels and council meetings. This meeting will also be the election of district officers for the ensuing year. We are asking that the young people of the district present the Saturday night program and entertainment. They also will have a general district get-together meeting September 7, at Bentley, and will render a program that will interest all. This meeting is under the leadership of Brother William Asch, their district leader. Apostle Williams will also be with us there.—Hubert Case, district president.

Three-day Meetings in Eastern Colorado

Since it seemed unwise to attempt to hold a reunion in Eastern Colorado District this year, three three-day meetings have been arranged as follows: La Junta, Colorado, August 11, 12, and 13; Wray, Colorado, August 18, 19, and 20, and Denver, August 25, 26, and 27.

Saints living in the vicinities of these points are urged to attend these three-days' meetings. With the exception of the one at Wray, the services will begin with a preaching service at 7.30 p. m., on Friday. At Wray the first service will be a prayer service at 10 a. m., Friday. Apostle R. S. Budd and Elder Glaude A. Smith will conduct the meetings, and Elder J. D. Curtis is expected to assist with the classes in Denver. The district conference will be held at Denver on the dates given.—Glaude A. Smith, 249 Penn Street, Denver, Colorado.

Request Prayers

Sister Rosy Lawson, of Mountainair, New Mexico, desires the earnest prayers of the Saints in behalf of her husband, John Lawson, now in the Saint Joseph Hospital at Albuquerque, with a broken leg. The doctors hold little hope of saving the leg, but these Saints have faith in the healing power of the Lord. Sister Lawson would like also to have any Saints living in Albuquerque to visit her husband. He would be happy to have elders administer to him.

The Saints have been asked to pray for Sister Eveline Hughes, who is very sick in Weston Sanitarium, Toronto, Canada.

Our Departed Ones

RIDGWAY.—Joseph Oliver Ridgway was born November 17, 1847, near Runnells, Iowa, and passed away at the home of his son, Bert Ridgway, at Runnells, July 9, 1933. He was united in marriage to Matilda Calloway, May 16, 1867, and to them twelve children were born. Five of these survive. Brother and Sister Ridgway were married fifty-five years. She preceded him in death ten years ago. He was baptized a member of the Reorganized Church, July 25, 1903, by W. C. Nirk, and was a faithful member for thirty years. The funeral was held at Runnells, Iowa, July 11, in charge of Elder Clyde McDonald, of Des Moines, Iowa.

UMPHREY.—Susan Umphrey, daughter of John F. and Caroline Umphrey, was born at Bentley, Michigan, May 24, 1888. She united with the Reorganized Church of Jesus Christ of Latter Day Saints early in life and remained a faithful worker. She is survived by her mother, one brother, Matthew, and two sisters, Mrs. Martha Demeray, and Mrs. Thomas Wood. Funeral services were held Monday, July 3. Burial was in Bentley Cemetery.

HOLMES.—Glenn E. Holmes, son of Melvin B. and Carrie Holmes, was born April 20, 1885, in Buffalo Prairie, Illinois, met death in an accidental fall from a hay loft Monday afternoon, July 24, 1933. He was united in marriage to Orpha Winders, June 18, 1913, in Media, Illinois. One son, Ivan, and two daughters, Donna and Verla, came to this union. He united with the Reorganized Church of Jesus Christ of Latter Day Saints at an early age and continued to be a faithful member throughout his life. Glenn will be greatly missed from his place in his home, church, and community. He was loved by the young and his home was always open to their activities. Besides the immediate family who

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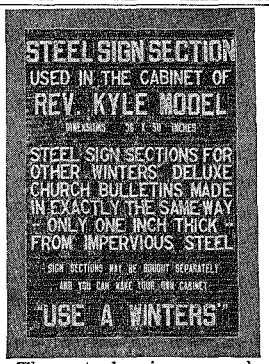

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survive are his mother, Mrs. Carrie Holmes, of Independence, Missouri, and one brother, Lawrence Holmes and family, of Couer d'Alene, Idaho. His father died January 6, 1911. Two sisters and one brother died in infancy. Funeral services were held at the church at Joy, Illinois. The sermon was by E. R. Davis. Interment was in the Buffalo Prairie Church Cemetery.

GRAVES.—Ernest Franklin Graves was born December 25, 1910, at Joplin, Missouri. He was baptized August 12, 1923, at Joplin. Ernest enlisted in the United States Army in September, 1929, and was stationed at Fort Sam Huston, Texas. On the evening of January 8, 1933, while visiting in a private home in San Antonio, he was accidentally shot when a small caliber pistol was being passed for inspection. He never recovered from this wound, and passed away June 22, 1933, at Station Hospital, in Texas. Funeral services were conducted in Decatur, Alabama, by the Reverend S. V. Blythe. Surviving are his father, Robert E. Graves; his step-mother; his grandparents, Mr. and Mrs. R. V. Graves, of Decatur, Alabama, and Mrs. Eliza Wilson, of Joplin, Missouri; three brothers, Robert A., Thomas Jackson, and Roy Leon; two sisters, Evelyn Crawford, and Ethel Margaret, all of the home, besides many other relatives and friends.

ISLEIB.—Charles Henry Isleib, of Wellesley, Massachusetts, husband of the late Josephine Catherine Beiler Isleib, passed away at the Newton Hospital, June 3, 1933, after an illness of six weeks. He was born December 16, 1848, at Kertorf-Hessen, Darmstadt, Germany, and came to Albany, New York, when fourteen years old. There he received his education and remained until his marriage in 1869. Then he moved to Boston and joined the church in 1874. He had resided at Wellesley over twenty years at the time of his death and was greatly loved by a host of neighbors and friends. Surviving are four children, Charles T., Rollin H., Mrs. Robert G. Smith, and Josephine Isleib. Funeral services were held at this late home, June 6, by E. H. Fisher, of Somerville, and interment was in Woodlawn Cemetery at Wellesley.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
Eastern and Western Maine	Brooksville	Aug. 12 to 19
Kirtland Combined Reunion	Kirtland	Aug. 10 to 20
Northwestern Iowa	Woodbine, Iowa	Aug. 11 to 20
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27
Southeast Illinois	Brush Creek	Aug. 25 to Sept. 3
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Southern California District	Laguna Beach	Aug. 26 to Sept. 3

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Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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By Vida Watson and Gladys Elliott

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The Saints' Herald

H O Smith
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Objectives and Methods

An Editorial Gesture to the Future

Will Your Branch Be Represented on the Harvest Festival Map?

"This One Thing I Do"

By Evan A. Fry

Zionic Job Insurance

By L. S. Wight

Have You Voted Yet?

Ballot on page 1030

Volume 80 August 15, 1933 Number 33

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THE SAINTS' HERALD

August 15, 1933

Volume 80 Number 33

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ELBERT A. SMITH, Associate Editor.
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INDEPENDENCE, MISSOURI

CONTENTS

EDITORIAL:
- Objectives and Methods 1027
- Do Herald Readers Want Stories? 1027
- Quarterlies—How to Order by the Year 1028
- The Harvest Festival—What to Send 1028
- A New Religious Drama 1029
- Trade Mark of the Herald Publishing House 1029
- Auditorium Festival Chorus 1029

YOUTH'S FORUM:
- Etta Gets a Stern Reproof 1030
- Youth in Action 1030
- Fragment 1030
- Your Ballot 1030

NEWS BRIEFS 1031

THOUGHT PROVOKERS:
- An Old Covenant 1032
- Sin 1032
- Christian Exclusiveness 1032
- God and You, a Poem 1032

ARTICLES:
- Harvest Festival 1033
- "This One Thing I Do," by Evan A. Fry 1034
- A Book Review, by S. A. Burgess 1035
- Zionic Job Insurance, by L. S. Wight 1037
- Weekly Health Letter, by A. W. Teel, M. D. 1039
- Success as I Behold It 1041
- A Creed, a Poem 1041
- The Awakening of Man, a Poem 1041
- Prayer and Testimony 1042
- Question Time, by A. B. Phillips 1044
- The Seventh Day Adventists, by M. H. Cook 1045

NEWS OF CHURCH AND HOME 1047

THE BULLETIN BOARD 1053

The Pigeonhole

Do We Always Hide Our Light Under a Bushel?

By Edna Lucille Cox

Talent! What a small word to cover the possibilities lying therein. For years the standard of a person's talent has been accepted as the doing of something outstanding, such as singing, instrument-playing, recitation of poems, stories, or writing. Indeed, these are talents but not the only ones. Tact and the art of being still at the right time are two especial ones. The art of being friendly without the sticky sweetness one sometimes encounters is a seemly insignificant but really an important one So many things which seem commonplace in life are really talents.

Not long ago, a woman who is capably efficient in her homelife, made the statement that she had never enjoyed the knowledge of having any talents. My silent comment was that the lady did not know and could not realize how powerfully she had affected seven lives by her sweet patience and general understanding of human nature. Yes, talent means far more than that which is outstandingly done. Hence some people have more talent than generally thought.

"Some mothers and fathers," said the Pigeon, sitting on his cynic's post, "who seem unable to do anything with their children expect Sunday school teachers and officers to make angels of them. Parents who spoil their children six days a week, can't expect teachers to reform them in an hour."

Shop Notes

It was hot and sultry in the composing room today. The captain of the baseball team, perspiring over the "stone" pulled a malaprop: "There's sure a lot of *humility* in the atmosphere today!" Wilted with the heat, we agreed. "Sure is, brother, sure is!"

The Press Room Proletarian was wagging his head sadly. "What the grievance?" "Everything has gone socialist—the President is using methods that the Socialists have advocated for years. And nobody seems to realize it." "Why should that make you unhappy?" we asked. "Nobody left to argue with!" he answered.

Percy came in yesterday with his jaw locked in a large lump of taffy. "What this country needs most," he said out of the corner of his mouth, "is a good five cent candy bar that will sell for two cents!"

Sign on the shop door: "Agents and solicitors not allowed." A missionary approached. "I am a solicitor of souls, and an agent of the Master. Does this sign exclude me?" he asked.

An optimist is a man who goes into the insurance business hoping to find a prospect that doesn't already have more insurance than he can pay for. A friend remarked that insurance is the easiest business in the world to get into—and out of. News reports say conservative estimates place nation's unemployed at fifteen million. Odd coincidence that we had estimated that many insurance agents. The depression affords men a wide range of choices of methods of starving to death, of which this is one of the most genteel.

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Editorial

Objectives and Methods

There is now no doubt that this country is going through a great period of experimental government. The method, of course, is not new; but President Roosevelt has accelerated the process of experiment to a point where we can try new machinery and accept or discard it with greater rapidity than ever before. We have already learned more during his administration than would have been learned through several previous administrations.

People who had feared that the election had precipitated a mere politician into the White House, are now reassured by the knowledge that we have one who is a super-politician as well as a statesman. We do not know that the President will succeed in his endeavors; but we credit him with sincerity and practicality, we believe in his method, and we hope that it will work.

In foreign governments cabinets rise and fall upon a single experiment or policy. In our own government administrations have tried to carry through a four year period with programs conceived before the inauguration, and in the attempt have been at loggerheads with Congress for many months.

The President's experimental method has accomplished much good for us; it has so far kept the peace between Congress and the White House; it has tried means, found them wanting, and discarded them without exhausting the energies of the government or the resources of the nation; it has taught us quickly that some things can be done and that others cannot; and it promises to find remedies for a few of the troubles that have afflicted us.

We keenly regret, of course, that the admirable effort of the President should be coupled with the renunciation of our national work on prohibition. But apparently, as events are daily showing, repeal of the eighteenth amendment is the present will of the majority, and it is only a matter of time until it will be an accomplished fact. This aspect of the situation is not one that reflects much credit upon the Christian influence in our national affairs. But more of that later.

The present situation is of vast interest and importance to all of us. The experimental method is applicable to business, and even to church work. Our principles and our objectives remain the same. Revelation and prophetic leadership have made them known to us. They are a part of our philosophy and our motivation. We are devoted to them. But our method of realizing them is experimental; at least we have experimented. We adjust our program to conditions and necessities. At the present time a large debt enters into the consideration of every major church problem and operation. The time will come when it will be removed, and our attention will return to other and more important matters. Only by regarding our past failures as experiments from which we should learn can we be reconciled to them. It costs time, money, and effort to experiment, but we must bear the cost if we would reap the profit of experience. The plan—the principles and objectives—of salvation are the gift of God; but we must work out our own salvation. That will not be granted to us without cost.

From this viewpoint, the work and destiny of the church become clearer; its haltings and difficulties become less embarrassing. We are reconciled to taking the consequences of our own blunders and the punishment for our own folly without laying the blame on God.

After all, we are only human. Our first crude attempts to follow the Divine plan are awkward; sometimes we are caught working surreptitiously and guiltily upon our own selfish and worldly plans, and neglecting the Divine one entirely; but disaster brings us back to repentance. Like children, we handle badly the tools that have been loaned to us; we botch the job. But eventually we shall learn and build according to the plan.

L. L.

Do Herald Readers Want Stories?

A ballot is being carried in the Youth Forum section of the *Herald* to ascertain, among other things, whether *Herald* readers want another serial story of the type of *Riches Untold.*

Since the merging of our publications—including *Vision* and the *Ensign* with this publication—we have felt a responsibility for broadening the scope of our editorial policy. We wish to include material that will be of interest to younger readers as well as the older ones.

We are also trying to get a check up on the popularity of various departments. This information will help us to know how nearly we are coming to meeting the needs of our people.

The ballot will be printed a few more times in order to give all members of the family a vote. A

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closing date for the balloting will be announced later.

Have you voted yet? Have you asked others to vote? If not, now is the time to do it. Vote, and be sure that your preferences are represented.

L. L.

Quarterlies—How to Order by the Year

The Herald Publishing House allows a special price to schools that order Quarterlies by the year, and if they are to have this advantage we must insist on compliance with the conditions, which are these:

1. Order the Quarterlies ahead for the whole year, and send money with the order for the whole year.
2. Do not expect to change the order the next quarter. If you do, you will be charged the quarter rate.

The idea of granting the yearly subscription price rate is to save bookkeeping and expense. When patrons try to get the yearly rate, and still change orders each quarter, or send the money in quarterly installments, they are simply employing a trick to save money. We cannot permit this practice to go on.

A LIST OF THE FALL QUARTERLIES

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"Leading Childhood to God," by Myrtle Weber and Tessie Smith.

Primary ..... Number 211
"Helpers in God's World," by Mildred Goodfellow.

Junior ..... Number 311
"Old Testament Stories," by Hallie Gould.

Intermediate ..... Number 411
"Lessons From the Book of Mormon," by Hazel Dexter Smith.

Senior Young People ..... Number 511
"Youth and Life," by Vida Watson and Gladys Elliott.

Older Young People ..... Number 641
"The Message and Witness of the Restoration," by Arthur Oakman and Elva Sturges.

Adult ..... Number 721
"A Study of the Financial Law," prepared under the direction of the Presiding Bishopric.

For the benefit of those schools that have distributed their selections in other parts of the curriculum than the current issues, stocks of back numbers are maintained. In case these supplies are exhausted we cannot undertake the expense of extra printings, since the call is not great enough.

One great benefit of "keeping in step" with current numbers of the Quarterlies is that you obtain and use the material while it is new and fresh. This plan brings you the latest and best of our study publications.

The best plan is to follow these three rules:

1. Order by number. 2. Use current Quarterlies. 3. Order now.

The Prices: In quantities of one to three of one kind, 25 cents each; per year, 90 cents each. In quantities of four or more of one kind, 15 cents each; per year, 50 cents each.

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INDEPENDENCE, MISSOURI

The Harvest Festival—What to Send

Some letters of inquiry have come asking what kind of contributions are specifically desired for the Harvest Festival. Brother C. C. Koehler, of the Committee, answered one letter in a way that will probably be helpful to other people. We take suggestions from his letter which indicate what is needed:

See the article *"The Harvest Festival 1933"* in the *Herald* for August 1, page 969.

Articles, novelties, products, etc., peculiar to your section of the country.

Miniatures of boats, fishing equipment; farm, factory, or plant layouts; anything that will tell in pictorial or miniature form the story of the occupations and industries of your part of the country.

Products of the soil, especially in preserved form.

Products of local arts and handcrafts, quality materials.

Foodstuffs that can be used to relieve the wants of the poor. In this connection we should stress the necessity of quantity.

There are various local clubs that will cooperate with the branches of the section from which they have come to produce beautiful arrangements of the exhibits. "The Great Northwest Club, the Three-I Club, Sunny South Club, California Club, the Y. K. T. Class, the Tokolon, and other classes, representatives of the stakes, and of some branches give fine help to arrange exhibits for the Festival.

Bishop J. S. Kelley, who is at the head of the Harvest Festival Committee, informs us that numbers of indigent and dependent people have come from other districts and branches of the church, and are now either wholly or partly dependent upon the church in Independence for the bare means of saving them from starvation and acute suffering.

Independence thus suffers from a movement of families that has proved advantageous to local churches elsewhere by freeing them of people that were only liabilities. This, however, is not altogether fair to Independence.

It is therefore quite fair that foodstuffs from the Harvest Festival, some of it donated by the church at large, should be used for the purposes of relieving the want of these people. Branches everywhere

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are urged to help with the heavy burden by sending what goods they can with their exhibits for the Festival. Every bit will be needed for suffering families in the coming winter.

A full page notice of the Festival appears elsewhere in this issue. The time is now short. Local committees should be very active in preparing their contributions. We look forward to making this Festival one of the finest and most interesting that has ever been brought to the Auditorium.

Remember the time—October 3 to 8.

L. L.

A New Religious Drama

Will Appear in Herald August 29

A new religious drama, *"The Play's the Thing,"* by Marcus L. Bach, will appear in the *Herald* issue of August 29. We are making an early announcement in order that all church school workers and leaders may arrange to get copies. If the play is not needed immediately, it is well worth keeping for a future occasion.

The play has easy, interesting lines, strongly individualized characters—and not too many of them, sustained interest, and a plot that holds suspense to the end. It can be presented in the average church with no special scenery, and may be used with or without costumes and make-up. The latter are simple if used. A colorful contrast of ancient and modern themes heightens the effect.

This play would ordinarily be accessible to churches only by purchase, but the Herald Publishing House has made a special arrangement to bring it free to our readers.

Don't miss it. It makes interesting reading, even for those who do not wish to produce it.

L. L.

Trade Mark of the Herald Publishing House

Above is a reproduction of the new trade mark of the Herald Publishing House. It was designed by Carl Heinricks of Philadelphia. Dignified, refined in detail, expressive of the long history of the House, and suggestive of the art of printing itself, it was considered the best of a number of fine contributions. We are glad to have this worthy emblem to appear on the stationery and work which are produced for our business. We print it here for the benefit of the many who were interested in the contest.

Auditorium Festival Chorus

The enrollment for the chorus this year is almost eight hundred—two hundred more than last year.

The Harvest Home Festival which opens in the Auditorium at Independence, October 3, will close on Sunday, October 8, with a concert by the Auditorium Festival Chorus giving its second annual performance in the afternoon at three-thirty.

The chorus is made up of choirs in the four stakes of Zion—Independence, Kansas City, Holden, and Far West.

This year we expect a very fine chorus. Special trips are being made by Mr. Craig to points outside of Independence, to meet in their own communities groups of choirs for special training. This gives to all the personal help of the director, and while it saves much expense to a large number, also provides personal contact for all with Mr. Craig. This, we feel, is a new departure in the training of a large chorus which should show splendid results at the Festival.

On August 6, Mr. Craig met three choirs in Holden; on August 13, several groups met in Saint Joseph at 2 p. m., and at 5 p. m., another large group of singers rehearsed in Cameron, Missouri.

More than usual interest is apparent this year in the Festival Concert. If this splendid interest continues, a great treat is in store for all, both singers and listeners.

The Auditorium Orchestra, with Orlando Nace, director, will join with the chorus in giving the concert and besides rendering special numbers of their own, will accompany the chorus in six of the numbers. Nine numbers will be sung by the chorus unaccompanied. The music is all very beautiful and includes some of the finest of our hymns, Negro spirituals, ballads, and folk songs. Some of the numbers are in eight part.

The chorus is something unusual and will present a beautiful appearance as well as a splendid concert. The concert will be in the late afternoon which will enable people from a distance to make the trip conveniently. Provision is being made to use the full capacity of the Auditorium to accommodate the crowds who will attend the performance.

There will be no admission charge for the concert this year, but an offering will be taken to help defray expenses.

Flowers are the smiles of God's goodness.—Wilberforce.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

Etta Gets a Stern Reproof

Her Past Mistakes Rise to Punish Her

Etta was returning home after work, feeling at peace with the world and kindly towards everybody. It was the kind of a day one thanked the Lord for the beauty of the world and forgave one's enemies—resolving not to make any more.

"Family's out," thought Etta, when no one answered her ringing, and she fished a key out of her purse.

A white envelope, bearing an indecipherable postmark, lay beneath the mail chute. Etta opened it curiously on her way upstairs. Once in her room, she began to read. First she turned white; then she turned red. But she went on reading:

Dear Etta:

Every week I read your column in the *Herald* and have been very interested in some of the things you have been writing. Now that the Young People's Convention is over and has been pronounced a success by all, especially those of us who attended, I am sending a few comments on your letter of May twenty-third.

I believe that all Latter Day Saints, young and old, should attend business meetings and use their influence in securing legislation that will promote fellowship and cooperation in the branch and not as you boast, "To keep them from putting anything over on us." Such an attitude, it seems to me, creates only confusion and discord for it separates the young people from the old and drives out the spirit of peace and understanding.

There may be such a character in the church as Gaston Crabbe but in twenty-three years of active missionary service I have failed to meet him. If there are such characters in our church, still I question the wisdom of using the powerful position you occcupy to mold the attitudes of the young people in a way which humiliates the many who because of age can no longer class themselves with young people, regardless of their interest in the church. Some few of our young people smoke cigarettes, but you would not appreciate Gaston Crabbe setting them up as representing the young people. It would not be fair, and injustice does not develop harmony.

I believe a study of parliamentary law and usage would assist you greatly, Etta, in maintaining harmony and good feeling in your branch business meetings as well as bringing to the youth of the church some valuable and much-needed information. Glaring at a previous speaker and personal remarks are serious offenses. For you to commend such acts leads to wrong conclusions and separates instead of bringing together; it hinders rather than assists in the building of Zion.

The young people are as distinctly a part of the church as the older members and are held accountable for the way in which they spend the money they earn. The fact that the Youth Conference was paid for by the young people does not lessen its cost to the church. Brother Joseph stated a truth when he said, "The Saints (church) have only one pocketbook." The convention cost the church exactly what it cost the young people for the young people are the church. It was a splendid investment and will surely bring in a good return in future offering to say nothing of the returns in character building.

I do not believe I am in the class with Brother Crabbe, about one half of my time is spent with young people, so I do not offer any defense for him. Brother Crabbe is dead wrong but if treated with kindness and not radically opposed his kind will soon vanish from the church.

I am not unappreciative of the many good ideas advanced in your letters, and am sending this as criticism rather than faultfinding. Someday I hope to meet you and have an opportunity to discuss problems with you across the table.

Sincerely,
O. BSER VANCE.

Etta tried to form a mental picture of her correspondent, Mr. Vance.

"If you only knew all that I've gone through since that business meeting, and how much I've been humbled," she said to the imaginary visitor, "you would forgive me. Bad temper and a loose tongue are evil possessions. And one has to suffer much to learn to control them."

Youth in Action

In the branch at Saskatoon, Canada, there is an organization known as the "Young People's Club," which has done much to help in organizing the social, recreational, and cultural activities of the young people of that place. In addition it has helped the young people to prepare themselves better for church service. Choir work, outdoor activities, programs, and many interesting things have occurred since the club began its work. Sister Lottie Clarke Diggle also reports the publication of a monthly paper, the organization of soft-ball teams, and other activities.

It may be remarked here that many churches have good level lots in back of the building which can be prepared, with little trouble, for a small field where soft ball teams may play. This game is a good wholesome out-of-doors sport, full of excitement and thrills, according to the "pep" of the teams. All ages can play it. Girls' teams are organized too. Both sexes can play on the same teams if the boys agree not to be "too rough," as the girls express it.

Fragment

What is poetry? Is it a mosaic
Of colored stones which curiously are wrought
Into a pattern? Rather glass that's taught
By patient labor any hue to take
And glowing with a sumptuous splendor, make
Beauty a thing of awe; where sunbeams caught,
Transmuted fall in sheafs of rainbows fraught
With storied meaning for religion's sake.

—Amy Lowell.

YOUR BALLOT

Herald Popularity Contest

You are invited to vote. Fill in the blanks, clip the coupon, and send it in.

Here is a list of the "Herald" features. Put number 1 after the one you like best, number 2 after the next best, etc.

Pigeonhole.....
Editorial.....
News Briefs.....
Helps for the Pastor.....
Youth's Forum.....
Articles.....
Prayer and Testimony.....
Question Time.....
News.....
Story.....

Special Question:
Do you want another serial story? Yes.....
(Mark with an X) No.....

Name.....
Street and Number.....
City.....State.....
Age.....
Member of priesthood?.....
Active in women's work?.....
Teacher?.....

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NEWS BRIEFS

Nauvoo Reunion an Outstanding Experience

Nauvoo reunion really counted in the life experiences of its many attendants this year. The prayer which opened the sessions expressed the wish that the uplifting power of God might be present from the start of the reunion until the close and that the "best of the wine might be reserved for the last of the feast." Such proved to be the case. The Saints were accorded marked spiritual blessings at the early morning prayer meetings held the closing Saturday and Sunday mornings.

Attendance at the reunion this year (July 23 to 30) was better than for two years, and interest in class work was great. Among the helpers were Evangelist and Sister Richard Baldwin, of special meeting renown; Elder E. E. Closson, member of Graceland College's faculty; District President F. T. Mussell, and others.

Missionaries at Kennett, Missouri

When Elders J. Charles May and W. E. Haden moved their gospel tent from Thayer at the close of a successful series of meetings, to Kennett (both towns in Southern Missouri District), they found three other meetings beginning. Nevertheless, they erected the tent two blocks from the courthouse and from the very start had a capacity crowd, three or four hundred being present each night. One evening they had almost six hundred listeners. The series continues with the appreciative help of Kennett Saints.

Crescent's Sunday Evening Service Interests Everyone

The thriving branch at Crescent, Iowa, has worked out a Sunday evening program which attracts and holds the interest of young people, older folk, and children.

They open the service at seven o'clock with a half hour of class work after which a program is given. Then a short sermon is preached, and the entire congregation is dismissed at eight-thirty.

The young people's class of about forty members, is studying the *Book of Mormon;* the adult class the *Doctrine and Covenants,* and about fifteen boys and girls compose the children's class.

Santa Barbara Young People Enjoy Mountain Camp

Not long ago the young people of Santa Barbara Branch, California, enjoyed their annual outing at Foster Glen, a mountain camp. This is one of the many free county and State camps in southern California, and has a few cabins free, a number of camp sites, and free water.

A happy time was had by the young people at Foster Glen which is about thirty minutes' drive from Santa Barbara, high up in the historic San Marcos Pass, where General Fremont and his soldiers crossed the mountains at the time they occupied that country. The camp lies on the slope of the mountain which commands a beautiful view of the blue Pacific and the chain of islands some twenty-five miles out to sea.

Moline Couple Bear Faithful Testimony

Brother and Sister Thomas Gainey, of Moline, love to tell their joy in the gospel and their knowledge of its truthfulness. This worthy pair celebrated their sixty-eighth wedding anniversary this year. Brother Gainey is ninety-one years old, and Sister Gainey is eighty-four, but they are faithful Sunday school and church attendants in their branch. They were baptized into the church, July 23, 1905.

Nauvoo Camp Starts Off Well

Attendance at the young people's camp at Nauvoo outnumbers all expectations, according to W. H. Blair, camp treasurer, who returned to Lamoni, Monday (August 7). There were fifty enrolled before he left, and others from Independence, Missouri, Joy, Illinois, and other places were yet to come. The total will probably reach sixty or sixty-five before the close.

Camping conditions are ideal this year. The grounds and buildings are in the best shape they have ever been, the weather, at least at the opening of the camp, was cool, dry and pleasant in every way, and the group started on the two weeks of camping experience with highest anticipations.

A varied program of study, recreation and religious services has been planned under the general supervision of E. E. Closson, camp director.—*Lamoni Chronicle.*

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Thought Provokers

An Old Covenant

In an old volume of New England Historical and Genealogical Register, appears the following covenant made upon the organization of the First Church of Salem, Massachusetts, August 6, 1629. This was the first church organized in the Massachusetts Bay plantation, and while three centuries have elapsed since these pioneers herein pledged themselves to the service of God and each other, a thoughtful analysis of their covenant will confirm us in a conviction that the principles of right conduct are universal, and are as applicable to us here and now as they were to them in that bygone day. In fact, a careful perusal of their expressed desires and promises can hardly fail to inspire in us a revival of our vision of mutual obligations and a renewal of the pledges we took at the water's edge on the day of our baptism.

May I commend the following to the earnest attention of every devoted Saint, trusting that the Spirit shall bear witness to that which is true and abiding?

AUDENTIA ANDERSON.

"We covenant with our Lord and one another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ:

"We avouch the Lord to be our God, and ourselves to be his people, in the truth and simplicity of our spirits.

"We give ourselves to the Lord Jesus Christ and the word of his grace, for the teaching, ruling and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men, in his worship.

"We do promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies and suspicions, back-bitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us.

"In public or private we will willingly do nothing to the offence of the church, but will be willing to take advice for ourselves and ours, as occasion shall be presented.

"We will not in the congregation be forward, either to show our own gifts in speaking or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto, knowing how much the Lord may be dishonored, and his gospel and the professions of it slighted, by our distempers and weaknesses in public.

"We bind ourselves to study to advancement of the gospel in all truth and peace, both in regard to those that are within or without; no way slighting our sister churches but using their counsel as need shall be; not laying a stumbling-block before any, no, not the Indians, whose good we desire to promote; and so to converse as we may avoid the very appearance of evil.

"We do hereby promise to carry ourselves in all lawful obedience to those that are over us, in church or commonwealth, knowing how well-pleasing it will be to the Lord that they should have encouragement in their places by our not grieving their spirits through our irregularity.

"We resolve to approve ourselves to the Lord in our particular callings, shunning idleness as the bane of any State; nor will we deal hardly or oppressingly with any; wherein we are the Lord's stewards.

"Promising also, unto our best ability to teach our children and servants the knowledge of God, and of his will, that they may serve him also.

"And all this, not by any strength of our own, but by the Lord Christ, whose blood we desire may sprinkle this, our covenant, made in His Name."

The only way to dissipate erroneous impressions is to throw upon them the light of indisputable facts.—Charles Edward Jefferson, in *Things Fundamental.*

Sin

Shallow minds may say that sin is nothing—a trifle, an immaturity, a besetment we cannot avoid. But the saints have not so described it: their pages are blotted with tears and twisted with anguish. . . . There is an illness no drugs or surgeon's knife can cure. Jesus did not describe sin as a little thing: "If thine eye causeth thee to stumble, pluck it out. If thy hand causeth thee to stumble, cut it off." Thus Jesus spoke of sin. It was the one enemy to be feared: "Be not afraid of them that kill the body"—death was not to be feared: but sin was to be feared as its own hell.—George A. Buttrick, in "Jesus Came Preaching."

Christian Exclusiveness

There was a note of uncompromising exclusiveness in the preaching that followed the day of Pentecost. What the apostles claimed for Jesus Christ, an absolutely solitary and unshared significance, in the presence of the Jews, they claimed for Him before the whole world. For them there were not half a dozen redeemers; not half a dozen ways of salvation; but one way and one saving name. "Christianity to the apostles was not a competitive religion; it was the one absolute religion. The world to which they preached was full of various kinds of religions. People worshiped at the shrines of a thousand different deities. The apostles refused to admit the truth of any one of these religions, or the real existence of any one of these thousand deities. There was but one salvation, and one Name through which that salvation could be obtained."—B. H. Bruner, in *Pentecost: A Renewal of Power.*

God and You

Morning just at sunrise,
Fresh and sweet with dew,
All the world's a-sleeping:
Only God and you!

Skies of wondrous glory,
Amber, flame, and blue,
Holy silence brooding:
Only God and you!

Hills reflecting splendor,
Rose and violet hue,
Peace and beauty, stillness:
Only God and you!

Meadow lark a-singing,
Clear and sweet and true,
Trees, their green buds bursting:
Only God and you!

Heart of sunrise beauty,
All the long day through,
Holy, holy, holy!
Only God and you!

—Katharine S. Berger, in *Youth.*

There is an almost universal belief that man's hunger for happiness is just as legitimate as his hunger for bread; and that, far from saying that people have no right to be happy, we ought to see to it that all sorts and conditions of people have at least a fair chance to be happy. The securing of human happiness ought to be one of the goals of an intelligent civilization.

But our generation is not happy.

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Harvest Festival

October 3 to 8, 1933 Independence, Missouri

The Auditorium

The time for the Annual Festival at the Auditorium in Independence will soon be here. All preparations for exhibits should be made at once.

It is the desire of the general church officers that every district or branch send some contribution or exhibit of some kind so as to be represented on the giant relief map being prepared, with each contributor and the location marked. Your exhibit need not consist of bulky canned goods, etc., but may be articles of handiwork made by individuals or groups. Where possible branch contributions should be combined under the district, but if the district is not sending an exhibit, a branch offering will be very acceptable and be given a suitable place.

We need not go into detail as to the good that the Harvest Festival has done and will do for the church. For Independence and surrounding territory the Festival "fruits" have been a great help in solving our food relief problem. Not only this, the gathering together of the various exhibits with the attendant interest of the thousands of visitors has stimulated individual initiative and group cooperation as well as provided a medium for a general gathering under favorable circumstances of thousands of people, both members and nonmembers, with a result that there has been a praiseworthy comment from all.

Let us urge you again to organize in your branches or districts so as to participate in the October Harvest Festival.

—From a letter by PRESIDENT FREDERICK M. SMITH.

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"This One Thing I Do"

By Evan A. Fry

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phillippians 3: 13, 14.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12: 1.

THE ABOVE TEXTS, as well as other passages in his writings, seem to reveal a side of Paul's character which has been little noted by churchly and religious commentators. Paul was familiar with, and perhaps fond of, the athletic sports and games of the Greek and Roman world of his day. "I have fought a good fight; I have finished my course; I have kept the faith," he wrote to Timothy, as his life drew to a close. On another occasion he wrote, "I fight not as one that beateth the air," signifying that he knew the value of a good concentrated punch delivered purposefully and deliberately and vigorously where it would do the most harm to an opponent.

There is a lesson to be learned even on the athletic field or in the prize ring if one is sincerely looking for it—a lesson of concentration—of the "laying aside of every weight,"—of the focusing of every power of mind and body on the task in hand. Athletes running a hundred yard dash, for instance, discard ordinary cumbersome clothing for a light track suit and light running shoes. The track suit has no pockets—for the runner lays aside every weight, and discards every article which restrains freedom of motion. No runner in his right mind would expect to win a race carrying a suit case bulging with his treasured possessions, or juggling a load on his head, or dragging behind him a wagon load of all the things he thought he might need after the race.

And once the starting gun is fired, every energy, every sense, every nerve and muscle is bent towards the objective—the winning of the race. There is no looking to right or left; no stopping or loitering; no wandering from the way. Drinking soda pop is quite refreshing. Picking wild flowers on country bypaths is a most pleasant pastime. Viewing wonderful scenery is a lot more pleasant than straining nerve and muscle to win a race. Listening to praise and encouragement and applause from others gives us strength and zeal to go on. Stopping to pick a cinder out of your shoe will make the going less painful, perhaps. But, the racer who stopped to drink soda pop, or to look for wild flowers, or to admire beautiful scenery, or to bow to the applause of the grand stands, or to extract a cinder from his shoe, would be hissed by the crowd and regarded as a fool. The athlete who wishes to win a race must say with Paul, "This one thing I do . . . I press toward the mark."

I have been wondering lately whether it is not time for us as individuals and as a church to re-evaluate our lives and our activities in the light of this illustration. We like to quote the passage which says that the hastening time is here, and then go out and try to live up to it. Every branch, I am sure, has its quota of people who are always in a frightful hurry—who always have more than they can do—whose lives are a ceaseless and ofttimes a wearisome round of "church activity." Every branch has its priesthood who are always so busy with church work that they have no time to pay official visits, or do any missionary work. Every pastor finds countless petty demands made upon his time—demands which are all too often successful in drawing him away from the more necessary and important labors of his office. But if all these busy people would take time to analyze and evaluate their activities, we might all be surprised to find how non-essential most of them are after all.

It is not wrong, or against the rules, for racers to drink soda pop, or pick flowers, or admire the scenery, or stop to receive applause, or to remove cinders from their shoes. But it is *foolish* to stop for those things during a race. There is no law against running a race in a celluloid collar, derby hat, a pair of handcuffs, and a ball and chain, but no runner thus equipped would expect to hang up a new world's record for the hundred-yard dash.

It is not *wrong* to belong to so many church and Sunday school organizations and committees that you are out somewhere every night in the week; but it may be foolish, if you are forgetting meanwhile that you are supposed to be running a race for spiritual power and supremacy. It is not *wrong* for the pastor and priesthood to spend so much time raising the budget that they have no time to teach the financial law. Perhaps it is not wrong to hold so many church suppers and socials and entertainments that the people have no money left with which to pay their tithing. It is not *wrong* to spend so many Sunday sermons observing the countless holidays and days set aside for special causes and groups and organizations that there is rarely time for a gospel sermon. But perhaps these things will all seem very foolish to us when we *(Continued on page 1040)*

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A BOOK REVIEW

Revelation Among the Mormons
By George B. Arbaugh
University of Chicago Press, 1933
Price $3.00

By S. A. Burgess, Church Historian

It is most interesting to note how many post graduate students are taking some phase of our church history for the theme of their final dissertation for the degree of Doctor of Philosophy or Master of Arts. Of recent years a number of people have been continuously at work on such theses; as one finished one phase, another person has begun a new theme or period of the history. In the spring of 1930 George Arbaugh came to Independence to seek material for such a thesis. The week that he had to spend here was very inadequate to examine the material we have on his subject; though his mind was entirely made up and certain erroneous conclusions already reached on such subjects as the early church history, Joseph Smith, jr., and the Reorganization. He would accept no data from us on these subjects, but for a year following his visit we continued to hunt up old records and pamphlets for him concerning the factions which arose after 1844.

Naturally the first part of his thesis is taken up with Joseph Smith, jr., and the *Book of Mormon.* We should not be too harsh in our criticism of him, perhaps. Of course he had to get his Ph. D. degree and, equally necessary from his point of view, he must discredit Joseph Smith. So he adopted the theory of the Solomon Spaulding Romance as the basis of the *Book of Mormon,* which he considers the first revelation of Mormonism. Accordingly, Sidney Rigdon is supposed to have stolen the manuscript from Spaulding and from it to have written the *Book of Mormon.* In fact for nearly all the revelations to the early church, Rigdon is presented as the "angel" and the real source of inspiration, Joseph Smith as a mere figurehead.

He makes no attempt to present evidence, merely states his conclusions for which he gives many references. To analyze all these references would take a large volume. On the other hand the arguments have been fully answered a number of times in the past. To make the case alleged by this theory requires proof: 1. That there was another manuscript, not the manuscript found by L. L. Rice, though that bore clear idenifying marks and notes, and names of witnesses. This proof has failed for many opposers of the church. It seems to depend upon assertion and then repetition, and grows wonderfully with the years.

2. That Sidney Rigdon had access to the manuscript. Here again the story grows through repetition, though the Rigdon family and the historical records refute the possibility of such access.

3. That Rigdon did steal it.

4. That Rigdon knew Joseph Smith from 1823 to 1829.

5. That Rigdon wrote the *Book of Mormon.*

Here is offered a line of testimony which would seem somewhat convincing if all other facts are ignored and if we overlook the suspicious tendency of memories to become clearer after fifty years and after many repetitions of the tale. As we trace the development of these stories for a century we can see how from imagination they proceeded to supposition, then assertion became affirmation. This improved memory is not of things that have occurred but of past suggestion and discussion.

Hurlbut and Howe made every effort to prove this theory in 1834. But their proof was inadequate. So the story grew, and finally nearly eighty years later there is published a letter, alleged to have been written by one Saunders in 1887, who says he was introduced to Sidney Rigdon in 1827. That looks valid until we note that it was written sixty years after the event, that efforts had been made some years before to get Saunders to make such a statement, and that if such an introduction then occurred, Saunders was at the advanced age of seven or eight years.

In spite of many statements to the contrary, this is a thin attempt to refute the fact that Joseph Smith and Sidney Rigdon had never met, therefore could not possibly have become closely associated, before December, 1830.

Mr. Arbaugh's manner of argument is well illustrated by his attempt to show that Rigdon was present with Joseph Smith at critical times in Palmyra. A search of the records has shown that Rigdon was regularly in Ohio for the several years in question. Church records, marriage data and other court records all point to a continuous activity and residence in that state. Arbaugh attempts to answer this evidence by stating, "It would be possible with a fast team or stage coach to make a trip in five days, so if we can find fifteen days not accounted for it would give time for a trip there and back and a few days in Palmyra." If it is physically possible for Rigdon to get there our author assumes that he did go there. Since we have legitimately shown that Rigdon was regularly engaged elsewhere, it would seem to the legal mind that the burden of proof lies with the opponent, to show positive evidence that he *was* present at Palmyra at

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such intervals. But Mr. Arbaugh demands that we must show just where Rigdon was for days so closely together as to preclude the possibility of his making a trip to New York or to eastern Pennsylvania. If there remains a physical possibility that Rigdon could have made the trip, he assumes that he did go and work with Joseph Smith throughout these years, regardless of all evidence to the contrary. The whole story is an assumption of fact, the "proof" lacks conviction except for one who first makes his decision, then ignores all that does not uphold his theory.

Some objections to the Spaulding Romance story are countered by the statement that only one eighth of the *Book of Mormon* is claimed to have been derived from the Spaulding manuscript; that all the remaining seven eighths is Rigdon's story. But if Rigdon could write seven parts, why should he bother with the Spaulding source for the other part. Would he not logically have been equal to the whole product?

Though the church has told a consistent story for years, while her opponents have changed with every wind and become remarkably more detailed in their statements the farther they get from the scent; Mr. Arbaugh asks one to believe that all witnesses who do not accept or confirm the Spaulding theory simply are liars and that the story of the start of the church, told so consistently by so many witnesses, is pure fiction. But we do thank him for his unqualified rejection (in the appendix) of all other theories, including specifically Riley's hypothesis of paranoia and fits and Prince's peculiarly ingenious name theory. These are other students who have earned their degrees by digging up new theories as to the origin of the Latter Day Restoration movement. These two men and others reject Mr. Arbaugh's Spaulding theory. Soon, if this process keeps up, every new theory will be disproved by a majority of writers and only the strong original story will be left.

The author refuses to be concerned with our ideas of what constitutes revelation, and so he accuses us of inconsistency in not accepting the *Book of Abraham*. This work, however, was never accepted by the church, nor was it presented as revelation. Joseph Smith wrote that he worked on a dictionary for it. It is a fact that he studied Hebrew and read other works of the orient. But the church does not take everything Joseph Smith said or wrote as divinely inspired. Joseph Smith urged more than once that a prophet does not always speak with prophetic vision, the human side must have expression at times. There is no inconsistency here with our ideas of revelation. But our rejection of the *Book of Abraham* does not fit in with Mr. Arbaugh's theory.

Mr. Arbaugh thinks he is announcing a great discovery when he states that George Miller wrote about 1855 that "United States is not our friend" (evidently because of serious loss of property and of life in Missouri and no redress) then that fifty-three princes were chosen as a council with reference to the kingdom of God. He deduces from this that Joseph Smith planned to be elected President and to use the military resources to make himself king. Failing in that plan he would go to Texas to establish a kingdom. Joseph Smith's many declarations and acts of loyalty are disregarded, as is also the fact that members of his family volunteered and bought to save the Union in 1861-1865. In fact, when Lyman Wight took a colony of the church people to Texas he fought loyally to uphold the government there.

The Masonic order has kings and princes but it is not considered therefore disloyal. Many churches have the cross and crown displayed and talk of the kingdom of heaven but that does not prove them treasonable. The fact that some people under oppression make strong statements does not make them traitors.

The author states an unqualified denial of the fact that "Young Joseph" was ordained to succeed his father. He does not take into consideration our position that Joseph was not *ordained* in the sense that a man is actually ordained to the priesthood, but rather *set apart* and *designated* by his father to become his successor. He gives no reference to show that he is aware of this claim. His only reference is to an attack upon the church which so misrepresents the facts that it was disregarded as unworthy an answer. In this reference a quotation is made from the testimony of Joseph Smith III in the Temple Lot suit. But the quotation stops in the midst of a sentence which, if it had been completely quoted, would have defeated the purpose of the reference. Indeed the completion of the sentence clearly indicates that Joseph was blessed and set apart by his father. This naivety of the author, who continually omits all that does not suit his purpose is most amazing. We cannot say he knowingly suppresses the facts, since he may have avoided learning them in this and other matters.

Mr. Arbaugh accuses the Reorganization of suppressing the first volume of the *Saints' Herald*. The facts are: 1. Because of the small membership of the church the circulation was small and only a limited number were published in the first place. Of these, many were lost, and those on file in the church library were destroyed in the fire of 1907 which burnt the Herald Pub- *(Continued on page 1040)*

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ZIONIC JOB INSURANCE

By L. S. WIGHT

IN A CONVERSATION recently with one of the newly elected Congressmen in Illinois, we were discussing some of the ways in which pressure is constantly brought to bear on our representatives. As one of the ridiculous proposals which are always made in times of stress, he gave me the following example. One of his constituents proposed that he introduce a bill in Congress to provide for a pension to all men over sixty years of age, as a sure way to end the depression. He suggested that the money for this could "easily be obtained" by adding "just a little tax" to each man from twenty-one to sixty. What a familiar sound that has. The man probably did not realize that the principal cause of our continued depression is the fact that "just a little tax" has been added to so many things that for months we have seen our government costs entirely out of balance. Industry could make no plans because of the ever-present danger of further tax costs, therefore activity has continued to decrease, and the situation has continued to get worse instead of better until it has reached what we hope is the climax in the bank moratorium.

When I asked the congressman the age of the man who made this suggestion, he laughingly asked, "How old do you suppose? Do you think he would have made the suggestion if he had been *under sixty?*" And that is the reason for my putting this story in this article. Here is another way of expressing the fear that seems to be in the mind of every one of us. The fear of uncertainty. We all want some kind of security. Salvation to most people is assurance of the thing they most highly prize. To some, the greatest goal of life is assurance that the next life will be one of ease. The Indian looked forward to nothing more than a perpetual happy hunting ground. I have even heard of Latter Day Saints paying tithing as a sort of premium on fire insurance.

THERE ARE THOSE who look forward to freedom from labor. They wear their very lives out in the effort to accumulate enough to quit work entirely. Because of the motive, they miss the real fun of work while working hard, as well as the very goal for which they have labored. Why? Because it is well known that with inactivity deterioration or death of the body begins immediately, especially when the change has been too sudden or radical. Such an individual could hardly enjoy the security of happiness that must have been the lot of a certain lady whom we may call "Aunt Mary." The story is told that she, living alone, had only one thought in mind. That was to help her neighbors whenever and wherever she could, especially in sickness or trouble. In giving such service, she of course could not be at church regularly. At her funeral, one good brother who was always in his amen corner made the remark that "Aunt Mary was a good woman but not very religious." To him the expression of religion was the outward appearance of paying his salvation dues by being in church regularly. His effort was to get. To her the expression of religion was giving service regardless of whether or not she was seen by the crowd. Her effort was to give. Her actual security in the happiness of being a blessing to mankind by giving service is very seldom reached by those who think only of getting some particular thing.

ONE OF OUR BISHOPS told me some years ago about a certain family which had always enjoyed life. The father and husband had a fixed income which was good. The family paid something to the church occasionally, had been regular attendants and thought they were doing what they could for the church. When the head of the family died the wife and children felt that inasmuch as they had been such "faithful" members of the church, the church should in some way take care of them. Investigation disclosed that the total which they had paid into the church, although well able to do much more, was less than the amount it would have required to pay for an ordinary life insurance policy of only $1,000. Yet their expression of the human desire for security was a request that the church do more than could reasonably be expected. They had probably not taken time to figure that the "church" is only a group of individuals and can do only what the members make possible by conservation and wise use of whatever they produce.

By this time the reader may wonder why "Zionic Job Insurance" has been selected as the title to this article. The reason is simply that the very purpose of looking forward to building a Zion has back of it the goal of security. And since Zion building has to do with material things it is only natural and logical that each one of us look forward to Zion as a place which can give us "Job Insurance." By that I mean the assurance that the man who is willing to work can always find something to do. Such should be one of the outstanding objectives of Zion. There

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are certain types of work which of necessity fluctuate and certainly there should be some way to bring about a balance so that those engaged in such types of work can always feel that no matter what the situation in their particular field, there never will need to be any idle days in Zion.

Quite an ambitious hope that is for a community of human beings, but that such hope is justified in the hearts of men is easily borne out in a reading of the *Doctrine and Covenants.* There are many sections which indicate that Zion as a place of refuge will assure to every loyal Latter Day Saint a chance to use his abilities with regularity, which in common terms means job insurance in one form or another. The eighth verse of Section 64 is perhaps as strong as we need to quote: "And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen."

Of course this quotation does not say that every man in Zion will be assured of a job, but it does say in effect that every faithful man will always find plenty to do, else how could Zion flourish? What I mean is that a way will be found to keep every man productively employed. As to how that can be done is a problem in itself and a big one. But it is one that can be solved by a unity of purpose in those who make up our Zionic communities.

THAT THERE IS A NEED for some such solution to our problems is obvious. The desperate conditions which we have faced for months certainly indicate that each one of us should do his part to help find the solution to our problems. As I write this I am sitting in a hotel away from home and friends, with the national bank moratorium having closed nearly everything. It happens that I am in a community of about 36,000 population with eight banks. During all previous trouble when banks have failed all over the land, not a bank here has closed its doors and the people had come to think that they never would. The sudden closing of all of them is a new experience to these people and it was actually amusing the first day to see the panicky feeling gripping so many. However, in a week's time they have learned to do business without money as so many others have been forced to do.

We hope that the bank moratorium will prove to be the climax of our worst troubles. The outstanding thing which should cause us concern is that people have been starving in the midst of plenty. In a land so rich in natural resources, peopled by those who still have the courage of pioneers, and with developed methods of doing business which have brought unlimited privileges to many, we see our system of distribution broken down. Food of all kinds is left to rot in all sections of the country simply because there is no profit in shipping it to those who need. This of course has been a favorite subject of the agitator who would stir up revolt against the government, but that does not help solve the problem as we need it solved. I mention this simply to impress the thought that in looking forward to working in a Zionic community we should expect all problems to be solved for the best interests of all. And also that in some way plans can be made to assure to every one who wants to work that there will always be something for him to do. I believe this can be done without too much artificial attempt to control natural laws.

In *Doctrine and Covenants* 101: 2 we find the following: ". . . I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." When God tells us so plainly that there is enough for all, with some to spare, why shouldn't we question the reason for the present situation in which we all find ourselves. Why shouldn't we take steps to find the way to solve these problems? If we fail, we will find ourselves in the midst of turmoil the consequences of which we cannot escape.

TO A VERY LIMITED EXTENT I quote from a recent interview with President William Green of the American Federation of Labor. This interview was given to the business men of this country through *Nation's Business,* the official organ of the United States Chamber of Commerce. I wish it were possible to quote the entire interview, as it is hard to do justice to it by picking out a few passages here and there, but at least *(Continued on page 1039)*

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Weekly Health Letter

Yellow Fever

By A. W. Teel, M. D., Church Physician

Yellow fever is a memory to us. In 1900 Guiteras called attention to the fact that yellow fever was never absent from Havana, Vera Cruz and Rio. It is a stranger now in all these places.

Yellow fever is caused by the bite of the mosquito which has been infected by previously biting a person suffering from this disease. It remained for Doctor Walter Reed, and three American volunteers, to expose themselves to this disease, in order that a thorough study of it could be made. These brave men, being suspicious that the bite of the mosquito was the cause of it, subjected themselves to the bites of the various, many types of these insects. One of the most difficult problems was to find out which one, or type of mosquito, was the cause of the malady. Within the past twenty-five years, as a result of these experimenters' knowledge, the prevention and treatment of yellow fever have been the means of Havana, and other infected areas, being clean and healthy.

The variety of mosquito found to be the cause of this disease has been given the high-sounding book name "Stegomyia Fasciata." The blood of this variety of mosquito was found to contain the germ, and when the mosquito bites the victim, the germ is passed from the mosquito to man. Symptoms begin in about five days after the bite, with a rapidly increasing temperature, preceded by a hard chill, aching head and back. The face becomes flushed, and jaundice puts in a slight appearance within the first twenty-four hours. Early diagnosis is highly important, and a urinalysis should be made in all cases which contain albumin.

It is called the yellow fever, because of its peculiar lemon-yellowlike discoloration of the skin. In about three days the symptoms abate for about twenty-four hours, and then comes the second stage of fever, the stage of collapse, or shock and black vomit. Many cases are not easy to diagnose, and can be cleared up only at the autopsy, where the box-board liver, that is so characteristic of this disease, is found.

Undoubtedly in *Book of Mormon* times, those who settled in this region must have suffered greatly from this malady. Since the discovery of the cause of this mosquito-board disease, it has been possible to build the Panama Canal, before which all attempts were futile. Yellow fever sufferers survive where very careful medical attention and nursing is had.

Few men, such as Doctor Walter Reed and his coworkers, have done so much for the cause of humanity.

ZIONIC JOB INSURANCE

(Continued from page 1038.)

these will suffice for my purpose in this article. At the annual meeting of this organization in Cincinnati last fall, President Green made a speech that was referred to in the press as "Green's fighting speech." It aroused so much comment that the interview from which I quote was requested to get direct from President Green the reasons for making such a speech. Here are some of the statements:

"Out of the recent American Federation of Labor convention in Cincinnati came the words, 'Forceful Methods' spoken by President William Green in the midst of what has been described as the most 'fighting speech' of his career. He was speaking for the six-hour day, the five-day week and higher wages." He was asked, ". . . 'What are the 'forceful methods' you had in mind when you addressed the convention?' . . . 'Labor has no secrets as far as principles are concerned,' said President Green. 'But labor, with all due deference to the opinions and the rights of others, does not need to confide its plans and its strategy to a world, much of which labor regards as bitterly hostile and menacing, not merely to organized labor, but to the millions of working people.' . . . 'We gave government every opportunity to produce a remedy. We gave management every opportunity to produce a remedy. We gave finance every opportunity. We went into conference with employers at the request of the President when the depression, as it is so foolishly called by many, was yet young. We agreed to refrain from drastic action if employers would refrain from drastic action. . . . American wage rates have, in all but a few lines, been destroyed. Worse than that, more than eleven million American breadwinners have no work, have had none for months and have no prospect of getting any. Is it only workers who can understand the meaning, in our homes, of such a condition? Can counting houses not understand its meaning, even a little bit? In addition to these millions of unemployed, other millions are working part time—a day, two days, three days a week. The whole living standard of those still at work has been changed. Finally after three years of suffering we, the organized workers, declare to the world, 'Enough; we shall use our might to compel the plain remedies withheld by those whose misfeasance caused our woe.' . . . 'We shall fight with every legitimate weapon at our command to restore the kind of America in which a man can have a chance in his own right. There has been a fear that we are in earnest. Let me use this opportunity to double-rivet the assurance that we are in earnest. The measure of our earnestness is the measure of the hunger of those who have no work and no food, of those who are being cast into the streets and driven to the gutters in exhaustion at the end of a long and futile search for work and economic safety. . . . We are out to end legalized robbery in the United States. I am aware that this declaration may sound harsh. Why not? Can anything be harsher to the privileged than the words 'There is no work' are to the unemployed? . . . Those whose stomachs have never writhed in the pain of hunger have no right to counsel patience. We are hearing today the counsels of the great millions. . . . I said in Cincinnati, speaking of the work-week of 30 hours, that "This great reform will be given to us in response to reason, or we will take it through force of some kind."

I realize that these scattered quotations cannot and do not give a complete picture of what Mr. Green said, but they are enough to suggest that some kind of remedy must be found to give men the security they have a right to look for, or there is no telling what will happen.

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I suggest that a reading of the entire article would be a good thing for every Latter Day Saint, and this interview can be found in the February issue of *Nation's Business,* which is on file in most libraries, or can be obtained from some business man. Labor is not asking for the unreasonable. We as Latter Day Saints feel that there is something wrong. Millions of men cannot get the work they want because of a breakdown in a system over which they have no control. When they go so far as to suggest "forceful methods," we are forced to realize the seriousness of the situation. There must be a way and we believe that in Zion we will find the answer to the cry of millions of starving men who want work but cannot find it. God says there is enough and to spare for all. Therefore are we going too far when we say that in some way we can solve this problem so that in Zion there will be no involuntary loafing? I believe not.

Today there is another class of men who are finding that the supposed security of their jobs is a myth. I refer to government employees. Thousands of young people have been led to believe that once on a government civil service pay roll their worries as to a job are over. But in the situation as it has developed since 1930, we find the government going so far behind in cost of operation that it is forced to yield to the common sense principle of keeping outgo within income. We see Congress giving to the President drastic powers to wipe out all bureaus and departments which are not necessary. Therefore the supposed security of a government job, merely because it is a government job, yields to the natural law, that security is found only in profitable production. Unless there is some economic reason for the existence of a job, it should be discontinued.

Perhaps in this last statement the reader will get a hint of what I expect to suggest as the answer to the problem which I have emphasized in this article. So far, the problem is all that has been discussed. I am not quite ready to give that answer, but when I do it will be along the line that the biggest part of the security which we all look for must be found in self. In other words, I do not intend to suggest that the individual going to Zion can look to the church to carry the full responsibility of guaranteeing security to each of us. Adjustment of misfit conditions is largely an individual responsibility, dependent upon the ability of people to improve themselves, and as a result to improve group environment. This is the responsibility of every one, even of those looking for security. But more of this later.

In this connection I want to refer to a recent editorial which suggested that too many are dependent on "jobs." It hit the nail on the head. There are far too many who have permitted themselves to be limited in the development of their abilities, and they can work only when certain things are offered to them. The energetic individual will find some way even if he must make and sell something. Of course it is hard, but what man ever made a success without doing the hard thing? I know from experience that selling under present conditions is hard. To hear "no" constantly but to keep going to find the one who will say "yes" is a test of the metal in any man. However, it is being done. And in times of adversity many men are forced to find something to do which is entirely different from that for which they have been trained, only to find a field that gives them the very opportunity for which they have longed. Zion will be redeemed by men who have the courage to meet changed conditions, to make adjustments, to do things they "can't do," and who are willing to put up with things that in normal times they had not been called upon to endure. I say this from personal experience. My plans to help in church work have been frustrated by changes resulting from the business situation. If I had been perhaps a little more selfish by neglecting my church responsibilities, I could have been in a stronger position to fight the depression. I have been forced to stay away from home and friends under the most trying conditions I have ever experienced and in my human weakness I wonder sometimes if it is worth while. However, I also know from experience that man's extremity is God's opportunity, so instead of complaining or wasting my spare time I am attempting to use it. The more I try to do, the more I find that I haven't enough time for what I want to accomplish. If as a result of having to face changed conditions I can use my stumblingblocks as stepping-stones and find a new avenue of service, I am only proving to myself that God will lead when we give him the chance. But we, you and I, must furnish the initiative.

"THIS ONE THING I DO"

(Continued from page 1034.)

consider how far behind we are in the race—how far from the goal set for our personal achievement by Christ Jesus, and how far the church is from her oft-expressed Zionic ideals.

It is not *wrong* to spend money on fine buildings, or to spend long hours in attaining such musical excellence that the world will reward us with applause and good will. Neither is it wrong to strive for a place in the best society circles. But may we not be very foolish in thus scattering our energies and our means, when the church is still so far from its goals—the evangelization of the world, and the Zionization of the church? Let us not forget that we are in a race, and in the race, "THIS ONE THING I DO."

If we are trying to carry with us a weighty assortment of useless trifles; if we find ourselves shackled by sin; if we are stopping by the way to play to the grand stand, or to drink soda pop, or to pick flowers, while other runners pass us by, "let us lay aside every weight, and the sin which doth so easily beset us, and RUN THE RACE . . ." If we have lost sight of our goals and wandered from the way, let us repeat and practice again with Paul, "This one thing I do." And let us so order our lives and our activities, that every moment of our time, every ounce of our physical, mental, and spiritual energies shall be increasingly devoted to the completion of our unfinished tasks, and the attainment of our yet remote goals—the evangelization of the world, and the Zionization of the church. Let us be sure of our goals, and then resolve anew, "This one thing I do . . . I press toward the mark."

A BOOK REVIEW

(Continued from page 1036.)

lishing House and contents, located at Lamoni, Iowa.

2. Because of the small number existing a reprint was issued from Plano. This does not dovetail with the suppression theory.

3. The parts that are supposed to have been suppressed have been reprinted in later *Heralds,* as well as other matter which might be construed against the interests of the church.

The policy of the church has never favored the suppression of any documents or facts but rather to bring to light *all* the truth and all the facts and let them speak for themselves. We pointed this out to Mr. Arbaugh when he was in Independence. Certainly he could not accuse us of suppressing any information. While he was here we gave him free access to all the resources of the Historical Department. For a year afterwards we spent much time hunting material for him. We sent him many things, books and pamphlets which he had not discovered. We even sent him (and this courtesy we could not repeat) some rare books and manuscripts. All we asked in return was a fair representation of our ideas (as a church) of revelation. We do not deny him the right to form his own opinion and to express it, but we do decry his continual tendency to set up a fantasy, his own idea of what we should think, and then proceed to destroy this figment of his own imagination.

He proceeds to a discussion of the various factions: Charles B. Thompson, Strang, Morris, etc., and the existing factions, the Josephites, Brighamites, and Hedrickites. As a result of this review he states the following conclusions regarding 'revelation among the Mormon factions':

"In reviewing the history of these various factions, one finds revelation in much the same role. It adds little, is usually a means of exercising authority,

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and that not in a very colorful way and often is used as a means of last resort." —Page 145.

It would indeed be difficult to express in a few words an idea more wholly false than the above definition of the purpose of revelation among Latter Day Saints.

A truer statement of what revelation is, may be found in the *Christian Century* for March 22, 1933, in an article, *"Where Is Barth Wrong?"* by Edwin Lewis. (Page 386.)

"We are called upon to accept the word of God [the *Bible*] wholly on the word of man. The grounds of belief are purely authoritarian. But this cannot be satisfactory. If the transcendent God is not *here* how do I know he was ever *there?* If he does not speak to *me* I can too easily question that he speaks to *you.* Why this polemic against 'experience'? That I must believe to know —yes! That they tell me what to believe—yes! That they blazed the trail that I may follow—yes! That there is about their experience an originality that justifies the term 'revelation'—yes! Nevertheless, the God whom I know only at second hand, I still do not know," etc.

It is strange that Mr. Arbaugh and others should insist on such a false view of revelation, one which they will not apply to the *Bible.* They insist that every word of a modern prophet must be accepted without question, that he can thus enforce his every will and whim. They distort or reject the many statements concerning the right and duty of every member to know for himself.

The *Book of Mormon* asks the honest in heart to ask of God, not publicly but in private, and they shall be given a knowledge of the divinity of that book. The test still stands. But men have been baptized into the church who did not accept the *Book of Mormon.* Joseph Smith, jr., instructed the church that each revelation through him must go before the quorums, one by one, and 'if it strikes a snag it needs looking into.' The late Joseph Smith, his son, repeatedly expressed that ideal. It is not only the privilege but the duty of the priesthood and the church so to live as to have the witness of the spirit, the spirit of revelation to discern whether that which is submitted to the church is of God or not. This examination should be made in the spirit of love and support to the man who is chosen as prophet. But the burden should not rest on one alone.

The church with its liberality of "no creed" takes men of many minds, but its teaching is clear as to the right of every man to approach the throne of Grace and to receive for himself. It is a wonderful ideal, but one which Mr. Arbaugh has not glimpsed. So he has not written of revelation among the Mormons with any philosophical understanding of what that ideal means.

Well he had to get his degree, but one wonders that a University will grant a degree on such a basis.

Success as I Behold It

Success is not alone the accumulating of great wealth, the achieving of world-wide fame, or the performing of some daring feat. Success cannot be measured by the length of a day or the praise of men; nor can it be purchased with silver or gold.

Success may be the proud possession of the humble workman standing by his machine in some obscure corner of the shop.

The great executive directing the destiny of the largest industrial institution, deeply engrossed in some intricate problem, may hold this treasure.

Success is the immortalizing of a man's soul. It is the portraying in the life of a man those attributes which make him akin to all people.

Success is measured by the usefulness of a man's life—the service rendered and the impressions left on the lives of those passing by.

Success is to be found in the doing of the small, yet noble tasks crossing our path from day to day, cheerfully, willingly, patiently, and kindly.

Success comes only to him, who possesses vision, persistency of purpose, and a willingness to serve.—C. A. Edstrom.

A Creed

I believe in Human Kindness
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throb of joy;
In the love that lives through trial,
Dying not, though death destroy.

I believe in dreams of Duty,
Warning us to self-control—
Foregleams of the glorious beauty
That shall yet transform the soul,
In the godlike wreck of nature
Sin doth in the sinner leave,
That he may regain the stature
He hath lost—I do believe.

I believe in Love renewing
All that sin hath swept away,
Leaven-like its work pursuing
Night by night and day by day:
In the power of its remoulding,
In the grace of its reprieve,
In the glory of beholding,
Its perfection—I believe.

I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the deep infernal
Hath a depth that's deeper still!
In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.

—Norman McLeod.

The Awakening of Man

Progress is
The law of life, man is not Man as yet.
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows: When the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers—then, not till then,
I say, begins man's general infancy.
For wherefore make account of feverish starts
Of restless members of a dominant whole,
Impatient nerves which quiver while the body
Slumbers as in the grave? Oh, long ago
The brow was twitched, the tremulous lids astir,
The peaceful mouth disturbed; half uttered speech
Ruffled the lip, and then the teeth were set,
The breath drawn sharp, the strong right hand clenched stronger,
As it would pluck a lion by the jaw;
The glorious creature laughed out, even in sleep!
But when full roused, each giant-limb awake,
Each sinew strung, the greatheart pulsing fast,
He shall start up and stand on his own earth,
Then shall his long triumphant march begin,
Thence shall his being date—thus wholly roused,
What he achieves shall be set down to him.
When all the race is perfected alike
As man, that is; all tended to mankind,
And, man produced, all has its end thus far;
But in completed man begins anew
A tendency to God. Prognostics told
Man's near approach; so in man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle life pursues.
For men begin to pass their nature's bound,
And fine new hopes and cares which fast supplant
Their proper joys and griefs; they grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good; while peace
Rises within them ever more and more.
Such men are even now upon the earth,
Serene amid the half-formed creatures round
Who should be saved by them and joined with them. —Robert Browning.

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Prayer and Testimony

The Testimony of Alma

I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me; and I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity, from time to time; yea, and he has also brought our fathers out of the land of Jerusalem; and he has also by his everlasting power, delivered them out of bondage and captivity, from time to time, even down to the present day; and I have always retained in remembrance their captivity: yea, and ye also ought to retain in remembrance, as I have done, their captivity. But behold, my son, this is not all; for ye ought to know, as I do know, that inasmuch as ye shall keep the commandments of God, ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God, ye shall be cut off from his presence. Now this is according to his word.—Words of Alma to his son Helaman (Book of Mormon, Alma, 17: 25-30.)

Branch Organization From Efforts of Two Sisters

By Mrs. P. A. Peterson

Let me turn back a few years before I knew about this gospel. Two sisters in the faith, Mrs. George and Mrs. Mercer, had a desire to start a Sunday school at Pasco, Washington. So they went to work. They invited the children of the neighborhood, and Sister Mercer opened her home to them.

Later Mr. Mercer found the little sixteen by sixteen foot building which was moved out on the prairie where it still stands. Later they had to add another sixteen feet or more.

As a result of these good sisters' prayers and efforts and also those of others we now have a little branch here. It was organized in December, 1930. We have a promising group of young people. It is to them that we look, and may the Lord guide them.

KENNEWICK, WASHINGTON, Route 1, Box 42.

God Reveals His Truth

By Giles Byron Moore

Brother U. W. Greene's testimony in the *Herald* of July 25, greatly impressed me. He related incidents in which four people were told in answer to prayer that this work is of God. God has told us that in the mouths of two or three witnesses every word shall be established, and so I want to testify that in our family four members, my mother, my wife, my sister and I, had the knowledge of the truth revealed to us at the same time. My wife and mother were stanch members of two other churches, and no one had asked them to leave their faith, nor had anyone asked me to do so.

All of us had been listening to Brother Willie Smith preach, but not once had he asked us to join. All four of us asked for baptism of our own accord. I was the first, but I did not mention it to my mother, wife, or sister. They came of their own accord.

I know that God does indeed reveal his will to man. If in doubt when you read his word, just be honest with him and ask him for knowledge. He will hear you. Have faith in him.

OMAHA, NEBRASKA, 220 North Seventeenth Street.

Let Us Walk in the Way of Humility and Love

By Bertha J. Adams

I know this is the true church and the work of our heavenly Father, and to you who doubt I would bring the assurance that if you will humble yourselves and if you are honest in heart, God will answer you and bring you into his fold.

As God looks down upon us, he knows our thoughts; he knows everything we do whether we are trying to live the best we can or not. Are we placing stumblingblocks in our brother's way, or are we lending him a helping hand? Let us remember that all of us have faults to overcome, for Christ says that unless we are humble and full of love, it will be impossible to please our Master. If we are not humble, darkness creeps into our lives and we see only the faults of our brothers and sisters. But if we have the pure love of Christ in our hearts, we do not see the faults of another—we see our own faults. And seeing these faults, we endeavor to correct them, and to move on to higher ground. Then, and only then, shall we be able to see the beauty of life in helping those who need us.

If we walk in the way of stubbornness because we have been offended by misjudgment, and refuse to attend church, and keep our children from going, too, we are making a big mistake, and we shall be chastised for doing so. I know this to be true, for I did this very thing. It was eight long years before I could forgive.

I was taken very sick and had a serious operation. I lay unconscious for nearly two weeks, but when I went upon the operating table I said, "God, thy will be done." In the latter part of that second week, I was given a spiritual experience which impressed me with the fact that I had not been doing my duty, I had not been doing the things required of me. In this experience I was assured that if I would endeavor to do those things required at my hands, my life would be spared for a little longer. And I promised the Lord that I would try.

After that I gained rapidly, and in a few days left the hospital ready to do the work expected of me. I hope to be faithful in my purpose.

Saints and friends, this is God's work. We cannot afford to lose that which I have been shown is worth living and working for. We must win and not one must be lost. Let us help each other with our Master as our guide.

I am happy in the latter-day church, and I do not care for the things of this world. The gospel has stood the test from 1830, and when I think of the suffering and afflictions endured by our brothers and sisters for the gospel's sake that it might be carried to you and to me, I know more than ever that it is divine and that something is expected of us in return.

I was isolated for years. My husband was baptized, May

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Prayer and Testimony

7, this year, by Brother Hayden, of Bangor. A few of the Saints of Bangor, Hartford, and Benton Harbor meet the first Sunday of each month, taking plain food and enjoying lunch together. August 6, we met at Sister Coonfare's at Benton Harbor. Saints of the community were invited to be present. We feel that if it is God's will, there will be a branch at Benton Harbor in the near future.

May God bless his people everywhere, young and old, and keep them free of sin.

LAWRENCE, MICHIGAN, Route 1.

Faith a Help in Trying Times

By Mrs. L. E. Clouse

I want to bear my testimony to the truthfulness of the gospel and the goodness of the Lord because my heart is full to overflowing with gratitude for the blessings I enjoy.

I became acquainted with this church in 1929. It was in 1928, that I ceased to attend the church to which I belonged, and began to go to different churches. None seemed to satisfy me until I began to attend the Saints' services. My children went with me, but my husband had lost faith in religious denominations.

Then we began to have Thursday evening meetings at my home, and my husband grew interested. The meetings continued for several months. My husband was baptized June 14, 1931, but I was reluctant to join. I feared that all religious faiths were alike, and was afraid to take the step.

But the Saints did not forget me in their prayers and in their conversations. They pleaded with me to make the decision, until I did join the church. When I was baptized, I was sure that I was doing the right thing.

Just prior to my baptism I was given a dream which set me to thinking seriously concerning my spiritual condition. Brother Farley was then preparing for a trip to California and did not know if he would return, and I wanted him to baptize me. So I went to him and asked that he would announce a baptismal service for May 29, 1932. He did so. But when the day arrived I still held back. However, on that day my eight-year-old daughter and two of Brother Farley's grandchildren were baptized.

A member of another church assured me that I was not ready to be baptized and the pastor of that church told me that none who failed to join his church would be saved.

And so I waited. It was not until that November 30, 1932, I was baptized.

I can say that I have had many blessings. My husband has been out of steady work for over four years, but I do not worry. I have the assurance that as long as I am true to the Lord, he will provide for us. My little four-year-old daughter praises Jesus for a recent healing. She was healed through the administration of Brother Farley.

I have a daughter who belongs to another church, and I desire the prayers of the Saints that she will find the true faith and accept it. Pray also that I may overcome my greatest weakness, the man-fearing spirit. Often I sit in the prayer meeting and hear the still small voice tell me to pray or to bear my testimony. I want to comply, but I am afraid.

My faith in the Lord is strong. I find faith a great help in these trying times, and God has made wonderful promises to those who exercise it.

We have a family of six children and all belong to the church except two who are too young and the daughter I mentioned. We have a fine branch at Durango. For a time it seemed to run down, but we prayed for some young man to be sent to help us, and our prayers were answered. Our helper has done a wonderful work. He is away for a time, but we pray that it will not be long.

DURANGO, COLORADO, 519 Fifth Avenue.

Friend of the Herald of Long Standing

By Mrs. H. C. Hughes

For some time I have thought to write to the *Herald* and tell what it means to me. For the past ten years I have been hard of hearing, and get but little of the sermons, so the *Herald* and other church publications have been my greatest companions. I do not know what I would do without them.

I have been a subscriber continuously for fifty-one years; also I took *Zion's Ensign* and *Autumn Leaves* the entire time they were published.

Let me relate one experience which was mine several years after we had taken the *Herald*. We were in arrears on our subscription, and I was attending a reunion held at Woodbine, Iowa. There I talked with Brother Robert Elvin who was looking after the interests of the Herald Publishing House. He said, "I believe I have your name on the *Herald* list. Yes, you are in arrears." I replied that I was, and I wanted very badly to pay him something on it. But I knew that I did not have enough to pay that and to get me home, too. So I prayed about the matter and told the Lord that if he would provide some means by which I could raise the money I would send it to the *Herald* at once.

At home my husband met me at the station, and when we were on our way home, he told me that a woman had been at our house that morning to get me to make her a dress. She had left the goods and would be back that afternoon for me to cut it out and fit it.

Then I went to our little country post office. The postmaster hauled the mail to Fremont, a distance of twenty miles. He said to me: "If you will bring me your butter, I will take it to Fremont and sell it and pay you the cash." In those days you usually had to trade out your produce; you seldom got cash as we do today.

How thankful I felt, for I knew that the heavenly Father had heard and answered my prayers. In this way I soon raised money enough to pay up and renew our subscription, or pay in advance. Since then I have always believed that if we want the *Herald* enough, we can get it. I will do without something to eat or wear long enough to get it.

I had been a reader of the *Herald* several years before I came into the church. Back in the days when I was a little girl I stayed with my sister, Mrs. W. C. Hidy, and they took the *Herald*. It was a small paper then, about the size of *Zion's Hope*. I loved to read it.

Since then I have been publicity agent a number of years, and have sent in subscriptions at various times. I have belonged to the church over fifty-one years, and the only regret I have is that I have not done more for its upbuilding. My prayer is for God's people and the building of Zion.

MAPLETON, KANSAS.

Request for Prayers

Sister May Taylor, of McLeansboro, Illinois, desires the prayers of the Saints that if it is the Lord's will, she may be healed of her suffering.

Sister Sarah J. Ross, 59 South Alexander Street, Gilroy, California, desires the prayers of the Saints, that if it be the will of the Lord, her sight may be improved. She is seventy-seven years of age, and delights in reading the *Herald*.

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QUESTION TIME

Does the church believe in war? And, if not, may its members claim exemption?

In 1833 a revelation was given to the church which clearly answers the first of these questions. It states on this point:

"For if ye will not abide in my covenant, ye are not worthy of me; therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children." —*Doctrine and Covenants* 95: 3.

This statement, however, does not mean that war is never justified and should never be resorted to under any circumstances. The same revelation informs us that God gave the following law to his ancient people:

"And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then, I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I, the Lord, would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation; behold, this is an ensample unto all people, saith the Lord your God, for justification before me."—Ibid., 95: 6.

After several gross violations of international law, pledges, and rights had been committed against the United States during the World War, the church by formal vote supported the nation in its war against the enemy. General Conference declared:

"As citizens of the United States, we hereby reaffirm our belief in and fidelity to the Constitution and laws of the United States, and . . . hereby denounce all organizations of any name or character which have expressed opposition to, or sought to hinder the administration of the Government's purposes in the conducting of the present war; and unreservedly express our loyalty to and support of the United States Government in its conducting of the war against the Teutonic allies, humbly praying God's blessing on the allied cause so that complete victory may bring to us an enduring peace, preparing the way for the coming of the kingdom of God."—Number 789.

It was believed by some of those who adopted this resolution that war was then justified under the revelation previously quoted. There were some who did not agree with this view, but believed that further aggression should be suffered before resorting to war. Had the church thought best to adopt their views, probably its members could have claimed exemption under the law which commands the church to renounce war and proclaim peace. The Quakers and some others were recognized as conscientiously opposed to war. Individuals have also been accorded exemption because of their opposition to war.

Explain Hebrews 11: 35 concerning those who were tortured, not accepting deliverance.

This whole chapter deals with the subject of faith and its operation and results. It shows that those who were moved by faith valued divine and righteous things more than personal pleasure or comfort. The verse cited states:

"Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

While the text does not state specifically what circumstances caused these to voluntarily endure torture rather than accept deliverance, it seems probable from other known events of ancient times that they were offered deliverance provided they would renounce their religion or some principle to which they were committed. They preferred the glory of faith and immortality to the worldly gain that might come from a betrayal of their convictions, thus meriting the "better resurrection."

Are bishop's courts held by the bishop's agents of districts?

Bishop's agents are primarily appointed to financial duties to act for the church in the jurisdiction to which appointed, but under the direction of the bishop in whose field he labors. In many cases agents may be appointed to act for the financial interests of the church under the presiding bishopric directly, when no bishop is acting for that particular field. But bishop's courts are presided over by a bishop, assisted by one or more counselors or elders, who might or might not be an agent, but must hold the Melchisedec priesthood in order to lawfully act as counselor to a bishop (see *Doctrine and Covenants* 42: 8 and 104: 32.)

A. B. PHILLIPS.

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The above indicates that God's work or the major part of it during the first week was performed in some other planet, place, or world, and as the heavens were included in the creation and the herbs and plants were created before they were in the earth; and not knowing on what planet Jehovah dwells, nor how many days or years of the earth it would require to make a day there, the twenty-four hour theory of the creation days is merely an assumption.

Peter says: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3: 8.) "For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night." (Psalm 90: 4.)

The term day is often used to denote a time or period in the world's history, as in Genesis 2: 4, already referred to: "Your father Abraham rejoiced to see my day; and he saw it and was glad." (John 8: 5, 6.) In Daniel 8: 13, also 12: 11, 12, the word day is admitted by Adventists to mean years. We do not question God's power, but there is to my mind no reason to believe that God's days are measured by the revolutions of this little earth.

THE FOUNDATION OF GOVERNMENT

That the Ten Commandments are the foundation of God's government in heaven and on earth. If the above is true, there would have to be fathers and mothers in heaven, so that their children could honor them, or the fifth commandment would be meaningless. Death would have to be possible or there would be no occasion for the sixth commandment. There would have to be marriage and recognition of sex relation or "Thou shalt not commit adultery" would have no meaning. Unless there was a tendency to thievery why "Thou shalt not steal." Unless there would be rival gods in heaven there would be no occasion for the first commandment, "Thou shalt have no Gods before me." Then as a crowning absurdity, when we consider the fourth or "Sabbath commandment," in the fifth of Deuteronomy, we have the only copy of the Ten Commandments as they were on the tables of stone, so we will quote from there. "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

To make the above apply as a part of the foundation of God's government in heaven, it would be necessary that there should be in heaven, "manservants, maidservants, oxen, asses, and strangers." Also that the inhabitants had been servants in Egypt, so they might commemorate their deliverance from bondage. It seems that it would require quite a large imagination to make this apply to the angels and all the host of heaven. Jesus says: "The sabbath was made for man." (Mark 2: 27.)

Now since the sabbath was made for man, it would only apply where man dwells, or on this earth, and could only apply here. So the third proposition fails.

THE DURATION OF THE COVENANTS

The fourth proposition. "That the Ten Commandments are still binding as God's law." This will introduce the two covenants that God made with man. While salvation was preached through Jesus Christ from the beginning, and the gospel covenant has been, is, and always will be the only means of eternal salvation, the plan of redemption was not perfected until the death and resurrection of Jesus Christ. There was a covenant made with the Israelite nation, including the Ten Commandments, given through Moses in the wilderness and on Sinai, with Moses as mediator and beasts as sacrifices, which was added because of transgressions (Galatians 3: 19), which being first completed is called, "The first covenant." The "gospel covenant" with Jesus Christ as both mediator, and sacrifice is called the second covenant. We read:

"For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1: 17.) "For Christ is the end of the law for righteousness to every one that believeth." (Romans 10: 4.) "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth but the spirit giveth life. But if the ministration of death written and graven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." (2 Corinthians 3: 6, 7.) "For it is written that Abraham had two sons; the one by a bond maid, the other by a free woman. . . . Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. . . . But Jerusalem which is above is free, which is the mother of us all. . . . So then, brethren, we are not children of the bond woman, but of the free." (Galatians 4: 22, 24, 26, 31.)

Here the two covenants are placed side by side. The one from Sinai represented by Agar, according to the thirtieth verse, was to be cast out: but the sons of the free were to be the heirs, and to remain. We have shown previously that the covenant made on Sinai was the Ten Commandments, or at least included them. (See Deuteronomy 4: 13, and 9: 9.) Again: "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." (Hebrews 7: 19.) "But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith." (Galatians 3: 11.) "Now to Abraham and his seed were the promises made. . . . And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannull, that it should make the promise of none effect." (Galatians 3: 16, 17.) "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Galatians 3: 19.) "Wherefore the law was our schoolmaster to bring us unto Christ, . . . but after that faith is come, we are no longer under a schoolmaster." (Galatians 3: 24, 25.) "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; . . . In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Hebrews 8: 7-13.)

Now the Adventists try to destroy the force of the above texts, by claiming that where the law is spoken of as being done away, vanishing away, and no longer under it, etc. Reference is being made to the ceremonial law only: and that the Ten Commandments being God's Moral law the foundation of God's government in heaven and on earth, written by the finger of God, and a copy of it kept in heaven, as Mrs. White claims to have seen in the ark in the temple there, must and will remain in force throughout eternity.

We here wish to note the fact that the Ten Commandments as quoted by the Adventists from Exodus 20 are different on the sabbath commandment from the copy in the fifth of Deuteronomy. A different reason is given for keeping the sabbath. Compare carefully Exodus 20: 8-11, and Deuteronomy 5: 12-15. The Adventists claim that what was written by Moses was the ceremonial law, and ceased to be in force when Christ established the gospel covenant: but what was written with the finger of God on the tables of stone was God's moral law and would never cease. Well, just what did Moses write? And what did God

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write? In Exodus 20, we read: "And God spake all these words," the Ten Commandments follow. Exodus 24: 7 tells us that "Moses wrote all the words of the Lord." If he wrote all the words of the Lord he must have written the Ten Commandments, as in Exodus 20. Exodus 24 tells us that Moses read from the book, and the people agreed to do "all that the Lord had said." Moses returned to the mount and remained with the Lord for forty days. (Exodus 24: 18.) It was after this had happened that the tables were given to Moses. (See Exodus 31: 18.) Not until the Lord had made an end of communing with Moses were the tables given to him: so according to the Adventists' rule, the Ten Commandments of Exodus 20 would belong to the ceremonial law.

In Deuteronomy 5, we have the Ten Commandments, giving a different reason for keeping the sabbath, i. e. "To commemorate their deliverance from Egyptian bondage." (See Deuteronomy 5: 15.) For proof that we have the Ten Commandments here as they were written on the tables by the finger of God. (See Deuteronomy 5: 22.)

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone." That the Ten Commandments was the covenant made with Israel is positively proved by the following: "And he declared unto you his covenant, which he commanded you to perform, even Ten Commandments; and he wrote them upon two tables of stone." (Deuteronomy 4: 13.) "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you." (Deuteronomy 9: 9.)

We have used the last two texts because Adventists sometimes deny that the word *covenant* used in Deuteronomy 5: 2, 3, means the Ten Commandments. The statement in verse three, "The Lord made not this covenant with our fathers," would overthrow their theory that the Ten Commandments were in force from Eden down; therefore they try to dodge the meaning of the above text. But the texts referred to positively prove that the Ten Commandments are the covenant referred to as being made with Israel at that time, and was not made with their fathers.

In defining the difference between the moral and ceremonial law, the Adventists tell us that what Moses wrote was the ceremonial law and that it was put in the sides of the ark. In support of this they cite the following:

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." (Deuteronomy 31: 24-26.)

Now the Ten Commandments as spoken by the Lord in Exodus 20 were part of the words that Moses wrote, hence were a part of the book of the law that was put in the side of the ark, thus according to their own theory would be included in the ceremonial law. Adventists always quote from the twentieth of Exodus in support of their sabbath claims, because it is given there as a memorial of creation and thus supports their contention that it is the only commandment that refers to creation. They do not quote from Deuteronomy 5, because it will not support their contention. We will discuss this feature later.

But on this proposition, to whom were the Ten Commandments given? "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." (Exodus 20: 2.) The Ten Commandments follow. Each except the fifth beginning with "Thou" and the fifth addressed to the same people. Now who was being spoken to? *Israel.* Who was brought out of the house of bondage? *Israel.* To whom then were the Ten Commandments given? *Israel.* Were they previously given? No, for in Deuteronomy 5: 3 we read: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." How long were they to be in force? "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Galatians 3: 24, 25.) What was to be the end of the law? "Christ." "For Christ is the end of the law for righteousness to every one that believeth." (Romans 10: 4.)

We note six points of contrast between the decalogue and the gospel of Christ.

1. The decalogue makes no mention of Jesus Christ.

2. They do not require love for our fellow man.

3. They were given to the Israelite nation only. "Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." (Exodus 31: 16, 17. See also Deuteronomy 5: 2-22; 9: 9-11, 15; Isaiah 56: 1-7.)

4. They were to be observed by Israel on earth, and in the land of Palestine. "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." (Deuteronomy 4: 40.) "Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." (Deuteronomy 5: 16.)

5. The violation of them was to be punished by civil power on earth. "Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death." (Exodus 31: 14, 15. See also Exodus 35: 2; Numbers 15: 32-36.)

6. They give no promise of eternal life. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them." (Galatians 3: 11, 12.) "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." (Hebrews 7: 19.) "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." (Galatians 3: 21.)

The Gospel of Jesus Christ by Contrast

1. Jesus Christ is the only name by which we must be saved. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. (Matthew 28: 18.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.) "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5: 24, 25. See also John 6: 37-40.)

2. Love is the greatest commandment in the gospel of Jesus Christ. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew 22: 37-40.) "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matthew 5: 44.) *(To be continued. This is the fourth installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)*

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Shenandoah, Iowa

A Training Camp for Young People

Saints of this branch witnessed an impressive service the morning of July 23, when the two small daughters of Mrs. Stewart Barton, Esther Marie and Ruth Joan, were blessed by Pastor J. R. Epperson and Elder J. O. Rennie.

The afternoon two were baptized as the result of missionary services conducted at Clarinda last summer by J. O. Rennie, assisted by A. M. Taylor and J. R. Epperson. Brothers Rennie and Epperson conducted the baptismal ceremony, which was immediately followed by the confirmation service.

Shenandoah Saints have an active group this year, and a number of events have marked their progress, especially among the young people who have for their leaders, Alfred Taylor, Roland Schneider, and Mildred Topham.

In May the young people gave a play, *"The Gift,"* sponsored by A. M. Taylor, young people's leader, and ably directed and supervised by Mrs. John Topham. Miss Marguerite Schneider was make-up director. This play was given at Shenandoah, Tabor, Glenwood, and Carson, Iowa, and later was broadcast over Station KMA at which time Miss Schneider sang a solo; John Topham and his sister, Mrs. Eunice Martin, sang a duet, and Mildred Topham, Marguerite Schneider and Mrs. Adena Browne sang.

The purpose in giving this play was to advertise the young people's convention held at Shenandoah, May 27 to 31, when President F. M. McDowell was the main speaker. Tabor, Glenwood, Carson, Council Bluffs, and Shenandoah were well represented at the banquet Saturday night which was attended by more than one hundred. Sunday's activities began with an eight o'clock worship period in charge of Brothers F. M. McDowell, Peter Larsen, pastor of Tabor Branch, and J. R. Epperson. Church school was conducted by Brothers F. M. McDowell and Conrad Booten. Brother Booten is an authority on the *Book of Mormon* and is pastor of Glenwood Branch. Brother McDowell was the eleven o'clock speaker. At noon a basket dinner was served in the basement of the church. Round table discussion was the only program item in the afternoon at which time Brother McDowell gave some valuable helps.

On Monday, Tuesday, and Wednesday nights President McDowell delivered addresses full of inspiration for all, and each evening a short program was presented by Tabor, Glenwood and Carson young people in their turn.

The conference at Shenandoah was designed to get as many of the young people as could go to attend the Youth Conference at Lamoni. When Brother McDowell left, the Saints cherished a keener insight of the church work and their own responsibilities in forwarding the program.

A number of the young were privileged to attend all or part of the conference at Lamoni, and came home with renewed zeal and fervor in the church work. They gave *"The Gift"* at the conference June 19.

Sunday night, July 16, the young people gave a full evening program which was well received. Mildred Topham planned this entertainment.

For a time choir work was steadily carried on in this branch, there being a large group of young singers, but now a number of these have moved away, among them Miss Lenna Epperson and Mrs. Adena Browne, alto singers. The choir leader, Mrs. Mamie Miller, has been ill, and so choir activities are temporarily discountinued. Sister Miller is very much missed from services, and the Saints hope she will soon recover. She is also the church school superintendent.

A number of the young men have received promises of calls to the priesthood and are preparing themselves for the work they will be expected to do. There are a number of young people in this branch, and the Saints were told in prophecy several years ago, that this is to be a training camp for the young, preparing them to go into the world and preach the gospel. This prophecy is now being fulfilled in part.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

The month of July opened with a splendid sacrament service, and Saints of Second Church feel much encouraged to press forward.

The annual Sunday school picnic was held at the South Young Men's Christian Association Park, July 4. Swings and slides entertained the children, while swimming was enjoyed by the older ones.

The women's department held their picnic, July 14. Each family was invited and a basket dinner was enjoyed.

Prayer meetings during the month of July have been of a high spiritual order with many beautiful and helpful thoughts expressed.

Recent speakers at Second Church include, Bishop H. E. French; Elders R. E. Madden, G. H. Kirkendall, S. E. Dickson, of Lancaster, Ohio; District President A. E. Anderton, Patriarch J. E. Matthews, Priest Harry J. Hoffman, and Teacher Chester A. Carey.

Elder Harold I. Velt Finds Increasing Interest in Oregon

Excellent Press Notice at Hood River

Elder Harold I. Velt conducted meetings at Hood River, Oregon, the latter part of June, and his services were given generous attention by the *Hood River Glacier*. Here is what the paper had to say:

"Elder Harold I. Velt, of Australia, who for over fifteen years before coming to this country, did missionary work in Queensland, New South Wales, Victoria, and South Australia, is holding a lecture series at the Reorganized Church of Jesus Christ of Latter Day Saints, on June Street.

"Elder Velt, who is considered by the church he represents, as one of their most successful proselytizers, has secured large audiences in many parts of British Columbia, Washington, and Oregon during the past three years, and has baptized many, establishing the work of the church he represents in new fields and adding materially to its enrollment in branches and missions already established.

"The subjects of his lectures in Hood River are largely dealing with present world conditions, and the solution offered by the Reorganized Church of Jesus Christ of Latter Day Saints, who, for more than one hundred years have claimed revelations from God apprising them of present world distresses and directing their course of action along a system of stewardship operations which are being carried out by their church.

"The lectures began last Tuesday evening, and excepting Saturday and Monday will continue over next week. Lantern pictures of Australia are shown for twenty minutes preceding each lecture."

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Missionary Meetings at Two Missouri Towns

Gospel Tent Is Crowded—New Interest Aroused

Since July 5, I have been associated with Elder W. E. Haden, president of Southern Missouri District, in two special missionary efforts, one at Thayer and the other at Kennett, Missouri, using the district missionary tent at both places. My association with Brother Haden has been a happy experience.

The meetings at Thayer resulted in twelve baptisms, eight adults and four children. Some fine people have united with the church, and we are assured they will prove a great help to the church at Thayer.

The Sunday of the first baptisms was a day that will not be forgotten by those who gathered at the beautiful stream to witness the ceremony. A great measure of God's Spirit was present and was felt by members and nonmembers. Some wept for joy as Brother Haden led the fine group of candidates into the water.

There were baptismal services the following two Sundays.

Others at Thayer are deeply interested, and the branch pastor, G. A. Davis, informs us in a letter that another man and his wife have stated their intentions of joining the church. "And I believe," continues Brother Davis, "that there will be several more come in, and when you come back again, there will be an ingathering here from the gospel seed that has been sown."

These meetings were held in the city park and the tent was well filled each evening. Splendid interest continued throughout the series. The Saints and friends supported the effort well.

Apostle J. F. Garver was present at the district conference which convened at the tent, July 15 and 16, and remained with us several days, preaching a number of times and adding greatly to the success of the meetings.

From Thayer the tent was moved to Kennett, Missouri. When we commenced here, three other meetings began, and we thought a mistake had been made in coming here. The tent was put up two blocks from the courthouse and from the very start has been taxed to its capacity. From three to four hundred have been present. One night it was estimated that there were between five and six hundred present. The interest has been unusual, especially with three other meetings in progress. Our meetings are continuing at the time of this writing.

We have a band of fine Saints here, and there must be from fifty to sixty young people who are moving to the front in various activities of the church. Both the young people and those of mature years are to be commended for their faithfulness in seeking first to build up the kingdom of God.

J. CHARLES MAY.

Successful Conference for Arkansas and Louisiana

President F. M. Smith and Patriarch F. A. Smith There

Saints of Arkansas and Louisiana District have just closed one of the most interesting conferences in their experience. They met at Bald Knob, Arkansas, and the district was well represented. Saints were present from Hardy, Jonesboro, Fisher, Little Rock, and Hot Springs, Arkansas, and from Eros, Louisiana.

President F. M. Smith and Patriarch F. A. Smith were present, and did much to help. The Saints appreciated getting acquainted with and hearing from these ministers.

Services were held in the city park at Bald Knob, Judge F. O. White and Thomas Emde and the local Saints are due much credit for their thoughtful preparations for the meetings.

Nauvoo Reunion Is Well Attended

Good Spirit Prevails—Greater Interest in Class Work

Nauvoo reunion began as scheduled, July 23, with District Supervisor Arnold Ourth and Sister Alice Baldwin in charge of the church school. The theme suggested was, *"Did You Think to Pray?"* and the hymn of that name opened the meeting.

At the eleven o'clock hour Evangelist Richard Baldwin used as his topic, *"What of Your Life?"*

Basket dinner in the grove was marred a little by a sudden but much needed rain.

At 1.30 p. m., Elder E. E. Closson baptized two candidates in the Mississippi River, one a little girl from Nauvoo, and the other candidate was from New Canton, Illinois.

A group of musicians from Beardstown, offered entertainment at two-thirty, being directed by Mrs. E. E. Thomas who also sang a number.

The theme of the afternoon as presented by Brother Baldwin was, *"Called to be Saints,"* while the sermon of the evening formed the groundwork for a missionary series carried through the reunion. And thus the first day with its good attendance and fine spirit came to an end. The opening prayer had been that there might be enjoyed at the reunion the uplifting power of God from beginning to end, and that the best of the wine might be reserved for the last of the feast.

Owing to the coming of the group from Utah to unveil their marker (of which mention has already been made in the *Herald*), a number of local people were forced to forego the pleasure of attending the reunion for the first part of the week.

Class work began Monday at 10 a. m. Sister Baldwin and her helpers were in charge of the children in junior worship and handcraft until noon. Elder F. T. Mussell led the first class period for adults, devoting the first two sessions to consideration of prayer and its purpose and how people may improve in the art of praying. In the second period Brother Baldwin used as his topic, *"Witnessing Church,"* and while neither of these two men knew what the other was to take up in his class, their thoughts and themes blended into a union of spirit and purpose good to behold.

The evening services were better attended than for some years previous and interest was all that could be desired.

On Saturday the Saints met at nine o'clock in the morning for prayer service, and it was good to be present and see the attitude with which the membership came to that service. The gift of prophecy was given, words of commendation and exhortation to a number of individuals as well as to the group collectively. With one accord they sang in conclusion, *"How Firm a Foundation."*

Sunday, July 30, the last day of the gathering, all who could were asked to gather for a testimony service at eight-thirty. Those in charge suggested that this be a continuation of the service held the morning before. After the offering of one prayer, the spirit of testimony prevailed, and at the conclusion of the service, the divine gift of comfort and admonition was again given.

"Workers Together With God," was the theme chosen for the day, and the church school worship period followed that thought very closely. After the class period, Sister Baldwin conducted a junior worship service in the lower room of the church, assisted by A. L. Sanford, who was one of the first to introduce this branch of service to the church a number of years ago.

At this same hour District President F. T. Mussell occupied with the older people, using the theme, *"Making Our Lives Count for God,"* at which time he was blessed with the spirit of his office and calling in giving advice to those assembled. Brother Baldwin delivered the afternoon and evening messages, and the Beardstown Orchestra gave a thirty-minute program preceding the afternoon service.

Attendance of this year excelled that of the past two years and more interest was taken in class work than for some time previous. The Saints feel that the prayer of the opening day was fully answered and that there did come a greater outpouring at the latter part of the reunion.

The work of Brother and Sister Baldwin was appreciated as was that of a number of others. Saints were present from Belleville, New Canton, Carthage, Beardstown, Joy, Mathersville, and Car-

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men, Illinois, and from Montrose, Fort Madison, Burlington, and Des Moines, Iowa.

Among those present was Brother Lloyd Mussell who bore a strong and appreciative testimony of the evidence he had received that the prayers of the Saints were being offered for him during his hours of affliction. He rendered help in the musical part of the program.

Kansas City Stake

Second Church

The church school, directed by P. J. Raw, is progressing. Sunday morning services have been well attended. The last Sunday morning of each month is devoted to the O. B. K.'s, and Mildred Lungwitz is in charge. She always has an interesting story to tell as well as other program numbers.

The stake O. B. K. prayer meeting was held July 19, at Second Church, a successful service in every way. More than one hundred and fifty young people attended.

Brother E. W. Lloyd baptized two of the church school boys July 23, Von Burnett and Neal Burnett.

Recent speakers have been P. J. Raw, E. W. Lloyd, E. S. Zink, Ralph Goold, Thomas Newton, and James Maitland.

Mildred Lungwitz, Ida Belle Smith, Esther Lungwitz, and Edith Driver attended the Youth Conference at Lamoni in June.

The Saints are happy to have Brother and Sister P. J. Raw back at their posts of duty after a trip East and North. They visited New York City, Atlantic City, Washington, and the World's Fair at Chicago.

Mr. and Sister John Brahmer announce the birth, August 2, of a daughter whom they have named Hannah Irene. Sister Brahmer was formerly Miss Bessie Sherman.

Mount Washington Church

The sacrament service, August 6, was well attended and a fine spirit prevailed. Fifteen men of the local and visiting priesthood occupied the rostrum with the pastor. Elder H. A. Gould was in charge of the sacrament for the children in the lower auditorium.

The O. B. K. fellowship meeting, August 6, was held at Swope Park. Elder George Mesley was the speaker. A fine meeting and good time were reported.

During the recent service in which new officers of the O. B. K. organization were installed, interesting talks were given by Mark Gerber, Alice Constance, and Edith Burbridge, the last named reporting on the Youth Conference at Lamoni, Iowa.

The following children were baptized by the pastor on Children's Day, Ruth M. Lewis, Olga M. Nichols, Erma L. Fosberg, and Robert L. Tomlinson.

Among the visiting speakers who occupied during July were Patriarch W. A. McDowell and Elders Ward A. Hougas and Robert E. Jones, of Independence. All brought encouraging messages. Local men who have recently preached have been Elders George Winegar, T. C. Lentell, H. A. Gould, W. F. Bolinger, Priest E. S. Zink, Teacher Raymond Gerber, and Deacon Amos Tomlinson.

Over three dozen new *Saints' Hymnals* were purchased by this congregation not long ago. The church building received a new coat of paint through the combined efforts of the group.

The boys' volley ball team tied for first place with Chelsea in the stake tournament. The girls' team did not fare so well, but are doing better.

Sister E. S. Zink has been quite ill, but is some better.

Brother R. L. Bishop, who recently underwent an operation for appendicitis at Research Hospital, Kansas City, has returned to his home; he is doing well.

Both Brother Bishop and Sister Zink will be welcomed back to their respective places as teachers in the church school.

Argentine Church

Brother Hallier, of Quindaro Church, the speaker Sunday evening, July 30, gave the Saints an exhortation to more careful living.

The sacrament of our Lord was administered the morning of August 6, and followed by earnest prayers and valiant testimonies. This was a refreshing season.

That night the O. B. K.'s had charge of the service, and Elder W. Earl Page, of Independence, presented a clear, concise sermon on the theme, *"Three Pictures."* Miss Opal Williams, also of Independence, gave a reading. This was a fine service.

The following evening the O. B. K.'s sponsored an ice cream and cake social on the church lawn and cleared a neat sum of money besides making it possible for neighbors and friends to spend an enjoyable evening.

North East Church

Saints of this congregation feel that blessings increase as the days go by.

The meetings at the river are being kept up. Elder Joseph Curtis was the speaker July 16, when fifty-seven were in attendance, and Elder H. F. Davis preached July 23. Friends requested these services over a month ago, and the meetings are held under the trees on the bank of the Missouri, and people of the community are giving a splendid response. Elder Thomas Newton has also spoken to them.

Elder Thomas Newton was the speaker at the church on a recent Sunday evening and in closing, gave a testimony of healing that was very impressive.

A highly spiritual prayer meeting was held in the home of Brother Shackleford in North Kansas City, July 24.

Elder E. W. Lloyd baptized five, July 23, and more are expected to follow.

Elder Charles Lewis was the speaker Sunday morning, July 23.

The women's department meets on Thursday and quilts until one-thirty in the afternoon, then a prayer meeting is held.

The speaker, July 30, in the morning, was the Reverend Iben Ibraheem, from Syria, whose talk was most interesting. He told some friends that he had traveled much in the world, but had never seen such a spirit of brotherly love as he witnessed that morning at North East.

Elder Harry Sevy gave a good sermon on a recent Sunday.

The sacrament was served to North Kansas City Saints Sunday evening, July 30.

Crescent, Iowa

Great Interest in Church Functions

It is encouraging to see the interest that has been and is being taken in the work during the past winter and spring. Pastor O. A. Currie, of Council Bluffs, is a tireless worker, and has done much to promote the interest which has been taken. Pastor Currie is assisted by his counselors, John Adams and Daniel Butler. Other officers are, church school director, Samuel Butler; adult supervisor, Mrs. Adams; young people's supervisor, Lena Pratt; children's supervisor, Ruby McMullen.

The women's department, under the direction of Mrs. Benson, meets every Thursday to sew and quilt. The women donated the time of one meeting to selling subscriptions to a magazine. A total of nine dollars was realized for the branch and in the enterprise the women made new friends for the church. Another interesting feature which the women have undertaken is that of making a friendship quilt. Ten cents is charged for each name, and up to date, 245 names are worked on the quilt. The money which is earned by the quilt is to be used for building a basement under the church, which is badly needed.

An oyster supper was held in the township hall a short time ago, which was well attended. Singing and games entertained the group.

The Methodist Episcopal Church, of Council Bluffs, presented a play in the hall. The play was sponsored by the branch, which is to receive one-half of the proceeds.

Each division of the church school is progressing rapidly. The young people's class is taught by John Adams. About twenty-five members compose the adult class, which is taught by Dan Butler.

Twenty-five of the young people met at the home of O. A. Currie for a social time and to organize their division. A lunch was served by Mrs. Currie, who was assisted by the young people.

Sunday evening services open at seven

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o'clock, with a half hour of class work, after which a program is enjoyed. A short sermon is preached, and the congregation is dismissed at eight-thirty. The young people's class of between thirty-five and forty members, is now studying the *Book of Mormon,* taught by Mrs. O. A. Currie, the adult class is studying the *Doctrine and Covenants,* under the direction of O. A. Currie. Vena Butler has the children's class which is composed of fifteen boys and girls.

Under the supervision of Lena Pratt and Vena Butler, the children dramatized the story of the resurrection on Easter morning. Preaching services were held at eleven o'clock by Brother Mintun. A vesper service was held at seven-thirty by the young people. Scripture reading by O. A. Currie was followed by several musical numbers. Pastor O. A. Currie preached a fine sermon.

A mothers' and daughters' banquet was held at the church on the evening of May 10, with an attendance of one hundred and fifty. The program consisted of a reading, by Mrs. Fred Zerwas, a Catholic; piano solo, Edna Blodgett; a vocal duet, Gladys Butler and Ellen Peterson, and a reading by Mrs. S. O. Mattox, a Quaker. A bouquet of flowers was presented the oldest mother, Mrs. William Tompson, the youngest mother, Mrs. Ethel Gill, and to the mother having the largest number of daughters, Mrs. M. A. Hough, who was accompanied by eight daughters.

Mother's Day services were well attended. Brother Charles Putnam was the eleven o'clock speaker.

A good many from Crescent attended the district conference at Hazel Dell, June 4, at which time John Adams was ordained to the office of elder.

Brother Cleo Hoover was the speaker on the evening of June 4, and in spite of the hot weather, a good crowd was in attendance.

The annual fathers' and sons' banquet was held, June 15, with an attendance of eighty-five. Dan Butler welcomed the guests. Elder Ray Writing was the speaker of the evening, after which the women and girls served ice cream and cake.

Lee Landon was the speaker, July 9. A basket dinner was enjoyed at noon, after which Bishop W. T. Welman conducted a round table discussion. O. A. Currie was the evening speaker.

The young people have cleaned the yard behind the church for a playground. A volley ball team has been organized, which expects to play Hazel Dell or Underwood soon.

Kirtland Reunion Opens

Kirtland reunion opened August 10, with a wonderful manifestation of the power of God in every service. This reunion promises to equal if not surpass that of last year. The reservations are the best for a number of years.

Moline, Illinois

Attendance Increases—Young People Are Interested

Moline Branch has had an increasing number in attendance during the past months. This congregation boasts a fine representation of young people, there being as many as twenty-five at the Friday night recreational meetings.

Two plays, directed by Sister Evelyn Eckright, were presented during the institute, held the last of July.

Moline Branch is happy to introduce two faithful attendants of Sunday school and church services, Brother and Sister Thomas Gainey, who celebrated their sixty-eighth wedding anniversary during the past year. Brother Gainey is ninety-one years old and his wife is eighty-four. They both love to tell their joy in the gospel and their knowledge of its truthfulness.

Marilyn Ruth, baby daughter of Brother and Sister Edward Giles, was blessed August 6. On the same day Donald Giles and Leo Shepherd were baptized by Elder E. R. Davis. A large number of Saints gathered on the bank of the Mississippi River to witness this ceremony.

Four members of Moline group are attending the Nauvoo camp for young people.

Lamoni Stake

Reunion Is Well Attended

The Lamoni stake reunion conducted from July 28 to August 6, was well attended. It opened according to schedule on Friday, with a group prayer service at nine o'clock very largely attended. Other meetings of the first day were the organization of class work conducted by Apostle F. Henry Edwards at ten-thirty, which continued daily; the business and organization of the reunion in the afternoon, and a program of one-act plays and music in the evening.

The presidency of the stake, D. Blair Jensen, T. S. Williams, and Roy Cheville, were chosen to preside over the reunion, and announced their appointments of workers to preside over special divisions of the reunion organization.

The young people's activities began Saturday. One of the busiest places in connection with reunion was Mrs. Haden's nursery, conducted at her home from nine to twelve o'clock, and from two to five every day. A large group of children of all ages enjoyed her playground equipment. Parents were invited to leave their children at the nursery while they attended services.

According to the *Lamoni Chronicle* the cottage north of the W. E. Prall home was pressed into service for the holding of children's activities; others were held in the park and the Haden home.

A large response was given by the young people to the know-your-church test, and a high average was made by those participating.

The program on Saturday night was presented by the stake young people's council, and was a climax to a month's campaign to enlist the young people in the filing of inventories. At the close of the program of talks, music, and a one-act religious drama, the young people who had complied with this law this year marched to the platform. There were thirty-seven.

The first Sunday was a big day for the reunion, there being almost twelve hundred people in attendance at the services. Representatives came from many outlying branches of the stake, from Independence, Missouri, from Des Moines, Iowa, and other more distant points.

The program was carried out, including young people's prayer meeting at seven-thirty; general prayer service at nine; ordination meeting at eleven; preaching by Apostle Edwards at 2.30 p. m. That evening President Elbert A. Smith started his series of sermons, *"What Latter Day Saints Believe,"* which continued throughout the week.

The special ordination service Sunday was an impressive ceremony, officiating ministers being President Elbert A. Smith and F. M. McDowell, Apostles F. Henry Edwards and J. F. Garver, and Elders Roy A. Cheville and T. S. Williams. Walter Johnson, of Lamoni, and Floyd Spillman, of Allendale, Missouri, were ordained to the office of elder; J. Orren Barr, of Evergreen Branch, and Fisher Carlile, of Lamoni, to the office of priest, and Ammon Roberson, of Benton, Illinois, and Blaine Williams, of Lamoni, deacon. These ordinations were approved by the reunion at its business meeting on Friday. The name of Harry Lorance, of Lamoni, was also approved for elder, but his ordination did not take place on Sunday because he was absent from town.

Class work on *"Creating an Internal Unity,"* conducted by Brother Edwards, elicited much interest during the reunion as did the forums conducted by Brothers J. F. Garver and Edwards at 2.30 p. m.

The morning prayer services were of a high spiritual order and largely attended as in previous years. The worship part of the children's and young people's services was also very successful. Miss Martha Young and Roy Cheville conducted these meetings. An early morning prayer service at north woods planned for the older people, failed to materialize because of rain and muddy roads, but a similar service was held at six-thirty on the college campus Sunday.

During the ten days of the reunion Lamoni musicians made outstanding contributions to the services. The summer choir, directed by Thelma Silsby, sang several times, and a mixed octet with

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Mrs. Grace Muceus as soloist, and other singers.

Miss Florence Thompson and her summer pupils in expression added to the pleasure of the gatherings with programs of one-act plays and readings.

The Boy Scouts presented a group of boys for awards won during the summer months. This program was given at the close of a service one evening.

The Patronesses of Graceland cleared a sum of more than thirty-five dollars at an ice cream social held on the reunion grounds Thursday evening.

There were many others who contributed greatly to the success of the reunion, supervising various activities, among whom were Miss Delma Newcomer, camp circle; Mrs. Alma Propst, children's Sunday morning session; Mrs. Ralph Lorance, children's story hour; William Haden, nature study.

Sunday, August 6, the closing day was also outstanding in point of attendance, there being between twelve and thirteen hundred present. President Elbert A. Smith closed the gathering with the concluding sermon of his series.

Topeka, Kansas

1116 Clay Street

Recent guest members of the priesthood have been Elder J. W. A. Bailey, who held a series of meetings in May, illustrating his sermons with charts which reflect years of experience, research, and study. Elder Levi Gamet, of Kansas City, was present and assisted in the June sacrament service. He also preached the evening sermon. Bishop Charles Fry occupied both morning and evening services, June 25.

Services for July 2, were dismissed in order that the Saints might attend the all-day meeting at Netawaka, Kansas. The regular sacrament service for July was held on the nineth of that month.

The Children's Day program, directed by Mildred Goodfellow and Fern Weedmark, was in charge of Gerald Hays. At the close of the service, George Veach, Junior, was baptized by O. E. Weedmark, and confirmed under the hands of G. G. Cadwell and C. C. Koehler, of Independence, Missouri. Robert Dean, infant son of Brother and Sister Everett G. Bartteson, was blessed by G. G. Cadwell and B. F. Deller.

The youth's day program was in charge of the young people. The sermon was preached by the pastor, G. G. Cadwell, his theme being, *"Study to Show Thyself Approved."* Special numbers included a violin and piano solo by Vernon and Mildred Goodfellow. Dorothy Deller and her grandmother, Mrs. Cora Eden, of Kansas City, sang a duet. They were accompanied by Dorothy's mother, Mrs. B. F. Deller.

The flower garden planted by the children's department adds much to the appearance of the church lawn. The plot was drawn by Sister Ella Smith.

Junior worship service for July 16, was built around *"The Golden Rule."* The sermonet was preached by F. C. Kelley, after which two original stories were told by Helen Cramer and Joyce Mariner.

Brother G. G. Cadwell, pastor of Topeka Branch, recently underwent an operation at the Missouri Pacific Hospital at Saint Louis, Missouri. The prayers of the Saints are for his speedy recovery of health and strength.

Independence

August may be vacation time for some, but for many people in Independence it is a time of preparation. Hundreds are looking ahead to and working toward the Harvest Home Festival, to be held in the lower room of the Auditorium October 3 to 8. The women's department, a score of clubs and classes, and the congregations of the center place and her stakes are hard at work making their plans into realities—gallons of canned fruits and vegetables, bushels of garden and field products. Previous Harvest Festivals have set a high standard, and to make this year's event the "best ever" will require the help of everyone. The committee in charge of the Festival hope to arouse again the old harvest festival spirit of giving and sharing.

The young people are beginning to think of activities for winter months. Nowadays when the thermometer hovers faithfully up in the 90's, plans are being formulated for the cold weather season. At its regular meeting August 7, the Independence Young People's Council appointed a committee to plan dramatic, musical, study and recreational events for the young members of the Latter Day Saint congregations in Independence.

Among the citizens of Independence, who are intensely interested in the Missouri vote to be held next Saturday on the question of repeal of the Eighteenth Amendment, are many Latter Day Saints. Elder S. A. Thiel, of the Stone Church, is chairman of the Dry forces of Independence, and was in charge of a county-wide meeting of the United Dry forces of Jackson County which was attended by nearly a thousand people at the Campus last Monday night. Speakers were ardent Drys, Henry M. Beardsley, a Kansas City attorney, and Doctor Edwin J. Kulp, pastor of the Grand Avenue Temple, Kansas City. They spoke in praise of the Eighteenth Amendment and advocated absolute prohibition of the liquor traffic.

Latter Day Saints also gathered at the Auditorium last night to be taken to Kansas City to participate in the huge meeting of Jackson County Dry Voters at Grand Avenue Temple.

About three hundred young men and women witnessed or took part in the inter-congregational volley ball tournament, held at the Campus last Friday night, when the Liberty Street girls' team and the Gudgell Park boys' team won the finals, and were declared champions of the tournament.

President Elbert A. Smith resumed his summer Sunday evening series of discourses last Sunday night at the Campus, and a large congregation welcomed him home again. He has been absent from Independence over two Sundays during which time he attended the reunion at Lamoni.

Stone Church

The Stone Church Young People's Council sponsored an ice cream social on the church lawn last Thursday night to help in the establishing of a reserve fund for winter activities and plans. Behind the council in this event stood the young people's division of the church school which meets at the Auditorium for class work on Sunday morning. Elder T. A. Beck is superintendent of this division which numbers about 350 members and is organized in thirteen classes.

A large congregation listened to a stirring appeal for Prohibition Sunday morning when Mrs. Martha Trimble, executive secretary of the United Dry Forces of Jackson County, was guest speaker. Special music was provided by LeRoy Smith, baritone soloist, and the Stone Church Choir, directed by Paul N. Craig, Mrs. Hazel Scott Withee at the organ. Elder Samuel A. Thiel, chairman of the Dry forces in Independence, and superintendent of the Stone Church School, was in charge of the service.

Second Church

Soft strains of music opened the eleven o'clock service August 13, Pastor William Inman in charge. Patriarch Ammon White was the speaker and his theme was *"Authority."* Special musical numbers were a solo by Nadine Inman and a vocal duet by Hazel Clow and Edna Stobaugh.

Elder Roy Conyers was in charge of the junior service, and the talk was by Brother Ellis Murdock on *"What Will Your Choice Be?"* Two short stories, *"Amulek's Choice"* and *"The Cross of Christ,"* were told by Mrs. B. C. Sarratt.

There will be a week of preaching services for all five of the Second Church groups on the lawn of Mr. and Mrs. N. S. Butler, 1227 West Hayward, beginning Monday evening, August 21. Elders J. F. Sheehy and J. E. Vanderwood will be the speakers.

The funeral of Earl Willis, son of Samuel Willis, was held at Second Church August 13.

Liberty Street Church

The Church Where a Friend Is a True Friend

Miss Erma Peek, daughter of Mr. and Mrs. Harry Peek, of this congregation, and Mr. Bernard Wilson, of Fairmount, were united in marriage by Elder F. A. Cool Saturday evening, August 5, at the

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home of the bride's parents. Miss Mayble Tignor sang *"I Love You Truly"* and *"O Promise Me."* Mr. and Mrs. P. C. Phillips attended the bridal couple. Thirty-five guests were present. Mr. and Mrs. Wilson are at home in Independence.

The *Doctrine and Covenants* class last Tuesday night was in charge of its vice president, Hubert Mills. The instructor, Bishop J. A. Koehler, explained vital points concerning the establishment of Zion. He called on Lee Davis and Cecil Walker to give their views on what can be done immediately toward the realization of the Zionic kingdom.

Arlie Zion took charge of the young people's meeting Wednesday evening at the church. Mrs. John R. Lentell furnished the entertainment. She gave the reading, *"The Wedding Guest."* Following this, the regular midweek prayer service was held at the home of Brother George Adkins. Fifty-four members were present, as many as possible taking part in the short season of prayer and in the offering of testimonies.

The basement rooms and kitchen of the church were the scene of much activity last Thursday when twenty-five members of the women's department, with their competent supervisor, Mrs. Lena Beck, met for their regular all-day meeting. The women donate their time and efforts to helping those in need. Some of them quilt, some do canning while others prepare the lunch which is served from eleven-thirty to one. All foodstuffs that are preserved here, and also one tenth of that which each woman cans in her own home, go to the Harvest Home Festival and from there to those who need it. The fruits and vegetables are given by members of the church who have a surplus of those things in their gardens. At times it is necessary to buy them at a nominal cost.

Stafford Holsworth has returned to active service in the latter-day work following an illness of almost two weeks.

Fifteen members of the Samaritan Class assembled last Thursday night at the home of Mr. and Mrs. Rolla Bridges for their regular quarterly business meeting. The class unanimously re-elected Brother M. A. Smith to serve as its teacher for the next term. The members expressed their appreciation of the splendid service rendered by Brother Smith and voted their fullest cooperation for the future. A definite course of study was decided upon after much discussion. Sunday the class began its study of the *Bible,* starting with the first book, and planning to continue with each book in turn. The object of this study is to prove to all that the work of the latter days is authorized of God through his disciples and recorded therein. Lee Chrestensen is president of the class.

The "Liberty Belles," accurate, fast-moving sextet, won the girls' volley ball championship at the Campus last Friday night. This team defeated East Independence in the first round of games August 3. In the second round Liberty Street eliminated Spring Branch. The finals found Second Church matched with the champions. The two teams matched blow for blow and point for point, but the Liberty Belles won fifteen to nine. Members of the sextet are Esther Frisby, Bessie Merle Totty, Gertrude LaGrece, Elva Curtis, Katherine Curtis, and Gertrude Dutton. Mayble Tignor is their coach and manager.

A quartet composed of women from other congregations gave a program at the church school hour Sunday. They were Mrs. O. G. Helm, Bennington Heights, Kansas City; Miss Edna Stobaugh, Stone Church; Mrs. R. H. Hunter, Dayton, Ohio, and Mrs. Ola Davidson. They sang *"God Is Love"* and *"My Jesus I Love Thee."*

At eleven o'clock the choir sang the anthem, *"The Lord Be With Us."* Mrs. Thelma Vincent Krahl, soprano, sang *"Teach Me to Live,"* and Milford Nace played a cello solo, *"Elegie."* Then Mrs. Krahl sang *"O Loving Father,"* accompanied by Evelyn White, violinist, Milford Nace, celloist, and Harold Buseth, pianist.

Brother Bernard Hurshman delivered a soul-stirring sermon, *"I Believe in Prayer."*

Liberty Street was represented by about forty members on the missionary trip Sunday night to Quindaro. The program consisted of a piano solo by Inez Davis and a vocal duet by Mary Arteburn and Mayble Tignor. Hubert Mills played a trombone solo, Ruth Tignor accompanying. Here Cecil Walker delivered his first sermon, and his text was, "I am the way, the truth, and the life," from John 14: 6.

Sister Elizabeth Totty, of this congregation, announces the marriage of her granddaughter, Lois, to Albert A. Alberti, son of Mr. and Mrs. Wilford Alberti, of Independence. They were married August 9, at Olathe, Kansas, and will make their home in Kansas City.

Enoch Hill Church

Pastor H. L. Barto was the morning speaker last Sunday, and the young ladies' quartet sang *"My Faith Looks Up to Thee."*

The young people of Enoch Hill are actively engaged in church work. A number are acting as officers and teachers in the church school. Every other Wednesday night they meet for prayer and testimony meeting. On the other Wednesday nights they meet to study various problems. Questions are written and many fine points are brought out. They have gone on a number of missionary trips this summer, participating in this movement sponsored by the young people's council. The young men and women expect soon to begin to work for fall and winter plans.

Miss Gladys Cox, daughter of W. H. Cox, of this congregation, was married to Gerald Thomas, son of Mr. and Mrs. E. E. Thomas, Monday evening, August 7, at the home of the bride. Elder Harold Hattey officiated in the ceremony, and the couple were attended by Mr. and Mrs. Daniel Edmundson. Mrs. Edmundson is a sister of the bridegroom. Only the immediate families were present. Mr. and Mrs. Thomas are at home in Independence.

Spring Branch Church

Last Sunday morning at six o'clock, the young people met a few blocks east of the church and held a one hundred per cent prayer service with J. S. Andes in charge. At eight-fifteen a large number met at the church for prayer hour.

Special music at the eleven o'clock service was provided by Otis Brown and Frank Robinson, who sang a duet, and by the choir. M. C. Jacobsen was the speaker, his theme being *"Confidence."*

Sunday night the young people of this congregation went to Mount Washington Church. The musical numbers consisted of a trio from Sugar Creek, duet and a mixed quartet from Spring Branch. Bishop C. J. Hunt was the speaker, taking his text from the *Doctrine and Covenants* 119: 6.

Tuesday, August 5, Brother J. S. Andes was surprised by ten young people from his Sunday school class, the occasion being his fifty-fifth birthday.

The choir is meeting every Thursday night, and at present is practicing on the Harvest Festival music. Sister Jalmer Nelson is the choir leader.

Dean Elmer Peer was baptized by his father, Elmer Peer, August 6.

The sacrament service for August was in charge of Pastor G. W. Eastwood, assisted by Elders A. J. Tankard, Robert Fish, and M. C. Jacobsen. Gladys Smith sang a solo, *"Beyond the Cross."*

Holden Stake

Jefferson City, Missouri

Because of the great distance lying between Jefferson City group and the stake headquarters, Holden, Missouri, and because there are no other branches near here, the Saints have always felt that they were isolated. All feeling of isolation left them, however, on August 6, when, much to their happiness, they received a visit from President F. M. McDowell. This was the first time in the history of Jefferson City Branch, that a member of the First Presidency has met with them.

Immediately after receiving word from Elder W. H. Eliason, of Columbia, Missouri, to the effect that President McDowell intended to visit Jefferson City Branch, Saints were notified at Columbia, Hartsburg, Tebbetts, Holts Summit, California, Barnett, and Bonnots Mill, Missouri, thus making all services well attended.

If the general officers of the church or any of the traveling ministry realized

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what blessings they leave with Saints in Jefferson City, they would make it a point to visit there often.

Strausburg Mission

Sunday, July 30, an all-day meeting was held at the Little Brick Schoolhouse. Church school at ten o'clock was well attended by out-of-town guests, Brother and Sister W. S. Macrae, C. J. Spurlock, Brother Bowers, of Holden, and Brother and Sister Roy Klecker and daughter, Pauline, who are regular attendants of Holden church school. Preaching followed at eleven o'clock by Brother Spurlock of the Saints' Home at Holden. Immediately following the preaching, dinner was served on the lawn by Sister Charles Gentry.

At half past two in the afternoon, a large congregation was present when Almer Sheehy introducd his father as the speaker. It was Almer's first experience in taking charge of a meeting. Brother Sheehy used as his subject, "I am the Lord; I change not." Due to an unexpected rain, the meeting was closed before the regular time.

Brother Fred Scarcliffe, of Holden, occupied the stand during the evening service. His subject was "Faith."

Elder Roy Klecker, of Holden Stake, has been in charge of the Strausburg Mission since it started more than a year ago.

An invitation is extended to anyone who can to visit this mission. It is loccated three miles east of Pleasant Hill, Missouri, and two miles west of Strausburg, just north of Highway Fifty-eight.

Two-day Meeting for Northeastern Kansas

Apostle J. A. Gillen at Fanning

The semiannual district conference which was to have been held at Fanning, Kansas, July 29 and 30, was postponed, owing to the serious illness of District President Dave Little who on the previous day passed through an operation at the S. B. A. Hospital at Topeka. The apostle in charge was away attending a reunion and could not be present on the dates set, and so, at the suggestion of the district presidency, a two-day meeting was held, and Apostle J. A. Gillen was secured to help. He was assisted by Bishop Charles Fry, who had just closed a series of meetings at Fanning.

The first service on Saturday found a representative from each group and local in the district. With Charles Fry and F. G. Hedrick presiding, a resolution of sympathy was sent to Brother Little, and prayers were offered for his speedy recovery.

Brother Gillen presented two excellent discourses, based on *"True Discipleship,"* and *"On the Mountaintop."* Music for the occasion was in charge of the district chorister, Mrs. B. F. Deller.

The church school Sunday morning was in charge of the district director, O. E. Weedmark. Bishop Fry gave a blackboard outline on the sacrament, to the adults, and at the same time a junior service was held for the younger members, thirty-four being present. Wayne Bullard, the youngest superintendent in the district, occupied with the other Sunday school superintendents on the rostrum during the worship service.

The afternoon sermon was preached by Bishop Fry at the Willey grove, after which dinner was served. Preceding this, a short talk on the financial status of the district was given by Bishop O. E. Weedmark.

Fort Collins, Colorado

Learning to Cooperate

Brother K. G. Brolliar, pastor of the Fort Collins, Colorado, Branch reports a fine cooperative spirit in his group, a general good feeling among the members, and a willingness to serve and support the church program. Attendance at regular services is about sixty-five per cent of the resident membership. Midweek prayer meetings have been well attended also.

T. S. Moore, superintendent of Religious Education, reports splendid cooperation, and says that all seem desirous of doing their part. The worship service, held after the class period and just preceeding the sermon, is participated in by young and old. The Saints are learning to cooperate.

A fine interest is shown in class work, all taking part in the discussions. A class on Sunday evening includes the whole congregation with the exception of the children's class. All seem deeply interested in the study of the *Doctrine and Covenants* under the leadership of Sister Letha M. Tilton. A class of eight members in the same course, is ready for the second examination. During the past quarter's study, the class has memorized the *Epitome of Faith,* adding one paragraph each night, so that when the thirteen lessons were finished the document was learned.

The young people are taking an active part in all church activities. An outdoor meeting was held by them on a recent Sunday morning at six o'clock. They hope to continue these meetings each month.

Three girls of Fort Collins were able to attend the Youth Conference at Lamoni, and came back with a desire and determination to help the branch. Just before they left, a handkerchief shower was given them.

The women's department held a special meeting at the close of the school year and invited the young girls of the branch as their guests. Their annual picnic was held August 10.

The Bulletin Board

Southern Illinois Reunion Called Off

Conditions, many of which were beyond our control, have in our judgment justified the calling off of the reunion of the Southeastern Illinois District which was scheduled for August 25 to

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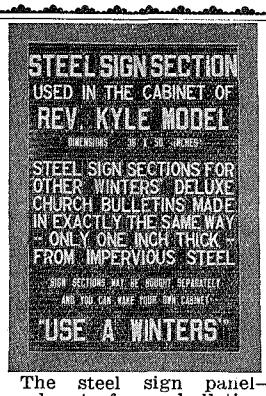

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September 3. The continued illness of the district president, Brother R. L. Fulk, the early opening of public schools in that territory, and the difficulty in securing an adequate corps of workers are among the factors which were taken into consideration in arriving at this decision.

We trust that at a later date it will be possible to hold in that territory other meetings of an educational and inspirational character which will serve to compensate the loss of their reunion for this year.

F. M. McDOWELL,
For the FIRST PRESIDENCY.

August 8, 1933.

Conference Notice

Conference of Wheeling District will be held at Wellsburg, West Virginia, beginning at half past two Saturday, September 2, with business session and election of officers for the ensuing year. Apostle Paul M. Hanson and Patriarch G. T. Griffiths are expected to be present. The isolated membership are especially invited to be present. It is your work the same as those having church privileges. Send reports to the secretary now.—William Richards, district president; Samuel A. Martin, district secretary.

Home-coming and Rally Day

South Bend-Mishawaka Branch, 902 Reddick Street, Mishawaka, Indiana, will hold their home-coming and rally day on September 17. Opening service, nine o'clock, will be prayer and testimony meeting. Guests are invited to attend and bring lunch baskets. A special get-together meeting will be held Saturday evening for those coming the day preceding.—F. E. Myers, pastor, 1001 Burdetter Street, Mishawaka, Indiana.

Reunion Schedule

Please send in changes for this schedule immediately.

DISTRICT	PLACE	TIME
Far West Stake	Stewartsville	Aug. 17 to 27
Western Montana	Race Track	Aug. 18 to 27
Idaho		Aug. 16 to 20
West. Oklahoma	Eagle City, Oklahoma	Aug. 5 to 13
Southern California District	Laguna Beach	Aug. 26 to Sept. 3

THE FIRST PRESIDENCY,
By F. M. McDOWELL.

Conference Minutes

ARKANSAS-LOUISIANA. — District conference convened at Bald Knob, Arkansas, July 29, the meeting being called to order at 10 a. m. by District President A. M. Baker. It was voted that President F. M. Smith and Patriarch F. A. Smith, associated with the district presidency, preside over the conference. Minutes of the previous conference were read and approved. Reports were read and adopted as follows: the district presidency together with reports of the district priesthood; department of women; statistical reports of the following branches—Bald Knob, Fisher, and Hot Springs. The assembly then voted unanimously to have President Smith give a talk on Zion. A round table discussion came in the afternoon in which much interest was shown. The night's services were in charge of Brother James M. Smith, the sermon being by President F. M. Smith. A prayer meeting opened Sunday's activities, after which President Smith again addressed the assembly. Preaching services at 3 p. m. were in charge of Brother Thomas W. Emde. A reading, *"A Hundred Years Ago,"* was given by Sister Scruggs, of Hot Springs, and the sermon was by Patriarch F. A. Smith, who spoke again Sunday night to a large audience. All the meetings of the conference were well attended and the people listened with much interest. A good spirit prevailed.

KENTUCKY-TENNESSEE. — District conference convened with High Hill Branch near Lynneville, Kentucky, June 10 and 11. The first service was one of prayer and testimony Saturday at 10 a. m., C. B. Gallimore and P. B. Bowlin in charge. After the prayers, songs and testimonies there was a sermonet by C. L. Ross. Business meeting opened at 2.30 p. m., C. B. Gallimore and P. B. Bowlin, of the district presidency, in charge. Brother Dan Dortch could not be present. The presidency was chosen by the conference to preside, and O. S. Caldwell was selected as chorister. (R. M. C. Ross, district chorister, was absent.) Mrs. C. B. Gallimore was chosen secretary with power to choose her assistant, C. L. Ross. Statistical reports were read from Foundry Hill, Paris, High Hill, and Swindle Schoolhouse group. Ministerial reports were read from Elders Roy Hunt, D. R. Dortch, C. L. Ross, O. S. Caldwell, E. N. Bumpass, Jeff Weston, and P. B. Bowlin; Priests John Byrd, L. O. McAlister Cleveland Reynolds; Teachers W. M. Hicks, Porter Reynolds and Mason Caldwell; Deacons A. W. Johnson and Henry Kennon. The bishop's agent's report was read, and the conference acted to adopt all reports. At the recommendation of Foundry Hill Branch the name of J. C. Gallimore was presented for ordination to the office of teacher, and this was approved. At the recommendation of Paris Branch, the name of B. F. Ross was presented for ordination to the office of priest, and this, too, was approved. A document touching upon the finances of the district was presented by the district president and approved by the conference. Preaching at seven-thirty was by Elder O. S. Caldwell. C. B. Gallimore and P. B. Bowlin were in charge of the Sunday morning social service at which time sacrament was served. During this hour a baby was blessed. The Spirit of the Lord was present, and the Saints expressed a great determination to move forward in this work. Preaching at two-thirty in the afternoon was by C. B. Gallimore. A basket dinner was enjoyed both days. All expressed their joy in the conference. The next conference will be held at Swindle Schoolhouse September 9 and 10.

Our Departed Ones

WHITE.—Esther Redrup was born in England February 1, 1868; died August 1, 1933, at her home in Bay City, Michigan. She was the faithful wife of Elder E. S. White, of Bay City. Together they traveled life's highway, reared a family of six children, and were outstanding pillars of the branch since its organization in that place. She is survived by her husband, four sons, two daughters, two brothers, three sisters, seven grandchildren, and many friends both in and out of the church. The law of kindness was in her lips. She loved everyone and her patience and charity were great. She was a faithful Saint, baptized February 6, 1894, by Elder R. E. Grant, with her husband and three others. Their home was the home of the missionaries for many years. Her life was spent in ministering to the needs of others. She was a public spirited person, interested in every civic movement, a good citizen of the kingdom of God and her community. All the Saints will miss her. The funeral was conducted by Hubert Case, August 3, at Bay City.

PATRICK.—Hattie Dora Patrick was born December 9, 1894, near McKenzie, Alabama; passed away July 31, 1933. She was baptized August 16, 1911, by Elder S. S. Smith, and was married to P. E. Patrick, February 28, 1912. To them were born five children, four of whom survive her. She is also survived by her father, mother, her husband, other relatives and friends. Funeral services were held at Liberty Street Church, Independence, Missouri, by T. C. Kelley. Interment was in Mound Grove Cemetery.

SMITH.—John T. Smith was born August 28, 1856, at Quincy, Illinois. He was married

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to Amanda Damron, July 22, 1878, and to them were born four daughters and four sons. He departed this life June 3, 1933. Those surviving are his wife, Amanda Smith; his children: Nannie, Cora, Arthur and Lloyd, of the home near Visalia, California; John T., of Lees Summit, Missouri; Charley L., and Mrs. O. L. Best, of May, Oklahoma; Mrs. Lucy Spuhler, of Strathmore, California; nine grandchildren, and two sisters, Mrs. Mary Peterson, of Los Angeles, and Mrs. Sarah Damron, of Tulare, California. He was baptized into the church many years ago by John Brush. Funeral services were conducted at Gables' Funeral Home by Elder A. S. Votaw, of Fresno, and interment was in Tulare Cemetery.

ANDERSON.—Richard B. Anderson was born August 19, 1850, near Manti, Iowa. Died from infirmities of age at the Deaconess Hospital at Great Falls, Montana, July 15, 1933. He was baptized July 27, 1875, and ordained to the office of priest August 24, 1875. He migrated with a band of Saints to northern Minnesota and settled near Audubon. From Audubon they moved to Independence for a short time. In 1903, they again moved north, this time into Canada, thence to Montana. The last twelve years of his life were spent on a farm near Great Falls. In early young manhood he married Eliza Ann Sherman, who, with two daughters, Edna May, and Jennie, preceded him in death. Two daughters and five sons survive: Mrs. Clara Bardwell, of Great Falls; Mrs. Gladys Lawrence, of Saint Paul; Ross, of Turtle River, Minnesota; Guy, of Great Falls; Lloyd, of Saint Paul, Floyd, of Vancouver, British Columbia, and Ben, of Saskatchewan, Canada. The funeral sermon was preached by E. E. Eliason at Merrill Mortuary. Interment was in Hillcrest Cemetery, at Great Falls.

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Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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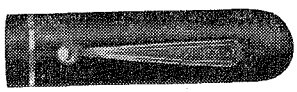

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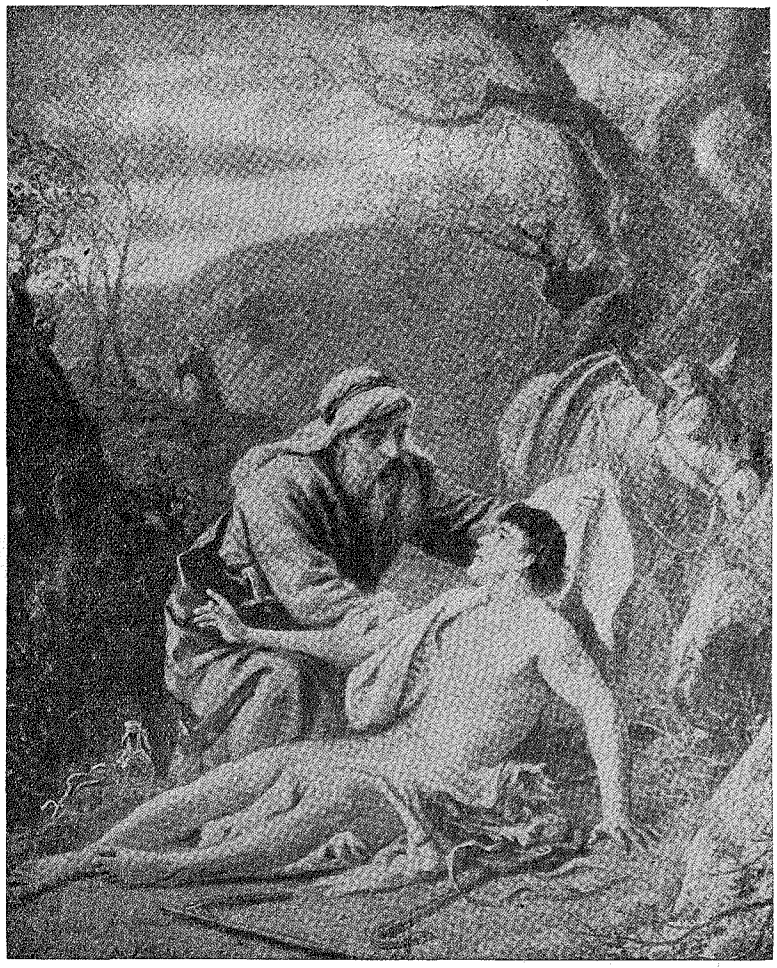

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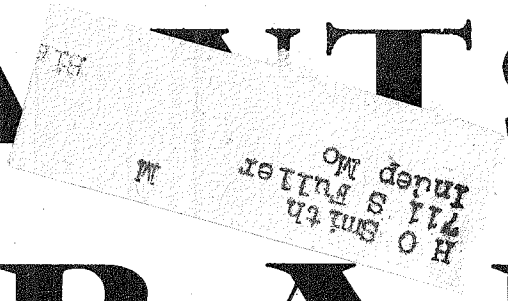

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Volume 80 August 22, 1933 Number 34

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THE SAINTS' HERALD

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CONTENTS

EDITORIAL:
- Recovery 1059
- Across the Desk of the Editor in Chief 1060
- Writers Can Help Editors 1060
- Everybody Is Voting 1061
- Auditorium Festival Chorus Drawn From Many Places 1061
- Old Subscribers 1061

OFFICIAL:
- A United Front for the Harvest Festival 1061

YOUTH'S FORUM:
- A Story of Etta Kett 1062
- A Thought for Today 1062
- Start This Fall 1062
- Your Ballot 1062

NEWS BRIEFS 1063

THOUGHT PROVOKERS:
- Rambling Reflections, by Poul S. Nielsen 1064

ARTICLES:
- Do We Share the Faith of Our Fathers? 1065
- Is Christ Historical? by H. O. Smith 1067
- The Doctrine of the Holy Spirit, by R. S. Salyards, sr. 1069
- Discipleship, by Thomas S. Williams 1071
- The Growing Bible 1071
- The Subtle Bacillus, by A. Schæffer, jr. 1072
- Is There a Penalty to Service? by Edna Stobaugh 1073
- Weekly Health Letter, by A. W. Teel, M. D. 1074
- The List of Old Subscribers Continues to Grow 1074
- Prayer and Testimony 1075
- Question Time, by A. B. Phillips 1076
- The Seventh Day Adventists, by M. H. Cook 1077

NEWS OF CHURCH AND HOME 1079

THE BULLETIN BOARD 1086

The Pigeonhole

Shrine

Roused from slumber to rush in shirt-sleeved disorder on an early errand, we were surprised to see a number of aged persons clambering with rheumatic twinge and cumbrous halt up the front steps of the Stone Church. A full hour before any service, one wondered what brought them there. A glance at their clothing told a moving story. Poor, one knew that they spent the week in homes in which comfort and beauty must have been at a minimum—an endless round of the drab and hopeless. From all this the large church was a sanctuary. There was warmth and comfort, quiet and peace. The sun's early rays, filtering down through colored windows, fell on the altar like a divine blessing. The old church made possible a day spent in the contemplation of that other world toward which their thoughts and hopes turned. Hours later one would find them still there, nodding through the sermon, or rising at the afternoon prayer service to bear a testimony.

Tricks

"It is astonishing," said the Pigeon today, "how mad you will get when somebody plays one of your own tricks on you. And yet when you do it you think it's funny and clever."

"Yes," added Pigeonette, "He thinks it's fun to go away and leave me alone for a whole evening. But when I took an evening off for a visit and left him at home, he was so mean and surly he wouldn't speak to me."

Things We All Could Do Without

Dogs that bark at night. People who own dogs that bark at night. Children that make a disturbance in church. Parents that bring them to church. The fat dumplings who waddle out of church immediately after they have partaken of the emblems of the sacrament, without waiting for the closing song and prayer. (What can they have at home so important to be done?) More sunshine when we need rain. More rain when we need sunshine. Drivers who want to poke along, but won't let you pass. Drivers who signal for a left turn and then turn right. Drivers who make no signals at all. Radio crooners. Speakers who say, "And now in closing," and then continue to talk for twenty minutes. Men who, because they have not been asked to speak, decide to deliver their intended message in the opening prayer, and so thwart the man who has been asked to speak.

Save Your

Pied type: Here's a new one—a letter just came to the office informing us that the name of a solo at one of the services had been, *"Save Your Breath, An Evening Blessing."* This made the Pigeon cross-eyed in less than three minutes. But the Office Sleuth finally figured out that the writer had intended to indite, *"Savior, Breathe an Evening Blessing."*

"There's not a thought in a whole hogshead of beer," said Theodore Roosevelt, "nor an idea in a whole brewery."

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Editorial

Recovery

2.—Rebuilding the Credit Structure

Currency and Credit During the days of prosperity we had two effective mediums of exchange; there was the government currency, and there was credit. Rough estimates at the time said that ten times as much business was transacted with credit as was handled by cash deals. When the crash of 1929 came and ushered in the depression, the credit structure was rapidly undermined as far as large numbers of people were concerned. Today a great deal of business is transacted with immediate cash settlements, or with only very small extensions of credit.

There have been complaints about the scarcity of money. There is as much real money now as there ever was. We feel the pinch because real money is demanded, and credit has practically dried up. The reasons are various, important among them being a widespread failure to meet obligations, and some rather sinister outright repudiations—on the part of government organizations as well as business enterprises. Some rather high-priced writers neglect to mention the present condition of credit as a contributing factor to the tightness of the money market, for what reasons they alone may know.

Inflation The country needs something to trade with—whether it is currency or credit. Some think that when credit disappears it should be supplanted by money. But that would commit the government to a promise to exchange at par impossible amounts of gold for unprecedented amounts of paper—this is a form of inflation. Faith in the government's ability to fulfill its promise would slip, and paper money would soon lose its value if that ability to exchange gold for it would fail—and this would cause economic ruin. The national government cannot afford to multiply its currency several times over simply because the credit medium is suddenly contracted severely. To do so is a dangerous play with a power that may get beyond control, as it did in Germany.

The Nature of Credit Money is the medium of exchange that *exists*. Credit is the medium of exchange that is available. The existence of large amounts of gold and currency in a country is of no use to the person who cannot get any of it, even for legitimate and worthy purposes. Credit is stated in terms of the coin of the realm, and without the real currency could not exist; however, it does not depend upon the guarantee of a gold reserve, but upon a reserve of good will, trust, and confidence. In other words, it is built upon faith. It is built upon faith in men and institutions, upon faith in their strength and honor, upon faith in their willingness and ability to fulfill contracts, deliver goods, and pay agreed sums at stated times.

Credit resembles other mediums of exchange in that if you would have it you must not spend it too freely. It differs from other mediums of exchange in one important respect: when you spend your money it is gone, and you are neither worse off nor better off financially than you were before you had it; but when you spend your credit you are mortgaged to the future—you and your earnings and property. It then becomes a form of bondage from which you cannot escape except by payment of every dollar, or by default which is ruinous and dishonorable.

The Use of Credit It is a wise principle that credit should be employed only for purchasing necessary things that will guarantee positive return of the investment, with increase, in a reasonable time, and make it possible to liquidate the debt that was undertaken for the purchase. It is suicidal to use credit to finance heavy running expenses, or for the acquisition of properties that offer only vague and ambiguous promises of ever paying for themselves.

As It Affects the Church and the Members As individuals, as a church, and as a nation, we are interested in the reconstruction of credit for the uses of legitimate business. Even though we may not desire to go into debt, we wish to build a financial standing and a reputation that will assure our credit among all business institutions.

The future of financing the church program depends upon a membership who will have the wisdom and ability to avoid the pitfalls in the use of extended credit. Temptations will be thrust upon us in the days that are to follow when business is better and prosperity returns. We will be invited and urged by interested and unscrupulous men to make the same mistakes that we did before. But we must resolutely resist those temptations. Our personal salvation depends upon it. The future welfare of the church depends upon a membership who can chart a clear course through many economic dangers.

L. L.

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Across the Desk of the Editor in Chief

BROTHER D. T. WILLIAMS has the faculty of uttering casually and almost epigrammatically some thought-stimulating expressions. In a prayer meeting recently I heard him say: "If I would be with this people when they wear the crown, then I must be with them when they bear the cross." That is something to think about by those who, in times of depression and difficulty, would slack in their contributions to the church, in either property or talent. The harder the tasks before the church, the greater must be our generosity in giving time, talents, energy, and wealth to support the work. Those who in these times of stress say, "Let us wait and withhold our money or services or both, till we see how the church comes out in her struggles," will come under condemnation, for what Brother Williams said is true—to wear the crown, one must bear the cross.

"I AM TRYING to be a one hundred per cent Latter Day Saint," is the way one sister expresses the tendency of her efforts along spiritual lines. To achieve this requires a whole series of deeds, a line of conduct that demands close adherence to ideals of the highest type. To be a one hundred per cent Latter Day Saint will be to attain the highest rank as a Christian, and should be the ambition and determination of every member of the church.

But just how can we determine when one has become a one hundred per cent Latter Day Saint.

I HEARD A YOUNG LATTER DAY SAINT in a prayer meeting express an ambition which is a worthy one to hold. "I want to be a leader," said the speaker, "but if I cannot be a leader, then I want to be a good follower."

To aspire to leadership without being worthy or capable, is inordinate and works mischief; but the ambition expressed in the foregoing indicates a desire to qualify for leadership. To become outstanding in capacity, talents, or capabilities, tends towards leadership; and to be ambitious to excel in the qualities of usefulness, of knowledge, of service is not inordinate but commendable.

Even in being a leader one is quite likely also to be under the necessity of being a follower. Organization—proper and useful organization—demands that offices shall be established; and persons filling offices must be properly recognized and the offices respected if progress is to be made and the organization kept stable; and to recognize offices properly is to yield a following. The ambition, therefore, to be a good follower is in line with good government and organization. And this can be given or rendered, too, without subserviency. So we may rightfully, if proper spirit is maintained, aspire to be leaders and followers both.

IT WAS NOT in a letter across the desk, but an expression in a prayer meeting that this came. It was at the Park of the Pines reunion, in the morning prayer service—the adult prayer meeting it was called. The speaker was a little girl, not over ten or twelve years of age, and after expressing a desire to serve God and be a better Saint, she said: "I have faith in the church and faith in my brothers and sisters." What a splendid thing to say! May that little sister never have occasion to lose faith in her brothers and sisters; and yet how frequently we do lose faith in them. I have heard even ministers in our church say they had not lost faith in God, but had in men. There is quite sure to be something wrong with us when we have. And yet, it is probable we give much cause for our brothers and sisters to lose faith in us, as we are likely to when we live below our ideals.

A thought worth keeping before us, especially when tempted to lower our standards, is that misconduct may sacrifice the faith others have in us; especially should we remember that youth of the church have a faith and trust in us. It would be a stimulus to such living that all of our brothers and sisters, both young and old, will continue to have faith in us. It would be a glorious condition, if the conduct of all of us at all times would be such that all might have faith in their brothers and sisters.

F. M. S.

Writers Can Help Editors

We have pretty well succeeded in teaching our contributors, most of whom are now using typewriters, to "double space," in order to allow room for corrections. For this we are grateful, because single spacing makes a manuscript practically impossible for use, especially if it is long. And nobody writes on both sides of the papers any more, which is a help.

There are other nuisances in the business of writing which the Editors would like to see abolished: putting quotation marks immediately above periods or commas, abbreviating the names of books of the *Bible* and other reference works, and beginning the next sentence immediately after punctuation without leaving space. These are some of the worst and most inconvenient errors.

We would suggest these rules, which will make written work more acceptable, not only to us, but as well to all other editors:

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1. Typewrite, if possible, using only one side of the paper.

2. "Double space" your copy.

3. Allow two spaces with your space bar after each period and comma—but especially after the periods.

4. Spell out names of books of the *Bible* and names of other references. "Space stingy" abbreviations are an annoyance. (However, the abbreviations *ibid.* and *op. cit.* for repeated references, are advisable.)

5. Give a little room. Don't crowd your copy so close that we cannot make corrections.

L. L.

Everybody Is Voting

Ballots Coming in On Herald Feature Contest

Most encouraging is the response from our readers to the invitation to vote on the popularity of various features of the *Herald*. Every reader is entitled to vote once. We are reprinting the ballot several times so that all members of families may have the privilege of casting a ballot.

One thing seems to be indicated by the returns already received—and that is the unquestioned popularity of the serial story feature. All have expressed a desire for another serial story.

Don't let the ballot go unused. Get your vote into the mails soon, as the voting period will remain open only another couple of weeks.

The ballot this week will be found on page 1062.

Auditorium Festival Chorus Drawn From Many Places

A large group of singers drawn from many congregations will assure a splendid program of music the last day of the Harvest Festival Sunday, October 8, at 3.30 p. m. Choirs and singers are drawn from the four Stakes of the church: Independence, Kansas City, Holden, and Far West. The choirs participating are from Cameron, Kingston, Oakdale, Hamilton, Saint Joseph, Leeton, Holden, Atherton, Warrensburg, Lee's Summit, Guilford, and Blue Springs; in Kansas City, the following branches, Bennington Heights, Mount Washington, Fourth Branch, and Central; in Independence the following groups: Walnut Park, Enoch Hill, South Side, Liberty Street, Stone Church, Englewood, Sugar Creek, Spring Branch, East Independence, The Canntanina Chorus, The Walnut Park Young People's Chorus, The Wahdemnas, and the Aeolien Chorus. All the above are in Missouri, the following in Kansas: Chelsea, Grandview, Heathwood, and Argentine.

OFFICIAL

A United Front for the Harvest Festival

One thing more than any other that will impress the visitor to the Harvest Festival (to be held this year at the Auditorium, October 3-8) is a united front from all districts of the church. To see an exhibit from Maine beside a display from California, and products from the great northwest contrasted with those of the sunny south is a delight to anyone who is privileged to visit the Auditorium Harvest Festival. For this reason we have asked each district of the church to furnish a display at the Festival this year if it is possible to do so.

This is the purpose of the giant relief map which is to have a center place in the decorations. Each branch or district can be clearly marked, and with a glance a visitor can discover the extent of our "far flung battle line" and then with signal interest can visualize the importance of our common effort to present a "united front."

Again let us caution that it is not advisable for distant points to attempt bulky shipments or to send perishable foods for display. Independence has been able thus far to supply foods of this kind for its needy. If your branch is of such distance that such a shipment is inadvisable, it is suggested that novelties, or quality products of an artistic design be sent or perhaps some miniature or pictorial peculiarly descriptive of your section, especially distinctive products of the soil or the factories.

Once more we invite you to join in what will likely be the largest and best Harvest Festival. See that your district is represented on the relief map with its streamers of purple and gold so that you may be present at least in the Festival spirit if not by personal representatives. Let us all join in the effort to the end that it may truly be said the Church Harvest Festival presents a united front.

Dates, October 3 to 8, inclusive.

Harvest Festival Chorus, October 8.

Address: Harvest Festival Committee, The Auditorium, Independence, Missouri.

Old Subscribers

The list of old subscribers to the *Herald* which has been printed in the editorial columns of previous issues, will be found on page 1074 of this issue, on account of the crowded condition of space. We are glad to hear from friends of the *Herald* whose contact has remained over a long period of years.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

The Story of Etta Kett

A Surprise Party

When the Elmwood congregation went on a picnic, they went on a picnic. Everybody was there. Grandma wasn't left at home to mind the children. She rode triumphantly in a back seat with a basket of lunch on one knee, a kiddy on the other, and perhaps several with their arms around her neck.

There weren't quite enough grandmas to go around, and Etta gathered up a carload of youngsters who were glad enough to have almost anybody take an interest in them. Tense, excitable, noisy little bundles of energy.

Where is Bill? Etta thought. *Probably will bring some other girl!*

Etta played tag with the children. It was a romping, breath-taking, perspiring sport, though the day was cool.

Where was Bill? Not in sight.

Etta organized a soft ball game with the children. Their happy shouts filled the air. Round and around they went.

Where was Bill? Such is the state of a woman's heart that she doesn't want a fellow when he is around, and thinks about him all the time he is away.

Castles on the beach—towers, moats and donjon keeps in the wet sand—a tiny knight in armor and a lady fair to be rescued, all made out of sticks—the waves rolling near and shrill voices gleefuliy shouting. *Where was Bill?*

And then the sound of a quick, heavy tread in the sand, a quick turn—and, horror of horrors—*Howard Bell!* Etta felt in no mood for his steamy admiration, but she arose awkwardly, feeling at a disadvantage in her old clothes, with sand all over her skirt and a run in her stocking. She didn't know it, but her flushed face and her embarrassment made her all the prettier. This did not escape Howard's eye.

"Well, you are looking wonderful! I'm so happy my trip brought me this way. I met a friend of yours downtown who told me how to get here. It's certainly fine to see you again—" and his words seemed to tumble forth in torrents, overwhelming her ears.

Who had told him where to find her? Could it have been Bill? She wondered.

Howard wanted to take her to supper that evening. Wanted to take her to a show that night. Wanted to see her again the next day, which was Sunday, and she had a class to teach and some people to help. He wanted too much! Why should he try to sweep her off her feet? She resented it.

But evening found her with clothes changed and sitting across a small table from him in an alcove in a smart downtown cafe. A meal excellently cooked, but almost too rich—a waiter constantly at her elbow, and Howard urging things upon her. Too much solicitude for her wants, and no chance to relax! This man was oppressive!

On the way to the movie—too much tenderness and devotion. Oh, for a little good wholesome neglect! And all through the movie—too much leaning against her shoulder.

Where was Bill?

A Thought for Today

Nobody ever began a really great day's work by picking a fight with his family. This applies to the youngster who is learning to shave as well as to the father who should know better.

If you can't agree with your family in the same house, move to another. If that isn't enough, move to the next city. Wherever you settle, you will probably be so neglected and mistreated that you remember them with love. And before long, like the prodigal son, you will manage to return.

Start This Fall

Young people who find the fall approaching and their plans somewhat vague, should determine not to let precious time go to waste while they are waiting for opportunities to come to them.

They can prepare for those opportunities and so be better fitted to undertake the responsibilities that they will be asked to meet.

There will be opportunities in the work of the church. Are you ready to teach a class of younger people? What will become of the local church school work if some of the present workers move away, or if something happens to them? Are you ready to help? Determine this fall to prepare yourself for whatever new tasks may come. Do you understand the teachings of the church? Could you explain them to an interested nonmember? You never know when you may need to be ready for it. This fall will be a good time to begin your preparation.

There will be opportunities in business. Are you prepared for them? Is your bookkeeping ability in the best possible shape? Can you take dictation rapidly and turn out a neat and correct letter? Now will be the time to give added finish to your training. No school can force you to learn these things as well as you ought to know them. Competence in any business work will require you to know more than the schools can teach you. Get experience if you can, even if in getting it may not receive a salary.

When opportunities come they will go to those who are best prepared. Even with a "pull" an incompetent person cannot hold a place, except in politics, and not many of us go in for that.

A man cannot do his work alone. Trifles may be done without assistance, but the world has never known a mighty work accomplished without cooperation. Men must work together when they wish to do great things. Combination is one of God's great principles upon which the world is organizing its modern life.—Charles Edward Jefferson, in *Things Fundamental.*

YOUR BALLOT

Herald Popularity Contest

You are invited to vote. Fill in the blanks, clip the coupon, and send it in.

Here is a list of the "Herald" features. Put number 1 after the one you like best, number 2 after the next best, etc.

Pigeonhole.....
Editorial.....
News Briefs.....
Helps for the Pastor.....
Youth's Forum.....
Articles.....
Prayer and Testimony.....
Question Time.....
News.....
Story.....

Special Question:
Do you want another serial story? Yes.....
(Mark with an X) No.....

Name.....
Street and Number.....
City.....State.....
Age.....
Member of priesthood?.....
Active in women's work?.....
Teacher?.....

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NEWS BRIEFS

Apostle John W. Rushton Continues Survey of British Isles

Apostle John W. Rushton is continuing his survey of the British Isles, according to *The Southern England and Wales District Herald.* Not long ago he visited Scotland, and his attention now is focussed on the Southern England and Wales District. He also has Ireland in mind, where some interested people are calling out the old cry, "Come over and help us." English Saints hope the gospel standard may be firmly planted in Ireland. Following the Southern district conference, Brother Rushton plans to visit Basingstoke, Exeter, Paignton, Plymouth, and possibly Canterbury and Cliff on Hoe. He expects to sail for the States before winter sets in.

Hundreds of Visitors at Independence Auditorium

Two thousand visitors have registered at the Auditorium at Independence in two months, and many more did not register. These guests are received, made welcome, and guided over the mammoth building by Elders J. W. A. Bailey, C. J. Hunt, S. S. Smith, and others, and after the tour of inspection, they are invited to be seated and listen to a lecture on the church and its beliefs.

In this way the ministry are conducting a real missionary campaign, accomplishing as much, they think, as several traveling preachers would do. When special interest is shown by the visitors, follow-up letters give him more information about the church, and his name is sent to the branch or district president of his home community.

No Summer Slump in Baptisms

"And the Lord added to the church daily such as should be saved," says the Scriptures describing events in the time of Paul. Quite the same condition is apparent today. Many are joining the church. It is especially noticeable that during the warm weather months there has been no slump in the number of baptisms. Here are baptisms noted in the news of the past week:

Ten were baptized during the Southern New England reunion which closed August 6.

Two were inducted into the kingdom by Elder Francis May, of Dayton, August 4, and will be members of Portsmouth-Nauvoo Branch, Ohio.

During the month of June three candidates were baptized at New Castle, and one at Darlington, Pennsylvania.

Thirteen people were baptized during the Southern Saskatchewan reunion. Apostle J. F. Curtis baptized seven, and Elder O. W. Okerlind baptized six.

Elder William B. Farley recently held a series of meetings at Grand Junction, Colorado, where he baptized eight people, July 23.

At the close of a three-week series of meetings at Wimer Mission, Oklahoma, Elder J. L. Creviston, of Mulberry, Kansas, baptized two adults, one an Indian woman.

Shenandoah Younger Generation Believes in Organization

The young people of Shenandoah, Iowa, Branch are both alert and busy. They are interested in dramatics, music and a dozen other things. Last winter they prepared a play, *"The Gift,"* which they presented at home, at Tabor, Glenwood, and Carson, Iowa, and later broadcast over Station KMA. The play was designed to advertise their convention at Shenandoah the latter part of May when President F. M. McDowell was the main speaker. And the convention, in turn, was planned to induce all who could to attend the Youth Conference at Lamoni in June. As a result of these organized steps, a large number of young men and women from Shenandoah and neighboring points went to the conference.

Cooperation Keynote of Southern Saskatchewan Reunion

The cooperation of Weyburn Branch made possible this reunion on the farm of Brother John Neill. The attendance was large and representative of that region, Saints driving in cars as far as three hundred and five hundred miles, to attend. Several nonmembers attended the reunion to investigate the gospel.

Philadelphia's Daily Vacation Bible School

A most satisfactory three weeks' summer school for children from five to fifteen, was recently held at the local church in Philadelphia, and directed by Mrs. Clara Thumm and Miss Myrtle A. Weber. Seventy-seven children attended, and may be divided as follows: Latter Day Saints, 31; Roman Catholics, 26; Protestant Episcopals, 9; Methodist Episcopals, 4; Congregationalists, 2; German Baptists, 2; no church affiliation, 3.

A wide variety of handwork was done, which was made the basis of an exhibition at the church on the closing day. The children contributed a good share of the necessary expense in offerings, and the balance was made up in local subscriptions. The total cost was $18.41.

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Thought Provokers

Rambling Reflections

By Poul S. Nielsen

That we are now living in a momentous age more replete with events than any other epoch in the history of mankind, is a fact that no serious-minded student of history can fail to notice. Distrust is rife among the nations. No one of them seems to trust another, and if it were not for the fear of the outcome, many of them would right now be embroiled in war. But money, for one thing, cannot be had as easily as it used to be. Without money, no war. And yet we may perhaps wake up some day and see what we thought was impossible happen again. Dictators are in many lands, although they are not always called by that name. In fact, many of the rulers are nothing less than dictators.

Dictators may be good if they are in sympathy with the general feeling for world peace, but experience shows that whatsoever the ruling class wants they will get, even with a dictator.

Tariff barriers are everywhere. It seems that every nation is for itself and nobody else. As with nations in their dealings so it is with individuals. Take up any of our great daily papers. The front page is filled with glaring headlines about murders, kidnappings and news from the divorce mill, that is working full time in spite of poor times. Doesn't it strike you as peculiar that a nation that poses as a world leader affords such a spectacle? Wonder what a *really bad* nation looks like?

Those who should take the lead and show a worthy example for their fellow man—what are they doing? Sleeping on the job? Taking money from Tom, Dick and Harry without questioning from whence it came. What is the difference if it is a little tainted? Many of them seems to think that it does not matter from what source their pay comes. No wonder that the man from Galilee said: "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

He could see that even in his own time the world was already drifting towards that which destroys the spark of life that is in all of us.

True enough there still are and have been in all ages noble souls that have tried to live their lives in such a way that their light should shine like beacons for a race of men who more or less grope in darkness. Many Latter Day Saints are of this type. Some are striving to do all in their power to help mankind, but far too many are only seeing the light dimly, for although they are baptized they are almost gone to sleep or at the best dreaming. All who are awake must make an extra effort to arouse those in our midst who are dreamers and not doers; for are we not our brothers' keeper?

Are we not in a measure responsible for his soul? Salvation may sometimes be free as far as money is concerned, but it is not free from work when it comes to our own salvation that of our fellowmen.

Many seem to think that all that matters is to save their own souls. But will we not enhance our own chance for salvation if we help those who are mired down, fallen as it were by the roadside? Often all that is necessary to bring a soul back to work is a smile or friendly handclasp. Sometimes it may take a little more work on our part, or perhaps we have to overcome some pride in ourselves in order to stoop down and reach the fallen one. But what of it? Well may we heed the slogan of The Salvation Army: A man might be down, but he is never out.

Some years ago a young man was going home from a party. It was a rather dark night. Some one was walking ahead of him but try as hard as he could, he was not able to catch up. So gave it up. By the road was a ditch. In passing some trees he imagined that he heard some one groaning, but thinking that it was the wind howling in the trees he walked on. Just as he passed a certain spot he felt sure that it was a human being in distress, so looked down in the ditch where he saw a man lying in the water. The man appeared to be sick, unable to talk; so the young man thought he had better get some help and went to a nearby farm. One was sitting by the table but refused to go with him saying, "I suppose it is only a drunken sot. Let him get himself out." "Well, if you do not feel like helping, can I at least have a cup of water to take to him." "Oh," replied the other, "I suppose you can have it, but be sure and bring the cup back." The young man took the water and brought it to the man in the ditch. Upon giving it to him he seemed to revive enough to tell him his name and address where upon the young man ran as fast as he could. Great was the excitement there, for it was some one's husband and some one's father who was sick.

Do you think that the man who refused to help, who would hardly give a drink of water to this man, will have as easy a time to enter heaven as the young man who never stopped to think of his only suit, but went down in the muddy water to help? Although he was poor and had only this one dress suit never asked if it would pay but did what he thought was right.

We have an inheritance that no other people have. But if we do not soon wake up, we, like Israel of old will be singing songs of Zion for years to come as they did by the rivers of Babylonia. Our church needs help now in a financial way, but what is far more important it needs the loyal support of all its members. If we are afraid to face facts, be they pleasant or not in regard to our own church, we are not true Latter Day Saints. And then again we must be the same whether we live in Independence or the most lawless mining town. For some one is always watching us, patterning after us. Although I have met with men who were considered real bad men, I have yet to meet the man who has not some small spot in his heart for religion that could be reached in some way. Living up to our religion will not hurt anyone. On the contrary, it will help us often in time of trouble or disaster. If the local officers of a branch should happen to do an unwise thing it surely will not make things any better to go around and whisper it over and over again. For sooner or later it will come to some one who has itching ears, who do not want to hear it for its news value (?) but only for its mischief value. If we are sure that a brother or sister have done a wrong will it not be far better to go to them and in a friendly way talk it over? Perhaps it was nothing but a small misunderstanding. No one has ever been the loser by trying to do a kind deed.

Since man is not perfect, we all talk; but we ought to guard our speech very carefully especially when it is our church we are speaking about. A little thought before hand may save us untold misery afterwards. Well has it been said by some one that there is so much bad in the best of us and so much good in the worst of us that we really have no business of talking about one another. If we feel like talking about some one or church affair we ought to make it an unchangeable rule to ask ourselves what Christ would do in our place, or rather to stop and pray about it. For that is the best there is to do at any and all times. We do not need to be in church or even at our family altar. A prayer offered anywhere, in all sincerity of heart will be acceptable. The lengthy prayer is not needful. A short one may answer far better if our heart is right with God.

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Do We Share the Faith of Our Fathers?

A Visit to a Shrine of the Reorganization

"Faith of our fathers, living still
In spite of dungeon, fire and sword,
Oh how our hearts beat high with joy
Whene'er we hear that glorious word!

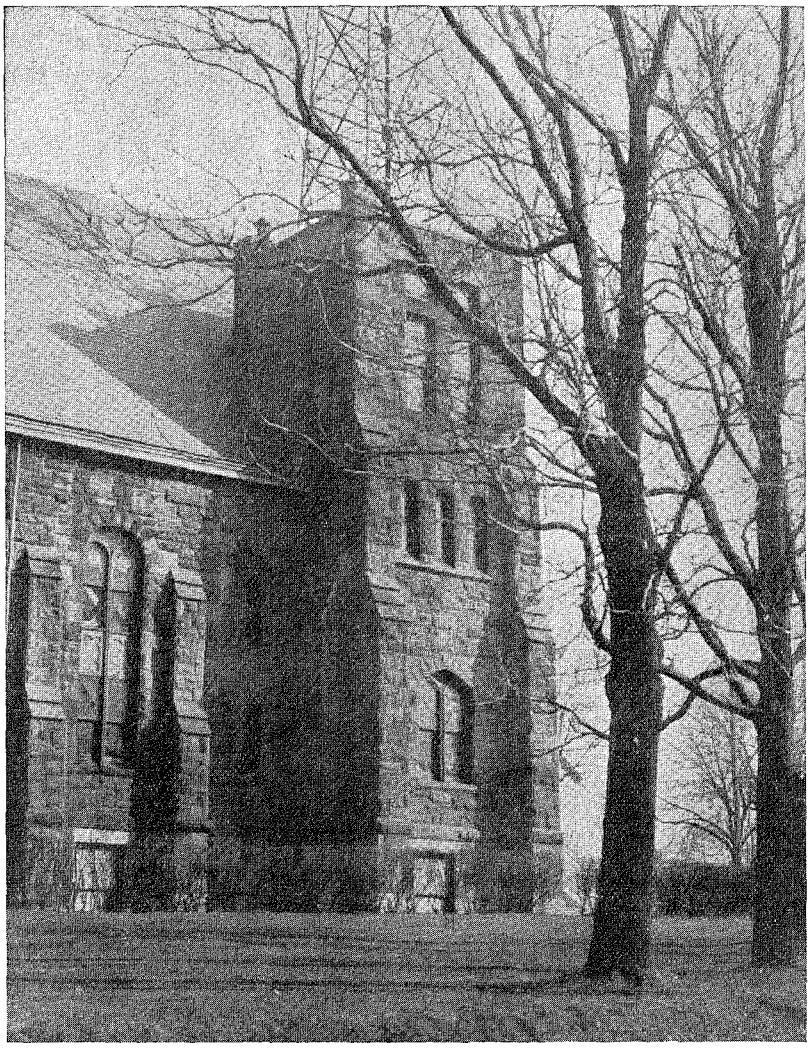
"Faith of our fathers, holy faith,
We will be true to thee till death."

We are visiting, you and I, one of the shrines of the church, the Stone Church. It is Sunday evening, and outside the world is still and the sky is blue with shadows, forerunners of night's darkness. As we enter, the congregation is singing *"Faith of Our Fathers"* fervently, meaningfully, and the tones of the organ add depth and significance to both words and melody of the hymn.

Quietly the influence of the service takes possession of us. We are standing in the largest house of worship in the church, a building approaching its fiftieth year of service. Everywhere are familiar objects—the brown pews, the carpeted aisles, the railed pulpit, the organ loft, the paneled ceiling, and through the stained glass windows high above the gallery comes the evening twilight seeming to deepen and purify the colors of the window. There is something about the place itself which lifts up our souls and rolls away routine cares and thoughts.

Hundreds of faces in the congregation, most of them aglow with the spirit of worship. Here we see aged people, their heads bent with the passage of years, their steps faltering. These were young, some of them very young, when the Stone Church was built. It was their vision and the vision of their fathers—and yes, it was more than vision; it was their great faith which erected this beautiful, big building and signalized the return of the Saints to Independence.

The building's cornerstone bears the date 1888. At first the Saints had only a basement church in which to worship, but the Spirit of God was with his people and they worshiped him. And later, how great was the exercise of the faith of the few Saints, when they erected the superstructure, a glorious monument of hope and promise. Gradually the Saints were gathering back to Independence, the city from which their fathers had been driven many years before.



Stone Church, Independence, Missouri.

Today these aged members recall the time when the church was heated by stoves and lighted by kerosene lamps. They remember when the organ was installed. The building both inside and outside has been decorated a number of times. The dining hall was added to care for church dinners and recreational features, and later still came the radio studio, the transmitter room and towers.

But now we are singing the stirring promise:

"Faith of our fathers, we will strive
To win all nations unto thee;
And through the truth that comes from God.
Mankind shall then indeed be free.

"Faith of our fathers, we will love
Both friend and foe in all our strife,

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And preach thee, too, as love knows how,
By kindly words and virtuous life."

And we believe that we will.

As we bow our heads with the others in prayer we think of the author of this hymn and his good works. Frederick William Faber was born at Calverley, England, in 1814. He grew up to be a prelate and was ordained a priest in 1839. He greatly admired John Henry Newman. Today he is remembered for his fervent hymns. The popularity of *"Faith of Our Fathers"* attests the love and admiration of many peoples for the understanding and faith of a noble man. Mr. Faber wrote also *"O Gift of Gifts, O Grace of Faith,"* and *"Paradise, O Paradise."*

Then our thoughts revert to the many things which have taken place in the Stone Church. Here have been administered all the sacred ordinances of the church. Hundreds of times the sacrament of the Lord has been served to the Saints. Men have been ordained to the ministry, and prayers of consecration and blessing have been offered for missionaries about to depart to preach the gospel on the other side of the world. Men, women, and children have been baptized into the kingdom of God in this building; babies of two generations have been blessed; here also many have taken their marriage vows. General Conferences have crowded the auditoriums of this place of worship. Many, many sermons, fired by the Spirit, have been delivered by God's servants, and regularly the Saints have met here for prayer. Little children have trampled over the pulpit on such occasions as Christmas and Children's Day. At Christmas-time also the main auditorium has been the scene of the rendering of Handel's oratorio, *"The Messiah,"* by the white-clad choir, and throughout the year musical concerts are given. Sometimes with the choir loft swathed in gray curtains religious dramas have told again the story of Christ and his church.

Listen to the Scripture reading. Appropriate, isn't it? The words of Jesus: "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

It reminds me of a prayer I heard not long ago, a prayer offered at group prayer meeting by a sister of advanced years. She is a woman of faith. Her life has been one of deep and abiding faithfulness since she accepted the gospel many years ago in England. Today she is an ardent worker in Independence; the dream of and desire for Zion possess her life. People seek her company because of her great faith. "Oh, Lord," she prayed, "give us, thy children, humility of heart and strength sufficient to do thy work. But above all, dear Lord, give us true faith in thee and thy work and in each other and ourselves."

Faith? Introspection seizes us. Do *we* have faith? All about us the world cries for faith—it needs faith sorely. But what of us? Honestly, do we share the faith of our fathers? Self-accusation reminds us that there have been times when we have been a little glib about it—we have talked about our faith more than we have exercised it. But further—do we have the faith of our fathers? Well, some of us have been rather occupied making a living, looking after our own interests and position, or having our own pleasure. We have not given much thought to the matter of faith; this is an age of indifference anyway, and we have put off deciding the status of our faith until a better day when the depression is over. Keeping up appearances takes so much of our time nowdays that we have almost forgotten Jesus' words: "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Those words make our reasonings and excuses sound shallow. Our forefathers had faith great enough to take up their cross and follow Jesus. They proved themselves worthy, and they realized his promise—"he that loseth his life for my sake shall find it." They carried the restored gospel to the world. They endured pioneer hardships and privations for its sake. They came to the land of Missouri, designated as the place for Zion by the Lord, and passed through harrowing experiences which included prejudice, mob violence, and expulsion from their homes and property. They made mistakes, but they tried to rectify their errors. And finally, back in the 1870's, they began to return to the center place.

To us these men and women have passed the gospel torch, bidding us keep it aglow with the fire of faith. Are we holding it high aloft to guide the feet of wandering souls? Do we say to them: "Here is truth. Here is light. See it burning in our lives"?

As we sit here in the Stone Church, you and I, we are thinking that much depends on us, much more than we sometimes realize. We look into the faces of young men and women sitting in the congregation and seem to read the message: "No, we do not want to go backward into the old days much as we may respect the faith of our fathers. We wish to carry that faith forward in our own lives of consecration to a grand *New* day!"

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IS CHRIST HISTORICAL?

Part One

By H. O. Smith

Some time ago I clipped from the *Kansas City Star* the following from the pen of Robert Keable, and taken from the *Atlantic Monthly* of November, 1928:

"No man knows sufficient of the earthly life of Jesus to write a biography of him. For that matter no one knows enough about him for the normal times obituary notice of a great man. If regard were had to what we should call, in current speech, definitely historical facts, scarcely three lines could be filled.

"Moreover, if newspapers had been in existence, and if that obituary notice had had to be written in the year of his death, no editor could have found in the literature of his day so much as his name. Yet few periods of the ancient world were so well documented as the period of Augustus and Tiberius. But no contemporary writer knew of his existence.

"Even a generation later, a spurious passage in Josephus, a questionable reference in Suetonius and the mention of a name that may be his by Tacitus—that is all. His first mention in any surviving document, secular or religious, is twenty years after.

"We do not know, with any thing approaching historical certainty, of whom he was born, or when, or where; how long he lived, or how long he labored; and the sayings that are indubitably his are a mere handful. The stories of his resurrection are so contradictory and confused that it is impossible to make more than a guess at their true import.

"Yet 'lives' of Christ are poured forth on the world in ever-increasing volume. The most cursory examination of publishers' announcements in Europe and America shows that something calling itself a 'life' of him is published nearly every month.

"The real truth is that there does not exist enough historical evidence to produce a bigraphical sketch of Christ, let alone a life."

In order to make his assertion true that there is no historical evidence of Christ's existence, the author of the above brushes aside the statement of Josephus as spurious, but authors differ upon this matter. Ernest Renan says in his preface to his *Life of Jesus,* "I believe the passage respecting Jesus to be authentic. It is perfectly in the style of Josephus, and if this historian has made mention of Jesus, it is thus that he must have spoken of him." (*Life of Jesus,* page 29.)

He then cites a number of authors who quoted this passage from Josephus very early in the Christian era. To assume, as Mr. Keable and others do, that this passage is spurious, is to accuse some Christian writer with purposely inserting this passage in order to bolster up a belief in Christ's historicity, a thing that no true Christian would or could do. It would be a violation of the true code of Christ, and an act that the Christ could not sanction.

As to the reference to Suetonius I am unable to verify this man's statement, and neither can I prove it to be false, but as to Tacitus it seems to me that this author is guilty of exactly what he accuses the Christians of, that is falsifying the record. I have no means of verifying the quotation, but one whom we have always considered a careful student and writer has this to say of this quotation from Tacitus:

"Tacitus, the learned historian of Rome, who lived from 55 to 117 A. D., wrote as follows:

" 'The founder of the Christian sect, Christ, was executed in the reign of Tiberius, by Pontius Pilate, but the pernicious superstition burst forth again, not only in Judea, the birth place of the evil, but at Rome also, where everything base and atrocious centers and is in repute.' "—*Compendium,* page 245.

I understand that this was presented by Elder Henry Stebbins, a very learned and careful writer. If this quotation is correct then the statement made by Mr. Keable is not correct when he says, "The mention of a name that may be his by Titus." For not only is the name of Christ mentioned, but the name of the sect that was founded upon his teachings is mentioned, and mentioned in a way that indicates that it was a matter of common knowledge that Christ did exist, and that he was crucified or executed by Pontius Pilate in the reign of Tiberius.

CHRIST HISTORICAL BY DEDUCTION

We may get at the matter in another way aside from actual facts recorded. John Stuart Mill, a philosopher of the past, and who is mentioned by Will Durant as "Herbert Spencer's greatest rival" in the field of philosophy, and, by the way, an unbeliever in Christ's divinity, has this to say:

"And whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is no use to say that Christ as exhibited in the Gospels is not historical and we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all of the miracles which he is reputed to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers in whom nothing is more evident than that the good that was in them was all derived, as they always professed that it was derived, from the higher source. . . .

"But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can

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boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life. When to this we add that, to the conception of the rational sceptic, it remains a possibility that Christ was actually what he supposed himself to be . . . a man charged with a special, express and unique commission from God to lead mankind to truth and virtue; we may well conclude that the influence of religion on the character which will remain after rational criticism has done its utmost against the evidences of religion, are well worth preserving, and what they lack in direct strength as compared with those of a firmer belief, is more than compensated by the greater truth and rectitude of the morality they sanction."—*Three Essays on Religion,* pages 253, 254, 255.

This man proves Christ's historical existence by a process of elimination. He claims that it would have been impossible to imagine the Christ and his teachings, hence he must have been a real person, walking and talking with men; leaving his impression, not only the generation with which he walked and talked, but on all future generations, and because of this it is no use to say that Christ is not historical. Ernest Renan got at the matter in a different way. He took the history of Christ as contained in the Gospels, and with this in his hands he went to the land where Christ is supposed to have walked and talked with men, then records his conclusions as follows:

"I have traversed in all directions, the country of the Gospels; I have visited Jerusalem, Hebron, and Samaria; scarcely any important locality of the history of Jesus has escaped me. All this history, which at a distance seems to float in the clouds of an unreal world, thus took a form, a solidity, which astonished me. The striking agreement of the texts with the places, the marvelous harmony of the gospel ideal with the country that served it as a framework, were like a revelation to me. I had before my eyes a fifth gospel, torn but still legible, and henceforward, through the recitals of Matthew and Mark, in place of an abstract being, whose existence might have been doubted, I saw living and moving an admirable human figure."—*Life of Jesus,* Author's Introduction, page 61.

And Renan closes his introduction with this observation:

"Jesus cannot belong solely to those who call themselves his disciples. He is the common honor of all who share a common humanity. His glory does not consist in being relegated out of history; we render him a truer worship in showing that all history is incomprehensible without him."

The disputed passage from Josephus reads:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct to this day."—*Josephus,* Book 18, chapter 3.

Renan, while making the statement that he believes the passage in Josephus is genuine, admits that the literary fortune of Josepuhs was made by the Christians, as they adopted his writings as essential documents of their sacred history, thus giving the enemies of Christianity a chance to make the accusation that they had changed the text to make it appear that Christ was historical. However, he cites the passage as it now appears, in very early writings of the Christian era, and argues from this that it must have been genuine.

Christ Not Historical?

Technically speaking Christ was not historical, if we say a man is not historical unless he has a scribe attending him all the time, and daily publishing his acts and sayings. But this definition of historical would relegate most of us to the nonhistorical ranks. And I think this is the thought that Mr. Keable has in mind in asserting that Christ is not historical. But supposing we admit that Christ's influence was so obscure while he was here with men that contemporary historians did not think his work worth recording, we are then confronted with one of the most astounding events that has ever occurred in history, and we are asked to believe something that would tax the gullibility of the most credulous. An obscure individual, unknown and unsung while here on earth, suddenly expanding into a personage of such proportions as to dominate the world, and, as Renan says, "Showing that all history is incomprehensible without him."

Christ Historical and Prehistorical

That Christ is a prehistorical character is shown by the fact that all nations have a traditional or legendary story of him. To such an extent does this legendary story of Christ prevail that some years ago a man by the name of Kersey Graves wrote and published a book called *Sixteen Crucified Saviors,* if I remember the title correctly. The book was written as an effort to discredit the story of the Christ as given in the *Bible,* and to belittle, if possible, the claims of Christianity to an exclusive Christ. But Paul says (Galatians 3: 8), the gospel was preached before unto Abraham, and in Hebrews 4: 2, he says it was preached to the Israelites. Christ being the central figure of the gospel it is fair to presume that he was taught in that early day as the Savior of the world through the gospel. From this early teaching of the Christ traditions and legends of his story went to all the world, and hence each nation had its crucified Savior.

(To be continued.)

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The Doctrine of the Holy Spirit

A radio address by R. S. SALYARDS, Sr.

THE TERM *Holy Spirit* is much used in religious conversation and literature. It is a subject of frequent mention in sermons, in Sunday school teaching, and in publications of all Christian literature. Like other terms in frequent use, the very, very free use of it may become habitual or mechanical and the hearing of it that of customary repetition—"a matter of course," to use a familiar phrase. In other words, we may accept in a nominal or passive sense a belief in the Holy Spirit and yet fail to comprehend what the Holy Spirit is, and what its function or office in the plan of salvation.

In this twenty-minute address one can present but a very brief statement; I attempt therefore to state but a limited outline of my subject.

WHAT IS THE HOLY SPIRIT?

What is the Holy Spirit? When Jesus gave to his apostles the great commission, he said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the *Holy Ghost.*" (Matthew 28: 19.) They were to officiate in the name "of the Father, and of the Son, and of the Holy Ghost."

In 1 John 5: 7 we read: "For there are three that bear record in heaven, the Father, the Word [or the Son], and the Holy Ghost: and *these three are one.*"

From this it is clear that the *Holy Spirit* is one of the persons in the Godhead; that it acts in unison with God the Father and Jesus Christ the Son. Its position or person is therefore clear, hence sufficient comprehension of its significance and office work is fundamental to spiritual knowledge and attainment.

It is the great creative power by which all things have been brought into existence. We read: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the *Spirit of God moved* upon the face of the waters," (Genesis 1: 1, 2). There follow in the account a succession of statements of the creative fiats or acts of God. The Holy Spirit is therefore the creative power, force, energy, or life by which God has brought into being the vast universe of planetary systems, including man and all other forms of life.

We have further information to this effect, from the Book of Job, the ancient seer: "By his Spirit he hath garnished [that is, created or appointed] the heavens." (26: 13.)

"The Spirit of God hath *made* me, and the breath of the Almighty hath given me *life.*"—33: 4.

This is sufficient to make clear that the Holy Spirit is the creative power that is in and through all things, the primal force or power by which God has brought all into being, "even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (*Doctrine and Covenants* 85: 3.)

The *Bible* in numerous statements gives us to understand that "God is a Spirit"—the great Presiding Intelligence who rules and controls and upholds throughout the boundless reaches of space. It also teaches that man, like his great Originator, is also spirit; for "man is spirit," much as many would limit him to a mere material being of flesh and blood. Man is the "offspring of God" (Acts 17: 28). We read again: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.) "The spirit of man is the candle of the Lord." (Proverbs 20: 27.)

God is the Infinite, Eternal Spirit; man is finite, limited. God, therefore, as Father, has seen and known the needs of man, that the finite unaided cannot comprehend the infinite; and in all ages has communicated to man by inspiration a knowledge of the things of the Spirit; for as Christ said, "Man doth not live by bread alone."

COMMUNION WITH GOD

The history of God's dealing with man is varied, as recorded in the Sacred Word. What we have today of true religion has been made known to the race by ministrations of the Holy Spirit, through the agency of men inspired of God. The revelation of the will of God to man in the word is but the expression of the Holy Spirit. Jesus Christ, the manifestation of God in human flesh, was "begotten" and "made manifest" and accomplished his work "through the eternal Spirit." Of him it was said, "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isaiah 11: 2.)

The New Testament record describes Jesus as in constant communion with God through the Holy Spirit. We read that he ministered "in the power of the Spirit"; that God gave his Holy Spirit "not by measure unto him." The life and teachings of Jesus, therefore, reveal the character of the Holy

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Spirit—its intelligence, virtue, wisdom, love, power, etc.

A vital thing to the Christian is the provision for reception of the Holy Spirit. We quote briefly: "Except a man be born of water and of *the Spirit,* he cannot enter into the kingdom of God." (John 3: 5.) John taught concerning Jesus, "he shall baptize you with the Holy Ghost, and with fire." (Matthew 3: 11.) "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Verse 16.)

Jesus before his crucifixion promised the Holy Spirit to the disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." (John 14: 16, 17.)

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—Verse 26.

"But when the Comforter is come . . . which proceedeth from the Father, he shall testify of me." —15: 26.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—16: 13.

After the resurrection of Christ the promise of the Holy Spirit was fulfilled:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost."—Acts 2: 1-4.

Peter, the apostle, explaining the manifestation and answering the query of the multitude who witnessed the descent of power, said:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39.

The Infinite

The Holy Spirit is the Spirit of God, the Universal Spirit. The gospel is the universal, God-ordained plan of salvation, and Jesus the universal Savior saves by means of the gospel. From the foregoing it is clear that the promise of the Holy Spirit to the obedient believer is a promise, not to the people of the apostolic age only, but to believers in every age, as Peter said, "unto all," "even as many as the Lord our God shall call," etc.

Man, uninspired of God, is limited to the powers of his imperfect, finite spirit; more than that, he is subject to ignorance, darkness, and sin. Great as have been his attainments, standing as he does at the head of the creations of Almighty God, his failures and muddlings through have been and are being revealed in past and present civilization. He needs the inspiration of the Almighty to give him understanding and change of heart. It is the most logical of propositions and the sublimest philosophy of life that he should come into harmony with his Creator and Father, be obedient to his Fatherhood, and become a coworker with Him in establishing the brotherhood of man. Peter and the other apostles, notwithstanding their great natural gifts, were weak and human, and unable to meet the requirements of their ministry before they received the Holy Ghost; but when it came upon them at Pentecost, they became men of power, transformed into conscious, living witnesses of the divinity and resurrection of Christ and his gospel "to all the world."

The Nature of Man

Man is not a material being only; he has a threefold nature, of body, soul, and spirit. He is therefore "incurably religious," and through all the ages, in every nation, his soul-nature has reached out to find communion with the unseen spiritual world; for poets have sung, philosophers have mused and written, and seers in every nation have perceived the problems of immortality and eternal life in God. Man was made by God and for him, and he can never be normal nor complete without conscious sonship in God his Father. The doctrine of the Holy Spirit and its ministrations is therefore the doctrine of ministration of divine life and power and truth vouchsafed of God to man. It is normal, it is scientific in the highest sense; it is the great spiritual reality without which man can never realize perfection in any sense, either in his physical, moral, or spiritual nature. It is for this reason that the plan of salvation, the gospel, includes the promise to obedient man of the baptism or "gift" of the Holy Spirit.

The Apostle Paul, the able and inspired interpreter of Jesus Christ, says: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth *no man,* but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (1 Corinthians 2: 11, 12.) "But ye are not after the flesh, but after the Spirit, if so be that *(Continued on page 1073)*

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DISCIPLESHIP

IV.—Alibi Disciples

By Thomas S. Williams

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."—Luke 14: 16-20.

TO THOSE acquainted with the methods of the American gangster, the word *alibi* is a familiar term. By establishing an alibi, the crook endeavors to show that he was elsewhere when the crime was committed. Thus he hopes to disclaim responsibility. Perhaps the outstanding weakness of the alibi disciple is that he is unconscious of responsibility.

Irresponsible persons, when confronted with the consequences of their lack, draw quickly from a stock of trite excuses.

Our text gives us samples of the type of excuses offered. One man has purchased a team of oxen, another a piece of ground. They say, "The task of making a living is so difficult that I have not time for church activities." "Competition is so great that I must give all my time to business." We have some men in our church who refuse to make the sacrifice demanded of the church worker. We are happy to know, however, that we do have a great army of men who, fully aware of the cost, are willing to give time and money to the work of the church.

Another type of alibi disciple is the man who excuses himself because of his home responsibilities. "I have married a wife." The care of home tasks is the chief duty of men and women. The home should not be neglected. However, there are few men who could not use some of their wasted time in church activity. If the men of the priesthood would do no more than use their idle, wasted time in the discharge of some helpful piece of work in line of duty, what great good would result!

From the day of Cain until the present day, the favorite excuse is: "Am I my brother's keeper?" What a disclaimer of responsibility!

While it is true that each man must live his own life, it is also just as true we are the keepers of each other. To the alibi disciple, this is a doctrine to be believed but not practiced. To the true disciple, it is a policy to be lived and carried out.

The man of alibis sets a standard for others he does not live up to himself. It is difficult to apply to oneself the same test we are inclined to apply to others. We offer excuses for ourselves but without mercy condemn the other fellow. David's disposal of Uriah, and Nathan's method in dealing with the crime, are interesting reading with this thought in mind.

Another method of this type of disciple is to lay his failure to assist upon the weaknesses of a superior officer. "I cannot work with a man of that kind." He refuses to work because of some offense, etc. The parable of the talents reveals the alibi disciple in the sight of God.

Another excuse very frequently heard is: "I don't feel well," or "I am too tired." This individual is a habitual deceiver, for he may use these excuses until he even persuades himself. He may get a few of his brethren to believe them, but he cannot fool his Creator.

The alibi disciple may in the presence of his brethren wash his hands of responsibility as did Pilate. But in the end, he, too, will discover that alibis are not so easily established in the discerning presence of God.

Responsibility cannot be disposed of so readily.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matthew 7: 21-23.

The Growing Bible

What an inspiring conception it is, this notion of a growing *Bible,* this frank and joyful recognition of the fact that not only in scriptures written in the Hebrew tongue and not only in scriptures written in the Greek tongue, but also in scriptures written in the English tongue, in the German tongue, in the Russian tongue, and in the tongues of the Orient, many authentic words from God may be found; that not only in the literature produced between the eighth century before Christ and the second century after Christ, but in some part at least of contemporary literature do prophets speak!

And what a relief it is to discover that a sense of security may be had without cost to one's sense of truth! It may be had without recourse to those religions of authority which take a man back to the past and leave him there, cowering in the presence of every new discovery, afraid of science, distrustful of truth.

An even greater sense of security may be had through actual experience of the living God, for, in that event, every fresh discovery is hailed as another revelation, and science is seen to be one of the mediums through which the Eternal Mind reveals itself, and truth is recognized as the very tabernacle of the Most High.—Ernest Fremont Title, in the *Epworth Herald.*

History is a fine antitoxin for harmful propaganda.—Clarke Cunningham, in *The Pilgrim Highroad.*

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THE SUBTLE BACILLUS

Furnished by - - - - - - - - - -
Jackson County Tuberculosis Association

By A. SCHAEFFER, JR.

Not so many years ago smallpox marks were so common that the person who did not have them was almost a curiosity, diphtheria and typhoid snatched hundreds from the bosoms of their families, and cholera and the bubonic plague were a recurring feature of community life.

Deadly as these scourges were, they had one thing in common—the symptoms of each were recognizable very shortly after the onset of the disease and the victory or defeat of the ever-threatening Reaper was decided in a few days. Today medical science knows not only how to battle such enemies successfully but has even developed means to prevent most of them from ever beginning.

The fantastic realm of microbes has other methods of striking at mankind, however. Among its most subtle weapons is the disease tuberculosis. Tuberculosis, like all affections, has its own peculiar symptoms, but unlike those of other ailments they are not usually recognizable until the disease has made considerable headway.

Nor is its course determined in a week. It frequently demands years of treatment during which the patient must remain in bed. So subtly do tubercle bacilli work that a whole family can become infected from a single member before he shows even the first symptom of illness.

Obviously the only sensible step to take when a case of tuberculosis is discovered is to have every member of the family examined to make sure no one else has it. It is especially important that children be examined, and for this purpose a good doctor will use the tuberculin test and, if necessary, the X-ray.

Why should all members of a family be examined when a case of tuberculosis is discovered? The reason lies in the fact that tuberculosis is not an overnight disease. Modern knowledge tells us that practically every person has the germs of tuberculosis —tubercle bacilli—in his body, and that these bacilli were acquired in small doses usually during early childhood. If the youthful body is strong enough to withstand these small doses of infection the bacilli remain quietly in the body like a sleeping dog, waiting for an opportunity to crash through the delicate defenses.

That opportunity usually comes during the teen age, when the body is run down, tired, weakened by unusual and prolonged exertion, unwise participation in athletics, overstudy, continuous worry or strain, or by lack of proper food or rest. Then the bacilli silently, insidiously, begin their deadly work. As they overcome the defenses of the body they multiply enormously, so that the person who has the disease soon begins to throw off bacilli through his mouth and nose in coughing, sneezing, spitting and breathing. In the early stages of the disease no symptoms are usually apparent, and in many cases are never pronounced enough to make the person visit a doctor. Nevertheless, he continues to throw off the tubercle bacilli and thus infects those with whom he is closely associated, whether in his family or at business. Of those persons who thus acquire the disease, one may show active symptoms even before the person who gave it to him.

It is for this reason that the modern physician is not satisfied merely to place his patient under treatment, but demands that the rest of the patient's family be examined so he may discover whether his patient is the only member who has the disease, and whether he has given it to others or acquired it from one who may be totally unaware that he has it. Only by such procedure can tuberculosis be dethroned from its place as the greatest death-dealing disease between the ages of 15 and 45.

It is to broadcast this information as widely as possible that the two thousand and eighty-four affiliated tuberculosis associations of the United States conduct each year an educational campaign which they call fittingly an "Early Diagnosis Campaign." This year it will begin April 1, and under the slogan, "Examine and Protect All Contacts," will propound the questions, "From whom did he get it? To whom did he give it?"

The political ideal of the world is not so much a single empire with a homogeneous civilization and a single communal will, but a brotherhood of free nations differing profoundly in life and mind, habits and institutions existing side by side in peace and order, harmony and cooperation, and each contributing to the world its own unique and specific best, which is irreducible to the terms of the others. The cosmopolitanism of the eighteenth century and the nationalism of the nineteenth are combined in our ideal of a world-commonwealth, which allows every branch of the human family to find freedom, security and self-realization in the larger life of mankind.—Professor S. Radhakrishnan, King George V Professor of Philosophy, Calcutta University, India.

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THE DOCTRINE OF THE HOLY SPIRIT

(Continued from page 1070.)

the Spirit of God dwell in you." (Romans 8: 9, Inspired Version.) He says, "If any man have not the Spirit of Christ, he is none of his." Certainly, Paul is right; for "the carnal mind is enmity against God."

THE GIFT FOR TODAY

Can men and women of today receive the conscious, indwelling, power and witness of the Holy Spirit, as received and enjoyed in the apostolic age? Certainly, they can, and they do, when obedient to the gospel. Why not? Is not man's nature the same, are not his needs the same, as in all past ages? Is not God unchangeable and impartial? Is not Jesus Christ "the same yesterday, today, and forever"? No one in all the generations mentioned in *Bible* times was able to receive of God without the inspiration of the Holy Spirit. No one today can be conscious of God in a living indwelling assurance without that Spirit. Jesus promised it to "every creature" obedient to him. "God so loved *the world,*" not the world of the past only, but the *world universal.*

The order of God in nature remains unalterably the same unchanged physical order from the beginning. Man today lives in and because of the unchanging phenomena in the mineral, the vegetable, and the animal kingdom. This argues for the same order from the beginning to the end, in the moral and in the spiritual realm. The same law produces the same result, throughout the ages. God thus gives evidence that he thinks as much of man, that he loves him now, as in the past. To argue to the contrary is to misrepresent his word and to do violence to him. In the language of the ancient apostle, "We are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him." (Acts 5: 32.)

Jesus, when he began his ministry, presented himself to John the Baptist, the man sent of God to prepare the way of the Lord, as foretold by the prophet Isaiah. We read in the word that the preaching of John was "the beginning of the gospel of Jesus Christ." John preached, saying, "There cometh one mightier than I after me, . . . I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descended upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." (Mark 1: 7-11.) Matthew's Gospel gives us the same account.

This record informs us that John preached and administered the baptism of water, testifying that Jesus, greater than he, and of whom he bore witness, would baptize with the Holy Spirit those who obeyed the gospel. Jesus himself, taking the nature of man upon him by being born into this world, and sent to teach and to be an example to man, rendered obedience to the law which he taught; he did not evade it, but received baptism by water at the hand of John. Honoring the law revealed in the gospel, the Holy Spirit descended upon him, and thus the Father openly acknowledged his obedience and proclaimed him to be his beloved Son. Jesus was thus born of water and of the Spirit, in harmony with his teaching to Nicodemus that the twofold birth of water and of the Spirit is necessary if a man would be "born again" and enter into the kingdom of God. (See John 3.)

THE SOURCE OF JESUS' POWER

Jesus accomplished his work by the power of the Holy Spirit. Having to meet the enemy of righteousness in the opposition, persecution, and various forms in which he met the powers of darkness, he constantly sought the ministrations of the Holy Spirit that he might accomplish the great mission for which he had been sent into the world. He did not attempt to do his work without seeking endowment of that divine power. He preached the gospel by the power of the Holy Spirit. By that power he healed the sick, cast out devils, gave sight to the blind, and caused the lame to walk. He stilled the waves of storm-tossed Galilee, he fed the multitude, by exercise of divine power. It is written that "he became the Son of God with power by the resurrection from the dead." He said to the apostles whom he had chosen: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1).

THE SPIRIT WITH THE ANCIENT DISCIPLES

The ministrations of the Holy Spirit attended the apostles and others of the ancient church. It was in that power that they were able to establish the church. That power is promised to men divinely called to the ministry of Christ in every age in which the gospel is preached in fullness. Without it the church cannot live and grow. The power and witness of the Holy Spirit must be enjoyed today if men and women are to *know* the things of God. Spiritual knowledge is essential to salvation. Jesus said: "This is life eternal that they might *know* thee, O God, the eternal Father, and Jesus Christ whom thou hast sent."

The Holy Spirit is the power by which intelligence, conviction, knowledge of God are made manifest. It was by its ministrations that men of God were able to stand as witnesses of the divine Being. They had indwelling knowledge of God. They knew in whom they had believed; otherwise they could not have stood out as such witnesses in the midst of the darkness, superstitions, and general ignorance against which they contended. No man can live unto God and stand in consciousness of the truth without that same indwelling, spiritual knowledge. Knowledge is power. It is by knowledge of the material world that men are able to use its elements and forces; and the greater things of the Spirit must also be known, must be actually experienced, if human nature is to become transformed into the character of Jesus Christ, the real and true man. The Scriptures promise and require that man shall attain actual, spiritual knowledge of God as essential unto eternal life. As it was manifest in Christ in knowledge of God, it must in like manner be known by men today, if men are to live in communion with God and attain unto eternal life.

Is There a Penalty to Service?

By Edna Stobaugh

Do we treat those who serve us with kindness and appreciation? Or is their joy in service only? The young man is always willing to lend a helping hand, and after the good deed is performed the fellow is snubbed.

A minister in the town holds a week's series of meetings in a city fifty miles away. Not having a car he asks the young man to take him. After the meetings are over the minister and family find much fault with the young man. A boy friend borrows his car to take a girl home from church leaving the fellow to come home on the street car or with friends. Neither boy nor girl are too generous with kindly feeling toward the young man. He asks a girl to go to a show with him and she accepts, but when he asks to take her home from church she has other plans. A mother has a sick babe and needs a perscription filled and she calls the young man with no thought of a whole-hearted "thank you."

The young man has faults—but who of us do not? He is somewhat oversized, but he is as sensitive to the "stings" as he is big. If a kind word is spoken to him a worth-while pleasure comes to the speaker.

Some say he is repulsive, but can't repulsiveness be overcome by brotherly love? Is that an excuse for asking favors and then being rude? Too many of us have made this mistake and should begin now to make amends for them.

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Weekly Health Letter

Malta Fever (Undulant Fever)

By A. W. Teel, M. D., Church Physician

This disease may occur in all sections of the United States, but is more frequently found in the older, goat-raising sections of Texas, and is found more or less constantly in the area three hundred miles along the Rio Grande and extending ninety miles to the north.

It is impossible, by the old method, to distinguish the germ of malta fever from the so-called *bacillus abortus,* which causes contagious abortion in cattle, hogs and other domestic animals. It is identical to the so-called Mediterranean fever. The germ enters the body through wounds and mucous membranes, or after a drink. Those who work in slaughter-houses and have in charge the care of cattle, sheep, goats and pigs, are attacked. However, it is chiefly spread through goats' milk and cows' milk. For this information, we are indebted to the British Commission for the extinction of Mediterranean fever.

While the usual way of becoming infected with this disease is by drinking goats' milk, the possibility of other methods of infection is quite evident, such as insect bites, or wounds infected after various modes of contacting infection. Contacting infection plays a minor role, because, as a rule, it is not directly transmitted from the skin of the well. Some of the first symptoms are pain and swelling of the joints, accompanied by profuse sweating. Or, it may resemble a bad cold, which seems to be hard to get rid of but if it is undulant fever, the trouble will persist for a long time.

Fortunately the germ is easily destroyed by pasteurizing and great heat. Those who are in direct contact with diseased animals can usually protect themselves by sterilizing their implements and protecting their hands by wearing gloves. Where there is the least evidence of an epidemic of this kind, I must impress upon my readers the utmost importance of pasteurizing the milk. Where the milk has been pasteurized no ill effect has been observed. General sanitary measures should be followed, the same as for a case of typhoid fever. Those just recovering from this disease should not be released until the germ is destroyed from the urine. Great care should be taken regarding flies, mosquitoes, and the laying of dust. The promotion of general cleanliness should be the slogan in handling these cases.

The List of Old Subscribers Continues to Grow

Mrs. Mary A. Mader, of Lamoni, Iowa, has taken the *Herald* the longest of any who have yet reported—sixty-five years. "My subscription to the *Herald* started in 1868," she writes, "since which time it has come to me continuously. I have greatly appreciated its good and helpful contents, and still anticipate its welcome arrival each week."

"We have taken the *Herald* for fifty years, as we came to this county fifty years ago last March, and went to housekeeping in July," reports Mrs. J. G. Cole, of Peoria, Illinois. "I have taken the *Herald* ever since." They also took *Autumn Leaves* and *Ensign,* and sent a copy of the *Herald* to Mrs. Cole's father in Birmingham, England, for a number of years.

W. A. Helms, of Bell City, Louisiana, has taken the *Herald* for thirty-two years.

"The longer I read the *Herald,* the dearer it becomes," says Mrs. Daniel P. Wade, of Port Huron, Michigan. Mr. and Mrs. Wade have taken the official church paper for over thirty-six years in their own home, and Mrs. Wade's father was a subscriber before she was baptized forty-five years ago. Her father still takes the paper.

J. F. Gunsolley, a resident of Independence, Missouri, since 1904, was baptized in 1884, when he was twenty years old. He has read the *Herald* since about 1880, and has been a subscriber more than half that period.

Mrs. D. E. Dunshee, of Everett, Ohio, has been a *Herald* subscriber thirty-seven years. She never throws away or destroys her paper, but gives it to some one who will read it.

Mrs. Saleda D. Shippy, of Lamoni, Iowa, signed up to take the *Herald* fifty-nine years last January during which time they have taken the paper continuously. She and her husband observed their sixtieth wedding anniversary last May. They moved from Michigan to Lamoni in 1888.

"It is one of my most valued friends. It never fails to bring messages of truth and comfort," writes Mrs. M. A. Cooper, of the *Herald.* Mrs. Cooper lives at 815 South High Street, Denver, Colorado. She became a member of the *Herald* "family" in 1878, and has been a subscriber ever since.

Brother A. B. Kirkendall, of Creola, Ohio, is also a veteran *Herald* subscriber. He was baptized into the church in September, 1880, and contracted to teach his first and only school beginning October 3, 1880. When he received his first pay early in November, in fulfillment of a pledge, he bought every book and tract published by the Herald Office, including the *Inspired Version of the New Testament,* book tracts, and *The True Latter Day Saints' Herald.* "In those early days," he says, "J. F. Anthony, M. T. Short, V. D. Baggerly, B. V. Springer, E. C. Brand, T. W. Smith, and Marietta Walker were probably the most voluminous writers, while Joseph Smith and W. W. Blair did most of the editorial work."

E. F. and Eldora C. Shupe, of Littleton, Colorado, have taken the *Herald* since shortly after their marriage, June 28, 1877. Brother and Sister Shupe moved to Colorado in 1888, and the first thing Brother Shupe did was to write to the Herald Office for the addresses of Saints living in Denver. In this way he located the faithful few and commenced to hold meetings in the homes. From this small beginning has developed Denver Branch of about four hundred members. Though Brother and Sister Shupe are now of advanced age, they still make the trip to Denver church once on Sunday in their 1922-model Ford.

"I distinctly remember reading the *Herald* when it was edited by Isaac Sheen," writes Brother Shupe. "I was a boy at home and a member of the String Prairie Branch. I was baptized December 4, 1863."

"We wouldn't be without the church paper," declare Mr. and Mrs. C. T. Sheppard, of Joplin, Missouri. They have been *Herald* subscribers since 1903 except for one or two years when they took the *Ensign* and *Autumn Leaves.*

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Prayer and Testimony

The Testimony of Job

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.—Job 19: 25-27.

Rejoices in Gospel Blessings

By Mrs. Daniel P. Wade

When I was married thirty-six years ago, my husband did not belong to the church. But since that time I have seen him, nine children, two daughters-in-law, one son-in-law, and three grandchildren baptized.

There are five generations of us in the church, my parents and grandparents, myself and my children and grandchildren. We have one son who is an elder and three sons are deacons.

And so we rejoice in the gospel which we know is of God. I have received many great blessings from him. One of the most outstanding of these was a divine administration and healing one night in February of 1925.

The longer I read the *Herald* the dearer it becomes to me, for it contains much food and strength for the soul. The *Herald* and the three standard books of the church are about all I read. We have taken the official church paper thirty-six years in our home, and my father took it before I was baptized forty-five years ago.

Our prayer and testimony meetings here at Port Huron bring us much joy and comfort. Also we enjoy our pastor's talks and sermons; surely he is inspired of God.

PORT HURON, MICHIGAN, 1028 Wells Street.

This Church Is True

By Ruth Jennings

I know that this is the true church of God, and that if we live our religion, we shall receive the gifts and blessings which Christ told his disciples would follow those who believed.

I have belonged to the church nearly eight years, and I wish for the Saints to pray for me that I may ever be faithful.

INDEPENDENCE, MISSOURI, Route 3, Box 936.

Would Be an Example

By Mrs. Lillie Guyer Sowell

For two years I have been unable, on account of my health, to attend church regularly, but at home I study and pray and enjoy the services from the Stone Church studio when I can get them.

I enjoy the testimonies in the *Herald,* and hope more of the members will write. When I am at church I cannot hear the prayers and testimonies because of defective hearing.

I want to be faithful so that my daily life will be an example to those around me, and in this I feel that I need the Lord's help for my burdens are heavy.

Twice the latter part of June I gathered some of my neighbors together for prayer at the home of a shut-in. Certainly the Spirit was with us there.

Many nights I lie awake and pray for those who are sick and suffering and for wisdom. And I want to say to those who may be discouraged: Don't give up. Now is the time to keep busy. Stand fast, watch, and pray.

Please pray for me and my family and also for my mother, Mrs. Guyer, of Cameron, Missouri.

WICHITA, KANSAS, 1247 Ellis.

Finds Gospel Completely Soul-satisfying

By John J. Phare

While I was a member and later a trustee of a Methodist Church at Independence, Missouri, I attended the organization meeting of the Zion's Ensign Publishing Company, I think it was in 1891, and immediately I became one of the steady readers of the paper. I read it throughout its career and still revel in the spirituality of its successor, the *Herald.*

In 1901, I was baptized a member of First Kansas City Branch by Elder David Winn. After twenty years as a church school youngster, I served for thirty years in the Methodist church and school work; but I found the restored gospel more completely soul-satisfying. And while on the downhill side of life (I am eighty-three years old) I still vigorously support the gratifying and saving doctrines of the latter-day gospel and rejoice therein.

I am at present isolated from my own church services, but am active in other congregations, often injecting Latter Day Saint doctrinal points in church school *Bible* studies. In a short time we are hoping to return to Berea, Ohio, and then can again have more frequent association with Saints.

NEW PORT RICHEY, FLORIDA.

Hopes to See Missionaries Return to Fields

By J. F. Mintun

My desire to tell the gospel story has not abated because of my superannuation, and so far as there is opportunity I enjoy preaching the word and of late years have enjoyed fully as much of the Spirit of God in my ministry, if not more, than when I was an active missionary. I enjoy the thought of having had the privilege of laboring with God for so many years, and hope to enjoy many more years in ministering the word in a more local way.

My continual prayer is that my brothers who are being deprived of the missionary privilege may soon return to the work of their calling with greater power in the delivery of the word. I am inclined to believe that when the church has entered into a more humble attitude as a church, with the conviction that we will not only pay the debts now incurred, but also stay out of debt, and use the means coming into the hands of individuals as well as the storehouse of the Lord in a more economic way, we shall see many missionaries returned to their responsibilities in the field. This is my faith and my desire.

COUNCIL BLUFFS, IOWA.

Request Prayers

Mrs. L. Monroe, of Olene, Oregon, requests prayers for her husband, who has been ill for a long time.

Sister John Plumleigh, of Shidler, Oklahoma, Branch, requests the prayers of the Saints for her husband who is suffering from tuberculosis. He is in the Woodman Sanitarium, Woodman, Colorado. Sister Plumleigh asks the Saints, especially the priesthood, of that community to visit him. Visiting hours are Wednesday and Sunday 2 to 4 p. m.

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QUESTION TIME

By what new doctrines or practices do the Saints justify the existence of their church?

If by the term *new* the questioner means that which had never before existed, the church does not base its claim for recognition on such grounds. On the contrary, it claims that important teachings and practices of the ancient church instituted by Jesus had been discarded and forgotten, and that new teachings and practices not in harmony with Jesus had been added by some of the denominations claiming to be his church. The Latter Day Saint movement restored the teaching and practice which had been discontinued, hence claim a restoration of primitive Christianity. Some of the things restored seemed new to other sects which had long ago forgotten their former existence.

Only in this sense were the teachings of the Saints new, but in restoring them it became necessary for God to give revelations to the church which made clear what things had been lost and what had been the ancient practice and belief on points not quite clearly understood. These revelations were of course new, and to some extent they revealed new concepts of truths previously taught more or less briefly or vaguely in the Scriptures.

To illustrate: the doctrine that God reveals himself to his people in all ages is taught in the *Bible,* but some did not understand its import. This was made plain to the church of the Saints and is an important part of their faith. Priesthood by divine call through revelation, the offices of the prophet, apostle, seventy, and other officials, were also unfolded more clearly and are essential to the work of the church. The existence of spiritual gifts and divine manifestations in the church were emphasized as necessary to the continuance of the divine plan. Baptism and other ordinances were explained, and it was shown that these could be performed acceptably to God only by a priesthood called by revelation as in ancient times.

The restoration of the ancient faith is therefore the chief justification for existence of the church, and not the claim to a new religion. The religion of Christ will not be improved upon, but to restore it in its original purity was made necessary after it had been flagrantly and continuously disregarded by those who claimed to be its teachers and representatives. This restoration involves many other items that would require more space than is available here.

Why does your church rest upon the basis of teachings concerning the tribe of Joseph?

Our teachings concerning the tribe of Joseph do not form the basis of our church, but are incidental, though considered of much interest and importance. We have pointed out the fact that prophecy clearly indicates great things concerning that tribe, the fulfillment of which involves many things affecting our own age or era. But it can hardly be said that these teachings originated with us, for they are to be found in various scriptural texts. As they in part concern our times, it is but natural that we should refer to them and point out their significance.

An instance somewhat parallel, at least in one respect, is the teachings of the New Testament writers calling attention to the lineage of Jesus, and the prophecies concerning the matter. To note the fulfillment of prophecy in regard to the seed of David was incidental to the great mission of Jesus, for many others were also of the same lineage. Yet it took on increased meaning in the light of his teachings. This is similarly true in the case of the tribe of Joseph.

Did Emma Smith ever see the Book of Mormon plates?

It is my understanding that she did not. On this point the *Church History* says:

> Q.—I should suppose that you would have uncovered the plates and examined them.
>
> A.—I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them.—Volume 3, page 357.

She had previously explained that she had felt of them as they lay wrapped in a cloth on the table, and noted their metallic rustle when moved.

A. B. PHILLIPS.

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3. The gospel of Jesus Christ is for all nations. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matthew 28: 18-20.) "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Corinthians 12: 13.) "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34.)

4. The gospel of Jesus Christ is for all the world. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.) "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24: 14.) "And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Revelation 5: 9.)

5. Punishment for violating the requirements of the gospel of Jesus Christ, is to be administered in the future life. God and Jesus Christ will be the judge. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation 21: 8.) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1: 7-9.)

6. Eternal life is promised through the gospel of Jesus Christ. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.) "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6: 23.) "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thessalonians 4: 17.)

WAS THE DECALOGUE UNCHANGEABLE?

Adventists refer to Matthew 5: 18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." There they tell us that the law (the Decalogue) is more lasting than heaven and earth; because heaven and earth will pass away, but the law, never. But they should not overlook the phrase, "till all be fulfilled." Hear Paul: "For Christ is the end of the law for righteousness to every one that believeth." (Romans 10: 4.) "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." (Galatians 3: 19.) The law thus being fulfilled, ended and ceased to be operative under the gospel. But the Adventists quote the next verse, "Whosoever therefore, shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven." (Matthew 5: 19) and claim that this text refers to the Decalogue.

If the above applies to the Ten Commandments at all, the context plainly shows that the application would come under the clause, "till all be fulfilled." The next verse says: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matthew 5: 20.) Now the Pharisees and Scribes were Jews, and zealous of the law, for in it their righteousness consisted. Paul speaks of the zeal with which they observed the law, as follows: "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God." (Romans 2: 17.) Paul was a Jew, also a Pharisee, and zealous of the law before his conversion to Christ. (See Acts 22: 3.) Still he was not saved in the kingdom of God, for a saving righteousness must exceed the righteousness of the scribes and Pharisees, or in other words, the Decalogue.

Let us look at these texts from another viewpoint. Jesus says: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke 16: 16.) Peter says: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Peter 1: 24, 25.) The Decalogue was not given for over twenty-five hundred years after creation. (See Deuteronomy 5: 2, 3.) During that period lived Enoch, who was translated. (See Genesis 5: 24; Hebrews 11: 5.) There was Abraham who was called the friend of God, and his descendants, Isaac and Jacob, whom Jesus says are in the kingdom of God, and therefore saved. (See Matthew 8: 11.) All these were saved hundreds of years before the law was given, they being the fathers of Israel, and the positive statement already referred to that the Ten Commandments were not made with them. (See Deuteronomy 5: 3.)

Since there is none other name under heaven given among men by whom men can be saved but Jesus (Acts 4: 12), and the gospel of Jesus Christ is the power of God unto salvation to every one that believeth (Romans 1: 16), these men being saved must have been saved through Jesus Christ by the gospel. Israel transgressed, and lacked the necessary faith; so to them the law was added because of transgressions, till the seed should come. (Galatians 3: 19.) Thus Israel was kept largely separate from other nations, so there might be a witness to the truth of the prophetic promise given to Abraham that Christ would come through his seed. When Christ came and did his work and reestablished the gospel covenant among men the law that was given to the nation of Israel because of their transgression, therefore was ready to vanish away. (See Hebrews 8: 13.)

In speaking of Jesus Christ, Isaiah says: "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isaiah 55: 4.) Since Jesus Christ is God's witness, leader and commander of the people, it is quite reasonable to conclude that the commandments he refers to are those he gave at that time. He says, "Whosoever shall break one of the least of *these* commandments," speaking in the present tense. He refers to that which was said to them of old time, and then plainly showing that the old commandment was faulty, he tells them of a higher law. Listen while we consider Matthew 5: 21, 22, "Ye have heard that it was said by them of old time, Thou shalt not kill [the sixth commandment], But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment."

In verses 23-26, Jesus gives us some special commandments not even referred to in the Decalogue. In verse 27, he says: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: [seventh commandment], but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Verse 28.) "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement." [Verse 31, not in the Decalogue, quoted from Deuteronomy 24: 1.] But Jesus says, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery." (Verse 32.) "Again ye have heard that it hath

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been said by them of old time, thou shalt not foreswear thyself, but shall perform unto the Lord thine oaths." (Verses 33, from Numbers 30: 2.) But Jesus says, "Swear not at all." . . . (Verse 34.) "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth," (Matthew 5: 38. From Exodus 21: 24.) But Jesus says, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Verse 39.) "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy," (Verse 43. From Leviticus 19: 18.) But Jesus says, " But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." (Verse 44.) The sixth and seventh chapters contain instructions and commandments regarding alms, prayer, fasting, treasurers, wealth, judging others, etc., and at the close we read, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." (Matthew 7: 28, 29.)

We have noted seven quotations that Jesus made from the fifth of Matthew from the old law and out of the seven only two were from the Decalogue. Now if he meant that whosoever should break one of the least of these commandments and teach men so, should be least in the kingdom of heaven; and that whosoever should do and teach them should be great in the kingdom of heaven, he certainly meant the ones he quoted, and in some of them he commanded exactly the opposite of what the original commandment said, viz.: "An eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil. Whosoever shall put away his wife let him give her a writing of divorcement. But I say unto you that whosoever putteth away his wife save for the cause of fornication, causeth her to commit adultery. All these things were allowable under the Decalogue. If the Decalogue had not covered them, Moses would not have given them to the nation of Israel for a national law. In all the seven references whether from the Decalogue or other parts of the law, his teachings and commandments bring out the imperfection of the old law: and in contrast show the perfection of the higher law that will make people wise unto salvation. So from these view points the fourth proposition fails.

The Fifth Proposition

"That the change from the seventh to the first day of the week was made by the Pope of the Roman Catholic church."

It is rather amusing to witness the attempts made by Adventists to prove this proposition. They refer in all their works, to the edict of Constantine, made in 321 A. D. as the first attempt to enforce Sunday observance by civil law. I quote from *Bible Readings for the Home Circle,* 1914 edition, published by The Pacific Publishing Association, and shall refer to it in the future as *Bible Readings.* Constantine's edict is given as follows: "Let all the judges and towns people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."

In a list of Catholic popes I have before me, taken from *Catholic Belief,* by the Very Reverend Joseph Faa. Di Bruno, D. D. I note the Catholic popes for the fourth century, as follows: 31st Pope, Saint Marcellus I, Martyr, 304 A. D.; 32nd Pope, Saint Eusebius, Calabria, 309 A. D.; 33d Pope, Saint Melchiades, Africa, 311 A. D.; 34th Pope, Saint Sylvester I, Rome, 314 A. D.; 35th Pope, Saint Marcus, Rome, 337 A. D.; 36th Pope, Saint Julius I, Rome, 341 A. D.; 37th Pope, Saint Liberius, Rome, 352 A. D.; 38th Pope, Saint Felix II, Rome, 355 A. D.; 39th Pope, Saint Damascus I, Spain, 366 A. D.; 40th Pope, Saint Siricius, Rome, 384 A. D.; 41st Pope, Saint Anastastius I, Rome, 399 A. D.— *Catholic Belief,* pages 176, 177.

The above shows that Constantine was not a pope, so we have eliminated him as the pope that changed the Sabbath. And if it should be urged that Constantine made the law to please the Pope, or the authorities of the church: it would prove that the church was already keeping the first day and asking Constantine to protect them in it. But as his edict in no sense harmonizes with the keeping of the *Bible* Sabbath there is little reason to believe that this was true.

The council of Laodicea is referred to in all Adventist books I have examined as, either the place where the change was made; or a very important step in the change. Date for said council given by Adventists in 364 A. D. Now Mrs. White positively asserts *Early Writings,* page 33 and 65, that the Pope changed the Sabbath from the seventh to the first day of the week. She claims to have been shown this by spiritual direction. Read, "I saw that God had not changed the Sabbath, for he never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws." (*Early Writings,* page 33.)

If the pope changed the Sabbath, no one else did; and there should be definite proof as to what pope did as well as the time and place. Measures of discipline passed by different councils over a period of several hundred years will not do. Now as to the Council of Laodicea, Cannon No. 29, quoted from *Bible Readings,* page 461, "Christians shall not be idle on Saturday (Sabbath) but shall work on that day; but the Lord's day they shall especially honor." If the pope changed the Sabbath at the council of Laodicea, he did not do it elsewhere. So we will examine whether this council's action was directed or controlled by the pope or not. That Adventists so claim is shown by the following: "We observe Sunday instead of Saturday because the Catholic church, in the council of Laodicea (A. D. 366) transferred the solemnity from Saturday to Sunday." (*Bible Readings,* page 441. Quoted from *The Convert's Catechism of Catholic Doctrine,* by Reverend Peter Giermann.) The above is the best authority I have found in Adventist works in support of the above action being taken at the council of Laodicea, and the very best Catholic authorities contradict the above statement. We have consulted several priests of the Catholic church including Bishop O'Reily of the Oregon Diocese, and their testimony was unanimous that the change was made in the days of the apostles. To this the *Catholic Encyclopedia* agrees. ". . . The Gentile converts held their religious meetings on Sunday (Acts 20: 1; 1 Corinthians 16: 1, 2), and with the disappearance of the Jewish Christian churches this day was exclusively observed as the Lord's day." (*Catholic Encyclopedia,* volume XIII, page 289.) I now quote from the latest edition of *The Question Box,* by the Reverend Bertrand L. Conway, which book is recognized by Catholics as setting forth their official belief authoratively. (Sunday observance) question: "Why and when was the Sabbath changed from Saturday to Sunday? Who gave the Pope the right to change the Sabbath? (Daniel 25.)

Answer. The third commandment of the old law: "Remember that thou keep holy the Sabbath day," (Exodus 20: 8) was partly moral, the natural law obliging all men to devote some time exclusively to the worship of God, and partly ceremonial in as much as it determined the time and the details of its observance. It is true that the church could not abrogate the natural law, but the apostles, as the divine infallible teachers of Christ's church, could and did change the time, the motive and the details of the Sunday observance. They substituted the first day of the week, Sunday, for the seventh, Saturday; they made it commemorate the resurrection of Christ instead of the creation of the world (Exodus 20: 11); they mitigated in great measure the severity of the Jewish law, abolishing, for example, the death penalty (Exodus 31: 15), and certain prohibitions. (Exodus 35: 3.)

(To be continued. This is the fifth installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Missionary Campaign at Auditorium

Hundreds of Tourist Guests Learn of Church When They Visit the Building

A missionary campaign is in progress from day to day for our church at the Auditorium, Independence, Missouri.

For eight weeks, I have assisted Elder J. W. A. Bailey in conducting visitors through the Auditorium. Elder S. S. Smith devotes two days a week. For many months Brother Clarence Resch has taken charge of the Sunday visitors, selecting his own assistants and young Brother Orral E. Andes directs visiting every evening. Several other men have faithfully aided in this duty one or more days a week when additional help was needed. On some days visitors begin to come before eight o'clock in the morning.

Two thousand tourists and others have registered in two months, and hundreds did not record their names. These visitors represent nearly every State in the Union and some are from Canada, other countries and the islands of the sea. Many different beliefs are also represented, Protestants, Catholics, non-Christians, theosophists, and several hundred Utah Church people who showed the deepest interest in the Auditorium and also in our distinctive claims and positions on church polity, priesthood rites, doctrine, and lines of difference. (See *Doctrine and Covenants* 119: 4 and 127: 6.) A number of college professors and ministers of other denominations showed appreciation of the building and of the position of the church on faith and its purity of teachings.

Elder Bailey with his pleasing approach, his fund of information and affirmative address, wins the attention of a variety of listeners.

Seats are provided for groups, where, after they have been taken through the building and if they have the time and disposition, they may rest and listen to a lecture on our church. Some of the Utah people have remained for nearly two hours.

Our supply of Herald Publishing House church books, tracts, etc., offered for sale, interests many. Several dollars worth are sold every week; and many small donations from friends are put in the offering bank. A number of carefully selected tracts are given away daily.

Those who register and show interest in our church are taken note of on the records and follow-up letters will be mailed them; also their names will be sent to branch, district or stake presidents for consideration. Observing and experienced missionaries have said that the efforts at the Auditorium this summer are doing a more extended gospel work than ten traveling preachers, and what is true of the Auditorium is also true in many respects at Kirtland and Nauvoo, especially during the tourist season while the Century of Progress is in Chicago.

The foyer of the Auditorium has been made more attractive of late. Pictures of the Savior; of the three latter-day prophets (from 1830 to the present); of Emma Hale Smith, wife of Joseph Smith the seer; Kirtland and Nauvoo Temples; the Auditorium; a large photograph of the original manuscript of the *Book of Mormon,* and Centennial Conference Choir are now to be seen there. All these give us talking points in explanation of the great Restoration movement.

The present year is increasing in good prospects and possibilities for the church. Forward and upward should be our motto.

C. J. HUNT.

Changes in Faculty Personnel of Graceland College

Gilbert Returns After Year's Leave of Absence—Miss Hays New Librarian —Mrs. Warren Dean of Women

Prospects for attendance at Graceland College next year are promising, inquiries are coming in fast the last few weeks and reservations are equal or ahead of recent years.

Registration opens September 8, the first three days being freshman days. Other students will register Monday, September 11, and class work begins September 12. The first faculty meeting is scheduled for September 7.

A number of changes will be noted in the faculty personnel. A. R. Gilbert, who is finishing this month his work for a doctor's degree at the Columbia University, is expected to return the last week in August after a year's leave of absence, to resume his position as director of student personnel and director of athletics. He will also teach education.

Evan Walden, who directed the athletic department last year will continue in his position as superintendent of buildings and grounds on a full-time schedule.

Miss Gladys Marie Hays will take over the work of librarian, to fill the vacancy made by the resignation of Mrs. Lyda Williams, who has served the college efficiently in this department for the last fourteen years. Miss Hays is a graduate of Grinnell College, majoring in history and also took a course in the library school of the University of Wisconsin. She had several years teaching experience before taking up library work and during the past year has been assistant librarian at Grinnell. Miss Hays, beside her library work, will teach one course in European history.

Mrs. Mae Clark Warren, director of the home economics department, will also serve the college as dean of women, taking the place of Miss Tess Morgan, who has held this position for several years. The English classes taught by Miss Morgan will be taken over by Miss Charlotte Condit and Miss Florence Thompson.

The combined nurses' training course which was launched last year in conjunction with the Independence Sanitarium, proved to be very popular, and will have a nice enrollment again this year. The college sent around a dozen students to the Sanitarium this summer to take up the practical part of the work after having spent a year in preparatory study at Graceland.—*Lamoni Chronicle.*

New Castle, Pennsylvania

Workers Are Pressing Forward

Under the leadership of Pastor W. G. McCune and his assistant, Elder Lamont Ryhal, the Saints of New Castle are pressing forward.

The branch held its annual Sunday school picnic, July 4, and a good time was enjoyed.

During the month of June three were baptized at New Castle, and one at Darlington, Pennsylvania.

The president of Pittsburgh District visited New Castle, July 16, and assisted with the confirmations, besides preaching two fine sermons.

Elders McCune and Ryhal have been holding meetings in other cities with good results and attendance, besides doing their local work at New Castle.

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Ohio Celebrates Centennial of Laying of Kirtland Temple Cornerstone

President F. M. Smith Speaks to Large Congregation—The Press Gives Generous Attention to Event

"Sunday, July 23, 1833, was probably the most important day in the entire history of the village of Kirtland. It was on that day that the cornerstone of Kirtland Temple was laid by Joseph Smith—the temple which today is known throughout the United States and which has attracted thousands of visitors to this little village each year." So begins the press story of the Lake County *News-Herald,* which announces the celebration by the Saints of the centennial of the laying of the temple cornerstone.

President Frederick M. Smith, the speaker at this celebration, talked to a congregation of seven hundred people, urging them to look to the future and the realization of the ideals of the founders of the church.

Says a Cleveland paper: "Doctor Smith, who is a grandson of Joseph Smith, founder of the church, also recalled the sacrifices of those whose efforts resulted in the establishment of the church.

"Members from northern Ohio, Iowa, Illinois, Missouri, and Pennsylvania supplemented the Kirtland congregation of three hundred in the day's celebration.

"The program began at 7.45 a. m. under Reverend John L. Cooper, pastor of the temple. Doctor Smith preached at 11 a. m. and 2 p. m. A prayer of reconsecration was offered by Reverend Frederick Pitt, of Orlando, Florida, a retired missionary whose services to the church took him to all parts of the world.

"A stereopticon lecture on the *Book of Mormon* by Elder James E. Bishop concluded the program. Choral music directed by Mrs. William E. Householder, of Kirtland, was a part of each service.

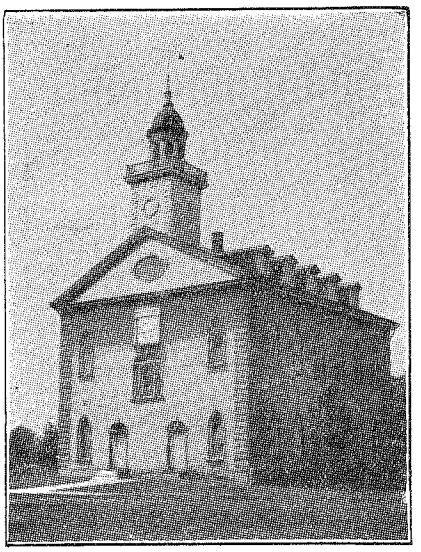
"An unexpected feature of the day was the attendance of two granddaughters of the mason who laid the cornerstone of the temple."

The Painesville, Ohio, *Telegraph* also carries a story of Kirtland's history from which we print:

"Around the quiet little village of Kirtland, cluster some of the most remarkable events of Ohio history, and in its presence the visitor still feels the spirit of a people who possessed the fullest measure of faith and whose temple stands yet today as a monument of their devotion.

"While Kirtland played a great part in the history of the Latter Day Saints, the opening scene was in another state and had taken place thirteen years earlier.

"In 1820, so the story goes, an angel had appeared to Joseph Smith, a young lad living at Manchester, New York, and it was made known to him that he was called to help in a work that the Lord designed to accomplish. He was told that the gospel, which had been perverted during the Dark Ages, was about to be restored to its original purity, and the priesthood, as held in Christ's church, would again be granted to men chosen by God as his ministers. He was also told that a record of the Indian progenitors, containing an account of their origin and a history of God's leadings with them, had been written centuries before, and had been hidden away in the earth, but soon would be revealed to him and power given him to translate it and publish it to the world as another witness for Christ.



Kirtland Temple, Kirtland, Ohio

"The church's history declares that in 1827 the plates containing that record were given to Joseph Smith, and eleven witnesses gave testimony of having seen and handled them. By 1830, the *Book of Mormon* was translated and published, and on April 6, of that year the Church of Jesus Christ of Latter Day Saints was organized.

"These people claimed that their doctrine was not new. They were *Bible* literalists and they believed that as God did anciently, so would he do for them.

"The clergy particularly were alarmed, and from the first they waged bitter opposition. But like the saints of old, these people clung tenaciously to their faith, and it spread. Family after family was converted, baptized and confirmed in the 'good old scriptural way,' and every new devotee became fired with a religious zeal that brooked no opposition nor hesitated at any sacrifice.

"Soon missionaries began to push out, and that same fall four men started for the West to preach to the Indians. On the way out, one of these men, remembering that a former Baptist brother, Sidney Rigdon, was preaching for a congregation in Ohio, determined to stop long enough to explain the new faith to him.

"The place at which they stopped was Kirtland, and thus this little Geauga county (at that time) village was drawn into the history. Sidney Rigdon, with Alexander Campbell, was a brilliant man and honest, and he gave ready ear to the new message. He was converted to the *Book of Mormon* and before the missionaries had gone on, they baptized one hundred and twenty-seven persons and established a branch at Kirtland which grew to one thousand members."

And then the paper goes on to tell how Kirtland became a mission base, of the Lord's command to build the temple, and of the sacrifice and labors of the Saints, and finally of the laying of the cornerstone July 23, 1833.

Here is its description of the building: "It is a massive structure of hewn native stone, and is plastered both without and within. The dimensions are 59 by 79 feet and the walls run 60 feet in height. The tower is 120 feet above the ground. The two main halls are 45 and 55 feet in the inner court and the building has two vestries in front and five rooms in the attic which were devoted to literature and for the meeting place of various groups.

"There is a peculiarity in the arrangement of the inner court which makes it more than ordinarily impressive—so much so that a visitor is aware upon entering of a sense of sacred awe. Four pulpits stand one above another in the center of the building from north to south, both on the east and west ends, those on the west being for the officers and higher priesthood and those on the east for the Aaronic.

"Each of these pulpits is separated by curtains which are let down and drawn up at will. In front of each of these two rows of pulpits is a sacrament table for the administration of that sacred ordinance. In addition to the pulpit curtains there are others intersecting at right angles dividing the main ground floor into four equal sections, giving each section one half of one set of pulpits.

"The second floor is similar in arrangement to the main auditorium, and the entire building is planned not alone for convenience, but also for the creation of a devotional atmosphere. The interior woodwork is curiously and beautifully carved, and the decorations have dignity and grace.

"Measured in terms of modern achievement, the Kirtland Temple is not imposing in size nor unusual in beauty. But measured in terms of sacrifice and viewed from the point of origin, it is unmatched in American architecture."

In every field of human activity belief comes first and proof comes second. —Charles Edward Jefferson, in *Things Fundamental.*

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Ministerial Conference and Reunion of Southern New England District

Spiritual Services Encourage Saints at Onset

The reunion organized Saturday evening, July 22, choosing a committee to have charge consisting of Apostle Paul M. Hanson associated with the members of the district presidency, D. F. Joy and Raymond Bradshaw, and E. F. Robertson and J. A. Gunsolley. The district president, Bishop E. L. Traver, was not able to attend this year because of a broken hip resulting from a fall. F. L. Dobbins, secretary of the district, was chosen secretary, and other officers usual to such a gathering were provided for.

The annual ministerial conference of the district in charge of Apostle Hanson and district officers occupied Saturday evening and Sunday, July 22 and 23. This conference is regularly held on the first Saturday and Sunday in July, but was deferred this year on account of the impossibility of Brother Traver to attend because of his accident, and for the further reason that Brother Hanson could not be present at that time. Only routine business was transacted at the conference such as hearing reports, etc. Brother Hanson addressed the priesthood in the afternoon and Sister Lucie Sears addressed the women, and two who had been baptized at the noon intermission were confirmed. There was prayer meeting at eight-thirty, church school at nine-forty-five, preaching at eleven by Apostle Hanson, and at seven-thirty by E. F. Robertson.

The reunion proper opened Monday morning, the twenty-fourth, and the daily program for weekdays was as follows: nine-forty-five, Adult prayer meeting in charge of Evangelist J. A. Gunsolley; young people's meetings in charge of E. F. Robertson, time changed to nine after first week; junior church in charge of Sister J. A. Gunsolley; primary children in charge of Sisters Miriam Dobbins and Ethel Cowgill; and kindergarten in charge of Sister Florence Gordon. At ten-thirty institute class was in charge of P. M. Hanson, the subject, *"The Church in Belief and Practice";* at eleven-fifteen institute class in charge of J. A. Gunsolley, subject the first week, *"The Six Milestones of Life,"* and second week, *"The What and Why of Religious Education."* These classes were accredited by the Department of Religious Education, and those who attended all sessions were able to earn twenty-four credits toward a certificate. The interest and attendance were very good, forty-two earning credits and quite a number attending who did not enroll for credit.

The following occupied the preaching hours: J. A. Gunsolley, district missionary; W. A. Sinclair, of Boston; E. F. Robertson, president of the Western Maine District; J. L. Prentice, pastor of Toronto, Ontario, Branch; Bishop M. C. Fisher, of Somerville.

Organized athletics characterized the afternoons; Tennis, volley ball, playground ball, pitching horseshoes, swimming and boating. Each sport had its share of attention from young people, adults, and children. Games were also played by the young people and children in the evenings after services. The following entertainment activities deserve special mention: The annual moonlight sail was enjoyed by about fifty people chaperoned by Brother and Sister Hanson. They left the Onset dock at eight o'clock cruising about Buzzards Bay, meeting the Boston-Fall River boat at the Cape Cod canal, and returning at ten o'clock.

Saturday evening, July 29, members of the church school of Providence delighted a large audience with a drama from the *Book of Mormon* in three acts. The subject was the departure of Lehi and family from Jerusalem and the securing of the plates of Laban containing their genealogy. It was a fine production and impressed the audience deeply.

At the close of the service, August 1, the young people entertained the camp in the auditorium with an impromptu program of literary and musical numbers and several comical stunts.

At two-thirty Sunday, August 6, the choir and orchestra of Attleboro Branch, directed by Sister Helen Coombs, district director of music, gave a half-hour program which was of a high order.

The evening of August 5, was given over to Boston young people for a program of entertainment of a semi-minstrel character with literary and musical numbers. This good clean entertainment was greatly enjoyed by a large and appreciative audience.

Prior to this program the stewards in charge of the camp grounds held a round table session inviting questions and suggestions concerning the conduct and management of the grounds.

This was followed by a business meeting at which reports of the various activities were read. A motion prevailed by almost unanimous vote favoring a reunion of two weeks' duration for next year, though the district presidency recommended shortening the time. The district presidency was authorized to fix the time in consultation with the missionary in charge.

Ten were baptized during the sessions, about half of them being adults and the rest children.

The infant son of Sanford and Agnes Fisher was blessed by his grandfather, M. C. and his great uncle, E. H. Fisher, and named Scott Adams. A daughter of Brother and Sister Ernest Crowell was blessed by J. A. Gunsolley and E. F. Robertson, and named Elizabeth Blanche.

A sale of aprons, bedspreads, other useful articles and confections was held by the women, July 29, the proceeds from the sale to go to the benefit of the church.

Meetings of the priesthood were held July 30 and August 6, and were addressed by Brother Hanson. Elder F. W. Blanchard was chosen counselor to the president of the Eastern Quorum of Elders and was ordained at the afternoon service in connection with the confirmations of those who had been baptized during the noon hour, seven in number.

At the close of the sacrament meeting the last day of the reunion a simple and beautiful wedding occurred when Albert, youngest son of Bishop and Florence Fisher, was united with Sister Dorothy Mesle, daughter of Brother and Sister Frank Mesle, of Sherrill, New York, the ceremony being performed by the father of the bridegroom. This came as a complete surprise to nearly everyone in the large audience, all of whom wish them a happy and prosperous life.

Reunion meetings were of a high order of spirituality. Earnestness, humility and a desire for unity in the work of the Lord seemed uppermost. The gift of prophecy gave comfort, courage and admonition to the assembly in general, and to certain ones in particular.

Portsmouth-Nauvoo Branch

Pool and Fifth Streets, Portsmouth, Ohio

Attendance at the church school, June 9, was not so good as usual, a number attending a two-day meeting at Highland County Branch. They report a fine spirit.

James Sheffin, teacher, occupied the pulpit of this branch the evening of June 9.

A short time ago Elder Jacob Halb, of Middletown, Ohio, spent two weeks in this branch, giving fine instruction each evening and strengthening and encouraging the Saints.

Elder Francis May, of Dayton, Ohio, was the speaker at Portsmouth-Nauvoo Branch, July 23, his theme being, *"Scales From Our Eyes."* The following evening his theme was, *"I Would See Jesus,"* and the next night, *"The House We Live In."* He remained here for nearly two weeks, giving fine instruction.

A few of the members met at Pond Creek, August 4, where Elder May baptized two into the kingdom, Wilma Jane Bealor, daughter of Brother and Sister Donald Bealor, and Ollie Chriswell, wife of Brother Edward Chriswell. He also blessed Virginia, daughter of Sister Grace Shump.

Elder O. A. Rexroad was in charge of the sacrament service, August 6, and the worshipers were blessed with the Spirit. A few of the Saints took the emblems to a sick sister, and while meeting there with her, Brother Charles Monroe was called to the office of priest.

Though poor in temporal things, the

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Saints of this congregation wish to help redeem Zion. They feel much encouraged by helps and events of recent date.

Kansas City Stake

Central Church

The *Bible* study class of Elder and Sister John A. Gardner has been active during the summer months. They meet once each week on the home lawns, of the members where supper is served, and a study period follows.

Sunday morning worship services during the month of August are in charge of the I. X. L. Class. A men's trio from the Linwood Boulevard Methodist church was enjoyed August 13. The trio was composed of Ernest Hyde, Fred Schurer, and Carl Smithy. Miss Thelma Lancaster was the accompanist.

The Central Church Choir has been working hard during the summer on the Harvest Home Festival Chorus. Their regular Sunday evening broadcast over station KMBC was given August 13, the soloists being Elizabeth Tanner Hitchcock and Larry Siegel. Sixty-four members were present to enjoy a picnic and swim, August 11, after which supper was served.

The Women's Department met in a special session Wednesday, August 16, to make final plans for their coming financial year. The weekly envelope plan was decided upon and their first meeting will be held September 20.

Mr. and Mrs. Elmer Coffeen, of New York City were recent visitors in Elder John A. Gardner's class.

Kennett, Missouri

Young People Organize Z. O. G.'s

Elders J. Charles May and W. E. Haden have just closed a successful series of tent meetings at Kennett, Missouri. In spite of other meetings in town, the attendance reached four hundred several nights.

This was Elder May's first visit to Kennett, and the Saints there hope to see him again soon. Music for the tent meetings was furnished by the young people. Fred Davis and Earl Baker, both of Thayer, Missouri, were especially helpful with their saxophone and violin. The young people feel greatly benefited as a result of these meetings.

The young people of Kennett have recently organized a club, the "Z. O. G.'s" The following officers were elected: president, Leon Wiggins; vice president, Hugh Darsey Jones; treasurer-secretary, Veva Johnson; business manager, Gerald Gabriel. The leader of this organization, E. C. Larche, was given a surprise birthday party, July 24, by the members of the club. Brother May was a special guest, and furnished the biggest part of the entertainment.

The Z. O. G. members were entertained, July 30, with a lemon party. A penny was paid for each lemon purchased, also a penny for each seed found in the lemon. The money was presented to Brother Haden.

The young people were recently entertained at the home of Brother and Sister Larche, with a lunch. A splendid time was had by all.

August 12, Sister Canna Shelly entertained the young girls at her home. She gave them a splendid lecture from ten to eleven o'clock. At the same time the young men were entertained by Brother Larche.

Park of the Pines Reunion

Last Saturday and Sunday, August 12 and 13, I was at the Park of the Pines Reunion. This is the reunion of the Northern Michigan district, and it has grown in interest, and in goodly proportion.

The grounds, some sixteen acres in extent, are located on the upper end of Lake Charlevoix, one of Michigan's many beautiful sheets of water. The surroundings are beautiful and hold a fine promise for future development, and I must say the Saints of the district have done splendidly so far in improvements. As a camping ground the natural woods there make it fine. This has been added to by the erection of some plain but neat and substantial buildings for general purposes. A pavilion or tabernacle was the first building used for meeting purposes. It is capable of caring for a congregation of about five hundred persons, and it was filled to capacity at most of the meetings Saturday and Sunday. There have been added a young people's auditorium, seating about one hundred and fifty or two hundred, and a two-story building combining commissary and dormitory. The commissary can easily care for three hundred at mealtime, and more if necessary. A light plant and good well water add to the comforts.

The last reunion was not only marked by a good attendance, but by a fine spirit of unity and service. The workers toiled together with cheerfulness and without contention. The meetings were characterized by a deep religious spirit, and prayer, preaching, and business meetings were all well attended.

A large group of splendid young people were in attendance, and meetings especially for them were outstanding in excellence. The daily class work was well conducted and attended.

With such men as Dirk Schreuer, Allen Schreuer, William Hartnell, D. T. Williams, Hubert Case, Byron Doty, and others directing, supplemented by the work of such women as Sisters Dirk and Allan Schreuer, Louise Evans, Sister D. T. Williams, and with others apparently anxious to do all possible to help, why should the reunion not be a success? It was, and my guess is that every Saint in attendance went away home strengthened and encouraged.

FREDERICK M. SMITH.

Independence

Doctor John R. Green will begin a series of lectures on *"The Word of Wisdom"* to the women, beginning Monday, August 21, at two o'clock at the Stone Church. Every one is invited to attend.

The Sunny South Club will present a play, *"Wanted, A Correspondent,"* Monday night, August 21, eight o'clock at the Dining Hall of the Stone Church. The women of the Stone Church are sponsoring this play.

Mrs. H. E. Wilke, mother of Miss Margaret Wilke, is recovering from an operation at Research Hospital. Mrs. Wilke lived in Dallas, Texas, until February of this year when Mr. Wilke passed away. Mrs. Wilke will be with her daughter in Independence, Missouri, until her recovery.

Due to the stormy condition, the evening service was held at the Stone Church instead of the Campus. President Elbert A. Smith was the speaker. Special music was furnished by the women's quartet, composed of Nina Smith, Madge Gault, Alice Burgess, and Ruth Holman.

Stone Church

A junior dramatic club has recently been organized, under the leadership of Mrs. Olive Moses. At present, thirty-five members compose this club. The purpose of the organization is to prepare numbers for the junior church held in the Stone Church basement at the eleven o'clock hour each Sunday.

Two-hour meetings are held every Friday afternoon, and an excellent response is being given by the boys and girls. The officers of the club are hopeful that it will prove to be a means of self-expression for the members. Committees have been appointed for costuming, program numbers, stage preparation, and other phases of dramatic production.

Pastor John F. Sheehy delivered the morning address to the Stone Church congregation on the subject of building the community of the future to fit our ideals. Music was furnished by the choir, under the direction of George Anway. The Midwesterners Male Quartet sang *"Jesus Savior, Pilot Me."*

Second Church

The eleven o'clock service for Sunday, August 20, was opened by an organ-piano prelude of sacred music. Music for the service was furnished by the choir. Brother A. K. Dillee was the speaker.

Elder D. A. Whiting gave a short talk to the junior department. Two stories were told by Mrs. Agnes Edmunds and Letha Hershey. Betty Hyatt played a

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piano solo, and Daisy Mitchel gave a reading.

Walnut Park Church

Sunday, August 13, the choir of Walnut Park, under the direction of Minnie Scott Dobson, and the orchestra, consisting of twenty-five pieces, directed by Orlando Nace, visited Central Church, in Kansas City and furnished the program for the evening service. In addition to the members of the orchestra and the choir, others of the Walnut Park congregation made the trip, making a delegation of more than one hundred. The orchestra played a thirty-minute concert and the choir sang two anthems during the course of the service.

Church school attendance is holding up well. Sunday morning, August 20, three hundred and sixty-five were in attendance at the Sabbath school, in spite of the rainy weather. Elder J. W. A. Bailey was the speaker at the eleven o'clock service, and Almer Sheehy spoke to the junior department in the lower auditorium.

A tennis tournament is being held by the church school young people and has progressed to the semi-finals in most divisions.

Mr. and Mrs. C. G. Closson announce the birth of a daughter, August 14, whom they have named Janet Clarice. Brother Closson is assistant superintendent of the church school.

Liberty Street Church

Girl Scout Troop 14 meets every Wednesday at the church. At present there are seventeen members who have passed Tenderfoot tests and are now working on their Second Class rank. This troop was organized last April. Their Scout captain is Mrs. L. R. Snow.

The general committee consists of Mrs. Fred Friend, Mrs. Faye McConnell, Mrs. Raymond Schutt, and Mrs. Bernard Hurshman. At least two members of this committee accompany the girls on hikes and outings to assist in emergencies.

The regular monthly inter-group prayer service, in charge of Pastor John R. Lentell, was well attended last Wednesday night at the church.

Those attending the church school Sunday morning were entertained by Miss Mary Arteburn and Mrs. Lois Bridges who sang *"Whispering Hope."* Other music was furnished by the Liberty Street Church choir. The speaker was Bishop J. A. Koehler.

A small group of young people met Sunday night at the home of Inez Davis to sing songs and to listen to the Seth Parker radio program.

Enoch Hill Church

Norma Jean, the infant daughter of Brother and Sister Leonard Crowl passed away Tuesday, August 15. Elder John F. Sheehy was in charge of the funeral service.

In spite of the bad weather Wednesday night, August 16, there was a fair attendance and a goodly spirit at the prayer service.

Thursday night several young people from Blue Springs spent the evening with the Enoch Hill young people, playing volley ball on the church lawn after choir practice.

Sunday, August 20, at the church school, Sister Nellie Kramer conducted a question review from the "three books."

Brother J. W. Davis was the speaker at the eleven o'clock service.

Spring Branch Church

Members of the Spring Branch congregation enjoyed their annual picnic supper at the Campus, August 15. Special guests were the pastors of Zion and their families.

The following Wednesday, August 16, all of the groups met at the church for the monthly union prayer service. President Elbert A. Smith, Pastor John F. Sheehy, D. S. McNamara, and Pastor Eastwood were in the stand.

Brother C. Ed. Miller was the speaker during the morning service at the church, August 20.

Apostle J. F. Curtis at Southern Saskatchewan Reunion

Thirteen Are Baptized—Others Deeply Interested

Apostle J. F. Curtis attended the reunion of Southern Saskatchewan District, held at Weyburn Plains on the farm of Brother William Neill, July 19 to 23. Here is what he says of it:

"The reunion was well attended, and two hundred and thirty people registered. We estimated that over fifty more had been in attendance part of the time.

"On Saturday we baptized thirteen people. Elder O. W. Okerlind baptized six and I baptized seven. One young man who was a priest was ordained an elder. His name is Evans Fisher and he is an excellent worker. His brother, Alvin, who was a teacher, was ordained a priest, and another young man from western Saskatchewan was ordained a priest.

"Some thirty-three Saints and friends came to the reunion from Winnipeg, Manitoba, and five of this number were baptized. They came in a large truck three hundred miles. Four others came from Winnipeg by train. A truckload of twenty-eight people came from Regina, eighty-six miles away. Others came by auto, some five hundred miles to the gathering.

"A part of five different families came to the reunion at Weyburn to investigate our work, and returned home well pleased with it.

"The cooperation of members of Weyburn Branch made possible the reunion. After a full week and a busy Sunday I arose at 4.20 a. m., and came by car to Regina, then took train for Saskatoon, arriving there at 3.20 p. m. The next day we opened a five day convention, conference and reunion."

Grand Junction, Colorado

Group Is Organized and Active

Saints of Grand Junction began holding meetings at homes of the local members in February, 1932. Preaching services were held each week, and sacrament service on the first Sunday of each month. They continued meeting in this way until January, 1933, when a regular meeting place was established at the home of E. H. Perkins.

At that time a study class, meeting once each week, was organized, and this movement grew until a Sunday school was established April 2, 1933. E. H. Perkins was elected to serve as the director, and also the teacher of the adult class, using standard quarterlies. On April 9, a group organization was effected, with M. L. Schmid elected to serve as pastor of the group.

District President William B. Farley spent some time with Saints at Grand Junction in July, holding a series of meetings, and as a result of his labors, eight candidates were baptized, July 23. Another class was added to the Sunday school to take care of the young people.

Several members from Grand Junction attended the district conference held at Delta, August 4 to 6, and enjoyed splendid sermons by Glaude Smith, of Denver, and Leonard Rhodes, of Mancos.

Brother Clarence Wallace, a young man of the congregation, was ordained an elder.

Good interest is manifested at Grand Junction, and there are others that are almost ready for baptism. Workers are continuing their efforts to teach the gospel, and have several worthy people investigating the claims of the church.

This congregation is praying for a more suitable meeting place, so that they will have more room for those who have a desire to know the truth.

Atherton, Missouri

Visitors Help in the Services

The August sacrament service was one of high order wherein the spirit of good-will and fellowship reigned. At this service, Brother D. R. Hughes had the pleasure of blessing his little granddaughter, Thelma Marie Hughes. Pastor George Beebe occupied the stand in the evening, giving careful and earnest instruction to the Saints.

Brother F. A. Cool was the speaker at the eleven o'clock hour, August 13. Recent guests from out of town include M. E. Mortimore and family of Lamoni, Iowa, and Sister L. S. Wight and sons of Minneapolis, Minnesota. Brother Morti-

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more spoke at the church Sunday evening.

The young people of Atherton are giving serious consideration to their relation to local and general church undertakings.

The annual Sunday school picnic was recently held at Swope Park, this being the fourteenth successive year the trip has been made. It is always an enjoyable day for the children, and is looked forward to each year.

Mr. and Mrs. James Smith were given a shower Tuesday evening. Sister Smith was formerly Miss Louise Newcomber of Lamoni, Iowa.

Goreville, Illinois

Tunnel Hill Branch Enjoys Visit of Former Missionary

The Webb Town Saints are rejoicing in a series of meetings being held by Brother F. L. Sawley. The large congregations and good order at all services are greatly appreciated by the few scattered members.

People, crowded in wagons and cars, are coming a distance of several miles to attend services. The Saints, as well as nonmembers, appreciate the efforts of Brother Sawley.

Pensacola, Florida

Branch Thrives—Members Cooperate

This branch is thriving, and the older members are proud of the work of Brother Jesse Evans, director of young people. The young men and women are responding to his endeavors with interest.

The branch met, July 27, with the women's department for a social at the church. On this occasion those who had been taking part in the contest to raise money to buy new songbooks for the branch, turned in a number of pairs of pants which they had liberally patched, a coin under each patch. The money was counted and Sister F. D. Marquis was awarded the prize—a big cake baked by Sister Nina Rummel, president of the women's department—for having the most money on her piece. More than fourteen dollars was raised in this manner.

Sister F. D. Marquis chaperoned the girls of the young people's class on an early morning hike to Saunders' Beach, August 8. After a swim, they cooked and enjoyed their breakfast on the beach.

Brother Jesse Evans entertained the young people the evening of August 11, with a wiener roast.

Sunday, August 6, Brother Fred Baldwin baptized Dale Watson, son-in-law of Brother Vickery. This was the beginning of a good day for Pensacola Branch. It was the first Sunday of the month and the Spirit of the Lord was with the worshipers at the sacrament meeting to the extent that they communed together more than one and one-half hours.

In the evening Brother Watson was confirmed, and Brother F. Baldwin preached the sermon. The house was filled almost to capacity.

The Saints expect to grow and do a great work in Pensacola. Brother Jimmie Cooper is pastor, and C. C. Rummel, church school director.

Wimer Mission, Oklahoma

Elder J. L. Creviston Closes Series

Brother J. L. Creviston, of Mulberry, Kansas, has just closed a three-week series of meetings at Wimer Mission, Oklahoma. While there he was accorded the best interest and order. He baptized two adults, one an Indian woman who will be a good addition to the group.

This worker would have continued services at Wimer except that the Spring River reunion opened at Columbus, Kansas, and he wished to attend.

Undoubtedly there is a bright future for Wimer and vicinity, and Brother Creviston plans to return a little later and hold another series to the convincing of many who are interested in the gospel.

There is a group of thirty members about Wimer, but at present there is no resident priesthood member.

Brother Creviston opened a series of meetings southwest of Coffeyville, Kansas, August 20. Next he will go to Hudson Schoolhouse, Oklahoma, for another missionary series.

The Saints, in the part of Oklahoma where this elder has labored, are feeling good in the latter-day work and doing all they can to help. They are hard hit again this year, but do not complain. The weather has been so dry there that very little corn has been raised.

Isolated Family Renews Church Associations Through Groups at Baltimore and Washington

Invite Saints to Open-air Service

July 30, Saints from Baltimore and Washington, District of Columbia, gathered at the Canterbury home, at Gaithersburg, Maryland, for a picnic and open air services. Lunch was served at noon, and immediately following, Elder Adolphus Edwards, of Baltimore, preached an inspiring sermon, the first one the Canterbury family has heard since leaving Kansas City, Kansas, in 1923.

Edward Hunter, young son of Brother and Sister Canterbury, had been ill for some time, and was administered to, and by the next morning, was playing out of doors.

Immediately following the sermon, the young men enjoyed swimming, while the rest visited.

August 6, Brother Ralph Hardy, Sunday school superintendent, drove from Washington, and took the Canterbury family for an early morning drive, and then to the sacrament service, held in the city.

Baby Mathis has been ill for some time due to the contraction of poison at the beach. Although he has been administered to, he is still in a serious condition. Ethyl Canterbury was also administered to for eczema on her hands, which has bothered her for several years.

Elder William Froyd and family, were the first ones to look this family up, and invite them to attend services.

The Canterbury family rejoices once again to come into contact with Saints of different branches of the church.

Huron City Branch, Michigan

Forty Years of Active Work

A very successful all-day meeting was held, August 13, with the Huron City Branch. The day's activities consisted of a prayer service, three sermons, and an address by the district superintendent of religious education. During the prayer service four splendid young people, a young man and three young women, were confirmed. Elder Bruce E. Brown baptized these people the evening before the all-day service.

This branch is located in the center of Huron Township in Huron County. The branch was organized about forty years ago. Such men as J. J. Cornish, Robert Davis, Robert and John Grant, Arthur Allen, and several local men have labored in this vicinity.

Vancleave, Mississippi

Missionary Campaign Most Successful in History of the Branch

Due to the special effort of advertising by the pastor, A. G. Miller, assisted by the young people and the women's department, Vancleave Branch has just closed one of their most successful missionary meetings.

August 6, started the missionary meetings with a sacrament service in the morning. Instead of preaching in the evening the wedding of Miss Juliette Townley and Mr. Dave Andrews, junior, took place. Elder A. G. Miller officiated.

Brother Amos Berve, pastor of Mobile Branch, was the speaker throughout the series of meetings. Each evening at 6:30 o'clock was a teachers' training class, followed at 7:30 by a song service. Preaching began at seven forty-five.

The young people presented a play, *"Happiness Wins,"* on Saturday night, which was a great success.

Sunday brought a spread dinner at the church.

Saints at Vancleave Branch were happy to secure as their teacher and speaker, Brother Amos Berve, who chose

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as his subjects, *"The Three Great Pillars of Civilization," "Faith," "Habit," "Baptism," "Why Lovest Thou Me More Than These?" "The Judgment,"* and *"The Restoration of All Things."* These subjects each led up to the great purpose of Christ's gospel. There are now several people ready to accept the gospel.

Vancleave congregation regrets very much that during the series of meetings, their pastor, A. G. Miller, was taken sick with oak poison, but he is readily improving.

Due to the financial situation, the women of the branch collected canned goods amounting to over fifty quarts and presented them to Brother and Sister Berve. Others gave potatoes and other raw vegetables.

The meetings were well attended by the members and nonmembers.

Fulton, Iowa

Membership Is Growing

Attendance at Sunday school and church, at Fulton, Iowa, is steadily increasing. July 30, Mae Heide and Bertha Hardin handed in their pennies for birthday offering. The true meaning of how friendships are affected by the call of the church was discussed in the Sunday school lesson.

Special music for the service was furnished by Brother Drake, playing his clarinet, and a duet by Mae and Irene Heide, accompanied by Gladys Martins.

August 6, the meeting was well attended. The testimonies that were given showed that the true Spirit of God was present.

Saint Paul, Minnesota

Seven Men Called to Church Offices

As a result of the splendid meetings held at Minneapolis during the month of March, three people were added to the church membership. Mrs. Fred Goode, and F. Allan Olson were baptized March 29, and Mrs. Bertha Brown was baptized April 2.

May 24, seven men were ordained to the following offices: Elder, Lloyd Anderson, and Hans Olson; priest, Fred Sumption and Fred Goode; teacher, Anton Peterson; deacon, John Duffy and Floyd Whiting.

The woman's department of Minneapolis Branch, were recently entertained at the home of Mrs. F. A. Olson. Luncheon was served at one o'clock, after which followed a program.

Many Saints and friends were saddened by the death of Brother Harry Brown, who was baptized last April. He was the husband of Sister Bertha Brown. His death occured July 30, and interment was at Sheridan, Iowa, August 2.

Those who attended the reunion at Chetek, Wisconsin, report fine meetings, both spiritual and instructive.

Self Control

By Hubert Case

Time is the greatest of all adjusters. No other means has been known to bring about such changes. Man may plan, but God will settle the matter sooner or later. No wonder he said to man, "I will fight your battles."

Sometimes I feel that the Saints have never yet learned the lesson of self-control. The Lord has given us all the help needed to accomplish this one much needed objective. When it is done we shall have Zion. He told our parents and grandparents when they were driven out of Missouri that they must learn obedience by the things they suffered. In that connection he used the expression, "I will fight your battles."

He gave us these bodies as temples of the Holy Ghost; filled us with the Spirit when we made our covenant with him in the waters of baptism.

The sins of older generations by which they polluted their inheritance are still among us. The tongue was called the unruly member by James, who also said that man can tame every beast, bird and fish, can guide and control the horse with the use of the bridle, and guide the ship by a small helm; but found it hard to tame the unruly little member that rules the whole body, ruins our spiritual atmosphere, distresses and disturbs whole congregations and defeats the church of the living God in its work.

Contention and strife are fast disappearing from our midst, also many other hindrances to progress. While the world is wracked and distracted with turmoil and strife, and distress is in evidence on every hand, our people are seeing the handwriting on the wall, and I hope it is not too late.

We have sung:

"Onward to Zion, faithful and strong,
Zion the beautiful beckons us on."

We have painted word pictures of the glorious times ahead of this great institution, the church, but there is one picture yet to be painted in human activities—the picture of a people with spiritual self-control. This is the picture all the prophets have painted in vision—a people preparing to meet the Lord, a people who are pure in heart called Zion, a people who have no poor among them.

The majority of people in my district and elsewhere are poor. They are scattered over the earth. The gathering is very slowly taking place. My message to the people of the district with whom it has been my good fortune to meet has been one of peace, unity, and love, all of these prerequisites to the gathering. I have presented to them the ideal of self-control, which is giving the Spirit of the Lord the right of way in our lives and making the much needed preparation for Zion and his coming kingdom. Some branches are at their duty doing the things to make this possible; some are sound asleep, careless, indifferent, void of the Spirit.

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The Dead

These hearts were woven of human joys and cares,
Washed marvelously with sorrow, swift to mirth.
The years had given them kindness. Dawn was theirs,
And sunset, and the colors of the earth.
These had seen movement, and heard music; known
Slumber and waking; loved; gone proudly friended;
Felt the quick stir of wonder; sat alone;
Touched flowers and furs and cheeks. All this is ended.
There are waters blown by changing winds to laughter
And lit by the rich skies, all day. And after,
Frost, with a gesture, stays the waves that dance
And wandering loveliness. He leaves a white,
Unbroken glory, a gathered radiance,
A width, a shining peace, under the night.

—Rupert Brooke.

Do You Know?

That if just half of the Latter Day Saints ordered their magazines through the Herald Publishing House, that the cost would be no more and the profit would amount to several thousand dollars per year.

Are You Church Minded?

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Where Lightning Struck Twice

THE OLD SAYING that "Lightning never strikes twice in the same place" is disproved in one instance at least by the following copyrighted story from the *American Weekly,* a clipping of which was sent to us through the kindness of a reader.

The fact that the lightning did strike twice in the same place may have proved that the unfortunate man, Herb Beals, was unlucky enough to pick the wrong spot for building his house. Electricity, whether lightning or other kinds, will always try to reach the nearest effective conductor, and some land masses are in greater danger of being struck than others. Whether the avenging hand of the Almighty was active in destroying the man and his home is a question each reader must decide for himself.

At any rate it makes a good story, and here it is:

"The other day, during one of the most violent electrical storms that has hit the Maine coast for many a year, a bolt of lightning ripped out of the black clouds scudding over Casco Bay and scored a thunderous bull's-eye on the charred ruins of a crude shack set on the ledges of Pole Island.

"No one has lived on Pole Island for years, and if a fisherman living on the nearby mainland of Quohog Bay had not noticed that the lightning bolt set fire to the weather-beaten pile of boards, the incident would have gone unnoticed and unmentioned. But the fisherman did see the fire, and, knowing the history of that shack and of the hard-bitten recluse who once called it home, he saw in the direct hit from the overcast heavens an uncanny vengeance wreaked upon the place and the spirit of the man who used to live there.

"The man's name was Herb Beals. He caught lobsters and fish for his meagre living, and let everyone who came within range of his voice know that he was an infidel and a blasphemer. His favorite indoor and outdoor sport was reviling the Almighty and everyone who believed in him. But he seems to have paid for his sinfulness in a dramatic and spectacular way—at least, that's what the devout annals of the Seamen's Bethel Mission record.

"The strange story of the infidel and his shack, as set down, in part, in these records and related by the fishermen who witnessed the final destruction of the little shack on Pole Island, goes like this:

"Some years ago the Mormons and the Latter Day Saints used to visit isolated sections of the Maine coast and hold revival meetings in an effort to get converts. One summer the Mormons gathered at Bethel Point, a spot on the mainland just across from Pole Island. In their fervor they shouted and sang, and their goings-on reached the ears of Herb Beals in his shack.

"While the assembled men, women and children were on their knees praying, dark clouds rolled in from the sea and jagged forks of lightning flashed to the accompaniment of rumbling thunder. They ran to the shelter of a nearby barn and Herb Beals laughed and roared like a madman. He stood in the door of his shack, his mangy hound howling between his feet, shaking his fist at the sky and defying God to do something to him for his blasphemy.

"The Mormons watched the scoffer from the barn door and, being the good Christians they were, confidently expected something terrible to happen to such a misguided fellow man. Their expectations were suddenly and violently fulfilled when, with an explosion like the blast of a cannon, a jagged streak of fire descended from the black heavens and smote the shack on the island. Herb Beals, the scoffer, fell as though flattened by the hammer of Thor.

"When the storm had passed, some of the Mormons borrowed a boat and rowed across the little stretch of water to Pole Island. The blasphemous Beals and his gaunt hound were as dead as door nails. That bolt from the sky had killed them instantly. The floor of the shack was torn up as though it had been wrecked by some angry giant, and the walls were blackened as if seared by flames.

"The death of the doubter was duly recorded in the annals of the Seamen's Bethel Mission, with which the Mormons were associated, and now the chapter has been dramatically closed with the recent complete destruction of the scoffer's unholy abode."

The Bulletin Board

Conference Notices

The semiannual conference of the Southwest Texas district, at which the annual election of officers will be held, will convene at the first San Antonio Branch, South Cherry and Rockwood Court, San Antonio, Texas, Sunday, September 24. The first meeting of the day will be the eight-thirty o'clock prayer service. Apostle R. S. Budd is expected to attend. A full day's program is planned and a basket dinner will be served at the church.—John A. Robinson, district president.

The conference of the Pittsburgh, Pennsylvania, district will be held September 9 and 10, in the Lock Four, Pennsylvania church. The first meeting will be Saturday evening at eight o'clock. Officers please send reports to the secretary, B. L. Cooper, 200½ Meadow Avenue, Charleroi, Pennsylvania.—E. B. Hull, district president.

A Correction

The editors regret the use of the incorrect name Fass in connection with the obituary of Brother Samuel O. Foss, printed in the *Herald* of August 1, page 991.

Our Departed Ones

WARD.—Martha Ann Fish was born January 30, 1884, at Mallard, Iowa. She died July 28, at Mallard, and the funeral services were held Sunday afternoon at the Saints' church in charge of Elder E. R. Crippen, of Chero-

A Lesson in Thrift

Read these four offerings below. In the face of rapidly rising markets these are bargains—and how! No use to pay rent when homes like these are so easily purchased. Thrifty people are buying homes rapidly now.

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kee. Interment was in Rush Lake Cemetery. Pallbearers were Charles Emerick, Harley Ward, William Fish, Robert Fish, Benjamin Fish, and William Troug. She lived in Mallard community all her life. January 1, 1902, she was married to J. A. Ward. Four children were born to them all of whom live at Mallard: Mrs. Alice Emerick; Harley, Norman, and Mary Maxine Ward. She is survived also by her husband, three brothers and two sisters.

CARBEE.—Alta Boren was born near Council Bluffs, Iowa, October 25, 1847, and died July 30, 1933, at the home of her daughter in Council Bluffs, of the infirmities of age. Her parents, Alabama Boren and wife, were members of the old church, and her grandparents, the mother and father of her mother started West, going on to California instead of locating in Utah. She was married to Hyrum Arnold by whom she was the mother of one daughter. After his death she married Howard Carbee. She was baptized a member of the church when about nineteen years of age, but after her second marriage she attended the Methodist church with her husband. However, she never lost faith in the gospel of Jesus Christ, and longed for association with the church and its people. She leaves one daughter, eight grandchildren, nine great-grandchildren, three brothers, and two sisters. The funeral services were conducted by Elder J. F. Mintun, the sermon being preached at Crescent Church. Interment was in Crescent Cemetery by the side of her parents.

VANCE.—Sarah E. Hooten, daughter of G. W. and Sarah Hildenbrandt Hooten, was born March 24, 1851, in Jefferson County, Ohio, and departed earthly life July 9, 1933, at her home at Jackson, Ohio. Mrs. Vance had recently suffered a fall which resulted in a broken hip, but she seemed to be getting along well and was very cheerful in her affliction. Her family were severely shocked when the end came quite suddenly on Sunday afternoon. She was baptized into the church, August 31, 1884, at Limerick, Ohio, by James E. Moler, and spent nearly forty-nine years in the faith. Her determination to serve her Master enabled her to bring forth works of righteousness worthy of emulation. She married J. L. Vance, September 3, 1868, spending sixty-five years in happy wedlock. To them eight children were born, two of them passing away in infancy. Left to mourn are her husband; two sons, Eugene M., of Jackson, and Harley, of Chillicothe, Ohio; four daughters, Lucinda Bailey and Emma Burns, of Limerick; Minnie Rowland, of Jackson, and Mrs. A. H. Overley, of Joliet, Illinois; one brother, Elias Hooten, of Saint Albans, West Virginia; twenty-two grandchildren, and thirty-four great-grandchildren.

LANGLEY.—Tillie E. Tignor Langley was born February 8, 1865, at Blue Springs, Nebraska; died August 7, at Drumright, Oklahoma. She was united in marriage to F. C. Langley in 1905. She leaves to mourn her husband, one brother, James Tignor, of Crowder, Oklahoma, and one sister, Mrs. Florence Page, of Blue Springs, Nebraska. Funeral services were conducted in the Christian Church, Drumright, Oklahoma. The sermon was by B. F. Pollard, assisted by W. H. Ammerman, of Terlton, Oklahoma. Interment was in North Cemetery, Drumright, Oklahoma.

Conference Minutes

NORTHERN CALIFORNIA.—The district conference of Northern California convened at Sacramento, Saturday, July 29, at ten-thirty, with District President G. P. Levitt presiding, assisted by Elder Arthur Oakman, Apostle E. J. Gleazer, and Elder W. H. Dawson. Brother Levitt introduced Apostle Gleazer, who expressed his happiness in meeting with God's people. Elder Oakman, who gave a few remarks, was also welcomed at the conference. Reports from the various district officers were read and spread on the minutes. Brother Levitt stated that the past year had brought many varied experiences, religious, domestic, and commercial. Some of them were pleasant, while others were not. He commended every branch in the district for the way the people had met existing conditions. During the afternoon session, District President Levitt and Apostle Gleazer were in charge. The following committees were appointed: Publicity chairman, Don La Rey; Marie Hinton, and Elder Arthur Oakman; administration committee: Chairman, Roy Barmore, E. S. Parks, and John Howe. The bishop's and treasurer's reports were submitted by Brother Edward Ingram. The names of Brother Werner and Foley, of Oakland, were presented as the auditing committee. The following recommendations for ordination were then presented and approved by the conference. To the office of elder, Herbert E. Walker, of Santa Rosa, and Abe Heindricks, of Fresno; priest, Allen Roberts, of Fresno, and deacon, David Elliott, of Fresno. Brother Carmichael, chairman of the Irvington reunion grounds committee, appointed last conference, presented his report as follows: "There is little we have to offer in connection with the grounds, and the committee recommended that we continue to carry on the grounds as has been until a change offers itself, having our reunions whenever possible." The conference moved and seconded that it concur in the recommendation of the committee. A motion prevailed that the committee, constituting the district president and the bishopric, take action on the property as they saw fit. With Apostle Gleazer presiding, the election of district officers was then taken care of. Elder G. P. Levitt was sustained as district president; W. H. Dawson and J. A. Damron were selected as his counselors; Marie Hinton was nominated and elected district clerk; Edwin Burdick, was nominated and elected district treasurer; Edward Ingram was sustained as district bishop; Sister Hazel Blohm, was sustained director of religious education; Christiana Waller was sustained as director of music. Sister Gladys Carmichael was sustained as young people's advisor, and Sister Petz, as children's department advisor. Brother Levitt read a budget recommended by the district president and bishopric for the year 1933-1934. General discussion ensued. A motion was moved and seconded for the adoption of the budget. A further motion was made and seconded that the branches pay the budget on a quarterly basis. The business session adjourned with the singing of doxology, and prayer offered by Brother Levitt. Saturday evening a program given by the Sacramento Saints was enjoyed by the conference. The Sunday program started with a prayer meeting at eight-thirty, after which the ordination of the four officers took place. A cantata, *"The Holy City,"* was presented by the joint choirs of all branches, followed by a sermon by G. P. Levitt. In the afternoon Apostle Gleazer spoke. Music was furnished by Edna Burdick and Elder Arthur Oakman, each offering beautiful solos. Sunday evening Elder Arthur Oakman occupied the pulpit. The conference was thoroughly enjoyed by all, and was pronounced a spiritual success.

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Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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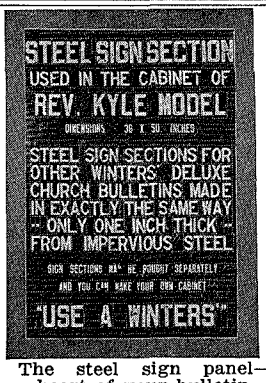

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An Inspirational Drama for Presentation in Churches

By Marcus L. Bach

The Present Status of Mormon Polygamy

An Editorial by Elbert A. Smith

Coming—Next Week

WHITE WALLS

A Story

By Gussie Ross Jobe

Volume 80 August 29, 1933 Number 35

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THE SAINTS' HERALD

August 29, 1933

Volume 80 Number 35

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CONTENTS

EDITORIAL:
- Present Status of Mormon Polygamy 1091
- Beware of This Fraud 1093
- The Harvest Festival 1094
- Summer Crew Have Graceland Ready for Fall Opening 1094

NEWS BRIEFS 1095

YOUTH'S FORUM:
- The Story of Etta Kett 1096
- Seeing Our Faults 1096
- The Heart of Education 1096
- The Matter of Age 1096
- Your Ballot 1096

ARTICLES:
- The Stewardship of Women, by Mrs. J. A. Gunsolley 1097
- The Play's the Thing, by Marcus L. Bach 1099
- Is Christ Historical? Part 2, by H. O. Smith 1102
- The Fall of Man, by A. M. Chase 1106
- Prayer and Testimony 1107
- Question Time, by A. B. Phillips 1108
- The Seventh Day Adventists, by M. H. Cook 1109
- The Eternal Three, by Merl B. Grover 1117
- "Take Up Thy Bed and Walk," by Anna Burhart 1118
- The Secret, a Poem 1119
- Present Want and Worries Reflected in Children 1116
- A Few Interesting Old Bibles 1116

NEWS OF CHURCH AND HOME 1111

THE BULLETIN BOARD 1119

The Pigeonhole

Combat

The junior editor bent over a place on the sidewalk where two ants were engaged in mortal combat, literally cutting each other to pieces, though what for, the junior editor could not make out.

A senior editor joined the audience.

"It looks like they've had a conference," he said, "and the remarks have become personal!"

Diplomacy

The Pigeon was meekly virtuous—or was he virtuously meek?—this morning.

"I have given up trying to improve my neighbors," he informed us. "It is a hopeless and thankless task."

"Yes," Pigeonette chipped in, "he finds so much improvement to be made at home that he hasn't time to reform the world."

And in that connection we remember a short but notable testimony given in prayer meeting one time: "I want to make the world better, and I'm going to begin with me!"

Which is not a bad idea.

The Readers Speak to the Editor

Ballot Proves Popular—and Very Revealing

The ballot for the *Herald* department popularity contest has brought responses from large numbers of our readers—too many, in fact, to be counted at the present time.

The Editors wish to thank the many readers who have voted. Many of them sent notes and letters along with the ballots, which are greatly appreciated. Some of them will be printed later. We are always interested to know how our readers feel about what we are printing in the *Herald*—whether they find it interesting, and whether it meets their needs and desires.

Letters, either of encouragement or criticism, are always heartily welcome. And we don't insist on that kind of soft-soap known as "constructive criticism." Unbuckle your load of grievances and let us have them in plain English. We "can take it." (But don't be surprised if when you say something unfair, we fire back at you.)

These ballots are bringing us into direct contact with our readers. The Editors feel an almost personal touch in the votes that come in. And there is this fine thing about them. We now know where our majority stands. After this, lone protesters and complainers will have to be satisfied to speak only for themselves.

Use the ballot today, if you have not already voted. This may be the last time it appears.

Work and Pray

Thou dost not need to lay aside
The work that fills thy hands—
A thought can cleave its upward way
Where the Father waiting stands;
Thou canst be busy at thy work
And yet thy heart can pray.

—Marianne Farningham.

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Editorial

Present Status of Mormon Polygamy

Pronouncements by Utah Authorities

RELATIONS between the Reorganized Church of Jesus Christ, and our friends of the Utah Mormon Church are more cordial than they were in years gone by. That is a matter for congratulation. There is no reason why a spirit of rancor and bitterness should be perpetuated between us. There remain, however, certain fundamental differences. Possibly these may now be discussed frankly, with fairness and generosity, and without resultant ill will: the question of polygamy is one of those fundamental issues.

Our friends in Utah have themselves voluntarily raised the question anew in an official article which appeared in the *Deseret News,* church section, June 17, 1933, signed by their president, Heber J. Grant, and his two counselors. Their article disclaims the present practice of polygamy. It sets up as the position of the church that only one man has authority at any time to solemnize plural marriages: i. e., the president of their church, and that the president is not now solemnizing nor has he solemnized such marriages. It announces that certain of their members persist in entering secretly into polygamous marriages contrary to church orders. It announces that such are liable to discipline and excommunication. The article reprinted in pamphlet form is sent out by their presidency to stake officers with an introductory letter signed by the Presidency and dated June 17, 1933. Instructions are given to stake officers to take action against those practicing polygamy. The pamphlet bears the title: "Official Statement From the First Presidency of the Church of Jesus Christ of Latter Day Saints."

The *Deseret News* article also went on to give a history of polygamy in which the doctrine is set forth as of divine origin and commandment (through the Prophet Joseph Smith), the practice of which they were reluctantly forced to give over because of federal prosecutions and which they are now bound to refrain from because of civil law and the terms under which Utah obtained statehood in 1895. (The State Constitution stipulates, "Polygamous or plural marriages are forever prohibited.") Following are the opening two paragraphs of the *Deseret News* article:

"The First Presidency have recently received letters making inquiry concerning the position of the Church regarding the contracting of polygamous or plural marriages. It is evident from these letters, as well as from certain published material—some of it distributed during our last General Conference—that a secret and, according to reputation, an oath-bound organization of misguided individuals is seeking to lead the people to adopt adulterous relations under the guise of a pretended and false polygamous or plural marriage ceremony.

"While the position of the Church since 1893 has been repeatedly set forth, namely, that polygamous or plural marriages are not and cannot now be performed, yet in order that there may be no excuse for any Church member to be misled by the false representations or the corrupt, adulterous practices of the members of this secret, and (by reputation) oath-bound organization (of which the history of the Nephites and Lamanites show so many counterparts), it is deemed wise again to set out the position of the Church on this matter, at the same time tracing the outlines of the historical facts lying behind the Church's position, of which many young Church members may not be fully aware."—The *Deseret News,* June 17, 1933.

Former Similar Proclamations

This is by no means the first pronouncement of the kind to come from the authorities in Utah. The "Woodruff Manifesto" promulgated by their president, Wilford Woodruff, September 24, 1890, advised their people to cease the practice of polygamy and was approved by their conference of October, 1890.

Ten years later, their President, Lorenzo Snow, (Woodruff's successor), issued a warning in the *Deseret News,* January 8, 1900, announcing that certain of their members were going into Mexico to contract polygamous unions under impression that the manifesto applied only in the United States; this practice was denounced and forbidden.

At their general conference in April, 1904, Joseph F. Smith, then president of the church, made a statement to the conference, saying that numerous reports had it that polygamous marriages were being solemnized in Utah. He denied that the church had given sanction to such marriages or had knowledge of them. He announced that any one solemnizing such a marriage or entering into it would be deemed in transgression and liable to excommunication. The conference approved his pronouncement.

Six years later under date of October 5, 1910, Joseph F. Smith and his two counselors addressed a letter to presidents of stakes again warning on this matter.

Again at the general conference, April 9, 1911, the warning was repeated and was later published and distributed in pamphlet form signed by the three members of the presidency.

And yet again under date of January 31, 1914, their presidency addressed a letter to all stake presidents and counselors stating that members were still secretly advising and encouraging others to en-

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ter into polygamous marriages. They urged action against such. Now comes this latest warning from President Heber J. Grant and his counselors under date of June 17, 1933.

Unable to Control the Practice?

That makes at least six times in the past thirty-three years that it has been found or deemed necessary to protest innocence on the part of the church and to warn recalcitrant members and threaten them with excommunication. Taking these statements at their face value as sincere they make it quite clear that polygamous tendencies among many of the membership have continued with active manifestations sustained over a long period of time and apparently beyond church control. The church seems unable to stamp this thing out. At least these repeated and vehement public utterances indicate failure up to and including June of this present year.

The Root of the Trouble

This is not surprising. The church still cherishes the *doctrine* while denouncing its *practice*. A noxious weed in a flower garden may send up branches which may be broken off one by one from time to time, but so long as the root is cherished and cultivated and encouraged to live it will send up other branches. Utah Mormons have not repudiated the doctrine of polygamy. They still defend it as a divine institution commanded of God. They retain in their *Doctrine and Covenants* a purported revelation commanding it, condemning those who reject it, making it the spring board from which to leap into eternal progression and exaltation in the future world. Against this allegedly divine commandment is set up only the puny legislation of men. Inevitably always will be found men so taught who will say: "We ought to obey God rather than man"—especially those who feel that in this particular matter it would be rather interesting to obey God.

History Repeated

Heber J. Grant and his counselors complain that polygamy is now being taught and practiced by a "secret and, according to reputation, an oath-bound organization of misguided individuals." Moreover, singularly enough, they say that these individuals appear to be doing it on the strength of a revelation purported to have been received by their former President John Taylor, September 26-27, 1886, which revelation President Grant now declares was never approved by the church and if ever actually given was kept secret and from the knowledge of the church.

Is not this all reminiscent of the very origin of polygamy in the first instance? When Brigham Young first introduced the doctrine publicly in 1852 he said: "Though that doctrine has not been *practiced* by the elders, this people have believed in it for years." (Supplement to *Millennial Star,* 1853, volume 15, page 31.) Another version made him say "not *preached* by the elders." Later by their own testimony it developed that many of their elders had both practiced it and taught it (secretly) for years—they even tried to prove that Joseph practiced and taught it (secretly) as far back as 1843. John Taylor, afterward their president, in a debate in Boulogne-sur-mer, France, July, 1850, vigorously denied and repudiated the practice of polygamy (just as vigorously as President Grant now does) and quoted the *Doctrine and Covenants* to prove that they were monogamous, though afterward it developed that both he and many of his associates were deep in polygamy at that very time (the published report of the discussion between John Taylor and C. W. Cleve, et al, page 8, contains Taylor's denial).

Moreover, Brigham Young predicated the doctrine on the strength of a purported revelation given through Joseph Smith which had never been approved by the church and which allegedly had been kept secret and from the knowledge of the church. There is a singular similarity in this recent recrudescence of the doctrine as set forth in the *Deseret News* article.

A Clean Renunciation Necessary

Practiced secretly, covertly, and under most solemn protestations of innocence, for years, by its first advocates and apostles, it now persists under the garb of secrecy and fostered by "oath-bound societies of misguided individuals," on the strength of an alleged revelation. Not until the Utah Church shall put from them their belief in the doctrine, repudiate it and remove it from their creed, their teachings, and their Scriptures, will they stand clear before the world and be safe from its constant recrudescence in practice. When this is done a basis will be found for a more cordial approach of the churches to each other.

The Church Fairly Warned in 1831

It is to be remembered that in January, 1831, the Saints were commanded to go to Ohio and there the Lord would give them his law for their safety. They were warned:

"And now I show unto you a mystery, a thing which is had in *secret* chambers to bring to pass even your destruction in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are

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guilty before me; but I will be merciful unto your weakness." —*Doctrine and Covenants* 38: 4; Utah edition 38: 13, 14.

They gathered to Ohio and received the law, and on the marriage question were told: "Thou shalt love thy wife with *all* thy heart, and shall cleave unto *her* and *none* else" (*Doctrine and Covenants* 42: 7; Utah edition 42: 22.)

Had this warning been heeded the spiritual adversary of the church secretly formulating his plans for "its destruction in process of time" might have been balked. Time passed on. The church up to the death of Joseph Smith in 1844 adhered strictly to monogamy. The law in the *Doctrine and Covenants* was specific and clear on that point; so was the practice of the church. But eight years after the death of Joseph, Brigham Young first publicly promulgated the doctrine and asked his church to accept it. Both the doctrine and the practice had been developing in secret chambers without general knowledge of the Saints.

Because the warning was not heeded, the church as organized came under condemnation and the Reorganization became necessary. Spiritual and material destruction came upon thousands. And now from this latest pronouncement from Utah we glean paragraphs showing how this thing brought them to the dust and close to ruin before they were forced to leave off its practice. And yet they cling to it as a principle of belief. We quote:

"During the entire period of the presidency of John Taylor, 1880 to 1887, relentless prosecution of men who had entered into the relationship of plural marriage was intensified. Under the provisions of the Edmunds-Tucker law the Church of Jesus Christ of Latter-day Saints was disincorporated, the Perpetual Emigration Fund Company was dissolved, and all property belonging to the Church, with the exception of buildings used exclusively for religious worship, was escheated to the government.

"Hundreds of men who had contracted plural marriages were heavily fined, and imprisoned. All persons who could not subscribe to a test oath which was provided especially for those who practiced or believed in the practice of plural marriage, were disfranchised.

"It became obvious that no human power could prevent the *disintegration* of the church, except upon a pledge by its members to obey the laws which had been enacted prohibiting the practice of polygamy."'

Out of such conditions, born of desperate inability to do otherwise, came the Woodruff manifesto renouncing the practice of polygamy. Had the revelation quoted been heeded, had each man of the ministry thus enjoined loved his one wife with "*all* his heart," and had he, as commanded, clung "to her and *none* else" this thing would never have come upon the church or any part of it.

Nor did the men of Utah alone suffer. President J. M. Grant, counselor to Brigham Young, and father of their present president, declared in a sermon September 21, 1856:

"If they could break asunder the cable of the church of Christ, there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, to their neighbors, and say they have not seen a week's happiness since they became acquainted with that law, or since their husbands took a second wife."—*Journal of Discourses,* volume 4, page 50.

An Invitation

May we not ask our Utah friends to recognize this matter in its true light and go further than they have yet gone? They have renounced the practice of polygamy; if they will now renounce belief in it they will be safe from its persistent and continuous reappearance among them to their chagrin and public embarrassment. Then can we draw somewhat closer together in amity, with one ancient and insurmountable obstacle removed from between us.

ELBERT A. SMITH.

(To be followed by an article on the past history of Polygamy in America.)

Beware of This Fraud

Church Embarrassed by Calendar Trick

The following letter from Ray Whiting, pastor at Council Bluffs, Iowa, clearly presents another of the many kinds of frauds that are practiced on unsuspecting church people. It is a warning to other pastors and officers who may be approached with similar propositions:

COUNCIL BLUFFS, IOWA, August 21, 1933.

Herald Publishing House,
Independence, Mo.

Dear Sirs:

A man giving his name as Mr. Stone, called on me a few days ago and offered to give our local church 300 calendars and also distribute several hundred more through the city, if we would but give him permission to do so.

He secured a number of ads from business men of this city, to pay for the calendars and to pay for his trouble. The local church was to receive also 10% of the total amount received for the ads.

Thinking this was a good way to advertise our services and to secure a few dollars, I gave him my permission, but was soon made to regret it.

This Mr. Stone went to the merchants and said that our church was getting out the calendars and represented himself as a member of the church. He easily obtained the ads and printed only enough calendars to supply one to each man advertising. He collected his money and left town without giving the church a single calendar. This is not only a keen disappointment to our church but a disappointment to the merchants as well and it has necessitated a great deal of explaining on my part.

Fearing that this Mr. Stone, who claims to have worked many of our churches in the past, will go on to other churches and cause them the same embarrassment, I am writing this to the *Herald* thinking it might be wise for some statement to come out which would protect our other pastors. I am leaving this entirely to your judgment however.

Sincerely yours,

RW/MW RAY WHITING.

In general, it is a safe rule to be very cautious about any business propositions whatsoever with

(Continued on next page.)

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The Harvest Festival

An Invitation

To all interested in the Harvest Home Festival:

It is almost impossible to write a personal letter to all who are intensely interested in the Festival, so we are taking this opportunity of reaching you all at once.

The Harvest Festival is under way. We shall appreciate all you can contribute to make this the best of all Festivals.

The Auditorium Band and Orchestra will furnish special music. The Harvest Festival Chorus promises to be a real musical treat. May I suggest that you plan a vacation in Independence during the Festival week? You will enjoy it.

The exhibit booths are always worth seeing. People come again and again to see the exhibits.

Remember now, the sooner you send your contribution the better.

This letter is intended for my old friends "way down east" and for all other points of the compass. We have missed some of you the last few years. We need an exhibit from Maine, Hawaii, Florida, New England, and all points west of the Rockies and east of the Mississippi.

Send the "work of your own hands." What is your talent? Anything you can make and send will be placed on exhibit and sold. The proceeds go to the relief of the poor. Your talent may be canning, sewing, crocheting, painting, wood carving, or any of the many arts. Your community may have a speciality in manufacturing or canning.

You can be a big help to us by getting all your friends interested in the good work of the Harvest Festival. Here is a secret, too—the interest created for the Festival is interest created for your own local.

We invite you to join us. We invite you to help us. We especially invite you to visit us during the Festival, October 3 to 8.—Harvest Festival Committee, The Auditorium, Independence, Missouri.

Beware of This Fraud

(Continued from page 1073.)

traveling strangers. Pay no attention to statements that they have worked their propositions with other churches; such statements are generally gross exaggerations or outright falsehoods. Be sure that if you give them any authority to use the name of the church, they will be saying things that you gave them no authority to say. They can leave the town with broken promises and unfulfilled pledges left in your name. You have to keep on living there.

Most experiences with these people are concluded with Brother Whiting's words: "but was soon made to regret it." We thank Brother Whiting for the warning.

Summer Crew Have Graceland Ready for Fall Opening

School Year Begins September 8

THE GRACELAND CAMPUS is the scene of bustling activity, cleaning, scrubbing, painting, and getting everything in readiness for the opening of its doors to expectant youth. September 8 will mark the beginning of Graceland's thirty-ninth year, and a school year which will probably be the most pleasant, most worth-while, in the lives of many of the students. This week almost a hundred students in twenty-seven states who were asking for assistance through a job or a scholarship loan will receive a letter telling them whether or not it will be possible for them to attend Graceland.

THE ADMINISTRATION

The duties of the administration, of course, continue through the summer. President Briggs; Mr. Carmichael, Treasurer and Business Manager; Mr. Closson, Director of Student Personnel; Mr. Bergman, Registrar; Mr. Hynden, bookkeeper, and Messrs. Walden and Weddle, Superintendent and Assistant Superintendent of Buildings and Grounds, are directing the activities of about eighteen students busily at work for the Gracelanders of 1933-34.

THE SUMMER CREW

Mr. and Mrs. N. L. Booker, of the Graceland commissary, have been cooking for the summer crew and canning food from the college gardens. Loleta Johnson, assistant librarian, and Edna Resch, recorder, left the campus in the earlier half of the summer. Clara Hobbs, of Carthage, Missouri; Beulah Read, of Centralia, Illinois, and Vida Sylvester, of Cedar Rapids, Iowa, have kept the typewriters clicking messages to Graceland correspondents. Aarona Booker has been gaining some practical experience in the gentle art of housekeeping. Leslie Kohlman, of Houston, Texas, who some day hopes to benefit directly from her experience, assisted in the commissary until after the Youth Conference. At that time, Howard (Singing Janitor) Harpham, of Seiling, Oklahoma, also left the campers, and his mealtime jokes and free concerts were greatly missed. Howard Snead, of Independence, Missouri, was a late-comer, and he can usually be seen hanging out the window of Walker Hall with a paintbrush in his hand.

Marion Cooper, of Creston, Iowa, has been in Graceland only a short time, and has also learned how to wield a paint brush. Pataha Samuella, Papeete, Society Islands, is assisting the clean-up crew this summer, and plans to return to his native islands this fall. Peter Duyzer, Rotterdam, Holland, learns about reducing by way of a lawn mower. Ross Mortimer and Clifford Wood are Canada's contribution to the group. Reed Emslie, Seattle, Washington, has been specializing in the trucking field of work this summer.

Ammon Roberson, Benton, Illinois, while pushing the lawn mower spends his time thinking of funny things to say in his individual droll way. These thoughts come to light at mealtime when we are all together. Don Chesworth, Somerville, Massachusetts, has had varied duties, from picking apples to assisting the manager of the Coliseum Theater in seeing that the people of Lamoni are properly provided with amusement. Joe DeBarthe, Fairview, Montana, is the Graceland milkman, most of his work being on the college farm. Walter Johnson, Sydney, Australia, spends his summer reconditioning furniture.

THE NAUVOO TRIP

The high light of the summer was the trip of the summer crew to Nauvoo, Illinois. Several members of the administration, their families, and the student workers, a jolly crowd of about thirty people, made the trip in two trucks and a sedan. The Nauvoo House and the Nauvoo Camp bunk houses were occupied. Meals were served in the open and were so well arranged that each person was asked to assist in the preparation of only one meal. Friday and Saturday were occupied by swimming, boating, and sight-seeing trips through Nauvoo and to Keokuk Dam. Sunday an early morning prayer meeting, church school, preaching service, and baptism, in the quaint beauty of historic Nauvoo, made the trip an unforgettable one. All agreed that from Friday afternoon to Sunday evening was all too short a time for such a delightful vacation, but in spite of sunburns and sore muscles, they willingly responded to the seven o'clock siren calling them to work again.

To be just and wise; to be brave and kind; to live every day in God's high favor, and every night to find reward in his approval; to have for friends sweet thoughts, strong men, and good books; to bear disappointments with a smile; to face death with a cheer; to labor constantly at some useful task; to acknowledge a sympathetic and unshaken confidence in all men, rich and poor, white and black, learned and ignorant, civilized and savage, churchman and dissenter, saint and outcast—this is to have found peace.—Frank Pierson Tebbetts, in the *Youth's Instructor*.

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NEWS BRIEFS

Lamoni Will Hold Harvest Home Festival

Lamoni's Harvest Home Festival, September 14, 15, and 16, will be a big celebration which will include a number of features—ball games, local horse races, horse pulling contests, music, picture shows at the Coliseum and free street shows daily, according to the announcement in the *Lamoni Chronicle.* There will also be a baby clinic. The fruit, vegetable and grain display will be had in the Coliseum basement, and there will be a showing of cattle, hogs and other livestock open to agriculture students and 4-H Club members only. To this will be added a horse exhibit open to everyone.

Lamoni looks forward to the fall festival as one of the most interesting events of the year, an event which proves a drawing card to the people in that section of Iowa.

Manchester Branch Celebrates Tenth Anniversary

On the tenth of July the congregation of Manchester Branch invited members from other branches to be present with them at the services celebrating the tenth anniversary of the dedication of their church. In spite of stormy weather a large number were present to participate in a varied program of worship, preaching services, and entertainment.

New Plan Increases Attendance

Sunday evening services at Santa Barbara, California, have improved both in interest and attendance due to the change in the order of the meetings.

The services are opened with song and prayer, followed by several vocal and instrumental numbers. The closing song selection is used as the subject of a fifteen-minute sermonette. The plan is proving a great success.

Branch to Be Organized at Willapa, Washington

The recent conference of Seattle and British Columbia approved the recommendations of the names of five men for ordination at Willapa, Washington, and authorized the organization of a branch there.

Northwesterners Will Remember Silver Lake Reunion

One hundred tents and thirty-four cabins were occupied by the campers at the Silver Lake reunion, Washington, August 4 to 13, and visitors poured in nightly from neighboring vicinities, according to a report from Elder Harold I. Velt. He says of the gathering: "From a standpoint of numbers, preaching and teaching, working harmony, the light of revelation from God, and in short, a demonstration of the spirit and power of Zionic living, the reunion was an experience never to be forgotten."

General church appointees present at this the reunion of Seattle and British Columbia, Portland, and Spokane Districts, were Apostles M. A. McConley and E. J. Gleazer; D. B. Sorden, pastor of Los Angeles, California; A. C. Martin and Harold I. Velt, seventies. These with the district presidents, Monte Lasater, J. L. Verhei, and Stanley Fout, composed the reunion committee.

Assistant Editor Recovering

Our readers will be glad to know that Miss Leta Moriarty, assistant editor, who has charge of the *Herald* news and who has written the News Briefs since they began, is now making a very satisfactory recovery from an appendicitis operation at the Sanitarium. She is the second editor to be stricken with this affliction and the others are trembling with apprehension. In Sister Moriarty's absence they have been doing heavy duty to keep up her work, and will rejoice when she returns.

Preaches a Sermon at Ninety-three Years of Age

Brother James Case occupied the stand at Oakdale, Missouri, July 16, at the eleven o'clock hour. His subject was, *"My Duties as a Teacher."*

Brother Case was ninety-three years old, July 13. He enjoys good health, and works in the garden almost every day. He is proud to tell us that he has five sons; four elders, and one a deacon.

Brother Case recently came to Oakdale Branch, having purchased a small farm near the church, where he makes his home.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

The Story of Etta Kett

Stretched on the Rack

IT WAS LATE Sunday night. Howard Bell stood with Etta on the front porch of her home. He had pretty well monopolized her time Saturday evening and most of Sunday. Etta was sorry to see that his eyes were alight with a strong emotion; but he did not seem to know that he had failed to kindle in her a response equal to his own. He was too used to having his own way —too self-confident. For a moment Etta was afraid.

Howard put out his hand as if to encircle her waist and take her in his arms. Etta thought desperately for something to do. She must prevent him from doing that. She quickly reached out, grasped his hand firmly, and shook it briskly, meanwhile keeping a distance between them.

"Good-bye, Mr. Bell. I hope you have enjoyed your visit, and that the remainder of your journey will be a successful one." Then she withdrew her hand and turned to the door. Disappointed, he stood there looking after her as she went into the house.

A little less confident, his pride mildly punctured, but not seriously, he went. Etta watched the tail light of his car as it roared away.

Next day Etta was talking to her mother about the incident.

"It's awfully hard to deflate some people. They are like corks—kept afloat on a sea of pride by a million little separate cells of vanity."

"Poor things," said Mother Kett, "they ruin their chances by trying to take advantage of them too soon."

Etta said aloud, as if to herself: "I do like to see some modesty in a man."

WEEKS WERE PASSING—dreary weeks of steady work at the office, Sundays spent in church work, and evenings at home. There was no break.

She saw Bill at church, often. He was courteous, but quiet. He could have gone with any number of other girls, but he chose not to. He was pretty strictly minding his own business.

Strange to say, Etta did not find the satisfaction she expected in her plan for punishing Bill. It seemed as if she, too, were being kept on probation—under punishment.

She had expected Bill to protest, to try to see her; but he didn't. She had expected, at least, an occasional telephone call. But the phone rang in the evenings only for Kathryn. Etta felt like a small child, sitting by a Christmas tree, watching some older person extinguish the lights on the candles, one by one, too early in the evening.

If he would only weaken, only show some tiny rift in the hard armor of coolness in which he had encased himself. Etta wavered, felt sick of herself at times, but she could not make the first step towards breaking their armed truce. She would have taken the slightest chance or gesture from Bill as an excuse, but he wouldn't give it to her. He seemed determined to humble her. She who had planned to punish him was herself stretched on a rack of loneliness and misery. *He was inhuman!*

It was quite by accident that she learned, one day, that Bill was planning to leave Elmwood to handle a business agency in another city.

"He never told me!" Etta felt stunned.

The same evening she found a letter from Wayne Roland.

"And he's coming to town to hunt work!" Etta was reading it in her room. "And now I'll have to go through the same thing with him as I did with Howard!"

Suddenly her head swam and her ankles felt weak—something seemed to collapse under her, and she found herself sitting down in the middle of the floor, crying, and the tears falling unashamed on an empty envelope that meant nothing to her.

Seeing Our Faults

You need two mirrors to see a thing so close as the back of your own neck. How much harder it is to see your own invisible faults! Yet they may be as plain to others as the color of your overcoat.

For every minute that you spend contemplating the faults of others, you should spend at least two searching for your own. If you can do this humbly and unobtrusively, without parading the fact to the world, you may develop a truly noble character and win many friends.

The Heart of Education

In this economic crisis modern education is fighting to hold the gains it has made over the years. Its troubles, the dangers with which it is beset, the hardships it is undergoing, will be explained and analyzed by its foremost authorities.

We hope that in all the complicated maze of difficulties to be dwelt on, one fact is kept to the forefront; the fact that the teacher, the private in the ranks, is the keystone of the whole educational structure, and that in any forced economics the teacher should be last and least affected.

A good teacher, proud of her calling, enjoying the respect and admiration of the community, free of unnecessary financial worries, is the heart of education.—Editorial in *The Minneapolis Star.*

The Matter of Age

Age is a quality of mind;
If you have left your dreams behind,
If hope is cold,
If you no longer look ahead,
If your ambition's fires are dead—
Then you are old.

But, if from life you take the best,
And if in life you keep the zest,
If love you hold;
No matter how the years go by,
No matter how the birthdays fly—
You are not old.

—*Onward.*

YOUR BALLOT

Herald Popularity Contest

You are invited to vote. Fill in the blanks, clip the coupon, and send it in.

Here is a list of the "Herald" features. Put number 1 after the one you like best, number 2 after the next best, etc.

Pigeonhole.....
Editorial.....
News Briefs.....
Helps for the Pastor.....
Youth's Forum.....
Articles.....
Prayer and Testimony.....
Question Time.....
News.....
Story.....
Special Question:
Do you want another serial story? Yes.....
(Mark with an X) No.....
Name.....
Street and Number.....
City..... State.....
Age.....
Member of priesthood?.....
Active in women's work?.....
Teacher?.....

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The Stewardship of Women

By Mrs. J. A. Gunsolley

STEWARDSHIP! What varied pictures are immediately brought to mind by the connotation of that word. Altogether too many of our people think at once of land, or business, or money, in fact, nothing beyond temporal affairs is considered in their thought of stewardship. But in my study and contemplation of the word, I have found no definition that is quite so satisfying to me, or so far-reaching in its application as that given by our own church bishop: "Stewardship is what the Lord has invested in us."

Then whatever we have within us as talent, or whatever may come into our possession as temporal or material worth, or, whether it is the proper use of our time, the right exercise of our influence, or the regard in which we hold the privilege or opportunity for our own development, these are, whether considered individually or collectively, stewardships.

TALENT

Some may have but one talent, possibly the ability to make money. I know of one woman of whom it was said by one of the local bishops, that if she were a man he'd want to have her for a counselor because of her clear foresight, her mental balance, and her devotion to the church. Another may be "a natural born cook," and possibly since that seems to be about all she's good for (to use her own words) she loses sight of the fact that that is one of the important things in life, and does not endeavor to enlarge and perfect her talent, and make it the best possible. Others may have a number of talents within themselves, and their possibilities are thereby amplified. But whether she may have one talent, or five or more; and whether it may be the capacity for money-making, or cooking, or teaching, whatever she has been endowed with, she should cultivate and make the most of what naturally is hers. "Be the best of whatever you are," for our service to God can be rendered only through serving his creatures. Then

"If I have strength, I owe the service of the strong;
If a melody I have, I owe the world a song;
. . . . . .
And if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light."
—*Epworth Herald.*

Whether a woman's work is in the home, than which there is nothing more important, or whatever her stewardship is in the way of talent, *that* is her gift from God, or investment, and though this talent may have come down to her through generations and possibly has been developed through years and years gone by, it is for her to make the most of what is hers either in temporal affairs, or personal qualifications and be able to bring back to the Lord an acceptable accounting. It has been said that "the Church is God's way of saving the world," and our best service to him will be by "working together with God," and since he lends to us our talents, the development and use of them is our part of the "working together."

IN THE HOME

Woman's stewardship in the home covers various phases, and the task of helping to build a home on the stewardship basis is not a trivial matter. It must, if successful, be a cooperative affair. Not all houses in which people live are homes in the true sense of the word. In this day of hustle and bustle, of questionable entertainment, of jazz, of keep-all-you-have-and-get-all-you-can-no-matter-how, some homes are transformed in parking stations where part of the family stay while the rest of the family are using the car. We may look at a pile of wheels, piston rods, gears, etc., but no one would think of calling such a conglomeration an automobile unless the parts were properly assembled; nor can we call any kind of mixture containing flour, eggs and sugar an angel food cake, unless it is combined in proper proportion by a proper method. A real home, then, is much more than four walls and a roof; and no matter how elaborately it may be furnished, it cannot be a home in the true sense of the word unless it is established on love and fellowship and service with preparation for a background.

PREPARATION

Preparation? To be sure. What wide-awake parents would think of sending their child to a teacher who they believe is not prepared to teach what they want the child to know? What up-to-date manager of a prosperous business concern would employ for keeping his books a man with no knowledge of bookkeeping? Then why should we be content with the task of home-building being committed to those ignorant of the requirements for successful home-building, and to those who may be careless and indifferent in the development of characters under their care in which integrity and purity of heart and purpose must be basic, if that character would reach a high point of perfection that is possible when

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given the proper heritage and environment?

As women of the church, why should we sit passively by and allow our girls to enter marriage without being prepared to solve at least a part of the thousand and one perplexing problems they will have to meet, and to make adjustments under difficult circumstances without so many heartaches as some are obliged to undergo in the effort? Possibly we lose sight of the fact that we and our children after us are building for eternity, rather than just preparing for living this life. Do we as mothers in Israel help the young home-makers to look forward to, prepare for, and take delight in the care and development of immortal souls that may be given into their keeping? and that are to be formed into characters fit for an acceptable offering when they render an account unto God for their stewardship? "But as many as received him, to them gave he power to become the sons of God." We see, then, in this quotation that each child has the potential power to become a son of God; but whose responsibility is it to see that he is properly taught, that he has a fitting environment that will enhance that teaching, and that the parental influence and example are of a character that will strengthen the teaching and the atmosphere of the environment, so the child may desire to make of himself a son of God? Such desire is the first step in the development of a Godlike character. We are told that "Every child has the right to be well born." And it is an acknowledged fact that no one can do his best unless he is physically fit. Then, another phase of the stewardship of women in the development of a well-balanced character deals with the physical in the life of the child.

Physical Nurture

In the nurture of the physical child, the stewardship of women should reach out until she understands the different elements of food, as well as having some knowledge of the make-up of the physical body and what is required in the food to build up and keep in repair the tissues and provide heat and energy for the entire body. A child should have wholesome nourishing food at regular intervals in adequate quantities. His habits of when and what and how he eats should be formed in the early months of his life. It should be a part of his education to want to do the things that will be for his highest development physically, which also includes the use of his leisure time, his exercise and work periods. Each child should have his part in the work of the home, something to make him feel an individual interest there. I know one mother who allows her boys to take their turns getting the Sunday evening lunch. She knows nothing of what they have planned; and they thoroughly enjoy making surprises for their mother and daddy. Think you not that the memory of these evenings will live in the hearts of these boys? and help them in building future Zionic homes?

Not only should children have work to do, but regular play as well. Organized and supervised play helps the child to give expression to his inward urges, and aids in making a more thoroughly social creature of him by teaching him teamwork, stimulating in him self-control, and helping him in the give-and-take part of the game such as he will have to meet in future life.

Spiritual Nurture

The stewardship of women should look after the spiritual life of the growing child also. Teach a child religion? Yes, I like this thought much better than "getting religion," as if it were something a child can "get" by being exposed to measles or whooping cough. But how could you teach a child religion? and when should such education begin? It should begin by the parents making use of every opportunity for the development of their own characters, building up the desirable qualities and overcoming those not desirable; living pure, upright, conscientious, Godlike lives themselves. The child's religious education should begin the first days of his life by being taught good habits, regularity in eating and sleeping. He should have lessons in self-control, teaching him to know that he cannot get something just because he cries for it. As he grows older and gets understanding, teach him to cooperate with the family group, and help him to eliminate selfishness by sharing with the group—"Each for all and all for each."

But how can this be done? First, by example. Prayer should be one of the fixed activities in the home. The little hands folded and the quiet during that period will help to form the habit long before he knows the meaning of the words. Then as he learns to say his own prayer, he will learn to take his own troubles to the Lord—for a child's troubles are as real to him as grown people's troubles are to them. If the parents set the example of praying over their affairs, the child will also learn to seek relief in prayer, for help in the time of trouble. As soon as possible the child should be helped to a God-consciousness. He should realize that there is a God, that he hears us when we pray, and that he will answer us. Then if the child is taught right habits, if he cooperates in doing his part in the group, if he is a regular attendant at church, where he may get a different slant in his religious teaching, and if through precept and example his interest has been awakenend (*Continued on page* 1104)

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The Play's the Thing

A Modern Drama for Churches

By Marcus L. Bach

●

THE PLAY'S THE THING combines a Biblical drama with a modern play. It has certain features which make it adaptable to every church dramatic group.

Whether your equipment is up-to-date or antiquated, whether your group is large or small, rich or poor; whether you have an elaborate wardrobe or none at all—this production is ideally suited to your needs. It lends itself to the church chancel or the little theatre stage.

The use of costumes and make-up is optional. Notes in the manuscript serve as references in this matter.

●

Characters.

Norman Webb, capitalist
Ellen Webb, his wife
Jim, their son
A Narrator
Malchius, a beggar (*played by Jim*)
Nathan, his friend (*played by Cleve*)
Abdon, one who was healed
Pilgrims, Children, and Others

Scene. A room in the home of Norman Webb. It is a large, imposing place, tastily furnished with expensive lamps, chairs, a sofa, a small table, and other pieces.

There are entrances at right and left, communicating with other portions of the house.

It is Sunday afternoon. Mr. Webb, a middle-aged, grim-faced capitalist, is comfortably seated in a large chair, reading a Sunday edition. He wears a lounging-jacket over a gray suit; an expensive but not gaudy tie, and house-slippers.

After a moment Mrs. Webb enters. She is younger than her husband; a pleasant, soft-spoken, and unassuming person. Her attire consists of a sport dress suitable for golfing. She carries her hat in her hand.

Mrs. Webb. Hello, dear.

Webb. (*in a matter-of-fact, but not unkindly tone*) You're back early.

Mrs. Webb. (*coming to his chair*) Yes, earlier than I had intended.

Webb. (*referring to the paper*) I see where Price & Wheeler went to the wall.

Mrs. Webb. Price & Wheeler?

Webb. Seem to be wiped out for good the way it looks. (*with a shrug*) Well, bigger firms than theirs have taken the rap.

Mrs. Webb. (*with some hesitancy*) Norman. . . .

Webb. (*without looking up*) Well?

Mrs. Webb. I didn't go to the club this afternoon.

Webb. (*as before*) What's the idea? It's a fine day for golf, isn't it?

Mrs. Webb. (*quietly*) There's nothing wrong with the day—no.

Webb. (*returning again to the news account*) I could have told old man Wheeler this was coming. They've been altogether too lenient with their houses. Hm-m—— I wonder what he'll do now. He must be near seventy.

Mrs. Webb. Norman, I met Mrs. Fletcher as I was driving down Parkwood.

Webb. You mean Bob Fletcher's wife?

Mrs. Webb. Yes.

Webb. (*glancing up*) Oh. (*after a pause during which he resumes his reading*) What did she have to say? You spoke to her, I suppose?

Mrs. Webb. Yes, I spoke to her. (*after a moment*) Norman, why can't you give Mr. Fletcher more time on that note he owes you?

Webb. (*evenly*) Oh, she told you about that, eh?

Mrs. Webb. Yes.

Webb. That's a fine "how-do-you-do," isn't it? I've got one of my old competitors at the breaking point and he begins to use his wife as a go-between.

Mrs. Webb. (*quickly*) No, really, Norman. I just happened to run into her and—

Webb. (*getting up*) I expected it. I expected him to try just about any scheme he could think of. That's pretty good stuff, isn't it? Dragging his wife into it!

Mrs. Webb. You don't understand, Norman.

Webb. Don't understand what?

Mrs. Webb. He hasn't been well—his business has been bad. He can't pay you without—

Webb. Whose business hasn't been bad? That's no excuse.

Mrs. Webb. He can't pay you without sacrificing his home, so Mrs. Fletcher told me. She thought if you really knew the conditions—

Webb. Now see here, Ellen, this is a business proposition between Robert Fletcher and Norman Webb, nobody else. I've given him one extension and that's more than anybody'd do for me. He knew that he'd have to pay. There's no sentiment connected with it, and no friendship either. I suppose she thought because you used to belong to the same clubs she could get some sympathy.

Mrs. Webb. I'm sure that's not it. Don't you see, Norman, maybe our helping them would—

Webb. Now, that'll do, Ellen! (*He tempers this rather sharp rebuke with a friendly advance.*) Just leave this to me. Fletcher's been fighting me for years. He'd have broken me long ago if he'd had the chance. Oh, he's not vicious exactly. But, then, I've been pretty easy on him.

Mrs. Webb. They used to be our friends, Norman.

Webb. He's after the money just like the rest of us.

Mrs. Webb. If you could have heard her, you'd have realized that there is

How would you like sufficient copies of THE PLAY'S THE THING for your entire cast for the small sum of 25c?

How would you like a drama of this type every month for 12 months at less than 25c a month with sufficient copies for all players, instructions for presentation, original material, playing twenty, thirty, and forty-five minutes?

There is an announcement on page 1119 of this issue said to be the most sensational and generous ever presented in the field of inspirational drama. Turn to it now or drop a card to the GUILD OF INSPIRATIONAL DRAMA, 603 The Arcade, Cleveland, Ohio.

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more to life than just money, and notes, and things.

Webb. (*smiling*) Now, now, Ellen, just because it's Sunday doesn't give you any license to preach, you know.

Mrs. Webb. (*earnestly*) But it's true, dear. We've got to live and let live. Sometimes things like this turn up to give us a chance to help poeple—even if they do seem to be our competitors.

Webb. (*evenly*) Those aren't the principles that made it possible for us to get this home, Ellen, nor your clothes, nor the comforts we've got. You're not in business and you can't understand. Fletcher used to talk like that, too. He used to preach to me years ago. Well, his religion doesn't help him pay his bills, that's sure.

Mrs. Webb. Mrs. Fletcher told me lots of things this afternoon.

Webb. (*curtly*) I imagine she did.

Mrs. Webb. They've had sickness, trouble—lots of it.

Webb. (*with rising exasperation*) I don't want to hear any more about it, Ellen. This is simply business, that's all. He owes me the money and I'm going to get it—principal, interest, everything.

Mrs. Webb. Even if—

Webb. Even if it seems sort of cold-blooded, yes. Money still talks, and plenty loud these days.

Mrs. Webb. (*involuntarily*) Money —! It isn't everything in the world, Norman. We've seen how quickly it can be swept away. You just mentioned Price & Wheeler; once their concern was considered the strongest in the city.

Webb. Well, that proves what I'm saying, doesn't it? We'd better learn our lesson and begin clamping down on some of the folks who've been using us. I'm after the money, and I don't make any excuses for it either.

Mrs. Webb. I wish you wouldn't say that, Norman.

Webb. (*greedily*) It's the truth! I like the feel of it! I like the way it looks—everything about it!

Jim. (*entering at this point. He is a fellow of twenty; handsome, congenial, alert.*) Hello, mother. I thought you were at the club, I— (*He looks at them questioningly.*) What's the matter?

Mrs. Webb. Nothing, Jim.

Jim. Weren't you going to play golf this afternoon?

Mrs. Webb. I decided not to. (*She removes her coat and lays it aside.*)

Webb. Where've you been, Jim?

Jim. Practising, out in the garage.

Webb. Practising?

Jim. Sure, you know, for the play.

Webb. Oh. (*He returns to his chair and takes up the paper.*)

Mrs. Webb. How is the play coming, Jim?

Jim. Great. You should see the gang out there. We've hardly enough room. (*He looks at his father.*) You know, I thought maybe you'd like to see it.

Webb. See—what?

Jim. Why, the play.

Mrs. Webb. We'd better wait, Jim, until we're more prepared.

Jim. You might criticize it for us, and give us some pointers on it.

Webb. Your mother is tired, Jim.

Mrs. Webb. No, it isn't that. Maybe we're not in the mood for it just now.

Jim. Gee, Dad, I thought you'd be interested. I was going to bring the cast in here and put it on for you. You wouldn't have to move a bit. (*enthusiastic cheerfulness*) You'd have the best seats in the house.

Mrs. Webb. (*smiling*) A regular guest performance, is that it?

Jim. This room'd be just the thing.

Webb. (*from his paper*) What's the matter with the garage, isn't that all right?

Jim. Sure. I just wanted you to see it, was all. I'd be glad to have you come out there, if you want to.

Webb. We'll see it sometime. (*then casually, without looking up from his paper*) I suppose you play the lead, eh?

Jim. Oh, not exactly. Cleve Fletcher's got as much of a part as I. You ought to see him, Mother.

Mrs. Webb. Cleve Fletcher?

Jim. Yes. You know him. His dad used to have a place over on Superior.

Webb. How'd he get into your group?

Jim. He belongs to our crowd.

Webb. What's he been saying to you?

Jim. Saying to me? What do you mean?

Mrs. Webb. Nothing, Jim.

Webb. (*to himself*) I suppose he's put him up to it too.

Jim. (*abruptly*) Say, what's the matter anyway?

Webb. Nothing. Go on back to your rehearsal.

Jim. What's all the *mystery* about?

Mrs. Webb. (*coming up to him*) Nothing at all. There's no mystery. Have you everything you need out there? There are some costumes upstairs.

Jim. We're all set. (*He move reluctantly toward the door.*) Well, I'm sorry I butted in. I only thought you might be interested in what we're trying to do.

Mrs. Webb. Of course we're interested. (*smiling*) You know how it is, Jim, Sunday afternoons a person often feels groggy and out-of-sorts.

Jim. Well, what did Dad mean when he asked about Cleve?

Webb. (*grumblingly*) Nothing at all.

Mrs. Webb. I'm glad he's in your group. You get along together, don't you?

Jim. Why, of course. Who said we didn't?

Webb. Oh, run along now, Jim.

Jim. (*self-contained*) All right. (*he goes to the door*) I'm sorry. (*he exits*)

Mrs. Webb. (*after a period of silence*) Norman, I—

Webb. (*intolerantly*) I know just what you're going to say. You want to remind me that my son and Bob Fletcher's son are friends—in the same show together. Well, it's ridiculous. That doesn't cut any ice with me—not in the least.

Mrs. Webb. I wasn't going to talk about that at all, dear. I was only going to suggest that—perhaps we should have let Jim bring the group in here.

Webb. Ridiculous. (*He settles himself securely.*)

Mrs. Webb. You know, Norman, Jim's been anxious to have you see what he's been doing with these plays. That's why he came up today, thinking because I was gone, he could get your attention, don't you see? Oh, I know it sounds foolish for me to say it, but he wants you for a pal, Norman. He likes you.

Webb. (*rising*) Now, now, Ellen. Let's not get sentimental about it. I can't be any different than I am. (*temporizing*) I wasn't rude to him, was I?

Mrs. Webb. (*gently*) You're all right, dear. (*She comes close to him.*) We just don't understand each other at times, do we? We don't always see things in the same light.

Webb. I don't know what you mean, but if you think I offended Jim, I'm sorry. I don't mind seeing their play.

Mrs. Webb. I wish you'd have told him that.

Webb. It's only that I supposed it'd be something trivial, like a lot of those plays you've dragged me out to see.

Mrs. Webb. Listen, dear, why can't we still tell him to bring the group up here. It'd put us all in a different frame of mind.

Webb. And invite Fletcher's kid into our home?

Mrs. Webb. Now, Norman, let's not be like that. Why, I really think it would be a splendid idea.

Webb. Oh, I don't suppose it would do any harm.

Mrs. Webb. Thank you, dear. After all, Sunday is a good time to do something out of the ordinary. Jim would appreciate it, I know.

Webb. Well, all right. I'll go down and tell them to come in.

Mrs. Webb. (*with enthusiasm*) And meanwhile, I'll clean up things. This will be loads of fun, Norman.

Webb. (*demurring quietly*) It won't hurt us this once, I suppose. (*He exits. Mrs. Webb gathers up the papers and puts her coat and hat away. Then she draws the chairs aside, making room for playing space. She sets two chairs at a point down right, facing back, which they may occupy to view the act. After a prolonged moment, Mr. Webb returns.*)

Mrs. Webb. (*still busying herself*) Were they pleased about it?

Webb. Pleased? They almost mobbed me.

Mrs. Webb. (*laughing*) Here, let's set this aside. (*she indicates a small table, which they move out of the way.*)

Webb. (*meanwhile*) *They're all made-up. Jim was sticking a beard on his face. Everything is in a costume of some sort. I thought I had suddenly

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landed in Jerusalem. They certainly have a crowd out there. [*Omit or include as the production dictates.]

Mrs. Webb. Surprising, isn't it, how much interest there always is in plays.

Webb. Jim said we should take our places and they'd be right up.

Mrs. Webb. I thought we could sit here. (*She indicates the chairs.*) The best seats in the house!

Webb. Orchestra row, eh? That reminds me, Jim wanted a chair up here, too. (*He places a chair at back center.*) It's supposed to represent a stone or something. (*There are voices and whispered commotion offstage.*)

Mrs. Webb. There they come. It does sound like quite a troupe.

Webb. All right. Let me usher you to our seats. (*They go to their chairs.*)

Jim. (*from off stage*) Are you ready, Dad?

Webb. Yes, we're all set.

Jim. All right. On with the show. The curtain's going up. (*The Narrator steps into the scene and reads from a scroll.*)

Narrator. It is early morning on a highway near Nazareth. Pilgrims are making their way to the dwelling of a lowly Carpenter. Among them are cripples and children. Abdon, a lame man, is assisted by the arms of a friend and the support of a gnarled staff. (*Pilgrims and Abdon enter and cross the scene.*) Here, too, blind Malchius is wont to seat himself and lift his hands and voice for alms. (*Malchius and Nathan enter.*)

Nathan. (*as he helps Malchius to seat himself*) There, Malchius.

Malchius. Again this faithful stone becomes my altar, from which I seek the blessings of the gods.

Nathan. And may the gods look down upon thee tenderly. I have a blanket in my pack which I shall give thee ere I go to Nazareth.

Malchius. Thou art kind, Nathan. (*Nathan kneels to open his pack. Pilgrims enter and proceed across the stage. To them Malchius directs an occasional cry of, "Alms! Alms, ye blessed of the Lord!" (Nathan places a blanket about the shoulders of his friend. The pilgrims travel in groups, affording intervals for the conversation of the two.*) Well, Nathan, still they come like the tread of a great army on their way to see this wonderful healer. Ha-ha-ha! The miracle-working Carpenter!

Nathan. (*tolerantly*) Yea, Malchius.

Malchius. 'Tis said his wondrous cures have stirred the country throughout all Esdraelon.

Nathan. (*with quiet incredulity*) Thou art a strange, unseemly creature, Malchius. While multitudes go daily unto Nazareth to be made whole, thou still remainest at thy begging-post, thy blinded eyes fixed on thy lust for alms.

Malchius. (*self-pityingly*) Yes, I am blind.

Nathan. Let not thy sightless eyes forbid thy soul to see the light that gleams in Galilee. Come, I will lead thee to the Carpenter.

Malchius. (*raising a deprecating hand*) Ah, do not weary me.

Nathan. I cannot understand thee, Malchius. Dost thou no longer hope to have thy sight returned?

Malchius. Yes, I still hope. (*as though to assure himself*) Yea, Nathan, I call the gods to witness that I long to see. It were blasphemy to think otherwise. I was not blind from birth, thou must recall. I, too, once walked without a staff or guide. I, too, once looked upon the glory of the world and bartered in the market-place for wares. Yea, I—

Nathan. Why dost thou not come with me then unto the Carpenter?

Malchius. Believest thou this man hath worked the miracles to which the wagging tongues of strangers testify?

Nathan. One cannot well deny the wonders one hath seen, my friend. (*There are excited cries and exclamations of praise off left. The strains of a song of praise are heard in the distance.*)

Malchius. What is the turmoil? Alms! Alms!

Nathan. (*crossing and looking off left*) A man is praising God—he holds a staff and leaps for joy—(*The voices are heard close at hand.*)

Abdon. (*appearing*) Great is Jehovah! Aye, great and merciful is the Lord! Praise to the Son of God!

Pilgrims. (*appearing with him*)

1. Glory to Jehovah!
2. Praise to our God!
3. Blessed be the Nazarene!

Nathan. What is it, my friend?

Abdon. I was lame from birth. I dragged my way unto the Carpenter of Nazareth! He called upon Jehovah and I was healed! (*He proceeds right followed by the crowd.*)

Nathan. Say on!

Abdon. I cannot speak of it for joy! Go from me, staff! (*he casts his staff to the ground amid the murmurs of the throng.*) I have a surer stay to guide my steps than thou! Glory be to God! (*With upraised hands he exits right followed by the people.*)

Malchius. Alms! Alms! Give heed ye blessed! Alms! (*sorrowfully*) See'st thou, Nathan? (*Nathan, absorbed in the departing throng does not reply.*) Nathan! Nathan!

Nathan. Yes, Malchius. I am here.

Malchius. Behold how men forget me when they have wherewith to praise. These miracles are evil to my trade!

Nathan. Thou must come unto Nazareth! There is no further doubt that thou can'st have thine eyes made whole! Come, Malchius!

Malchius. (*doggedly*) I first must think on it. When I was younger I was taken everywhere—yea, wherever rumors of a miracle were heard—and all for naught.

Nathan. But, Malchius, one must still hope! One must still trust!

Malchius. I am quite well-contented with the dark. I love to hear the shekels fall into my cup. I love to touch and handle them and guess their worth! There is delight in it thou can'st not know! Ha-ha-ha!

Nathan. (*astounded*) Is't possible that there are blind who do not wish to see!

Malchius. (*in defense*) I tell thee truthfully, friend Nathan, it seemeth strange to me that this young Nazarene should seek to minister unto the rabble as 'tis said. It is not like a man to seek another's welfare than his own.

Nathan. But He delights in serving them. Therefore He came into the world.

Malchius. Yea, I have heard that He hath said He is a servant unto men.

Nathan. And it is true. He holds that love and sacrifice and service unto humankind doth constitute the beautiful in life.

Malchius. Therefore I doubt. It is not possible that such a man should rise in Galilee.

Nathan. Hast thou not heard how He did rout those from the temple who sold and traded there? "My Father's house," he said, "shall not be made a den of thieves." Hast thou not heard how on the sea of Galilee—

Malchius. It is too strange; too out of keeping with the ways of priests and kings . . . far too unreal, good Nathan, for the common man. When thou hast lived as long as I, then thou shalt see these bold reformers hold their passing moment in the play of life and then pass on. There is one way for them—yea, one, my friend, a long and rugged way that leads unto a prison or a cross.

Nathan. Thou wilt not come to Nazareth?

Malchius. Nay. I'll sit upon this faithful stone and wait until the gods pass by with alms.

Nathan. Malchius, Malchius; and would'st thou sit in darkness evermore?

Malchius. Pray let me think on it.

Nathan. Ah, Malchius—how my heart grieves to think One waits for thee in Nazareth! (*Pilgrims, soldiers and children enter from right.*)

Malchius. Alms! Alms! Hear, ye blessed of the Lord! Alms! (*when there is a break in the crowd, a man drops a coin into the beggar's cup*) Jehovah bless thee! Jehovah prosper thee, stranger! (*Malchius fingers the coin greedily and touches it lightly against his cheek*) Alms! Alms! (*More pilgrims enter and Nathan and Malchius exit with the rest.*)

Narrator. Let not thy blinded eyes forbid thy soul to see the Light that gleams in Galilee. But Malchius went his selfish way, following his cry for alms wherever it might lead. (*The Narrator then exits. Jim returns. If make-up has been used he has removed it.*)

(Continued on page 1105.)

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IS CHRIST HISTORICAL?

Part Two

By H. O. Smith

CHRIST FORETOLD

Most people will take the *Bible* as authentic history, and studying its pages we find wonderful predictions of a personage that was to come into the world, and very early in God's dealings with mankind we are impressed with the thought that he was making an extraordinary effort to impress upon the minds of the hearers or readers the importance of this personage, and the relationship that should prevail between him and humankind. The first reference to this personage, so far as the Authorized Version of the Scripture is concerned, is found in Genesis 49: 10, and reads as follows:

"The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

One of the peculiar features of the *Bible* is its terseness, and the power of the writers thereof to impart much information in few words. And I think this passage is a prize sample, if it is possible to select a prize sample from so many evidences of this peculiarity. History is full of incidents of devotion and loyalty to a reigning house or family. Men have cheerfully gone to their death in support of what is sometimes called the "divine right of kings." And here God appeals to this loyalty. This prediction was made before the establishment of the Kingdom of Israel, and it is predicted that Judah should rule over that kingdom when it was established for a period, how long the period was to be is not stated, but subsequent history shows that this rule extended over several hundred years. The children of Israel being convinced that Judah and his house being divinely appointed to rule over them, naturally their devotion and loyalty to this reigning house would be intense, and would increase, perhaps, in intensity as the centuries passed. But there was to come a time when all this accumulated devotion and loyalty was to be instantly transferred to this personage called Shiloh. What could God have said that would more effectually impress upon the mind of his people the importance of this personage, and their allegiance to him.

We next find Moses endeavoring to impress the minds of the children of Israel with the importance of their acceptance and obedience to a certain prophet that was to come. In Deuteronomy 18: 18, 19, we find him writing as follows:

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Another brief, terse statement, yet full of meaning. Three distinct reasons or motives are given here why they should accept this prophet that was to come. First, Moses was an acknowledged lawgiver to Israel. And he has become not only a lawgiver to Israel, but he is acknowledged as the greatest lawgiver known to man, up to that time, and all national law is based upon the precepts he has left to the world. And this prophet was to be like him, a great lawgiver.

Second, God impresses upon the mind of the reader or hearer that he would speak to this other prophet just as he had spoken to Moses. Men instinctively look to God for salvation, not to man. They know that man can raise them no higher than man, hence any plan of salvation must come from God. If I should go before any congregation and tell them that my message of salvation came from my own mind and brain, they would laugh me to scorn. They would tell me that I did not understand even the simple instincts of the human heart and mind. Hence God, in speaking of this prophet that was to come would not speak of himself, but would speak as the inspiration of the Almighty gave him understanding.

Third: Again he appealed to an instinct born within man, and prevailing alike with the learned and the unlearned, civilized or uncivilized, that we must finally give an account to some higher tribune for our acts here on earth. Hence the statement, "whosoever will not hearken unto my words which he shall speak in my name, I will require it of him," emphasizes the importance of the message he will bring, and how careful we should be to follow his counsels.

The book of Job, critics agree, cannot have been written later than the fourth century before Christ, and some of them place its composition as early as the seventh century. The author is uncertain, but whoever wrote is made to exclaim:

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."—Job 19: 25.

This would indicate a familiarity with the idea of an expected Messiah, and this idea seems to run like a golden thread through all the sacred writings, and grows brighter and brighter as the centuries pass, and the time of his appearance nears, and the writings of Isaiah are full of predictions of his coming, and sometimes his descriptions of this coming prophet are so vivid as to challenge one's admiration, as they form a prehistoric tale of the activities of the Christ, the manner of his birth, his lowly

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career, his sufferings and death. His birth is predicted by Isaiah in the following manner:

"Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son and shall call his name Immanuel."—Isaiah 7: 14.

Here is a prediction, not impossible, but improbable of fulfillment, yet, if we believe the New Testament narrative concerning the birth of Christ, it was fulfilled. It is safe to presume that this prediction is divine. No man would presume to make such a prediction as that, knowing that it was contrary to all human experience. This prediction and its recorded fulfillment has been the stumblingblock over which many a man's faith has been wrecked, and yet scientific men have acknowledged that it is not an impossibility. But this incident is not unique as a stumblingblock; all of the miracles attributed to Christ are equally criticized, and pronounced impossible by some.

The next prediction to which I wish to call attention is found in the fifty-third chapter of Isaiah, and furnishes a wonderful example of the clearness of vision that inspiration gives to the prophet. The chapter may well stand as a history of the Christ while he was here on earth. The predictions of the Christ take two forms. One describes his earthly life, the other his final triumph, and the final effects of a belief and practice of his precepts. The one I now quote is a description of his earthly career, and his reception by men. I will quote the whole chapter:

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

It would be difficult to tell the story of the Christ, as this prophet tells it, even with all of the facts of his life and work before us, and make it more complete. Perhaps the fact that, as the prediction presents it, he was "despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him: he was despised and we esteemed him not," will account for the attitude of the contemporary historians toward him. Certain it is that this prediction uttered, according to the chronology generally accepted, over seven hundred years prior to Christ's advent on earth, was literally fulfilled in the story of his life as we have it today.

The next prediction I shall cite presents a different picture, depicting his glorious triumph, when men will be forced, because of the beauty of his life and precepts, to acknowledge him as supreme in the ranks of men of sublime genius, unsurpassed and unsurpassable. This prediction is found in the writings of this same prophet from which I have already quoted the description of his earthly life. I quote now from his ninth chapter, sixth and seventh verses:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

"His name shall be called Wonderful." How true is the prediction. Men honor the name of Christ today to an extent hardly conceivable, when one contemplates the small stir he made while here on earth. Yet if you or I take the pen to write a letter or date a document, the first thing we do is to pay tribute to the name of Christ by writing at the head of that letter or document, "the year of our Lord 1933." However it is not only by the writing of the date line that men have declared the wonderfulness of his name, but eulogies have been forced from the lips and pens of men who did not believe in his divinity, and eulogies have gladly come from those who have been impressed with his divinity, because they experienced the value of his teachings and example in transforming their lives and characters. I will not quote from this latter class, but content myself with giving a few testimonies from the unbelievers. The first I shall present is from Mr. Keable himself.

(To be continued.)

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THE STEWARDSHIP OF WOMEN

(Continued from page 1098.)

and his desire to cooperate enlisted, what more is religion, except the individual communion of the Spirit, which he will involuntarily recognize as he grows older?

Surely, all this takes time, and many busy mothers feel that when they have provided for the physical needs of the child, they can afford to let the Sunday school teacher and the pastor do the training along spiritual lines, while she is sure that the school teacher is quite capable of molding the embryo man into the condition where he will develop into the social individual that she wants him to become. But the woman who is wide awake to the possibility of her stewardship and the responsibility of developing it will feel that there is nothing more important than the wielding of her influence, and the exercising of her powers towards the bringing into fruitage, the God-given potentialities in the immortal soul of her child. True, she may have to give up many times some individual entertainment, or the opportunity to enjoy some long-wished-for lecture that would give her passing satisfaction. But one of the factors in character-building is the power to make right choices. And the true mother who regards her stewardship of motherhood as a sacred trust will not only think of the entertainment of the hour, but will try to look into the future of the child; and if the sacrificing of an entertainment or a lecture, or the time spent in reading a popular book and the devoting of that time to the child will result in helping him to develop some trait of character that will aid him in the future, or assist him in overcoming some weakness that might hinder him in the future, can she not rightfully feel that she is making the most of her stewardship?

I have heard a mother say, "Oh, it's such a little thing; he didn't notice; it won't amount to anything." But too many mothers in this "hastening time" are busy doing nothing to really know what their children really do understand. One mother was very much surprised when in a conversation within their home it was discovered that a five-year-old child had no idea of what color meant. Too many mothers do not know their children. Too many card parties, picture shows, cheap cars and cheap gas. I myself enjoy a good picture show; but I do not think it is wisdom to go every week, even; and many people go much oftener, which is a needless extravagance of money and a waste of time that might be spent with their children to a better advantage.

TEACHING

Another phase of a mother's stewardship is that of teaching; and certain rules must be observed if results are to be obtained. Since the teacher must know what she would teach, many children are not taught as they should be in the home, simply because of the ignorance of the mothers. The child's interest is not awakened because the mother has no interest herself. In the development of the child's character an effort should be made to strengthen the right impulses and tendencies and to eliminate wrong impulses and tendencies by "satisfiers and annoyers." Wise is the mother that realizes the danger of making a wrong application of reward and punishment! For example; to stimulate a disposition to whine by giving a child what he cries for. To get the proper development, the reward or punishment should be connected with the action, in the mind of the child.

Habit! We are all creatures of habit. Possibly the child has no idea that he is being punished when he hears the first "no, no," but it is quite probable that he will associate the look on his mother's face and the tone of her voice, though it may not be unnecessarily harsh, with that particular action. In the beginning of our education we learn fundamentals. Early school days teach us what figures mean. We must learn to write them, to read them, then to add, subtract, multiply (and, oh, that multiplication table), then divide. No matter how high we may go in mathematics, we never lay aside those fundamental principles. So, in the direction of character-building, which we hope to make Godlike, we must lay a foundation with the principles of good habits, proper attitudes toward life, right conduct and reverence for things divine.

"From every one according to his ability; to every one according to his necessity," is an expression that has been very common among Latter Day Saints during the last few years. Then has not the child the right to expect to receive from his parents according to his necessity, physically, mentally, socially and spiritually, in order that when he comes to the age of accountability he may go on and make his contribution to society and the church according to his ability, gathering and making use of "line upon line, precept upon precept, here a little and there a little," as he goes on to perfection?

SHAPING OF DISPOSITIONS

The home life should be so thoroughly permeated with the idea of stewardships that the development of the character of the child may be developed so that he will grow gradually from control by external restraint into adulthood with self-restraint. At birth the parents, mostly the mother, has the entire control over the child, but gradually the external or parental control diminishes, and the inner control takes its place; then the motivation of the child's life begins to make itself manifest. If the child's life has been properly motivated, his better self awakened, his interest in spiritual things made alive, he may be able to carry on over "fools' hill" without the usual upheaval in his life that many times causes him the loss of years in working in the Master's vineyard.

Who shall decide, then, in the development of a child's character whether he is to be a happy adaptable being, one that will cooperate in the home, one that is courteous to home folk as well as to those not of the home, or whether he will be of sullen moods, tempestuous temper, and unhappy disposition that will handicap him through life, because of his unhappy habit formation? "From every one according to his ability; to every one according to his necessity," and if it be needful for Johnny to have his temper disciplined, or if he seems to have a good healthy crop of selfishness developing, whose first duty is it to take care of those unwholesome tendencies? It is a part of the mother's stewardship to acquire the ability, if it is not hers naturally, to apply the proper remedies to eliminate undesirable tendencies, or better still, to prevent their development. Proper respect for law in the home stimulates a like-consideration for the civil law. And the child that has been properly controlled in the home is much more likely to make a good citizen in the community.

TEMPORAL AFFAIRS

Woman's stewardship in the home should make the use of money one of the first considerations. It is taken for granted when a man asks a woman's hand in marriage that he will provide her with a living. But it cannot always be taken for granted that the woman is able to spend the money to the best advantage in the maintenance of that home. So, one of her requisites should be a thorough understanding of the budget system. A budget is a plan for the expenditure of any commodity for a specific time.

The woman who is wise in her stewardship will cultivate a real appreciation of the value of money. She will study food values and learn to spend thoughtfully and wisely for the benefit of the entire family rather than selecting food simply for its pleasing appearance, its satisfaction to the appetite, or for the fact that it is easily and quickly cooked. She should budget her time also, and learn to make wise choices in the planning of her work, doing first things first.

She must work for cooperation in the family and know whether the living expenses are in proportion to the salary, whether the amount spent for groceries, clothes, amusements, etc., are in proper proportion, being sure that there is something for local and general church contributions after the tithing is paid. Paying tithing is not a contribution nor an offering; it is the paying of a debt. So that should be figured in the legitimate expense of the household, as also should there be a certain portion for individual development through the me-

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dium of good magazines, books, etc. But I hear some say, "Well, who is to decide just how much should be spent for certain things?" This is where we see the beauty of cooperation in the home.

The children, when they have reached the age of understanding, should be taken into the family council at times and be made to understand that they are to be provided with a certain amount. They should also be encouraged to keep a budget and required to make an accounting of what they spend. When it is placed in a real account, it appears so much worse, if spent foolishly; and on the other hand, it stimulates his self-confidence, when he has made wise expenditures, besides giving him a knowledge of keeping accounts, cultivating the ability of making the best use of what he has to spend, and helps to form the habit of living within his means.

The Gathering

The gathering is another factor in the zionic movement that may be made more effective by the stewardship of women. Zion is a condition, the pure in heart, as well as a place, which place has been designated as Jackson County, Missouri, as well as the regions round about. This condition must begin within the individual, for the homes of the Saints cannot rise higher in spiritual efficiency that the individuals making up the homes. Hence, the woman must not only be pure in heart, but she must seek to add to her influence and teaching in the home, her influence over those with whom she comes in contact in the church and the community in which she lives. Her stewardship should include the companions of her children. We can never estimate the good we may do by the influence of our lives over children that come into our homes. We cannot have a zionic community unless we have zionic homes, which homes, of course, must be composed of the "pure in heart."

In this day of specialists we admire and applaud and return thanks for the surgeon that can save the life of a loved one by the skillful manipulation of the knife; and we think and talk of how wonderful the efficiency expert that goes into a vast business concern, and alters the operation of the business in such a way that thousands of dollars in needless expense may be saved to the concern. And how our heart goes out in gratitude to the social worker that reclaims and turns towards reform delinquent boys and girls, who goes into broken homes and heals the marriage tie that is all but severed, who reconciles two hearts that have been almost crushed, and helps to restore confidence well-nigh destroyed. But oh, how *much* better would be a situation where measures for social evils might be made preventive instead of curative! If we could, figuratively speaking, build a wall of prevention around the cliff of social evils, and save the youth from the plunge over the precipice, instead of locating a hospital at the bottom of the cliff for the cure of their ills after the damage is done! Would not that be a fair step in the direction of establishing our earthly Zion? Could we establish such a community, each one interested in the welfare of his neighbor as well as himself, it could not fail to attract the notice of the world as a light set upon a hill, as well as to be a means of safety and protection to our youth. If we could have such a place, and it is possible in the gathering, where purity of life, integrity of purpose, and cooperation brought about through the spirit of altruism, and could have among the homes making up such a community these things, the idea of the gathering would not be simply a Eutopian ideal, but a real demonstrable part of our zionic movement.

The Leisure Hours

Our days of twenty-four hours are quite well divided, eight hours to work, and the same length of time to sleep, and another period of the same length for leisure. So our time for work and sleep is quite well established; but what about our leisure? Fortunate is the family that has for a mother one that will utilize at least a part of the leisure hours for the children. There are innumerable ways in which the thoughtful and consecrated mother may spend the leisure hours in teaching her children beautiful truths that will linger in their minds, and may perchance, in after-years come to mind in just the psychological moment to prevent their stepping aside, that will bind them to her by the chain of love and strengthen their confidence in her, which is a most-desired and much-prized condition. The song in the twilight hour that tells of the goodness of God to his children, or the story of some of our wonderful church characters that were *real people* may appeal to the youthful mind with such inspiration, that it may result in a life being consecrated and dedicated to the work of the Master and to the uplift of his fellow man.

Precept and Example

Our stewardship is more than just bringing children into the world. While it is true that an essential part of woman's stewardship is primarily giving birth to children, it goes out and on in the development of the character of their own children; and her influence through them extends to their associates on and on as the waves from the pebble dropped in the water go on and on. There is not much use to say "do this," or "don't do that," if our example is not in harmony with our teaching. We do not teach a child sanitation when we want him to be clean; we simply live it with him until it gets to be a part of his very being. If we want our children to be religious, then we must live religion and make it a part of our lives every day. No sham or make-believe—that does not appeal to any but "tiny tots." And though the women can never hope to hold the priesthood in the church, yet "there is not a member of the priesthood who is not some woman's stewardship," working together with God.

THE PLAY'S THE THING

(Continued from page 1101.)

Jim. How did you like it, Dad?

Webb. Who wrote that, Jim?

Jim. Oh, we sort of wrote it together. I know it could be improved and it will be, too, as we go along.

Mrs. Webb. It is splendid Jim, just the way it is.

Webb. There is something true and challenging about it. (*quietly*) Where did you pick up the idea?

Jim. Maybe it was too big a subject for us to handle. But we thought we might bring out the fact that just as Malchius was physically blind so lots of folks are spiritually blind. Just as Malchius cared only for the thrill and touch of shekels, so there are people today who get a thrill out of nothing but money.

Mrs. Webb. (*smiling*) You'll get there Jim, keep it up.

Jim. (*looking at his father*) What's the matter, Dad? Didn't you like it?

Webb. (*thoughtfully*) Yes, very much. Too much perhaps. I said there was something challenging about it. There are men in life today, beggars, business men, executives who have blinded themselves against principles of the Carpenter of Galilee. And I suppose until we change, until we are willing to have Him open our eyes we must remain blind. (*after a moment of silence*) Jim, I wonder if you'd ask Cleve to bring his folks over here tonight?

Jim. Sure. They'll be glad to come.

Mrs. Webb. Norman, I—

Webb. And when they're here we'll talk over lots of things. Maybe we'll see if we can't get some costumes and properties for your group.

Jim. You're all right, do you know that, Dad?

Webb. You're not such a bad old beggar yourself. Run along now and get cleaned up.

Jim. I'll be ready in a minute. You haven't any idea how good it feels to have one's eyes open again. It's no fun being blind—even in a play! (*He exits. As Webb turns to his wife the curtain falls.*)

If you are sighing for a lofty work,
If great ambitions dominate your mind,
Just watch yourself and see you do not shirk
The common little ways of being kind.
—Ella Wheeler Wilcox.

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THE FORUM

The Fall of Man

Was It Necessary? Was It for Good or Evil?

"Whether the fall, so called, was the result of design on the part of the Creator, or whether it was only a matter foreknown as a thing that would occur, ought not really to be the subject of speculation: it is far safer to take what did occur and accept it with its sequence, and leave speculation out of it." (Editorial, *Saints' Herald,* July 30, 1898, page 454.)

The question quoted and used as a heading for this article is a vital one affecting our concept of God, whom to know is life eternal. Upon the answer to this hinges the answer to another query, "Is sin ever a necessity?" or, "Is it ever excusable for man to do evil that good may come?" Paul declared this to be inexcusable, bringing a just damnation upon those who so reason. (See Romans 3: 7, 8.)

If sin was planned by the great Creator—if the fall was foreordained, where was, (and is,) the agency of man, and where the possibility of obedience to the command of the Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

The Character of God

Habakkuk says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity," (chapter 1: 13) and the prophet of the Restoration agrees with this when he brings us the word of the Lord, "I the Lord cannot look upon sin with the least degree of allowance." (*Doctrine and Covenants* 1: 5.)

If Christ Jesus could be perfected through suffering, yet without sin, (see Hebrews 2: 17, 18 and 4: 15, 16,) then he was justified in laying upon man the injunction, "Break not my commandments for to save your lives," and the way of salvation, or the road to perfection is never the detour of sin or transgression, even though an All-wise Creator has provided a means of rescue or redemption broad enough and so inclusive that it will eventually help the repentant sinner back to the highway of righteousness.

No, God did not send the Devil on a mission to "Deceive and blind men and to lead them captive at his will—those who would not hearken to his, (God's) voice." What he did do was to permit Lucifer to exercise his own agency, and in his choice of evil to pay the penalty of sin—to be cast out of the presence of God—cast down to the earth, even as, at a later date Adam paid the same penalty, and by this choice Lucifer became the Devil and the father of lies, losing his place as "A Bright and Morning Star," and in this new role he became "The prince and power of the air"—the sovereign of those who list to obey evil, as Paul puts it.

Yes, we also, believe that "God . . . could destroy evil if he wished," and more than this, that he does wish to do so, and will accomplish the destruction desired, but in his own time and way, (see 1 Corinthians 15: 22-26,) and while we may not understand perfectly the why of all His ways we are assured that, "As for God his way is perfect." (2 Samuel 22: 31 and Psalm 18: 30,) and never can necessitate sin, for "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

Just here seems an excellent place to conclude this article, if our editors will republish the editorial quoted from at the beginning of our essay. I will only say in conclusion that this question with the affirmative answer, was one of the first stumbling-blocks, doctrinally, that I met at the beginning of my ministry, and only after long fasting and prayer was it answered to me by the revelation of the Holy Spirit. I was tempted to write this solution as given to me, that it might be published in the *Saints' Herald,* but refrained from doing so, saying to myself, "You're only a priest, better let some one else answer it," and to my joy and comfort, before the year was out this editorial appeared confirming the message of the Spirit to me.

Sad, indeed, is the lot of the Saint who concludes, with some that we meet today, "I'm only mortal, I cannot live without violating God's law."

A. M. Chase.

Salt Lake City, Utah, October 10, 1931.

There are many well-intentioned people today who will tell you that the conflict between science and religion is over. It is not so. What has been rather loosely called the conflict between science and religion is just reaching its acute phase. Up to the present the fighting has been an affair of outposts; the incidents of Galileo and Darwin were but skirmishes. The real conflict is to come: it concerns the very conception of Deity. . . .

At the present moment, organized religion happens to be arrayed, on the whole, against organized science. But the real conflicts are between bad, limited or distorted religion and pure and high religion; and between limited and grudging science and science full and unafraid.—Julian S. Huxley.

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Prayer and Testimony

Trust in the Lord

By Carrie Smith

Recent experiences in my family have taught me that if you put your trust in the Lord and pray without ceasing, he will provide.

My husband who is seventy-four years old, had been sick for fifteen months, very ill. One doctor diagnosed his case as one thing, and then a specialist after examination, X-rays and telescope pictures, said he had an internal cancer. Three other doctors concurred with him in the opinion that he could not possibly live over a month or two. They advised him if he had papers to make out or business to attend to, to do it at once. His condition was very serious. He had lost weight until he weighed only one hundred and four pounds, and could scarcely walk.

For fifteen months I prayed that God would spare his life, and that he might turn to the Lord and serve him. I prayed that he might not only be healed in body but in soul also. My prayers seemed to receive no answer, and I was sorely grieved. I called upon our pastor's wife and told her that I thought the Lord had forsaken me, that my prayers seemed unavailing.

A short time after I was blessed with a spiritual experience in which I was given to know that my prayers had been answered and that my husband would get well.

Two days later, we began to see a difference in him, and since that time he has been getting better. He has gained in weight and appetite. Took a fishing trip of one hundred miles which did not seem to trouble him. The doctors say his recovery is miraculous—they cannot understand it.

I trust this testimony will help some brother or sister who is going through a similar experience. Saints, let us trust implicitly in the Lord.

ARGENTINE, KANSAS, 1150 Douglas.

Testifies of Helps and Healings

By Mrs. Dan C. Bobbitt

It has been five years since I joined the church. I have borne my testimony at services but as yet have never done so for the *Herald.*

I want to assure those belonging to this church, that they are in the true church. I wish to say also to those having church privileges that they have a golden opportunity, and should not fail to take advantage of it.

I have been isolated most of the time. At present, we live thirty-five miles from a branch, and only occasionally are we able to attend services.

I have been administered to several times and have received healing each time. Just lately I was administered to by Brother D. T. Williams. I had been seriously ill, but immediately following the administration I was able to go to the kitchen and take charge of the cooking for my thirteen fishermen. I am now doing all of my own housework.

I have two boys, one twelve years old and the other almost a year old. I hope I may continue in health and strength for their sakes. I hope also, to live a better life, doing my daily tasks more cheerfully.

I ask an interest in your prayers in behalf of my family, and also that my husband will embrace the gospel.

GRAYLING, MICHIGAN.

Vision Is Fulfilled

About two years ago Brother William Hardy, of Niles, Michigan, and a member of South Bend-Mishawaka Branch, was given a spiritual experience in which he was assured that his branch was in a healthy condition and was doing well. He was also told that if the Saints were prayerful and careful to do what is right, the branch would continue to grow.

Since that time the branch has gained seventeen members by baptism and ten by transfer, and has lost eleven by transfer and two by death. This leaves a net gain of fourteen members.

The Duty of Isolated Parents

By Edna F. Henry

Dear isolated Saints who have children, do not think it necessary to wait until you move into a branch to teach your children the gospel. It is the duty of parents to plant the gospel seed in the hearts of their children from babyhood up, and this we can do in our own homes while we long for the joy and blessings that come to us through the association of our own people.

I can testify that if we are faithful in this, even though there be opposition, the Lord will open up the way for our children to be baptized.

My boys when babies loved the pictures and stories of *The Gospel Story,* by Frances, Hurlbut's *Story of the Bible,* and later material from the standard church books. It is through reading the latter, the *Herald,* and singing the songs of Zion that I, too, am able to enjoy the blessed Spirit of the Master.

May we never think that we can endure the trials of life in our own strength, but may we be found often in communion with our heavenly Father through prayer, that we may come through the furnace, through the heat, fit material to be used in the building of God's kingdom here on earth.

SALINA, KANSAS, 628 South Fifth Street.

Attended Spiritually Helpful Services

By Rosie Ayers

I am thankful to the Lord for what he has done for me, and I trust him for future blessings. I know that he has blessed me, and desire the prayers of all that my faith may be strengthened.

I have two sisters who married out of the church, but one has joined the church since, and I pray that the other will also join. I have three brothers all of whom have obeyed the gospel message.

We arrived home a short time ago from a three-day conference at Edmonton. Four were baptized, some children blessed, and two young men were ordained to the office of elder. This gathering was blessed with wonderfully spiritual meetings. Everyone was happy to welcome Apostle J. F. Curtis once more, and we are looking forward to his meeting with us here at Millet.

MILLET, ALBERTA.

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QUESTION TIME

Harmonize Ezekiel 37:16, Alma 8:3, and Doctrine and Covenants 26:2.

Ezekiel refers to writings for Joseph, Ephraim, and the house of Israel his companions. Alma states that Lehi was a descendant of Manasseh, son of Joseph. The *Doctrine and Covenants* states that the keys of the record of the stick of Ephraim was committed to Moroni. I presume the supposed difficulty is in the fact that Lehi was not of Ephraim, yet the *Book of Mormon* came by those of his lineage, to a great extent at least. But I do not think this is so vital as might be supposed, for while Ezekiel states the record was to be written for Joseph, Ephraim, and the house of Israel, he does not state who should produce it.

The *Book of Mormon* is usually recognized as the predicted "stick" of Ephraim, but this means that its message is largely directed to Ephraim, I think, and not that it was to be sent from Ephraim. This might or might not be the case, so far as these prophecies are concerned. Futhermore it should be noted that it was to be written "for Joseph" and for the "house of Israel his companions." If those to whom the latter day restoration was committed are sent with this message to Israel, Ephraim, and others, it seems to me this would fulfill the intent of the prophecy. So far as the American Indians may be considered of Ephraim, which some hold, it should be remembered that others besides Lehi were their ancestors, and we are not informed whether or not some may have been of Ephraim's descendants.

Should tithes be paid on the whole income, or on the net income?

The principle of tithing is a tenth of what one possesses. The gross income is not usually the actual property of the one who receives it, in a moral sense, except as he discharges the obligations incurred in obtaining it. The wholesaler may trust his grocer or other merchant with goods of much value, with the understanding that from the sale of the goods the wholesale price is to be paid. Morally, then, the merchant owns only what profit he makes. In recognition of this principle, tithing should be paid on what the owner has, less any indebtedness he may owe. Each year, or at less periods if more convenient, the individual should ascertain how much he has actually increased in net worth, and should then pay his tithe on the amount of the increase, having previously paid tithes on that which he had acquired hitherto.

Should I spend for luxuries before paying tithing owed?

The Scriptures tell us that the tithe belongs to God, and Malachi states that ancient Israel "robbed God" when they withheld the tithe from him. If Israel of old robbed God by not paying tithes, it seems to me that modern Israel robs him when they do likewise. God should surely be more highly esteemed than luxuries bought with money that belongs to him. It is proper and right to use our net resources to supply the necessities of life—the actual living expenses that are reasonably needed. But I know of no justification, divine or human, for taking the tithe that belongs to God (which is used to carry on his work and establish his kingdom) and spending it for selfish purposes, or in any way not approved of him. To do so is to cause God's work to be delayed or to suffer, and those who have been called to carry on his work also must suffer for want of needful things.

Is the location of the kingdom and tower of Babel known?

The word *Babel* is identical with the word *Babylon,* the city of which was probably the "beginning" of the kingdom referred to (Genesis 10:10). The plain of Shinar, in which the city and tower were begun, is a great alluvial plain in Babylonia. It is without stone or metals, therefore the builders used "brick for stone, and slime for mortar" (Genesis 11:3), before they were confounded.

The name *Shinar* itself is said to be equivalent to the old Babylonian name *Shumer,* found in the cuneiform inscriptions. The Sumerians, who preceded the Babylonians, knew Babylon by the name of *Din-tir,* a word meaning "seat of life." The Septuagint in Isaiah 11:11 renders the word *Shinar* "country of Babylon," which indicates its ancient meaning. The Sumerian name is probably the most ancient thus far known.

A. B. PHILLIPS.

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The observance of the Sunday was at first supplemental to that of the Sabbath, but in proportion as the gulf between the church and the synagogue widened, the Sabbath became less and less important, and ended at length in being entirely neglected. (Duchesne, *Christian Worship,* page 47.) We find the first day of the week called the Lord's day by Saint Paul (Acts 20:7; 1 Corinthians 16:2), and Saint John (Apocrypha 1:10.) . . . The Catholic church requires her children to keep the Sunday holy by hearing *Mass, and by resting from servile work.* (*Question Box,* page 409, 410, the 1929 edition.)

The above shows by two Catholic authorities that Sunday was being kept over two hundred years before the council of Laodicea was held. They positively claim that the apostles made the change.

I am convinced that the claim that the Catholic church (or the Pope) changed the Sabbath at the council of Laodicea is purely a presumption on the ignorance of the people. It is not considered by Catholics a general or ecumenical council. Notice the following: "By a general ecumenical council is understood a council to which the bishops of the whole world are lawfully summoned for the settling of some important matter, though it is not necessary for the validity of the council that all should attend. A council in order to be ecumenical must be convoked by the Pope, or at least with his consent, and be presided over by him, or by his legates. The decrees of a council must also have his approval. A general council headed by the Pope, by reason of its representing the whole church, has the privilege of doctrinal infallibility and supreme authority. It is evident that the largest assembly of bishops without the pope would be a body without a head, and could not represent the whole church." (*Catholic Belief,* pages 148, 149.)

Unless the council of Laodicea was a general or ecumenical council and convoked by the Pope, and presided over by either him or his legate, the whole church would not be bound by its decisions. We give the General Councils of the Catholic church, from a Catholic authority, covering the various dates in which different writers claim for the council of Laodicea. 1. The first council of Nice . . . 325, under Pope Sylvester, 318 bishops attending. 2. The first council of Constantinople, 381, confirmed by Pope Damasus I, 150 bishops present. 3. The council of Ephesus, Pope Celestine I, 431 A. D., about 200 bishops present. 4. The council of Chalcedon, Pope Leo the great, 451 A. D., 600 bishops present. From the above it will be seen that the council of Laodicea was not a general council of the Catholic church. As to its place among church councils we will examine it, from both Catholic and Protestant authorities. As to size, it was composed of 32 bishops from different provinces in Greece. (*The Americana,* volume 16, page 739. Also *The New International Encyclopeadia,* volume 13, page 556.) While the smallest general or ecumenical council of the century in which the council of Laodicea was held, viz. The council of Constantinople, 381 A. D., was composed of 150 bishops, or more than four times as many as the council of Laodicea. Then as to the history of this council, see *"Laodicea, Council of."* "A council was held during the fourth century, but whether towards the beginning or middle, or end has been earnestly debated without being determined. It consisted of 32 bishops from different provinces of Asia, and embodied its decisions in 60 canons, relating to matters of ritual, church order, dignity, precedence, discipline, morals, faith and heresy. The most important of them is the last, giving a list of the books of the Scriptures received at that time as canonical, which does not contain the Apocrypha or Revelation." (The *New International Encyclopaedia,* volume 13, page 556.)

"Laodicea, Council of.—Council held at Laodicea Ad Lyceum in Phrygia in the fourth century. The exact time of this council is disputed, Hefele placing it between 343 and 381, while Baronias maintains 314 as the correct date, and other years as late as 399 are considered by other authorities. The council was composed of thirty-two bishops from provinces of Asia and the results of its rulings are produced in sixty canons which are pronounced as binding on the Christian creeds through the world by the council of Chalcedon in 451. The canons are disciplinary in the main and make a privileged class of the clergy, but regulate strictly ritual, precedents, heresy, baptism, fasts, angel worship, and other matters of form and faith. From the canonical books of notable omissions are those of the Apocrypha and the Revelation."—*The Americana,* volume 16, page 739.

Refer to *History of the Church,* by Reverend J. A. Park-Hauser (Catholic) Professor of church history in the Provencal Seminary of Saint Francis De Sales, near Milwaukee, Wisconsin. In giving a history of Twenty Catholic Councils, from 181 to 668 A. D., the author gives no record of the Council of Laodicea. A history of the Christian Church, by Winston Walker, (Protestant) in listing Twenty Councils does not mention the council of Laodicea.

Refer to the *Catholic Encyclopeadia.* "There are extant, in Greek, sixty canons of a council of Laodicea. That this assembly was actually held, we have the testimony of Theodoret (Colose II, 18, P. P. LXXII, 619). There has been much discussion as to the date: Some have even thought that the council must have preceded that of Nicea (325), or at least that of Constantinople (381). It seems safer to consider it as subsequent to the latter. The canons are, undoubtedly, only a resume of an older text, and indeed appear to be derived from two distinct collections. They are of great importance in the history of discipline and liturgy. Protestants often, but quite without reason, invoked one of them in opposition to the veneration of angels."—*Catholic Encyclopaedia,* volume 8, page 794.

Now what does the above show?

The council of Laodicea was not a general or ecumenical council of the Catholic church. There were only thirty-two bishops present and they were from provinces in Asia. Therefore the Pope was not present. If it had been convoked by the Pope there would have been a date of the time of its convening kept, therefore the date of or at least the year would have been known.

It rejected the books of the Revelation and the Apocrypha which the Catholics accept, so all its canons are not considered binding. The Catholics tell us that its canons were merely a resume of an older text, therefore no primary change was made there. So to claim that that council was the place where the Pope changed the Sabbath is monumental nonsense.

But Adventists say that the Catholics claim that they changed the Sabbath, and that there is no *Bible* authority for the keeping of the first day. Well, we may reply by asking them to furnish a single text showing where any of the representatives of the church in the days of the apostles commanded or taught any of their converts to keep the seventh day. Where were any of the Gentile converts who were not acquainted with the Jewish methods of counting time instructed as to the importance of keeping the seventh day? They only have some opinions that are far from conclusive, based upon certain texts from which, according to their peculiar and sometimes strained interpretation, they support their claim. Until they can find some plain "Thus saith the Lord from the *Bible,* given directly to the Christian age" I see no occasion for their shouting that there is no Scriptural proof that the *first day* should be kept. We will examine later their texts by which they try to support their contention and their fallacy.

They flaunt a challenge by a Catholic priest, T. Enright, that he offers one thousand dollars to any one who will find one text from the *Bible* proving that the first day of the week should be kept as the Sabbath.

I have before me proof that Doctor Walter Gamble accepted of his challenge and offered either to submit the evidence he had to judges and let them decide, or meet him in public debate and let the audience vote whether or not he could prove that the *Bible* did prove that the first day was the Sabbath. I have before me the affidavit of two men who examined the correspondence between Doctor Gamble and Priest Enright saying that Mr. Enright absolutely refused to

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meet Mr. Gamble. So that challenge is of no value.

It is true that the Catholics do claim that they changed the Sabbath. But they are just as good witnesses as to the time of the change of the Sabbath as to the fact that they did change it. Now we have shown from incontestable evidence that the Catholics claim that the apostles made the change. Now when the Adventists accept the claim of the Catholics that they changed the Sabbath, by what right do they deny the time the Catholics testify the change was made?

The only proof the Catholics offer for their responsibility for the change of the Sabbath is based on Apostolic succession. So if Saint Peter was not the first Pope (which claim, all protestants deny) and the Roman Catholic church of today is not the true apostolic church in succession, the Catholics according to their own claim did not change the Sabbath.

Nor does the fact that they keep the first day as the apostles and early Christians did, make the day wrong, not that any other good thing the apostles did would be wrong because the Catholics still observe it. That the first day of the week was kept in the first century, Mosheim says: "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and it was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers. The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts."—Moshiem's *Ecclesiastical History,* part 2, chapter 4, verse 4. (Quoted from *Compendium,* by H. A. Stebbins and M. Walker.)

Justin Martyr, of the same century, wrote:

"On the day called Sunday, all Christians who live in cities or in the country meet together and the writings of the apostles and prophets are read. Then the president makes an oration to the assembly, exhorting them to imitate and do the things that they have heard. Then we all join in prayer, and after that we celebrate the sacrament." (From Justin's First Apology, chapter 67, as rendered by Whitby, in *Jenks Commentary* on 1 Corinthians 16: 2.)

The following from the *Ante-Nicene Fathers,* Ignatius, a companion of the apostles, says of himself, and of the church in general: "They are no longer observing the Sabbath, but living in the observance of the Lord's day. . . . Let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all days." (*Epistle to the Magnesians,* chapter 9.)

The above testimony shows that Sunday or the first day of the week, was observed in the time of the apostles, and that the legislation made in the time of Constantine and later did not change the Sabbath, but was enacted for the purpose of enforcing a practice instituted in the days of the apostles. The right or wrong of the day kept could no more be affected by the laws made to enforce it than in regard to any other law or sacrament.

We have noted that Sunday keeping was practiced in apostolic times, and shown that the standard Catholic authorities agree that it is true. Also we have brought to the claim such authorities as Justin Martyr, Ignatius, and Mosheim, all agreeing that the practice was by apostolic appointment, and that the efforts to establish the claim made by Adventists that the Pope changed the Sabbath cannot be sustained either by Scripture or history.

We will now present some direct *Bible* evidence. "And on the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20: 7.) The Adventists try to explain away this text by claiming that the people met on the Sabbath and remained together until after sunset which according to Jewish reckoning would make it the first day of the week. This is merely a presumption on the ignorance of the people. The place Troas was a Roman and not a Jewish city. The writer, Luke, was not a Jew. Theophilus, judging by the title, "most excellent," must have had official prominence in Rome, or have been connected with the Roman government. See Smith's *Bible Dictionary,* on the name "Theophilus." The *Bible Dictionary,* by Philip Schaff, says, "Luke (Greek Lucas. Colossians 4: 14; 2 Timothy 4: 14; Philemon 1: 24) is probably an abbreviation of Lucanus, possibly Lucilius, but Lucius (Acts 13: 1; Romans 16: 21) the evangelist was not a Jew, as is evident from Colossians 4: 14, where the beloved physician is distinguished from the circumcision." Therefore, since neither the writer nor the one being written to were Jews, and the place where the letter was written being a Roman city, and since, according to Smith's *Bible Dictionary* (article "Day"), we find that the Romans counted time from midnight to midnight, it is unreasonable to claim that the time was counted according to the Jewish system. Reason would say that time there would be counted by the Roman rule.

Again according to Acts 20: 7, "They came together on the first day of the week, to break bread." Apparently a sacramental service. They came together for that purpose: and to try to show that they had been together and stayed until the beginning of the first day would be to change a plain statement of the *Bible.* The Douay (or Catholic) version says in a footnote, "And on the first day of the week," here Saint Chrysostom and many other interpreters of the Scriptures explain that the Christians even at this time must have changed the Sabbath to the first day of the week (the Lord's day) as all Christians keep it. Acts 20: 7, in the Emphatic Diaglott, reads, "And on the first day of the week we having assembled to break bread, Paul intending to depart the next day. . . ." So in spite of the statement of the Adventists, and of some Catholics, the highest Catholic authorities, even their *Bible* as their leading men interpret it, support the fact that in Paul's day the first day was being kept. To this agree the *Catholic Encyclopaedia,* and Conway's *Question Box* previously referred to. In both works (referred to above) reference is also made to 1 Corinthians 16:2 to show that it was understood at that time that they were to meet on the first day of the week.

According to John 20, Jesus appeared to his deciples in the room where they were assembled the day of his resurrection and gave them instruction regarding their mission. Then in eight days (the second *first* day) he appeared to them again. (See John 20: 19-31.)

Pentecost, at which time the disciples received the Holy Ghost, was the first day of the week, (see Smith's *Bible Dictionary,* article "Lord's day") John the Revelator was in the Spirit on the Lord's day when the great vision was shown him on the Isle of Patmos. All *Bible* students, except Adventists and a few believers in the old Jewist sabbaths, admit that the name (Lord's day) as used in the *Bible,* and by the early Christians, was the first day of the week: and nowhere do we find it used for the Jewish sabbaths.

Protestants do not believe that the Pope was established as "the universal father" in the first century. Various dates are assigned ranging from 475 to 663, and one writer gives the time as 1073 when the papacy came into power.

Adventists give the time of the establishing of the Pope as 538. It might be interesting if they could explain how the Pope changed the Sabbath in 364 as they claim and at the council of Laodicea when according to their own teachings he was not established until 538.

(To be continued. This is the sixth installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Northwestern Reunion a Blessed Experience

Many Encamped for Entire Time

The reunion at Silver Lake, Washington, August 4-13, from a standpoint of numbers, preaching and teaching, working harmony, the light of revelation from God, and in short, a demonstration of the spirit and power of Zionic living, was an experience never to be forgotten. This was the joint reunion of the Seattle-British Columbia, Portland and Spokane Districts.

Of the general appointees there were present Elders M. A. McConley and E. J. Gleazer of the Twelve; D. B. Sorden, pastor at Los Angeles, California, and of the Seventies, Elder A. C. Martin and the writer. These, with district presidents Monte Lasater, J. L. Verhei, and Stanley Fout, comprised the reunion committee.

As early as the first evening of the reunion, there were about three hundred present for preaching service, and thereafter the numbers increased until from four hundred to four hundred and thirty-five were present each evening.

Attendance at adult classes conducted by Apostles McConley and Gleazer and Elder Sorden, averaged one hundred and forty-five, and at the adult prayer meetings, from one hundred and fifty, to two hundred each morning except Sundays, when three hundred and fifty and four hundred were present. The young people's prayer meeting ranged from one hundred and fifty-one to one hundred and seventy-nine, while senior young people's classes averaged ninety, with junior church averaging seventy-four, while other age groups were functioning regularly at the same hour.

One hundred tents and thirty-four cabins were occupied by the campers, while visitors poured in nightly from the neighboring vicinities. The reputation of the commissariat for food varieties and scientific preparation under the direction of Sister Holman was faithfully maintained. Permanent improvements on the grounds added to the comforts of all, and the missionaries and families were favored by tents having walls, floors, and equipment donated by the women who had made this one of their projects during recent years. In fact, on every hand were evidences of thoughtful kindness and Christ-like deeds of sacrifice for the happiness and comfort of the group.

Dutiful consecration of the many young people on the grounds was delightful. No wonder the Lord saw fit to reveal his will so powerfully through preaching, teaching, and the gifts. Throughout Elder Sorden's class studies and at other meetings it was emphasized that effective religious education must stir the emotions as well as convert the intellect. How true this is. Beyond doubt, the hundreds who participated in this reunion were so filled with love and appreciation of the Zionic experiences had, that they are determined to prepare for Zion as never before, to work for the permanency of that which we all enjoyed for ten days. Through the Spirit the Lord told his people that the gathering is on; that the time for gathering is now; that through what they had just been experiencing they could now see how Zion is to be redeemed.

This desire to hasten the Zionic preparation was enhanced, too, by most emphatic statements of the corrupt social and political conditions which are fast overwhelming the world, and the imminently dangerous conditions of the near future in the way of calamities predicted by the prophecies. Time after time, accompanied by spiritual power, warnings were given by Apostles McConley and Gleazer to the effect that the depression of the past will yet be looked back upon as times of peace and prosperity as compared with that which is to come; that a return of temporary prosperity with shorter hours and higher wages, will but hasten the destruction of the wicked, for the Lord has in definite terms told us what to expect. Babylon, with her international and national perplexities—selfishness, greed, fear, supicion, and distrust—is doomed; while the God-given and only solution lies in the application of the gospel of Jesus Christ to industrial, economic, and social conditions, leading to the establishment of the kingdom of God upon earth as foreshown by the prophets.

Our hearts were thrilled as Brother McConley pointed upon his map to those parts of the world where the gospel has been planted, and our souls were stirred with the hope that other peoples of the world may soon be reached. We sensed again the depth of love our brother has for people of other nations, and his desire for their salvation. We all should feel that way, and help to make their salvation possible.

From Brother Gleazer's utterances we understand that the spiritual light and liberty of this reunion were the best in his experience. New light came to him and to us as he preached daily, and as he treated in class upon the character and purposes of the gospel ordinances. One of the high points of his teaching was, that the ordinances were intended not only to establish relationships between the candidates and God, but to renew spiritual memories and relationships between the general church members and God, and to effect covenant relationships between them and the candidates receiving the ordinances. Therefore, all members should, as often as possible, make it their duty with prayerful preparation, to be present where the gospel ordinances are performed, helping to make them veritable sacraments through which God might reveal himself to them from time to time for their profit and salvation.

Our brother carried these thoughts very effectively into the ordinance of marriage, the young people being present also upon this occasion. Without equivocation he pleaded for the sanctity of the ordinance of marriage, which by its very nature and purpose should be performed in public, concerning as it does, God, the church, and the parties, and *in the order named.* The marriage covenant should be established not only between the parties, but between God, each other, and society. All possible, both married and unmarried, should be present to take part in that covenant relationship that it may indeed be a sacrament.

Great power accompanied our brother's last sermon as he made spiritual application to our reunion experiences of the text, *"One thing I know, that whereas I was blind, now I see."*

Eight were baptized and confirmed the last Sunday of the reunion, a fine spirit attending.

Time and space forbid the relating of the good that came to us through the Spirit as we listened to the beautiful music and song appropriately rendered by consecrated talent; by hearing from our devoted young men and women from Graceland; and by the many prayers, testimonies, and associations of friends whose sacrificial devotion throughout the years has caused mutual endearment.

Happiness radiated alike from those

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who erected tents, served at the store, worked at the kitchen, at building our plumbing, who cleaned up the grounds, sold books at the Herald Office tent, swam or played, worshiped or studied in class. It was all just wonderful. But what a contrast to have to go back into the environs of the world for a time! May it not be long until the peace and beauty of Zion is our permanent experience.

HAROLD I. VELT.

Colorado Springs, Colorado

Seven Certificates Earned in Class Work

July 9, an all-day meeting was held at the church in Colorado Springs. Prayer meeting at eight-thirty was the beginning of the services for the day. After church school, Brother J. D. Curtis delivered the morning sermon. Dinner was served in the lower auditorium of the church. The afternoon services were in charge of the church school. J. D. Curtis sang a solo, after which Ray Ebling and Harold Schneebeck each told of their trip to the Youth's Conference. Sisters Conway and Engstrom sang a duet, accompanied by Thelma Gardner. Floyd Engstrom presented seven people with certificates which they had earned in class work.

Out of town guests who have occupied the stand recently have been Elder Glaud A. Smith, of Denver; Brother Richard Salyards, junior, of Denver; Brother Conley, of Kansas City, and Apostle Roy S. Budd, of Independence, Missouri.

Sacrament service for the month of August was an outstanding one. From the opening hymn to the closing prayer, the service was beautiful and effective.

The young people's class drove to Canon City, and joined the young people there for a swimming party, after which ice cream and cake were served.

Manchester, England

Beresford Road Church Rededicated

July 15 marked the tenth anniversary of the dedication of the Beresford Road church, by the late J. W. Taylor, of Manchester. Special services were arranged to celebrate the occasion on Sunday, July 16.

Invitations were sent around to all of the local branches, and although the weather did not look very promising, a fair number was in attendance.

The afternoon meeting was opened by Elder James Baty. Music was furnished by the choir, under the direction of Elder Abel Hall. Immediately following the prayer, the Scripture lesson from John 14: 1-5 was read by Ruth Walker, a granddaughter of the late James Baty, Patriarch of the British Isles. Elder James Schofield, of Clayton, Manchester, was the afternoon speaker.

A program was presented immediately following the service, and the following numbers were rendered: A duet, by William Hall and Bobbie King, and also one by Ivy Stevenson and Blanche Tyrer. Solos were given by William Hall and Eric King. Miss Ivy Stevenson and Bobbie King each gave a recitation.

The evening service commenced at six-thirty. Elder W. R. Armstrong was in charge of the service. Brother Armstrong is the veteran pastor of the branch, and has spent over fifty years of his life in the church work. This year he will have completed fifty years of service as a minister.

District President Elder W. H. Chandler was the evening speaker. He gave great encouragement to all present. Music for the evening service was furnished by the choir, and Soloist William Hall. Recitations were given by Eric King and Ivy Stevenson.

After the benediction, the congregation remained standing while the choir sang, *"We Are Thine."* A fitting close for this memorable day were these words which were reverently sung:

"Low in the west the sunset glories linger,
Purple below and lucid pearl above;
There to our souls God writes with radiant finger,
Paints in the rose and gold the story of His love.
Love that came and sought us, counting not the cost,
Love that thou hast brought us, Savior of the lost!
Shelter'd from all evil in that love divine,
We are Thine, O Savior dear, living or dying Thine."

Joyfield, Michigan

Meetings Resumed Once Again

After six years of idleness, the little church at Joyfield has been opened up again, and meetings have been held since the first Sunday in May. With the assistance of Traverse City and Freesoil Saints, this small branch desires to go forward.

The efforts of different elders who have stopped to preach and administer to the sick, have been greatly appreciated.

An all-day meeting was held July 30, and Saints from Cadillac, Freesoil, South Boardman, Summit City, Bendon, and Traverse City were present. Prayer service was held at nine o'clock, and preaching followed immediately after. Four children of Brother and Sister E. J. Oligney were baptized and confirmed during the afternoon. Brother H. A. Doty, senior, presented an illustrated lecture in the evening on the subject, *"A Walk Around the Walls of Old Jerusalem."*

Brother George Baty, a life-long resident of Joyfield, passed away, July 28, after several years of failing health. A sunset funeral service was held in the Joyfield church, July 30. Brother B. H. Doty preached the sermon.

Hutchinson, Kansas

Young People Active

Coming through many discouragements, caused by apparent lack of interest in the gospel message, Saints of Hutchinson Branch were joyfully permitted with the assistance of Elder A. E. Stoft, of Wichita, to bring into the church two young people.

Three small children of Earl and Goldie Tyson were recently blessed.

The Young People's Department, as well as the children are active, and their work is much appreciated.

Elder T. Comer Turpin, pastor of Hutchinson Branch, is confined in the Santa Fe Hospital at Topeka, where he has been since July.

Traverse City, Michigan

Couple Celebrate Sixtieth Wedding Anniversary

Brother and Sister C. B. Doty celebrated their sixtieth wedding anniversary, July 27. An enjoyable evening was spent in the church dining room with many relatives and friends, where supper was served

Many of the Saints of Traverse City, spent a short time at the Park of the Pines reunion. They reported it to be the best reunion ever held in Michigan. The sermons of President F. M. Smith were especially enjoyed.

Brother B. H. Doty, after several months' stay at home, has returned to Canada to visit and preach in the different places where he used to labor as missionary.

Sister Cora Wildy and family, accompanied by Sister E. J. Brackenbury and grandson, Leroy Dick, have returned to Des Moines, Iowa, after spending their vacation in Michigan.

Brother H. A. Doty is visiting in the Central and Eastern Michigan Districts, and giving illustrated lectures of the Holy Lands.

Apostle J. F. Curtis Visits Ribstone and Edmonton, Alberta

Apostle J. F. Curtis recently visited a three-day meeting at Ribstone, Alberta. Two young people were baptized, and two young men were ordained to the office of elder.

Brother Curtis reports that a fine feeling was evidenced among the people, and that the young people are engaged in active work.

The conference at Edmonton was well attended, and a fine feeling was present. Four people were baptized and two young men were ordained to the office of elder.

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Nebo, Illinois

Evangelist Richard Baldwin Conducts a Series of Meetings

Evangelist Richard Baldwin conducted a series of meetings at Nebo, Illinois, beginning August 3. Here is what he has to say of it:

"Every service was well attended, with many nonmembers present. On the second Sunday a home-coming was planned, and the Saints from Alton were invited to come and camp on Brother and Sister Johnson's beautiful lawn, with a cold spring running close at hand. On Saturday night an entertainment around the camp fire was held, and a wiener roast engaged in. About forty of the Saints from Alton were there, as well as many other visitors and neighbors.

"Sunday was a big day. We started out with an inspiring prayer service at eight o'clock, and those who took part made the meeting a decided success. Our theme for the day was *'God Speaks to Us Through His Beautiful World.'* Church school followed our prayer meeting, and the building was too small. Sister Remington, the district supervisor of the children's division was present, and she took about thirty juniors to a shady spot outside the church, and instructed them throughout the class period. The Kindergarten children, numbering about twenty, were taken care of by the local supervisor of the children, Sister Bernida De Lany. The rest of the group, young people and adults, were taught by the writer.

"At eleven o'clock, the district president, Roy Remington, brought a message to the people. A basket dinner was served at noon by the local Saints to the visitors.

"The ordinance of baptism was administered at two-thirty. During the next week the attendance increased, and again another baptismal service was held. During the series of meetings, nine were baptized.

"Sister Baldwin spoke prior to the preaching each night. For one week she used as the theme, *'The Materials of Worship,'* the rest of the evenings she spent telling stories to the children, and relating experiences abroad that interested all. An art class was conducted in the afternoon by Sister Baldwin for the women and children. They are planning a bazaar for the near future, and some of the articles which they made will be used for that purpose.

"The Saints of that branch had not been holding meetings prior to our visit there last year, and since we were there they have roofed the church house, plastered and repapered the inside, and put on a new ceiling.

"We believe that we can truthfully say, as one of the sisters from Alton bore testimony in her home branch last week, 'We went there to help and inspire the Saints, but we came away ourselves with greater inspiration than we ever had before.' May God continue to bless the Saints at Nebo is our prayer."

Woodbine Reunion a Great Success

Prayer Services Especially Outstanding

The Woodbine Reunion which was held August 11-20, was a great success. A census was taken of the camp which showed fifty-eight tents occupied on the grounds, with two hundred and two people representing nineteen different towns. These, with the many who attended each day, and especially the large number each Sunday, made the reunion a success from the standpoint of attendance.

Apostle John Garver presided over the prayer services which were of a high type of spirituality. The service, August 13, was especially outstanding when the Lord delivered two messages to his Saints, through Brothers Gunsolley and Garver.

The sermons of Elder E. Y. Hunker, who was the evening speaker throughout the reunion, and Elder Ray Whiting, were especially helpful.

President F. M. McDowell conducted class work each morning on the subject, *"What Latter Day Saints Believe About Revelation,"* and in the afternoon, *"The Call of the Church for Youth."* The youth's prayer services were in charge of Brothers McDowell and Marvin Fry.

Recreational activities were arranged by Edgar Salts, of Logan, Iowa, and such games as kitten ball and volley ball were enjoyed. Group singing was popular with everyone at the camping grounds. Each evening before retiring, a half hour of singing was enjoyed by all.

The Woodbine young people entertained the visiting young people on the church lawn with a party before their departure.

Sister Mary Larson, of Omaha, had charge of the junior work. As a recreational feature they enjoyed a treasure hunt one evening.

The young people, eighty-four in number, held an early morning prayer service about one and a half miles from camp. A breakfast of bacon and eggs was enjoyed before returning.

About thirty-five Graceland students, assisted by former students, sponsored an informal program Friday night, immediately following a sermon by E. Y. Hunker. The program was greatly enjoyed.

The power of God's Spirit was made manifest Sunday afternoon in President McDowell's message. The tent was overflowing with Saints.

Many favorable comments were heard in regard to the reunion, and without doubt it will be recorded in the minds of many, as one of the best.

Modesto, California

Church Soon to Be Dedicated

The Saints of Modesto Branch are active in their work. The beginner's class, under the supervision of Sister J. C. Howe, gave an ice cream social. About one hundred people attended to make this social a success. The money collected was used for the Christmas offering.

Due to the intense heat, there was no evening service, Sunday, August 20.

Mr. and Mrs. K. G. Stark, of Patterson, served a buffet supper on their lawn in honor of their son, Verne, who will leave soon for Kansas City, Missouri, where he will take up the study of dentistry. An enjoyable evening was spent.

The annual branch business meeting was held August 21. Brother A. E. Frazier, who has been the branch president for the past seven years, refused to serve in the office again because of ill health. Brother John C. Howe was elected to succeed him. Plans for paying the debt of the church, which is soon to be dedicated, were discussed.

Fargo, North Dakota

Missionary P. T. Anderson Present

Sunday, August 6, was an eventful day for Saints in Fargo. Missionary P. T. Anderson was present, and assisted throughout the day. Following church school, Mrs. Ethel Stewart, of Straubville, was baptized, Elder P. T. Anderson officiating. The confirmation preceded the sacrament by Elders P. T. Anderson and H. E. Ratcliffe. Throughout the meeting the spirit of testimony prevailed. The gift of prophecy was given, words of commendation and exhortation to the group. Several isolated Saints were present from La Moure, Straubville, Valley City, Leonard, North Dakota; and Lake Park, Minnesota.

A picnic dinner was enjoyed at Oak Grove Park. Elder P. T. Anderson preached the evening sermon, and held a series of meetings the folowing week.

The young people of Fargo are active. The children's division enjoyed a picnic at Island Park. The young people gave a farewell party at Oak Grove Park for Brother and Sister Jerome Stowell, who have left for Long Beach, California.

Pastor H. E. Ratcliffe and family spent Sunday in Minneapolis and the day's services were in charge of Courtney Rotzien.

Pastor Ratcliffe's recent themes for preaching were, *"The Voice of Warning," "Apostacy and Restoration,"* and *"Projects of the Church."*

The church flower garden has been a source of joy, not only in its bouquets for the sick and old, but also for church decorations.

Recent visitors to the Fargo Branch have been, Sisters E. Baughman, of Atherton, Missouri; Caroline McElwaine, of

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Lansford, North Dakota; Clara Johnson, of California, and Charles Bundy, of Duluth, Minnesota.

Wray, Colorado

"The Ongoing Purpose of God"

The three-day meetings, held August 18-20, at Wray, Colorado, were well attended by large numbers of Saints from various parts of the surrounding country—Yuma, Otis, Brush, Holyoke, and Vernon, also Lamar, Max, and Haigler, Nebraska, and Goodland, Kansas. Over two hundred attended the Sunday morning services, with more coming during the day.

The members of Wray Branch entertained the visitors at their homes for the three nights. Lunch was prepared and served to the guests each day in the new basement of the church.

The theme of the meetings, *"The Ongoing Purpose of God,"* was well carried out during the services.

District President Glaude A. Smith and Apostle Roy S. Budd were in charge of the classes which were held both in the morning and the afternoon. Spiritual blessings were received from the early morning prayer meetings and from the sermons given by Apostle Budd each evening.

"Epitome of Faith," was the subject of Brother Budd's sermon Saturday evening. He presented an analysis of this with great clearness and force.

Idaho District Reunion

Eight Graceland Students Present Program

The day previous to the date set for the opening of the reunion at Hagerman, Idaho, cars began to arrive from Wyoming, Utah, and various points in Idaho.

The opening sermon was preached by Elder Frank Veenstra, of Ogden, Utah. Apostle McConley, assisted by the district presidency, was chosen to preside over the reunion.

The daily program began with young people's prayer meeting at eight o'clock. A class period was conducted by Apostle McConley for the young people on the subject, *"The Problems of Youth."* Elder Joseph Sandidge, district missionary, delivered a series of lectures at the same hour on *"Zion Building"* for the adults. At eleven o'clock each morning Elder A. M. Chase lectured on the *"Church History."*

The afternoons were given over to recreation, with the exception of two meetings, arranged by Brother Baker. Leon Ulticon and Jack Memeron were in charge of the recreation. Volley ball, baseball, pitching horseshoes, and swimming were the most popular forms of amusement.

Saturday evening, following the sermon, the *Camp Cricket,* which was the camp paper, was read and enjoyed by all.

Each evening the tent was filled to overflowing at the preaching services. These meetings were preceded by short literary and musical programs arranged by the various branches of the district. One evening eight Gracelanders who were in attendance were given the chance to boost for the college, which they did in an enthusiastic manner with songs, speeches, and pictures.

From one hundred and fifty to two hundred and seventy-five persons were served at the community kitchen which was in charge of Sister Viola Condit.

Six persons were baptized during the reunion. A splendid spirit of fellowship prevailed, and much interest was manifest in the theme of the reunion, *"Zion Building."*

Kansas City Stake

The ministry of the stake, with Stake President C. E. Wight in charge, met at the Central Church to continue the study of *"What Latter Day Saints Believe About God."* The discussion was lively on this, the third lesson. The mass meeting at the close, met in quorum groups. The elders were addressed by former stake president, G. E. Harrington, on *"Priesthood Organization,"* using his chart outline to illustrate his lecture.

Argentine Church

The Argentine Church O. B. K.'s were hosts to the O. B. K.'s from the other stake churches on Wednesday night, some eighty-four responding to the call for prayer. Due to the rain, the service was held in the church instead of on the lawn. It was a very enjoyable meeting with resultant spiritual uplift hard to estimate.

The sermon at 7.45 was preached by Elder Winegar.

The church school sermonette was by Stake Missionary J. Charles May. Arrangements are being made for a season of house to house visiting and cottage meetings, to be followed by a two weeks' missionary effort, commencing on September 5, and continuing for two weeks.

Quindaro Church

Sunday, July 2, the morning worship hour was given over to the installation service. The following officers were placed in their respective offices: Elder H. A. Higgins, pastor; Brother A. H. Halliar, associate pastor; Sister Edith Higgins, director of religious education; Sister Becky Greene, director of woman's department; Berwyn Lungwitz, director of young people; Thelma Carmichael, director of children's division; Charles Graham, O. B. K. councilor.

July 4 was celebrated by a picnic at Swope Park. It was well attended and all had an enjoyable time.

Brother and Sister Frank Wadhams are visiting here from San Francisco. They formerly worshiped at Quindaro.

On Sunday, July 13, Quindaro O. B. K.'s were hosts to the young people of Liberty Street Church, of Independence. A basket lunch was enjoyed in the lower auditorium of the church. The evening service was conducted by the visiting young people. Brother Cecil Walker was the speaker.

Ava, Missouri

Eight Members Baptized

During the past few months the Saints of Ava Branch have been trying to let their light shine for the gospel. They have derived strength from the prayer meetings and other services.

A pie supper was held in the early spring at the home of the pastor, Brother James Dobson. The most of the pies were made and donated by Mr. Walter Homan. The supper was sponsored by the department of recreation and expression.

Ava Branch has been fortunate so far to be able to buy quarterlies. Teachers in the church school take their work seriously, and by study and prayer, have been able to accomplish results worth while. Brother Elliott, church school director, and his assistant, Grant Dobson, have called upon various members to give short talks on subjects of special interest to the church school. The talks have been brief, well prepared and pleasingly presented. Those who have taken part in this activity so far are, Brother Dobson, J. E. Morris, Eldon Morris, Grant Dobson, Gomer Maitland, Brother Haden, Sister Maitland, Ruby Dobson, and Sister Morris. The intermission between church school and the preaching service, has been filled by the music department, which furnished a delightful program. There is no formal dismissal of the Sunday school, but it is turned over to the pastor. This is being done to try to harmonize the Sunday school with others over the church. All departments of this branch are working together to make the activities conform to the wishes of the leaders.

A truck load of people from Tigris Branch joined the Ava Saints in a Fourth of July picnic which was held at the home of J. E. Morris. Many nonmembers were impressed with the inspiring talks given by Brothers Simmons and Freeman, who cleverly connected their patriotic expressions with Latter Day Saint ideals. A good program was presented by the combined efforts of people from Tigris and Ava.

LeRoy Maitland was baptized not long ago by F. V. Elliott, and Sunday, August 20, seven more people united with the church. They were Mr. and Mrs. Richard Wells and five children. Brother Dobson was the morning speaker, who presented a fine sermon on the first principles of the gospel and the restoration movement.

Guests for the afternoon and evening

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of August 20, were Saints from Four Corners Mission. After lunch and a social period, the congregation came to order and listened to a sermon by F. V. Elliott.

Brother S. Spease has been greatly missed by both old and young. He is now employed near Independence, Missouri.

Independence

On the evening of August 21, a meeting was called for the pastors of Zion, the mothers of Girl Scouts, Girl Scout leaders and committee women, and the girls themselves to decide whether to keep the Girl Scout organization or to change to Orioles. It was announced by Pastor John F. Sheehy, that both the Girl Scout and Oriole movements would be indorsed and the girls may choose either or both. Sister Alice Burgess talked on the Oriole movement, discussing its advantages, and showed the uniforms, books and honor seals.

The Graceland Alumni Chapter of Independence entertained with a picnic supper at Hill Park, August 21. Guests of honor were the Graceland nurses, who are in training at the Independence Sanitarium, and the 1933 graduates of William Chrisman High School.

Stone Church

Pastor John F. Sheehy was the speaker at the eleven o'clock hour at the church. His discourse was based on the statement, *"If it were not so, I would have told you."* The Stone Church Choir furnished the music. Mrs. Nina Smith sang a solo, *"Jesus Only."* Earl Hoisington presided over the service.

Due to the rain, the Sunday evening service was held at the Stone Church instead of the Campus. President Elbert A. Smith was the speaker.

The Stone Church Choir is practicing regularly on the Harvest Festival chorus. One hundred singers were in attendance last Thursday evening at the rehearsal.

Sister Annettie Olinger Heiszler passed away at her home, August 25. She has been a resident of Independence for twenty years. She leaves to mourn her husband, Henry Heizler; three sons, Albert P. Langdon, James W. Langdon, both of Independence, and Roger Langdon, of Kansas City; two daughters, Miss Isabelle Langdon of the home, and Mrs. Laura Langdon Freie, of Los Angeles, California. The funeral was held at the Stone Church Sunday. Interment was in Mound Grove Cemetery.

Second Church

The Sunday morning service was in charge of Pastor A. K. Dillee and Elder John Miller. Elder George Jenkins was the speaker and used as his theme, *"Possessing the Love of God."* The choir, directed by Earl Audet, furnished the music for the service.

Sister Agnes Edmunds was in charge of the junior service. A musical prelude opened the meeting. Elder B. C. Sarratt was the speaker, his subject being, *"Jesus' Choice."* Betty and Evelyn Roberts, of Spring Branch, gave a vocal duet. A piano duet was played by Helen and Evelyn Willoughby. Sister Virgie Fulk gave an illustrated story.

Elders John F. Sheehy and J. E. Vanderwood have been holding a series of meetings on the lawn of Brother and Sister Butler during the past week. There will be a continuation of these preaching services this week.

Liberty Street Church

The fact that it was raining Wednesday evening did not prevent the gathering of a large group of young people to attend the prayer service. The program preceding the prayer service was furnished by Lois Bridges, Inez Davis, Mrs. Ann Crick, and Harold Buseth. Immediately following the program, the young people attended the prayer service at the home of Brother J. N. Sherwin, being guests of group 25.

Joseph Frick was entertained with a surprise birthday party by the members of the choir, August 25.

Pastor John R. Lentell was the speaker at the eleven o'clock hour. Special music was furnished by the choir and the male quartet.

About twenty members of the Liberty Street congregation went on the missionary trip to Atherton, Missouri. Their contribution to the program consisted of a story told by Sister John Lentell, and songs by a chorus.

Mrs. V. A. Barham recently had the pleasure of seeing all ten of her children assembled under her roof at the same time. This is the first time that they have all met together. Her oldest child is sixty-three and her youngest is thirty-nine. A picnic was enjoyed at Horseshoe Lake Sunday, August 27, the family attending.

Walnut Park Church

Following the church school class work Sunday morning, Sister Mansel Williams, speaking for the Dorcas Circle, of which she is leader, announced that the two kindergarten rooms are now in use instead of one as in the past, and that the chairs and tables furnished in the second room were the work of the girls of the Dorcas Club. The orchestra contributed a special number as a part of the program period.

At the eleven o'clock hour, Elder S. S. Smith was the speaker in the upper auditorium, and Elder Delbert Whiting talked to the juniors.

At the session of the Religio Sunday evening, Elder J. W. A. Bailey lectured to the young people's class on *Book of Mormon* archaeology from charts. While attendance has fallen off somewhat during the summer months due to the conflicting activities, the Religio, under the leadership of President Vernon Sackman, is still carrying on and doing good work.

About thirty Walnut Park members, mostly young people, went on a missionary trip to Lees Summit Sunday night. Numbers for the program were furnished by Thelma Moorman, clarinetist; Margaret Chapman, pianist, and Margaret Gard Bullard, of Chicago, a former worker at Walnut Park, who is visiting her parents. Gomer Stowell was in charge of the program, Violet Campbell Chase led the music, and Drexel Mollison was accompanist.

Enoch Hill Church

Tuesday, August 22, group thirty-two enjoyed a social evening at the home of Brother and Sister C. E. Crandall. Plans concerning the fall program were discussed, after which ice cream and cake were served.

Bishop J. Stanley Kelley was the speaker at the eleven o'clock hour, August 27. William Worth sang a solo, *"Count Your Many Blessings."* Arlon Chapman, Alfred Waters, and Forest Miles played a clarinet trio.

Word was received from Miltonvale, Kansas, of the death of Brother Cloise Brown, formerly a member of this congregation.

A number of the young people from Enoch Hill spent a very profitable day at the Stewartsville Reunion.

Brother H. E. Winegar, director of the young people, preached for the evening service at Bates City. He accompanied the young people on their missionary trip.

Spring Branch Church

Sunday was a big day at Spring Branch. The early morning prayer service, attended by a large congregation, was a fitting start for the day. *"Sharing With Others,"* was the subject of a talk given during the class period by Sister J. Nelson. Several former members of Spring Branch were visitors at the Sunday school.

The eleven o'clock preaching service was in charge of G. F. Weston. Alma Dixon sang, *"Just as I Am,"* with other music furnished by the choir. Robert Fish was the speaker, choosing his text from Matthew 7: 20, "Wherefore by their fruits ye shall know them."

Sunday evening, thirty-three young people visited the church in Bates City along with others from Enoch Hill.

Saints of Spring Branch will miss William Bath and his family who are moving back to town. Their help has been greatly appreciated.

A man who will not hope to be a good man is a man who is self-condemned.—Charles Edward Jefferson, in *Things Fundamental.*

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West Pullman, Illinois

New Activities Being Organized

A small but spiritual branch, under the direction of Elder E. O. Byrn and Brother Clem Evans, has been doing its best to carry on the work of the church.

A choir was organized under the direction of Dick Kier, assisted by Mrs. Kier, August 18, with a beginning of nineteen members present.

A social was enjoyed, August 22, at which the Central Chicago and Hammond Branches participated. A social gathering is being planned once each month.

Akron, Ohio

Good Report From Kirtland Reunion

Church work in Akron is progressing quite rapidly. A larger number of the Saints are attending the Wednesday evening prayer services and take part in them. The young people are also active in the prayer meetings.

Several Saints from Akron attended the reunion at Kirtland, and all report a wonderful time. A number of the Saints from the Southern Ohio District were there.

Brother A. R. Manchester is much improved in his health, and was able to attend services August 6. Prayers are asked in his behalf in order that he might attend the meetings regularly.

Boyne City, Michigan

Park of the Pines Reunion

Last week we published President Smith's letter about the Park of the Pines reunion. This week we have the official correspondent's report which brings us added information about the services and activities.

The Park of the Pines Reunion, held August 4-14, was well attended. This year marked the thirteenth annual reunion for this district, one of the largest and best that has ever been held.

A prayer meeting, August 4, opened the reunion, after which a business session was held. Apostle D. T. Williams was given charge of the reunion program, assisted by the reunion committee. The reception committee consisted of Grace Schreur, Dirk Schreur, Brother Bender, Ed. Carter, Hector McKinnin, Byron Doty, Sister Doty, Etta Willsen, and Brother O'Dell. The dining hall was in charge of Sister Grace Schreur and Sister Smith, assisted by four group leaders, Etta Willsen, Ada Alldread, Burel Scott, and Helen Bennett. Elder Ed. Carter acted as police of the grounds and Ila Schreur, editor of the camp paper. John Willey was chairman of the decorating committee. The present reunion committee was sustained. Sister Ada Alldread, secretary and Allen Schreur, treasurer.

Class work was conducted each day for the adults by Apostle Williams, and Elder Case. Brother Farrow was the teacher of the young people's class, with good attendance and interest. Sister Farrow acted as junior supervisor.

During the ten days of the reunion the musicians made outstanding contributions to the services, directed by Sister Evans, of Grand Rapids, and Elder Doty, of Traverse City.

President Smith's presence at the reunion was greatly appreciated. His sermons were enjoyed by all.

Apostle Williams closed the series of meetings with a fine sermon. Saints of Boyne City were glad to have Apostle Williams and Elder Case during the ten days.

Present Want and Worries Reflected in Children

Information gathered from reliable sources and summarized by the Children's Bureau of the Department of Labor discloses that one-fifth of the preschool children in the United States are showing the effect of poor nutrition, inadequate housing and lack of medical care.

In its estimate the Bureau states: "In some regions, without question, the proportion of below-par children is far greater than this, reaching truly appalling figures; in others, where conditions have been more favorable or where the effects of unemployment have been more satisfactorily mitigated through relief measures, the proportion is possibly lower."

On the other hand, marked results of the education of mothers in caring for and feeding their infants is noted. This process has been carried on by the Federal Government and other agencies for some years. No objection to its being done by the Federal Government has been made on the grounds that it interferes with the states' rights doctrine. The information is gathered and disseminated by the Children's Bureau of the Labor Department to mothers and welfare organizations just as educational matter would be gathered by a Department of Education and distributed to those who should have it.

With respect to the effect of educating mothers in caring for and feeding their infants, the Bureau report states:

"So far in the present depression, severe malnutrition among infants, commonly known as marasmus, and the much-dreaded gastrointestinal disorders that accompany it have been rather conspicuous by their absence." (From the *Scottish Rite News Bureau.*)

A Few Interesting Old Bibles

A collection of about forty *Bibles* has been gathered by Charles S. Plumb, of Columbus, Ohio, historian of the Grand Lodge, F. & A. M., of that state, with the thought of a study of the Great Light of the Craft as shown in Masonic application. One in Latin script, bound in heavy vellum over boards 8½ x 11½ inches, was printed in Venice by Leonardus Wild in 1478. It is in perfect condition, on heavy linen paper, and contains hundreds of hand painted capitals ranging in size from a small pea to the entire side of the page.

A New Testament in Latin, bound in modern Morocco, while in perfect condition, like other old *Bibles* contains no information as to when printed and by whom. The New York Public Library, that possesses one of the great *Bible* collections of America, has had this submitted for study, and Mr. Eames, a bibliographer of international repute, assigns this book to Winters of Cologne, and "not printed after 1477." As obtained from England, this book was listed as printed by Ulric Zell about 1470.

A third fifteenth century *Bible* is Volume I, of a four-volume edition printed in 1487 by Anthony Koberger, of Nuremberg, Germany. This volume, which is 12 inches long, 8 wide and 3½ thick is bound in heavy boards, while over the back and half the sides, is fastened a vellum cover that has had very fine hand tooling of saints, etc., and which has "1556" pressed in the leather as evidence as to when bound. This volume is known as the Pentatuch of Nicholas DeLyra, a *Bible* scholar of that day. This is a perfect volume, and contains a few crude pictures and many small hand colored capitals.

The oldest *Bible* in English in this collection was printed in London by John Day in 1551. This is the interpretation of Tavener and has been nicknamed the "Bug *Bible.*" (Psalm XCI, 5) "So that thou shalt not nede to be afraid for any Bugges by Nighte, nor for the arrow that flyeth by day." It is a book 10½ x 7½ inches in size, and in rarely good condition for an old English *Bible.*

The first *Bible* printed in America, was translation of the New Testament into the Indian language, by John Elliot, a missionary, in 1661, at Cambridge, Massachusetts. This book is extremely rare and valuable. The first *Bible* published in this country in a European language was in German, and printed at Germantown, Pennsylvania, in 1743. A second edition appeared in 1763, and the third and last one in 1776. One of the 1776 is in the Plumb collection. Three thousand of these were just completed when the British captured Germantown, and destroyed most of these as unbound, using them for bedding for horses. (From the *Scottish Rite News Bureau.*)

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The Eternal Three

By Merl B. Grover

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." —John 13: 34.

THERE IS A MODERN TERM very much like our theme but it conveys a vastly different meaning. The eternal triangle to which we allude refers to a man, his brother, and his God. Christ taught that a man can only love his God in the measure that he loves his fellow man, and that he is of service to his God only as he is of service to his brother. "Even as ye do unto one of these the least of my brethren, even so do ye unto me."

The book of Genesis relates the story of a group of foreigners who sat in the Egyptian court with a brother absent. Famishing, they would see the prince and secure bread. "Go back," said the prince, "and bring your brother. Ye shall not see my face except your brother be with you." Hungering, we, too, would see our prince. With empty bags we look for heaven's bread. If we come alone, the Prince denies us. "Where is your brother? You must bring your brother." And when we bring our brother or brothers into heaven's court, which is the inner sanctuary of our affections, faith increases, hope brightens, the Prince appears to both of us, and our hearts are filled.

We are told that this prince was a carpenter—doubtless a superb carpenter. But no beam that he fitted, not even a humble dwelling that he built, can be pointed out. Yet all of the buildings of the world, if they could be merged into one, could not rival the wonderful house of Love which he has raised among men. And although the most massive and majestic and complete of structures, his building is, strangely, still in the making. Under his planning and supervision his friends still labor for him, but they cannot labor alone—they must be "laborers *together* for God."

There is an old tale of two brothers who lived on adjoining farms in the ancient province of Judea many centuries before Christ's time. One, the younger, lived by himself and was very lonely, while the other had a large family and had difficulty in providing the necessities of life for those he loved. One evening after the harvest had been gathered and the grain lay in sheaves in the field, the younger brother went forth from his house and said to himself, "My brother is poor and distraught and weary; this night I will carry many of the sheaves from my field into his field, and he will believe that he had a bountiful harvest." That same night the older of the two likewise said to himself, "My brother is lonely and sad; this night I will go forth upon my land and carry many sheaves into his field, and he will believe that his soil has yielded well; his heart will be lifted up, and he will be made happy." And so for two successive nights these brothers carried their sheaves into the field of the other, but on the third night the moon came suddenly out from behind a cloud, and the two met face to face.

Tradition says that it was on this very spot that Jerusalem was builded, for there the earth most nearly approached heaven. The world has always approached very near to heaven where there was real love between two friends. And when men by their acts and attitudes most nearly approach heaven, they likewise most nearly approach God. Ella Wheeler Wilcox has beautifully expressed this thought in a little poem which says:

"No man could tell me where my soul might be,
I searched for God and He alluded me,
I sought my brother out and found all three."

List of old Subscribers Continues to Grow

"Our children have grown to manhood and womanhood," says Mrs. Jennie M. Condit, of Bliss, Idaho, "and all are readers of the church paper." Mrs. Condit does not recall the exact date when she first subscribed to the *Saints' Herald,* but she was taking it at the time of her baptism in May, 1892. She was married in December of that year, and for over forty years she and her husband have received the *Herald.*

J. C. Chrestensen, of Ava, Missouri, (Tigris Branch) started taking the *Herald* in 1870. He has a file of the *Herald* back to the year 1865, also a complete file of *Ensign* and *Autumn Leaves.* In addition to these he took the *Messenger,* by Briggs, and all the *Saints' Advocates.* Brother Chrestensen will be eighty-three, October 10, 1933.

John J. Phare, also eighty-three, of New Port Richey, Florida, attended the organization meeting of the Zion's Ensign Publishing Company in Independence. He was at that time a member and later a trustee of a Methodist church in Independence, but he became a steady reader of the publication. In 1901, he was baptized a member of the First Kansas City Branch and is still a firm believer in the restored gospel.

"I don't know when we first subscribed for the *Herald,*" writes Elder George S. Lincoln, of San Francisco, California. "I know that my mother had it in 1870. When her subscription ended, mine began. We have never been without the *Herald.* I think I can claim sixty-three years as a subscriber."

E. W. Lloyd, of Kansas City, Missouri, has read the *Herald* since 1870.

Mary H. Rowland, Bevier, Missouri, has *Heralds* in her possession dated as far back as 1868. Her father, Ephriam Rowland, treasured the church literature; it was sacred to him.

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"Take Up Thy Bed and Walk"

By Anna Burhart

A STORY IS TOLD of one who, permitting the gold in the treasury to trinkle through his fingers exclaimed boastingly, "We cannot say with Peter, 'Silver and gold have I none.' "

"Neither can we say 'Take up thy bed and walk,' " answered another, humbly.

History witnesses that the highest peaks of spirituality have been reached during times of material hardships. It is then men catch that glimpse of the Divine, which lights the inner man.

Earthly power is measured by material demonstration. The importance of a project is weighed by the temporal power it yields, the sense of security it brings.

Spirituality is manifest by inner potency—that marvelous power which rises higher in the face of adversity than the difficulties encountered; that influence which permits men to rise above the stumblingblocks of sin.

Peter had something at his disposal infinitely more powerful than monetary values, and following the command of the Master, "Freely thou hast received, freely give," he raised this man from a bed of affliction to a state of health.

This powerful testimony handed down to men, because of the faith of God's people centuries ago, is vital today. The Spirit is adequate to meet every deficit encountered by men. God's people can take up their bed of affliction if they will walk with Christ.

No time is wasted that is used in getting ready.—*"Pith and Point,"* in *Church Management.*

True religion affords government its surest support.—*Church Management.*

"Where two or three are gathered together"—no, Jesus was not offering a consolation-prize to ministers confronting empty pews. "Where two or three are gathered together," or two or three hundred, there is the spiritual electricity of common worship, there is the contagion of a good courage, there is the mutual pleading that flows from presence to presence (spirit in flesh). "For where two or three are gathered together in my name there am I in the midst."—George A. Buttrick, in *Jesus Came Preaching.*

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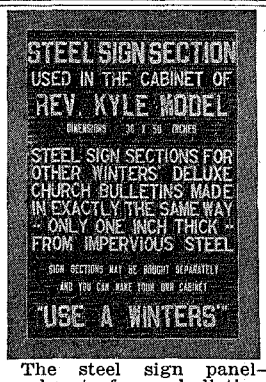

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The Secret

I met God in the morning,
When my day was at its best;
And His Presence came like sunrise
With a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us both peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek Him in the morning,
If you want Him through the day.
—Ralph Cushman, *Church Management*.

The Bulletin Board

Conference Notices

The conference of New York and Philadelphia District will convene at Scranton, Pennsylvania, September 16 and 17.—Elizabeth Teal, district secretary.

The annual conference of the Toronto District will be held in the Toronto church, Bathurst Street, at Saint Clair Avenue, on Saturday and Sunday, October 7 and 8.

Business sessions will begin promptly at 10 o'clock Saturday. The Cantata, *"Esther,"* will be presented at eight o'clock Saturday evening by the young people of Toronto Branch.—James A. Wilson, District President; Lillian Farthing, district secretary.

Home-coming and Rally Day for St. Clair Branch

The Saint Clair, Michigan, Branch will hold a home-coming and rally day, Sunday, September 10, at the church, corner of Cass and Eighth Street. Services will be as follows: nine o'clock, prayer service; eleven o'clock, church school; noon, dinner; two-thirty, program followed by a sermon; seven-thirty, preaching. Guests are invited to attend and bring lunch baskets. — Elder George Skinner, Pastor.

Young People's Institute

The Holden Stake Young People's Institute and Conference will be held at Holden, Missouri, September 8, 9, and 10, 1933. Conference business meeting Saturday, September 9, at 9.45 a. m.—W. S. Macrae, stake president.

All-day Meet at Creola, Ohio

The annual all-day meeting of the Southern Ohio Branch will be held at Creola, Sunday, September 10. This branch is one of the oldest in this district, and Elder A. B. Kirkendall invites all to attend.

There will be a preaching service Saturday evening. Sunday services will begin with a prayer meeting at nine o'clock and other meetings will follow throughout the day. Bring basket dinners for Sunday noon.

Correction

Bay City, Michigan, August 8-20, 1933. A correction on date of Central Michigan district conference; it will be held at Coleman, September 30 and October 1.

HUBERT CASE,
District president.

Our Departed Ones

GRAY.—Myrtle Elizabeth Gray, daughter of Mr. and Mrs. Alma Gray, of Hibbert Township, Ontario, Canada, was born February 3, 1915, and passed away July 28, 1933, after an illness of two months. She was baptized September, 1924, and was a member of the Mitchell Branch. She leaves to mourn her loss, her parents, three sisters, and one brother. Funeral services were conducted by Elder Percy Farrow, and she was laid to rest beside her two brothers.

DIPPEL.—Christopher Dippel, senior, was born November 25, 1856. His death occurred at his home, Archbald, Pennsylvania, August 1, following a brief illness.

Brother Dippel was a faithful Saint, baptized in the church February 23, 1916, by Brother T. U. Thomas. He leaves to mourn his death, his wife, Louise, six sons, one daughter, one brother, one sister, and twenty-five grandchildren. The funeral service was conducted from the Reorganized Church, Elder Richard Hawkins officiating. Interment was in the Archbald Cemetery.

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Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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The only cost to me for the entire year is $2.50, enclosed herewith. Start my enrollment with the current month and send the dramas postpaid to

.....

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A New Missionary

The Saints' Herald

(Beginning October 3, 1933.)

This coming year, 1933-1934 the *Saints' Herald* will be given a more definitely missionary tone than ever before in a series that may be cut out and lent to friends. This will be a new line of—

Weekly Missionary Articles

There will also be a very special edition of the *Herald*, now being planned with the assistance of the missionary arm of the church, for the use of members and pastors. It will be the issue of October 24—

Special Missionary Number

A special missionary emphasis in churches this coming year is being encouraged by officials of the church, and will be diligently supported by the *Herald*. Your best service to the church will be to get others to take and read

The Saints' Herald

Subscriptions:
$2.00 a year in U. S. A. and Canada. $3.00 elsewhere.

The HERALD PUBLISHING HOUSE
Independence, Missouri

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The SAINTS' HERALD

Faith

A Sermon—by John Zimmermann, Jr.

White Walls

A Story—by Gussie Ross Jobe

Sleeping Sickness

By A. W. Teel, M. D.

Worship Suggestions for October

COMING

The Royal Road

By Florence Tracey

A Story of Youth at the Crossroads

Volume 80 September 5, 1933 Number 36

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THE SAINTS' HERALD

September 5, 1933

Volume 80 Number 36

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INDEPENDENCE, MISSOURI

CONTENTS

EDITORIAL:
- Recovery 1123
- Out of Bounds 1123
- Utah Mormon Polygamy 1124
- The Herald Ballots Pour In 1127
- Needlecraft Exhibits for Harvest Festival 1127

HELPS FOR THE PASTOR:
- Suggested Prayer Meeting Programs 1127

YOUTH'S FORUM:
- The Story of Etta Kett 1128
- The Next Year 1128
- Fellowship Meetings for Young People 1128

ARTICLES:
- Faith, by John Zimmermann, jr. 1129
- White Walls, by Gussie Ross Jobe 1131
- Is Christ Historical? Part Three, by H. O. Smith 1133
- Specific Guidance, by George Njeim 1135
- War 1137
- Faith 1140
- Weekly Health Letter, by A. W. Teel, M. D. 1140
- Prayer and Testimony 1141
- Question Time, by A. B. Phillips 1142
- The Seventh Day Adventists, by M. H. Cook 1143

WORSHIP SUGGESTIONS FOR OCTOBER
- The Church School 1138
- The Children's Division 1139

NEWS OF CHURCH AND HOME 1145

THE BULLETIN BOARD 1151

The Pigeonhole

A Beautiful Building

Visitors to Independence will be pleased and surprised to see the beautiful courthouse that occupies the center of the square. New units were added to the old building, and an entire new outside covering was provided. The building now appears in the best tradition of colonial architecture. Not an exceedingly large building, but it is perfect of its kind. A style of architecture that has proved itself to the taste of discriminating people for two hundred years will not be regarded as "queer" by future generations. Independence and Jackson County can always be proud of this splendid building.

A Church for the Cows

The Pigeon fluttered around the window early this morning trying to get in. He had a bulky note around his neck.

"When did you become a carrier pigeon?" we asked.

"I was visiting last Sunday at a church some distance from here, and a person who is a regular attendant there sent a contribution to your 'Things We Could Do Without' list."

Well, here it is:

Once upon a time there was a man who awoke on Sunday morning with a New Idea:

"Today I will go to church," he said, "for I have a Strange Feeling within me of Yearning after God."

And when he arose and dressed, he remembered hearing that there were good people in the church that was just Around the Corner.

When he went in the church and Sat Down, he had the Uncomfortable sensation of sitting on Something he ought not to. He arose hastily, and felt of the Place on his Trousers. And behold, it was a piece of Gum.

He decided to move. And, in a new location, he reached under the seat for a place wherein to put his Hat. Lo, once more his hand encountered a piece of Gum. Nettled, he closed his eyes to pray for the anger to be removed from his heart.

"O Lord," he said, "This is a Device of Satan to make me dislike this Church. Deliver me from Temptation, and frustrate his Foul Work."

And when he opened his eyes to watch the Choir go to their places, he observed a look both Placid and Vacant upon their faces. Their Jaws moved sideways in a swinging, regular Rhythm. He had seen the Cows in his Pasture perform in the same Manner.

"These Young Women belong to the Order of Contented Cows, I think," he said. Then he looked around and saw some Young People in the congregation engaged likewise in chewing Gum. And what was his astonishment to see even the young man who arose to make an Announcement quietly push his Cud back to one side of his mouth before he Spoke.

The Man seized his Hat, arose, and walked out of the Church, never to return.

"This is no place for Me," he said. "I will send my Cows here. They will find the company Congenial."

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Editorial

Recovery

3.—Allocating the Expanding Income

Arranging the Schedule President Briggs used to tell the students at Graceland College, whenever he wanted them to undertake a new activity, "Now you should arrange your schedule to include this important piece of work." The students, poor things, thought that they were already overloaded. They knew that no amount of rearranging would increase the twenty-four hours in a day. But the presidential insistence would always show them how they could *subtract* from the amount of time spent with friends and *add to* the period spent in the study. A dismal solution—but the only way to get more work done was to arrange less time for pleasure and more for labor.

Distributing the Salary When salaries and incomes were steadily diminishing, fathers and mothers were continuously facing the necessity of rearranging and reallotting family income. This entailed cruel self-denial for families as well as severely limited contributions to charity and the church. The necessities of life had to be assured first, for families that could afford them, and some families could not even afford them.

Rising Wages and Church Contributions Salaries have not really begun to rise yet. Incomes are still in the depths of the depression, and may be there for some months. But when incomes do begin to meet more than the necessities of life, wage-earners will find many, many places in which all that will be gained can be absorbed. We may even be able to go into debt again. (It is a strange thing that we can and do go deepest into debt when we have money. We pull out when we have little.)

When income increases, two important things should not be neglected in the allocation of expenditure of income: one is, the savings account. The other is the Church. There is no need to argue here and now for the savings account—for the accumulation of a strong protective reserve of resources of some kind, whether in safe investments, land, or money.

The Church Demands a Place in the Budget In its quest for financial support, the church, unfortunately, is thrown into direct competition with a thousand other things that make tempting raids on the family pocketbook. They have the advantage of an extensive and colorful advertising. They have the advantage of sensory appeal, or of a provocative attack on the appetite. It is the easiest thing in the world for people to spend all of the income, and then discover, each week, to their dismay, that there is nothing left for the church.

The church needs a place in the family budget. And the amount to be set aside for the church should be determined by a careful analysis of the income and expenses of the family. That amount should not be left to chance.

A Contribution Every Week If the family income is received every week, it is best to set aside a stated amount of that income every week for the church. To leave to the future the payment of a lump sum is to face the probability of not being able to meet it. Many little unnecessary items are purchased by every family that rob the church of its fair share of support. If the contribution is set aside or paid each week before other purchases are made, the share of the church is secure.

Be Fair to Your Church Be fair to your church. Its officers have served you, the elders have visited you and administered to you in times of sickness and distress. If you reflect upon it, you will discover many services the church has performed for you and your community that have made life better for you and your family.

Now is the time to lay your plans for the future to be fair, to do the right thing by the church. You might adopt this slogan: *"Be square with God."*

L. L.

Out of Bounds

The crumbling walls of legal restrictions against the sale of alcoholic liquors have not brought any of the promised moral reform among the liquor interests. They are habitual offenders, chronic lawbreakers. Permitted to sell "nonintoxicating" beer, they are certainly distributing more powerful beverages.

Even though the public memory may be so short as to forget the old horrors of the open saloon, public taste is already revolting against the sight of drunkards on the streets. And the consequent change in attitude from "personal liberty" in favor of public protection, is already frightening the Wets into a clamor for regulation that will prevent the excesses which may bring on another country-wide campaign against them.

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Utah Mormon Polygamy

Its Origin and Present Status

Publication in the *Deseret News,* June 17, 1933, of an article signed by the three members of the Utah Mormon Church Presidency, which article sets forth from their viewpoint the past history of the doctrine and practice of polygamy in the church, opens *de novo* the entire question. The article defends the institution of plural marriage as of divine origin, its present practice being prevented by human legislation and the pledge given when Utah was admitted as a State.

We had refrained from any extended discussion of this subject for many years past, trusting that it might fade into oblivion and be forgotten, but it seems not to fade. In these articles we refrain from challenging the good faith of the authorities of the Utah church as at present constituted; and we endeavor to write courteously and with due restraint, striking not at persons but at principles.

Our position on the questions involved has not changed in the slightest. Calvin Coolidge attended church one Sunday, and upon his return Mrs. Coolidge said: "What did the preacher talk about, Calvin?" With characteristic loquacity Calvin replied, "Sin." Mrs. Coolidge persisted, "What did he say about sin?" "Oh, he is against it." We are for marriage—but we are against too much of it.

Brigham Young first introduced polygamy publicly in Salt Lake City at a conference in 1852, and it was openly taught and practiced thereafter until the prosecutions of the Federal Government became so relentless that the then president of the church, Wilford Woodruff, issued a "Manifesto" September 24, 1890, advising that the practice be discontinued. (This "manifesto" was first published as a part of their *Doctrine and Covenants* in 1908.) It was put forth as "advice" amounting to an order issuing from the office of the First Presidency of the church and subsequently approved by vote of their conference.

Present Attitude of the Church in Utah

There was no renunciation of the *doctrine* of polygamy. To the contrary the ministry of the church defends the doctrine of "plural marriage" as of divine origin. Witness the *Deseret News* article.

The church continues in its editions of the *Doctrine and Covenants* the so-called "revelation," which not only sanctions the doctrine, but severely condemns all who may refuse to accept it. Introductory paragraphs of the "revelation" say:

> "All those who have this law revealed unto them must obey the same; for behold, I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory."—Verses 3 and 4.

Individual members persistently continue the practice. So recently as June 17, 1933, their president, Heber J. Grant, found it necessary to issue warning to recalcitrant members to cease contracting plural marriages. The warning (published in the *Deseret News* of that date) was not against the doctrine itself but against its practice under what was termed "a pretended and false polygamous or plural marriage ceremony."

Not a "Dead Issue"

At least six times since 1900 (dates given in a former article) they have found it necessary to issue similar warnings. Sporadic and isolated cases few in number could be dealt with quietly and locally. The practice must be rather frequent and in various localities and over a period of years to require such warnings to be so publicly given and to be so generally distributed by letter to stake officers. The matter seems by no means to be a dead issue.

Time has modified the intense feeling that of old was stirred by a discussion of this subject. We should now be able to discuss it on its merits without incurring resentment. Admitting then the sincerity of the protestations of the Mormon authorities that they do not now sanction new polygamous marriages (even that they discipline rebellious members who enter into them) there remain these points to remember:

1. They have not renounced the doctrine. It is still an integral part of their belief; fundamental to their faith. It tends to break forth in practice.

2. From our standpoint they have never repented of the doctrine and its former practice though repeatedly admonished to do so by the late President Joseph Smith under prophetic unction; and in more recent years by President Frederick Madison Smith, who in 1905 in his *"Message From the Seed of Joseph the Seer,"* said:

> "Obeying the mandates of the Spirit, I call upon the Mormon people, leaders and all, to repent. . . . The call is to forsake the errors which unauthorized men have introduced and which they still seek to maintain."

3. The issue between them and us remains still vital and fundamental from the standpoint of *belief,* also from the standpoint of their possible future *practice* of this doctrine.

Origin of the Doctrine

Coming back now to the question of the origin of the doctrine and practice of polygamy. Though Brigham Young first promulgated the doctrine publicly in Salt Lake City in 1852, he asserted that it was predicated on a revelation given to Joseph Smith July 12, 1843. He claimed to have kept this

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document secretly after the death of Joseph Smith until he chose to make it public. He said:

"This revelation has been in my possession many years, and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not."—*Supplement to Millennial Star,* Volume 15, page 31.

Unable to produce the original document, he declared that Emma Smith had burned it. (*Millennial Star Supplement,* volume 15, page 30.) To this, Emma Smith replied that she had never seen such a document, and added concerning the story that she had destroyed the original:

"It is false in all its parts, made out of whole cloth, without any foundation in truth."—*Church History,* volume 3, page 352. (The student will do well to read her entire testimony.)

Touching a question of veracity such as this, we accept the testimony of Emma Smith on the strength of her record and her character.

Character of the Revelation

The so-called revelation is too lengthy to reproduce here. It is section 132 of the Utah Book of *Doctrine and Covenants* and may be studied in detail by those interested. It is to be noted that this document purports to put the stamp of divine approval not alone upon marriage for eternity, but also upon plural marriage up to at least ten wives (though its devotees did not limit themselves to ten).

It makes this new system of marriage a vehicle of salvation and exaltation in this language:

"Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." (Utah *Doctrine and Covenants* 132: 26.)

Verse 19 stipulates that on condition that they "commit no murder whereby to shed *innocent* blood," they "shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things."

It is to be remembered, too, that this so-called revelation, along with sealing for eternity and plural marriage, carries "concubinage" with equal authority and force and divine approval—that custom of keeping women for personal use not under ordinary sanction of marriage or with legal status as wives in which the ancients indulged themselves in their households. (See verses 37, 38 of the "revelation.") The real attitude of the Lord on that matter will be considered in the next number.

We have never known one to rise in Utah to defend the institution of "Concubinage" (in fact the term is resented) yet the two go together in the "Revelation" as they did in the lives of the patriarchs and kings whose example is cited in defense of polygamy. Why accept the one and spurn the other?

In the opening verse the Prophet is represented as having asked the Lord how he "justified" Abraham, Isaac, Jacob, Moses, David, and Solomon in "having many *wives* and *concubines.*" This despite the fact that Isaac had only *one* wife and Joseph well knew that the Lord had said in the *Book of Mormon* that the example of David and Solomon was "abominable in his sight."

In order that we may maintain the moderate tone of this discussion we do not attempt to set forth our opinion of this so-called "revelation" sanctioning polygamy and concubinage; it is difficult to express our opinion moderately.

Its Authenticity

Utah Mormons as we have seen claim this revelation was given to Joseph Smith in 1843 and was privately kept by Brigham Young under lock in his own desk until he saw fit to introduce the doctrine in Utah in 1852. Reorganized Church representatives have vigorously denied this allegation and have maintained that Joseph Smith neither taught nor practiced the doctrine. These six several points (and others, not here listed) have been set up by them in the controversy:

1. That no word from the pen or voice of Joseph Smith favorable to polygamy is found in any publication representing the church prior to his death.

2. That, to the contrary, the teachings of the standard books of the church all enjoin monogamy. These books include the *Book of Mormon,* translated by Joseph Smith; the *Doctrine and Covenants,* containing revelations given through him; and the Inspired Version of the *Bible,* as corrected by him. These he left to the church as its constitutional law, presumably representing his own mind and will as well as the mind and will of God. Furthermore, the official organ of the church, the *Times and Seasons,* contained his signed denunciation of polygamy and notice of expulsion from the church of one who had advocated it. (*Times and Seasons,* volume 5, page 423; see also volume 5, page 474; volume 5, pages 490, 491.)

3. That his wife, Emma, of outstanding reputation for veracity, in her dying testimony denied that her husband ever had any other wife or ever sanctioned polygamy. She testified: "No such thing as

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polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had any knowledge of . . . He had no other wife but me; nor did he to my knowledge ever have." (*Church History,* volume 3, page 355, 356.) Under the terms of the so-called revelation Joseph could not have taken another wife without Emma's knowledge. His son, Joseph, President of the Reorganization for fifty-three years, and personally known to thousands of us, joined in the testimony that his father had but one wife.

4. That there was never any progeny born to Joseph Smith excepting by his one wife, Emma. Judge John F. Philips of the Circuit Court of the United States in his Temple Lot decision (1894) commented on that fact: "No such marriage ever occurred under the rules of the church, and no offspring came from the imputed illicit intercourse, although Joseph Smith was in the full vigor of young manhood, and his wife, Emma, was giving birth to healthy children in regular order." (Decision of Judge Philips in the Temple Lot Case, pages 20-26.) During July, 1933, Inez Davis, of our Church Historical Department, prepared for me a list of the direct posterity of Joseph and Emma Smith. At that time there were 159 living and 31 dead, making a total of 190 descendants born to Joseph Smith through the line of his one wife Emma Hale Smith, and to date no posterity ever in evidence credited to him from any of the numerous alleged plural wives. 190 to 0 is a heavy score against a system allegedly set up to produce posterity.

5. Testimony of women who claimed that they were his wives shows evidence of fraud and collusion and does not "stand up in court." Two of them, thought to have clearer case than others, actually did appear in person in the Temple Lot Suit and Judge Philips discredited their testimony in his decision. (See *Decision,* pages 20-26.)

6. That the motive for deception on the part of Brigham Young and his immediate associates is found in the fact that on the 29th day of August, 1852, when they first brought the alleged "revelation" to light they were deeply involved in polygamy and desired to claim the sanction of heaven for their marital ventures. No one of them was a prophet. Brigham said publicly that he was neither a prophet nor the son of a prophet. Consequently they invoked the name and the memory of Joseph Smith who was revered by the church as a prophet; and at one stroke secured the prestige of his name and themselves came from under the onus of introducing the system which was destined to bring so much of grief.

(It is expected that in the near future the question of Joseph Smith's personal record in the matter will be discussed in detail in these columns by Bishop I. A. Smith, grandson of the Prophet, and an attorney by training and practice qualified to analyze evidences.)

A Still More Vital Question

However, the question of the connection of Joseph Smith with the doctrine is not the most fundamental question. On that point we quote President Joseph Smith from *The Origin of American Polygamy,* page 4.

"The chief contention of the sons of the Prophet Joseph Smith, however, is not that their father was not a polygamist, but is, that whether he was or not, the dogma and practice are contrary to Scripture, ancient and modern, and are wrong, being contrary to the laws of both God and the United States. That being contrary to the fundamental and organic laws of the church, neither the dogma nor the practice could in any sense become legitimately the faith and practice of the church. No matter who the human author of the doctrine may have been, it was unlawful in every sense of the word, and is yet."

Whatever individuals may think concerning the personal record of Joseph Smith, one thing should be evident to all: Polygamy was never at any time a part of the church doctrine and practice under his presidency and prior to his death in 1844. On that point Judge Philips ruled in the Temple Lot Case: "Certainly it was never promulgated, taught, nor recognized as a doctrine of the church prior to the assumption of Brigham Young." And further: "Its first appearance as a dogma of the church was in the Utah Church in 1852."—Temple Lot *Decision,* pages 20-26.

Brigham Young and the Civil Courts Agree

The Reorganized Church of Jesus Christ during all its history has been in exact accord in this matter with the original church under Joseph Smith; while Brigham Young himself in a sermon, September 11, 1853, said of the church in Utah in his day:

"If I have any knowledge touching the condition of this people at the present time, and the way they are taught, led, counseled, and dictated by those who go before them to open up the way, it is directly opposite of that we saw in the days of Joseph the Prophet."—*Journal of Discourses,* volume 1, page 78.

Such considerations moved Judge Sherman in the Kirtland Temple Suit, 1880, and Judge Philips in the Temple Lot Suit, 1894, to recognize the Reorganized Church as the true church in succession.

On that point Judge Sherman ruled:

"That the church in Utah, the Defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine

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of Adam-god worship, contrary to the laws and constitution of said original church.

"And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property."

ELBERT A. SMITH.

(This article will be followed by one devoted to the law on Polygamy vs. Monogamy as set forth in the Bible, Book of Mormon, and Doctrine and Covenants.)

The Herald Ballots Pour In

Testimonies Lead in Popularity

In the numbers of ballots that have continued to flood the editorial desk, one thing is apparent: that is the unquestioned popularity of the Prayer and Testimony department. While other departments rank high in favor, this one takes the lead in more ballots than any other.

Despite the popularity of the department, not enough letters have come in in recent weeks to fill the two pages that we have made available. There were more than enough letters for the purpose until the summer vacations were upon us, when the writers also took a vacation. We suggest that if the many who like the department so well will write letters, there will be a plentiful supply.

Notes and letters that accompanied the ballots were filled with interest. Many of them will be shared with our readers. They represent all shades of viewpoint on all departments of our publication. Next week we shall have some of them. L. L.

Needlecraft Exhibits for Harvest Festival

The Needlecraft exhibit for the Harvest Festival, October 3 to 8, will be handled by the Women's Department of Independence. It is desired that the materials for a fine exhibit may be on hand. Send all exhibit materials to the Harvest Festival Committee, Auditorium, Independence, Missouri.

Religion is not as mystical as some would have us believe. It is extremely practical. Religious development is subject to well defined laws. Increased power comes through repeated tests of available power. Spiritual power which is now ours would be lost if temptations did not come which taxed it. Testing times which tax to the breaking point create new power.—Fletcher Nelson, in "The Way of a Good Man," *Church Management.*

HELPS FOR THE PASTOR

Suggested Prayer Meeting Programs

By John F. Sheehy

We are observing this as *Book of Mormon* month. Let us recall the days of the restoration. Let us pray that the spirit of the restoration be with us during our prayer sessions. Scripture lessons are from the statements made by Moroni to Joseph Smith. The account of the angelic visitation recorded in *Church History,* volume 1, pages 6 to 18, is very good reading for this month.

First Week

Theme: *"Book of Mormon."*

Reading: Historical Setting, Church History, volume 1, pages 6-18. (Might have some one tell the story.)

Suggested Hymns:

No. 190—Redeemer of Israel.
No. 204—Awake, ye Saints.
No. 403—*Book of Mormon* hid for ages.
No. 343—Blest be the tie that binds.
No. 388—O Zion haste.
No. 385—The morning light is breaking.

SECOND WEEK

Theme: *"Book of Mormon."*

Scripture Reading: Inspired Version, James 1: 5-8; Acts 3: 19-26.

Suggested Hymns:

No. 403—*Book of Mormon* hid for ages.
No. 291—Faith of our fathers.
No. 173—Glorious things are sung of Zion.
No. 205—God is marshalling his army.
No. 123—Great and marvelous.
No. 175—Guide us, O thou great Jehovah.

THIRD WEEK

Theme: *"Book of Mormon* and Restoration."

Scripture Reading: Inspired Version, Malachi 3: 1-6; 4: 1-6.

Suggested Hymns:

No. 415—We thank thee, O God, for a prophet.
No. 414—The Spirit of God like a fire is burning.
No. 412—I saw a mighty angel fly.
No. 408—I have found the glorious gospel.
No. 245—How firm a foundation.

FOURTH WEEK

Theme: *"Book of Mormon* and Restoration."

Scripture Reading: Inspired Version, Isaiah 11: 1-16; Joel 2: 28-32.

Suggested Hymns:

No. 410—In the light.
No. 416—We limit not the truth of God.
No. 436—Onward to Zion.
No. 413—When earth in bondage.
No. 386—Shout the tidings of salvation.
No. 293—Consecration.

(Hymn numbers refer to the new *Saints' Hymnal.*)

Jesus was not so much interested in the Temple as a building, as in the worship within the Temple.—John F. Sheehy, in a sermon preached at the Stone Church, Independence, Missouri.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - -

The Story of Etta Kett

Question and Answer

For the second time that Sunday afternoon, Etta felt a sort of sagging at the right rear wheel of her car, then a weaving motion, and finally the familiar "Clup, clup" of a flat tire on the concrete slab. She pulled off to the grassy shoulder of the road and got out.

It is fairly easy to change a wheel and put on a good spare. But when your spare is gone and you have to repair the tire—that's different. And Etta was alone. Cars whizzed heartlessly by; occasionally a sympathetic face looked out of a window; but nobody stopped. Etta surveyed her nice white silk dress, her white shoes and stockings. They would be ruined. Once again she missed Bill, who had taken care of all things like this. Why had she ever been mean to him? She couldn't think of any reasons at all, standing there looking disconsolately at those two flat tires.

There was another car approaching along the road at a high rate of speed, but Etta didn't even look at it. Suddenly there was a screeching of brakes as it flashed past, and it hurtled over on the shoulder and stopped. It was a new car, but a familiar head was poked out from the driver's seat. Etta looked up, astonished.

"Bill!" she cried.

Bill came forward, smiling.

"Trouble?" he asked, looking things over.

"I'd say, *trouble,*" said Etta. "Plenty of it. Two flats and no spare."

"Mind if I help?" he queried, looking at her quizzically.

"I don't deserve it, Bill," she said, with a choke in her throat. "It's awfully good of you!"

Bill was already taking off his coat. During the business of fixing the tire, Etta stood by in a state of thankful exaltation. She would have been willing, under the circumstances, for all of the tires to go flat.

When Bill finished putting on the repaired tire and pumping it up, he straightened up.

"I think I could repair the other one better at home."

"I think so, too, Bill. Anyway you come over to the house for some lunch. I've got something good for you!" said Etta.

Bill laughed.

"My kid brother is up there in my car. I'd like to send him home with it. You may have another puncture on the way back!"

On the return trip Etta was too happy to talk about anything. She just listened to Bill, who didn't have so very much to say. But it seemed that peace and reconciliation had entered their estranged hearts without the exchange of words. Somehow both felt that everything was all right. It was almost too good to talk about.

After the lunch was over, Etta's car was safely in the garage and they were once more out riding, this time in Bill's new car. And they talked of many things which are only the private business of two people who have recovered a great happiness out of what looked like a wrecked friendship.

It was on the front porch that it happened, late that evening. Bill had faltered out a rather difficult and momentous question. But Etta did not falter when she said, "Yes, Bill."

And when Etta got upstairs to her own room she was so happy that she buried her face in a pillow on the bed and cried.

The Next Year

This next year, beginning with the fall months, will be a critical period in the lives of many young people. Educational opportunities, through the school, have been cut off. Business opportunities have not yet begun.

They face a period of enforced idleness. Unless they have something to do, they run a danger of doing something that may be harmful to them, and a disappointment to their families and to the church.

Upon a good program of studies and activities at the church, the moral and spiritual salvation of many a young person will depend. Let us see that we provide something constructive to do.

Christianity in its origin in the teaching of Jesus and by the terms of its charter in the New Testament is committed to the principle that human life is of incalculable worth and that personality outweighs all other values. In its very beginnings Christianity was bound up with the spiritual aspirations and the destiny of the common man.—From an editorial, *"Why Christianity Is Concerned With Economic Problems,"* in the *Federal Council Bulletin,* September, 1932.

Fellowship Meetings for Young People

The fellowship meeting is an old idea, and has been a part of the young people's work in some of our churches for many years. But only recently has this type of meeting come into general popularity. Wherever tried it is doing good, providing it is well handled by the right kind of leaders.

Three things should be remembered in planning fellowship meetings:

1. Every program should have some good wholesome entertainment features; at least until the meetings are well established, and the young people are really ready for an occasional program of exclusively serious features.

2. Every program should have some purposeful, serious, or religious features. No crowd of young people can be held by programs that are all frothy or fun making.

3. Each succeeding program should be different from the last, and should introduce some new and unexpected features.

Much depends upon organization and leadership. A kindly, interested older person is needed who can give the right help, but keep himself in the background. The young people themselves should assist in developing the plans until they can take care of them independently. They should do most of the platform work.

On this page we shall devote space in future issues to helpful items on the fellowship meetings. You should plan at least one a month during the coming year, along with other activities.

God is present to us by his knowledge. He knows everything. And as a consequence, being infinitely perfect, and living in one eternal now, he knows us more intimately than we know ourselves. . . . There is another way, too, in which God knows us better than we know ourselves. He is the author of human nature. He knows its capacities in all directions, both good and bad. . . . Then, too, God is present to us not only by his knowledge, so that we cannot hide from his all-seeing eye—to speak figuratively—but he is also present to us by his power.—J Elliot Ross, in *Truths to Live By.*

Our democracy means that we have no privileged class, no class that is exempt from the duties or deprived of the privileges that are implied in the words, "American citizenship." — Theodore Roosevelt.

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FAITH

A Sermon
By John Zimmermann, Jr.

(Reported by Mrs. J. V. Hiller.)

"Comfort ye, comfort ye, my people, saith your God.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she has received of the Lord's hands double for all her sins.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain;

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

"The voice said, Cry, and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field;

"The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."—Isaiah 40: 1-9.

I HAVE CHOSEN my theme not only because it is one of the most important principles of the gospel, but because of the times in which we live, when all about us there is confusion, doubt, turmoil, and distress.

One of the poets once said:

Hast thou heard the story,
Loving lips once told
"I will never leave thee,"
Words of purest gold?
Nor will I forsake thee,
While the ages roll,
Faith can conquer fearing,
Hearken, O my soul.

I will never leave thee
Nor will I forsake.
What can harm or grieve thee
Till the morning break.
Waiting, watching, hoping,
Look to Him above.
He will never leave thee
And His Word is Love.

Christ has told us, "Lo, I am with you alway, even unto the end of the world," and upon him we can depend when all others forsake us, when all others turn from us and desert and leave us alone. So we find the Psalmist David, in the 121st chapter, using these words:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and forever more."

Why was it the Psalmist David was able to pen these words? Was it not because of his own personal experience? Was it not because he himself had felt the redemption of Christ working in his own soul? I believe it was. I believe we, too, are entitled to this direction of the Spirit of Almighty God, that we, too, may be able to say, "The Lord is my Shepherd," and that we are being led by Him.

Faith—faith in God, in Christ, in the Holy Spirit—what a wonderful, beautiful principle it is. The Apostle Paul has said that the greatest of the Christian virtues is charity. He also mentions hope as one of these great virtues, but we find, too, that faith is very, very necessary if we are successfully to continue the onward journey of life. "Now abideth faith, hope, and charity." These are all necessary, charity being the first principle, of course, and hope being our guiding star through life, but Paul has said, "Without faith it is impossible to please God, for he that cometh unto the Father must believe that He is, and that He is a rewarder of those who diligently serve Him." Let us turn to the 11th chapter of Hebrews, and read what he has to say about it:

"Now faith is the substance of things hoped for, the evidence of things not seen, for by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh."

So on down through the chapter, Paul relates the wonderful experiences of history, of these men of old, who had faith in God, and in His word which He gave them. And moving out, under the influence of this faith, they were able to confound the world, and do mighty things by the power of God, trusting in him that he would guide and direct them and see them through the various times in which they lived. So we, in these times, need this great principle of faith. We need to ask ourselves this question:

"Where wilt thou put thy trust?
In a frail form of clay,
That to its element of dust
Must soon resolve away?

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"Where wilt thou cast thy care?
Upon an erring heart,
Which hath its own sore ills to bear,
And shrinks from sorrow's dart?

"No! place thy trust above
This shadowed realm of night
In Him whose boundless power and love
Thy confidence invite.

"His mercies will endure
When skies and stars grow dim;
His changeless promise standeth sure,
Go, cast thy care on Him.

That is the blessed invitation. "Come unto me," says Jesus, "all ye that labor and are heavy laden, and I will give you rest. Take no thought for the morrow, what ye shall eat or what ye shall drink or wherewithal ye shall be clothed." This is the glorious principle of faith, enunciated by all the prophets of old, preached by Christ when He was here upon earth, to live and die for us, that by faith we may grow, develop and find our mission here upon earth, and, having found our mission, we might fill it and follow the pattern of Christ in our lives.

We find this principle of faith exhibited by all the great men of the world, by religionists and great men of history both ecclesiastical and profane. We find it a very necessary principle, one without which these men could not have done the things which they did. We find it in the lives of Columbus, Lord Nelson, George Washington, Abraham Lincoln, and many others we could name.

What was the great driving force—what was the great power behind Columbus when he moved out to discover the new continent? Something within him told him that the reports and stories which had been circulated concerning the great ocean that lies beyond the Strait of Gibraltar—something had told him these stories were false, that out there beyond the setting sun there was a new land, and that if he sailed westward, he would find it. So, moved by this dream and impulse that would not let him rest, he gathered together a band of faithful followers to set out upon that great deep. Many were the thoughts in their hearts as they set out upon this experience, and day after day their hopes sank, and their faith failed, and many of the sailors wanted to turn back so that they pleaded with their captain that he would turn his ship about and sail for home, but Columbus, true to the spirit that was within him said, "No, no, we will sail onward." That night he wrote in the log of the ship, "This day we sail westward, which is our course." Again, on the following days, the sailors came to him, warning him that the food was low, and the provisions would soon give out. Finally they said to him, "What shall we do when hope is gone?" It was then and there that Columbus made that laconic reply, "Sail on, sail on."

So for years afterward, Columbus became the hero of story and lore, of faith and fame. It was of him that Victor Herbert wrote in one of his well-known operas: "The spirit that directed thee, great Captain, safe to shore, is Guardian of our liberty, whose name we all adore." It is the spirit of faith, the spirit of God, that can and does and will move upon the hearts and minds of men—upon you and upon me. "Without faith, it is impossible to please Him, for he that cometh unto the Father, must believe that He is, and that He is a rewarder of them that diligently seek Him."

It was faith that impelled Washington, the founder of our country. He had a meager army of struggling, naked Americans at Valley Forge, in that dreadful winter of 1777. Their food was almost exhausted. Their clothes were in rags. What does history show? We find Washington kneeling in prayer in the woods, praying that his faith might be strengthened, praying for guidance and direction in this critical hour of the Revolution. Even those who should have been loyal to him in the government of the colonies were about to turn from him and leave him, but Washington knew there was One who would not desert him, and it was to Him he went and knelt in prayer, asking that he might be directed and helped in his endeavors to deliver the Colonies from the yoke of British domination.

It was by faith that Lincoln moved. When he was a young man, he stood in the slave market in the South, and saw human flesh and blood put up and sold and bartered as chattels. The spirit came to him and he said to himself, "If I ever get a chance, I will hit this thing and hit it hard." That spirit moved Lincoln in afteryears until he became President of the United States, and signed the Emancipation Proclamation, freeing all the slaves.

We find this principle moving all through the life of Christ. When he was tired and weary in his teaching, when they who should have followed him turned away from him, and did not understand him —when they were confounded and confused by those teachings which he gave—he fasted and prayed that He might have strength to go on with His mission. It was a thorny pathway He trod, full of rough and stony places. Christ moved forward by this power of faith. It was faith that took Him through Gethsemane. When his suffering was so great, he turned to his disciples, who had fallen asleep, and said, "Can you not wait with me one hour?" It was faith that stayed with Him when all the disciples forsook him and fled, and it was faith that took him through the cross of Calvary, when he even cried in his anguish, *(Continued on page 1137)*

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White Walls

By Gussie Ross Jobe

"I'VE GROWN to hate the very sight of them—those high white walls! The house of pain, I call it; they oppress me with their immaculate grimness—those terrible, cold white walls."

Bee's voice faltered and then went on: "The tragedies that are enacted behind them—the sorrow and pain—I dread going to work. I want to turn and run from them."

"Why Bee darling!" her mother's voice was gently distressed. "Do you feel well? You never spoke like this before. You need a vacation."

"Vacation?" Bee laughed mirthlessly. "That word is obsolete these days, especially at Saint Matthew's Hospital. What with every girl doubling for some one they can let go and doing that for almost nothing. It's been six months since we have been paid full salary—half pay indeed! We have paid the landlord and the grocer half of what we owe them as long as we can. We will just have to find cheaper quarters—take two rooms in some *dump!*"

"Perhaps that *would* be wise, darling."

"But think of poor Grandmother—make her give up the comforts she has here; furnace heat in winter, her sun porch and garden, the view, the breeze from the lake—oh, I couldn't *think* of moving her. She won't be with us so very much longer and I'd put up with anything to make her last days comfortable and cheerful."

"Hush, darling. You have been so brave and good to the two helpless old women dependent upon you. I feel sure that a way will open. Have you prayed about it?"

Bee's pretty young face twisted wryly. "Motherkin, the days of answered prayers are over—if they ever existed. No, I've never had the temerity to call upon the Almighty for assistance when I see so much greater suffering that needs His attention within those great white walls."

"But think how much more suffering there would be without them. Prayer—"

"You do it, dearest, pray for us all, especially poor Grandmother Glenn."

"I *do* pray for her, Bee, and I bear in mind that she has always prayed for me—for us—"

"And are her prayers always answered?" Bee sat still a long time waiting for her mother to answer.

"It is strange, dear, that you should speak of white walls . . ."

. . . . . .

FROM HER HUGE WINGED CHAIR upon the sun porch, little withered Grandmother Glenn stirred restlessly among the bright Navajo rugs that encased her like a mummy. Her sight was dim and her memory wandered but her hearing was still faultless and as the conversation drifted to her ears she drew her dreaming spirit from the happy golden past and tried to concentrate upon what they were saying. She heard talk of answered prayers and the words "White Walls."

What was this nonsense Bee was speaking? God did not answer prayers? She pressed her tiny gnarled fingers to her white hair and tried to think what this awakened in her memory, for she was apt to confuse the past with the present. She wavered between the two in a pleasant haze. White walls? Ah, yes, now she remembered . . . she laid her white head back against the cushions, her eyes closed. The glittering jade of the distant lake faded from her memory and in its place arose a small farmhouse . . . Grandmother drifted back on the wings of dreams. . . .

IT WAS SUCH A TINY FARM and had taken every cent of big Zeke's savings to buy it for a wedding present for pretty Kitty Spaulding. Five dollars an acre and uncultivated, but rich sandy bottom land. They had cleared it and built a two-room frame house. It had been wonderful those first few years, even though they were fraught with hardship. Wonderful, because these hardships had been wrestled with and overcome, and permeated by an enduring determination to establish a home that would shelter them through the years of rearing the two babies that eventually made their appearance—sturdy little Chappy and sweet baby Sue.

After a few years of searing summer heat and the cold of long winters the little place took on a homelike aspect. The acres were fertile and the house, under Kitty's skillful hands, looked homey and lovely.

The children were so sweet and unspoiled. There was every incentive to carry on when—the war broke out. Poor Zeke was torn between home and duty and Kitty wanted him to be uninfluenced by her opinion. After weighing the matter pro and con Zeke finally volunteered and was rejected because of a lame foot, injured when the house was built.

Kitty could not help being overjoyed and Zeke was relieved that the matter had been taken from his hands. A great contentment pervaded the little home. They were going to be cozy and happy that winter and they went about the business of preparing for it with peace in their hearts.

TODAY Kitty sang as she worked. It was a tricky day in midwinter—the sun was pale and watery, hiding sometimes behind dun clouds to pop out now and again to a half-hearted attempt to shine. A restlessness of the wind foretold a weather change—a regular "weather breeder" of a day.

Inside the little house all was bustle and cheer. Before the fireplace, in which burned fragrant applewood, stood an iron crane with a three-legged black pot suspended upon it. The corn meal pudding within it simmered and erupted tiny volcanoes of steam fragrant with bits of sage and pork "cracklings."

On the floor near the wood box little Chappy was building a pigpen of white corncobs. The pigs corraled inside were represented by glossy brown buckeyes. In the corner of the kitchen was a bed, moved here for greater convenience and warmth during the extreme weather. On this bed sat little Sue crooning over a dollie made of winter squash. True, the dollie's neck was extremely swanlike and her face—fashioned by Zeke's penknife—was rather flat, but was she not wrapped around with mother's bright Paisley shawl? Certainly. To Sue she was the loveliest doll in the whole world.

Kitty thumped the dasher of the churn up and down—up and down. Small clots of golden butter began to appear and cling to the dasher; the butter was coming early today and Kitty was glad. There would be time to cool the pudding, mold and slice it, and fry it in butter with some of Zeke's smooth sorghum syrup and the new buttermilk. What a feast! So Kitty sang because she was happy and because it amused the children. She sang, stopping now and again to give them exaggerated gestures:

"Pompeii was dead and he laid in his grave—
Laid in his grave—laid in his grave—"

She ended each line with a long drawn out "O-o-h" into which the children joined with many giggles.

The fire snapped and popped foretelling snow. Kitty moved her treasured geranium, brought all the way from her home in Missouri. If it should freeze tonight—but she'd remember to cover it.

Getting out the yellow bowl she swirled the mass of butter until it gathered and brought it dripping into the bowl where she wielded a wooden paddle until every bit of milk was worked out. Then she pressed the mass into a wooden mold and set it covered just outside the door. In a few moments it could be pressed out into the milk-glass butter dish and upon its golden surface would be molded a lovely maple leaf. They always ate around the leaf as long as pos-

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sible. Zeke vowed it was much too "purty" to eat.

Kitty saw Zeke come limping into the barnyard. He was tying a rope from the barn door meaning to attach it to the back door of the house. Kitty knew by this that he anticipated a heavy snowfall. He often took this measure in order to find the barn after a blizzard.

"There grew an old apple tree
Over his head—over his head."

sang Kitty, dropping the butter-molding long enough to hold her hands high over her head to show the children where the apple tree should grow. "O-o-h," chortled baby Sue. This shocked Chappy very much because it wasn't time to join in—not yet.

Kitty started to set the table; Zeke would be starved.

"Muthy, has you any slop fer m'pigs? Just listen to 'em grunt—oinky! oinky! oinky!" Chappy pushed buckeyes around the enclosure and they grunted vicariously. Baby Sue's eyes grew round with interest and she held her squash dollie to the edge of the bed to view the grunting pigs.

Kitty's heart swelled within her—what darlings they were! And poor crippled, faithful Zeke—what a good father he was, out there puttering about the barn, anxiously preparing every protection for the comfort of the animals through the threatened storm.

At length he entered bringing with him a whiff and tang of the outdoors frosty smell.

"Big snow due mama—sma-ah!" he sniffed appreciatively at the fragrant supper. "Fee, fie, fo, fum, I smell goodies for my tum-tum," improvised Zeke as he gave the roller towel a twirl.

Chappy began to jump up and down in a sort of war dance: "Guess what we got for supper!"

Zeke glanced at the mush browning in the spider upon the coals: "Shucks! It's just cawn meal with little bugs in it."

Chappy's face fell in disappointment: "Aw, Daddy, them's not bugs, them's sage and cracklin's." Whereupon Daddy caught him up and tossed him high overhead while Sue shrieked in sympathy.

THE EARLY WINTER DUSK made it necessary to eat by lamplight. Kitty set the glass lamp with its red flannel wick tinting the oil, in the center of the table and by and by the first flakes of the threatened snow began to pat soft feathery dabs upon the windowpane. The rising wind "whoo-ed" down the fireplace sucking the flame upward, now outward. A sense of well-being possessed Zeke and Kitty. What if a storm roared without? There was plenty of wood, an abundance of homely fare, and they had their health and were together.

After the meal was dispatched and Julia Ann's gourd face bedaubed with sorghum in Sue's attempt to feed her, Kitty rose and cleared the table. Now came the most wonderful part of the day. Kitty went to the highboy in the corner and brought out the huge silver-clasped *Bible*. It had been their most treasured possession—a wedding gift, and truly impressive. The deeply embossed covers, the beautiful *Dore* illustrations—Zeke read a chapter every night and tonight Chappy knelt upon a rush-bottomed chair and Zeke gathered Sue and the ubiquitous Julia Ann into his lap and turned the pages marked by the fringed ribbon that Kitty had embroidered in lilies.

First the children must see the colored pages that preceded the "Word," the marriages, the births, and deaths. Here were the births, gilt embossed—Sue's fat little finger pointed to the lettering that she knew by hearsay was her own. "Wead," she commanded, and Zeke read: "Elizabeth Susan Glenn, born June 6, 18— Now I wonder who on earth *that* could be?" Zeke seemed puzzled, Sue's cheeks were ruddy with excitement as she shrieked: "Me, me, that's *me!*" and Zeke asked earnestly, "Is that a *fact?* Well, then, this here name above it is maybe Chappy's. Yessir, if tain't: Chapman Edward Glenn. Well, bless my soul and body!"

"Turn to you and Muthy, Daddy, quick, cause Muthy's almost done with the dishes."

He turned to the ornately colored page besprinkled with doves, roses and cupids, and within a golden wedding ring stood a picture of Dad and Muthy. True, the slim black-coated groom didn't look much like poor lame Zeke, nor did the be-veiled girl look at all like Kitty, but 'twas—for right there it said plain as anything: Ezekiel W. Glenn to Katherine B. Spaulding.

Kitty had cleaned the three-legged pot and set it to dry before the fire so Chappy knew that the time was growing short. He clamored for just one look at some of his "most favorite pitchures" before the chapter began. Zeke turned to a picture of the deluge and Chappy's face grew sober as he looked at the huge tiger upon the water surrounded knoll. He wondered if the mama tiger was hurting her little puppy as she held it in her mouth away from the swirling waters.

Then there was the picture of a little boy carrying a bundle of sticks with which his father was to make a sacrificial fire for him. Gee—*to cook your own little boy!*

Muthy came with her basket of darning and the fun was over. Chappy's attention wandered back to his pigpen. Zeke cleared his throat and shifted the drowsy Sue to his left knee and solemnly began reading.

OUTSIDE the snow was now coming down in a thick white blanket; the wind blew about the little shelter, shaking the windows and sifting powdery ridges just inside the rudely built sills. Suddenly from without there came a long drawn-out "Hello-oo!" and then: "Zeke, Ze-ke!"

Zeke passed the baby to her mother and went to the door; peering out he beheld the form of a man on a mule. He had reined his mount to the side of the unporched doorway and Zeke could see that it was old Mr. Witherspoon from across the bluff.

"Howdy, Mr. Witherspoon, light and come in."

"Zeke, Zeke! Bundle up your folks and try to make the Fort! Price's raiders are behind and on their way here! They're raiding, and burning and murdering—they're crazy with hunger and suffering and they'll stop at nothing. Haste ye, Zeke—I'm on my way down the valley to warn the rest," and the old man spurred his mule through the storm, an old and travestied Paul Revere.

Zeke closed the door and turned to meet Kitty's terror stricken eyes above the sleeping child's head. Little Chappy was playing unconcernedly at his pigpen. Zeke's heart contracted in an agony of fear—he knew they could never make it to the Fort; his horse was slow and the way was full of perils in such a storm. He could never find the trail and they might wander about only to die from exposure. To stay meant to be murdered—burned alive—

Kitty's eyes were anxiously looking to him for a solution—his children were his to protect, to save. What, oh, what must he do? His distracted gaze fell upon the open *Bible* . . . "He who dwelleth in the secret places of the most high . . ." Zeke read it subconsciously, with his ears tuned to the high shrieking of the wind.

"Put the babies to bed, Mama, and cover them with everything in the house. I am going to put out the fire. Hurry, darling."

Kitty's face was drawn and colorless, but there was a look of perfect trust as she set about obeying.

Removing only the shoes of the children, she put them beneath the covers of the fat feather bed, gathering rugs, shawls and coats to add to this.

"Why ain't you skinning me of my shirty and dawweys, Muthy?" Chappy was wide awake and curious about this strange procedure.

"Promise Muthy, darling boy, that you will be very, very quiet and try to sleep."

"Mustn't I even cough?"

"Try not to, Chappy."

"What if I sneeze?"

"Sh-hh!" tucking him in tightly.

Zeke was at the fireplace pouring salt from a stone jar upon the flames. He drew the blinds of both windows to the sills, motioned Kitty to wrap herself in a blanket, and then put out the lamp.

He took Kitty's hand and drew her

(Continued on page 1136.)

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IS CHRIST HISTORICAL?

Part Three

By H. O. Smith

EULOGIES OF THE CHRIST

Mr. Keable says:

"Christ himself was not annihilated, whatever happened on the third day after the crucifixion. His life has not merely been continuous—it has been ever-increasing. His thoughts, his message, his spirit, are enormously more alive today than ever they were when he lived on earth. When he died a few thousands only had ever heard of him; today as many millions think of him as a living personality. That he is a living personality, I do not doubt. One need not be a spiritualist for that. It is literally that that insignificant change which we call death has had no dominion over him. It will have no dominion over any of us, and less still has it had dominion over the finest of the sons of men."—*Atlantic Monthly,* March, 1929, page 409.

"The point at issue is that in all the centuries we have need of him, and that we never needed him more than today. Our civilization cannot do without him. Without him our civilization will wreck itself in some unimaginable bloody war, or in some hideously materialistic phase of machinery and vulgarity in which life will not be worth living. In him and around him there has been concentrated for so long all that is noble and generous, all that goes to make up the best in man, to such a degree, that in losing him we lose it." —Ibid., November, 1928, page 586.

"He will make us finer, nobler men and women and there is none other who can do so as he can."—Ibid., page 587.

To this, which is the latest prominent eulogy of the Christ, might be added a symposium on the subject from the prominent writings of men of the past. But first I wish to call attention to one observation which Mr. Keable makes. The Prophet Isaiah says: "Of the increase of his government there shall be no end," and Mr. Keable says: "His life has not merely been continuous—it has been ever-increasing." Unconsciously, perhaps, this writer, having the life of Christ before him, confirmed the statement of the prophet who wrote with a vision of the future before him, and with that prescience alone which scans the will and the ways of mortals, the actions of future nations and individuals, foresaw a glorious personage coming upon the stage of action to redeem mankind from evil.

A SYMPOSIUM OF EULOGIES AND OPINIONS OF THE CHRIST

"The human mind, no matter how much it may advance in intellectual culture and in the extent and depth of the knowledge of nature, will never transcend the height and moral culture of Christianity as it shines and glows in the person of Jesus Christ."—Goethe.

"I confess that the purity of the gospel has its influence on my heart. Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains should be himself a mere man? What sweetness, what purity, in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."—Rousseau.

"Jesus represents within the sphere of religion the culmination point, beyond which posterity can never go, yea, which it cannot even equal. He remains the highest model of religion within the reach of our thoughts."—Strauss.

"He is the purest among the mighty, and the mightiest among the pure."—Jean Paul Richter.

We have already seen what John Stuart Mill has to say of him, and it is not necessary to repeat it here. The crowning tribute, I think, however, remains for Ernest Renan. It is difficult to believe that Renan was not a believer in the divinity of Christ, especially after reading these eulogies. Renan himself seems to realize this, and that his apparent love for the Master may be interpreted as a sure indication of this belief, so he argues that, "love is possible without faith." After recording the scenes of the crucifixion, and the death of the Master, he says:

"Rest now in thy glory, noble initiator. Thy work is completed; thy divinity is established. Fear no more to see the edifice of thy efforts crumble through a flaw. Henceforth, beyond the reach of frailty, thou shalt be present, from the height of thy divine peace, in the infinite consequences of thy acts. At the price of a few hours of suffering, which have not even touched thy great soul, thou has purchased the most complete immortality. For thousands of years the world will extol thee. Banner of our contradictions, thou wilt be the sign around which will be fought the fiercest battles. A thousand times more living, a thousand times more loved since thy death than during the days of thy pilgrimage here below, thou wilt become to such a degree the cornerstone of humanity, that to tear thy name from this world would be to shake it to its foundations. Between thee and God, men will no longer distinguish. Complete conqueror of death, take possession of thy kingdom, whither by the royal road thou hast traced, ages of adorers will follow thee."—*Life of Jesus,* pages 368, 369.

"But whatever may be the unexpected phenomena of the future, Jesus will not be surpassed. His worship will constantly renew its youth, the tale of his life will cause ceaseless tears, his sufferings will soften the best hearts; all the ages will proclaim that, among the sons of men there is none born who is greater than Jesus."—Ibid., page 393.

It is difficult to select from the writings of Renan the most sublime eulogies he utters, as such expressions as the following are constantly recurring: "Let us place, then, the person of Jesus at the highest summit of human greatness." "This sublime person, who each day still presides over the destiny of the world, we may call divine, not in the sense that Jesus has absorbed all the divine, or has been adequate to it (to employ an expression of the school men), but in the sense that Jesus is the one who has caused his fellow men to make the greatest step toward the divine."

It was in this sense only that Renan called Jesus

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divine; it was in this sense only that he made the statement, "Thou hast purchased the most complete immortality." And, perhaps, Renan was right in his conception of what is the most complete immortality. If I live for individual immortality, obeying the laws of righteousness because I want to be permitted to come up in the first resurrection, and be crowned with a crown of righteousness, I am laboring from a selfish motive. But if I labor for others, regardless of its effects upon myself, or with no thought of self, I am establishing an immortality that can never be effaced, even though oblivion is my portion individually. In other words I am living in the lives of my fellow men, and the effect that my life has had upon my fellow men will show throughout eternity. I believe the following eulogy of the Christ, uttered by a believer in his divine mission, is the true interpretation of his greatness. I do not know who this man is. But I believe that his description of the Christ and his motive for doing what he did is the secret of his success, and why, as Renan says, "To tear his name from this world would be to shake it to its foundation." This man says, in speaking of the victory of Christ:

"Now how do we account for this victory, this wonderful victory, emerging out of a defeat apparently so absolute and so pathetic? The reason, I think, is to be found in this truth of which I have been speaking to you, that Christ lived in and for the permanent, lived in and for the eternal. He did not try to command the mood of the moment, he did not seek immediate success.

"If he had done so he never would have been crucified. If he had sought immediate success he would have attained immediate success, he would never have been crowned with the crown of thorns. He would have been crowned with the crown that is perishable, the temporary crown we all so much seek, the crown of the world's applause.

"But building as he did for the eternities, he missed the immediate victory to gain the enduring victory. He built not for the day or for the generation or for the century, but for all the centuries, and for the eternities that are yet to be, and hence his victory enlarges with the 'process of the suns' and his empire extends with the increase of the years. He laid his foundation upon the rock—the permanent rock of his Father's will—and hence times demonstration of the truth of his saying, 'Heaven and earth shall pass away, but my words shall not pass away.'

"And if you and I wish to live the Christ life we also must learn to live less and less in the opinions, the moods, the tastes, the passions, that are so mutable and transient, and more and more in the truths, the laws, the forces, the principles, that are permanent with the mind and purpose of the eternal. So only shall we attain the poise that is always the characteristic of the great soul, and the victory we all desire."

So it is. No matter to whom we turn, whether to the man who does not believe in the personal divinity of the Christ, or to the one who worships at his shrine, believing him to be the Son of God, all confirm the picture presented by the prophet, when he exclaimed "his name shall be called Wonderful."

If Christ had lived for the present, it is probable that his name would have been blazoned on the pages of history, but from a human standpoint he was a failure, went down to defeat at the hands of his enemies, and no doubt the historian thought that his name would soon be forgotten. But long years before, speaking under the inspiration of Almighty God, the prophet had said that "his name shall be called Wonderful," and subsequent history has proved that the prophet was right, for so it is, and when the prophet said there should be no end to his dominion, but his kingdom should ever increase, he uttered a truth that recorders of events confirm.

But this is not all. The prophet said his name should be called "Counselor," and this is no less true than the other. To whom do we go today for counsel on all things spiritual and moral? There is no higher authority than Jesus Christ. All men pay him tribute in this regard as much as in the matter of his wonderfulness in other respects. In fact his wonderfulness has all been brought about by his ability as a Counselor and advisor. Again Isaiah says of him:

"Behold I have given him for a witness to the people, a leader and commander to the people."—Isaiah 55: 4.

A commander must first learn to obey. This Christ did while here on earth. And hence this last eulogy I have quoted says: "He laid his foundation upon the rock—the permanent rock of his Father's will," and his own statement was, "I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: The Father hath not left me alone; for I do always those things that please him."—John 8: 28, 29.

Not only is he known by the terms, or names presented here, but because of the matchless purity and value of his teaching he is known everywhere as the "Prince of Peace," and because of his oneness with God, his Father, as Renan says, between him and God "men no longer distinguish."

The Ultimate Results of His Work

Not only is the history of Christ, and his wonderfulness portrayed in prophecy, but the ultimate results of his mission on earth, and the final triumph of his teachings is clearly outlined by this same man. I am presenting now the first nine verses of Isaiah, chapter eleven:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall (*Continued on page* 1137.)

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Specific Guidance

By George A. Njeim

IT HAS BEEN very interesting to us, having the divine direction that we need for our guidance, to stand by and watch others struggle with the problems of life. This is a selfish, deplorable attitude, condemned by our Savior; yet has found a tenacious lodging in our easy-going, insipid lives. Refuge from the pressure of the unchristian forces that are at work in the world today and threaten the ruin of our civilization could have been prepared had we been faithful to our mission and applied the divine wisdom which has been so long at our disposal. It is also interesting to note that we, who always rise in indignation when the authority of this church is questioned by others, are nevertheless daring enough to put our "hand to the plow" and then look backward.

The numerous difficulties which have invaded our environment are awakening the careless; and outstanding crooked furrows are influencing us to be more cautious. People in the church are regretting their indifference to the divine instructions which have been given them, while those of other societies are trying to use their best available manborn wisdom.

To meet the present crisis and ameliorate suffering, the United Church of Canada convened to consider the cause of the present maladjustment. They make a strong declaration against capitalism and its attending evils. Their stand is to be admired by all, who are trying to do their heavenly Father's will, even though they have failed to outline a beneficent plan of life along with their criticism of the prevailing system. The report as appeared in the *Toronto Globe* is as follows:

"We think the time has come for decisive declaration. There should be no more vague pronouncements that make the church seem timid and overcautious, and earn for her the derision of outside people.

"First of all, it is our belief that the application of the principles of Jesus to economic conditions would mean the end of the capitalistic system. (By the capitalistic system we mean that order of things under which capital, which is a vital factor in the economic field and represents the part of the economic product used as a means to further production, is owned and administered by individuals and special groups with a view to their own profit. Our contention is that capital, especially in those large-scale forms that are essential to the life of the whole people, should be owned and operated instead, not for private gain, but in the service of the general good.)

"We hold the capitalistic system to be unchristian on the following grounds:

"It is organized about and continually incites to action and motives that Jesus condemned.

"It destroys the initiative, freedom and security of vast multitudes of people.

"It falsifies the Christian scale of values, putting the money interest above the human interest.

"It is unjust and inhuman in its distribution of the burdens and benefits of economic effort.

"It continually frustrates the will of individuals to practice and put into effect what Jesus taught.

"For these reasons we believe that the social realization of kingdom of God is not compatible with continuance of the capitalistic system, and we think the church should now uncover fearlessly the antisocial and unchristian basis of that system and declare unremitting war upon it.

"But besides rejecting capitalism, the church is called upon to advocate positively a Christian economic order.

"Whereas the method of capitalism has been competition and private acquisition, the essential law of a Christian system will be cooperation.

"And, whereas under capitalism, control, being in private hands, is directed to private profit and aggrandizement, control in the Christian social order will be exercised for the general welfare, and production will be for the common need. The establishment of this control will call for the socialization of banks, and other services, and industries in so far as their operation under private ownership places undue power, over the subsistence of the people, in the hands of special groups.

"We recognize that, although the church must inspire the will to these ends, she cannot fully accomplish them herself, and on this account we welcome the appearance of other movements, which are seeking to establish cooperation by political and educational means. We regard these as an expression of a wide and profound aspiration on the part of the Canadian people for just and orderly social change, an aspiration which the church, in her own sphere, must guide and fulfill.

"We would reaffirm also, the demand approved by the Toronto Conference two years ago, and last year by the General Council, that the Government of Canada call together a thoroughly competent body to examine into the prevailing economic disorders and plan for definite and adequate revision of our economic life."

As Latter Day Saints, it ought to give us a great deal of comfort to know that a change of mind is taking place among others, and the things for which we were once presecuted are being recognized by others as instruments for true happiness. But a change of mind is not the only thing that is needed according to the views of L. P. Jacks, of Oxford, whose article appeared in the *Hibbert Journal,* and was condensed in the *Magazine Digest.* It reads as follows:

"That our social planners are alive to the importance of this question is shown by their urgent appeals for a change of mind, heart or spirit, as an essential condition for the success of the plans they severally recommend." . . . "How is the needed change of mind to be brought about? Neither nations nor individuals change their minds merely on the strength of appeals made them, not even when threatened by the direst consequences. We may be fully convinced of our need to change our minds and willing to do so, but yet unable to make the change and ignorant how it is to be made."

"Here is the point at which our guides are apt to desert us, not perceiving that this is the place where specific guidance would be most valuable. The eminent thinkers and preachers who exhort us on the necessity of changing our mind, heart and spirit, fail to show us how it is to be done."

"Specific Guidance" is what this poor distorted and tormented world is crying for, and could there be anything more "specific" and accurate than the things which God reveals "to his servants the prophets?" It is to be regretted that the declaration lacks sorely that feature of specification and the methods suggested have been tried by many governments of the world and have been found "wanting," and the results are very obvious and appalling. A more careful reading of section 42 in the *Doctrine and Covenants* and its comparison with the declaration of the United Church of Canada will reveal the weakness of the latter and the preciseness of the former.

Let it be hoped from this that our appreciation of God's word may increase in profoundness and be manifested through our earnest endeavor to do his will, and let us also pray, that the step taken by our friends of the United Church may be followed by others and the steady advance bring them within a hearing distance of God's mighty voice.

A congregation hears only partly what the preacher says, the larger part of what they "hear" is what they think he means!—Robert E. Keighton, in *"An Experiment in Preaching," Church Management.*

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WHITE WALLS

(Continued from page 1132.)

gently to the side of the bed. Together they knelt and Zeke whispered an earnest prayer for protection. He called upon the Lord for fulfillment of the precious promises in which he so devotely believed. "I shall look up unto the hills from whence cometh my help. The Lord is my help which hath made heaven and earth."

Kitty smothered her sobs in the bedcovers while Zeke's earnest voice pleaded on: "He shall not suffer thy foot to be removed . . . He that keepeth Thee shall not slumber."

FAR, FAR down the road there rose a clamor; hoarse shouts could be heard and Kitty drew to Zeke's side, trembling violently. His strong arm crept about her but he prayed on without faltering.

At a slit of the drawn blind there seeped a rosy flare; it flickered and flared, growing brighter and then dimming. Zeke swallowed hard . . . that would be old man Witherspoon's home. Gone . . . ashes now. Poor old soul had wasted precious moments to warn Zeke. Zeke sent up a soundless prayer for this good neighbor.

Now they could hear the sound of horses hoofs slashing through the snow, their bodies bumping against one another in the snow and darkness. Shouts of crazed men as they goaded their mounts, rang out. They must be as close as the west meadow—soon they would come into view of the house.

Baby Sue murmured in her sleep. Her little fat arms drew from beneath the covers . . . "Julia Anne—eat lasses," she murmured. Kitty captured the restless hand in the darkness and restored it to the warmth of the quilts. A haze of stark, acute anxiety gripped at her heart. It wouldn't be so terrible to die—herself—but the children. Incapable of praying herself she strained her ears for Zeke's whispered words which did not falter.

"He who smiteth the rock for water in the desert, he who parteth a path in the midst of the sea—surely thou can raise a wall to protect and save these thy children who trust in Thee." Then reverently Zeke thanked God that he had heard his prayer, thanked him with the faith that he knew he had been heard while closer and closer to the little house came the maddened raiders. Firebrands glancing here and there, hoarse shouts and exultant cries ringing out. Now and again snatches of war song parodies were heard—the rattle of a trace chain—the torches seemed to penetrate the room, creep beneath the very lids of Kitty's closed eyes. But no, it was only her fevered imagination—the flickering of a chimera.

Time seemed to halt in its tracks. Had they seen the house? Were they even now coming up the lane? Were they creeping up to break in or fire the roof? It seemed to the gentle parents kneeling in prayer by their babies that eons had passed since they had first knelt there. A stupor seemed to beset Kitty—in a daze she felt Zeke's hand tighten on hers. *Now* it had come—But no, Zeke wouldn't like her to think this—"Oh, thou of little faith—" she chided her numb brain.

Hours seemed to have passed and then Zeke leaned over and whispered in her ear: "Darling, I believe they have passed. Listen—doesn't it seem like the sound is growing faint?"

A long time they listened, scarcely daring to breathe, hardly daring to hope. Fainter and fainter grew the shouts, the ribald songs, the rattle of chains, and still Zeke kept to his knees praying and praising and thanking God for fulfillment.

Worn out with emotion Kitty drowsed. The room grew bitter cold. The rose geranium touched by the chill curled its scalloped fragrant leaves and died. A frosty vapor rose from Zeke's still moving lips. Tired Kitty slept with her head upon the warm breathing bodies of her babies.

AFTER A TIME Zeke slept only to start awake by a slit of gray light that showed beneath the drawn blinds. Why! 'Twas daylight. Zeye strained his ears—a perfect silence pervaded. No sound save the gnawing of a hungry mouse in the rafters. He ventured from his stiff posture, gained his feet and crept cautiously to the window; day was breaking fast. Behind clouds a fickle sun was making ready to shine upon a world so lately wracked with wind and snow. The bitter force of the wind had died to a sibilant whisper. All seemed calm and serene and there was no mark on the placid scene that told of last night's savage raiding. Nature had sifted a cleansing covering over the ravage of fire.

Zeke cautiously lifted a portion of the blind and the dazzle of the snow hurt his eyes. He stood shivering and blinking—somehow it seemed an alien scene. His sleep numbed brain suddenly functioned and he now saw through the frosted pane, something that thrilled his heart with a reverential awe. He ran the blind to the top of the window. Regardless of the sleeping babies, his voice rang out clarion clear with exultation: "Kitty! Kitty! Mama, come—awake darling! and see the wonderous miracle that God hath wrought!"

Kitty stumbled from her cramped posture and staggered to Zeke's side. He caught her in his arms and his trembling forefinger pointed through the little window that faced the roadway—and there Kitty's wide, awed eyes beheld a wall of glistening snow, blown by the wind into a drift higher than their house—a wall that hid their abode from the eyes of the raiders and from their searching torches as they had passed last night!

Once more Kitty and Zeke dropped to their knees and bowed their heads in thanksgiving: "He shall cover thee with his feathers and beneath his wings shall thou trust."

GRANDMOTHER GLENN stirred and sat erect. Where was Zeke now? The room was so cold, the fire must be rekindled before she could dress Chappy and Sue. Her rose geranium had frozen—she had forgotten to cover it after all. What happiness though, that they were safe! Had all their other good neighbors been wiped out? Where *was* Zeke? Why didn't he come and help her with the babies?

Grandmother's eyes fell upon her gnarled veiny hands. With a shock she came back to the present. Zeke was dead! Gone on and left her. Well, no matter, it wouldn't be long now—she was old. These hands—hands that had been so soft and plump—Voices floated to her from the living room, Sue's voice . . . Sue was a grown woman . . . Why, Zeke, our little Sue has a child of her own, little Bee, but no, even Bee wasn't little any more. My, but it seemed such a short time ago that Sue had played with Julia Ann, the squash dollie . . . she listened to Sue's words:

"—and *that* Bee, is the story of white walls that father has told us so many times."

Why—why after all Grandmother hadn't been dreaming or reminiscing, she had been listening to Sue tell the well-known tale to Bee.

The insistent ring of the phone broke a throbbing silence and Grandmother heard Bee's voice answering it, and then a rush of steps as Bee threw her arms around her mother's shoulders, half laughing, half crying.

"Mother, mother! I feel like a dog—I don't deserve it! But listen, you'll never guess—prayers *are* answered! I mean your prayers for worthless me. Grandfather's miracle has repeated itself. Now listen carefully darling, that was the Ohio Board of hospitals and they said that on the recommendation of the Saint Matthew's faculty heads I have been chosen to broadcast their health talks—little home facts about everyday precautions that everyone should know and so few do. It will mean a big fat contract at a salary that will floor you! And now Grandmother Glenn will have all her comforts and any more that you can think of. Mother, I feel so unworthy—do you know, I'm going to ask to be announced as THE VOICE."

"The voice, darling?"

"Yes!" exultantly, "The voice from the white walls!"

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IS CHRIST HISTORICAL?

(Continued from page 1134.)

smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the young child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This ideal condition is still in the future, but none will deny the possibility. One thing gives us hope. We have seen the gradual development of the fulfillment of the prophecy so far, why should we doubt its ultimate fulfillment. More and more thinking men of this world are seeing the potency of the gospel of Jesus Christ to relieve the ills of men. Gradually men, here and there, are trying out the doctrines he taught, and wherever they are put into operation, not as abstract beliefs, but as working principles, they are found to do all that is claimed for them. It is conceded that if such principles as the "Golden Rule," the precept laid down by the Master, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," were put into active operation, the world would be transformed. We have long been praying, "Thy kingdom come. Thy will be done in earth, as it is in heaven," but fail to put into operation those principles that will inevitably bring it about. We hold in our hands the solution of our troubles. Will we apply the remedy?

CHRIST THE GREATEST HISTORICAL FIGURE OF THE AGES

My contention is that Christ is the greatest historical figure of the past. What he lacks so far as contemporary history is concerned is more than made up in prehistorical matter concerning him. Almost every phase of his history is anticipated in prophecy. His character and attributes are presented clearly, with the final triumph of his kingdom. In fact his whole history could be told from these prehistoric statements. This cannot be said of any other man that has ever lived upon this earth. No wonder Ernest Renan made the statement, "We render him a truer worship in showing that all history is incomprehensible without him."

FAITH

(Continued from page 1130.)

"My God, why hast Thou forsaken me?" That is the faith of Calvary, a faith that was able to look out upon the world from the cross, able to look out upon those people who had crucified Him, able to say, "Father, forgive them, they know not what they do," a faith that was able to say at the consummation of his great mission here upon earth, "It is finished, Father, into Thy hands I commend My spirit."

It was faith that led the founders of our own church, Joseph Smith and Oliver Cowdery. It was faith that led Joseph Smith to retire into the woods when he was perplexed, confounded and confused by the many teachings and propaganda that were being advanced in his time, as they are today. It was faith in God and trust in His words that, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not, and it shall be given him." So Joseph Smith trusted in these words, and in his Maker, and asked for guidance and direction that he might know in which way he should move. He was rewarded, as were all who had this faith, and an open vision was shown to him. Christ himself came and told him he was to join none of these faiths, that they were all wrong, their beliefs were an abomination in His sight. There was only one true Church, the Church of Jesus Christ, which because of the mind and will of man was taken from the earth, and was then about to be restored. It was further revealed to him that it was his mission to bring this work back upon the earth, that the work might continue and eventually be brought to a victorious consummation. It was a great task, a great mission which the founders of our faith were asked to undertake. They did so gladly and willingly, knowing there was One who would be with them, and would lead, guide and direct them in the way which they should go.

We all have problems, difficulties and perplexities which are pressing upon us for solution—for answer. To whom shall we go? Upon whom can we rely? "The arm of flesh will fail you, you dare not trust your own." There are times when the human mind and heart must and will speak to One and only One, and that One is God. He will never forsake us. He will never leave us. He has promised to be with us and go with us all the way. He is One upon whom we can rely, and in whom we can trust, One who will show us the way in which we should go.

He that will have no books but those that are scarce, evinces about as correct a taste in literature as he would do in friendship, who would have no friends but those whom all the rest of the world have sent to Coventry.—*Colton.*

WAR

(From an article by Bruce Barton, *"Let's Advertise This Hell!"* in the *American Magazine* for May, 1932.)

"War is not glorious. War is silly. Nobody can win."

"So the *Lusitania* went down.

"Well, what of it?

"What of it?" you cry. "The whole world was shocked. For days the newspapers talked of nothing else."

Well, but what of it? After all it was a little thing.

How many *Lusitanias* would have to go down to carry all the dead and missing soldiers of the great World War?

One *Lusitania* a day.

For a year.

For ten years.

For 25 years.

For 50 years.

One Lusitania a day for 70 years, or one a week, beginning nearly a century before the discovery of America by Columbus and continuing to the present hour.

That is the number of *Lusitanias* that would be required to carry the dead. The dead of all nations who died in the war.

They said He was "impractical."

He preached a gospel which men called too idealistic.

He said: "Love your enemies."

Practical men have scoffed at His teaching. They have said: "In a competitive world you must be armed to fight your enemies. That is the safe way, the inexpensive way." Practical men made and ran the World War.

Do you know how much the World War cost? Its total cost to all participants was equivalent to $20,000 *for every hour since Jesus of Nazareth was born.* The next war will be far most costly. It will probably result in the wreck of civilization.

Practical men have had their way for many generations. It would be worth while to try *His* way. It couldn't be *more* expensive.

A hospital would save his life—

But he will have to die!

"Too bad, little fellow, but you will have to die."

"Some of the hospitals are full, others are running part time or not at all, because of the lack of money.

"It takes a lot of money to run America's hospitals, Oh, yes, a lot of money, a billion dollars a year.

"You see, we spent our money in the war. It was a very expensive war. It cost the nations of the world almost a billion dollars every four days."

THE ANNUAL BUDGET OF ALL OUR HOSPITALS BLOWN UP, IN POWDER AND SHOT, EVERY 96 HOURS!

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Worship Suggestions for October, 1933

The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "BE CHILDREN OF GOD."

FIRST SUNDAY, OCTOBER 1, 1933
Theme: "Come Unto Me."

Instrumental Prelude: *"Come Unto Me,"* N. S. H., 329.

Call to Worship: John 6: 35, 37, and 3 Nephi 4: 51, 52. ". . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." . . . "All that the Father hath given me shall come to me; and him that cometh to me I will in no wise cast out." . . . "Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved."

(S) Prayer: A petition for forgiveness; and expression of penitence.

(S) Hymn: *"Pass Me Not,"* N. S. H., 324.

Scripture Reading: 3 Nephi 5: 50-63.

Hymn: *"I heard the voice of Jesus say,"* N. S. H., 331, verses 1 and 2.

Talk: The invitation extended by Christ that we go to him is offered freely out of his great love for us. But while many are eager to go to him in response to his call they are not willing to pay the price. "Come unto me," is spoken for those who are anxious to go and willing to leave all lesser things behind, giving God first place in their lives. Christ is more than a balm for trouble. He eliminates the cause of trouble by giving his followers power to live righteously. He is a divine offering only to those who give him first place. No one can be received into fellowship with the Master unless he makes an effort to be pure. "Repent, and come unto me ye ends of the earth, and be saved." The invitation is conditional, the appeal is eternal, the result is sure.

Hymn: *"I heard the voice of Jesus say,"* N. S. H., 331, verse 3.

Benediction.

Picture: *"Come Unto Me,"* Bloch.

SECOND SUNDAY, OCTOBER 8, 1933
Theme: "Overcome the World."

Instrumental Prelude: *"Father, whate'er of earthly bliss,"* N. S. H., 274.

Call to Worship: Revelation 22: 17 and 2: 26. ". . . The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. And to him who overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms."

Response: 1 Nephi 1: 13. ". . . Great and marvelous are thy works, O Lord God Almighty! . . . and because thou are merciful, thou wilt not suffer those who come unto thee that they shall perish!"

(S) Hymn: *"Lord, may our hearts,"* N. S. H., 45; S. H., 69.

Scripture Reading: Matthew 5: 23-26.

Hymn: *"Take time to be holy,"* N. S. H., 322, verse 1.

Leader reads Matthew 5: 32-34.

Hymn: *"Take time to be holy,"* N. S. H., 322, verse 2.

Leader reads Matthew 5: 45-50.

(S) Hymn: *"Take time to be holy,"* N. S. H., 322, verses 3 and 4.

(S) Commission: Alma 18: 13-17. ". . . I would that ye would be diligent and temperate in all things. See that ye are not lifted up unto pride: yea, see that ye do not boast in your own wisdom, nor of your much strength; use boldness, but not overbearance; And also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness; . . . Do not say, O God, I thank thee that we are better than our brethren; but rather say, O Lord, forgive my unworthiness, and remember my brethren in mercy; yea acknowledge your unworthiness before God at all times."

Prayer of Dedication: The congregation repeat the Lord's prayer at the close.

THIRD SUNDAY, OCTOBER 15, 1933
Theme: "Walk in the Light."

Instrumental Prelude: *"Faith of Our Fathers,"* N. S. H., 291.

Call to Worship: 1 John 1: 5-7. "This . . . is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth;

"But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin."

(S) Hymn of Petition: *"Come, Holy Spirit, Come,"* N. S. H., 197; S. H., 77.

Scriptural Meditation: 1 John 2: 1-12.

Hymn: *"Come Holy Ghost,"* N. S. H., 193; S. H., 105, verses 1 and 2.

Prayer by Leader: A petition for light.

Hymn: *"Expand thy wings,"* N. S. H., 193, verses 3 and 4.

Period of meditation and prayer by the congregation.

(S) Hymn: *"'Tis a glorious thing to be,"* N. S. H., 410; S. H., 182.

(S) Commission: 1 John 2:15 and 4: 7, 8. "Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

(S) Benediction.

FOURTH SUNDAY, OCTOBER 22, 1933
Theme: "Forgive One Another."

Instrumental Prelude: *"Dear Lord and Father,"* N. S. H., 243.

Call to Worship: *Doctrine and Covenants* 28: 1; 64: 2. "Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer." ". . . I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds."

(S) Hymn Response: *"Our Blest Redeemer,"* N. S. H., 195.

Scriptural Meditation: Matthew 18: 21-34.

Hymn: *"O Jesus Thou Art Standing,"* N. S. H., 333, verse 1.

Story Meditation: Tell the story of Peter's betrayal of Christ and with that the part of the resurrection story wherein the first message as given through the angel is "Go your way and tell his disciples and Peter." It was his promise of forgiveness. Mark 14: 59-82; 16: 5.

Hymn: *"O Jesus thou art knocking,"* N. S. H., 333, verse 2.

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Picture Meditation: Use any good picture of Christ on the cross. With it read Luke 23: 34, 35. As followers of Christ can we do any less than to forgive those whom we feel have injured us?
Hymn: *"O Jesus thou are pleading,"* N. S. H., 333, verse 3.
Period of Prayer: There may be several voluntary prayers. Conclude with the Lord's prayer in which all may join.
Commission: Moroni 7: 52, 53.
(S) Hymn: *"Teach us, O Lord, true brotherhood,"* N. S. H., 341, verses 1, 4, 5.
Benediction.

FIFTH SUNDAY, OCTOBER 29, 1933
Theme: "Be Ye One."

Instrumental Prelude: *"Teach us, O Lord, true brotherhood," N. S. H.,* 314.
Call to Worship: *Doctrine and Covenants* 34: 1.
(S) Hymn Response: *"Great God as followers of thy Son,"* N. S. H., 64.
(S) Prayer: A petition for unity.
Scripture Reading: John 17: 1-6, 15-26.
(S) Hymn: *"Joyful, joyful, we adore thee,"* N. S. H., 8.
Talk: It is impossible for anyone to dwell in the presence of God and be unconcerned about other people. Followers of Christ must go to God in company with each other. Bound together by the spirit of fraternity, the church of Christ is more than an organization of individual believers. It is a body, the members of which are parts of each other, a living organism controlled by the Holy Spirit. In company with Jesus Christ people are bound to each other with spiritual ties that are stronger than any natural earthly affection they can feel. Each loses something of himself as he willingly unites with his brethren in the task of building the kingdom, and gains in return the richer, larger group tie which is stronger than death. "Be ye one," is therefore a challenge to us to put away from ourselves attitudes which hinder us from uniting with each other in the cause of Christ. Contention, strife, suspicion, are attitudes of the will which are the instruments of the devil. Love, joy, peace, etc., are the fruits of the Spirit given to those who love God and their fellows.
(S) Hymn: *"Blest be the tie that binds,"* N. S. H., 343; S. H., 52.
(S) Commission and Benediction: 2 Corinthians 13: 11, 14.

The Children's Division

Prepared by Fern Weedmark and Mildred Goodfellow

FIRST SUNDAY, OCTOBER 1, 1933

Sacrament service for adults and children together.

SECOND SUNDAY, OCTOBER 8, 1933

Theme: "God Will Forgive Those Who Repent."

Prelude: *"Penitence,"* new *Saints Hymnal,* 249. (Before this is played, explain to the children that it is a prayer.)
Call to Worship: "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works." (Psalm 9: 1.)
Response: "I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High." (Psalm 9: 2.)
Hymn: *"Sing of His Mighty Love," Zion's Praises,* 110; new *Saints' Hymnal,* 123.
Prayer.
Scripture: Psalm 86: 5; Isaiah 55: 7; 1 John 1: 9.
Hymn: *"Heavenly Father, We Adore Thee,"* new *Saints' Hymnal,* 65, first two verses. (If you do not use the new *Saints' Hymnal* in the junior service, we suggest that you write the words of this song on a blackboard or type sufficient copies of it for the children's use.)
Sermon Talk: Text: ". . . I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven; . . ." (*Doctrine and Covenants* 1: 5.) We should be very thankful to our heavenly Father for this promise. If we truly repent, God will forgive us for whatever wrong we have done. There is one thing we must remember, and that is, God knows whether we are truly sorry for anything we have done that is wrong. If we tell our friends we are sorry for something we have done, they will have to take our word for it, but when we tell God we are sorry, he can look into our hearts, and will know if we are speaking the truth. We cannot deceive God. (*Doctrine and Covenants* 64: 2; Mosiah 11: 138, 139.)
Story: *"The Forgiving Father,"* Luke 15: 11-24, page 63, *Knights of Service,* by Emerson O. Bradshaw.
Special musical number by a junior boy or girl.
Story: *"Peter Forgiven,"* John 21: 1-17; *"Peter's Second Chance,"* page 18, *Departments' Journal,* May, 1928.
Closing Hymn: *"Heavenly Father, Grant Thy Blessing,"* new *Saints' Hymnal,* 86, first and third verses.
Benediction: 1 Kings 8: 39.

THIRD SUNDAY, OCTOBER 15, 1933

Theme: "If Thy Brother Repent, Forgive Him." (Luke 17:3.)
Prelude: *"Melody in F,"* by A. Rubinstein.
Call to Worship: "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." (Psalm 147: 1.)
Hymn: *"Praise Ye the Lord," Zion's Praises,* 87, new *Saints' Hymnal,* 27.
Prayer.
Scripture: Luke 17: 3; Matthew 6: 12; Matthew 18: 21, 22.
Hymn: *"Have a Blessing Ready," Zion's Praises,* 126.
Sermon Talk: ". . . Of you it is required to forgive all men: . . ." (*Doctrine and Covenants* 64: 2.) A larger boy accidentally hurt a small boy. In telling about it, the little fellow said, "He said he didn't mean to, so I *forgived* him." That is what we must do—forgive each other. If some one hurts our feelings and then repents and asks us to forgive him, God requires us to do so. We must not hold hard feelings against those who injure us, or talk about what they did to us; we must put it out of our minds and forgive them in the true sense of the word.
Story: *"Joseph Forgives His Brothers,"* Genesis, chapters 37, 42, 43, 44 and 45; *"Joseph Returns Good for Evil,"* page 27, *Knights of Service,* by Emerson O. Bradshaw.
Hymn or number by junior choir: *"Oh, to Be More Like Jesus," Zion's Praises,* 128. (The chorus may be omitted.)
Story: *"Esau Forgives Jacob,"* Genesis 25: 27-34, chapters 27 and 33.
Closing Hymn: *"Tenderly Lead Thou Me On," Zion's Praises,* 5; new *Saints' Hymnal,* 267.
Benediction.

FOURTH SUNDAY, OCTOBER 22, 1933.

Theme: "Forgive Us Our Trespasses, As We Forgive Those Who Trespass Against Us." (Matthew 6: 13, Inspired Translation.)
Prelude: *"Consecration,"* new *Saints' Hymnal,* 293.
Call to Worship: "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power." (Psalm 150: 1.)
Response: "Praise him for his mighty acts: praise him according to his excellent greatness." (Psalm 150: 2.)
Hymn: *"Praise Him! Praise Him!" Zion's Praises,* 144, new *Saints' Hymnal,* 10.
Prayer: The Lord's prayer. (Unison.)
Scripture: Matthew 6: 14, 15; Mark 11: 25, 26; Luke 6: 37.
Hymn: *"Consecration,"* new *Saints' Hymnal,* 293.
Sermon Talk: Texts: ". . . Forgive and ye shall be forgiven." (Luke 6: 37.) "For if ye forgive men their trespasses, your heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6: 14, 15.) Last

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Sunday we learned that if our brother repents, we shall forgive him. In the verses just read, we learn that if we forgive those who wrong us, our heavenly Father will forgive us, and if we do not forgive those who wrong us, our heavenly Father will not forgive us. This is another application of the Golden Rule—doing to others as we wish to be done by. Of course, we want people to forgive us when we wrong them, and we, all of us, do things that we wish our heavenly Father to forgive us for. So let us forgive those who do things which hurt our feelings, so we will be in a position to ask God to forgive us. It is important for boys and girls to learn this now, so it will not be so hard for us when we are grown. God will help us to do this if we ask him.

Story: *"The Unforgiving Servant,"* Matthew 18: 23-34.

Special musical number, violin or piano solo, by a junior boy or girl.

Story: *"The End of the Feud,"* page 72, *Stories for the Junior Hour,* by Ada Rose Demerest, or *"Keeping His Word,"* page 21, *Seventy-five Stories for the Worship Hour,* by Margaret White Eggleston.

Closing Hymn: *"The Old, Old Path," Zion's Praises,* 207; new *Saints' Hymnal,* 260.

Benediction: Psalm 51: 1.

FIFTH SUNDAY, OCTOBER 29, 1933

Theme: "Be Ye King One to Another, Tenderhearted, Forgiving One Another, . . ." (Ephesians 4: 32.)

Prelude: *"Whispering Hope,"* by Alice Hawthorne.

Call to Worship: "O Praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord." (Psalm 117: 1, 2.)

Hymn: *"Have a Heart of Kindness," Zion's Praises,* 118.

Prayer.

Scripture: Ephesians 4: 32. (Memorized by juniors.)

Hymn: *"Loving Each Other," Zion's Praises,* 83.

Sermon Talk: Our theme this morning is, "Be ye kind one to another, tenderhearted, forgiving one another." We not only should forgive people, but we should treat them kindly. (Proverbs 25: 21, 22. Explain. Matthew 5: 44; Luke 6: 27, 35.) Tell of personal experiences treating people kindly, and the result. If a person does not treat you as you would like them to, and you are kind to them, it will make them sorry for the way they have treated you; you will be much happier, and our heavenly Father will be pleased.

Story: *"Coals of Fire,"* page 174, *Ethics for Children,* by Ella Lyman Cabot, or *"Forgiveness," Stepping Stones,* October 4, 1931.

Special musical number by a junior boy or girl.

Story: *"Annette Comes Through," Stepping Stones,* January 22, 1933.

Closing Hymn: *"A Parting Blessing," Zion's Praises,* 90, new *Saints' Hymnal,* 95.

Benediction.

Faith

A hasty glance through the New Testament will convince one that faith is a matter of cardinal importance to anybody who would be a Christian. Jesus began his ministry by urging men to believe, and in the upper chamber on the last night of his earthly life we find that the greatest word upon his lips is still that word "believe." He is pleading with them to believe in him. "You believe in God," he said, "believe also in me." "These things have I said that you may believe." He was always looking for faith. There was no question which he asked with such earnestness as the question, Do you believe? And wherever he found it he was delighted. There was nothing delighted him so much. "O woman, great is thy faith!" The words came from his lips like a shout of triumph.—Charles Edward Jefferson, in *Things Fundamental.*

Weekly Health Letter

Sleeping Sickness

By A. W. Teel, M. D., Church Physician

Recently the papers have chronicled a lot about the epidemic encephalitis (sleeping sickness). It is not a new disease, being known to mankind as early as 1712, when it was first described during a severe epidemic.

It is thought the germs enter the system through the nose and throat and, like infantile paralysis, has an especial affinity for the central nervous system. The mortality is very high, and great efforts have been made to find the cause of the specific germ. Thus far it has eluded detection.

According to reports, it occurs mainly in the winter season. Rosenow succeeded in isolating the peculiar pus germ (Streptococcus) which he obtained from infected tonsils, teeth, nose, and throat. He examined the brain of many of those unfortunates, and found the same germ in the brain after death. While not conclusive according to scientific deductions, he believed that he might have discovered the bacteria that caused this, which is one of the most dreadful and dangerous maladies.

When attacked, the victim complains of an increasing drowsiness, which may come on suddenly or gradually, and may follow some severe mental strain, or muscular exertion, and be mistaken for a slight "head cold." The infection may cause the sense of seeing double, accompanied by a slight fever. Contrary to what the name implies, the patient may lie awake for days after the eyelids are closed, which may be followed by the complete relaxation of the whole body, and loss of consciousness and stupor for several days, or weeks. The spells usually last from six to eight weeks. Some time ago I noticed a case reported in the newspapers that a child had slept for more than a year, but I doubt the authenticity of this report.

All cases should have the spinal fluid examined, which is obtained by passing a long needle into the lower end of the spinal cord. It may be done in a manner that will not cause any pain or discomfort by injecting novocane before the needle is inserted. After the spinal fluid is obtained, a careful search with a microscope is made to find if there is any blood in the fluid. If it is found, it indicates some form of intercranial hemorrhage. A search is also made for globulin and sugar in the blood, which is also found in increased amount in sleeping sickness.

Scientists are hard at work trying to find a positive cure for this disease, but unfortunately at this date they have not been successful.

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Prayer and Testimony

A Supplication

By Amy K. Guerin

God help me through this night;
Grant tomorrow I may see,
Just a bit of heaven's blue,
Shining through for me.

Tears dim my tired eyes;
Let dawn wipe them away;
May I have grace to see
Beauty in the coming day.

Give me courage to smile again
At a child's laughing face,
Strength of body, Lord, to step
Back into life's swift race.

And though I may not run as fast
As I have done before,
Grant that I may not stop
Far from heaven's door.

God Has Helped Her Through Trials

By Mrs. Lorraine Fuller

After reading the wonderful blessings of others in the *Herald,* I feel that I must bear my testimony to the goodness of God.

I joined the church in 1920. A year following my baptism found me seated in a Wednesday evening prayer service. Brother H. H. Davenport, under the influence of the Spirit, spoke to me, telling me of the severe trials ahead. He warned me that I should remain faithful, or I would faint beside the way. That same week my trials began, and for three months I seemed to be walking through a Gethsemane, but God was with me and I was strengthened.

Some time later I received my patriarchal blessing from Brother Ammon White, who was holding a series of meetings at Dallas, Texas. After passing through a very spiritual experience at that time, I was made to know that God was inspiring and directing Brother White in his work, and I no longer wondered whether patriarchal blessings were of God.

I like the new *Herald* much better, and especially enjoy the prayers and testimonies of the Saints.

My prayers are for the Saints, that God may bless them and keep them from sin.

AVA, MISSOURI.

Grateful for Many Blessings

Mrs. Lewis Ayers

I am truly thankful to the Lord, and want to testify to his wonderful goodness to me.

When my children were sick, I called the elders to administer to them. They were healed. I, also, have been healed many times, and I have seen an old lady receive her eyesight.

I have been reading the angel's message, and think it is beautiful.

I know this work to be true. Pray for me that I may do my part in helping to redeem Zion.

MILLET, ALBERTA.

Blessings Enjoyed in Wells Branch

By A. M. Boomer

As pastor of Wells Branch I try to keep our meetings interesting. To be interesting to the Saints, I find that they must be of spiritual order, and it is necessary occasionally to suggest a change in the program.

We suggested a period of prayer to take place at a certain hour for seven days, and then to report our experiences. The object of these periods of prayer was to petition the Lord in behalf of the sick and the wayward. We also prayed that our district reunion would prove even a greater success than ever before.

The first special blessing, during this period, came to Sister Alix Walker, a member of the White Dale Branch. Sister Walker was taken to the local hospital for treatment. At the request of her husband, we called at the hospital. Her doctor said that she could not get well. We entered her room and found her in an unconscious condition. We prayed that she might become conscious and know us. A few minutes later she looked up at us, and after asking her if she knew us, she replied that she did. We administered to her, and she has now returned to her home.

Encouraging results are coming from the Saints who are discouraged and wayward.

Brother Jesse Denio, branch deacon, had the privilege of attending the Park of the Pines reunion. The spirit of the reunion that he has brought back has given new life to us all.

Elder Hubert Case has recently made a visit at our branch. His visit brought much good to the few members of the congregation.

WELLS, MICHIGAN.

Adversity Teaches Law of Tithing

By Mrs. Lellia McLees

I have been reading the *Herald* for some time, and would be lost without it. My husband and I are trying to do our best to help the church.

When the depression first came we were making good wages and a good time was our biggest thing in life. During our eight months out of work, the Lord was good to us, and just as we were down to our last five dollars, my husband found a job. We were so happy that we vowed that hereafter, we would pay our tithing regularly. To show you how the Lord blesses us in paying our tithing, my husband did not receive the ten per cent cut that was recently put into effect at his place of employment.

We sometimes think we cannot afford to pay a tenth of our income, but we then think of the time when we had no salary, and know that we are complying with God's law.

INDEPENDENCE, MISSOURI, North Kiger Avenue.

Request Prayers

Barney Sharp, of Winthrop, Arkansas, requests prayers for his infant son, who is wasting away and near death. Physicians have been unable to diagnose the disease, or to do anything for the sufferer.

Mrs. Fred R. Peterson, of Neola, Iowa, requests prayers in her own behalf, and also for her daughter, Marian, that she may be healed of her weakness.

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QUESTION TIME

Should an elder give away cigars and solicit votes for a political candidate?

The use of tobacco is condemned in at least two of the revelations given to the church. It would be contrary to the purpose of the word of the Lord, therefore, for a minister or a member of the church to encourage its use in violation of teachings which he is presumed to accept and represent. High spiritual and moral ideals are not maintained by intentional disregard of rules designed to uplift and encourage to better things. Our influence is either for righteousness, or it will inevitably cause others to disregard and even turn away from the ways of God. But whether our influence is exerted in a political campaign or elsewhere does not change the nature of the act and the results likely to follow.

The question of soliciting votes for a political candidate should be considered apart from the things which may or may not be done at such times. A political candidate should be opposed if his character and his principles are bad, but may with entire propriety be supported if his character, ability, and principles are good. In this respect an elder is under the same obligation to support good and wise men for office as are all other people. We are commanded by revelation to do so, and those who discourage others from active support of proper candidates seem not to know that the laws of the church require us to take part in political affairs to the extent stated. A revelation given as early as 1833 commands:

"I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil."—*Doctrine and Covenants* 95: 2.

The fact that honest and wise men should be sought for diligently and should be upheld by the Saints, it is clearly our duty to work for the election of such men. In doing this we need not descend to any act inconsistent with the high ideals which have been committed to us, and should never compromise with error at any time.

What was the generation specified in which the temple at Independence was to be built?

The revelation containing this provision was given September 22, 1833. It stated that the city should be built by the gathering of the Saints, beginning at the place of the temple, or the Temple Lot, and added:

"Which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord."—*Doctrine and Covenants* 83: 2.

What constitutes a generation as meant by these words is doubtless indicated in the language itself that "this generation shall not all pass away" until the house referred to should be built. The word *generation* itself means something generated, and in this sentence appears to refer to the people who had been generated at the time the word was given. Hence it would be equivalent to saying that not all people who at that time had been generated would pass away (die) until the temple of the Lord should be built. The use of the term "not all" seems to imply that nearly all might pass away before the event should occur, though it is not specifically stated that such will be the case.

When did the "former" and the "latter" rains fall in Palestine?

The "former rain," so called in the Scriptures, usually began near the end of the month Bul or early in the month of Chisleu, which would correspond with our November. But more rain fell in January than in any other month, and rains continued more or less intermittently from December to April. The "latter rain" came in Abib and Zif, which would correspond with April, during which the rains generally ceased. Following the "latter rain" is a long dry season during which the smaller streams are dry, though there are numerous springs in some parts of the country.

The rainfall of Palestine has varied greatly, but aside from the extremes, the usual amount is from twenty to about thirty inches in a year. There have been years, however, in which it greatly exceeded even the greater amount mentioned.

A. B. PHILLIPS.

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A favorite text used by Adventists in support of their sabbath contention, is, "And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." (Daniel 7: 25.) Another: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." (Revelation 12: 6.) The Adventists claim that the great evil power represented in the above texts is the Papacy; that the time, times, and the dividing of time—the thousand two hundred and three score days—and the forty and two months of Revelation 13:5, all represent twelve hundred and sixty years when the "beast" will be in power. They set the time of the establishing of the Pope as 538 A. D., when the decree of Emperor Justinian appointed the bishop of Rome "head of all the churches," the end marked by the exile of Pope Pius, and the breaking up of the temporal power of the Papacy by General Berthisi in France in 1798. But we have shown that they have been claiming that the Pope had changed the Sabbath in 321 and 364 A. D. That is 217 and 174 years respectively before, according to their testimony, he came into "power," or was established. We will notice this more fully when we analyze their favorite proof texts on the Sabbath.

THE SIXTH PROPOSITION

"That the Sabbath commandment is the greatest commandment, that it is the seal of God, God's memorial."

"The Pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his creator. He has thought to change the greatest commandment in the decalogue." (*Early Writings,* page 65.)

"The enemies of God's law, from the ministers down, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God." —*Great Controversy,* page 457.

If it is true that the Sabbath commandment is the greatest commandment it would mean that it would be worse to work on the Sabbath day, than to worship idols, or take the name of God in vain. One could commit murder, adultery, bear false witness against a neighbor, and steal and not be as great a sinner, as one who would labor on the Sabbath day.

If the importance of a sin should be determined by the way they are denounced in the Scriptures, all of these sins mentioned are vastly greater than Sabbath breaking. And no one can deny that they are vastly more injurious to our fellow man. Regarding the claim that it is the "Seal of God." In *Bible Readings for the Home Circle,* pages 446 to 450, are devoted to an effort to prove that the fourth commandment is the seal of the Decalogue covenant. But that is no more reasonable than to assume that some statute of civil law would be the seal of our national laws. In the above book it is asserted that a seal must show three things. 1. The name of the Lawgiver. 2. His official position, title, or authority, and his right to rule. 3. His kingdom or the extent of his dominion or jurisdiction. Considerable space is given in an effort to prove that because reference is made to the creation in the fourth commandment and in no other therefore it is the only commandment indicating the extent of God's dominions. But this is taken from Exodus 20: 11. But in the Ten Commandments as they are recorded in Deuteronomy 5: 12-15, where according to the twenty-second verse we have the commandments as they are on the tables of stone, no reference whatever is made to the creation of the heaven and the earth. So according to their own rule it would not answer as the seal. But both in Exodus 20: 2 and Deuteronomy 5: 6 we have, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Exodus 20: 2.) "I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage." (Deuteronomy 5: 6.) Here God himself declares who brought them out of Egypt and out of the house of bondage. Here we have what would answer for a seal preceding both copies of the Ten Commandments and both are substantially the same.

In trying to make it appear that the Sabbath is the seal of God, reference is made to Revelation 7: 1-4, and it is claimed that the keeping of the Sabbath is the mark or seal that is placed in the foreheads of the "One hundred and forty and four thousand" who were to be sealed before the great plagues were poured out. But in Revelation 14: 1 we have what is evidently the same hundred forty and four thousand having their Father's name written in their foreheads. It is hard to believe that any one would go to such length to emphasize the Sabbath that they would use it in the place of the name of our heavenly Father; but this is what they have virtually done.

"God's memorial." In support of this claim they use, "Thy name, O Lord, endureth forever! and thy memorial throughout all generations." Argument is made from the above that God's memorial is the Sabbath. But there is no Scripture even used by the Adventists that definitely commands any nation other than Israel to keep the Sabbath; and the memorial referred to above was to or throughout all nations, therefore the Sabbath could not be that memorial. But God himself settles the question as to what his memorial is in Exodus 3: 15 as follows: "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: This is my name forever, and this is my memorial unto all generations." Here the Sabbath is used instead of the name of the God of Abraham and Isaac and Jacob. When one creates such a veneration for a day, and uses it instead of the name of God, he has violated the first commandment: having another God before him, and thus becomes the worshiper of an idol. That the Sabbath was a sign between God and the children of Israel is admitted, also that the death penalty attached to disobedience to it, and nowhere do I find that so far as Israel is concerned has it been abrogated by a plain "Thus saith the Lord."

Nowhere in the New Testament did either Christ or the apostles teach Gentile converts to keep the seventh day, and to assume that it was so well understood that it was not necessary, is too unreasonable to be believed. All through the prophets Israel was taught the importance of keeping that part of their law, but in all the writings of the apostles not once is there a definite command to observe the seventh day. There is, however, some quite definite statements that indicate that it was of little importance. As follows: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Galatians 4: 10, 11.) "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Galatians 5: 4.) "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." (Colossians 2: 16.) The Douay version renders it "or the Sabbaths." Also the Emphatic Diaglot renders the text, "Let no one therefore rule you in food, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths."

Adventists try quibbling over the words "Sabbath days" and assume that it refers to special festivals and Sabbaths, but since the word "days" in the King James version is in italics showing that it was supplied by the translators and to this one other two translations agree, the attempt is merely judging of words.

That the keeping of the seventh day was not looked upon with such exaggerated importance as the Adventists claim is evident from the council where the apostles met to decide regarding what should be required of Gentile converts, as recorded in Acts 15, where after there had been much disputing (see verse seven) Peter told of his experience with the Gentiles; James gives a judgment to which they all agree. A letter is sent to them embodying what

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the apostles and elders at that time thought was necessary for them to obey regarding the Jewish law, as follows:

"The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment: It seemed good to us, being assembled in one accord, to send chosen men unto you with our beloved Barnabas and Paul. Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost and us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

In the above we have a message to Gentile converts, given because some very zealous Jews had been insisting that they should be circumcised, and KEEP THE LAW; Adventists tell us that the law is the Ten Commandments, and that the most important one is the keeping of the Sabbath. Now in this circumcision is mentioned, and also the law. We may reasonable conclude that the Gentile converts were not keeping either: hence the contention. Now in the instruction given they were given no instruction whatever about the Sabbath, and if it was so important, why not? It seems that the apostles and elders at this time considered the things referred to as more important than the things not mentioned. They plainly said referring to the law: "It seemed to the Holy Ghost and us to lay upon you no greater burden." It seems to us that this is the best opportunity the apostles had to go on record as to their attitude on the Sabbath question if it was a principal issue; but from what they did we can safely conclude that it was not.

In order to support the claim that the Decalogue is God's moral law and in force for all eternity, and that all other laws and commandments are the ceremonial law it is contended that God wrote the Decalogue with his finger, but that Moses wrote the other portions which were to be done away and that the fourth commandment is the only one that causes men to commemorate creation, etc. We will examine these claims. Note carefully the following:

"And God spake all these words saying." (Exodus 20.) The Ten Commandments follow. God *"spake"* them. Various other instructions were given in the next three chapters for which the record says that God spake. Then in the twenty-fourth chapter we find how and by whom that God *"spake"* was written. "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel." (Exodus 24: 4.) "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." (Exodus 24: 7.)

Now notice! God *spake* all the words. Moses wrote all the word of the Lord, God *spake* the Ten Commandments; therefore Moses wrote them with all the other words of the Lord that the people promised to obey. In the twelfth verse of the same chapter, God promises to give Moses the plates of stone later. Verse thirteen tells us that Moses went up into the mount of God again, and received various other instructions for forty days and forty nights. The record continues giving the things the Lord said to Moses until we come to the last verse of Exodus 31, which reads: "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Please notice! Previous to this God had spoken the Ten Commandments. (Exodus 20.) Moses had written them and read them to the people. (Exodus 24: 4-7.) Moses returned to the mount. (24: 13.) He remained there forty days and forty nights. (24: 18.) Afterward the tables were given to him. (31: 18.)

Adventists claim that the part of the law that Moses wrote was the ceremonial law and what was written on the tables of stone with the finger of God was the moral law, and would always continue. But the things that Moses wrote were to be put in the side of the ark, while the tables were placed in the ark.

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bear the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." In Deuteronomy 5: 7-21, we have the Ten Commandments as written on the tables of stone, as shown by the following: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them to me." (Exodus 5: 22.)

Here Moses says that we have the Ten Commandments as God wrote them on the tables of stone. The Sabbath commandment here is different than in Exodus 20, especially in the reason for keeping it. Please read the following carefully: Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor and do all thy work; But the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." (Deuteronomy 5: 12-15.)

In this no reference is made to creation as the reason for keeping the Sabbath; and the above is as they were on the tables of stone: therefore here alone would be God's moral law; and to be consistent the Adventists would quote from this exclusively; but it does not support their hobby that the fourth commandment is the "very commandment that was given to cause man to remember his creator." (*Early Writings,* page 65.) So they inconsistently draw from what according to their own rule would be the moral law, and apparently try to make their followers believe that no one could remember the Creator unless he kept the seventh day Sabbath. Thus the claim of the moral and ceremonial law lose all their force in the light of plain Scripture evidence; and the sixth proposition cannot be sustained.

Texts Used to Support Observance of the Seventh Day

We will now notice the principal texts used by Adventists to prove that the seventh day should be kept.

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Genesis 2: 3.) This tells us that the day was blessed after God had rested, not before therefore it could not have been previously kept. There is no command whatever connected with it showing that man at that time was instructed to continue keeping it. Indeed it is not mentioned again until in Exodus 16, where is recorded the first command to the children of Israel to keep it. And nowhere was it given to any other nation. "Because that Abraham obeyed my voice, and kept my charge, my commandments, statutes, and my laws." (Genesis 26: 5.)

(To be continued. This is the seventh installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

An Outstanding Reunion for Far West Stake

Every Department Organized and Active

Far West Stake held one of its most outstanding reunions at Stewartsville from August 17 to 27 in spite of unfavorable weather conditions. Attendance and interest were unusually good and the services were all of a very high quality. The reunion opened with a sacrament service held Thursday night with several hundred people participating. In this service the theme and purpose of the reunion were set out as *"Making Religion Practical"* and much of the class work and sermons worked to this end.

The regular daily schedule swung into action early Friday morning with exceptionally good interest. Each morning at eight o'clock the young people gathered to their tent for their prayer service. These services were highly inspirational with an attendance of from eighty-five to one hundred and twenty-five each morning. Elder Ward A. Hougas took charge of the meetings, calling young men to assist him on the various mornings. The meetings were a source of great strength and inspiration to all and the Spirit spoke to the young people early in the week.

On Wednesday morning a sunrise prayer service and breakfast were held at the Maple Grove Church, about four miles from the reunion grounds. About ninety young people arose early and participated in this service.

One service of outstanding value to young and old alike was the joint prayer service on Friday morning. Everyone was requested to come fasting and praying to this service which was held with the adults in the big tent. The young people met for a short service of prayer before moving into the general service. Special prayer was offered in behalf of the afflicted ones and the Lord spoke through Apostle J. F. Garver commending the manner in which they had come to Him and warning and exhorting the Saints.

Each morning at the hour immediately following the young people's meeting, a general prayer service was held. Elder F. L. Hinderks, member of the stake presidency, was in charge of these services, assisted by various brethren. A goodly portion of the Spirit was enjoyed with the gift of prophecy twice, once on Friday and again on the last Sunday morning.

Accredited class work was provided in two periods during the forenoon. At the first hour, three classes were conducted; namely, a young people's class taught by Elder Ward A. Hougas; a women's class taught by Mrs. Mayme Ruoff and a men's class conducted by Elder F. L. Hinderks and Apostle J. F. Garver. A general class was taught by Elder R. E. Davey on the timely theme of *"What Do Latter Day Saints Believe?"* Brother Davey handled his subject in a masterly fashion and gave much good instruction.

All classes were well attended even on the days when rain threatened to ruin the attendance. A great interest was shown in learning more about the various subjects by a large number.

Children's work was carried on as usual in the forenoons under the direction of Preston Hinderks, stake director of religious education, and Mrs. G. Scott Daniel, assisted by an efficient corps of workers. Class work, devotionals and handwork were provided. Boy Scout work was provided for the older boys including some hikes and handwork.

The afternoons were mostly spent in supervised recreation under the leadership of Elder Archie B. Constance. Volley ball was the favorite sport while some indulged in horseshoes.

On Wednesday afternoon a stake conference business meeting was held at which time a recommendation from the Joint Council of the stake was approved, calling for the ordination of the following men to the offices named: Garland C. Snapp, of King City, to the office of priest; Wayne Simmons, of Cameron, to the office of priest; Herman Johnson, of Saint Joseph, to the office of deacon; Ernest Sherman, of Cameron, to the office of deacon; W. L. Butler, of Cameron, to the office of teacher.

On Friday afternoon the Cameron women presented a three-act comedy-drama, *"A Southern Cinderella,"* for the entertainment of the camp.

An attractive evening program was presented this year with Elder R. E. Davey, of Aurora, Illinois, as the speaker. Preceding the sermon each night at 7:30 a song service and special music was enjoyed for half an hour. Elder Davey gave some forceful sermons on the subject, *"The Gospel Message Applied to the Needs of 1933."* At nine o'clock the young people's programs were presented by various branches including Stewartsville, Kingston, Oakdale, Guilford, Saint Joseph, Cameron and Maple Grove. The programs were high quality dramatic and musical productions, mostly religious in character. On Sunday evenings, the programs became preludes to the services.

Friday night was camp fire night and the entire camp enjoyed some stunts including a Ripley's "Believe It or Not" show. Then a pleasant time was spent in singing group songs around the camp fire.

The Sunday programs were well attended although a hard rain hindered the services somewhat on both Sundays. President Elbert A. Smith delivered a good sermon the morning of August 20 and Apostle J. F. Garver spoke twice. In the evening the Ul-Lik-Us Players gave the dramatic prelude, *"For He Had Great Possessions"*

The second Sunday brought Apostle F. Henry Edwards as the visiting speaker in the morning and afternoon. Apostle Garver lectured in the morning also. Rain hindered the services so the evening service was held earlier than planned. At the vesper service which closed the reunion the Fourth Saint Joseph young people gave a musical prelude to Brother Davey's final sermon of his series.

The music on Sundays was furnished by the choirs from First Saint Joseph, Cameron, Stewartsville, Second and Fourth Saint Joseph churches. The music throughout the entire reunion added much to the value of the services for which credit is due the Stake Music Committee.

All workers in the various departments are to be congratulated on their loyal support and efforts. A dining hall and refreshment stand were maintained on the ground and also a Herald Publishing House Booth. A Harvest Festival exhibit was on display at the Stewartsville church during the week and drew many visitors. This exhibit will be part of the exhibit to be placed at Independence in October. Many hundreds of quarts of fruit and vegetables are already canned and ready.

The reunion has been an outstanding one in many respects this year with an increased interest in the work of the church. All participants this year look forward to the gathering again next year and believe that it is not too early to begin to plan for an even bigger and better reunion.

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Annual District Conference of Southern England and Wales

Priesthood Well Organized

The Southern England and Wales District Conference, held August 5-7, at Enfield was voted by all to be the finest ever held in the district. From the opening to the close the Spirit was present in power.

At six o'clock Saturday evening the conference was opened, High Priest John A. Judd being in charge, supported by Apostle John W. Rushton and Bishop A. T. Trapp. The business was carried through with all officers of the district being sustained in their various positions. Following an interval for refreshments, Brother Rushton addressed the Saints.

At ten-fifteen Sunday morning, the Saints assembled for prayer service. Several prayers were offered, and all felt the calm, sweet influence of the Spirit which was present. This service was followed at eleven o'clock by preaching, at which time three speakers occupied the hour, Elder Joseph Holmes, Missionary Fred Davies, and Bishop A. T. Trapp, in the order named. All stressed the need of concentrated effort to assist the church in its work. Refreshments were served at one o'clock.

At three o'clock the church school met under the supervision of Sister E. E. Judd and enjoyed a splendid program which included an interesting talk by Sister J. Holmes and a beautifully rendered solo by Sister Gertrude Allen.

At the same time, the priesthood met and listened attentively to Brother Rushton's talk on the program of the church. General discussion took place following the talk.

Under the direction of W. T. Goullee, the Saints reassembled for congregational singing and joined heartily in the singing of some hymns until the preaching service commenced. Over one hundred were in attendance when Apostle John W. Rushton gave his address, and a splendid discourse was enjoyed by all present. Immediately following the preaching, a sacrament service was held. The emblems were solemnly administered by four priests, and the Spirit of God was indeed present. A short fellowship service concluded the day's activities.

On Bank Holiday Monday, the Saints again assembled at the New Church to witness the baptism of a candidate by Apostle Rushton. The service was most impressive and included the confirmation at which Brother Rushton was assisted by Bishop A. T. Trapp and Elder John A. Judd. Lunch at noon, was followed by a period of recreation at Hilly Fields Park in charge of Brother Frank Judd. Almost three hours were enjoyed by the Saints amid delightful scenery. Tea was partaken of in the church gardens and then an excellent evening's entertainment was held.

Saints of this district were glad to welcome the following guests at their annual conference: Apostle J. W. Rushton, Missionary Fred Davies, Elder J. Holmes and family, Brother and Sister Edwards, Sister Allen, senior, Brother and Sister Allen and baby, Brother E. Maloney, and Sister Dorrie Foster.

Altogether the conference was a real spiritual feast to all who attended.

Edmonton, Alberta

Apostle J. F. Curtis a Welcome Guest

At the annual meeting in June, Elder William Osler was again elected branch pastor, with Elder A. B. Seaman as his assistant.

There has been considerable illness in this branch during the past few months, but the Saints are much improved now.

In the early spring the Wednesday evening prayer services were resumed. They are well attended, and are proving much help.

Attendance at the services was increased during the summer months due to the Bon Accord Saints, who were former members of the branch until a branch was organized in Bon Accord.

In the month of June, Elder Osler led two candidates into the waters of baptism. They were confirmed by Elders Seaman and Osler at the following Wednesday evening prayer service.

The young people's class has organized a baseball team and enthusiastic practices are reported.

The Edmonton Saints were glad to welcome the visitors to the district conference which was held August 4-6. Apostle J. F. Curtis was present and baptized four people.

The day following the conference, the annual church school picnic was held, with Apostle Curtis and Bon Accord Saints as guests of honor. An enjoyable day was spent.

Hagerman Reunion

Largest Attendance in History

Apostle M. A. McConley recently attended the reunion at Hagerman, Idaho, and reports as follows:

"The experience at Silver Lake in having the largest attendance in history was repeated at Hagerman. We never had so many people there before, nor did they come from such a wide scope of territory. The four Idaho branches, Boise, Filer, Rupert, and Hagerman were well represented.

"At this season, Idaho weather is pretty dependable. It treated us fine this year. Considering everything, the weather was ideal and enjoyed by all.

"The program, while not so elaborately planned, was educational and uplifting.

"Youth were provided for with a morning prayer meeting and a class taught by the writer for five mornings. The attendance started the first morning with fifty-five people, and grew until seventy-five were present the last morning.

"An adult class was taught effectively by J. L. Sandidge. At my request, Elder A. M. Chase prepared five lectures on church history for presentation at this reunion.

"Sunday afternoon we held a baptismal service—five young people joining the church. The confirmation service followed and then a round table.

"The recreational features were well cared for—baseball, volley ball, lawn games of various kinds, and swimming. Old and young participated."

Spokane, Washington

Young People Active in Work

A great deal has taken place since hearing from Saints of this branch in May. A spirit of work seems to be prevalent at Spokane, as they have engaged in very little recreation. A May Day party was held May 20, at the home of Brother and Sister Gunter. The entire branch was present. The program was well arranged.

The young people, under the leadership of Margaret Kenny, presented a play May 26, entitled *"The Wife of Judas."* The money collected from this production was used for branch expenses. The young people have been moving forward with increasing attendance. A divisional prayer service has been conducted regularly the fourth Sunday of each month at eight-thirty in the morning. The Tenth Legion, which has raised the goal for many young people, claims ten members of Spokane Branch. A special exercise was held June 4, at which time they were presented their membership cards, and their pastor accepted them for service in the branch.

A special sunrise prayer service was held for the three delegates who were chosen to represent Spokane at the Young People's Convention in Lamoni. The three young people, Catherine Porter, Margaret Kenny and Jack Eneroth, accompanied by Thelma Chapman, of Walla Walla, left June 9. They returned home July 3, with inspiring news of the convention.

The annual business meeting was held July 28, with Apostle M. A. McConley presiding. The following officers were elected: A. J. Weeks, pastor; Alma Andrews and James Sage, counselors; Orpha Coleman, branch clerk; Lloyd Whiting, treasurer; Catherine Porter, historian; Merle Chiles, publicity agent; Velva Kinne, musical director; Joyce Kinney, librarian; Alma Andrews, church school director; Catherine Porter, church school secretary; Earl Jordan, adult leader; Goldie Sage, women's leader; Margaret Kenny, director of the young people; Orpha Coleman, children's

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leader. A very impressive program was arranged for the installation of officers Sunday, August 20.

August 4-13 the joint reunion of the Northwest was held at Silver Lake near Seattle, Washington. Many delegates from Spokane were privileged to attend.

The children's division in the church school has grown under the leadership of Orpha Coleman. Sister Coleman is also leader of the junior church, assisted by the priesthood.

The women's group and the adult division have done much towards the building program.

The church school is planning for a picnic for the entire branch, to take place September 4.

Apostle C. F. Ellis Writes of Arrival in Society Islands

Prepares for Mission Conference

Apostle Clyde F. Ellis, now at work in the interests of the church in the Society Islands Mission, writes in a letter to the First Presidency of his arrival in the islands:

"On the evening of July 14, we saw land for the first time since July 5. It was the leeward side of the Island of Tikehau, where we have a fine branch and church. Of course we did not land there, but continued on our course, reaching Tahiti early the next morning.

"Words are inadequate to describe the beauty of lovely Tahiti as it is approached in the early morning hours. I was the first on deck to see the dark outline of the mountains, the lighthouse light, the valleys, the ridges, and finally the shoreline with its stalwart coconut palms nodding in the early morning breezes from the mountains. How majestically the mountains reached heavenward, their peaks piercing the clouds which hung lazily about them! In a short time we had entered the lagoon through Papeete's splendid pass, and were soon presenting passports and letters of recommendation to the port police for admission to these French colonies. I passed all inspections and was among the first to be ready to go ashore.

"We had on board a distinguished gentleman and statesman, Mr. Lionel de Tastes, newly-elected delegate for Tahiti and member of the Chamber of Deputies in Paris. All Tahiti and near-by islands were out with all display of pageantry possible for these native folk, to welcome the delegate to their shores. After he had disembarked, made his speech from a stand erected on the wharf for that purpose, and other formalities had been indulged in, the passengers were permitted to go ashore. Before I could find my way down the gangplank, a group of Saints, including Brother J. H. Yager, came on board to greet me. I had no difficulty in passing through the customs and was soon in Tarona, the name of our Pepeete mission property, which, when translated, means 'Sharon.' Here I found a welcome in the mission house with Elder and Sister Yager and their lovely little daughter, Nadine."

At various times since 1914, Brother Ellis has lived in Tarona, and as he returned this time, it was with mingled feelings. "No more beautiful place can be found in this part of the Island," he writes. "From our missionary house and office we can see the great Pacific as she stretches out from our shores. Even as I write I can look out and see the sea as it rolls and breaks upon the reef hardly one mile away, and hear the roar as it comes in on the evening air softly blowing from the ocean."

Tarona has been the mission headquarters since the reorganization of the church in the islands in the days of Apostle T. W. Smith. The tidal wave of 1906, destroyed everything the church had—chapel, missionary house, printing press, books, etc. Since that year, each succeeding missionary to the islands has done something in the rebuilding of the place until today it is one of the most beautiful spots in Papeete. In and around Tarona many of the Saints live who make up Tarona Branch. Several families from the Tuamotuan Archipelago are living there at present, so they can send their children to the city schools, as they have no schools in their home islands.

Apostle Ellis leaves his family in the United States while he labors in the islands. Sister Ellis, two little daughters, and an infant son make their home in Independence, Missouri. Of their farewell to him at the Kansas City Union Station the evening of July 1, Brother Ellis has to say: "A faithful companion, in the midst of added responsibility, quietly standing and consenting to the call of the church, a sleeping son in the parked automobile, and two little girls standing on the station platform with hands waving, wondering what it was all about, bring home to me today as I sit here in the missionary house of this distant mission, thoughts that are too rich to be compared to temporal values. They challenge me to duty and to faithful service. May God protect and care for them in my absence!"

In a short time Brother Ellis will be leaving Tahiti for the lower islands, where they will have the mission conference, an event looked forward to from year to year by the native Saints. This location of the conference will be convenient, as most of the members live in that group of islands and can come in their own little boats thereby saving considerable money. Apostle Ellis finds numerous changes have taken place in the eight years since he has been gone from this mission—many have died, children have grown up, and several new members appear at the services.

To the Saints at home in America and in all lands Brother Ellis sends this message: "I trust the Saints in the homeland and in all lands, are pressing ever forward in the great conflict, for the time is short in which to accomplish the important work required of our hands. I extend greetings to the church in every clime, and pray for the speedy accomplishment of the purposes of Him who has called us to serve."

Des Moines District Conference and Reunion

An Important Spiritual Experience Shared by All

Apostle F. Henry Edwards was in attendance at this gathering August 13-20. He preached ten sermons, taught a class each week day, and addressed the priesthood, officers, and teachers.

The reunion services began under the spirit of light and understanding. The spirit of unity among all the district officers was enjoyed and felt by the Saints who were in attendance. Homes were thrown open to visitors, while some of the sisters served meals at the church for a small sum, receiving donations until the final accounting showed a small balance for the district treasury.

There were many spiritual prayers and testimonies given at the meetings, and from the start there was a gradual increase in the desire of the Saints for divine recognition. As a result of this desire for better things, and the special preparation on the part of the brethren in charge, two spiritual communications were received through the gifts of revelation and prophecy. On Tuesday morning, Brother F. T. Mussel spoke under the spirit to some individuals and to the group. On the last Sunday, Brother Edwards spoke to the members of the district. The communications from the Lord through his servants were joyfully received as a gift from him because of their need.

Not a discordant note sounded during the reunion, and the unity that prevailed throughout was a result of thinking together with Brother Edwards and being obedient to the direction of those in charge.

A youth's prayer service was held Saturday morning in Pioneer Park, which overlooks the Capitol and the city. Sixty young people were present, with a large number of them taking part in the service. Pastor V. L. Deskin was in charge.

Classes for the boys and girls of the elementary grades were taught by John Edward Williams, Vivian Castings, and Marie Nelson. These classes were arranged by District Superintendent Ernest Kirlin in collaboration with Brother C. Wayne Wolf, local church school director. Much good was done throughout the classes. Brother Kirlin, who was not able to attend the morning classes in the week, drove his car seventy miles

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every night, bringing a load of Newton Saints with him.

District Chorister Eva Cook directed the singing in an effective way, making use of the musical talent of the Saints, and leading the congregational singing. She was assisted by Lloyd Mussel and Vivian Castings.

Richard Ackleson, eight years old, of Newton, was baptized at the closing service of the reunion by Elder Clyde McDonald. Richard is the great-grandson of W. C. Nirk, who for many years was president of the Des Moines District.

The Brooksville, Maine, Reunion

Fine Attendance and Good Meetings Enjoyed

The reunion at Brooksville, Maine, for both the Eastern and Western Maine districts, began officially with a short business session Saturday, August 12. Elder Pearl F. Billings with his "Zion Builder Boys," from Stonington, and Elder Archie Begg, from Vinalhaven, spent three days in preparatory work on the grounds.

At the first meeting organization was effected by electing Apostle Paul M. Hanson with the two district presidents and Evangelist J. A. Gunsolley to preside; Newman M. Wilson to act as secretary; Mrs. J. A. Gunsolley as chorister; Mrs. N. M. Wilson as organist; Mrs. E. F. Robertson as reporter for the *Herald*.

A committee was chosen to draft a letter to Bishop E. L. Traver, expressing the sympathy of the Saints in the accident which has held him for so long a time confined to his bed, and their sincere regret that he and Sister Traver were unable to attend the reunion.

As the custom has been for a number of years, Elder E. F. Robertson had oversight of the spiritual work, seeing that the daily program was carried out, and attending to the many matters that constantly demand attention. Elder Newman M. Wilson had charge of the work in the kitchen, which he accomplished with his usual skill and efficiency, being assisted by Elder Pearl F. Billings. Elder Archie Begg attended to the rooms and tents, and the securing of beds for the campers. Elder W. E. Rogers held his familiar place in charge of the ice cream and candy store. Elder Begg was assisted in policing the grounds by Brother A. D. Hawthorn.

Week-day attendance averaged above one hundred, of whom about two thirds were young people. One of the most impressive features of the reunion was the marshalling of the young people in the morning in front of the commissary building where songs were sung. The ceremony of flag-raising was taken care of at this time.

Each week-day morning, the prayer meetings were followed by two class periods, Apostle Paul M. Hanson being in charge from ten to ten forty-five, and Patriarch J. A. Gunsolley from eleven to eleven forty-five. At the same time, the children under twelve years met in their own tent under the leadership of Sister Gunsolley. These classes were all well attended. No meetings were held in the afternoons, the time being reserved for recreation.

Philip Billings acted as host to about ninety Saints, inviting them to spend a day on board his schooner. This was an enjoyable feature of the reunion.

Brothers M. C. and Sanford Fisher, of Boston, were present during the last days of the reunion, and each made a valuable contribution by way of testimony and sermon. Other preachers were Apostle Paul M. Hanson, Patriarch J. A. Gunsolley, and Elder Newman M. Wilson and E. F. Robertson. Sister Hanson accompanied her husband, meeting the Saints of Maine for the first time.

Eight persons were baptized by Elders Robertson and Wilson, which alone would justify the reunion.

Thayer, Missouri

La-Da-Sa Club Contributes to Building Fund

The last report of Thayer Branch stated that there were ten recent baptisms, but the correct number is twelve. Thayer Saints are rejoicing over the new members. During the series of meetings, closed a few weeks ago, great interest was aroused.

The women's department, known as the La-Da-Sa Club, headed by Sister Hancock, is still doing an active work. At present they are working on a quilt, which when finished, will have three

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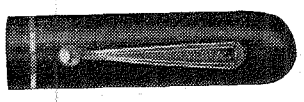

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hundred and eighty names worked on it. Ten cents is being deposited in a box for each name on the quilt, which is to be on display at the Oregon County Fair. The money collected from the quilt will be used in the building fund of the church.

The regular Friday night *Bible* study class has been changed to every other Friday night, where alternating meetings of recreation and study will be held. Brother and Sister Miller are in charge of the Friday class.

The gospel work is growing rapidly, and Saints of this branch are endeavoring to continue their work.

Toronto District Reunion

The annual district reunion was held on the Latter Day Saints reunion grounds at Lowbanks, Ontario, situated on Lake Erie beach, July 29 to August 14.

For a few days previous to the opening of the reunion, members of the committee, together with other faithful workers, were busy erecting tents, preparing the dining hall, repairing the lights, and cleaning the water system, to have everything ready for the organization meeting Saturday evening.

Elder D. T. Williams was elected to act with the reunion committee in presiding over the activities.

The first Sunday's attendance was good. Prayer meeting, in charge of Brother Williams, lasted from nine until ten-thirty o'clock. Classes were taught by D. T. Williams, B. H. Hewitt, S. G. Clark, Marjory Clark, and Zella Hewitt.

Three baptisms took place after dinner was served, and the confirmation occurred during the afternoon meetings.

A song service in charge of S. G. Clark, musical director, called the campers and visitors together to hear Elder D. T. Williams preach in his usual interesting way.

The daily program for the first week commenced at six o'clock in the morning; family worship at seven, in charge of Elder W. I. Fligg, who came from the New York district to assist in the reunion. Breakfast, seven-fifteen; prayer meeting, nine; class work from ten-ten till noon.

Elder D. T. Williams taught a class for the first four days on *"Corner Stones of the Reorganization"*; B. H. Hewitt taught *"Stewardship"* during the last two days; James Pycock taught *"What Did Jesus Christ Teach?"* The children were cared for by Marion McDonald, and Zella Hewitt taught the boys and girls. All classes were well attended.

The afternoons were given over to recreation, under the supervision of B. H. Hewitt.

Preaching services every evening were occupied by D. T. Williams, W. I. Fligg and George Njeim during the first week.

A concert was enjoyed Saturday evening instead of the regular preaching service. As a result of a musical contest between the men and women of the camp, the women were the winners.

President Frederick M. Smith arrived Saturday to spend a busy week-end. The entire Sunday morning was given over to him to use as he thought best. At nine o'clock, the preaching tent was full of worshipers from New York, London, Owen Sound, Chatham and Detroit districts, as well as the Toronto district.

President Smith spoke on the origin, significance, meaning, and importance of the sacrament. At the close of his address, the sacrament was administered, in keeping with his remarks. President Smith's subject for the afternoon sermon was *"Zion."*

In the evening, Elder John Martin, who had stopped in for a couple of days on his way north, preached one of his pleasing sermons.

During the day, Elder John Shields baptized an aged man with whom he became acquainted many years ago at the beginning of his long ministry. Brother Shields was the first missionary of the Reorganization to preach in the Lowbanks vicinity.

The second Monday prayer meeting was in charge of President Smith, after which he conducted a priesthood meeting.

The second week classes were taught by W. I. Fligg, B. H. Hewitt, James Pycock, Zella Hewitt, and Marion McDonald.

Preaching services during the second week were in charge of Elders John Shields, St. John, Hewitt, Fligg, and Njeim.

A camp paper was conducted by Elder Fligg, assisted by several others. A number of editions were published.

The last Sunday was occupied by a prayer meeting at nine o'clock; Sunday school; preaching in the afternoon by Elder Pycock, and in the evening, George Njeim.

Kansas City Stake

Bennington Heights Church

Since the last report to the *Herald*, several members have been baptized into the Bennington church. Those baptized were Otille Lovina Dopp, Dorothy Othella Mawhiney, Robert Charles Lentell, Harry Clifton Conway, Rufus Franklin McMahan, and Leo Louis Binninger.

Marietta Katheryn Mawhiney, daughter of Brother and Sister William Mawhiney, and Samuel Dopp, son of Brother and Sister Frank Dopp, were blessed, June 25.

The evening speaker at Bennington church, August 20, was Elder Joseph Curtis.

The choir, under the direction of Sister Mary Helm, and Sister Ola Davidson, is practicing music for the Harvest Festival Chorus.

The O. B. K.'s of Bennington were sponsors of a social gathering, August 20, at the church. After the evening

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service, the congregation assembled in the banquet room where they were served lemonade and cookies. An interesting program was provided.

At the O. B. K. meeting, recently held at the home of Sister Curtis, the following officers were elected for the year: Counselor, Victor Witte; vice counselor, Beulah Hare; secretary-treasurer, Edith Hare. Sister Agnes Curtis is the leader of the young people.

Argentine Church

Stake Missionary J. Charles May is holding cottage meetings and visiting the members and friends in preparation for the series of meetings he will hold commencing September 5.

The morning of August 27, the sermonette was by Pastor R. E. Brown. Elder S. S. Smith, of Independence, occupied the stand in the evening, preaching on the consequences of sin and the remedy, which is the gospel of Jesus Christ.

Spring River District Reunion

The reunion of Spring River district, held in the American Legion Park, of Columbus, Kansas, August 4-13, was one long to be remembered by Saints attending. The comforting influence of the Spirit of the heavenly Father seemed to bind the group together in unity and love from early morning until late at night, when gathered around Brother Sheehy, taps was sung before retiring.

The leaders contributing largely to the success of the reunion were Apostle F. H. Edwards, and Elders John F. Sheehy and Amos T. Higdon. Sermons were delivered at ten-forty-five in the morning and at eight o'clock in the evening, by either Brother Sheehy or Edwards. These attracted special attention not only by the Saints in attendance, but also by outsiders who came for many miles around to hear them.

Brother Sheehy's early morning class on *"The Material and Use of the Quarterlies,"* was highly beneficial to the church school workers. Perplexing questions concerning the church school and its membership were studied in this class.

The prayer meetings with the district president, Brother Higdon, in charge, brought the Saints in close communion with their heavenly Father. A prophecy was given Friday morning by Brother Higdon through the power of the Holy Spirit, which sank deep into the hearts of the young people. He told them of the great blessings in store for them if they would but have faith and bear their testimony. Cecil Cook was called to the office of priest at the last Sunday morning prayer service.

Preceding the afternoon class, the short questionaires on church history, given by Brother Edwards, were invigorating to the memories of the old-timers in church service, and served as a stimulant for the younger members to study the background of the great movement of which they are now a part.

Everyone enjoyed the recreational period in the afternoon. With Brother Edwards as referee and Brother Sheehy on the court, some closely matched volley ball games were played. Tournament matches between Joplin, Pittsburg, and Fairland young people, resulted in Pittsburg taking first place.

Following the night preaching services, games and songs entertained the large crowds until the lights were extinguished at ten-thirty.

The last day of the reunion was one filled with activities. The early morning prayer meeting was followed by church school, at which Elder Draper, of San Bernardino, California, gave a talk. Brother Sheehy preached at eleven o'clock in the morning, followed by another sermon by J. Charles May at two o'clock. A sacred concert directed by Brother Victor L. Krucker, of Miami, Oklahoma, gave a chance for many of the district church members to express their talents. The large reunion choir made an excellent showing with the rendition of *"All Hail Immanuel,"* *"The Awakening Chorus,"* and *"The Lord My Shepherd Is."*

As the day neared an end, many felt a tinge of sorrow and regret. They had been awakened to the fact that there were certain elements in the gospel of Christ which had been lying dormant in their lives. The reunion was officially closed after Brother Sheehy's sermon Sunday night.

Holden Stake

J. A. Gillen Delivers Fine Messages

August is not a good time for a missionary meeting, if held in a hot church. Old timers will recall the successful "camp meetings" of years gone by, and the many outdoor reunions held every year. Recently Stake President W. S. Macrae secured the services of Apostle J. A. Gillen for an interesting series of meetings at Holden. The meetings were held in a tent set up on the church lawn, with a loyal band of young people furnishing the music. Those who have heard Brother Gillen on such topics as, *"And God Hath Set,"* *"The Ministry of Service,"* *"God's Way Is the Best Way,"* *"Cast Your Net on the Right Side,"* know what a spiritual impression has been left on all his hearers who open their hearts to it.

For various reasons quite a percentage of the members of this district did not, or could not avail themselves of the opportunity to be built up spiritually. Brother Gillen struck fearlessly at indifference and lack of faith in church members, giving the Saints a challenge to better and more effective living. At times there were evidences of the prophetic phase of his apostolic calling which left a profound impression on the Saints. His last sermon, Sunday night, was delivered while rain was falling on the tent, his voice giving evidence of a much needed rest after strenuous efforts at Omaha, Council Bluffs, and in this series.

At present every group in this stake is anticipating a worthwhile time at a three-day institute, sponsored by the young people's council of the stake, at Holden, September 8-10, and also the regular business session of the stake conference on Saturday morning, August 9, at nine forty-five.

Caraway, Arkansas

A. M. Baker Conducts Meetings

Elder A. M. Baker held a series of meetings at Caraway, August 1-13. Brother A. E. Zeigenhorn preached two evenings.

Sunday, August 6, several Saints from Needham were guests at Caraway. Immediately following the sacrament service, Elder Zeigenhorn preached.

On the following Sunday, three people entered the church through the waters of baptism. At the evening service Brother Baker preached to a crowd of four or five hundred people on *"The Two Covenants."* Large crowds were present nearly every night of the meetings and good order prevailed. Brother Baker won his way to many hearts during his stay at Caraway by administer-

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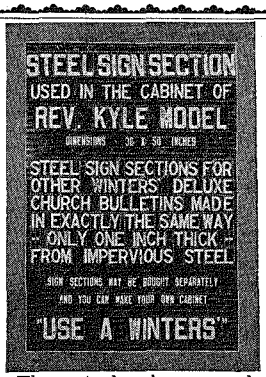

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ing to the sick and blessing the young.

After the meetings had ceased two sisters gave in their names for baptism, which ordinance was carried out by Brother G. H. Turner, of Jonesboro, confirmations by Elder H. M. Daniels, August 27.

The Bulletin Board

Pastoral

To the branch presidents, officers, and members of the church in Rock Island District, greetings: Seeing that the Harvest Festival is to be held at the Auditorium, Independence, Missouri, October 3-8, I trust that the officers and workers in every branch in Rock Island District will set to work without delay to have their branch represented by some kind of a display at this festival; and that the great relief map being prepared for the occasion, will find every branch in our district tied up to the "Center Place" by a ribbon. Surely every branch in the district can be represented in some way, by some handwork, some financial offering, or some other display. Let us show the general church that we are loyal, and can present a "united front." See *Saints' Herald* for information regarding the Harvest Home Festival.

Our annual district conference and election of officers will be held at Rock Island, October 27-29. Each branch is asked to send its young people's leaders, or some one to represent the young people, as a delegate to this conference to constitute a young people's council to effect a young people's organization, and make plans for the coming year.

Will each branch president and secretary kindly make a report to this conference, also each district officer? Send all reports to the district secretary, Mrs. J. C. Stiegel, 2329 Twenty-third Avenue, Moline, Illinois.—E. R. Davis, district president.

London District Ministerial Conference

A ministerial conference will be held in London, Ontario, September 24. The following program has been arranged: Prayer service, nine-thirty; afternoon service, two-thirty, at which the following program will be presented: Organ or piano voluntary, prayer, hymn, lesson reading by Bishop J. C. Dent; address by Elder Percy Farrow; solo by T. B. Richardson; address by Apostle D. T. Williams; round table.—Clara Schlotzhauer, district secretary; J. Winegarden, district president.

Conference Notices

The quarterly conference of the Kentucky-Tennessee district will convene September 9 and 10, at the Swindle Schoolhouse near Mansfield, Tennessee, with the group known as Swindle Schoolhouse group. Elder S. E. Dickson, who was a missionary for this district at one time, will be present. Apostle Paul M. Hanson will also be in attendance. First meeting will be prayer service, Saturday, ten o'clock. Please forward all reports to the undersigned.—District secretary, Mrs. C. B. Gallimore.

The Minnesota District will hold its annual conference at Duluth, Minnesota, September 22-24. Services will begin Friday, at seven-thirty in the evening, and continue until Sunday evening. The district business service and annual election of officers will be held on Saturday evening. All those who are planning to come are requested to write to Mr. E. J. Walters, Carlton, Minnesota, as soon as possible. We expect to have President F. M. McDowell and Apostle J. F. Curtis with us at this meeting. All the Saints are urged to attend.—V. E. Lundeen, district president.

Change of Address

Attention is called to a correction in the address of J. L. Verhei, president of Portland District. The correct address is 7017 S. E. Pine Street, Portland, Oregon.

NEW YORK DISTRICT

Tentative Program for Fall 1933

CONVENTION—INSTITUTE—RALLY

Sept. 30 and Oct. 1	Johnson City	Institute and Rally
Oct. 7 and 8	Greenwood	Convention
(General Conference delegates to be chosen.)		
Oct. 14 and 15	Fulton	Institute and Rally
Oct. 21 and 22	Syracuse	Institute and Rally
Oct. 28 and 29	Niagara Falls	Institute and Rally
Nov. 5	Rochester	Institute and Rally
Nov. 11 and 12	Sherrill	Institute and Rally
Nov. 18 and 19	Buffalo	Young People's Conference

District Presidency,

Marriages

SCHAAR-SHICK. — Miss Ardyce Leona Schaar, daughter of Brother Vincent D. Schaar, of Lake Orion, Michigan, became the bride of Robert Dean Shick, Sunday, August 27. The ceremony was read by Elder Ernest Webb on the lawn of the groom's parents, Mr. and Mrs. Jacob Shick. Miss Phyllis Schaar was the bridesmaid, while Mr. Shick was attended by Mr. Bruce Lester. Miss Harriett Schaar sang, *"Because,"* and Miss Verna Scharr played the wedding march. Following the ceremony a reception was held at the home of the bride's parents for about forty relatives and friends. Mr. Shick is a student of medicine at the University at Ann Arbor, and expects to resume his studies upon their return home, while his wife will remain with her parents for the present. They will make a short trip to the Chicago World's Fair.

Our Departed Ones

HEAVILAND.—Miss Marguerite Elizabeth Heaviland, daughter of Mr. and Mrs. Edward S. Heaviland, was born December 20, 1914, and died April 25, at her home in Detroit. She was baptized into the church in December, 1922. Marguerite graduated from the Cooley High School in the class of 1932. For many months Marguerite suffered with tuberculosis, but was always patient and hopeful. When those caring for her became discouraged, she would encourage them by her pleasant smile and kind words. Her father, mother, seven brothers, and one sister, did everything they possibly could do for her comfort and recovery, but God saw fit to call this dear one home. The funeral service was held at the First Church in Detroit, with Elders H. Booth and David E. Dowker in charge. Interment was in Parkview Memorial Cemetery.

FRIEND.—Jacob Friend was born July 29, 1853, in Indiana County, Pennsylvania. He left there while still a young man, going to the state of Michigan. He was married July 3, 1873, to Miss Margaret L. Hartley. To this union were born seven children. Brother Friend was baptized in 1892 by Elder Robert Davis. Later he moved to Independence. He died August 24. He leaves to mourn his departure his widow, Margaret L.; one brother, Frank Friend, of Indiana, Pennsylvania; three sons, Harry J., Charles J., and Fred H.; four daughters, Mrs. Bert Peterson, Mrs. H. B. Roberts, Mrs. J. C. Smith, and Mrs. G. R. Farrow. Funeral services were held August 26, the sermon preached by Joseph Luff. Interment was in Mound Grove Cemetery.

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Sunday, 7.30 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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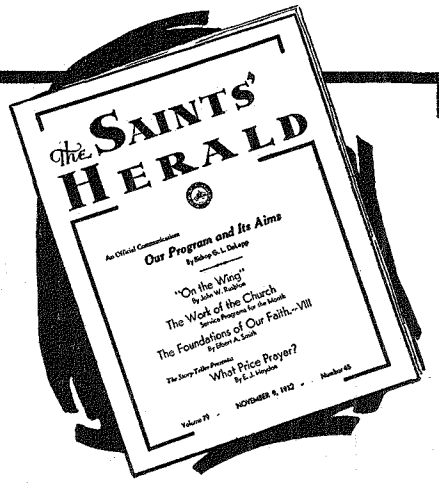

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Emma Smith and the New York Sun

By S. A. Burgess

OUR CHILDREN

By Mrs. S. C. Bethel

Volume 80 September 12, 1933 Number 37

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THE SAINTS' HERALD

September 12, 1933

Volume 80 Number 37

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CONTENTS

EDITORIAL:
- Recovery 1155
- Notice to Auditorium Festival Choir Singers 1155
- Utah Mormon Polygamy 1156

NEWS BRIEFS 1159

YOUTH'S FORUM:
- The Story of Etta Kett 1160
- One Thing Certain 1160
- Scrapbook Contest 1160
- Know Your Man 1160

ARTICLES:
- The Latter Day Concept of the Holy Spirit, by C. B. Hartshorn 1161
- Emma Smith and the New York Sun, by S. A. Burgess 1163
- Weekly Health Letter, by A. W. Teel, M. D. 1164
- Land of Beyond, a Poem 1164
- Our Children, by Mrs. S. C. Bethel 1165
- List of Old Subscribers Continues to Grow 1165
- Attitudes, by Olive Heywood 1166
- Our Wandering Youth and Graceland College 1168
- A Meditation, by I. A. Smith 1169
- Prayer, a Poem 1169
- Seeking the Lord, by Arthur H. DuRose..... 1170
- Prayer and Testimony 1171
- Question Time, by A. B. Phillips 1172
- The Seventh Day Adventists, by M. H. Cook 1173

NEWS OF CHURCH AND HOME 1175

THE BULLETIN BOARD 1183

The Pigeonhole

Public Defender

The Pigeon ruffled his feathers, as he withdrew from the inkpot, making smudgy tracks across a clean sheet of paper. He ignored the Editor's look of disgust. Evidently he was preparing to be in an oratorical mood.

"I am something of a public benefactor," he said, in his politician's tone. "People are coming to depend on me to criticize all sorts of human folly, which they have not the opportunity of exposing themselves. They love their friends and value their friendships; and so they hesitate to say the things that need to be said to good people who make foolish mistakes. So, they tell it to me. And I tell it to the world, hoping that it will reach the ears of the offending parties."

"And do the offending parties read your criticisms?" we asked. "Like that one on chewing gum, for example.

Pigeon unbent and became confidential.

"I am really afraid that the offending parties do not read. If they do, they rarely apply what they read to themselves."

"What remedy would you suggest?"

Pigeon thought a moment.

"I would suggest that those who *do* read the criticisms may cut them out, place them in an envelope, and mail them to the offending parties!"

"But listen!" said the Editor. "Why, that's ——" But the Pigeon expected a storm of disapproval at the idea, and had already flown out the window.

But don't expect people to take your criticisms seriously. They could criticize, too.

The Mark of the Beast

A strange fear is paralyzing what H. L. Mencken calls "The *Bible* Belt." Newspapers report that the hill billy students of Scripture have been referring to the thirteenth chapter of Revelation in an effort to identify the NRA emblem as "the beast" mentioned in that chapter.

It should be enough to point out that the NRA eagle does not fit the description of "the beast." The eagle haunts mountains and high crags; it is not an undersea traveler. It does not have the "seven heads and ten horns," but only plain feathers. These matters should be clear enough to those who take an interest in "the interpretation of Scripture." One suspects that a good many who are calling the NRA eagle "the mark of the beast" have not read the chapter carefully.

It is well to be informed before you become panic-stricken about anything. If you run heedlessly with a mob, you will soon find yourself surrounded by folly.

The Man Behind the Painted Window

The Editor's window is close to the sidewalk. Curious persons, going by, often stare at him. They should be embarrassed to do it, but the Editor seemed to have all the embarrassment. His privacy was no more than that of a gold fish in a glass bowl.

Recently he had the lower part of the window glass painted black, and has since enjoyed an almost cloistered security. But just recently his friends hung a sign on his desk reading: "I'm just a bird in a gilded cage."

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Editorial

Recovery

4.—Reserves and Security

Rich Man, Poor Man It has been a natural consequence of the moral and spiritual emphasis of religion, that religious people should protest against the tyranny of money, and this protest has been extended to a dislike for those who make money in any considerable quantities. A man who makes money becomes a target for both criticism and graft in proportion as his wealth grows. Even the churches are inclined to play a dual role in soliciting contributions from him, and in loudly denouncing him, for his conduct in the management of his affairs.

This has developed the idea, among many people, that it is sinful to be wealthy, and that there is some inherent righteousness in poverty; that those who are to inherit the kingdom of heaven inherit nothing on earth; and that it is a prerequisite to be poor if one wants to be good.

Nomads are Poor The American people have not been willing to "stay put," and have generally wandered around the country at will. It is the exception, rather than the rule, to find a whole family in one place. They go where opportunity calls. But the nomad always leaves property behind. Every move makes him sacrifice something. A nation of rolling stones tends to wear itself down. Moving in order to see new places tends to keep people poor—whether it has any effect on their righteousness or not. If poverty could make people better, our roving American population would present unparalleled examples of virtue. But the facts do not perfectly fit the theory.

Credit and Debts The attitude toward wealth and money has made people lenient, even loose, in their attitude towards debt. Many people are not only poor—they are in debt. Debt is merely credit that has been overused. Encouraged by merchants who want to increase sales, people plunge into debt when there is neither need nor reason for it. And debt has proved to be a form of slavery. The first step towards financial security is to be free of debt.

Supporters of the Church The spiritual kingdom of God can be populated with poor people. "Zion is the pure in heart," we are often reminded. But in an economic way a poor people are at the mercy of the world around them. An economic and industrial Zion will require money and property to be built. It takes money to erect buildings, to buy land, to operate industries. The spiritual work of the church must never cease, or all else is in vain. But economics is a matter for property and wealth, and a people who neglect them cannot hope to make themselves secure.

Building the Reserve People must learn to use wisely what they have. Reserves and security depend not so much upon an increased income as they do upon the prudent handling of the income and property already possessed. Extravagance can dissipate the largest income that could ever be. Wisdom can save something out of even the slenderest resources.

Righteousness and Money Whatever a man's character may be, his property gives him additional power to be that thing more effectively. There is no reason why the balance of power should be in the hands of the unreligious. An ordinary program of sermonizing and religious education, promoted by most churches, can proceed from year to year, financed by gifts, pledges, and bequests with no thought of the future. There is no economic obligation. But a church that wishes to plan for the economic security of its people must have something to build that security with. It is not the part of wisdom to despise the property with which the ends are to be achieved.

L. L.

Notice to Auditorium Festival Choir Singers

Letters have been sent to all choir directors in the central place and surrounding stakes announcing the joint rehearsal next Sunday of the Auditorium Festival Chorus and Orchestra. By all means every member of these organizations should be present. The meeting is most important. The place is the Stone Church, Independence—the time, 3:30 p. m., Sunday, September 17. Paul Craig will be present to direct the rehearsal.

The "final rehearsal" at *three o'clock, Sunday afternoon, October 1,* in the Auditorium, should positively be attended by all who intend to participate. We are counting on *you.*

The very fact that man can believe in God, and become obedient to all the requirements of the divine plan known as the gospel, is excellent proof of the immortality of the soul.—Elder J. R. Lambert, in *"The Nature of Man."*

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Utah Mormon Polygamy

One Wife or Many?

A REVIEW OF THE "THREE BOOKS" ON THE SUBJECT

In years gone by a series of three remarkable brochures was published by three of the sons of Joseph Smith: *One Wife or Many,* by President Joseph Smith; *Polygamy: Was It an Original Tenet of the Church?* by Apostle Alexander H. Smith, and *The Bible vs. Polygamy,* by President David H. Smith.

President Joseph Smith emphasized three outstanding facts from *Book of Mormon* and Biblical history: that when God moved directly and personally to people or repeople the earth or a large portion of it, he three times began the work with one wife and not several for each man involved.

"This secures a three-fold cord of evidence. First; the creation, one man, one woman in marriage. Second; the repeopling of the earth by Noah and his sons, each with one wife only. Third; the settling of a new land by Lehi and his family, each man with one wife."—*One Wife or Many,* page 3.

Brigham Young said that when Adam came to this earth he brought *one* of his wives with him. Why he brought only one for such a great undertaking was not explained. Nor yet why Brigham should need twenty-four or more wives to help people Utah while Adam needed but one with which to people the whole earth.

THE BIBLE

David H. Smith in his analysis (remarkable for its clarity) also cites first the historic precedent of Adam:

"The earth was all before this people and needed cultivation, filling up with a goodly seed, and God chose through the one-wife system to bring it about."—*The Bible vs. Polygamy,* page 2.

The prophet Malachi commenting on that historic precedent says:

"And did not he make one? Yet had he the residue of the Spirit. And wherefore *one?* That he might seek a goodly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."—Malachi 2: 15.

A departure from this plan later at a time when the need for a plurality of wives would be much less (if it ever existed) would of necessity be regarded as a departure indeed from the divine plan. Such departure apparently occurred first in the case of one Lamech. (Genesis 4: 19-24.) The Inspired Version of the *Bible* is very explicit concerning this man and his works:

"And Lamech took unto himself two wives . . . And Lamech said unto his wives . . . I have slain a man to my wounding, and a young man to my hurt . . . Wherefore the Lord cursed Lamech and his house, and all they that had covenanted with Satan, for they kept not the commandments of God . . . And their works were abominations, and began to spread among the sons of men."—Genesis 5: 30-39, Inspired Version.

Even as the *Book of Mormon* condemns the polygamy of David and Solomon as being "abominable"; so does the *Bible* (Inspired Version) condemn the works of Lamech.

The favorite defense of apologists for polygamy is found in the Old Testament history of the patriarchs and kings of Israel. The defense is not found in specific commandment from the Lord, but rather in precedent set by Biblical characters. However, these examples when analyzed reveal that the value of the precedent is superficial. A few examples will illustrate:

Abraham was a polygamist. Why? Abraham's wife, Sarai, grew old without children, and to remedy the situation she persuaded Abraham to take a servant, Hagar, to wife. (Genesis 16: 1, 2.) Afterward, when the bondwoman, Hagar, had borne a child (Ishmael) Sarai became jealous and admonished her spouse to put the second wife away: "Cast out this bondwoman and her son." (Genesis 21: 10.) Now for the first time in this whole matter God speaks, and he admonishes Abraham to do as his wife has told him to do (Genesis 21: 12). God did not command Abraham to *go into* polygamy; he commanded him to *come out* of polygamy. The precedent has value only to those who should heed it and abandon both the doctrine and the practice.

The case of Jacob is cited as a classical precedent. In this case Jacob loved Rachael and served seven years for her and evidently married her. (Genesis 29: 21, 22.) But her father, Laban, on the marriage night, under cover of darkness, imposed upon him the older sister, Leah. Thus came Jacob into polygamy by the duplicity of a Godless but crafty father-in-law. Afterward, in jealous controversy, these two sisters each gave him another woman to wife. God appears nowhere in the whole entourage.

The examples of David and Solomon are cited. Of them the *Book of Mormon* says: "David and Solomon truly had many wives and concubines; which thing was *abominable* before me, saith the Lord." (Jacob 2: 27.) To believers in the *Book of Mormon* that pronouncement robs the precedent of virtue.

As a matter of fact, David and Solomon and other kings of like type were in violation not alone of the historic precedent set by the Lord in the case of Adam and Noah; they were in violation of the written law governing the kings and priests of Israel. The law for the king was:

"Neither shall he multiply wives to himself, that his heart turn not away: neither shall he *greatly* multiply to himself silver and gold."—Deuteronomy 17: 17.

Wives he was not to multiply *at all.* David and Solomon were lawbreakers in this regard and their

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example of no force to those who respect the law. Solomon had one thousand wives and mistresses. He was very wise in some things; but he made a fool of himself with women nine hundred and ninety-nine times, and his example in that regard establishes no precedent excepting one to be avoided.

Some shadow of endorsement for David's polygamy is sought in such passages as the following:

"And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee *king* over Israel, and I delivered thee out of the hand of Saul; And I *gave* thee thy master's house, and thy master's wives into thy bosom. . . ."—2 Samuel 12: 7, 8.

Here it is claimed is a clear case of the Lord *giving* plural wives. But in what sense? Was it his will and for David's good? or was it permitted because of perversity and as something to result in evil? (Even as it was against his advice that Israel should have had David or any other man for king.) Note the sequel from the very same chapter where the word "give" again appears:

"Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and *give them* unto thy neighbor, and he shall lie with thy wives in the sight of this sun."—2 Samuel 12: 11.

Here he "gives" these same wives to another and for evil. It seems not to have been a sacred "giving" in either case, and the term "give" meant not as it did when God gave Eve to Adam.

A number of passages from the King James Version of the *Bible* seem to throw the mantle of divine approval over David as a very perfect man; and such passages have been used to support him in his polygamy. In numerous places in the Inspired Version, prepared by Joseph Smith, these passages read differently and conform to the *Book of Mormon* statement that David's conduct in that matter was "abominable" in the sight of the Lord. Comparisons from one passage will illustrate our point:

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not *perfect* with the Lord his God, *as was the heart of David his father.*"—1 Kings 11: 4, King James Version.

"For it came to pass, when Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, *and it became as the heart of David his father.* . . . And Solomon did evil in the sight of the Lord, *as David his father,* and went not fully after the Lord."—1 Kings 11: 4-6, Inspired Version.

The fact that the twelve tribes of Israel (from one of whom came Christ) sprang from a lineage in which polygamy was involved is used as an argument for the institution. In a compendium of doctrines issuing from the *Deseret News* Press, some years ago, and prepared by their Apostle Franklin D. Richards and Elder James A. Little, this statement was made:

"If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure and the entire fabric of Christianity without foundation."

This is a familiar argument. But if we are to rush to the defense of all the practices of the patriarchs and kings of Israel in order to salvage Christianity we shall have to defend some strange customs; and the institution of "Concubinage" is one of them, intertwined in Biblical history always with polygamy. They cannot be separated. As a matter of fact the Lord carried down his work through generations in spite of their vagaries and lawbreaking and chose to bless the twelve tribes whenever worthy of blessing despite the waywardness of ancestors.

One must bear in mind the primitive times in which those men lived and that the Lord used such material as he could find; further, some obscure passages, as the example just cited that seemed to commit him to their questionable *liaisons* must be understood in the light of the written law that he himself laid down and the precedent he had himself set for them in the cases of Adam and Noah. They were a wayward and "stiff-necked people" under a "school master" designed to bring them to a higher order under Christ.

In the New Testament, under the Christian regime, there is no shadow of dubiety in the teaching concerning marriage. Nowhere are dubious precedents found to hide behind. The law is clear:

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they *twain* shall be *one* flesh?"—Matthew 19: 4, 5.

"Nevertheless, to avoid fornication, let every man have his *own* wife, and let every woman have her *own* husband."—1 Corinthians 7: 2.

This accords fully with the later revelation of modern times from which we shall quote. The three books are in agreement: They "two" shall be "one flesh."

The Book of Mormon

The teachings of the *Book of Mormon* are definite and clear. The book of Jacob contains this instruction as given to the Nephites:

"For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and

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concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."—Jacob 2: 32-36.

Play is made upon the statement in the quotation from the *Book of Mormon:*

"For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things."—Jacob 2: 39.

It is argued that room was left here for a later revelation sanctioning polygamy. However, the denunciations of polygamy as "abominable" were so unmistakable that this argument is not tenable. A better interpretation must be sought. At that very time the Lord said he was trying to "raise up a righteous branch" (verse 34), and his rule laid down to ensure such result was: "There shall not any man among you have save it be one wife; and concubines he shall have none." This was a perpetual injunction against polygamy and all forms of extra marital indulgences. Clearly the meaning of the verse quoted is that when the Lord is raising up a righteous people he *"commands* them," i. e., he reveals himself to them. At all times they "shall hearken to these things" already written in the law.

The Doctrine and Covenants

Coming now to our own times and the law as given in the *Doctrine and Covenants.* Certainly in the beginning of the church in these later times the Lord sought "to raise up a righteous people." In fact he gave to them this instruction:

"And that ye might escape the power of the enemy, and be gathered unto me a *righteous people,* without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio: and there I will give unto you my law; . . ."—*Doctrine and Covenants* 38: 7; Utah edition, 38: 31, 32.

This was given January, 1831. They were to go to the Ohio and there the Lord would give the law that should enable them to raise up a righteous people, without spot and blameless. This was in accord with the *Book of Mormon* statement: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people." (Jacob 2: 39.)

They gathered to Ohio, as commanded, and there the revelation of February, 1831, was given, and on the marriage question it said:

"Thou shalt love thy *wife* with all thy heart, and shall cleave unto *her* and *none* else."—*Doctrine and Covenants* 42: 7; Utah edition, 42: 22, 23.

The law, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," is not capable of successful misrepresentation. It was very well understood. And with it in mind the church in 1835 drafted and adopted the marriage covenant which requires this pledge to be taken: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and *from all others,* during your lives?"—*Doctrine and Covenants* 111: 2. (In Utah editions until 1876.)

This same document, approved by the General Assembly of 1835, made a further declaration:

"We declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."—*Doctrine and Covenants* 111: 4.

This section remained in the Utah editions of the *Doctrine and Covenants* until 1876. It continues its place in our *Doctrine and Covenants* as representing the law of the church from its beginning until now.

Still further instruction is found in the following:

"And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have *one* wife, and they *twain* shall be *one flesh,* and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—*Doctrine and Covenants* 49: 3; Utah edition, 49: 15-17.

Conclusion

Clearly and fairly and dispassionately we have set forth the law from the three books. The preponderance of evidence is all in favor of one wife rather than many. No dubious precedents from the Old Testament can overthrow the clear-cut law that runs through the three books from the beginning: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2: 24.) Or as Christ put it to even further clarify its meaning: "They twain [they *two*] shall be *one* flesh." No modern revelation of dubious origin and clandestine introduction to the Saints should stand for a moment against the clear and clean law of the Lord as supported by the three books of the church.

With malice toward none and with charity for all we close with an invitation to all believers in the great restoration movement to renounce (not only in practice but in belief as well) any and every theory of marriage that conflicts with the divine law: "There shall not any man among you have save it be one wife; and concubines he shall have none." (Jacob 2.) Let every other philosophy of marriage, whether it be polygamy, or "companionate" or "trial marriage," and every sort of extra marital indulgence be renounced, that Latter Day Saints may shine forth a righteous people without spot and blameless.

Elbert A. Smith.

The advance position necessary to gain true and full equality is that we reach the condition where all have a true conception of the duties we owe to God and to each other.—E. L. Kelley, in *"Equality."*

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NEWS BRIEFS

Apostle J. W. Rushton Participates in Stone Laying Ceremony

Apostle John W. Rushton, president of the European Mission, delivered the principal address at a foundation-stone laying ceremony August 12, at Sutton-in-Ashfield, England, where the Saints plan to have a new church in the near future.

The new building will accommodate one hundred and sixty worshipers, and is being erected by voluntary labor, superintended by Elder G. V. Willis, Cost of materials is being met by subscriptions from members and neighbors. Bricks have been inscribed with names of subscribers, and will be used in the church porch. One hundred and nineteen bricks have already been presented by friends.

Eastern Colorado Meetings Fire Saints With New Zeal

Eastern Colorado Saints were revived in spirit and purpose by a series of three-day meetings conducted during August by Apostle R. S. Budd, assisted by District President Glaude A. Smith. The services were held at La Junta, Wray, and Denver so as to be accessible to all the members in the district.

Glenwood Obeys Financial Law

Glenwood, Iowa, Branch observes the third Sunday of each month as Financial Day, and holds a service of dedication, the Saints making special effort to pay their tithes and offerings to the church, and contribute to the local storehouse which is designed to care for needy members during the coming winter.

The storehouse was initiated by Deacon C. D. Hunt who acts as bishop's agent and branch financial clerk.

Did You Know That—

Thirty members of Second Columbus congregation attended the Kirtland reunion? Also thirty from Dayton, Ohio, and numbers from other points?

Two young women, Mary Virginia Dawson and Theda West, represent Dahinda, Illinois, at Graceland College this year?

The priesthood of Dayton, Ohio, plan on opening several missions in their city in the near future?

Following the reunion at Chetek, Wisconsin, Apostle J. F. Garver and Elder Leonard Houghton, held services at Sparta, Black River Falls, and Porcupine Valley, Wisconsin?

Apostle J. F. Curtis has been busy making a record of baptisms during the latter part of the summer? He baptized three in the Saskatchewan River at the Alberta district conference early in August; three more at the Western Montana reunion, and four at Bon Accord, Alberta.

Decatur Branch Welcomes Missionary Organizer

In June, Decatur, Illinois, Saints welcomed a visit from Elder and Mrs. E. L. Ulrich, of Dayton, Ohio. Seven years ago this fall Missionary Ulrich came into the Decatur District seeking isolated church members. He found seventeen and with them organized a Sunday school. During the following year he conducted several missionary meetings, and finally in October of 1926, baptized twenty-six candidates. Brother Ulrich also assisted Decatur members in erecting a new church building.

Raise Funds for Church in Manchester, England

Two hundred and fifty people were present at a garden party, July 29, in an effort to assist the new building fund of the Ellesmere Street Church. The party was held on the grounds of Park House, loaned by Mr. and Mrs. Schofield. Counselor F. J. Riley opened the proceedings and was supported by Apostle J. W. Rushton.

Tea was served on the lawn, after which games and contests were enjoyed during the evening. The Jackson Street Prize Band assisted during the evening with delightful music. The large attendance was due to the district reunion, which was recently held.

Graceland's Old West Door Swings Open for Another School Year

Prospects are for a prosperous year for Graceland College where today class work begins. Freshmen from many States in the Union and from Canada registered there last Friday, and sophomores and juniors yesterday. The college town of Lamoni has taken on new life with the opening of another school year and the coming of many new students.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

The Story of Etta Kett

Moonlight and Roses

It was the Sunday after Etta had entertained a group of her friends at an "announcement party." The people of Elmwood branch were fairly standing on their ears at the rapidity with which Bill and Etta had made up, acquired a diamond engagement ring, and started on their plans for their new home. Theirs was not to be one of those torture devices known as the long engagement.

Bill and Etta had just arrived at the church and were coming up the steps. There were friendly greetings from all sides. Everybody was elevated, for the time, on the crest of their high surge of happiness.

"Etta works fast when she gets started," said Art Blanchard, laughing. Lillian rallied to a quick defense.

"That's a dirty dig. And you know it was Bill who did the fast work. I can't think what lucky accident gave him a new break, but he certainly has done some quick stepping." They were never to know about the two flat tires.

There was a strange face at the edge of the crowd on the church steps. Who—? Why, it was *Wayne Roland!* Etta felt a warmth creeping up her spine. Could it be possible that she was going to be embarrassed? But no—Bill's presence beside her made her feel calm and secure. What a comfort a man could be!

In a few brief glances Etta saw how Wayne was taking in the situation—and the changes in his mind. His eyes were aflame when he first saw Etta. He started to step forward—his lips were opened to speak. Then he saw Bill, and the fires in his eyes died down, smoldering darkly. A stray sunbeam, caught in Etta's diamond, was reflected towards him with intensified, stabbing brilliance. Almost immediately his face reflected pain and disappointment. He seemed to wilt. Something he had come for was now unattainable. Etta was filled with pity—but his disappointment was not her fault.

However, she could not be held down long. Bill was beside her. Nothing else mattered. She felt safe—and supremely happy. The days of doubt and indecision were like memories of a nightmare out of a dark and forbidding past, now happily dispersed in the brave sunshine of reality. From the security of her present happiness everything else sank away into a dull and eventless background.

Quick and cordial words of greeting were exchanged between Wayne, Etta, and Bill. No word was spoken of the engagement. Wayne was completely under control now—but Etta knew that he understood perfectly.

That evening Bill and Etta were out driving. A full moon flooded the landscape before them. At one side of the road, near a deserted house, a stone wall enclosed a bit of yard. Over its gray boulders a rambler rose held its rich red offering up in the moonlight. Bill slowed the car.

"I'd like some of them, Bill."

He stepped through the tall grass to reach them. He came back with a large bunch, but he had one thumb in his mouth.

"I had forgotten that roses have thorns," he said.

Etta reached for them happily.

"And those who get stuck by thorns," she said, "do not always receive the roses!"

Religious experience is not discovered at the end of an argument, or at the end of a series of lessons on abstract ideals and virtues. It is gained, when it is gained, by happy contacts with other religious people, by solving problems that involve deep human needs, by quiet meditation on some of the underlying meanings and values of the on-going stream of life, by thrilling enjoyment of the beauties and wonders revealed in human nature and the physical world.—Ernest J. Chave, in *International Journal of Religious Education.*

One Thing Certain

One thing is certain: that the young people need something to do in a social way. It is a part of their life—their normal development. In early years friendships are formed, habits of speech are adopted, ease and poise in contacts with people are developed.

The question is: shall this function be performed by or under the kindly supervision of the church, or shall it be performed by the dance hall, the drug store, and the basement pool room?

Our young people can do much for themselves. They often have the finest leadership material within their own ranks. Agreeable with their pastor, they can go ahead with plans for social and religious activities.

Scrapbook Contest

An interesting suggestion comes to us for a branch contest among the young people. A limited period, say a month, is set in which to make an entirely new scrapbook. A small entry fee may be charged for each contestant, and the money used to award prizes at the end of the contest.

Departments in the scrapbook should concern the future plans and hopes of the young people. Suggestions for departments are as follows: "My House," "My Living Room" "My Kitchen," "My Workshop," "My Rock Garden," "My Retreat," "My Summer Cottage," and others. Pictures may be cut from current magazines and newspapers. Write-ups to be by the maker of the scrapbook. The idea is lots of fun without a contest.

On a set day the books are fastened to the wall, or otherwise displayed for inspection. You may either have a committee of judges, or have the visitors vote as for a popularity contest. Prizes can be real, or funny. Winners should make speeches, also the losers.

Know Your Man

If you want to know a man's real character, play a game of tennis with him. One set of competitive tennis will display more true habits of any individual than could otherwise be discovered in a month.

Does the player give his opponent the better side of the court without flipping a coin for it? Does he rally politely, or is the ball batted from one end of the court to the other? Is the receiver always ready before a ball is served? Does the player savagely kick a stone off the court, glare at his racquet, or make some other excuse for missing a shot; or does he shout "Beautiful" to his opponent as every muscle is stretched to the limit in an attempt to return a perfectly placed drive?

Most important of all, does he play the game with every last ounce of skill and energy he can command, until his clothes are wet with perspiration and stinging sweat runs down his brow and into his eyes? Then, does he still play the game as enthusiastically as when he started?—The San Francisco *Zion Builder.*

The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government.—George Washington.

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The Latter Day Saint Concept of the Holy Spirit

By C. B. Hartshorn

The Church has not declared itself officially to be in favor of any particular view on the doctrine of the Holy Spirit. We are glad to present this article which represents the author's own concept of the doctrine held by our people and supported by our books.—Editors.

OCCASIONALLY, some of our speakers and writers present concepts of the Holy Spirit which differ so radically that I wonder—is there such a thing as "the Latter Day Saint concept of the Holy Spirit"?

For the purpose of furthering our study of a great fundamental of the Christian religion, let us indulge the assumption that Latter Day Saints do hold a very definite concept of the Holy Spirit. The present writer readily concedes that the church has not been dogmatic on this point. Unless and until God speaks, our discussions should be considered as interpretative only, even though categorically expressed.

In an article which appeared in these columns recently, we read this statement: "The Scriptures clearly indicate that the Holy Spirit is a divine intelligence and one of the Godhead. He is therefore much more than an abstract term used to denote an effect. He is also a cause, just as fully so, it appears, as Jesus was a cause in promoting his mission."

This concept makes the Holy Spirit coordinate with Jesus. Hence, we have "God in three persons, blessed Trinity," as an old hymn has expressed it. If this correctly represents our doctrine, then Latter Day Saints have no distinctive concept on this subject. This is Trinitarianism. That concept was presented in the writings of the church fathers as early as the third or fourth century of Christianity. In the eighteenth century it was boldly challenged by a few American ministers. The schism crystallized in 1785 and the Unitarian church emerged. Since that day, the trend seems to be toward the belief that God is one person, not three.

TWO OTHER CONCEPTS of the Holy Spirit are frequently found. The more popular of these is that the Godhead is spiritual and not personal. The other is that God and Jesus, the Father and Son, are both persons, while the Holy Spirit is the power or influence by which they work. There are many reasons to believe that the latter is more truly representative of the Latter Day Saint concept of the Holy Spirit.

The argument most frequently encountered to substantiate the viewpoint that the Holy Spirit is a person, is the one used in the *Herald* article previously mentioned, which is: "the spirit is personified in the sacred text." Illustrative of this view the following passage is cited: "Howbeit when *he* the spirit of truth is come, *he* will guide you into all truth. . . ." (John 16: 13.) Even if this point be granted, it only makes more significant the fact it is rarely if ever personified in the *Book of Mormon* and the *Doctrine and Covenants*. I have just examined every citation in the indexes of these latter day records and find that in every case the Holy Spirit or Holy Ghost is referred to impersonally by neuter gender pronouns. For example, "having denied the Holy Spirit after having received it. . . ." In the same paragraph, when referring to Jesus, the personal pronoun is used; e. g., "who deny the Son after the Father has revealed *him*. . . ." (*Doctrine and Covenants* 76: 4. See also Alma 19: 8 and Moroni 2: 2.)

In seven instances in the revelations, the Holy Spirit or the Holy Ghost is the antecedent of the pronoun *which*. (See *Doctrine and Covenants* 16: 4, 5; 17: 5; 22: 17; 36: 1; 76: 8; 85: 1.) This pronoun is properly used only when its antecedent is impersonal. To illustrate this point, consider the Lord's prayer. The King James version reads: "Our Father *which* art in heaven . . ." The Inspired Version corrects this to read: "Our Father *who* art in heaven . . ." This correction was accepted also in the American Revised version, published in 1881.

AS WE VIEW THIS EVIDENCE, we become more convinced that Trinitarianism is not a Latter Day Saint doctrine. Instead, we have a distinct concept in which the Holy Spirit is subordinated to an impersonal rank. "But," some will answer, "just so much the worse for Latter Day Saints, for in this instance, they are out of harmony with the *Bible*." Before we concede any ground on this point, let us turn our investigation to the *Bible*.

Reverting to the passage previously quoted from John (16: 13), let us examine the text closely. When a comparison of this version is made with the text as originally written by John in the Greek language (see Westcott and Hort's *The New Testament in Greek*) no justification can be found for the personification. *"tò pneûma"* (the spirit) is a neuter

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gender noun. If it were masculine gender, it would be *"hò pneûma."* The next phrase, "he shall lead you" is a translation of two Greek words, *hodàgàsei hùmas.* The first of these is the verb which is inflected for the third person, singular, of the future tense. The Greek verb implies its subject but not the gender. Therefore it may mean he, she, or it shall lead. Obviously, the pronoun which should have been selected here, with a neuter antecedent, is *it.* The only way I can account for the personification is doctrinal bias.

Perhaps another instance will suffice. "But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things . . ." (John 14: 16.) Turning again to the source language text to which went the translators of the King James version just quoted, a more literal translation is as follows: "but the Comforter, the Holy Spirit, which the Father shall send in my name, that shall teach you all things." The Trinitarian viewpoint of the translators is thrust in again for doctrinal reasons. This Greek word, *"tò pneùma"* is variously translated as "the spirit" (John 16: 13); "ghost" (John 14: 26); "breath" (2 Thessalonians 2: 8); and "wind" (John 3: 8). The meaning of the word ghost has become so tainted in modern use that the word spirit is preferred and so translated in the Revised Version.

ANOTHER LINE of Biblical evidence sheds light on our problem. The logical analysis of texts referring to the Holy Spirit will be presented briefly to see with which concept they best conform. As you read the following extracts from sacred literature, ask yourself, "how could these expressions and synonyms have any meaning if the Holy Spirit is a person?"

1. ". . . the Holy Ghost did *fall upon them."* (Nephi 9: 2.)

2. "And they were *all filled with* the Holy Ghost . . ." (Acts 2: 4.)

3. "And when Paul had laid his hands upon them, the Holy Ghost *came on them* . . ." (Acts 19: 6.)

4. "I will *impart* unto you of my spirit which shall enlighten your mind . . ." (*Doctrine and Covenants* 10: 7.)

5. "If the day cometh that the *power and gifts* of God shall be done away among you it will be because of unbelief." (Moroni 10: 2.)

6. "The Holy Ghost shall be *shed forth* in bearing record unto all things whatsoever ye shall say." (*Doctrine and Covenants* 97: 2.)

7. The Holy Spirit is made synonymous with *power,* (Luke 24: 48; and Acts 2: 4); with *fire,* (Nephi 5: 9); and with *truth,* (John 14: 17).

In treating "The Nature of the Holy Spirit," Roy A. Cheville, in *Quarterly* 532, page 27, presents this: "A few years ago, Elbert A. Smith wrote a hymn for young people's meetings, entitled, *"Come Up Higher,"* that was a helpful comparison. One stanza begins with a phrase that describes the nature of the Holy Spirit far better than most sermons and essays:

'I have often felt a spirit o'er our congregation bend
Like the strong electric presence of a dearly loved friend.'

Anyone who has ever experienced the warmth and glow of the Holy Spirit would find it difficult to work out a better description of the presence he has felt."

FROM THE EVIDENCE we have noted, it seems quite clear that the *Bible,* the *Book of Mormon,* and the *Doctrine and Covenants are* in harmony and that the Latter Day Saints have interpreted the nature of the Holy Spirit correctly. This concept is distinctive in that it departs from the Trinitarianism of Rome, Calvin and Wesley. It is peculiarly ours in that it has refused to follow the modern trend which makes of God, Christ, and the Holy Spirit a single, inseparable, entity, commonly amalgamated under the one term, *the Spirit.*

Involved in any adequate discussion of this subject is our concept of God. This was very well set forth in an article in the *Herald* of June 27, by Arthur Oakman. Undoubtedly, much remains to be learned by the unfolding revelation, which is promised according to our worthiness, as to the real nature of the Godhead. No man can present this with finality. The present writing was motivated by a desire to determine whether there were any unanimity of opinion as revealed in the statements of inspired writers both ancient and modern. Our conclusion is that the preponderance of these describe the Holy Spirit as a power rather than a person. It is the gift of God which He shares with man upon the terms of the gospel.

As an outside observer, I should say that the art of selling has got rather dangerously ahead of the art of buying in America. The highly trained "scientific salesman"—said to be three-quarters of a million in number and rapidly increasing—who go from door to door with their tempting offers, are more than a match for the unscientific buyer. To make the thing safe the conditions should at least be equalized, and if the system is to be extended I would suggest that instruction in the art of buying wisely and choosing the things that are likely to add to wealth should be a regular part of the education of youth.—J. A. Spender, in the New York *Herald-Tribune.*

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Emma Smith and the New York Sun

By S. A. Burgess

In the *Saints' Herald* for March 23, 1932, pages 277-279, appears a book review which contains a number of errors. Immediate correction was offered, but probably on account of the approaching General Conference the corrections were crowded out.

An important one is in regard to Emma Smith and a letter reputed to be from her in the *New York Sun,* December 9, 1845. This purported letter was dated November 20, 1845, and the beginning of the third paragraph reads:

"I must now say that I never for a moment believed in what my husband called his apparitions and revelations, as I thought him laboring under a diseased mind."

Much has been made of this alleged statement. It was quoted in full by Thomas Gregg in *The Prophet of Palmyra.* But Mr. Gregg showed bad faith, because Joseph Smith, our late President, wrote him before the publication of his book, and sent him a copy of Emma Smith's letter denouncing this alleged letter as a falsehood.

Transportation was slow at that time which accounts for the time which elapsed before her denial of the letter. Her denial, in fact, was made immediately on receipt of the *Sun,* and is as follows:

"To the Editor of the *New York Sun:*

"Sir: I wish to inform you, and the public through your paper, that the letter published Tuesday morning, December 9, is a forgery, the whole of it, and I hope that this notice will put a stop to all such communications. Emma Smith."

Now it does not yet appear that this letter was published in the *New York Sun,* but it was published in *Times and Seasons,* January 15, 1846 (the earliest possible date), and in that same issue appears the strong testimony from John Taylor quoted with attention to this correction, from which we make the following brief extract:

"Suppose we say a word concerning the 'prophet's wife,' Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in the ninety-ninth expose of Mormonism, as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady could be coaxed into a fame of disgrace like the above, is as cruel and bloody as the assassination of her husband at Carthage."

The above is discussed at some length in the *Saints, Herald,* volume 49, pages 1194-1196. Yet later President F. M. Smith while in the East, made a search for the *New York Sun* which he found in the Congressional Library at Washington. This included a letter from James Arlington Bennett published December 19. Mr. Bennett was also referred to by name in the alleged letter from Emma Smith. While the letter of denial that she sent to the *Sun* it seems was not published, President Smith did find in the *Sun* for January 25, 1846, the following:

"Arlington House, State of Long Island,
February 16, 1845 [1846—F. M. S.]

"Mr. Editor: The following letter is offered for publication in strict justice to Mrs. Emma Smith, of Nauvoo, who appears to have no knowledge of the author of the letter published by you some time since in her name, censuring the publication of letters sent by me from the West, in relation to the Mormon leaders. From this letter I am fully persuaded that the lady is incapable of betraying any confidence reposed in her.—She must look for its author among some of the seceders from the Mormon Church.

"Respectfully your humble servant,
"James Arlington Bennett."

"Nauvoo, December 20, 1845.

"General Bennett, Sir:—The apology I have to offer for addressing you this time is the unexpected appearance of a letter published in the *New York Sun* of Tuesday morning, December 9, I never was more confounded with misrepresentation than I am with that letter; and I am greatly perplexed that *you* should entertain the *impression,* that the document should be a genuine production of mine. How could you believe me capable of such treachery, as to violate the confidence reposed in me, and bring your name before the public in the manner that letter represents. If you thought I had committed such a breach of trust, you certainly valued my integrity much less than I did yours. Should you be now satisfied that I am not unworthy of your confidence you will please to give me your opinion, if any you have formed, as to what quarter I am to look for the author of that forgery. By so doing you will greatly increase my obligations.

"Yours with great respect,
"Emma Smith."

The above does not strictly concern the *Herald* of March 23, last year, because the only error that appears with regard to this matter was that the year given was 1895 and 1896, instead of 1845 and 1846. But this denial and testimony is worth repetition.

At the foot of the first column, page 278, of the *Herald* of March 23, 1932, the statement should be: "It may interest some of our readers to learn such fantastic tales as the following: . . . also that a proof of the origin of the *Book of Mormon* is that one of the characters was named Omandagus." Now any reader of the *Book of Mormon* well knows that no such name appears in that book from cover to cover. This is only an instance of the quite common inaccuracy of those who attempt to discredit the work of Joseph Smith, junior. There appeared after his death a statement that a skeleton was found and this name appeared in that account which

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Weekly Health Letter

The Diabetic Child

By A. W. Teel, M. D., Church Physician

Unfortunately diabetes is a disease that is frequently overlooked in childhood. Without qualification the word indicates "diabetes mellitus" or sugar in the urine. It is common to adults as well as children.

Diabetes is due to an excessive accumulation of sugar in the system brought about by the afflicted child being unable to digest properly the sugars and starches in the diet. Fortunately medical science in recent years has greatly improved in the treatment and care of these unfortunates. In former years it was almost always fatal.

Thanks to the discovery of insulin, an active principal of the circulation of the isletes of Leangrhn's in the pancreas, and a careful diet, a child suffering from this disease may grow to a normal adult life.

Any child should be suspected of a diabetic condition if he drinks an unusual amount of water and passes an excessive amount of urine. This is very characteristic of children especially if it is accompanied by an excessive appetite, and they are losing flesh at the same time.

Unfortunately parents have been careless in detecting this disease in children because of an old-time belief that it was not a childhood disease. Any child presenting these symptoms should be taken to a competent physician and a test be made for sugar. The diet should be carefully supervised by the family doctor, and if the sugar does not clear up in a reasonable length of time, insulin should be used.

Nearly all children have more intelligence than we give them credit for, and if the case is carefully explained to them, they readily understand the necessity of a strict diet and the treatment. Of course the same kind of food is required for the child as that of the adult. When insulin is given, those in charge should see that the child is sufficiently rested after it is given, before eating.

Teaching the child to eat slowly and chew his food well cannot be too strongly emphasized. Habit and routine should be taught the diabetic child. This helps to arrange a definite schedule and relieves many of the handicaps attendant upon the treatment and life of the child.

Great benefit is derived from insulin when properly administered, and all diabetics require it. It is only applicable to those, however, where sugar persists in spite of the diet.

The physician is the only one that should have the responsibility of seeing when insulin should be or should not be used. In many cases after the improvement has been well begun the amount of insulin can be reduced to the minimum.

There is what is commonly called an "insulin reaction" brought about by the sudden droppage of sugar in the system, and in order to prevent this so-called "insulin reaction" it should always be followed by food.

Parents should not become unduly alarmed when informed that their child has diabetes for under proper care and treatment the diabetic child may live to a ripe old age and may not be considered diseased.

It should not be forgotten that the diabetic child cannot eat like other more fortunate children, but the growth, development, and activities may not necessarily be placed so far as other children are concerned, at a disadvantage.

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was published not only after the *Book of Mormon* was completed, but even after the death of Joseph Smith.

There are other minor, clerical errors in the book review which somehow arise even with the exercise of care. There are some other points on which we may comment later in giving some additional historical facts, but the matter of greatest interest at present is this regarding the facts concerning Emma Smith. There does not exist the slightest particle of real evidence that she ever at any time denied or called in question the work of her husband. Those who knew her are all agreed that she was a woman of strong character and that she was true to her ideals throughout her life. Her experiences caused her to know that the work of President of the church was not a pleasant task, and only the conviction of its righteousness would have caused her to go with her son as she did to the Amboy Conference to unite with the Reorganized Church of Jesus Christ of Latter Day Saints. His life was no bed of roses. He gained no worldly wealth from his labors. But he devoted himself to years of service. He tried for many years to do what was right in the face of man and of his heavenly Father.

Land of Beyond

Thank God! there is always a Land of Beyond
For us who are true to the trail;
A vision to seek, a beckoning peak,
A farness that never will fail;
A pride in our soul that mocks at a goal,
A manhood that irks at a bond,
And try how we will, unattainable still,
Behold it, our Land of Beyond!

—ROBERT SERVICE.

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Our Children

By Mrs. S. C. Bethel

TO SOME the youth of today appear to be a failure —hopeless. What can we do to save them for the church?

I cannot believe as so many do that the young people have failed. It is the older people who have miserably failed. Have we not been too engrossed in carrying out our ideals? Have we not been too much absorbed in our own problems, and in greater world events? Have we shown that we care, that we have their interest at heart?

I had the experience of dealing with a boy seventeen years of age who seemed to be shiftless and good-for-nothing. He did not belong to the church. The opportunity was mine to be associated with him for several weeks and in that time I was able to learn his desires and ambitions, his ideals of life. One day he said, "Aunt May, you are the only one who has shown that they care for me. It seemed to me that no one cared what became of me." It made me think. Have we shown that we care? Or have we allowed young people to grope about alone for a way out of the difficulties that they are meeting in this changing world?

We older ones are baffled at times with the situations that arise out of the chaos in the world. Some burdens seem more than we can bear and many fall beneath the weight. Yet have we not left inexperienced youth to find a way out, to solve their many problems, to force a way through the barrier before them? And they need our consideration, our help so badly. They need us now. They need to be shown that we do care, that we are interested in their welfare.

Our failure did not begin when these young people reached the high school age. It began years before. Were we able to stimulate their interest in the church work? Or did our maternal duty go only so far as to see that their necks and ears were clean and that they were presentably seated in their class at Sunday school, and remained there for another tiresome hour or more of preaching? Did we create a desire to attend those services, or were they made to go because we went and there was nothing for them to do but accompany us?

A young married woman of my acquaintance moved into a new locality. Away from old associates—away from her home people. It was noticed that she did not attend the services of our church in that town. Upon being asked to take part in the work there she said, "I'll tell you why I don't go. When I was a child I was churched to death. And now whenever I am near mother I have to go. But now I am away and I intend to take a vacation." And she did. The pleasures of this world were more interesting than serving the Master with the wonderful talent she possessed.

Where had that mother failed? I later met that mother, and know that her one desire was to see her children in the work, for she loved it with her whole heart and soul. Yet she had failed.

The children today need the same consideration that these young people did when they were growing up. We must create a desire to attend the services—to serve the Lord. We must approach them from the right angle to create this desire. This requires a thorough study of each individual child to best understand his nature and then work with him accordingly. Who can do this better than a mother?

It takes a good salesman to create a desire in his customer. We may be able to present the gospel to adults outside of the church with great success, but how are we presenting it to the children?

Let us make every day a Children's Day. Let us create in them a love of serving, a better understanding of the work, so that when they reach the age of youth they will have no desire for a vacation —that their problems will be met fearlessly and courageously.

List of Old Subscribers Continues to Grow

Mr. L. P. Larsen, of Arizona, seventy-three years old, states that he began taking the *Herald* in 1890, while living in Council Bluffs, Iowa. He hopes to continue taking the *Herald* just as long as he can.

Mrs. Robert Kemp started taking the *Herald* in 1897 and has been taking it ever since. She informs us that her mother, Mrs. Sarah Greene, was a subscriber to the *Herald* from its beginning.

"I have been a constant reader of the *Herald* since 1885," writes Mrs. Joseph Elliott, of Aldrich, Minnesota, "and the *Autumn Leaves,* as long as it was printed."

Mr. A. W. Davis, of Stratford, writes that he has been a subscriber of the *Herald* for fifty years. During that period, he took it before he was a member of the church.

Elder J. F. Mintun, of Council Bluffs, Iowa, began reading the *Herald* when it was a monthly publication, and remembers when it was issued every two weeks and then every week. He had all of the issues until the Herald Publishing House burned at Lamoni when he sent all but the first four volumes to the publishing house. He was baptized in 1877, and since that time has taken the *Herald* either by paid subscription or as a missionary.

Julia A. Crocker, of Loomis, California, was baptized, August 31, 1902, and immediately began taking the *Herald, Ensign* and *Autumn Leaves.* She still takes the *Herald* and enjoys it greatly.

Nancy E. Thomas, of Galena, Kansas, has taken the *Herald* about thirty-one years with a lapse of two or three years.

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ATTITUDES

By OLIVE HEYWOOD

I HAVE RECENTLY changed my employment and as a consequence have had to adjust myself to a new routine. Probably that is the reason why I have been thinking so much lately of my attitude towards others. At the firm where I was previously employed they all knew to which church I belong, and except for an occasional "dig" about "Mormonism" did not refer to it unless there was a discussion on religion and then of course I had to have my say. But now that is all changed, and I am wondering if my previous attitude was the correct one, or if more was expected of me. When I meet any of my late fellow employees there still exists that pleasant camaraderie which existed while I worked with them.

Already the question of religion has cropped up in my present position and they know I belong to this church. I am the only member of the church here—is it not a fact then that whatever I do reflects either favorably or the reverse upon the church? To these people I am not just a unit of the church, but I am actually the church itself and what I do affects their impression of it. What then is expected of me?

THE GENERAL OPINION of anyone who is professing to live in accordance with the teachings of Christ, or as it is usually termed—"being religious"—is to be narrow-minded, bigoted, dull and disinclined to be sociable. I am afraid my idea of the correct attitude is entirely the opposite, but is mine the right idea, the right attitude?

It seems to me that to be "witnessing for Him" is a great and glorious task, but one that cannot be taken lightly. We are human, but I think that often we think too much of our human limitations, we think too much of self. We are too "Self" conscious. We do not make a big enough effort to rise above the smallnesses of our own petty human weaknesses. We were created for a specific purpose just as He was. He came down to earth from heaven—so also did we. He came with a definite mission to set up a standard to which you and I should climb. He was the "Way" which you and I should follow. It was not sufficient for Him to *tell* us the way; He *showed* us so that we know it is possible to follow. He came in human form with a divine purpose in view. We also are in human form and our mission should also be divine. He came to bring the more abundant life, to open unto us the way, and to give us a realization of the truth. If our hearts are full of love, our whole bodies shall be filled with light. He, in human form, accomplished a wonderful work and He gave the commission to those who were His disciples, His Followers—"and if ye have desires to serve ye are called"—He gave unto them, unto all who have desires to serve, the command to "Go and do likewise." He showed how it was possible to unify the material and the spiritual and the two inseparably joined together resulted in perfection. That is what we teach is our goal, is what we as a church are aiming at, and the only way we can attain Perfection is to do as He said and "Follow" Him.

WHEN I WAS A CHILD we played a game called "Follow the Leader" and wherever the leader went, or whatever the leader did we had to follow, however inconvenient or precarious. We must follow or drop out of the game. We have, as individuals, promised to follow our Leader through the sunshine and the happiness, where love abounds and blessings are pouring in on us—but also in the dark, lonely, bitter times when, although we try to do our part to help the work, to live rightly and do the right, evil is present and is doing everything possible insidiously or openly to thwart all our efforts. Even then we have promised to follow right to the end of our lives, if He will stand by us. But why if, because He has promised that He will never leave us nor forsake us. If then my task is to follow in His steps I must find out how He lived, and what was the attitude He adopted, and this is what I find:

IN EVERYTHING He was a gentleman, courteous, considerate, gallant and dignified. Everywhere He was acknowledged to be on a higher plane. Even among those who were against Him He commanded respect. He thought of others before Himself, but above all He was fair. He was always willing to judge justly, and hear the other side of the question, and if appearances were against anyone He looked for that which had motivated the action, and even when sin had been committed He did not turn away in sanctimonious horror and disgust. He was not easily shocked nor did He pretend with the Pharisees that He was better than they. No, rather He was sorry that such a lack of control was in evidence, and instead of condemning He said, "Thy sins be forgiven thee," but, "Go and sin no more." He was sociable, He visited His friends. Did He not go to the marriage supper at Cana? He wept

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with those who mourned, but rejoiced with those who were happy.

If I am following my Leader I must do as He did. In the words of the Good Book I must "Be of good courage." As the hymn says:

"We want no cowards in our ranks
Who will our colors fly;
We call for valiant hearted men
Who're not afraid to die."

"and of a cheerful countenance" or as the Scouts' motto is "Smile under all difficulties." Not a doleful, long-faced kind of religion. I must "play the game" as He did. He listened to both sides of the question, "He had not come to condemn." He was charitably disposed towards all men. Did He not say we should love one another, and not only those who reciprocated our affection, but the command was "Love your enemies, Bless them that curse you. Pray for them that despitefully use you and persecute you and say all manner of evil against you falsely" for His sake. The vindictive "getting one's own back" attitude had no place in His scheme of things.

He did not adopt a sanctimonious attitude. He was the friend of sinners. He had come to save the lost and bring sinners to repentance. Why then should we condemn anyone, whatever they may have done. We are none of us in a fit condition ourselves to throw stones. You know the old rhyme:

"There's so much good in the worst of us
And so much bad in the best of us
That it ill behooves any of us
To find fault with the rest of us."

Or, as John Wesley said one time when he saw a poor drunken fellow, "There go I, but for the grace of God." Do we realize that we are not the respectable and respected citizens we are, altogether through our own efforts? I will admit that we can either improve or mar our own positions, but we were first placed in a position of respectability, and comfort, and those of our brethren and sisters who are not in such fortunate circumstances are not altogether responsible.

Do we realize how blessed we are, and how thankful we ought to be that we have been permitted to enjoy the blessings and see the Light of the Gospel? We may have been outside the fold, and not had the opportunity. Paul—even with the wonderful experiences which he enjoyed, with the work he had done, realized his utter dependency on the Giver of all things, and his own humanity when he said, "I fear lest I might become a castaway."

I HAVE DEALT with my attitude towards those who do not profess to serve God, and those who do but are not of like faith with myself, but what of those whose ideals are similar to my own, whose lives are molded on the same pattern, whose endeavors to reach the same goal are identical with mine—what must be my attitude here? Is it possible that they meet with the same rebuffs, the same disappointments, the same obstacles? It seems logical to suppose so. If we are one in purpose, we must be one in experience, we must be making the same efforts to progress. What do the hymns say:

"We are not divided, all one body we,
One in hope and doctrine, one in charity."

What should my attitude be? Seeing that we share mutual woes and burdens, is it unnecessary to bother about anyone else; or must I just take care of myself? Have I some responsibility to them? Do I owe them any loyalty? I find the answer to my questions repeating itself as I write—"Bear ye one another's burdens"—Why?—"And so fulfill the law of Christ." He is the One we are following, it is His Law which should govern our actions. It is not sufficient for me to care just for my own soul and wrap that up in cotton wool to preserve it from harm and danger, to keep it from becoming damaged through exposure to the cold winds and stormy blasts of unkindness. I must help others: "Do all bravely, bear all cheerfully." He did not come to help Himself. There is not one occasion in the whole of His life where He made any effort to help Himself, or save Himself any suffering. When He did put forth efforts in this direction it was to save and help others. His was a life of self-sacrifice. The only times He remonstrated with His persecutors were when His Father was not correctly represented. He came to do the will of the Father—not His own will. Therefore we should have no time to bother about caring for our own soul's salvation, but rather about doing the will of the Father. Our own selfish desires are small and mean compared with the wonderful pathway the Savior trod. If we do those things which please the Father, we need have no fear for ourselves, because the promise is "The Father which seeth in secret, Himself shall reward thee openly." It is not intended that we should hold ourselves aloof. If we are to be the salt of the earth; we must be prepared to be used. Salt, if left in the cupboard loses its usefulness, but if mixed with the other ingredients adds that little necessary filip which causes the dish to become tasty. We must do our part. If we hold ourselves aloof, we become insipid, narrow-minded and useless:

"To improve thy talents take due care
'Gainst the great day thyself prepare."

With those of our own faith we are enjoined to learn how to live to- *(Continued on page 1169.)*

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Our Wandering Youth and Graceland College

In the August 1 issue of the *Herald,* in President Smith's column, "Across the Desk of the Editor in Chief," occurs the following:

Brother E. R. Davis, writing from Clinton, Iowa, presents a problem which is facing a great many of the young people today. He says:

"Nearly everywhere I go I find one or more young people who would like to attend Graceland, but cannot do so for lack of funds. It makes my heart sad to think of it, and to see these young people wandering around aimlessly, picking up an odd job now and then, and taking up with companions outside of the church because they can't find suitable companionship of their age among the branches where they live. How much good could be done for the future happiness and success of our young people and for the benefit of the church if all who have an ambition could attend Graceland. I hope the time will come when the church will have a larger fund from which our worthy young people can draw to help them to attend our own church college. In most cases it would be a good investment."

For the reasons suggested by Brother Davis as well as for many others which we might list, we suggest that as the years proceed each year will see an increased number of our young people attending Graceland College for the good that will come to them directly and come to the church both directly and indirectly.

Brother Davis suggests a number of things which it will be well for our young people to be seriously considering.—F. M. S.

An investigation carried on by the United States Government and reported recently indicates that there are thousands of both young men and women wandering aimlessly over the country because of the present industrial situation. No one knows how many of these are members of the church, but undoubtedly there are some. There probably has never been a time in the history of the church when young people were in greater need of the opportunities which Graceland College affords. From correspondence with large numbers of them this summer and from an acquaintance with their parents, we are convinced that all the young people want is an opportunity. They do not ask for gifts, but merely for a chance to make the preparation necessary to fill their places in the church and in the world.

Attendance at Graceland College will assist them in that preparation. Many times the determining factor in their attendance is an opportunity for a scholarship loan which enables them to meet the tuition charges for the year and return the fund after graduation for the use of someone else. The College Board of Trustees has anticipated this situation and made provision for the friends of youth and of the college to assist in this critical time in making possible the attendance of the youth. In the United States the college memorial and honor scholarship fund has been taken advantage of by thousands of friends of education, culture, and Christianity. In every section of the country there are names that will live forever because they have accepted the opportunity offered by a college scholarship fund. Graceland College offers to public-spirited Christian men and women an opportunity to invest in the youth of the future. Graceland is destined to continue to have an ever-increasing part in influencing the lives of large numbers of the youth of the church. Her possibilities are limited only by her resources.

A gift of $125 to the Graceland Scholarship Fund will pay a student's tuition for one year; $62.50 is half a scholarship. The amount is repaid on the installment plan following graduation and becomes a revolving fund available to other worthy students. The gift has a threefold result: One, it is a wise investment; two, it is an honor to the person making the gift; three, it links the present and the past with the future for all time in a living, vital service to humanity.

There has never been a time in the history of the college when so many young people were applying for an opportunity to make preparation. If there are friends desirous of helping the youth and the college in this critical time, it will enable the college administration this September to accept a larger number of students who would otherwise be unoccupied and who might join that group of wandering, aimless youth now so prevalent, forming bad habits, and associating many times with bad companions with the result that both they and the church are greatly injured.

As Brother Davis and President Smith both indicate, the funds would be a wise investment and much good would come to the students directly and to the church both directly and indirectly. This fall is the time to be of the maximum service. By acting now those who are desirous of establishing either an honor or memorial scholarship can render the greatest good. The college treasurer will be glad to correspond with any friends who would like to take advantage this fall of the very fine opportunity which the Board of Trustees has made possible.

People in all of the churches may be equally honest, but honest intent does not make an error right, and sincerity in division does not take the place of harmony with God. There is only "ONE Lord, ONE faith, ONE baptism." When we are in harmony with that "one faith" then we are in favor with God. —Elder T. W. Williams, in *"The Latter Day Saints; Who Are They?"*

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A Meditation

"The Great Deliverance"

By I. A. Smith

IN AN HOUR OF RELEASE from worldly cares, a moment of relaxation, I turned to the immortal utterances of the "sweet singer of Israel." My eyes scanning the one hundredth and sixteenth Psalm, I soon found a sparkling gem and was lost to immediate surroundings in reflection. As a threefold cord that cannot be broken, came this illuminating passage to my consciousness:

"Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."

These my reflections:

The agnostic has raised the issue, boldly asserted by such men as Ingersoll, that no place in Holy Writ elsewhere than in the New Testament, is to be found the doctrine of the immortality of the soul of man. But here is a reference to the soul which to me could mean nothing less than a belief on the part of David that there was an inmost part of man that was not to be annihilated. Certainly David could not have in mind his mortal body—he was a living man when he gave utterance to his testimony, his gratitude for a deliverance which through the eye of faith had been assured to him. David in this respect was no different from many millions of men who have been born, lived and died since mankind was placed on this sphere.

His soul by operation of God's goodness was not subject to death. He knew it was not. Such knowledge was in harmony with his natural desire never to die. Could he have given much stronger evidence of such a desire than to bear this testimony that the Lord had delivered—freed—his soul from death? I think not.

David's expression is very strengthening and assuring to me. I am grateful for it. I will hereafter be more firm in my faith that "as in Adam all die, even so in Christ shall all be made alive," as found in 1 Corinthians 15: 22.

"Mine eyes from tears."

Tears mean sorrow, and sorrow comes to men in many ways and from many causes. A man may be so hardened that he does not feel sorrow, but the ordinary man has many things which cause him to experience grief—the loss of relatives and friends, false friends, ill-treatment, the sufferings of others—all these may cause grief and tears.

David, I expect, was a man who was subjected to the ordinary experiences of mankind. Did he then have never a tear in his eye? Hardly likely. What then did he mean?

He must have meant that the Lord had by his comforting Spirit raised him up from sorrow, wiped away his tears. It is said that "Time is the great healer," but the "peace that passeth understanding" is a greater.

There is no sorrow so great by far as that which comes to men who see loved ones slip from their arms into eternity and who have no hope of and no faith in a future state. Gone forever!

Surely, as Paul so well said it, "If Christ be not risen from the dead, then of all men I am most miserable." Life a sham—tinsel—a fitful dream, and all we have known and loved here to be destroyed, never to see them again. Their bright spirits destroyed and we never to commune with them again? Wife, loving and loved, your own father and a tender mother who gave you existence—all as naught! The mind revolts. The very thought is shriveling to your soul.

Inborn in the mind as possibly the greatest human desire, could even an insensate creator of things have played such a trick upon man? I say no.

So David, through a great faith in God, knowing his providences and knowing he would live again in another sphere, recognized no human sorrow so great that God will not comfort his true child and dry his tears.

How comforting the thought and David put it well into simple words, "Mine eyes from tears!"

"My feet from falling."

Our feet are what carries us about physically. There are many ways men travel. Some paths, like the "old, old path," which are so sweetly sung about by the Saints, are smooth and safe. But many ways are devious and dangerous.

To observe mankind even casually is to be assured that most men have traveled over wrong roads. Their feet have fallen and carried their owners with them.

All metaphorical, of course.

No doubt, as I reflect, David was grateful that he had been following safe ways—had been saved from evil ways—had not sinned—at least to his thinking.

But I am wondering if David was not thinking about false doctrines and theories of men. In fact, I wonder if he was not grateful that he had not fallen into the impure and gross religious theories and practices of many men and peoples of his time? I believe he was. Striking a stone with your foot and even a sudden fall, is not so serious.

Yes, David must have been thinking about sin.

We, too, are grateful that, frail as we are and even sinful as we are, we have been saved by His power from being worse—much worse, if the pulling power of his church had not been at work with us. For this we here, now, and in the presence of the Lord's people give praise to Almighty God, just as David did.

Quite a remarkable prayer of thanks this was, is our final thought. We lay the Book aside for the moment and attend to necessary but much less satisfying things.

Prayer

In the silence of my chamber
I may with my Savior share
All my worries and my troubles,
As I talk with him in prayer.
When I kneel before my Master,
I can feel his presence there,
And the load of care and sorrow
Seems much easier to bear.
In the silence of my chamber.
I find peace, and lose despair,
For the glory of the Savior
Comes to me by way of prayer;
I can feel sweet peace descending
Like a shower from above,
And my heart grows calm and tender
In the blessing of his love.

—Alice Jean Mowat, in *Church Management.*

We need more effective organization and promotion of adult class work. But a greater need is to have something happen to those already in attendance which will make them different and growing persons. The problem of developing a disposition to learn is a more vital problem than that of increasing attendance.—Harry C. Munro, in *"Do Adults Want to Learn?" International Journal of Religious Education.*

ATTITUDES

(Continued from page 1167.)

gether, work together, play together and worship together. But to those who do not belong to this wonderful family circle must be *taken* the knowledge attained by this assimilation of ideas, and show them the "better way," the higher life. The gifts and blessings are ours if we will only fit ourselves to receive them, the world is looking for what we profess to have. Our attitude either redeems or revokes the truth of our religion. They do not take the trouble to look beneath the surface of our human limitations and shortcomings, all they see is the result—success or failure. If the church is to reveal "all truth" as its creed, then we must live it in our lives. We must radiate truth and righteousness, loyalty, honor, integrity and fair play in our attitude towards those with whom we come in contact.

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Seeking the Lord

By Arthur H. DuRose

"This is life eternal that they might know thee the only true God."—John 17: 3.

IT SHOULD NOT BE NECESSARY to discuss the desirability of knowing God. It is a foregone conclusion, to know God is life. It is serious business not to know God.

The actual process for knowing is seeking. The knowledge of any worth-while subject does not come accidentally; it comes only through a definite application to the thing in hand, a definite going after a desired result. If I desire to have knowledge, an understanding in the field of mathematics, I apply myself to the subject through the medium of books, and I might even place myself under the tutelage of a teacher expert in the subject. May I emphasize the point that no matter how complete the books might be or how proficient a teacher I may have, the only way for me to acquire knowledge is to *seek*.

The Lord understood that this seeking process was necessary, even for him, as is evidenced in the following scriptures: "Seek ye the Lord while he may be found," "Seek ye first the kingdom of God," "Seek and ye shall find," "The Son of Man came to seek and to save that which was lost."

There is a difference between the act of conversion and the process of seeking the Lord, the one may be the work of a moment while the other is the task of a lifetime.

In conversion we come to a decision upon the desirability of walking in the ways of the Lord after which we go through the process of seeking those ways and walking therein, that is, we do, unless we quit just when we ought to begin.

But I must go further. My text says that eternal life is dependent upon a knowledge of God. It is possible to know about an individual by reading a history or biography of his life, noting his actions and reactions but by far the most efficient way of knowing a person is to be personally acquainted with him. When the minister conducted us through the waters of baptism and laid his hands upon us for the reception of the Holy Ghost, he gave us a personal introduction to God.

Have we cultivated that acquaintance and kept on speaking terms with Him or have we promptly gone our way and forgotten that we had ever been introduced? As we said before, it is very desirable to have a complete knowledge of the things written in the books, but after all, that is second hand information to us and cannot take the place of a real personal communion of our spirit with God. Knowing God is a long process and is not to be underestimated but is a task worthy of our best efforts.

Now may I cite your attention to a statement found in section 68 of the *Doctrine and Covenants,* part of paragraph 4: "Inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; . . . and they shall also teach their children to pray and to walk uprightly before the Lord."

May I call to your attention the fact that the emphasis in this paragraph is not upon the statement that the children shall be baptized when eight years old but rather upon the part which says that the sin be upon the head of the parents if they teach them not to understand the thing which would normally cause the children to ask for baptism at the appointed time.

But this raises another question. How shall we teach unless we know? How shall we teach our children repentance, faith in God, the gift of the Holy Ghost, if these things have not been a vital part of our own lives, for years perhaps? Is it possible that we can teach something that we do not know?

Why has this church not held its own children as a natural increase?

It seems that the answer is that we do not know the things that we ought to teach, we do not know God.

Again, I say, "It is serious business not to know God."

We spend thousands of dollars to convert grown people and neglect the effort necessary to fit ourselves to convert our own children and oftentimes thereby a number of their friends.

Much as we dislike to part with our money, too many of us would rather do that and send out a missionary to convert the heathen, than to exert ourselves in preparation to train our children in the ways of the Lord. Are we willing to pay the penalty, not only for failure to teach our children but also because we do not know him "the only true God." These words are not to be trifled with. They are the word of the Lord. We either pay attention or we come under condemnation.

"They shall also teach their children to pray." Again we are compelled to ask, can we teach something with which we ourselves are unacquainted?

It is no small matter to qualify oneself to bring up children so that they shall know the Lord, but it is a God-appointed task, and this Church of Jesus Christ has a right to expect that we shall not only seek and know the Lord, but that we shall teach others to find the way of life. "This is life eternal that they might know thee the only true God."

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Prayer and Testimony

A Testimony of the Financial Law

By Mr. and Mrs. William B. Cramer

We enjoy reading the *Herald* from beginning to end. The testimonies of the Saints are always read and enjoyed by us. We thought the issue for July 25 was the best one for some time. Brother Greene's experience brought the tears to our eyes and the letters across the desk of the Editor in Chief were of great worth.

We wish to write to the Saints concerning our testimony of the financial law. If we could only impress the necessity of regarding this law, the added happiness, peace, and God's blessings would well repay us for our effort.

We believe whole-heartedly in giving one tenth of all we receive to the Lord. We started to pay tithing in 1929, but not wholly one tenth. We wavered back and forth, giving when we had an increase and not giving when we did not have one.

In 1931, our battle was won, knowing by then the greatest blessings come to those who freely give. Saints, waken up to the need of the church for your tithes and offerings, and God will do the rest for you.

We drive thirty miles each Sunday to church. Once in a while we return home the same evening, but most of the time the Saints make room for us to remain over night.

Pray for us that we may go forward in this marvelous work. Our prayers are always for the Saints in the advancement of the gospel.

MONROE, MICHIGAN.

God Will Give Us Blessings

By LaVern Butler

I know that God is willing to give us the blessings of which we stand in need when we serve him and obey his commandments. We should think of God always and not just when we need him. Otherwise we are unworthy of the many blessings he gives us.

I am glad that I am a member of Christ's church. I was baptized August 19, 1928. There are many, many things in the church that I enjoy—reading the *Herald,* especially the Prayer and Testimony page, going to Sunday school, singing and taking part in any way I can, and attending the midweek prayer services. I feel that the prayers and testimonies of others help me to overcome many of my difficulties. Will the Saints pray for me, that I may be a better worker for Christ?

HAMMOND, INDIANA, 821 Merril Street.

Beginning the Work in a New Place

By Emory D. Hartman

We enjoy reading the new *Herald* each week, but always turn to the testimonies first. We receive much spiritual strength from them.

Since my wife wrote to the *Herald* last winter, we have had the privilege of meeting with the Saints at Bloomsburg a number of times.

Brother Walter Lewis visited us early in the summer and preached for us a few times, but we could not get the people out to hear at that time. I kept trying, however, to get a few people interested in the gospel, and now several are reading our literature.

Brother William Hyde and family and Clark Pealer, of Bloomsburg, accompanied by a group of Saints, visited us over the week-end. Brother Hyde preached a fine sermon for us on Sunday, August 20, to an audience of twenty. One brother, who was present, could hardly wait until Monday to tell his fellow-workers about the gospel. After doing so, his employer told him if he joined this church, he would have to look for another job. Saints, pray for him so that he may be able to find work.

We must be up and doing, for this work cannot stand still. I was baptized ten years ago by Elder A. M. Chase, and now with the help of God, I am trying to make up for lost time. Pray for us that we may remain faithful.

HUMMELSTOWN, PENNSYLVANIA.

Isolated Member Rejoices in Truth

By Mrs. Raymond Auld

I know the latter-day work is true. Though I may fall by the wayside and not reach the goal for which I am striving, the cause of Christ will not suffer, but I shall suffer because of my inability to keep always in the straight and narrow way.

Forty-two years ago I first learned of the latter-day church. I was forbidden to join then, but the Lord opened up a way that I might. Then I married a Latter Day Saint, and together we started on life's pathway. Always I have been isolated from Saints. I believe my life would have been very different if I might have had the association of fellow members of the faith.

Once I was very ill with diphtheria. My throat was coated inside like white velvet, and there was not space as large as a lead pencil for me to breathe. An elder was coming to hold meetings five miles away at a schoolhouse—my husband had made the appointment for him—but he was a day late in arriving. My husband went to meet him at the station. While he was gone my throat had to be swabbed frequently so that I might breathe. When the elder came, I was administered to, and at once my throat cleared. My head stopped aching. I felt much better. I arose and prepared supper for them.

I have been blessed with comforting and helpful spiritual gifts. I have also endured many trials and have been down in the dark valley when it seemed as though God had forsaken me and I would never again enjoy the blessings of his Spirit; but I can say today that the still small voice is telling me to keep on and not to lose faith in our Savior.

I am alone now. My husband passed away three years ago, and I am still isolated. I am a practical nurse and take care of an invalid woman. My children are all doing for themselves. They all belong to the church and one is in the priesthood. I thank God for bringing them into the fold.

The Father has shown me in many ways that the Saints' church is the only true church and that Christ is at the head. Pray for me that I may hold out faithful to the end.

Request Prayers

Sister Mildred E. Holmes, of Armada, Michigan, who has been in poor health for nearly a year, entered the University Hospital at Ann Arbor, Michigan, September 1, where she expects to be for some time. Will the Saints pray that her recovery may be sure and steady? She was an inmate of the Oakland County Sanatorium at Pontiac, for some time.

Leonard S. Rhodes, of Mancos, Colorado, again requests the Saints to pray that the Post Office Department may transfer him to an office where there is a branch of the church suitable for his children, aged sixteen and four, and where he and his family may be blessed spiritually, physically and financially. He also requests prayers in behalf of his wife whose health has been quite poorly since a nervous break-down more than a year ago.

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QUESTION TIME

Explain Matthew 8: 12, which says the children of the kingdom shall be cast out.

Considerable controversy has arisen concerning the correct rendering of this passage. The Authorized Version translates the text as follows:

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

By some this has been held to mean that the children of the kingdom were the Jews, but that their rejection of Jesus would cause them to be cast out. Probably this view would not be widely criticized if the text had qualified its statement to include only some of the children of the kingdom. But such qualification does not seem to be indicated. The Revised Version uses the term "sons of the kingdom," which perhaps permits of a slightly different construction to be made of the text. But the Weymouth Version uses the term, "natural heirs of the kingdom." A very different rendering, however, is found in the Inspired Version, which says:

"But the children of the wicked one shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

It will be noted that the occasion for this statement of Jesus was the great faith of the Roman centurion, of whom the Savior declared:

"Verily I say unto you, I have not found so great faith, no, not in Israel."—Verse 10.

Then follows the language first quoted above. Professor Barnes thinks that Jesus used the words to show that the Jews who thought themselves to be the special favorites of God and rightful heirs of the kingdom had no prior claim upon it. In any event, it seems logical to assume that only the upright shall be admitted to the divine kingdom, and this is the inference of the Inspired Version rendering.

Why did Jesus say: "Let the dead bury their dead"?

This statement, found in Matthew 8: 22, is clearly a paradox designed to impress the person addressed with the superior importance of the mission of Jesus, and also perhaps to test his real devotion. He had expressed willingness to follow Jesus after he should have buried his father, which seems a reasonable attitude. But it is possible to read a broader meaning into this text, for the Greek word here used for "bury" was often used to mean "celebrate funeral rites." In fact, Professor Strong says that is the meaning of the word. Therefore it appears that the duty of physical burial was not so much meant as the performance of certain ceremonies that had become matters of form or custom.

Professional mourners were commonly employed, and periods of formal mourning were observed, followed by a feast for the dead, and spices were sometimes burned to celebrate the occasion. Offerings of food and drink were also placed upon the grave of the departed one, and sackcloth and ashes were often used to show deep mourning. The mission of the Master was too important to be set aside for these human devices which were but substitutes for true sorrow, and such nonessentials could well be attended to by those who were dead to the great message of salvation. Jesus had no time for sham or show, for his message offered to all eternal life.

What was the purpose of the Kirtland Temple?

In those days the church did not have adequate facilities for education, and it was to provide them to some extent that rooms were designed in the temple where classes should be held. Teachers were hired for the purpose, and many subjects were taught there, including several languages. It was anticipated that this would help the ministry in their work among the nations. The "School of the Prophets" was organized and used the temple for its work. This included literature, science, geography, religion, and theology, as well as other studies.

The languages taught included Hebrew, Greek, and Latin. But the promise of an endowment of spiritual power was probably a stronger inducement to the building of the temple than any other one thing, and also the desire to have a place where religious devotions could be observed under favorable conditions. All of these purposes were to be realized there.

A. B. PHILLIPS.

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Here Adventists tell us that Abraham kept the Sabbath because it was one of God's commandments and one of his laws. But we have previously shown that the Ten Commandments were not given nor that covenant for four hundred and thirty years after the covenant was made with Abraham. (See Deuteronomy 5: 3.) The preceding verse reads: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (Genesis 26: 4.)

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ." (Galatians 3: 16.) "And I say, that the covenant, that was confirmed of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." (Galatians 3: 17.)

Abraham was commanded to leave his father's house, his kindred, and go to a land that God should show him, with the promise that his seed should become a great nation. Abraham obeyed. (See Genesis 12: 1-5.) He was commanded to circumcise all his male children at the age of eight days. (Genesis 17: 9-14.) Again he was obedient. He was commanded to cast out Hagar his concubine with his son by her. (Genesis 21: 1-14.) This he obeyed. He was tried by being required to offer Isaac his only son as a sacrifice. (Genesis 22: 1-14.) Here he was also faithful. So it is evident that Abraham did keep the commandments and laws and statutes that God gave him: but to apply the text of the Genesis 26: 5 to the Ten Commandments is unjustifiable presumption against the plain statement of the *Bible*. The covenant of the Ten Commandments was made with the children of Israel at Horeb and not with their fathers. (Deuteronomy 5: 3.)

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, . . . a sacrifice, and drink offering, every thing upon his day: beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord." (Leviticus 23: 37, 38.)

The above is used to prove the Sabbath should be kept beside the ceremonial law. But in this text the Sabbath is not emphasized any more than their gifts, freewill offerings and vows. The whole context shows that the instruction applies directly to the Israelite nation; and it would be as reasonable to apply the whole text to our day as the clause referring to the Sabbath.

THE DECALOGUE NOT THE SUPREME LAW

That the efforts to make the Ten Commandments of such paramount importance are not justified, let us notice the attitude of Christ:

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, this is the first and great command. And the second is like unto it, thou shalt love thy neighbor as thyself."

The above is not in the Ten Commandments. The command to love God is quoted from Deuteronomy 6: 5, to love one's neighbor from Leviticus 19: 18-34. Both are taken from the book that Moses put in the side of the ark of the covenant (or as Adventist would say the ceremonial law), but according to Jesus, it was the great commandment, and upon it and the one that followed, neither of which are a part of the Decalogue, hung "all the law and the prophets."

Thus Jesus says that the greatest commandment was not in the Decalogue: But the Adventists differ with him by claiming, that the "Sabbath commandment" is the greatest commandment of the law. *Which is right?*

When Jesus was tempted by the Devil (as recorded in Matthew 4), he answered each temptation by quoting from the law; but not one answer from the Ten Commandments.

1. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4: 4, see also Deuteronomy 8: 3.)

2. "Thou shalt not tempt the Lord thy God." (Matthew 4: 7. See Deuteronomy 6: 16.)

3. "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4: 10. See Deuteronomy 6: 16.)

Here again if Jesus makes any distinction at all between the so-called moral and ceremonial law, he gives the preference to the latter. Adventists quote the following:

"Be ye mindful of his covenant; the word which he commanded to a thousand generations; Even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance." (1 Chronicles 16: 15-18.)

They claim this refers to the Decalogue, but the language plainly shows that it has reference to their inheriting the land covenanted to Abraham and his seed. Deuteronomy 5: 3 plainly shows that the covenant of the Decalogue was not made with their fathers. So this fails. They tell us also that this proves that the Decalogue covenant was to a thousand generations. Well, if we were to count the average generation at thirty-five years, according to *Bible* chronology the world has stood, or been inhabited by man less than two hundred generations. Now if that law must govern for eight hundred more generations, it would be difficult for Adventists to explain their claim that we are just about at the end of the world. Truth is harmonious, but this claim is too conflicting to be considered seriously. No! No! This is only another missapplication of the Scriptures.

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy Sabbaths, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." (Nehemiah 9: 13, 14.)

The above was read from the book of the law of the Lord. (Nehemiah 9: 3.) Hence it was to Israel only; and since God made known his Sabbaths to them, evidently previous to that they had not known them. Therefore they could not be keeping a law they did not know. (Again harmonizing with Deuteronomy 5: 3.) "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple." (Psalm 19: 7.)

Here again they assert, that the Law of the Lord is the Decalogue. But what reason for it? We have cited texts that show that "By the works of the law no flesh could be justified in his sight; The law made nothing perfect; was to be done away," etc., and in the face of all the evidence shown, to assume that Psalm 19: 7 refers to the Decalogue is a mistake. In the margin the word *law* is rendered *doctrine* and the text could only refer to the law or doctrine of Christ that saves the soul.

The same blunder is also made in regard to Psalm 49: 8; 89: 27-33, and 119.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Proverbs 28: 9.) This, it is claimed, refers to the Decalogue. But the word *Me* as used here would be in the generic sense and refer to mankind or the whole race. The law therefore would have to be age wide. People had prayers answered and were saved for over twenty-five hundred years before the Decalogue was given, so *it* could not be the law referred to.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Ecclesiastes 12: 13, 14.) It is assumed that the word commandments here refer to the Ten Commandments, but it is purely an assumption. Where is there a commandment in the Decalogue that required baptism? or repentance of sins? But Jesus positively taught both. Where is there one of the Ten Commandments that requires us to love our enemies, do good to them that hate us, and pray for them that despitefully use us and persecute us? Jesus commanded all these as being necessary if one should become a child of God. The Ten Commandments taken alone do not

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require any service to God, further than that they shall have no other Gods before him. One might be ever so impure, but if he does not actually commit a crime outside of covetousness, he has not violated the Ten Commandments. The Ten Commandments only provide condemnation for real acts of violation, but the law that Jesus Christ gave requires pure motives out of which only can be built pure lives. Now who could believe that the whole duty of man consisted in keeping so imperfect a law as the Decalogue, merely a national law? To be a Christian requires much more.

A favorite text with the Adventists is, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Again it is assumed that the Decalogue is referred to. But why? Hear what the Lord says of the two covenants:

". . . Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; . . . In that he saith, A new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Hebrew 8: 8, 9, 13.) In the light of the above, it is evident that the old covenant made with the children of Israel when they came out of Egypt that was to wax old and vanish away, could not be the law that was to be magnified and made honorable. "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, Even them will I bring to my holy mountain, and make them joyful in my house of prayer." (Isaiah 56: 1, 2, 6, 7.) I have quoted the above from *The Great Controversy,* page 283. Mrs. White then says, "These words apply to the Christian age as is shown by the context." . . . She quoted only a part of the text and placed a period at the close of the text, where in the *Bible* is a colon, and made no mark to show that the sentence is unfinished. She then makes her claim that it applies to the Christian age "as shown by the context," when the remainder of the sentence she partly quotes says, "Their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

The above plainly shows that the texts referred to applied when burnt offerings and sacrifices were being offered on the Jewish altars. Therefore the strangers that join themselves to the Lord would be Jewish and not Christian proselytes.

Isaiah 58: 12, is also used, but the context plainly shows that it is the seed of Jacob or Israel that is being referred to as a nation so further notice of them is unnecessary. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." (Isaiah 66: 22, 23.)

Here we are told that the Sabbath will be kept on the new earth, so all the saved will keep it there. Well it can reasonably be questioned as to whether the reference to the Sabbath and new moon is in any sense connected with the new earth. It is asserted in the twenty-second verse that "as the new heavens and the earth shall remain so shall your seed and your name remain." A period closes that sentence. From the tenth verse of the chapter to the twenty-second are promises regarding the restoration of Israel, and the certainty of God's protection that will be extended to them. And as a climax as the new heavens and the new earth would remain so would their seed and name remain. Following is the promise of the restoration of the Jews to their homeland and institutions also referred to in Zechariah 14: 16-19. But if it is insisted that the Sabbaths will be kept on the new earth because of this text it would also prove that the new moons would also be kept, and Adventists should be keeping them also. Let us look at the question from another viewpoint. We will notice some of the *Bible* references to the new earth and see how their theory will apply. Since the Adventists claim that the Sabbaths will be kept on the new earth, and insist that the poetic statements referred to prove it, we have a few others we would like to have them harmonize with their theory. John says speaking of the new earth:

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." (Revelation 22: 5.) "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swear by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer." (Revelation 10: 5, 6.) "The sun shall no be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (Isaiah 60: 19, 20.)

Adventists tell us that the Sabbath begins at sunset Friday evening; but how can they count from sunset to sunset when "thy sun shall no more go down." How can they keep the new moons when "the moon will no more withdraw itself"? This is on a par with counting the first three days of creation from sunset to sunset before there was any sun to set. (See Genesis 1: 16-19.)

Again, how will they count and keep the Sabbaths when there shall be time no longer? In Leviticus we are told how Israel counted their Sabbaths "from even to even." (Leviticus 23: 32.) Now it might be argued that the statements quoted above are poetic figures and not to be taken literally; but if this is admitted it would destroy their argument regarding the Sabbath on the new earth. But it would be impossible to even use that argument against the statement of Revelation 22: 5, "And there shall be no night there." The statement here is definite and positive, and it could not be called a flight of poetic fancy. He is certainly speaking of the new earth, and he positively says, "And there shall be no night there." If there is no night there would be no evenings, so their contention contradicts this text.

"Thou hast despised mine holy things, and hast profaned my Sabbaths. . . . Her priests have violated my law, and profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." (Ezekiel 22: 8, 26.)

This, as usual, is separated from its connections and applied to our time. That the above applies to the Jews and Jerusalem, no further evidence is necessary than to read the following from the same chapter: "Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? Yea, thou shalt show her all her abominations. . . . Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore Thus saith the Lord God, Because ye are all become dross, behold therefore I will gather you into the midst of Jerusalem." (Ezekiel 22: 1, 2, 18, 19.) There can be no doubt that this applies to the Jews and Jerusalem, and in no sense to the Christian world.

(To be continued. This is the eighth installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

A New Church for Sutton-in-Ashfield Saints

Apostle J. W. Rushton Participates in English Ceremony

Saints of Sutton-in-Ashfield, England, laid the foundation stones for a new church, which they are building on land adjoining their present church on Fern Street, August 12, and Apostle John W. Rushton calls the attention of *Herald* readers to a full-column story of the event printed by *The Free Press.*

"The new church is being built by voluntary labor," declares *The Free Press,* "the cost of the material being met by subscriptions from members and neighbors, and, when completed, the new church will seat approximately one hundred and sixty persons. The members of the church first worshiped in Priestsic Rodad, but moved to Fern Street in 1920, and built a church which holds approximately one hundred persons. It was felt there was a need for a bigger building and when the new church is completed the old building will be used as a Sunday school."

Brother Rushton was present for the stone laying ceremony, and others present were Elder G. V. Willis, who is superintending the erection of the church, G. Rallings, secretary, and Alfred Shaw, treasurer. A number of bricks have been inscribed with the names of the subscribers, and will be used in the building of the church porch. No fewer than one hundred and nineteen of these bricks have been presented by friends.

Then the press story goes on to tell that Elder J. T. Holmes presided at the service.

Elder Robert Rallings was the first president of the branch which was established in 1905. For some time the Saints were without a meeting place, and worshiped in their homes.

The stone laid by Apostle Rushton bore this inscription: "This stone was laid by Elder J. W. Rushton, August 12, 1933, as the representative of the church," and a second stone, laid by Elder and Mrs. Holmes read: "This stone was laid by Mr. and Mrs. Holmes, August 12, 1933."

The principal address of the occasion was delivered by Brother Rushton. Following this service the women served tea, and then the company enjoyed a concert.

Western Montana Reunion

Western Montana Reunion at Race Track, August 17-27, convened Friday. Apostle J. F. Curtis, District President N. P. Coleman and counselors were in charge.

The order of meetings were as follows: eight-thirty, prayer meeting; nine-forty-five, lecture; eleven o'clock, preaching; two o'clock, lecture; eight o'clock, preaching.

The evening lectures were by Brother H. I. Velt, illustrated by lantern slides. Apostle J. F. Curtis lectured on priesthood. Other speakers were L. O. Wildermuth and Elder George Thorburn, the latter also officiating in his office as patriarch, giving blessings to a number of Saints.

The committee, headed by District President N. P. Coleman, had perfected arrangements for the comfort of the group. The prayer services were of a high order.

The women's division occupied one service in the evening, conducted ably and efficiently by the district superintendent of religious education, Sister George Thorburn. The various numbers on the program were inspirational, entertaining and educational. Sister Thorburn had charge also of the daily programs for the children, which were highly spoken of. Three fine plays were presented by the young people, and others of Anaconda and Deer Lodge Branches. The titles included, *"The Prodigal Son,"* and *"The Telegram."* A number of special reading and musical numbers were rendered by the talented young people.

Sister Fred Kendall, musical director, promptly and efficiently did her part.

The Race Track Reunion grounds are located in the midst of a beautiful grove of trees by a mountain brook, in the Deer Lodge Valley. The last year, a fine improvement has been made on the reunion auditorium building by the faithful workers and Saints of Anaconda, Deer Lodge, and Race Track. Much improvement has been made on the grounds also.

Entertainment and recreations, in charge of Kenneth Eliason, were joined in by both young and old.

A large attendance was had from all parts of the district. The weather the first two days was very warm and summerlike, then on Sunday a heavy rain fell followed by several inches of snow Monday morning. Nevertheless, the Saints and friends cheerfully endured the inclement weather, which continued cool and rainy during the rest of the week.

Eastern Colorado Three-day Meetings

Apostle R. S. Budd conducted three three-day meetings in Eastern Colorado District during August, assisted by the president of the district, G. A. Smith. The services were very well attended, the classes and sermons proved interesting and edifying to the Saints, and through all of the worship, discussion, and study, God blessed abundantly with his Holy Spirit's presence, encouraging and strengthening his people for the tasks that lie before them.

La Junta Meeting, August 11 to 13

At La Junta, for the services held there on August 11 to 13, with the fine preparation made by Brother Elliston M. Stevens and his helpers, all was in readiness for the meetings when the visitors began to arrive. The American Legion Hall was rented, and provided a fine place in which to meet, also a large kitchen. This made it possible for the women of La Junta, under the leadership of Sister Nora Berry, assisted by others, to serve good meals at reasonable prices. The church building in north La Junta was partitioned and used as sleeping quarters for Saints from out of town.

On Friday afternoon, August 11, a school-busload of folks came from Utleyville, an eighty mile journey. From Utleyville, Pueblo, Lamar, Trinidad, and other points in the southern part of the district members came to join La Junta Saints in good fellowship, worship, and study. On Friday evening at seven-thirty, a short season of prayer, inviting God's presence, was followed by a splendid musical program provided by the choir of Lamar, Colorado, Branch. A fine variety of musical numbers gave a good prelude to the opening address by Brother R. S. Budd.

In the prayer service on Saturday morning at eight-thirty, and in the communion service at eight o'clock on Sunday morning, the Spirit of God made the members feel deeply the urge to go forward, with God's help, in working for Zion. In the classes taught by Brothers

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R. S. Budd, Ralph E. Vincent, and G. A. Smith, and in the ever helpful and encouraging sermons of Brother R. S. Budd, on Friday and Saturday evenings and on Sunday morning and evening, the Saints showed a keen interest and were ready with their questions when the opportunity was offered for them at the round table on Sunday afternoon. The sermons and classes of Brother Budd were full of food for thought, especially to those interested in the cause of Zion, and the Saints who gathered at La Junta went home strengthened and encouraged to devote themselves more whole-heartedly to God's work.

Wray, Colorado, Meeting, August 18 to 20

The meetings at Wray, taxed to its limit the seating capacity of Wray Church. The remodeling of their church, recently done by Wray Saints, proved a blessing during this three days. The seating capacity for services is much greater now than it was before the remodeling was done, and all the extra space was needed on this occasion. Then, too, the new basement provided a fine place for the serving of the good basket dinners which the Saints united in providing each day. From the groups at Brush and Yuma, Colorado, and from the branches at Lamar, Nebraska, and Goodland, Kansas, as well as from many other points in Colorado and Nebraska, the Saints came. Wray members were happy hosts and did well their part in making the visitors welcome in their homes for the three nights. Eighty worshipers joined in the prayer and testimony service at ten Friday morning, and by Sunday morning there were over two hundred crowded into the church to hear Brother Budd's sermon at eleven o'clock.

The theme, *"The Ongoing Purpose of God,"* was followed closely by Brother R. S. Budd and G. A. Smith in their classes on Friday and Saturday, and also by Brother Budd in the four sermons which he delivered. With God's enlightening Spirit helping, the greatness of his work was made clear to the mind, as was also the importance of the acts of each child of God in relation to God's great purpose. In the minds and hearts of the Saints who assembled at Wray was born a new appreciation of the marvelous work of God in these last days, and also a greater appreciation of the opportunities offered to his children to work together and with him in his great cause, the building of Zion.

Denver Meetings August 25 to 27

In Denver, August 25 to 27, at the third of the three-day meetings, the continuing interest of the Saints was manifested by the presence at the first service, on Friday evening, of a number of those who had already attended the meetings held at either Wray or La Junta. Denver Saints provided accommodations in their homes for the visitors for the three nights. The women of Denver Branch served meals in the basement of the church at reasonable prices. The Denver choir, directed by Sister Alice Milligan, and assisted by visiting musicians, gave fine support to Sister Inez Schrunk in providing good anthems and other music for all services. Apostle R. S. Budd bore all of the burden of handling classes and preaching, during this three days, and he continued to show clearly and effectively the place the members assume in God's great plan as the work goes forward.

On Friday, plans were made to have Apostle Myron A. McConley teach some of the classes which would have lessened Brother Budd's tasks considerably; but early Saturday morning a telegram came, calling Brother McConley to the bedside of his father, in Sterling, who was seriously ill. From last reports received, Brother McConley's father was much better, and it is hoped that he continues to improve.

On Saturday morning at the prayer service and again at the class at 10.30 a. m., some very interesting contributions were made by Brother R. S. Salyards, sr., and also by Brother A. H. Christensen.

On Saturday evening at seven o'clock a musical program was presented, composed of vocal and instrumental numbers, prepared by musicians from all parts of the district.

At the business session at 2 p. m. Saturday, the following officers were elected: District president, Glaude A. Smith; associates, J. D. Curtis and E. J. Williams; secretary, C. D. Liggett; treasurer, Ralph E. Vincent; director of religious education, Floyd H. Engstrom; chorister, Inez Schrunk; librarian, Sister R. C. Harrison; historian, E. F. Shupe; auditors, Paul Diefendorf and R. S. Salyards, jr.; budget committee, Paul Diefendorf and E. J. Williams; member of board of trustees of reunion grounds, I. N. DeLong.

At the Sunday school hour on Sunday morning, Bishop's Agent Ralph E. Vincent presented the needs of the church financially, being supported in his presentation by Apostle R. S. Budd and District President G. A. Smith, and urged the adoption of the envelope system by the branches and groups of the district as a great aid to establishing the habit of systematic giving among the Saints.

A resolution was passed without a dissenting vote expressing the hope that a definite economic program would soon be initiated and presented to General Conference for approval, and assuring the President of the church of this district's cooperation and support in the carrying into effect of such a program.

The conference also voted to hold a reunion in Eastern Colorado in 1934, and chose the district presidency to act as a committee to formulate plans to that end.

Rich Hill, Missouri

Successful Young People's Institute

Young people in the Clinton District are doing things. The district presidency are mindful of the need the church has of its youth, and also the need youth has of the church. Young people share generously in the work of the district.

Early in the present year a young people's institute was scheduled for late July to be sponsored by a district committee of young folks. Since it was to be held in Rich Hill, the local branch young people undertook to finance the project. By the sale of doughnuts and two ice cream socials a fund of $24 was raised.

The institute was held July 29 and 30. Good advertising resulted in attendance from every branch of the district, over 300 being in attendance on Sunday. This was the largest gathering of young people ever held in the district and afforded a wonderful experience in which they learned to enjoy church friendships under most happy and inspiring conditions.

Elder Leonard and Sister June Lea, of Independence, were happy and inspiring in their work as instructors. Sister Lea gave practical suggestions for the use of religious drama in church services and on Sunday brought a splendid message in her readings. Brother Lea was both profound and entertaining in his lectures and forum discussions. He brought much of the spirit and message of the recent Youth Conference at Lamoni, adding the appeal and conviction of his own masterful discourses. The young people were deeply impressed with the messages of their teachers. A fine spirit of cooperation and good fellowship was manifest.

Clinton District young people are very grateful for the opportunities of this institute. They look forward to many more occasions of this kind in coming years.

Janesville, Wisconsin

An Experience in Daily Vacation Bible School Work

Miss Ethelyn Hield, Janesville, Wisconsin, reports an interesting experience as an instructor in a Union *Bible School* held in her city. Sister Hield describes the excellent organization of the school and the spirit of its work. She was chosen to work with twenty-three third-grade children. Their special project was the study and mounting of a series of colored *Bible* pictures to be sent to some foreign missionary. At the close of the school these were sent to Elder and Mrs. V. D. Ruch in Norway.

Miss Hield writes: "The experience has meant much to me. Each child not only learned *Bible* stories and memory verses, but how each can be a helper in family, church and community, but above all to self and to God. As a project in religious education this is, in my estimation, a fine place to start."

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Kansas City Stake

The O. B. K. Labor Day picnic was an occasion to be remembered. Five hundred Saints, young and old, from the various local churches brought baskets filled with food, and in groups, large and small, under the shade of the great trees, of Swope Park, ate to their heart's content.

This same crowd after the open-air banquet, disported themselves, according to the game they liked best, the most popular of which were tennis, volley ball, baseball, horseshoes, and children's races. Some visited the zoo.

One of the leading events was an oration by Lyman Fields, the effort being favorably commented upon. Mr. Fields spoke on the *"National Youth Movement."*

The finals in tennis were not finished, but volley ball, between Missouri and Kansas, was won by Kansas, and baseball, by Missouri. The weather was ideal, grounds in perfect condition, the spirits of the people, gladsome, so the annual outing was beneficial to all.

The Stake Leadership School will be held at Central Church, September 18 to 29. Workers are being urged to avail themselves of this opportunity to prepare for continued service in the future —to grow—to give their time to the things most worth while. Training classes, taught by skilled workers, will be offered in many phases of church endeavor.

North East Church

The meetings are feasts of heavenly blessings. Elder Thomas Newton has been with the Saints of this church for several Sunday nights. His efforts are very uplifting.

Brother Rose, who has been quite ill in the Saint Mary's hospital, is able to attend services again.

The meetings, which have recently been held on the river side, were interrupted by rain for two Sundays, and the congregation forced to go indoors.

Recent speakers at North East Church have included Elder Harry Sevy, and Stake President C. E. Wight.

Brother Howard Bailey, who has been away for reforestration, is visiting his home.

The young people are doing their part to help by furnishing music for different services.

Argentine Church

The special services conducted by Elder J. Charles May are well attended, some nonmembers being present. Each meeting is preceded by a stereopticon lecture on the Society Islands Mission. Brother May expects to continue his meetings another week.

Elder Evan Fry was the speaker Sunday evening, September 3, basing his excellent talk on *"The Power of God."*

Holden Stake

Atherton, Missouri

The local young people had charge of the services morning and evening August 20. The eleven o'clock service began with a prelude by Fern Lily. Sister Florence Bogue Hughes sang a solo, *"A Little Prayer,"* and then talked on the topic, *"Many People Are Living But Not Alive."* Brother Clifford Long stated in his talk that the young people realize they have a part in the work of the church and must prepare to live and work together. That evening Brother J. A. Thomas, young people's leader, preached.

Otho Clark preached the morning sermon August 27, emphasizing the lesson, *"Ye Must Be Born Again."*

That evening young people from Gudgell Park, Liberty Street and Stone Church congregations, Independence, had charge of the meeting and furnished the program. Sister J. R. Lentell, wife of Liberty Street's pastor, told a story pertaining to the city of Zion, and this was folowed by a sermon by President F. M. McDowell.

On September 3, preceding the class work of the church school, the congregation enjoyed a cornet solo by David Allen, of Independence.

A good spirit prevailed at the sacrament service. James A. Thomas preached the evening sermon. At this service the congregation was favored by a solo by Sister Amos Allen, accompanied by her son, Edmund. Sister Allen and children visited at Atherton over that week-end, and the Saints took advantage of their musical talent.

Sister George Beebe, who recently underwent an operation, is reported much improved.

Blue Springs, Missouri

The Wednesday evening prayer services are well attended. Following the meeting the young people have choir practice, Alma Campbell directing and Louise Sarratt at the piano.

The young people's orchestra has rendered some fine music during the Sunday school periods.

August 17, the young people of Blue Springs were the guests of Enoch Hill young people, where they played volley ball.

Sunday speakers during the month of August have included Brothers Fred Immer, C. A. Joice, and Fred McWithy. Their subjects have been, *"Get Your Heart Right With God," "The Light of the World,"* and *"The Last Forty Minutes Before the Coming of Christ."*

Brother C. A. Joice visited South Boardman Branch in western Michigan, where he was born, also a convention at Grand Rapids. From there he went to the World's Fair. Sister Bessie Joice and Brother Alma Campbell also attended the Fair on their vacations.

Mikado, Michigan

Work Progressing Rapidly

September 3, marked an all-day meeting with Saints of this branch. Events which made the meeting especially outstanding were the baptism and confirmation services of three candidates, a young man, eighteen years of age, and twin girls, ten.

Other meetings of the day were the prayer and sacrament services, which convened at nine-thirty; preaching, ten-thirty by Brother M. J. McGuire; church school; dinner at noon; baptism, two o'clock by Brother McGuire; preaching, three o'clock, Brother McGuire; confirmation, Brothers McGuire and Richard Stewart officiating; preaching, eight o'clock by Richard Stewart. Brother McGuire is young in years, and his talks sank deep into the hearts of the young people.

Forty-two people attended the meetings in the forenoon, with more throughout the day. Visitors included Brother and Sister Elmer Stewart and family, and Sister Rhinebolt and children, of Oscoda, Michigan; Mr. and Mrs. Arthur Slater and son, and Mr. and Mrs. Glendon Newton and daughter, of Flint, Michigan.

Brother Grant Stewart was privileged to spend a couple of days at home. He is employed with a reforestration crew in Upper Michigan.

Sister Helen Randolph is very low with tuberculosis. Her two small children had to be taken from her home and placed under other care. Prayers are requested for her that she may improve in health.

Sister LaTlure, who suffered a stroke several months ago, is able to walk to church again.

Brother Clayton Harmon has been called to the office of deacon.

Bay City, Michigan

Women's Department Loses Leader

For a branch of its size, Bay City has a large and active women's department. On March 16, of this year, eighteen women met at the home of Mrs. Edna Strack, and since the day was clear and beautiful, they decided to have their picture taken.

The president of the department, Sister White, passed away August 1, and the women miss her bright cheery voice and presence. She had served the church faithfully, and patterning after her, her friends are endeavoring to carry on the work where she laid it down.

Bay City Branch feels a distinct loss in the death of Sister White, and now that her companion is soon to close up the old home and go away, the Saints feel very much like sheep without a shepherd. For years the White home was the home of missionaries, and members of the church from all parts of the

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country found a welcome there. The influence of the lives of Brother and Sister White inspires Bay City workers to press forward. They wish to be true to the ideals of the church so that they may have a place in Zion.

Glenwood, Iowa

Move to Obey Financial Law

As a result of Bishop W. T. Wellman's visit to this branch, June 18, several members, both old and young, have shown their willingness to comply with the financial law of the church by filing inventories and financial statements.

This branch has progressed for sometime without a deacon, but on June 11, Brother C. D. Hunt was ordained to that office. He was also appointed bishop's agent and branch financial clerk. Through his efforts they have been able to start a local storehouse for the benefit of needy members during the coming winter. The third Sunday of each month has been set aside as financial day. On these occasions a dedication service is held and the members make a special effort to give tithes and offerings to the church and contributions to the storehouse. A report of them is made by Brother Hunt.

Prayer meeting is held every Wednesday night, a service which this branch has been deprived of for several years, due to the fact that they have had no available member of the priesthood to take charge of them.

Their missionary worker, Verla Hunt, has been distributing church literature and making new friends for the church. She also assists the pastor by securing names of nonmembers who attend services.

Wayne Sandell, leader of the young people, is active in his work. He, with his council, provide all programs and activities for the branch.

June 27, an ice cream social was held, and in spite of the bad weather, it was successful. The proceeds were applied on the piano purchased for the branch.

A play was presented by the young people, July 30, the plot being taken from an incident in Joseph Smith's life.

Two volley ball teams of young men and women have been organized to compete with teams of other surrounding branches.

Brother Duke Booton, of Council Bluffs, recently presented the church at Glenwood with a large American flag.

August 27, the young people from Shenandoah, Carson, and Tabor, Iowa, came to Glenwood for an all-day meeting. Brother O. A. Currie, district supervisor of religious education, spoke at the eleven o'clock hour and also conducted a round table discussion at two-thirty in the afternoon. The evening session began with a short class period at six-thirty, followed by a mixed program by the several branches and a debate by young people of Shenandoah and Glenwood.

Independence

Several thousand Saints worshiped in sacrament services in Independence, September 3. Each congregation held its own service, presided over by the local pastor and ministry. At the Stone Church a large crowd was present to participate in the communion service, and a new movement was initiated by Pastor J. F. Sheehy. Two services were held, one in the main auditorium upstairs, the second, an overflow meeting, downstairs. It is Brother Sheehy's intention during the coming winter to promote a worship-together sacrament service for children and parents, and for that reason the separate sacrament meeting of the juniors downstairs has been discontinued, the children meeting with the adults.

Five thousand children returned to their school desks September 5, in Independence, and numbers of Latter Day Saint young people who have spent vacation days here are now entering such institutions of learning and training as Graceland College, Kansas City Junior College, the University of Kansas, and the University of Missouri. Others have resumed their work of teaching school in this and neighboring States.

During the past week Independence has been the scene of much celebration. On Thursday, September 7, thousands were present at the dedication of the new two hundred thousand dollar courthouse, when Governor Guy B. Park, of Missouri, was the principal speaker. The entire day was turned over to entertainment. There were athletic events, a pretentious parade, contests of many kinds, and in the evening a pageant at Memorial Hall recalled historical scenes of Independence and reminded the citizens of the progress the city has made in the past century.

After several years residence in Independence, President F. M. McDowell and family have returned to their former home, Lamoni, Iowa, where this year the eldest daughter, Miss Wilda Lee, is a freshman at Graceland. Before their departure for Lamoni, September 1, several farewell entertainments were held in their honor. The White Masque Players entertained with their annual party in the lower hall of the Auditorium the evening of August 28, the McDowell family being honor guests, and on the following Thursday evening the Tuesday Club gave them a farewell party at the home of Mr. and Mrs. S. A. Burgess. Mrs. McDowell has been a loyal worker in both the White Masque Players and the Tuesday Club.

The last Tuesday evening in August, the Auditorium office force, with their families, held their annual picnic. Because of unfavorable weather, the picnic supper was served in the basement of the Auditorium. Several of the large tables, used by the Laurel Club for banquets, General Conference meals and other special occasions, were placed end to end to form one long table, and about this the big "family" gathered. President F. M. McDowell and his family were the special guests of honor, the picnic being held a few weeks earlier than usual, so that they could meet with the group before moving to Lamoni. Elder J. E. Vanderwood was also a special guest of honor, it being his birthday. After supper, a net was stretched up on the volley ball court and the more ambitious picnickers enjoyed a work-out at several games of volley ball.

About forty young people went from Independence to Holden to attend the sessions of the stake conference last Sunday. This visit was sponsored by the Independence Young People's Council, and was the last of a series of Sunday missionary visits to neighboring congregations.

President Elbert A. Smith concluded his summer series of Sunday evening Campus sermons last Sunday night with a most profitable discussion of *"The Three Books."* The open-air Campus meetings began in June, practically all of the congregations of the church uniting, and Brother Smith was the speaker every Sunday evening with the exception of two when he was attending the Lamoni reunion. Next Sunday the several congregations will hold separate evening services in their own church homes. The Saints have enjoyed the union services of the warm weather months, and are grateful to Brother Smith for his inspiring and instructive sermons.

Stone Church

Every Sunday a large number of Saints enjoy the general afternoon prayer service held in the lower auditorium of the church. This meeting is designed to meet the worship needs of members from all congregations.

Among those of this congregation who have lately passed away were George Washington Head, ninety-eight years old, who died Sunday, September 3, at his home. For many years Brother Head has been a unique and friendly character in Independence.

Ambrose E. Elliott died early September 8, at the Independence Sanitarium. He was sixty-five years of age, and was born in Kentucky. He is survived by his widow, Mrs. Rose Elliott; three daughters, Miss Gladys Elliott, Miss Wilma Elliott, and Mrs. R. L. Archibald; three sons, W. R. Elliott, Everett E. Elliott, and Paul Elliott; a sister, Mrs. Belle Moore; a brother, R. M. Elliott, and three grandchildren.

Ninety people representing six States, attended the Lambert family reunion at the Campus Sunday, September 3. This was the annual reunion of the descendants of Richard and Jane Lambert. Mrs. Harriet L. Redfield, of Independence, one of the three living children of Mr. and Mrs. Lambert, celebrated her seventy-fourth birthday at the reunion, and

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was especially honored. The reunion next year will be held at the old family homestead near Nauvoo, Illinois.

Miss Lucille Friend, daughter of Mr. and Mrs. Fred Friend, and Vaughan Mann, son of Mr. and Mrs. H. B. Mann, of Osawatomie, Kansas, were married Saturday evening, September 2. They left immediately for a visit with relatives at Osawatomie, but will return to Independence to make their home.

The Stone Church congregation listened to a helpful sermon by Apostle J. F. Curtis last Sunday morning. Brother Curtis spent the summer laboring in the mission field in Canada and in the Northwest, and it had been a number of months since he had spoken in the Stone Church pulpit.

Music was furnished by the Stone Church Choir, directed by George Anway, and the Midwesterners Male Quartet.

Second Church

Three weddings have recently been solemnized in this district. August 29, at 4 p. m., Miss Nellie Grubb and John Artman were married at the home of the bride's parents, Mr. and Mrs. Will Grubb, Brother Shakespeare officiating.

Miss Sybil Pryor and Charles Masterson were married, September 2, at eight o'clock in the evening at the home of the bride's parents, Mr. and Mrs. Harry Pryor, Elder W. N. Inman officiating.

A pretty church wedding was witnessed by many relatives and friends when Miss Florence Dorman and Carl Hall were married by Pastor William Inman Sunday evening, September 3.

Bishop J. S. Kelley was the speaker the morning of September 10, and his theme was *"Character Building Through Adversities."* Pastor William Inman presided over the service, and the choir sang *"Soul of Mine."*

Elder Roy Conyers talked on *"Service"* to the junior service, and Mrs. B. C. Sarratt told the story, *"When a Boy Was Needed."* Grace Dillee read, *"The Christian Soldier."*

Walnut Park Church

Communion service on Sunday, September 3, was in charge of the pastor, Elder Frank McDonald, assisted by Elders M. T. Williams and F. W. Lanpher. The church was well filled and a very inspiring service was experienced. Pastor McDonald made the opening remarks, stressing the importance of the sacrament in the life of a Saint. Following the serving of the emblems, Elder Robert Jones was introduced to the congregation as a former missionary and was requested to make a short talk for the benefit of the congregation. He responded with an inspiring and helpful five-minute talk.

With the end of the month of September, the church school will close a successful year under the supervision of Albert Chapman, superintendent, and C. G. Closson, assistant. Although Brother Chapman had served as assistant superintendent at Walnut Park for a number of years, this has been his first year as superintendent. Attendance Sunday morning, September 10, was 386, ninety-three of them being visitors. Following the class session, Brother Vernon Sackman, president of the Religio, made an appeal to the membership of the school for assistance in the teaching department of the Religio. While the young people are supporting the Religio sessions on Sunday evenings, some trouble has been experienced with teachers being absent. Four people responded to his appeal, and said they would be willing to accept teaching responsibility in this department of the work.

Junior service Sunday morning at eleven o'clock, was furnished by Brother and Sister Arthur Koehler. At the same hour Pastor Frank McDonald was the speaker for the congregation in the main auditorium. Bishop C. J. Hunt occupied the pulpit Sunday evening.

On Thursday evening, August 31, the Swastika Class had a wiener roast at Adair Park. Thirty-one members and friends of this class of young people attended this social event.

Liberty Street Church

Mary Arterburn, Ruth and Mayble Tignor, and Hubert Mills gave the program at the young people's meeting Wednesday evening. Most of the group then went in a body to the home of Brother Stobaugh, to join group thirty in the midweek prayer service. The rest went to other group meetings.

Various activities in this congregation were disrupted last week due to the fact that a number of the young people were working on the pageant given by the city in celebration of the dedication of the new Independence courthouse. Several were in the pageant proper while others were concerned with stage-work and lighting effects.

Harry Blake, church school superintendent, and Mrs. Ruth Thomas, both employees of the Herald Publishing House, were united in marriage Saturday noon, September 9, by Elder William Ecclestone. The bridal couple left shortly after for a week's trip in the Ozarks.

Brother F. C. Smith, the Sunday morning speaker, used as his text, *"Come, let us reason together."* At this hour also Joseph Frick played a piano solo.

At the junior service in the basement Brother M. A. Smith gave an educational talk on *"The Three Glories."*

Several members from this congregation went on the missionary trip to Holden Sunday. Those from the Liberty Street Choir joined in the two-hour practice session of songs to be sung by the Harvest Festival Chorus, October 8.

Enoch Hill Church

The women's department and their families accepted the invitation of Brother and Sister E. D. Briggs, of Lake Lotawana, August 3, and spent the day with them, meeting the women's department of Lees Summit.

Sunday morning, September 3, preceding the sacrament service, Barbara Jean, infant daughter of Brother and Sister Fred Ballinger, was blessed by her grandfather, Elder Charles S. Warren and Elder H. L. Barto.

Sunday afternoon Elder Joseph Martin and Priest John Jones went to Sibley to serve the sacrament to Saints there.

Elder J. E. Vanderwood was the speaker last Sunday morning. Brother and Sister Millard Pace sang a duet.

Several Enoch Hill members attended the Holden Stake Conference held last Sunday.

Spring Branch Church

Sunday school last Sunday in this congregation was not so large as usual because a number of the Saints went to Holden for the young people's meeting.

Elder H. V. Minton was the speaker at the eleven o'clock hour, and the pastor was in charge of the service. The junior choir sang two numbers, and Geraldine, daughter of Brother and Sister Noel Rodgers, was blessed.

Tomorrow night, Wednesday, the branch will meet for its general election of officers.

Attendance at recent services has been smaller than usual due to the fact that a number have been away on vacation trips. However, with the opening of the public schools, people are returning home and to church.

Gudgell Park Church

The Gudgell Park Church History Class has been organized for fifteen weeks, and has an average attendance that exceeds the number on the roll. Numbers are interested in the study subject. The young men and women are beginning to realize that a study of church history goes far in strengthening their faith. They were happy to have Elder R. V. Hopkins on a recent Monday evening, to talk to them. The class meets at 1515 South Dodgeon, the home of Brother W. L. Chapman. Everyone is invited.

Tacoma, Washington

After returning from the wonderful reunion enjoyed at Silver Lake, the Tacoma Saints have pledged their services anew to the work of the church.

Saints of Tacoma are happy to know that the Bronson family have reached their destination in Missouri and are happy and pleased with their home.

Miss Arlene Snyder left August 15, for Lamoni, Iowa, where she will attend Graceland College. Miss Snyder

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will stop in Kansas City to visit friends and relatives, and also in Independence to visit point of interest there.

Beardstown, Illinois

Branch Members Assist in District Work

The Beardstown branch will have an election of officers soon and start anew on their fiscal year.

Mr. E. E. Thomas, district bishop's agent and church school director, has been visiting many of the branches in the Central Illinois District. In many of the cities visited by Brother Thomas he has been assisted by members of Beardstown priesthood and musical department.

Mr. Harry Jones recently returned from a trip to Chicago and the Kirtland Reunion. He states that he had a very pleasant trip and especially enjoyed his stay at Kirtland.

Ogle Thomas and Earl Denton will soon leave for Graceland College where they are to be enrolled as students.

Madison, Wisconsin

Institute Work Accomplishes Much Good

The week of August 7 to 13 was chosen by the young people of Madison and Southern Wisconson for an intensive training institute. They found ready encouragement on the part of district and local officers. Elder C. B. Woodstock, of the general office, was secured as guest instructor.

Local plans called for two class hours each afternoon and two each evening during the week. Sundays were occupied with usual services, the closing day being in the nature of an all-day meeting, with a basket dinner at the church.

Brother Woodstock was assisted in class work by Elder Lee Root, local church school director. The teaching work of the church, essentials of leadership, and discussions on organization and program filled the class hours. A series of evening sermons during the week presented the message and mission of the *Book of Mormon*.

On Saturday evening the young people presented a play, *"The More Abundant Life,"* with its splendid lesson enhanced by its setting in a well-balanced program.

Sermons on Sunday were C. B. Woodstock and Harry Wasson, the latter being district director of religious education. The institute closed at 4 p. m. with a brief vesper service.

Madison has an alert and active group of young people including a number who are in attendance at the State University. They gave splendid support to the institute, as did also the older people of the branch. The group is well organized for intensive work during the year.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

The Women's Department met August 10, for their usual potluck dinner. Sister Cora McNeal read an article, *"Eternal Judgment."*

Thirty members of the Second Columbus Church were able to attend the Kirtland Reunion, and report it a spiritual success. They returned with a determination to put into practice the things they learned.

The *Book of Mormon* study classes are meeting the second and fourth Monday evenings of each month. Good interest has been shown in the class work.

Recent speakers of this congregation have included Patriarch J. E. Matthews, Elders C. W. Clark, G. H. Kirkendall, R. E. Madden, A. E. Anderton and Priest Harry J. Hoffman.

Brother and Sister Samuel Wigton and daughter of Roseville, Ohio, and Brother and Sister T. R. Burke, of Gallipolis, Ohio, were welcome visitors at this branch.

Third Church, Columbus Tabernacle

The month of August was an encouraging one for the Saints of this congregation, with spiritual blessings given in the midweek prayer services and at the sacrament meeting.

Elder W. P. Vickroy and family make a helpful addition to this branch. They moved a short distance from the tabernacle.

Summer activities have included socials, lawn fetes, vacations, and a number in this branch were privileged to attend the Kirtland reunion. The young people have been active in the work of assisting with music at church services.

During the absence of the pastor, who attended the Kirtland reunion, Elder Vickroy took charge of the local activities.

Alberta District Conference

Three Baptized by Apostle J. F. Curtis

The Alberta District Conference was held at Edmonton, Alberta, August 4 to 6, at the Saints' church, with fine weather conditions.

Saints assembled from the different branches of Alberta, with Apostle J. F. Curtis and District President Ira I. Benham in charge.

Two women and two boys were baptized in the Saskatchewan River by Apostle Curtis during the conference, and seven babies were blessed.

Albert White and George Miller, of Ribstone, Alberta, were ordained to the office of elder under the hands of Apostle Curtis and Elder Benham.

The following officers were sustained in office for another year: Ira I. Benham, district president; William McLeod, first counselor; Albert White, second counselor; J. P. Benham, district secretary; Lee Roy Allen, district treasurer and bishop agent; W. A. Cooper, district auditor; Ruth Osler, chorister; Norman Allish, librarian.

Saints of Edmonton furnished beds and breakfasts to the visitors during the reunion.

Decatur, Illinois

Enjoy Visit of Branch Organizer, E. L. Ulrich

Considerable progress has been made in local work since the last report from Decatur Branch.

As a result of a four-week meeting, held the latter part of February and early part of March, under the direction of Elders O. C. Johnson and R. L. Fulk, attendance has increased, and some are investigating the gospel.

Elder and Sister E. L. Ulrich, of Dayton, Ohio, visited Decatur in June as they were on their way to Quincy, Illinois, Brother Ulrich labored as a missionary here seven years ago, and has not been forgotten by the Saints, who, with his help, organized the branch. With the assistance of seventeen members, Brother Ulrich first organized a Sunday school, and after a period of a year during which he conducted several weeks of meetings, he was able to baptize twenty-six into the church in October, 1926. He also assisted in erecting a new church building.

An all-day meeting was held at Decatur August 27. Saints from Beardstown were guests and furnished the music for the day. The church school at nine-thirty was in charge of C. G. Cross; Pastor O. C. Johnson delivered the sermonet. Elder E. E. Thomas preached the eleven o'clock sermon. Brothers Frank Cochran and E. E. Thomas, both of Beardstown, occupied the stand during the afternoon and evening services.

Dayton, Ohio

Check on Summer's Progress

Saints of Dayton are still talking about the wonderful meetings enjoyed at Kirtland reunion. A large group of young people attended for eight days and then toward the end of the reunion many more of the members made their appearance. In all about thirty Saints were there from Dayton.

As the summer months are about ended the workers look back to see what progress they have made and their hearts rejoice on finding many new members added to the list, the priesthood more active, and members coming into a fuller realization of the gigantic task before them and with a determination to overcome all obstacles.

In the near future the priesthood are planning on establishing several missions in this city. E. L. Ulrich, a member of the seventy, is anxious to get started on a series of meetings. Several

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social activities are being planned that funds may be raised to entertain the fall conference of Southern Ohio, to be held in Dayton on September 30 and October 1.

In all the scene seems to be laid for the fulfillment of a recent prophecy which stated that in the near future many more would hear the angel message and be added to the fold.

New Philadelphia, Ohio

Baptism—Blessings—Activity in Every Department

The blessing of Georgia Ann and Norma Jean, daughters of Mr. and Mrs. George Briggs, and Nancy Caroline, daughter of Mr. and Mrs. Louis Clerici, took place at the early morning prayer service, Sunday morning, July 30. Elders Charles A. Cramer, William L. Goudy, and John D. Carlisle officiated.

Preceding the midweek prayer service Wednesday evening, August 16, Mrs. Leroy Harper was led into the waters of baptism by Elder Charles A. Cramer, and later was confirmed by Elders Carlisle and Cramer.

The August sacrament service was one long to be remembered. A prophecy was given to the branch and to Sister Ruth Helmick, of Monroe, Michigan.

The Sunday school class of young women, taught by Sister Anna Cramer, has organized a *Book of Mormon* class. Meetings are held each Friday night for study and discussion. Officers are elected each month, and are in charge of the meetings. Every girl takes her turn in offering the closing prayer. Sister Nettie Bigler is the assistant teacher. In the near future the class expects to dramatize, *"Other Sheep Have I,"* by Mabel Williams Crayne, a story taken from the *Book of Mormon.*

Recent social activities of the young people's department have been a swimming party and a steak fry held at the home of Elder John Carlisle, at Goshen. An added feature of the occasion was a ball game between the boys and girls.

Sunday, August 27, found Patriarch George W. Robley, in company with Elder James E. Bishop of Steubenville, Ohio, visiting this branch. Brother Robley occupied the pulpit at the two services of the day.

Elder John D. Carlisle officiated at a funeral service for John McMillen, aged seventy-six, July 22, from the home of his nephew, Harry McMillen. Interment was in East Avenue Cemetery. The deceased has been a member of Wheeling, West Virginia Branch for many years.

A small group of Saints from this branch were privileged to attend the Kirtland reunion. They reported an enjoyable and profitable time spent with other Saints.

The September sacrament service was well attended and was in charge of Elders William Goudy and John Carlisle. In the afternoon a baptism service was held. Ira B. Fergueson, of Monroe, Michigan, was baptized by Elder William L. Goudy and confirmed by Elder John D. Carlisle. The infant son, David Lee, of Brother and Sister Fergueson, was blessed by Elder Goudy.

Institute Meetings at Artland Branch

Special Missionary Efforts

Institute meetings were held at the Artland Branch July 16-23, under the direction of Brother and Sister Ward L. Christie. Three meetings were held each day, morning, afternoon, and evening. Class work and handcraft composed the morning work for the younger children, while the afternoon was given to class work for everyone. Special missionary efforts were put forth during the evening services.

A combined picnic was enjoyed Thursday by the Artland and Michigan branches, sponsored by the two church schools.

Saturday morning, July 22, a young people's prayer meeting was held in place of the usual lesson. A prayer meeting was held the following Sunday morning in place of the church school program.

A basket dinner was enjoyed Saturday and Sunday, with every one remaining from the morning services until the afternoon meetings were over.

Several people from the Ribstone Branch, Alberta, were in attendance besides the many nonmembers.

Sunday, August 6, Elder G. A. Jordan and family, of Prince Albert, Saskatchewan, visited Artland Branch, staying only for the morning sacrament service and the prayer meeting.

Saints of this branch are busy with the annual harvest.

They feel that in spite of the dry weather, they have much for which to be thankful.

Dahinda, Illinois

Home-coming Day a Memorable Occasion

Home-coming day, August 20, closed a two-week series of meetings conducted by Elder L. G. Holloway at Dahinda Church. During this series Brother Holloway endeared himself to the people of Dahinda, especially the young, in whom he took a deep interest. On the closing week-end he was joined by District President E. R. Davis. The closing day proved a memorable occasion, the Saints who had gathered being blessed with the gospel gifts and given a greater vision of their work and responsibilities of the future.

Sister Audrey West was married to Edward Sommers some months ago. The young couple are making their home at Long View, Washington.

Mary Virginia Dawson and Theda West, of this branch, are attending Graceland College this year.

Others of the young people have left Dahinda in recent weeks and are greatly missed in the activities here.

Chicago, Illinois

First Church

The work of the Master is moving on in Chicago. This is evidenced by the fact that several new members have been added to their list since their last report to the *Herald.*

The Century of Progress Exposition has called hundreds of thousands of visitors into Chicago this summer. Among these has been a number of Saints. Members of First Church have attempted to provide proper housing for them. Sister Cora LaBrant and a corps of helpers have handled this work in a fine shape. Among the visitors have been several members of the priesthood, some of whom have occupied First Church pulpit. Patriarch F. A. Smith, Apostle R. S. Budd, Elder A. C. Barmore, and Elder C. B. Woodstock have been recent guests at First Church. Elder Barmore delivered a series of lectures on the life of Christ and his own experiences as a missionary in Australia. C. B. Woodstock occupied the stand in the morning of August 20, and conducted a church school round table at Central Chicago Church in the afternoon.

The women and young people have been working hard to raise money to beautify the church both the interior and the grounds. The women sponsored a concert given by two colored radio artists and an ice cream social. Perhaps the most successful project, both from the financial and entertainment standpoint, was the County Fair given in the basement of the church by the young people.

Deacon L. W. Ballinger, custodian of the building and grounds, has labored unceasingly to make the church attractive. The terrific storm of July 2, which played havoc with the greater part of his array of shrubs and flowering plants gave Brother Ballinger quite a jolt, but it did not stop his efforts to make and keep First Church attractive.

Like many other congregations, First Church has for some time been carrying on its rolls a large number of names, the owners of which cannot be located. Every effort is being made to establish a list of known dependable workers.

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Those who have lost contact with the church and who have grown cold in their loyalty to the gospel message will be visited and invited out to services.

Bon Accord, Alberta

Apostle J. F. Curtis Conducts Series of Meetings

At the close of a three-day conference in the city of Edmonton, Apostle J. F. Curtis motored to the home of Mr. and Mrs. John Everitt, of Bon Accord, and held a three-day series of meetings. A large attendance and splendid meetings marked the services of Monday, Tuesday, and Wednesday evenings.

Tuesday morning the Saints of Bon Accord motored to the Sturgeon River where two were baptized, a young boy and a man over eighty years of age.

A fitting ceremony brought the series of meetings to a close, Apostle Curtis baptizing two women, Mrs. Gordon Jenkins and her sister, Miss Elizabeth Kenzig.

Missionary Activities in Wisconsin

Good Reunion—Baptisms—All-day Services

The Northern Wisconsin and Minnesota districts' reunion convened at Chetek, Wisconsin, July 1 to 4, with good meetings. Attendance at this reunion was much larger than that of last year.

Apostle J. F. Garver and President F. M. McDowell, of the general ministry, were present, besides several of the brethren of the local ministry from Northern and Southern Wisconsin and Minnesota districts.

The preaching services, class work, and prayer meetings were very interesting. At the sacrament service, July 2, Brother Garver, speaking under the influence of the Holy Spirit, delivered a fine message, admonishing the Saints concerning the events to come.

Several young people were baptized during the reunion. The confirmation service conducted Sunday afternoon by Brother McDowell, was impressive.

Apostle J. F. Garver, assisted by Elder Leonard Houghton, held an all-day meeting at Sparta, June 25, with fine attendance and interest. Immediately after this meeting, like visits were made to Black River Falls and, through the kindness of Frank Sherwood, to Porcupine Valley.

Elder L. G. Holloway held a series of meetings at Porcupine Valley the latter part of May, assisted by the local ministry.

Brother Manley Shedd and family, from Missouri, motored to Porcupine Valley in December. The Saints were pleased to have them return to Wisconsin, their former home.

The work is moving forward rapidly in Northern Wisconsin in spite of the trying times.

The district conference will be held at Porcupine Branch, October 7 and 8, and those in charge are expecting a pleasant time and good attendance.

Inman, Nebraska

Elder Levi Gamet Visits Hometown

Special meetings were held by the Inman Branch, August 27. Sunday school convened at ten-thirty, and preaching at eleven o'clock was by Brother Francis Schrunk.

A picnic dinner was held on the church lawn.

At two-thirty two children, Lois Schrunk and Donald Jacox were baptized in the Elkhorn River by Francis Schrunk. They were confirmed by Elders Levi Gamet and M. A. Peterson. Two babies were blessed during the afternoon, Shirley Lajune Roth and Robert Edward Boles.

At four o'clock a sermon was delivered by Elder Levi Gamet, of Kansas City, Kansas. Brother Gamet formerly made his home at Inman.

Saints from several towns around were in attendance, and enjoyed the meetings.

Brother John Schrunk's family met at Inman for the services. It is the first time the whole family has been together in six years.

Lancaster, Ohio

Members Cooperate to Meet Obligation

Being confronted with the urgent necessity of meeting an obligation of long standing, Lancaster Branch found the Saints willing and eager to do their part. The ladies' aid, through bake sales, church dinners, and quilting, were able to contribute fifteen dollars. The young people gave ten dollars, the net profit of an ice cream social. Such opportunities to do their part in church work are appreciated by the members.

The theme for the month of August was, *"Live Your Religion."* With this subject carried out during the meetings and blended into the sermons, a profitable month was enjoyed.

Speakers during August were Elder S. E. Dickson, pastor of the branch, and Priest E. K. Caldwell.

Elders Vickroy and Mikesell, and their families have moved from Lancaster to Columbus. They are greatly missed here.

Three Baptized at Western Montana Reunion

Good Sermons by Missionary Helpers

Three were baptized at the Western Montana reunion, held August 18 to 27, at Race Track, Montana. One candidate was a young married man, another a young girl whose parents do not belong to the church, and the third a young woman. Apostle J. F. Curtis officiated.

The sermons and lectures delivered at this reunion by Apostle Curtis and Elder H. I. Velt were of a high order. Programs and services were fine.

A blockhead cannot come in, nor go away, nor sit, nor rise, nor stand, like a man of sense.—*La Bruyere.*

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Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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The Bulletin Board

Conference Notice

The Chatham District will meet in conference at Windsor, Saturday and Sunday, October 7 and 8. An opening prayer service will be held at nine o'clock Saturday morning. We hope to have a good representation from the district as we will select our officers for the year, also delegates for the General Conference. Apostle D. T. Williams is expected to attend, along with other speakers of the district.—R. R. Wood, district secretary.

Two-day Meeting

An old-fashioned two-day meeting will be held at Caseville, Michigan, September 30, and October 1. Saints are invited to come prepared to contribute to the spirituality of these services which will open promptly at 9 a. m. Saturday. Elder William Grice, district president, and other eloquent speakers will be here. Bring your lunch baskets.—S. E. Horton, pastor.

Harvest Thanksgiving Union Meeting

The annual harvest thanksgiving union meeting will be held at the old Buffalo Prairie Church in Rock Island District, on Sunday, September 17. The program will be about as follows: Prayer meeting, 10 a. m.; preaching, 11 a. m.; basket lunch, noon; preaching, or round table meeting at 2.30; preaching at 7.45 at the church in Joy. The Saints at Joy, Millersburg, Matherville, Aledo, New Boston, Muscatine, the Tri-cities, and other nearby parts are invited to gather at this sacred, quiet spot, under the shade trees of the old Buffalo Prairie churchyard, for a season of thanksgiving, praise, and spiritual and social contact.—E. R. Davis, district president.

Two-day Home-coming

Port Huron, Michigan, Branch will conduct a home-coming at 1016 Varney Avenue, September 16 and 17. The first service commences at nine o'clock in the morning, Saturday. Apostle D. T. Williams, District President William Grice, and Elder B. E. Brown are expected to attend.—Elder William Patterson, pastor.

Pastoral

To the Officers and Members of the Southern Michigan and Northern Indiana District: It has been decided by the department of education of this district, A. J. Dexter and D. H. Smith in charge, to hold all-day meetings, including institute work, at central points in the district, in the interests of the department. The purpose of these meetings is the resurrection of the young people's work. The places and dates selected are: Battle Creek, Sunday, October 1; Coldwater, Clear Lake and Kalamazoo invited. Belding, Sunday, October 15; Ionia and Alto invited. Muskegon, Sunday, October 29. Grand Rapids, Sunday, November 5. Lansing, Sunday, November 19. The Lansing meeting is for the whole district. Some educational leader from the general church is expected. The program will be as follows: 8.30 a. m., prayer service; 9.45, church school; 11, sermon; 2-4 p. m., educational program; the usual night service. Both the eleven o'clock and night services may sometimes be educational lectures. Branch presidents are reminded that their quarterly reports are due October 1. Please state in particular what you are doing for the young people. My report to the First Presidency involves the question: "Has the branch a Sunday school and Religio?" Since our special purpose just now is to revive the work of youth we are much concerned about the latter part of this question.—A. C. Barmore, district president.

New Addresses

Apostle D. T. Williams, 5858 Fourth Avenue, Detroit, Michigan, (field address).

A. C. Barmore, Box 67, Route 5, Battle Creek, Michigan.

Request Prayers

H. F. Rutherford, of Carson, Iowa, requests the prayers of the Saints in his own behalf, that if it is the Lord's will, he might be healed of his affliction.

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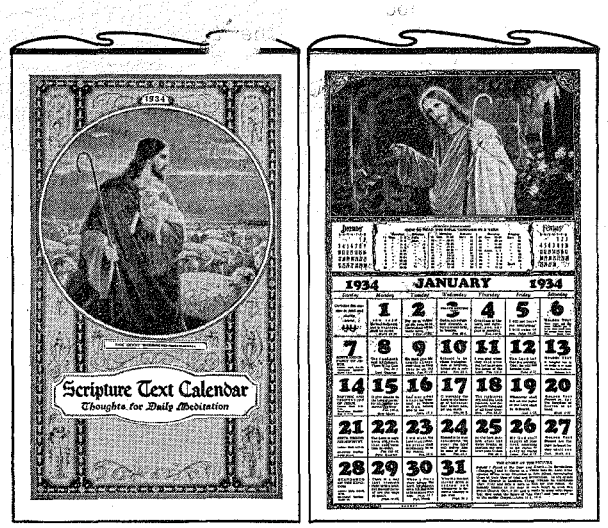

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Independence, Missouri — Ward A. Hougas, Business Manager

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The SAINTS' HERALD

Leisure Time

An Editorial

By F. M. S.

COMING
in the
October 3 Issue
The Royal Road
By the author of
"Riches Untold"
A Story of
Youth at the
Crossroads

Foundation Principles of the Gospel

By A. B. Phillips

Zionic Unity

By L. S. Wight

Volume 80 September 19, 1933 Number 38

www.LatterDayTruth.org

THE SAINTS' HERALD

September 19, 1933

Volume 80 Number 38

FREDERICK M. SMITH, Editor in Chief.
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FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor.
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INDEPENDENCE, MISSOURI

CONTENTS

EDITORIAL:
- Leisure Time 1187
- Biographies Wanted 1188
- Under the Code 1188
- Results of the Popularity Contest 1188
- The Importance of Deacons 1189

HELPS FOR THE PASTOR:
- For the New Member 1189
- A Problem of the Congregation 1189

NEWS BRIEFS 1190

YOUTH'S FORUM:
- "I Will Be True!" 1191
- The Story of Etta Kett 1191

ARTICLES:
- Young People at Work and Play in Eastern Colorado, by Goldie R. Bell 1192
- Foundation Principles of the Gospel, by A. B. Phillips 1193
- Walled In, by Evan A. Fry 1195
- New Quarterlies for October, by C. B. Woodstock 1196
- The Book of Mormon Confirmed by Tradition, by Ruth Minkler 1197
- Zionic Unity, by L. S. Wight 1199
- A Junior Stewardship Club, by Ko Tsuji 1201
- Our Goals 1202
- Commissioner of Indian Affairs Speaks to Indians 1203
- Prayer and Testimony 1204
- List of Old Subscribers Continues to Grow 1204
- The Seventh Day Adventists, by M. H. Cook 1205
- Question Time, by A. B. Phillips 1207

NEWS OF CHURCH AND HOME 1208

THE BULLETIN BOARD 1214

The Pigeonhole

Hitch-hikers

The world is now filled with the hitch-hiker's philosophy. "If you can beg a ride, you won't have to pay your fare," they say. They want to be fed as well as carried. They want you to go out of your way to take them where they want to go. They expect you to entertain them with conversation. And when you have done all this for them, out of gratitude, some of them will put the nose of a gun into your ribs and tell you to step out of your own car. Modern pirates. Their philosophy is reaching into other walks of life. You find them in business, on street cars, everywhere. They always take advantage. They know no gratitude. Are you a hitch-hiker?

Wherever you go, it is a good thing to pay your own way, either in money or in service rendered. There is a punishment for being a parasite: you soon come to look and act like one, and everybody despises you.

L. D. S.

Just recently we were in a strange town. It was dinner time, and we looked up and down the street for the best place to eat. Most of the restaurants had large signs advertising the popular brands of beer. Incidentally, we supposed, they served food. One place looked cleaner than the rest—and smelled better. There were no beer signs. We went in. There were many patrons, eating quietly. The food was good, and freshly cooked. During a conversation between the proprietors and a visitor a single audible phrase, out of the undertone of talk, reached our ears. It was "Latter Day Saint." Was it a coincidence?

Wherever you are you can live your religion, and you will be blessed in doing it. Honor leads a man to do right, whether he is being watched or not. Remember, God is looking all the time.

More Things We Could Do Without—

Two of them this time—both elderly women who should know better. They sat in church and talked during the entire service. *Sotto voce* during the prayer; *andante* during the announcements; *crescendo* during the hymn; *fortissimo* during the anthem—continuously and heedlessly they talked, and they never listened to the service. What were they talking about? Some woman they knew—they were literally stripping her of her reputation. Suddenly they dropped the name of the party they were maligning. A woman in front, who had been annoyed by their talk, turned around quickly. Friends of hers! Friends of the woman they were talking about, too! Or were they just hypocrites?

More damage is done by idle talk, inside the church and out, than by any other one thing.

Enough Sleep at Last

"One advantage in this sleeping sickness," says Pigeonette, "is that a lot of people will get caught up on the sleep they have lost while worrying about the depression!"

"It's decidedly interesting," cooed the pigeon, "what a host of peculiar ideas of life are grouped by peculiar people under the term, 'religion.'"

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Editorial

Leisure Time

In the editorial columns of one of the great United States newspapers I recently saw a discussion of the social significance of the use of leisure time. The question seems to have been brought to the fore by the stipulation of the number of working hours per week in the various N. R. A. codes.

There are a hundred and sixty-eight hours in a week, and the codes have set the hours of labor at from thirty-five to forty-eight per week, which means that only about twenty-five per cent of the laborer's time will be spent at his vocation, so that outside of what time is spent in sleep and rest there will be more time for leisure occupations than ever before. The question, therefore, of how the masses of laborers will spend this extra leisure time has become one of social import, and is really a serious one; for as the students of history and society readily and accurately point out, the progress or decadence of nations has been determined in the past by the manner in which the leisure hours of the masses have been spent.

Progress or Decadence?

In America there has always been a leisure class, the rich or affluent who because of assured income do not need to work. And many of them have chosen not to work at gainful labor or that which contributed to the group welfare. This because of the comparatively small numbers of the leisure class has not been a threat upon our social welfare. That this leisure class has chosen to spend its time and energies (and even money) wisely no one will say, except in rare cases. In far too many instances the rule has been one of profligacy and conduct which is detrimental to social tendencies of the right sort.

Leisure for Laborers

It therefore becomes of great social importance to determine how the leisure time of the laboring classes will be spent, and to see how far or to what extent the vicious habits of the idle rich will be aped by the masses. Of course when there is a large amount of leisure among the laboring classes because of unemployment the problem though equally serious is of an entirely different character. Men and women without money and proper food, where these conditions spring from enforced idleness, are likely to develop ugliness of spirit, despondency, resentment, and rebelliousness. These constitute social dangers.

Social students and those interested in social trends may well raise the question of how leisure time shall be spent. If those with leisure time on their hands and money in their pockets seek out those activities which are selfish and furnish fugacious though vicious pleasures, then the nation will deteriorate at a speed proportionate with the universality or generality of this abuse of leisure time.

But will the masses of laborers with leisure time seek such occupation or will they select avocational activities which will at once be individually and socially beneficial and helpful? The choice depends upon a large number of factors, chief among which in my opinion are education, family life, and religion.

Education and Religion as Guides

If the education of the individual has been such as properly to evaluate altruism as contradistinguished from self-serving interests, then he will seek avocational activities tending towards mass good, though he may not even stop to analyze the social significance of his leisure time occupation. If his family life training has developed the consciousness that the happiness of others is in a measure in his hands and that a chief duty is to contribute so far as possible to social weal and happiness, then he is sure to avoid the vicious use of leisure time even if the idle rich have set a bad example. And if one's religious training has been such as to augment the finer instincts and subjugate passions and appetites to the control of wisdom, foresight and a consciousness that our powers, energies, possessions are God-given and for the exercise and use of which we are to be held to a divine accounting, then there will be no question but that the selection of leisure time activities will be socially sound and safe.

Stewardship of Time

How about Latter Day Saints and leisure time? Are we safe from the harmful effects of wrongful use of it? A chief tenet with us has always been that we are stewards over our possessions and capabilities or talents. This view sees each person as a contributor to the common weal. His work is the measure of his contribution. His happiness is closely wrapped up with that contribution. Hence with him there is always present the question, How can I better qualify for larger service? The answer to this will involve the use of leisure time. Is it spent in a way which augments usefulness? Is it spent in a way to improve talents? Will it conserve energy which must be spent creatively? Is service to Divinity enhanced?

I would say, then, that with Latter Day Saints, especially those who keep in mind the goals of the church, the question of leisure-time utilization will

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be safely answered. We will be anxious to follow those avocational occupations which will build up the body and its reserves of energy, improve our hands in skill, store our minds with useful knowledge; bring comfort to those who need it; find happiness for ourselves in promoting the happiness of others. Vocations as "jobs," frequently afford no opportunity for the cultivation of such aptitudes. Hence, the selection of such avocations as will be the wise thing. It will be seeking opportunity to apply "one's heart to perfecting one's work."

Some have taught to divide the hours of the day by three; eight for sleep and rest, eight for labor, and eight in which to serve God and be helpful to neighbor.

What to do with our leisure time is not a new question or problem with us; for Latter Day Saints have always been concerned about finding time from the labors of vocation in which to engage in the service of devotion, both in ceremony and every-day activities. But for all our training and teaching we must ever be alert against permitting the examples of the idle or purely worldly to deflect us from our purposes. "Let us keep our spirits pure" in the rightful use of leisure time. F. M. S.

Biographies Wanted

The Editors are in need of brief biographies of many ministers and other prominent people in the church. These are wanted not only for publication but also for permanent records.

Many of the men whose records are wanted are too modest to commit to paper an account of their lives and accomplishments. We have been unable to persuade them to give us the material. Sometimes it is because they are too busy.

A man's wife, sister, or mother, can help us in this work by furnishing us with a good write-up. We solicit their aid. However, every biography should be approved by the subject before it is sent to us.

We do not especially want a bare statistical record, though the statistics, *accurately stated,* should be included. These biographies need not be long. One thousand to three thousand words will serve for many. Some few may need as much as five to ten thousand words, though we would rather communicate with writers before longer biographies are undertaken.

We shall be glad to furnish instructions for the preparation of the manuscript for all who are interested.

It is planned to keep these biographies in a special file so that they may be available for church reference purposes.

The church has been a loser in many cases because prominent men have died without leaving any record of their testimonies, and their missionary and other church experiences. We wish to begin now to prevent further losses. L. L.

Under the Code

As early as adjustments could be made, the Herald Publishing House signed an agreement to the N. R. A. code for the printing industry. We wish to do our part in the effort to support the President and the government in the plan to restore industry and employment to normal conditions. We believe that the code will be productive of good if all will unite to make it effective. We have complied with the conditions so far laid down, and expect to do our part when any further provisions are made known.

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INDEPENDENCE, MISSOURI

Results of the Popularity Contest

The *Herald* departmental popularity contest is practically over, and all of the ballots seem to have been sent in to the Editors. In this contest readers were asked to indicate their preference for various departments of the magazine.

The Prayer and Testimony pages led in popularity by a substantial margin. The Editors have been surprised at this, for if all the people who say they like it would contribute letters, we could fill two pages all the time. At the present time there is a shortage.

Crowding close to the top in popularity were the editorials and the articles. Pigeonhole, Youth's Forum, and the story feature came next. But every department have large numbers of advocates and friends.

Many wrote to say that they like all the departments, and they would be unwilling to see any eliminated. Others said that they found it very hard to choose.

In answer to the question, "Shall we have another story?" the response lacked very little of being unanimously in favor of it. Less than a dozen voted against the story, and only a few were indifferent. Several wrote, "It depends on the story!" which we take to be a warning.

All together, the contest was most enlightening. It was like a personal visit with the readers. We thank all who voted for taking their time to write and for furnishing their own postage. We think that the vote was representative, for the ballots came from people who ranged from eleven to eighty years of age. We especially thank these who took

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the trouble to write letters. We cannot answer them individually, but we appreciate them. Many of the letters contained statements which are so good that we hope to share them with our readers, and we are sure that the writers will not mind. Thank you, everybody! L. L.

The Importance of Deacons

Sometimes men become obsessed with the notion that there is a gradation in the official ranks of the church, and that men are *promoted* from one office to another. In a very real sense this idea has done harm. It has led some to think that the offices of the deacon, the teacher, and even the priest are not very important. Nothing could be farther from the truth. These *offices* are important. But sometimes the *men* who get into them do not make themselves very important. And one who is not important as a deacon will not be very important as an elder. The man should be as important as his office. And by importance we do not mean pomposity or arrogance. We mean spirituality and usefulness.

Some editorial paragraphs in the *Christian Standard* of September 9 appealed to us as very fine in pointing out the real importance of the office of deacon. Here are some of them:

The word "deacon" has a very interesting origin. It is, of course, not a translation. Like "baptism," it is only a transliteration of the Greek word. The Greek root appears very frequently in the New Testament, and in most of these appearances the word is really translated into such English words as "servant," "minister," "service" or "ministry." The word "deacon" could, therefore, be supplanted by the word "servant," or "minister."

It is a common word in the Greek. Its etymology not only enforces its meaning, but gives a touch of humor. Its two parts create the meaning "stir up the dust," "make the dirt fly," "get busy." One can imagine the origin. He can picture a master using the expression to prod his servants, and that so frequently that it would come to be the name for the servant himself. At any rate, there it is. A servant is one who makes the dust fly, who gets busy about it. And a deacon is that sort of servant. Of course, the word "deason" may have been so old in New Testament times that the sharpness of its forceful, early significance had been somewhat dulled, but that does not deprive us of its cutting power.

The deacons, then, are those who are to get busy to get things done, to make the dust fly. They are the chief actors in church affairs. They are the workmen *par excellence* in its work.

And what an amount of work they need to do just now! What a lethargy has been settling down upon the church! With what carelessness we have let half the membership slip away from us! With what indifference we have allowed the brethren to escape from any part in church financing and evangelism and indoctrination! With what carelessness we have been drifting into the disposition to get along without preaching! It is high time somebody made the dust fly. Of course, the elders are the overseers, but they cannot do it all. They must have such workers as the deacons to get busy.

The atmosphere of busy-ness must permeate the whole church, but it will not do it until the leaders stir up the dust. We have been drifting too long. We have too often excused inaction because of the depression. Those were not particularly prosperous conditions in which the New Testament church went to work. They set the cities aflame. They turned the world upside down. They stirred up the dust. They made their campaign so hot they could afford to shake the dust off their feet at some communities.

HELPS FOR THE PASTOR

For the New Member

For the newly baptized adult member, it is a good thing to have something to give that will commemorate the event of joining the church and serve as a treasured keepsake for the rest of one's days.

A splendid type of book has been made by Brother J. O. Worden, pastor of Fourth Kansas City Church. The cover is made of a pretty blue fibre composition in ripple finish. The outside front cover is neatly lettered with the member's name. Inside is a good photo of the church building. The title-page contains the date and the name of the place, together with the name of the subject. On the next page is a brief biographical record of the subject.

Further inside the book the order of service is described. The instrumental music, the words of the hymns sung, the exact words of the pastoral and other prayers, the words of the confirmation, or any words of admonition that may be offered.

Following this is a list of those present. Attached to the inside back cover is the certificate of baptism. The whole book is bound neatly together with a metal device that may be obtained inexpensively at any stationery store.

A Problem of the Congregation

There is bound to be some noise in any congregation where a free and friendly social atmosphere is developed. Yet pastors are confronted with the necessity of trying to reduce noise before, after, and during services without offending the people. This is a problem in other churches than our own.

Some churches have a service so austere and formal that people come to it and leave it without audible greetings for their neighbors. Social life there has nothing in common with worship. For most Christian churches that is going too far. Other churches have an atmosphere so friendly and informal that the spirit of reverence and worship in the church is often broken.

The good will and cooperation of the congregation are necessary in any effort to improve conditions. Their pride in achievement can be appealed to effectively. Mere scolding is futile and will undermine the influence of the officer who does it. Much more can be accomplished with persuasion.

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NEWS BRIEFS

City Officially Welcomes Western-Central Oklahoma Reunion

The mayor of Canton, Oklahoma, welcomed the Saints of Western and Central Oklahoma districts, to their reunion which was held in the Canton City Park last month. Every courtesy, including an invitation to return next year, was extended the visitors by city officials and business men. The park in which shade trees, grass, water, electric lights, and playground equipment added to the comfort and convenience of all, was loaned by the city for the reunion.

Alabama Woman Is 104 Years Old

Sister Amanda Clark, a member of the Pleasant Hill Branch, Alabama, is probably the oldest member in the church. She was born June 11, 1829, according to the records of pension and court, and has been a member of the church since her baptism by George Chute, November 7, 1875.

First Reunion in Four Years for Southern California

A hundred white tents crowded in the eucalyptus grove at Laguna Beach. . . . Inspirational worship services and study classes. . . . A taste of Zionic living and association. . . . The help of general and district workers—Apostle E. J. Gleazer, Elders Arthur Oakman, D. B. Sorden, W. A. Teagarden, L. L. Sutherland, and Bishop David Carmichael. . . . Pleasant recreational features. . . . Such was the reunion of Southern California District, the first in four years, held August 26 to September 3.

Missionaries Continue to Convert and Baptize

Elder P. T. Anderson baptized nine at Audubon, Minnesota, after a series of meetings which ended September 3.

Elder A. M. Baker, missionary to Arkansas and Louisiana, baptized seven a few days ago after conducting a series of services at Brush Arbor, near Dunn, Louisiana.

Elder Z. Z. Renfroe baptized fifteen candidates at the reunion of Western-Central Oklahoma districts.

In less than a year Apostle J. F. Curtis has baptized twenty at Clitherall, Minnesota. He inducted twelve into the kingdom last October, and eight last June. The pastor, Lester Whiting, also baptized four new members at Richville.

World's Fair Increases Number of Visitors at Nauvoo

The quota of Nauvoo's summer visitors has been added to considerably by the Century of Progress at Chicago. Many travelers on their way to or from the Fair, have stopped off to see the city which once was Nauvoo the Beautiful. Elder and Sister James C. Page, caretakers of the church property there, have found it an arduous though very pleasant task to welcome these hundreds of visitors and to show them about. Numerous among these visitors have been members of the Utah Church.

Dixfield Branch to the Fore

The branch at Dixfield, Maine, may lay claim to place in the first ranks of branches which were well represented at the district reunions of the season just closed. Of the forty Dixfield members twenty-three attended the reunion of Eastern and Western Maine at Brooksville, August 12 to 19.

Northern Saskatchewan Saints Surmount Obstacles to Attend Conference

Saints living in the drouth-stricken area of Northern Saskatchewan, are rejoicing at the success of their late annual conference. Though drouth and depredations of grasshoppers have contributed to very poor crop prospects, a considerable number of people were able to sacrifice some of life's necessities in order that they might attend the conference. One truck load drove two hundred and fifty miles after securing permission of the government to make the trip without a car license.

Sixteenth Harvest Home Festival Soon to Open

The sixteenth annual Harvest Home Festival in Independence will open its doors two weeks from today, October 3. The lower room of the Auditorium will be the scene of harvest beauty and abundance. Thousands of jars of canned fruits and vegetables will be on display, not to mention the bushels of raw field and garden products. All these gifts, given by a generous people, promise food to the needy during cold winter months.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

"I Will Be True!"

The other night I heard a young woman say in a prayer meeting: "I like the song, *'I Would Be True.'* Each time I sing it I resolve in my soul—'I will be true!' And then I begin to wonder if I really realize the bigness of such a promise." Her voice trembled into silence.

Nor is she alone in her wondering. Every thinking young person wonders with her.

The business of being true must have appealed strongly to Howard Arnold Walter, author of the hymn, *"I Would Be True."* He begins with

"I would be true, for there are those who trust me."

To be true is one of the biggest challenges life holds out to young people. It is a quality of character to be prayed for and worked for, not to be laughed at or overlooked.

True to what? Before we can hope to be true to our friends, or to a cause be it ever so great and worthy, we must be true to ourselves, as true as the needle to its pole.

Jesus was true to himself and to his purpose. He is indeed our great pattern of truth. Nor was he true without a struggle. Don't you remember the scene that night in Gethsemane while his disciples slept? If you have forgotten, then read Luke 22: 39-45. Jesus was true to himself, to God his Father, and to you and me, but it took him to Calvary.

"Aw, what does it matter if I have a little whiff or two from a coffin nail down at the corner drugstore?" demands sixteen-year-old Phil, "the folks don't know it." And "Who'll it hurt if I sneak out and have my dates?" puts in gray-eyed Marybelle. Of course these two are thoughtlessly cheating their homefolks, but, first of all, they're cheating themselves. They are paying a very high price from their treasure of self-respect. They are not true to themselves.

If one would be true to himself, to his God, to his training, to his friends, he must have courage, a great deal of courage. He must have the courage to be honest, to be patient, to exercise great faith, to be determined. He must cling to ideals which will prevent his being a hypocrite, a faultfinder, a gossip, a trouble-maker, a cynic.

"Whatsoever things are true, . . . think on these things," said Paul, the great disciple of Christianity. That helps—thinking about true things—about the hundreds of people who have been true, the many about us today who, in spite of great odds, are true. Let us consider very seriously the possibilities of being true in our own lives. Let us resolve with the girl who spoke in prayer meeting, to make the big promise—"I will be true!"

"Let me be true, let truth impregnable abound
And be the fortress of my life each hour, each day."

> We sow a thought, we reap a deed;
> We sow a deed, we reap an action;
> We sow an action, we reap a habit;
> We sow a habit; we reap a character;
> We sow a character, we reap a destiny.

The Story of Etta Kett

Au Revoir!

Bill pulled the car up beside the road for the second time. He and Etta were ten miles east of Elmwood.

"Where *are* those cans? I thought I took 'em all off the last time!"

"And *I* still have some rice down the back of my neck." Etta got out to shake herself once more.

Bill opened the hood. There, nestled in beside the engine, were a few fruit cans that he had missed. Throwing them out, he made another inspection around the car, and pulled off another "Just Married" sign that he had not found before.

"I thought I had the car hid where they wouldn't find it. But I certainly blocked them up in that alley. They would have been trailing us yet if we hadn't tied them up there!" Bill chuckled triumphantly.

"And the way that taxi driver simply looked dumb when they told him to get out of the way!" laughed Etta. "I wanted to scream."

"Oh, well, they had a lot of fun out of it," Bill added.

"Let's go, or they may catch us yet," said Etta, looking back on the road to Elmwood.

"Not with what we're riding in!"

And soon they were rolling eastward again, mile after mile, with the cradle-like sway that a car makes on concrete slab at high speed.

"Bill, I'm so glad we had a church wedding. It will always give us something to remember."

"I didn't like all the fuss. But now it's over, I'm glad too."

"Seems so selfish—keeping a wedding all to themselves, the way some people do—and sort of like they were ashamed of it."

Bill looked serious.

"I always remember what my father said when he was alive. 'A wedding is not a private affair,' he once told me. 'It is a social contract and an obligation assumed forever in the presence of all society. And it should be performed in a public way, so that all may see and witness it. That makes it more binding, and more sacred.' Dad was old-fashioned, of course, but he was sincere, and I believe what he said is true."

Etta said nothing, but put her arm in his, and slid back against the deep, comfortable cushion of the seat. The level fields slid by like a moving picture. There were houses and trees that, at a distance, looked like pretty toys in a Christmas shop. The clouds in the sky seemed to race with them as they sped along. Bill glanced at the speedometer. The needle stood at fifty-eight.

"If we keep this up, we'll reach Uncle Jim's place before dark!"

(The end.)

Always, as long as I can remember, there has been a dispute and invidious comparisons between the old and the young. The young find the old prey upon and restrain them and the old find the young, shallow, disappointing and aimless in vivid contrast to their own revised memories of their own early days. The present time is one in which these perennial accusations flower with exceptional vigor. But there does seem to be some truth in the statement that the facilities to live frivolously are greater now than they have ever been for old and young alike. In the great communities that emerge from Christendom, there is a widespread disposition to regard Sunday as merely a holiday. But that was certainly not the original intention of Sunday. In times when religion was taken seriously, it was a day dedicated to the greater issues of life. Now great multitudes of people do not even pretend to set aside any time at all to the greater issues of life. The churches at the present time are neglected, and nothing of a unifying or exalting sort takes their place.—From H. G. Wells's *The Open Conspiracy,* by permission of Victor Gollancz, Ltd.

Often the greatest tests of life are in the necessary adjustments to the everyday upsets of plans.—Ernest J. Chave, in *International Journal of Religious Education.*

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"Something to Do"

A Page of Helps

Young People at Work and Play in Eastern Colorado

By Goldie R. Bell

(The following is taken from a letter written by Miss Bell in response to a request from a neighboring state for helpful suggestions. The ideas are based on actual experience and may well be used in other branches and districts. Who wouldn't like to live in Eastern Colorado?)

PERHAPS THE BEST WAY I can give you any suggestions is to tell you what the young people of Denver are doing and what we hope to accomplish in the future, and you may find that you could use some of the same methods and carry on some similar activities with your groups of young people.

ORGANIZATION

In Denver, we have only one group of about forty young people, ranging in age from fourteen to about thirty. This, of course, is a great variation of ages to be in one group, but we have found after trying to work out different age groups, that in our particular case the one large group is best. As far as our organization is concerned we have a young people's leader, an assistant, a secretary-treasurer, and a young people's council. All our young people's officers are members of the young people's group. Our council consists of four members elected by the group, plus the young people's officers who are permanent members of the council. One council member is elected each month, and holds office for four months, thus giving us a rotating membership in the council. Our method is to elect a new member each month, (not reelect an old member) thus ultimately giving each member of the young people's group an opportunity to serve on this council. We do this because we want each and every member of our group to share in the responsibility as well as in the activity of the group. Our branch president and our church school director of religious education also are ex officio members of the council. They meet with us, discuss our problems and projects with us, and advise us, but do not vote. In this way we are always sure that we are keeping our activities in complete harmony with the branch program, and this is very necessary.

Our council has regular meetings (in addition to any special meetings called by the leader) in which we plan our schedule of activities several months in advance, formulate programs and means and methods of carrying forward these programs. Various projects are discussed and their adaptability to the needs and capacity of our group carefully considered before we attempt to undertake them.

What Do YOU Do?

Here is what the young people are doing in just one place. We recommend the activities listed here to those who are looking for suggestions.

Perhaps you have found some other good things to do. Why not write them up and tell others about them?

We shall be glad to hear from you.

STUDY

At present we have organized two teacher training credit classes which we have been conducting for some time: one class is studying *Doctrine and Covenants* with our pastor as teacher. This class meets during the church school study hour. The other class is studying the *Book of Mormon*. We meet each Sunday evening at six-thirty. Our young people are much interested in these classes and some excellent work is being done through which they are obtaining not only a greater knowledge of these two books and related subjects, but a much deeper appreciation of the Restoration and what it means to the world, and the part the young people of today are taking in that great movement.

DRAMATICS

Another of our most interesting projects is our work in dramatics. All of our young people belong to our dramatic club which comes under the jurisdiction of the council, but which also has some special officers for the carrying out of its program. We give several short religious plays each year. These are usually given on Sunday evenings in conjunction with a short sermon by the pastor in which he leads up to the message to be presented in the play. Our music department is very helpful in furnishing appropriate music for any play we give. Our religious plays have thus far been very successful and are much appreciated by the congregation. In connection with our work in religious drama, each year for the past three years we have entered a play in the tournament of religious drama which is sponsored by the Denver and Colorado Councils of Religious Education, and which is held each spring in Denver. Churches from all over the state as well as within the city of Denver enter plays in this tournament and we have had some very fine plays given. We also have been very well pleased with the showing made by our group each year and feel that we derive much benefit from our participation in this annual event. We have found pageants very effective also, sometimes more appropriate than plays and usually much easier to prepare.

Also, we give about three three-act comedy-dramas each year, for which we charge admission and use the money thus derived for some church purpose.

You may be interested to know that we have given some of our religious plays as many as four times, taking them to Colorado Springs, Fort Collins, and other nearby towns, as well as to other churches in our own city. We think this is a splendid thing to do whenever feasible as it not only stimulates interest in dramatics, but promotes good fellowship and understanding between branches and churches.

SOCIAL PROGRAM

In our social program we have a young people's get-together meeting once each month, usually on the Tuesday following the third Sunday of the month. These meetings are always luncheon-business meetings, frequently held in the lower auditorium of the church, or, as often as possible, we go to the mountains or to one of our city parks. We have a brief business session immediately after the luncheon and then proceed with whatever form of recreation has been planned. The evening meetings are parties of some kind and our business session immediately precedes the evening's entertainment. We find that this does not interfere with our enjoyment of the social side of our get-togethers, and it does away with straight business meetings which, for some reason, do not seem to appeal to young people, and yet gives us the opportunity of having most of our young people present to discuss our problems and projects. One feature of these regular business sessions is the election of a member to the council.

For other social activities we have plenty of outings in the mountains, steak frys, weiner roasts, swimming parties, hiking parties, and about anything you can think of. We have had some splendid social meetings with our nearby branches, Colorado Springs, Pueblo, Fort Collins, Cheyenne, and others.

During the winter season we have a boys' basket ball team which is entered in the Church League of Denver. Our boys have played some good basket ball and we have derived much benefit as well as much pleasure from our participation in this all-city league.

(Continued on page 1198.)

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Foundation Principles of the Gospel

By A. B. Phillips

THE GOSPEL is not only the good news of God to mankind, which the word itself indicates, but it is the only message perfectly adapted to man's spiritual, moral, social, and material needs. This may seem to be a strong statement, but it is one which is supported by human experience today, as well as in the centuries of the past. Wherever and whenever it has been fairly tested it has never failed of its intended purpose, so far as we have any record of its application to man's need and endeavor.

It is true that some have pointed in derision to professed Christians whose lives did not accord with the teachings of Christ, and have claimed that such instances proved Christianity to be a failure. But it hardly need be said that such individuals had not put it to the test, and they therefore did not demonstrate the failure of Christianity but simply their failure to apply it, which is vastly different.

A simple illustration will make this fact clear. A man was taken sick and sent for a physician who, after a careful examination, prescribed a certain tonic to be taken three times a day for an extended period. The patient took only a portion of the first dose, and finding it somewhat bitter to his taste, declared it was not what he wanted and the doctor should have known better than to prescribe such stuff. It would be unfair to say that the prescription was a failure, for it had not been tried.

An essential teaching of Christianity is that men should repent of their sins and turn from them. The process of repenting and reforming the life may taste somewhat bitter at first, but until it is done the prescription of Christ has not been fairly tried.

FUNDAMENTALS OF THE GOSPEL

In order that the gospel may produce the results intended by its divine author we must apply in our lives the principles by which it operates. Everyone can understand that the science of arithmetic is applied by the use of its fundamental principles, notation, numeration, addition, subtraction, multiplication, and division. If we use these simple principles correctly we shall obtain the desired results, but if we do not we cannot say that arithmetic is a failure. The teachings of Christ are also founded on definite principles, each of which is designed to accomplish a particular result.

Perhaps it is a coincidence that Paul declares there are six principles of the doctrine of Christ, for there are also six principles of arithmetic, none of which can be discarded. In the Hebrew letter the six gospel principles named are faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. The purpose of each of these principles is set forth in the Scriptures, its nature and importance being clearly unfolded.

As we note these principles separately we shall learn why they are fundamental to the divine message which Christ and his disciples taught. We shall also learn how they apply to man in the great process of his regeneration and development, by which he may be fitted for service here and the celestial life hereafter, and by which the highest ideals of men of all ages may be both realized and surpassed.

THE POWER OF FAITH

It does not require long reflection to recognize the importance of faith. We know by our own experience that every purposeful act is prompted by faith that we could do it. Faith is the moving power of life toward accomplishment. It is the underlying force which makes realities out of possibilities. It is the divine dynamic of all human endeavor without which progress would be impossible and accomplishment would be only a dream or a name. It is the eternal telescope through which we see things both terrestrial and celestial, and the power that surmounts obstacles and enables man to reach the things within his view. It is not strange, then, that God should establish faith as an essential of revealed religion, of which the writer of Hebrews declares:

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11: 6.

This principle is entirely consistent with all that we have achieved in life, and because we are familiar with its operation in daily experience we are enabled to apply it in spiritual as well as temporal affairs. But the question has been asked: Are we to understand that blind faith is the foundation of religion? To this we reply that neither a blind nor a dead faith is or can be the foundation of religion, for a faith that yields the desired results is a living and far-seeing faith. Its security lies in the assurance and evidence on which it is based, for man is not asked to have faith blindly. The Hebrew letter states:

"Now faith is the substance of things hoped for, the evidence of things not seen. . . . By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."—Hebrews 11: 1, 4.

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Faith is therefore the means by which man may receive the divine witness after he has manifested his faith by his works. This wonderful truth is presented by Jesus when he declares:

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 16, 17.

No Salvation Without Repentance

By this promise Jesus challenges everyone to test the divinity of his teachings, for he promises that the divine witness shall come to him who does his will. Everyone therefore who sincerely desires to know the truth of Christ's religion can put it to the test by living it, and thus receive the witness for himself.

But no man who remains in sin and with sinful purposes is fit to receive the Holy Spirit of God which witnesses of heavenly things. Therefore God has established the principle of repentance as another fundamental of his doctrine. This principle was taught by all of the sacred writers, and Christ commanded that "repentance and remission of sins should be preached in his name among all nations." In obedience to the Lord the Apostle Peter proclaimed this principle in the following command:

"Repent ye therefore, and be converted, that your sins may be blotted out."—Acts 3: 19.

From this language it may be seen that repentance means a conversion,—a change of life and purpose, a reformation of character, a choosing and doing of good instead of evil.

The Washing of Regeneration

It has been said that "the road to hell is paved with good intentions." In religion it is not what a man approves or disapproves in another that determines his own standing before God. He may be able to point out many imperfections in others, but unless he acts upon his own knowledge of what God requires by complying with the divine will, he will be condemned for having failed to regard it. By obedience to God man may receive forgiveness of past errors, therefore God has established the doctrine of baptism in water as a principle of obedience to be observed. By doing the divine will faith is put in action and the earnest desire to serve God is manifested.

This beautiful sacrament, besides manifesting obedience to God, symbolizes the death of the old man of sin and the birth of the new man in Christ. It also represents a cleansing from sin, and its remission through repentance and the divine condescension. This figure of cleansing indicates the preparation of the soul for the baptism of the Holy Spirit, which God has promised to those who obey him. Probably no doctrine of the New Testament is more clearly taught than that of baptism. It is found in many places, from which the following solemn command of Jesus is selected as recorded in John:

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3: 5.

It was held to be of such importance that even after he rose from the dead Christ commanded his disciples to teach and practice it. This fact is recorded by Matthew, who declares that Christ said to them:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28: 18-20.

Laying on of Hands

It will be observed that Christ conferred authority upon his disciples to go forth and teach the things that he had commanded them. As an outward manifestation of divine authority and of spiritual blessing from on high, the sacrament of laying on of hands was instituted as a principle of the doctrine of Christ.

This sacred ordinance was observed in Old Testament times as well as in the Christian era. It has always been a well recognized principle that God calls and sends whom he will to teach his message to the world. And one so-called is to be ordained by the laying on of hands of one who has authority from on high. By similar authority those who have received the gospel and have been baptized in water are to receive the laying on of hands for the gift of the Holy Spirit. This is clearly taught in the Scriptures and was practiced by the apostles of Christ, an instance of which says:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 14-17.

By this solemn act the believer is consecrated or set apart to the service of God, having entered into a sacred covenant to live in accordance with the gospel of Christ and to use his powers, spiritual and temporal, for the blessing of others rather than for selfish ends. By such devotion he grows in grace and in righteousness, the reward of which is eternal life.

Resurrection of the Dead

The great axiom that "it is not all of life to live, nor all of death to *(Continued on page 1201)*

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Walled In

By Evan A. Fry

THE STORY GOES that in the good old days before prohibition, a certain gentleman imbibed much too freely of the flowing bowl, and after being forcibly ejected from the hitherto friendly saloon where he had spent his money, he started on his unsteady journey towards home. As the last few drinks took effect, his steps became less and less sure, until eventually he staggered against a convenient telephone pole, while the whole world reeled about him.

For some moments he clung to the pole trying to clear his brain; then he tried to resume his journey. No use; the pole was in the way. He moved around the pole a little way, and tried again to begin his travels homeward. Still no luck; once more the pole was in the way. Slowly and carefully he made the entire circuit of the pole, and time and again he struggled to free himself from it and start off in the direction of his home. The pole simply would not get out of the way; wherever he turned, there was solid wood to bar his progress. Finally in sheer weary befuddled desperation he sank down beside the pole, and a puzzled look came over his face. As he sank into a drunken sleep, he muttered to himself, "Well, well; walled in, by gosh!"

FOOLISH, you say? Perhaps; but the fact remains that the subject of this little story was walled in just as effectually and just as thoroughly by one innocent telegraph pole as he could have been by a solid concrete wall six feet thick. And unfortunately, the fact also remains that many of us poor mortals who pride ourselves on keeping sober at all costs could probably find ourselves in much the same situation as was the hero of our story. This man was not physically bound, as he supposed he was; he was perfectly free to back away from the pole and go about his business, but he could not, and it was his own fault that he could not. He had built the wall about himself when he imbibed so freely that his senses were numbed and his brain paralyzed so that he could see nothing and feel nothing but a very solid and a very apparent wooden pole. He had lost all power of locomotion; he could not back away from the pole and view it in its proper relationship with the surrounding neighborhood. His bodily incapacity made it impossible for him to do more than lean against the pole with his eyes glued so fixedly to it that he could see nothing else. Naturally, if a man sees nothing but solid wood all around him, he takes it for granted that he must be walled in; but in this case all that was needed was a change in the point of view.

I WAS WONDERING last night whether many of us are not just as foolish as this drunken man in our attitude towards several things in life—sin for instance. We may have some habit which we know should be eradicated, but which seems to be too strong for us, or which we have just not taken the trouble to try to overcome. We are so obsessed and so intoxicated by the pleasures of our sin that we can see nothing else. We vainly wish that we might be free from it, yet with our eyes fixed upon it and our noses turned always in that direction, we go 'round and 'round, looking in vain for a means of escape, only to sink down discouraged at last with the assertion that we are walled in. Usually, all in the world that we have to do is to step a pace or two back from the pole—or in other words, to forsake the sin completely and start off on a little different tangent, and the wall miraculously disappears. Or, if we find that we are too weak to step aside, or to back up from the harmless pole which holds us prisoner, we can always lift our heads and see that after all it is only a pole; that it does end only a few feet above; and we can realize that help from God may be found if we will only lift up our eyes.

I wonder whether we are not equally foolish sometimes in our attitude towards the hard things—the trials and tribulations of life. We have perhaps been going merrily on our way, unhampered by any cares or worries or troubles, when all at once, dead ahead, there appears a difficulty in the form of a very solid and very substantial telegraph pole. Like the drunk man of my story, we fall feebly against the pole; we get our eyes so close to it that we see nothing else; we press our noses against it in a vain attempt to find a way through; we go 'round and 'round looking in vain for an exit, and then at last sink down to moan and curse our fate and blame the world or God or any other available candidate for our being hopelessly walled in. All we need to do to cause the walls to melt away is to take a step backwards—to take our eyes and our nose away from the pole long enough and far enough so that we can see that after all, it is only a pole, and not a wall. You know that a thing so small as a dime may appear large enough to shut out the world if you hold it close enough to your eye.

Then, too, there are still other people who have blundered blindly against the telegraph pole of worldly pleasure. Their eyes are fixed intently upon it; their noses are glued to it, and they also go 'round and 'round in a sort of giddy whirl, often not even looking for a means of escape. The small bulk of the pole has again blotted out the whole world, and they are walled in by their ceaseless round of activity in the interests of pure pleasure. They often delude themselves into thinking—that because the pole is prettily gilded, they are having a wonderful time; it never occurs to them to take a step backwards and to survey the world and the pole in their true relationships.

Whatever may be the pole against which you and I have staggered in the homeward journey of our souls, let us take the few steps backward which will place us in a position to see that after all the pole is only a pole—an easily avoided pole from which we can easily escape if we will but try. Whether the pole be sinful habit, or brooding trouble, or worldly pleasure, or any one of a dozen other things, if we can only take the single step backwards or sideways, we shall then see that God has provided for us a means of escape; that after all, the obstacle in our path is only a pole—not a wall. With the help of God, any wall can become only a pole.

The Christian religion claims the entire man for God. No faculty or power of his nature is neglected or overlooked. This is made clear in Jesus' definition of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Every province of the kingdom of man's nature is taken in. . . . Paul follows the Master very closely in this teaching. He, too, says that the entire man has been redeemed and belongs to God. When he wished great things for his churches it was his habit to link three words together—spirit, soul, and body. Both the visible and invisible parts of a man come within the scope of redemption. — Charles Edward Jefferson, in *Things Fundamental.*

To the end of time mankind will be seeking to discover the living significance of religion. And, as now, a thousand roads will be tramped over in the quest. Men approach the issues of life and destiny along different roads. It is important that men who have walked these roads shall tell why they chose them and what they found on their way. And it is important that we listen to the tale of their travels. If the telling and the hearing are to bring light and leadership to perplexed and hungry generation, two things are necessary. Those who speak must be free alike from the sins of flippancy and fanaticism. And those who listen must be free alike from the prejudgments of blind credulity and blind cynicism.—Glenn Frank.

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New Quarterlies for October

By C. B. Woodstock

THE FIRST SUNDAY in October marks the beginning of our new church school year. This is true in all churches. It permits of a new organization of classes following promotion made the last Sunday of September, the introduction of new subject matter, the selection of new teachers and the making of new plans for intensive class work. It is highly important that we recognize these periods of reorganization, that new officers and teachers be chosen, or the old ones retained, with due regard to the highest possible functioning power of the school, and that the same care should be given the selection of subject matter for the various classes.

THE CURRICULUM

Over a period of years our courses of study have been under preparation, use and revision. Those whose duty it is to select and arrange study material have prepared our gospel quarterly series. These have been the product of the best minds available for this task in the church. The work has been done earnestly, prayerfully, studiously, in an effort to provide for each age the information for which they are ready and of which they have need, and to supply the inspiration and urge necessary to carry timely instruction into character building attitudes and activities, and to build loyalties to the purposes and ideals of the church.

The church school curriculum furnishes some thirty years of study and training, beginning with the nursery and continuing far into maturity. These courses have a fairly definite sequence. They are grouped into cycles, usually of three years each, one only of each cycle being printed each year as the current quarterly for the department. Over a period of three years each of the courses is brought to the fore in turn, its material revised as may be necessary and reprinted for current study. This gives us each year seven freshly printed full year series. While effort is made to keep a supply of the twelve quarters of each cycle on hand for those schools in which it is desired to have different subject matter for each of two or more classes in a department, in many cases it will be found more satisfactory to make choices so that the various classes use current quarterlies.

IN THE CHILDREN'S DIVISION

For the nursery we have standard material in *"A Year of Lessons for the Nursery Child."* This should be used invariably for a nursery group, or for children below four years of age.

This is the second year of the kindergarten series, *"Leading Childhood to God"* (No. 121). The quarterly should be provided for every teacher.

"Helpers in God's World," (No. 211), the first year of the primary course, is being provided with new teacher's helps by a new editor, Mrs. Mildred Goodfellow, who brings to her task the result of years of training and experience.

The first year of the junior series, *"Stories From the Old Testament,"* (No. 311), is being newly prepared by Miss Hallie Gould. This will make a full year of junior *Bible* study prepared by an able editor. The stories are not only well selected and well told, but each lesson contains a present-day incident as well, impressing the fact that God's power is with his people today.

THE YOUNG PEOPLE'S DIVISION

Following the three years of *Bible* study in the junior years, a full year is spent with *"Stories From the Book of Mormon"* (No. 411); outstanding incidents, events and teachings of the Nephite record. This is the first year of the intermediate series.

The first year senior provides a study of life as it must be met by our high school young people in the light of gospel ideals. Miss Vida Watson, an instructor in the University of Kansas, is preparing most vital lessons on *"Youth and Life"* (No. 511), for the first two quarters. The second two quarters are being written by Miss Gladys Elliott, teacher of a class of young women at the Stone Church in Independence.

"The Message and Witness of the Restoration," (No. 641), is the subject for study among older young people for the coming year. It will gather up in an organized way the faith and belief of the church as contained in the standard books, and will emphasize the witness of the truth of the Restoration. The lessons are prepared by Elder Arthur Oakman and Miss Elva Sturges.

THE ADULT DIVISION

A standard series of five adult studies is contemplated, of which two are already in use and are now available, *"The Message of the Book of Mormon"* and *"A Study of the Doctrine and Covenants."* These have been produced in the two years just passed. This year we shall have the third, *"A Study of the Financial Law."* Two others are in preparation for succeeding years, covering a study of our church history and the *Bible*.

The current adult quarterly, urged as the material specially prepared for adult classes in all the church for the coming year, is *"A Study of the Financial Law,"* (No. 721). This is being written by men of the Order of Bishops, under the direction of the Presiding Bishopric. A most earnest effort is being made to gather from all sources the best information that can be assembled to make clear and plain the will of God as taught in the books concerning our responsibility for the finances of the church. Without question, the work of the church is sadly handicapped and the membership suffer untold loss because as a people we have failed to understand and to heed the instruction which has been given. This is our year to study the financial law.

Use the Quarterlies

1. Current quarterlies are timely.
2. They have been produced by experienced teachers.
3. They provide study helps for your class.
4. They cover in sequence the important gospel informations.
5. They carry the urge and inspiration of immediate needs and developments in the church.
6. Keep in step with church progress.

Today Christianity faces the task of introducing fellowship and vindicating brotherhood in a world where conflict and competition between individuals and groups continually deny the Christian testimony. And the greatest of conflicts is the battle for bread, the struggle for economic security. The Christian way of life stands or falls on the proposition that men may carry on all the essential functions of society without a perpetual clash of interests. Our economic life is basic to every human interest. Christianity proposes to spiritualize it by making it a sphere for fellowship.—*Federal Council Bulletin,* September, 1932.

Preaching is grounded in that awareness of Another. Isaiah's impassioned plea for righteousness sprang from his sense of an eternal rectitude: his only hope of success was that his hearers had that same sense though beclouded while his was bright. Preaching is rooted in the sense of Another. Christian preaching is rooted in the persuasive faith and piercing conviction that in Christ that Other has made known His love and will for mankind.—George A. Buttrick, in *Jesus Came Preaching.*

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The Book of Mormon Confirmed by Tradition

By Ruth Minkler

AT THE TIME of the discovery of America by Columbus, there was living in Peru, Mexico, and Central America, a race of strange people who, hitherto, had been unknown to the civilized world. It was soon after the discovery that the Spaniards, eager for wealth, explored these regions. Here they found that the people had obtained a state of semi-civilization. The people of Mexico were known as Aztecs; those of Peru, Incas; and those of Central America, Mayas. It is with the religion of the Mayas that this article is concerned.

Tradition cannot be wholly depended upon, but when we learn that the inhabitants of the three above mentioned countries handed down, from generation to generation, the same or similar ideas concerning a lost religion, we are led to believe there must be some truth in the statements made by them.

Upon the traditions of the Mayas of Central America, we must mainly depend for our knowledge of their religion. Their traditions are embodied in a book, known as the *Papal Vuh,* which was written in the native language, and translated into modern language by European scholars, shortly after the conquest. This book records the history of the race from the beginning, and also endeavors to give an account of the human race, which is analagous to that found in Genesis.

STORY OF THE CREATION AS FOUND IN "PAPAL VUH"

Translations of the traditions contain the story of the creation, as follows: "A time when all was silent and there was yet no earth, and no living thing, only the immobility and silence of a boundless sea, on the surface of which floated the Creator and his companion deities. . . . including Gucumatz, the 'plumed serpent.' Then, the light appeared, and the earth with its vegetation was created by Gucumatz. Life was distributed as guardians of the forests and mountains, and called upon to speak and praise the name of those who had made them." Finally, men "became very numerous on the face of the earth, but the gods were wroth, and sent upon them a flood."

STORY OF THE TOWER OF BABEL AS FOUND IN "PAPAL VUH"

Some of the traditions have reference to Babel, when the scattering took place. They tell how the people undertook to build a tower to the sky. The "Lord of Heaven" became "enraged and said to the inhabitants of the sky, 'Have you observed how they of earth have built a high and haughty tower, to mount hither, being enamored of the light of the sun and its beauty? Come! and confound them, because it is not right that they of the earth, living in the flesh, should mingle with us.' Immediately, at that very instant, the inhabitants of the sky sallied forth like flashes of lightning. They destroyed the edifice, and divided and scattered its builders to all parts of the earth."

Professor Baldwin says that in the old Central American books there is a constant tradition of an immense catastrophe lasting for several days, during which time the people were in darkness, seeing neither sun nor moon. The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires, to overwhelm and engulf it.

"QUETZALCOATL," OR THE "CULTURE-HERO"

There was a wonderful personage who made a very deep impression in the history of the ancient Americans. He is called by different names among the various tribes, but since his description by them has such a great degree of similarity, historians agree that they must have reference to the same individual. Hence, he is called by all historians, the "Culture-Hero." The "Culture-Hero" is universally described as a white, bearded man, dressed in a long robe, who appeared suddenly and mysteriously upon the scenes of their labors. They claim he set about improving the people by giving them laws, and exhorting them to practice brotherly love and other Christian virtues, and introducing a milder and better form of religion. After accomplishing his mission, he disappeared as mysteriously as he came.

We are further informed that this great personage came by divine command, and that he came from the east, from the old world. He was venerable, just, holy, and taught by precept and example, the ways of virtue. This being, Quetzalcoatl, as he was called by the Mexicans and Central Americans, was born of a virgin, in the land of Tula, in the distant Orient. Says Charnay, "He was endowed with every virtue and deified."

Prescott says a popular tradition respecting Quetzalcoatl was that he promised, on his departure, to return at some future day with his posterity, and resume the possession of his empire. This is why the people yielded so easily to the invasion of the white man. They thought the long looked for Quetzalcoatl had arrived to take possession of his Empire and, therefore, little resistance was made.

ORIGIN OF ABOVE TRADITIONS

In the light of *Book of Mormon* history, we find that many of these traditions are substantiated. We learn that in the year 600 B. C., a prophet from Jerusalem, by the name of Lehi, was caused by divine direction to lead a colony to this continent. Before leaving, God directed him to obtain some brass plates from Laban, in Jerusalem, which he did. These plates contained a record of the five books of the law, as found in the *Bible,* the prophecies of Joseph, while in Egypt, and those of Isaiah and Jeremiah, besides the genealogy of Lehi's forefathers, which showed him to be a descendant of Joseph, through Manasseh.

This record was brought to America, where it was handed down from one generation to another, and finally buried with other plates, by the prophet Mormon, A. D. 384. As we know, the five books of the law contain the account of the creation, the flood, the dispersion of the people from the Tower of Babel, and the law of Moses.

The *Book of Mormon* teaches that Lehi's descendants became numerous on this continent. Because of disobedience, they became divided into a righteous and an unrighteous people. The righteous were called Nephites, and the wicked, Lamanites. Because of their disobedience, the Lamanites had a curse placed upon them as the result of which they became a dark, loathsome people, delighting in raw meats, and wandering about, living in tents, rather than establishing fixed dwelling places, as did the Nephites. Believers in the *Book of Mormon* claim that the American Indian is the descendant of these Lamanites.

The brass plates were handed down through the Nephite people. Thus the knowledge of the Scriptures became lost to the Lamanites, leaving them in spiritual darkness, while the Nephites, being conversant with the word of God, observed the law of Moses, as recorded on the plates. They built beautiful temples, became skilled in workmanship, and built fine cities. They were greatly blessed as long as they lived righteously. Prophets were found among them. The *Book of Mormon* tells us that these prophets foretold the coming of a Savior, who would be born of a virgin, in the land from whence they came. They also foretold the appearance of a new star in the sky, and three continuous days of light, when the babe should be born. These prophecies were fulfilled.

It was also prophesied that Christ would be crucified, and that at the time of this event there would be three continuous days of darkness. The book tells us that on the fourth day of the

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month, A. D. 34, there arose a great storm, such as had never before been known in all the land. The earth quaked, and great and notable cities were sunk and burned. Terrible things occurred for the space of three hours. Then, darkness so great that the people could feel its vapors, covered the face of the land. "There was not any light seen, neither fire nor glimmer, neither the sun, the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. And it came to pass that it did last for the space of three days that there was no light seen, and there was great mourning and howling and weeping among all the people continually."

Shortly after this, in fulfillment of prophecy, Christ appeared in person to the people of Nephi. The *Book of Mormon* says that they heard a voice in the heavens which said, "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear him." Then, they beheld a man descending out of heaven. "He was clothed in a white robe, and he came down and stood in the midst of them. And it came to pass that he stretched forth his hand and spake unto the people saying, 'Behold I am Jesus Christ of whom the prophets testified should come into the world.'" The record tells us that he invited the people to come unto him and thrust their hands into his side and feel the prints of the nails in his hands.

During his short stay here, he established his church, and fulfilled the law of Moses which the Nephites had punctiliously observed, as the means of pointing their minds forward to the true lamb of God, who should be slain in the meridian of time. After ministering to the needs of the people, and preaching the gospel, he ascended into heaven, stating that, as he went, so in like manner would he come again.

But how did these facts become tradition among the Mayas and other contemporaneous tribes, and what relationship did the Mayas bear to the Lamanites and Nephites of *Book of Mormon* history? is the question which the thoughtful reader will ask. To answer this question, we must reexamine the *Book of Mormon* and, doing so, we find that many of the Nephites dissented and went over to the side of the Lamanites. A. D. 384, a great battle occurred between the two nations, and because the Nephites had become corrupt and ripe in iniquity, the Lord permitted them to be utterly destroyed. Therefore, the Nephite nation became extinct A. D. 384, but the Lord promised that those Nephites whose blood was mixed with the Lamanites, would never become extinct.

It is evident that the Mayas are the descendants of these Nephites who became mixed with the Lamanites, for various reasons. They possess characteristics common to both of these *Book of Mormon* peoples. They have some of the customs of the Lamanites and, on the other hand, they have inherited a certain amount of Nephite civilization.

It is only natural, therefore, that the Mayas should be in possession of a tradition which points back to the time when their ancestors, the Nephites, possessed a full knowledge of Jesus Christ, and the way of salvation.

YOUNG PEOPLE AT WORK AND PLAY IN EASTERN COLORADO

(Continued from page 1192.)

ENTERTAINMENT

In connection with our class study on Sunday evenings we have a twenty to thirty minute service immediately preceding. This may be in the form of a program for entertainment, it may be something of a serious nature, it may be a real worship service, a debate, a short play, a round-table discussion, or any one of several other forms of service. It is varied to meet the needs and wishes of those attending and participating. This service is sponsored by the young people, but is for the entire membership of the branch, and is followed immediately by class work. We now have three classes organized for Sunday evening study and expect to organize more this winter.

In addition to our young people's activities, the members of our group loyally support the choir and our regular church services. In all of our young people's work we stress the fact that we can help most where we can serve best by cooperating to the best of our ability with all other departments of the church.

We have had some splendid reports come in during the past two weeks from other branches in our district regarding the activities of other groups of young people and it is one of our projects for our coming district conference to complete our district organization and to harmonize and coordinate the activities of the various branches throughout the district in a unified, forward-looking program, for all the young people.

VISITING

Our latest young people's project, which is going over wonderfully well, is a definite program of young people's visiting. So far, we have gone in a group of eight (we expect to go in smaller groups from now on and thus cover more territory) and have been royally welcomed everywhere we have visited. We make two visits an evening, the first visit to some of our older members or to some one who is sick, and the visit later in the evening to some of our younger folks. The value of visiting cannot be overestimated and we hope to continue in this phase of our work and to expand as well.

PRAYER SERVICE

One of our most important activities I have left until the last. That is our First-Sunday-in-the-Month young people's prayer service. We have been having these services for many months and have found them to be the "power house" of the church for us. Interest is steadily increasing and our attendance at these services is steadily increasing also. We make of these prayer meetings real, well-planned worship services, and my suggestion would be, if you do not now have some kind of a young people's prayer service, that you try these early Sunday morning meetings at least once a month.

If you attended the Youth Conference and Leadership Convention at Lamoni this summer you undoubtedly gained much that will help you in work of leading the young people of your branch in their work. We had eight members there from Denver and a total of twenty-three from Eastern Colorado District. I cannot tell you how much it meant to all of us to attend that conference. I hope you were there also. It was one of the most wonderful experiences of my life and far exceeded my greatest expectations. It gave us more of encouragement, assurance, inspiration and determination to go forward with the youth of the church than anything else could have done. Many of our young people are already looking forward to the next Youth Conference and I am sure our representation will be doubled at the next one.

We shall be glad to hear from you at any time and to be of assistance in any way we can. And when you have any grand, good ideas for young people's work, let us hear about them and maybe we can put them into effect here in Denver and Eastern Colorado District, too.

The door of a church ought to be built high enough so that worshipers shall not need to leave their heads outside. Why should the preacher hesitate to assume the best scientific knowledge of his day? David accepted the astronomy of his time; why should not we accept the best astronomy and the best anthropology of our time? It shall still be true for David and for us—whether the earth is round or flat, made in a week or in unimagined millennia—that "the Lord is my shepherd." Our plea is this: only a rigorously truth-seeking pulpit can hope to move a scientific age. —George A. Buttrick, in *Jesus Came Preaching.*

Beauty

For I who saw no God at all
In sea or earth or air,
Baptized by Beauty, now look up
To see God everywhere.

—Ellen Frances Gilbert.

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Zionic Unity

By L. S. Wight

Only by keeping open minds and by determining to make personal desires subservient to group needs can we hope to develop the unity of feeling for which we as Latter Day Saints should strive.

I vividly recall the impression one of Brother Elbert A. Smith's "Blue Pencil Notes" made on my mind some years ago when he said something about the feeling of nearness to God that comes to a man who can pick up some dirt on his own property, and let it sift through his fingers. He feels that this earth is his to work with, to use, and from it to grow the food for his family. Such a privilege gives a man a feeling of safety and security that nothing else can. And if there ever was a time that we can appreciate the value of that feeling of security it is now when so many are losing their land because of prevailing conditions. Also if there is any one objective in Zion building that should stand out, it is that Zion will give to each one the chance to experience this feeling pictured by Brother Elbert.

It is obviously impossible for each man or woman living in Zion to experience this privilege in the same way, as we cannot all be farmers. But that we should develop some sound, systematic method by which every individual member of the church may experience safety and security is an objective for which all should work. This can be accomplished only by developing a unity of purpose in our Zionic thinking. This does not mean that we shall all express that unity in the same way. Differences in individuality need not affect the principle of a purpose. Sometimes I wonder if we are not too much concerned with differences of incidental details when two people who seem to be in disagreement may actually be expressing the same principle in different ways. Basically they may be in agreement.

We must recognize that the gathering together of people from all walks of life and all nationalities will present a unique problem fraught with many difficulties. These problems must be recognized in order to solve them satisfactorily. If we are to create a situation which will give security to each individual, we must develop a plan which will agree with divine instructions, which will be practical, and which can be easily understood by the various types of people who will want to participate in the plan.

While one of the outstanding ideals of every Zion builder should be the hope of owning his own home, there are and will continue to be many cases where people will not be able to own their own homes even with the means to do so. This group will undoubtedly be limited in number, and I suggest it merely to bring out the thought that any plan of operation must take into account all the conditions which must be met in solving our community problems. For instance, we have some men in the missionary arm of church work whose families are grown and whose companions are living with them as they move from place to place, giving immeasurable aid in pastoral work. What a life of service! I feel that no couple could have a greater ambition than to give the declining years of their lives after their own family is grown, in working together, moving among the church members where their abilities are most needed. It is obvious that they should not be burdened with the ownership of a home, yet provision should be made that they might depend on having one when the need arises. This is just one illustration of various situations to which any general rule must apply if it is to have practical application in developing Zionic security.

To further emphasize the need of recognizing all kinds of conditions I suggest a reading of the sixth verse of Section 128 in *Doctrine and Covenants*. It reads as follows: "The great variety of callings, avocations, and professions will present difficulties precluding the practicability of all settling and living in near proximity to each other. It is therefore within the province of those upon whom the burden of organization may rest to provide for other organizations or associations than those simply pastoral or agricultural. Under this head there may be placed industrial associations of such sorts as the varied qualifications existing among workmen may demand."

Among workmen of various types there is a constant fluctuation of work. This is an unsatisfactory situation but one we must recognize and deal with constantly. Nature has a way of constantly bringing changes even in production of crops so that it is not possible always to anticipate every contingency. In almost every line of human endeavor we have periods of "feast and famine." These are natural phenomena which we cannot change. Even as far back as the days of Joseph's captivity in Egypt we have the record of seven years of plenty followed by the seven years of famine. Did God try to control this for the protection of his children? No, he did not. But he voiced a warning so that those who took heed and prepared for it were able to keep a balance in their lives in spite of the condition. That must be our attitude in Zionic communities. We

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must expect periodic upsetting conditions, and plan for them.

There is a godly purpose in thus putting on each one of us the responsibility of learning how to meet conditions and make the best of them. It is when these upsetting conditions come on us without the means to defend ourselves that we suffer. The depression which we still feel is a good example, one that will be remembered for years to come. Without doubt it will figure conspicuously in future Zionic discussions as a sample of that for which we should prepare. I do not believe that God brought this on us, but I do feel that he has permitted it to come after warning us time and time again that it would come. Those who listened to his advice have been able not only to meet the situation but to take advantage of it.

How are we going to create a condition that will give every loyal member of the church a hope of job insurance through Zionic unity? My answer to this question may not be satisfactory to each one who reads this and some may think it harsh, but it is simply this: By giving each man a chance to work out his own salvation. That of course merely answers the question by creating another one, which is, How are we going to arrange it so that every man will have a chance to work out his own salvation?

Before answering this further I want to record here an impressive incident which I saw recently. In Danville, Illinois, the community funds for help to the jobless during this winter were far too inadequate. Faced with a serious situation which might easily breed discontent or even revolution the various relief agencies worked out the following solution: The American Legion arranged to take charge of a project to put men to work digging coal in a strip mine not far from the city and which could be leased very reasonably. With voluntary labor and donated materials they built a cook shack on this field where the men at work are fed, and where the work of supervision is taken care of. They arranged work in shifts of nearly two hundred men each, one day for each shift so that approximately one thousand men are given the privilege of working one day a week. For this day's work they are given tickets for a week's supply of food for the family, and this food is paid for from the receipts for the coal which is sold at two dollars per ton, all consumed locally. In addition much of the coal is given to needy families who cannot pay for fuel. This gives the men not only the feeling of being self-sustaining by earning their own food, but of being a help to the needy, who are furnished with fuel for which they cannot pay. Meals are prepared and eaten in the cook shack, the sale of coal buying most of the food. Flour is furnished by the Red Cross and jobless bakers do the work of preparing the food.

Some cases of discontent appeared but these were quickly segregated and the men invited to go on their way. At one time a group of agitators appeared, thinking this would be fertile territory. The men who were benefiting from this community project resented the assumption that they could be influenced by propaganda, and the reception accorded the agitators was backed up with a liberal use of clubs. These men feel that the community has done all possible to give them a chance to work out their own salvation, and they are responding as most men will. They are a loyal group of citizens who will prove their worth as times become normal. Unity of purpose has made this project a success. My purpose in using it as an illustration is merely to show what unity can do if given a chance. Also to show how men will respond when given an opportunity to work out their own salvation.

When we develop a unity of purpose we spiritualize motives. And when we do that, we shall see men voluntarily using the tools of business such as profits, competition, etc., for the good of the group. It will not be necessary to pass restrictive rules to do away with such tools, and community laws will be necessary only to define those things on which natural differences of opinion might creep in. Natural laws will permit fullest development of community spirit, and no man will need to feel that he is unduly restricted in what he can do. Each will want to do all he can in order that his greater development will give him a better set of tools with which to help in the furtherance of Zion building.

My answers to these questions so far have been general. But I want now to give a specific answer to this question of how to develop Zionic unity, so necessary before we can create those conditions which will give every man assurance of a job. The answer is *file your inventory*. To me that is the starting point. It is emphatically a part of divine instruction. When every member of the church files an inventory and then an annual statement, it will mean that we have unity of thought.

My purpose in emphasizing the one simple thing of filing the inventory is to show that it is not so necessary to be concerned about building the machinery for control of Zionic activity as it is to spur the development of motives. We do not want a machinery of control which is complicated. The divine plan as expressed through bishopric organization is sufficient to meet the needs of any kind of community development.

To create a hypothetical example, suppose church members continue to *(Continued on page 1202)*

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A Junior Stewardship Club

A Letter From Ko Tsuji

(A supply of junior stewardship record books were ordered from Hilo, Hawaii, early in the year. The following account shows a splendid work being done in the Island Mission. The Presiding Bishopric recommended junior stewardship as a project among the young in all the branches of the church. We appreciate the work being done by Brother Tsuji. The suggestion will be helpful where an activity program is desired for boys and girls. The record books are furnished for project use at 10 cents each.—C. B. W.)

Dear Brother Woodstock:

I'm sure you will be interested to know how our junior stewardship movement is coming along. The junior stewards here have organized themselves into a club, The Junior Stewardship Club. The constitution that was adopted provides, among other things:

(1) That any member of the branch between the ages of 8 to 17 may join the club.

(2) That the purpose and aim of the club is to develop the junior stewards physically, mentally, spiritually, and in service.

(3) That each junior steward must keep a record of his finances in the regular junior stewardship record book, and do his share in helping the church financially as well as in other ways.

The officers of the club, besides the sponsor, are the president, vice president, and secretary-treasurer. These officers are elected for a term of six months.

The regular meetings are held twice a month. Up to the present time we have had four meetings—we have met every other Saturday from 4 to 8 p. m. From four to six the juniors engage in out-of-door games; "kaukau" or something to eat at six; business meeting, discussions, etc., in the evening.

The stewards have adopted as their motto, *"ever-ready."*

The club colors are *"Red* and *White."*

At each gathering they sing their "Club-song" and also their "Motto-song."

Fourteen junior stewards are members of the junior stewardship club. These are a few of the things that the stewards are doing:

(1) Practically every member is paying tithes and making other offerings.

(2) They take charge of the care and cleaning of the church yard and lot.

(3) They are ready to help any member who is not able to take his turn in cleaning and decorating the church. They cleaned the church and gathered the greens, etc., for Easter Sunday.

(4) They assist in the services by singing as a group in the junior choir.

(5) They are taking charge of the books as the regular librarian is away at the present time.

(6) They take active parts in junior services and also in the programs conducted by the department of recreation and expression.

(7) They are striving to be always present and on time at Sunday school.

The Junior Stewardship Club is planning to put on a junior stewardship fair and exhibition at the Mission House this summer. The stewards are centering their efforts toward this junior stewardship project. I will write you more regarding this project in the near future.

I feel that a very favorable beginning has been made; the junior stewards are realizing that they are a very vital part of the church and its program—they want to take an active part and help with the rest of the members. I am happy that the parents and other older members are also sensing the importance of this phase of our church work—they see the great need of developing in our branch a devoted and loyal group of young folks who will be willing to consecrate their services to the Lord's cause.

I am enjoying my work with the junior stewards, and I hope that I shall continue to find joy in my efforts to serve the Lord by helping to direct these young lives along the pathway that leads toward Zion.

FOUNDATION PRINCIPLES OF THE GOSPEL

(Continued from page 1194.)

die," points to the fact that life here is intended as a preparation for life hereafter. The fifth principle of the doctrine of Christ assures us that if a man die he shall live again. Christ, who conquered death, hell, and the grave, promises immortality and celestial glory with God as the supreme attainment and goal of the human soul. Through him death loses its sting, for sin and mortality shall be overcome forever.

This divine hope is to be realized in accordance with and to the degree of our faithfulness and devotion to God and righteousness. Therefore the first and most glorious resurrection will be enjoyed by those who choose and love the things of God above the things that lead away from him. The marvels of supernal bliss shall be theirs, for they can be safely entrusted with all the riches of the divine life.

Eternal Judgment

The principle upon which is based the decision of God concerning those who shall be received into his glory is called the doctrine of eternal judgment. It tells us that God is no respecter of persons, but will judge every man according to his works, whether he be saint or sinner. There will be no favoritism in that great judgment day, for the record tells us that all, both small and great, shall stand before him and shall receive the things done in the body whether good or bad. Every reward shall be according to the degree of good that has been done, and every condemnation shall be proportionate to the wrongs that have been committed, except those that by repentance have been forgiven.

There are many more features of the gospel of most absorbing interest, but even this brief survey of its foundation principles clearly shows that the needs of man both in this life and the life to come are provided for in a wonderful manner. The gospel of Christ is the perfect plan of God to change us from the human into the divine nature. It touches us at every point of our experience here, and points the way to immortality.

The creative power of youth and the capacity of childhood to achieve ideals will be largely lost if they have to grow up in a world which is dominated by adults who have ceased to grow. The strain between youth and adulthood in many a church and home is due far more to the stagnation of complacent adulthood than to the radicalism of flaming youth. The fruitage of Christian education depends very largely upon the degree to which the adulthood of the church generally can be persuaded to enter into and share in those same learning experiences through which young life is being enriched and guided. —Harry C. Munro, in *"Do Adults Want to Learn?" International Journal of Religious Education.*

Instead of asking, as some men do, whether the church is needed any longer, I should propound the question, When has the church been more needed? In an age like this, when the problems are crowding thick and fast upon us, problems so complicated and so immense that the human mind in their presence staggers and draws back, when mental bewilderments are so numerous and so awful, is there not need of a strong immovable institution, which shall bear calm witness to a few great facts and principles upon which the hopes of our humanity depend?—Charles Edward Jefferson, in *Things Fundamental.*

We cannot take a breath, or think a thought without the same intimate cooperation of God's power that was necessary to bring us into existence.—J. Elliott Ross, in *Truths to Live by.*

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ZIONIC UNITY

(Continued from page 1200.)

locate in a given community until all business activity as well as all agricultural activity within a trading radius is controlled by Latter Day Saints. This will give us an ideal opportunity for the test of our plans. If the Bishop has in his hands an inventory of the material worth of every church member, he knows what to count on as community assets. Since everyone has filed his inventory, there is unity of purpose in that each one has gone on record as being willing for his material wealth to be used for the best interest of the community. The Bishop will know the plans of the members and in council with them can determine whether or not the carrying out of those plans will be best for all concerned. Decision to act in accordance with the suggestions of the Bishop will be voluntary.

Each farm or each business will have certain plans for its own development which must be carried out as far as possible. In simple terms this, of course, is the business activity of the community. This is what gives jobs to those who are dependent on jobs for a living. But how will this insure jobs, or give the security we are talking about? There are and always will be community development projects which can be put through at any time, and these can be arranged to take up slack in private business since those slack periods can be anticipated. This will mean that the Bishop in each community must regulate the flow of activity. Then regardless of fluctuations in the business world which, I repeat, we will always have, the community will not be seriously affected.

Zionic job insurance then will come from citizenship in such a community, where because of unity of purpose security will be built on faith in each other. Ups and downs will be shared voluntarily. Can greater security be accomplished in any other way?

Instead of setting up a complicated system of regulatory control this idea merely emphasizes what has already been given to us. It is divine in principle, it is practical, and it is simple. Practical because if anyone thinks he can get away with something under such a situation, let him feel free to try it. In a community where there is such voluntary unity of purpose it does not take long to discover if any individual is out of step. The reaction of others toward such a one will be a natural human reaction. It will not take him long to see that it does not pay to be out of step. That will be far more effective as a cure than all the regulatory rules which could be created. As to simplicity, is it hard for us to understand that the financial

(Continued on page 1203.)

Thought Provokers

Our Goals

A Few Quotation Marks—Statements From a Sermon by President Elbert A. Smith

We realize that it is necessary for a people to have certain definite goals even as individuals have goals. We must set our stakes to do a certain thing. When a farmer is about to plow a field, he sets a stake, or perhaps two of them, on the far side of the field, and plows his furrow by them. Young people must set certain stakes. Sometimes we are compelled to shift our stakes a bit because of circumstances. So it is with a group of people.

Any organization that intends to get anywhere has in mind certain goals toward which it is pressing. These goals ought to be clearly visioned.

What are the goals of the church? Two have been set up—(1) The evangelizing of the world, and (2) The Zionizing of the church.

The first is comprehended in the words of the Savior: "Go ye into all the world, and preach the gospel. . . ." And: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Our preaching has affected religious belief in the world in the last one hundred years beyond your comprehension unless you have studied the subject. Zion, the second coming of Christ, tithing, and stewardships were not heard at all a century ago, but they have now been taken up by other churches.

The church has always believed in evangelization. It was not yet a year old when it launched its first mission, sending forth four young men, Oliver Cowdery, Parley Pratt, Peter Whitmer, and Ziba Peterson.

In 1831, missionaries came to Missouri which was designated as the Land of Zion, and so the church has continued to consider it.

We believe in the gathering. We believe that these are last days—the end of the world in its present condition and the entering of the world into higher and better conditions. Because of this belief, we call ourselves *Latter Day* Saints. We believe Christ is coming to earth again. He made a definite promise: "I go away, and come again unto you."

We believe that in the last day of confusion and distress God's people must have Zion as a place to which they can flee from disaster. . . . Back of our philosophy of the gathering is the desire for self-preservation. Zion is to be a place of safety and peace.

The natural physical laws of cohesion and affinity carry over into spiritual relationships, and we speak of the gregariousness of man and of his social inclinations.

Without question religious ideals are among the strongest ideals there are to draw people together. We sing the old hymn:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The elect are those who will respond to the doctrine of righteousness and truth, and those who will not respond are the nonelect. The Lord said: "Righteousness and truth will I cause to sweep the earth as with a flood, to gather out my elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem." (*Doctrine and Covenants* 36: 12.)

I feel in my soul the strong conviction that there are young men in this audience who will have to go on missions, and there are young women who will be missionaries' wives. There are young men and women who will build homes for the church, who will carry on the business affairs of Zion; young people who will give their lives to the establishment of Zion. . . . The Presidency of the church trusts you young people. We expect you to rise and shine, to be more consecrated, more devoted, more loyal, than those around you in the world.

I believe the vision of Zion appeals to our young people. We vision it as a community of people gathered together in the unity of Christ, living in righteousness, in peace, and in equality.

I have always admired the spirit of the man who will not give up.

The church has for one hundred years committed itself without reservation to building Zion. Shall we admit even for a moment that we are ready to quit?

The basal fact in the present world situation is that individual and national greed, nakedly pagan, has been ruling the world, and as an order of life it is collapsing in failure.—Editor of *The Christian World,* London.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.—Romans 13: 1.

The habit of looking on the bright side of things is worth more than a thousand pounds a year.—Samuel Johnson.

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Commissioner of Indian Affairs Speaks to Indians

On July 7, John Collier, Commissioner of Indian Affairs, addressed a body of Navajo Indian students who had returned to their tribe from schools in which they had received training in higher education.

Consistent with his program for the development of the American Indian, Mr. Collier said, among other things, that the Navajo Indians have it within their power to determine the future of their people because they have been brought into intimate relationship with that knowledge which is the casual social force of the modern world.

After stating that he had listened with interest to a tribal discussion of their problems; how the Navajo Tribe can win a future for itself on its land through the application of technical knowledge and other learning its students have brought to it, he continued:

"You are members of one of the great branches of the human race. Your people, your ancestors, those whose blood flows in your brains and limbs, whose language you still speak and whose souls live on in you; this Indian race for ten thousand years, perhaps twenty thousand years, has lived on this western continent; has maintained a struggle with all of the elements of nature, has loved this land, and has built up through these ages of time great institutions, great loyalties, great creeds and splendors of life. Your Indian race is one of the world races alongside the other races that have made history and that are yet to make history. You are young people born of that race."

He reminded his audience with encouraging words that it has been only a few hundred years since the so-called White race began to acquire knowledge through systematic investigation, called the scientific approach to problems of life. But in looking back into the ages that have passed the speaker told them that nearly everything that makes the White Man interesting, implants in him nobility of mind and gives him that background for every lofty thought he possesses, came to him from that prescientific era. "All of our grander ideals," said he, "came out of that earlier time when we were as your parents are; all of our religion came out of that remote past; everything that makes us good or beautiful, everything really dear to us, came out of that remote past of our own.

"It is the same way with you. Your past has made whatever part of you that has a present value; and your future can only be your unforgotten, native past living on—living on, and achieving victory in the future world. And you are going to find as you grow older that the things of your own people that have come down out of the ages into the Navajo or Indian life will become more dear to you in the measure that you become conscious of what you really and significantly are. And furthermore, you who may go out in the wide world, and who may read the modern books, and who may place yourselves within the modern world current, and who may come into contact with the ideas that are shaking the world today—you are going to find that the most enlightened of the white people you meet are exactly the ones most appreciative of the background and the breadth and depth and spiritual greatness of your Indian ancestors—of the Indian who lives in you."

Then, addressing the Navajo Indians as the Commissioner of Indian Affairs and not as an individual, Mr. Collier said that the government policy toward Indian life and education—so far as he is entitled to state it—looks in two directions: Education conducted in the English language and "in terms of the point of view and the standards and hopes of the great American nation—to every Indian who can be reached." Along with education the purpose is to bring within the reach of the Indian the modern conveniences to the end that he "may successfully live his own life at home amid his own people."

Dwelling upon the material and spiritual problems of Indian life, the Commissioner declared: "Even as you young people can influence the material future of your people, so you can—indeed, you must and will—influence the spiritual future. The soul in peoples is deep, quiet and old—quiet and old like the earth to which it is the blood brother. Yet in this soul there is that which gropes and leaps always toward the new, the unknown, the future hope.

"Your problem—the problem of each one of you Navajo boys and girls—is the same in kind as that of every white person . . . who is trying to truly live. Your spiritual perplexity, your inner conflict, your problem, is the world's problem. You and your Navajo race are not alone.

"Both goals you can achieve and must achieve," said he. But, "should you turn away in scorn or shame from your Indian heritage, the effect will be a lowering of the level of life of your own people—a throwing away of that which alone can make you as individuals powerful or interesting—and a canceling out from the future American civilization of great elements which the Indian—the Navajo—has to contribute to that future civilization.

"You must—you can—as Indians take to yourselves the heritage of universal man—the gift of the modern world. You must—you can—use that new heritage to save your own native hope. Even as the white man must be faithful to his own, so you must be." (From the *Scottish Rite News Bureau.*)

ZIONIC UNITY

(Continued from page 1202.)

law of the church already provides a spiritual control of material things through the Bishopric? And is it not easy to see how unanimous recognition of the law of tithing, by starting with the filing of the inventory will effectively pool the material wealth of each community? This is something that can be done by each one of us *now.*

Let me emphasize that last thought. It can be done *now.* It can be done by *each one.* Therefore the plan for the solution of this problem is in our hands right now. We can look forward to job insurance in Zion by first solving as many of our own problems at home as we can. When those who realize fully that the security they are looking for rests in their own hands, gather to Zion, it will be a success for the simple reason that the dominating thought of each one will be "What can I do, what can I put in, how can I help, etc?" We recognize, of course, that there are certain ones designated in divine law to take the first steps. Those who have the ability to do most are expected to take the lead, but after all is said and done, the solution of Zionic problems rests in individual attitude. If enough of us will do all that we can, will show by our action in obeying the law that we want to help, I have no doubt but that God will influence enough leaders to take active steps forward.

Therefore in any discussion of Zionic job insurance I can't help but feel that we must recognize first principles first, and each one of us must be willing to put the responsibility where it belongs, on self. That is the starting point. If we do our part, God will give the increase.

President Wilson spoke of "making the world safe for democracy," and Mr. Baldwin speaks of "making democracy safe for the world." Highly desirable objects, both of them beyond doubt. But there is a third which is equally important and at the moment even more urgent. This is to make statesmen safe for both the world and democracy.

Democracy is getting it in the neck all the time, if so vulgar an expression may be permitted. Every statesman all over Europe who has made a mess of anything says that democracy is to blame. Every dictator, white or red, flings a jibe at democracy. And yet, after all, what has democracy been doing in these last years except to suffer patiently and helplessly the blundering experiments of men who pride themselves on being statesmen?—J. A. Spender, distinguished British publicist, in the London *Daily News and Westminster Gazette.*

The great hope of society is in the individual character.—Channing.

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Prayer and Testimony

The Testimony of David

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried in the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psalm 46: 1-3.

The Privilege of Prayer

By a Shut-in

I often think of it—whether we be in health and strength, in illness and weakness, whether we be rich or poor in temporal things, whether we be at work or at leisure, whether we be abroad or at home, we always have the rare privilege of talking with our heavenly Father through prayer.

Experience has taught me that prayer is more than a seeking for God in time of stress and great need. It can be made a constant and beautiful means of communication with Him who loves us, who is merciful and all-helpful.

Prayer has wrought wonderful things for mankind. Scarcely one of us but can relate one or more incidents of blessing through prayer. The good books teach us to pray. It is a consolation in time of trouble, a blessing in time of loneliness, a privilege alway. Prayer is the means through which we in our earthliness may reach up and partake of the divine, the infinite.

Jesus prayed and he taught his disciples to pray. We have his glorious promise: "I will pray the Father for you." He also taught that we must have faith, belief and forgiveness when we pray. He said upon one occasion: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Read Mark 11: 22-26.)

There are numerous passages on prayer in the *Bible* and the *Book of Mormon* which are most instructive and of much comfort to the reader. Sometimes, because we cannot see the immediate answer to our prayers, we are disappointed, and allow ourselves to grow bitter and cynical, but we must remember that many times we ask amiss, ask for the things which the Father knows we should not have. He knows what is best for his children, just as an earthly parent knows what is good for his little child.

The privilege of prayer is extended to us at all times. Our Savior told his disciples: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Was it not so with those who followed him? Is it not so with us today? Should we not learn to pray—and do it often?

Here is a prayer poem which I love. It was written by the poet, James Whitcomb Riley, and has been set to music:

"Prayer Perfect

"Dear Lord! Kind Lord!
Gracious Lord, I pray,
Thou wilt look on all I love,
Tenderly today!
Weed their hearts of weariness,
Scatter every care
Down a wake of angel-wings
Winnowing the air.

"Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy
O divide, I pray,
This vast treasure of content
That is mine today!"

List of Old Subscribers Continues to Grow

Mrs. R. C. Nuckles, of Edmonton, Canada, has been a member of the church fifty-six years during which period she has missed only a few years taking the *Herald.*

Mrs. Anna Crosley, of Springfield, South Dakota, has been a *Herald* subscriber since 1903, and has not missed a single copy.

N. E. Auston, of Condon, Oregon, was baptized in 1897, and began taking the *Herald* soon thereafter. He has been a constant reader of this and other church publications—*Autumn Leaves, Ensign,* the Sunday school papers, and numerous church books and tracts.

Mrs. Eveline Burgess, of Saint Louis, Missouri, has had the *Herald* in her home constantly since 1868. She also took *Zion's Ensign* and *Autumn Leaves* during the years they were published, and is a reader of the Sunday school papers.

Mrs. Maude L. Wood, of Somerville, Massachusetts, has taken the *Herald* for more than forty years. She was a subscriber before her marriage. She also took *Ensign* and *Autumn Leaves* until they merged with the *Herald.* "I like the new *Herald* very much indeed," she declares. "Mother and I read it together and follow with interest the letters from different branches, and rejoice at the good news contained therein."

Ask Prayers

Edna M. McLean, of Freeland, Michigan, seeks the prayers of the church in behalf of her uncle, James Barr, a member of Whittemore Branch, who three years ago suffered a stroke and has been unable to work. His left arm is helpless, but his niece believes that he will be blessed and helped through the fasting and prayers of the Saints. She also asks prayers for her own family.

Sister David Day, of Middletown, Ohio, requests the prayers of the Saints for her granddaughter, Patti Ann Brent, of Fort Bragg, North Carolina. She has had an affliction of one leg since three months old. She is now six years old. She was blessed when a baby by the elders; also administered to while visiting Middletown two years ago. At that time she received a wonderful blessing from the Lord, making her physical condition normal except her leg. Every specialist that has examined her has said that the correction of this member would require a serious operation and would not promise satisfactory results. Her people feel confident that the Lord will hear the prayers of the faithful Saints and will heal her.

Mrs. Emma Palmer, of Athens, Ohio, desires the prayers of the Saints for her mother, Mrs. Lottie Wade, that her eyesight may be improved so that she may read the *Herald.*

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"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Here it is said, in a prophecy that the Pope will change the Sabbath, but it is only an assertion that the Sabbath is referred to. We have previously shown that the Sunday observance began before the Pope was recognized as "the head of the churches." The Adventists themselves claim that the papacy was not established until 538 A. D., and at another time have contended that the act of Constantine in 321, and the action of the council of Loadicea, 364 A. D., were occasions when the Pope was responsible for changing the Sabbath. The claim that the Sabbath or whatever times he was to change was given into his hand from 538 until 1798, making the twelve hundred and sixty days, or years as they interpret "time, times, and the dividing of time."

If they were given into his hand, and the *Sabbath* is the principal thing referred to they should be able to show that when the time ended in 1798, they were taken out of his hand; but no such evidence is extant. The Adventists did not raise their protest until 1844. Unless they can show that an authoritative power took the Sabbath out of his hand at the end of their time limit (1798) their argument is worthless; and since the authority of the Catholic church regarding the Sabbath continued (as much as ever) over the world for years after that time, their argument is worthless, and the position is untenable. Was the Sabbath the only change in times and laws made by the Catholic church? In the *Historic Notebook,* by the Reverend E. C. Brewer, (Copied from *A Marvelous Work and a Wonder.*) we have the following with dates given more accurately than any date claimed for the change of the Sabbath.

A. D. 200, Prayers for the dead began.

A. D. 251, Paul the first hermit.

A. D. 325, Celibacy of the clergy recommended.

A. D. 360, Adoration of Saints, Martyrs, and Angels.

A. D. 375, Christmas day appointed as a religious festival.

A. D. 390, Bells used in churches.

A. D. 431, Mary called the Mother of God.

A. D. 487, Sprinkling of ashes in Lent. (Felix III.)

A. D. 500, Priests began to wear distinctive dress.

A. D. 596, Stone altars enjoined.

A. D. 525, Extreme unction introduced by Felix IV.

A. D. 547, Lenten fast extended to forty days (Council of Orleans) *Historic Notebook,* Philadelphia, 1901. Here we have changes made in times and laws that would fulfill the prophecy of Daniel 7: 25 more fully than to the alleged change of the Sabbath. As to the changes made in times and laws referring to the Decalogue, it was never given to the Roman nation as a law; but the law of the gospel of Jesus Christ being given to all the world would include Rome; therefore it would be the law that the "beast" would change. The dominant church did change the order of church organization, claimed infallibility for its decisions, introduced images, worship of angels and Saints, established holy and feast days, changed the form of baptism, for all of which no authority can be found in either the old or new testaments.

Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." (John 18: 36.) When the Lombards overran Rome and destroyed the last remnant of the Empire (568-570 A. D.), the Pope began to assume civil power, which made it possible for him to "wear out the saints." About 570 and afterwards the Pope, being invested with the power to use the civil arm of the nation, began to use it as a means of persecution. It was no longer the kingdom of Jesus Christ; but sought and obtained protection from the civil authorities and persecuted to death all that opposed it. From that time on the Roman church began to assume worldly power entirely at variance with the teachings of Jesus Christ. An age of darkness followed, the extent of which is partially shown by the action of the council of Toulouse, 1229 A. D. (See Smith's *Ecclesiastical History,* volume 1, page 622.)

"An ecclesiastical council met at Toulouse to devise a more subtle and permanent machinery for the extirpation of the heresy which was still unsubdued. It enacted forty-five canons for the extinction of heresy and the establishing of peace, in the sense of the ruling powers. The laity were, for the first time, forbidden to possess the books of the old and new testaments (except perchance the psalter and passages contained in books of devotion), with most stringent prohibition of their possession in a vernacular translation, and this was soon made a presumptive test of heresy. No heretic or person suspected of heresy . . . was to practice as a physician nor to approach the sick or dying; and all wills were to be made in the presence of a priest. . . . Whosoever was convicted of harboring a heretic forfeited his land to his lord and was reduced to personal slavery."

These were not changes of the Decalogue, but were changes of the teachings of Jesus Christ and his apostles, as recorded in the New Testament. The tendency to observe days and times was censured by the Apostle Paul as follows: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Galatians 4: 10, 11.) "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days." (Colossians 2: 16.) From the above it is seen that the Apostle Paul criticised the Galatians for doing just what the Catholic church has done, and what the Adventists are doing now. And his advice to the Colossians would not permit either Jews, Catholics, or Adventists to sit in judgment over others in these things.

In spite of the above the Adventists do judge all who keep the first day of the week, believing that it was adopted in the day of the apostles. They insist that the part of the national law given to Israel "regarding the sabbath" is binding, without a single definite text to show that Jesus Christ or any of his apostles ever required any Gentile converts to observe it. There is not a plain "thus saith the Lord" from Genesis 1 to Exodus 16 to prove that any of those patriarchs who were so close to God kept the seventh day; but they assert that it was kept by them, in spite of the fact that Moses says that "God did not make that covenant with them."

Another favorite text from the old testament is: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." (Exodus 31: 16, 17.)

That this refers exclusively to the children of Israel is apparent from the fact that they are definitely mentioned twice in the text. But they tell us that it was a perpetual covenant, therefore would always be in force. Well if that is true the previous verse which positively commands that if . . . "Whosoever doeth any work in the Sabbath day, he shall surely be put to death," coming from the same authority and in the same chapter would also still be in force. If it is argued that the word "perpetual" would make it a law for all time to all people, it would prove entirely too much. Here, for example:

"And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute." (Exodus 29: 9.) Now if the word perpetual in one instance would bind people in all time to come to follow the instruction given. So why do not the Adventists secure the sons of Aaron and put girdles and bonnets on them and have them serve as priests, because this is a perpetual statute? From the same viewpoint notice the following: "And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." (Exodus 30: 8.) This is the offering of Aaron and his sons, which they shall offer unto the Lord in the day when he is anointed, the tenth part of

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an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. . . ." (Leviticus 6: 20.) "And it shall be Aaron's and his son's; and they shall eat it in the holy place, for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute." (Leviticus 24: 9.)

These texts are as much directed to the Christians as Exodus 31: 16, 17. It states *"The children of Israel"* shall keep the sabbath . . . throughout their (children of Israel's) generations . . . a sign between me and the children of Israel" (not Christians). Now if because this is spoken of as being a perpetual covenant, it must be everlasting, the word perpetual in the other texts would be the same and all Christians would have to believe that the burning of incense, meat offerings, and offerings made by fire would be equally binding because they too were perpetual. Again no law is of any more force than the prescribed punishment for its violation. Therefore since Exodus 31: 14, 15 commands the death penalty to anyone who does "any work" on the Sabbath day *"he shall surely be put to death,"* the God who gave the law, also specified the punishment, and we challenge anyone to show from the *Bible* a plain "thus saith the Lord" abrogating it.

We have previously quoted from the latest edition of *The Question Box,* by Conway, an accepted Catholic authority, which says, page 410: "The apostles . . . mitigated in great measure the severity of the Jewish law, abolishing for example, the death penalty, Exodus 31: 15, and certain prohibitions, Exodus 35: 3." In Numbers 15: 32-35 we are told that God commanded that the man who was found gathering sticks on the Sabbath day should be put to death. Nowhere has God abrogated that penalty to the Israelite nation, so if the law is in force to us today, so also would be the penalty. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." (Matthew 28: 1.) This only proves that the Sabbath was kept up to the time of the resurrection of Christ, which it is unnecessary for us to deny, as it has no bearing on the question. "And he said unto them the sabbath was made for man, and not man for the sabbath." (Mark 2: 27.) This contradicts the teaching of Mrs. E. G. White where speaking of the Decalogue she says: "In this bold plan Satan strikes directly against the foundation of God's government in heaven and on earth." (*Early Writings,* page 215.) "The sabbath was instituted in Eden before the fall, and was observed by Adam and Eve, and all the heavenly host. God rested on the seventh day, and blessed and hallowed it, I saw that the sabbath never will be done away; but that the redeemed saints, and all the angelic host, will observe it in honor of the Great Creator to all eternity." (Ibid., page 217.) So, she claims that what Jesus said, *was made for man,* was the foundation of *God's government* in heaven, as well as on earth, and that the angelic host will keep the day throughout eternity. Out of this idea grows the idea that the seventh day is the Sabbath of the Lord, and that the host of heaven are keeping it; that if we keep any other day we are profaning the Sabbath that is being kept in heaven. But there are difficulties in applying this theory. Let us notice some of them. It is absolutely impossible for all to keep the same Sabbath and all beginning at sunset, on a round earth. The sun sets in Australia *eighteen hours* before it does here on the *Pacific coast.* If the heavenly host begin their Sabbath with the Australians we here violate it for three fourths of the day. Which of us is keeping the Sabbath of the Lord? Evidently all cannot. The Jews counted time from even to even in Palestine, but since then by international agreement the world counts time from one hundred and sixty degrees west of Greenwich, England. By the change of that line the day has been changed in all countries west of Palestine and east of the line from where the day is counted. If the hosts of heaven are keeping the Sabbath beginning at even in Palestine we here would be working while they are resting. On one side of the line from where the days are counted what would be Saturday would be Sunday on the other, or if on the other side it would be Friday. To be sure that the Sabbath of the seventh day of creation is being kept it would be necessary to prove the following:

1. To locate where Eden was, which is unknown.
2. To prove positively that dates have been correctly kept ever since.

From Hurlbut's *Teachers Training Lessons,* page 16, 17, I read: "The chronology of the *Bible* is not a matter of divine revelation, and scholars are not agreed with respect to dates of early Scripture history, the system of chronology commonly found in reference *Bibles* is that of Archbishop Usher, who lived 1580-1656, long before the modern period of investigation in *Bible* lands. Usher's dates of events earlier than the captivity in Babylon, B. C. 587, are now mostly discarded by scholars. . . . It is now believed that from Adam to Christ was much longer than four thousand years."

Adventists tell us that God set the right time when he gave the law to Israel, but leading scholars do not agree that time was kept correctly before the Babylonian captivity, 587 B. C.

Adventists tell us that all true Christians being Christ's are of Israel: therefore the Sabbath given to Israel would be binding on them. Well if this is true why not require circumcision, as that was a law to Israel? O! but they answer: Paul says, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Galatians 5: 6.) "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." (Galatians 6: 15.) Very well, let us see what the same writer says about the Sabbath: "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it: Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." (Colossians 2: 15, 16.)

That the *Sabbath* is referred to notice he mentions specifically, in meat, in drink, respecting an holy day, new moons, and *the Sabbath days.* The word "days" is in italics showing that it was not in the original, but was supplied by the translators. Therefore, the original would read or the *Sabbath.* The Douay translation reads "Or the Sabbaths." The *Emphatic Diaglott* renders the text: "Let no one therefore rule you in food, or in drink, or in respect of a festival, or of a new moon, or of sabbaths." (Colossians 2: 16.)

The evidence is overwhelming that the Sabbaths here refer to the Sabbath of the Jews; and it is listed with other ordinances which according to verse 14, same chapter, Christ took out of the way.

It is argued that because the Sabbath was given to the Israelites before the other Ten Commandments were given, proves that it had been in force from the beginning; but it proves nothing of the kind. Adventists quote from Exodus as follows:

"Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." (Exodus 16: 4, 5.) "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: . . . And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord." (Exodus 16: 22, 23.)

In a footnote in *Bible Readings* I read: "Thus we see that the sabbath commandment was a part of God's law before the Law was spoken from Sinai; for this incident occurred in the wilderness of sin before the children of Israel came to Sinai, where the law was given. Both the sabbath and the law existed from creation."

(To be continued. This is the ninth installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)

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QUESTION TIME

If one restored to life remembers nothing of his death state, does it disprove immortality?

To recall nothing of one's state in death would no more disprove consciousness after death than it would to remember nothing of one's state while in sleep, which is often the case. Memory is dependent upon the coordination of certain physical functions with the intellect. Both in sound sleep and in death these physical functions are likely to completely cease, hence no memory of them is possible from any natural cause. Physically they did not exist in such cases, and when one is returned to a physical world of activity his powers are limited by physical laws again. In the dream state the physical functions do not completely cease, and the result is memory of certain things, more or less distorted by imperfect functioning.

These observations concern only the normal operation of natural law as we observe its operation? We actually know very little of the meaning or scope of life, or of the laws that may exist to govern life experiences. How Jesus and various other *Bible* characters were able to see angels, hear messages, perform miracles, and become at times apparently immune from the ordinary operation of physical laws, is not known to us scientifically, hence we ascribe such things to the power of God. This is equivalent to saying that God knows laws and powers that may be brought into operation which are outside of our knowledge. The veil that lies between the spiritual forces and the physical world has never been lifted by human knowledge, so far as we have ever learned.

What is the difference between a stake and a district?

A stake possesses a more complete organization than a district, and therefore should be able to accomplish more through work or more advanced work among those concerned. Districts are not all equally well organized, as some lack a bishopric and other officials that an organized stake has. A stake high council functions in each of the stakes, but not in a district. Some districts also do not have a complete presidency, which is required in a fully organized stake. Due in part to its organized relationship, and in part to its location near the center place, a stake is designed to supplement the building up of the Zionic program more directly than is practicable among districts, though all may have the same ideals and ultimate objectives.

With more complete organization, the stake is in a position to function better in dealing with internal problems, and provision is made in the church law for official decisions on relevant matters which may be referred to its high council. Such decisions have a recognized authority, as compared with other councils, which is specifically limited by the laws governing.

Why does 1 Samuel 16: 15 say an evil spirit from the Lord troubled Saul?

Saul had transgressed the commands of God and had permitted envy and jealousy against David to dominate him. Thus he became unfit to retain the Spirit of the Lord, which departed from him. It would appear from the Inspired Version that the phrase referred to by the questioner is not correct. As given in that translation it reads as follows:

"But the Spirit of the Lord departed from Saul, and an evil spirit which was not of the Lord troubled him."—1 Samuel 16: 14.

What does Revelation 13: 17 mean concerning the mark of the beast?

Translations differ somewhat in rendering this passage. The majority appear to show that the mark is the name of the beast, and this is the rendering of the Revised Version. The most commonly received Protestant version of the language used is, that the first beast was the Roman power, which was destroyed, and that the second beast was the papal power, which arose over the Roman downfall and exercised secular power as well as spiritual. Some claim that the number 666 is made up of the Greek name *Lateinos,* supposed founder of Rome, each letter standing for numerals and having the same value in *Rumiit,* Hebrew name of Rome.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Oshoto, Wyoming

Review Spring and Summer Events

When spring came this year Oshoto Branch was rather discouraged and small. Brother Horace Hartshorn seldom missed a Sunday during the winter, and kept the local going. When school was out several of the local young people returned home, and attendance became normal.

The Easter program was the first event of spring. It was largely a musical entertainment with a pantomime, *"The Easter Lily,"* by the little children; a dialogue, *"The Two Crosses";* a violin prelude, and several solos and duets. Attendance was the largest of the early spring.

On Mother's Day the program consisted of musical numbers, a sermonet, *"Mother Love,"* and a poem, *"My Mother,"* written by Mrs. Ida McKim and read by her son, Franklin.

The Temple Builders were in charge of the Children's Day program, which took the form of a radio playlet. This was written by one of the girls. The entertainment was short a few numbers since Nadine Redding, a Temple Builder, had undergone an appendicitis operation the day before. She is now fully recovered and attending church again.

Mrs. Tom Grey had the misfortune to break her right arm early in the spring and was greatly missed from services. She is supervisor of the children's department.

The speakers of the summer have been Horace Hartshorn and Fayette Cole.

Sunday, August 13, the young people's class conducted a round-table service, the topic for discussion being a problem presented in the last lesson of the young people's quarterly for this quarter, *"How Can We Evaluate Ourselves in the Light of the Call of the Church?"* In the near future the adult class will conduct a like service.

One Sunday later the Sunday school, led by Brother Horace Hartshorn, enjoyed a picnic and services as the guests of the New Haven Baptist Rally Day services. The Reverend Charlton, Baptist pastor at Hulett, Wyoming, gave the address. Following the dinner a program was given by the combined Sunday schools.

A few Sundays ago the Saints were pleased to have present Elder Fred Cousins' family and Mr. and Mrs. Raymond Cousins and their infant son. Mrs. Cousins before her marriage was Miss Thelma Louise Dillon. Other visitors also have been present at church services during the summer.

Southern California Reunion an Outstanding Experience

Season of Zionic Living—Inspiration —Growth

The Southern California district reunion, held at Laguna Beach, August 26 to September 3, was an outstanding experience in the lives of each one who stepped on the grounds. It was the first for four years in this district. Many expressed fears that the Saints here could not "afford" one this year, but the reunion was self-supporting. No one was taxed financially, and the gathering has again shown the Saints that spiritual riches come to those who earnestly seek and prepare for them.

Into the quiet little eucalyptus grove were squeezed more than one hundred tents and cabins, in addition to the general assembly tents. The overflow of visitors was housed as near by as the members could locate. The Saints had a real opportunity to live close together in brotherly love. They had a foretaste of what a Zionic community might be like.

The committee in active charge was composed of Apostle E. J. Gleazer, Arthur Oakman, missionary to Northern California, and D. B. Sorden, pastor of the Los Angeles Branch, general church appointees, together with District President W. A. Teagarden, L. L. Sutherland, district superintendent of religious education, and District Bishop Dave Carmichael.

The first day of the reunion marked the advent of many Saints and on Sunday, there were more than five hundred present. This meant a lot of work for Brother Carmichael in getting accommodations, but he and his crew managed to get everyone established.

Brother Oakman preached the opening sermon, which set a high mark for the following days. In his classes Brother Oakman took up an analysis of the doctrines of the church and their place in the lives of our youth as well as older members. He met with an enthusiastic response from the splendid group of young people. And in the adult classes on worship, which he conducted, many times the group were so thoroughly imbued with the desire for a more perfect form of worship, that they enjoyed a season of worship in the class.

Brother Sorden's adult class was specially concerned with various phases of the religious education program. The relation of evangelism, stewardship and worship to the church program was considered on succeeding days. Brother Sorden pointed out the need of training and methods in the preparing of a teacher. He particularly stressed that the teacher must take to himself the word as found in Ezra 7: 10, "Ezra had prepared his heart to learn the law of the Lord and to do it, and to teach in Israel statutes and judgments." The need of learning and doing and then teaching was the order of importance.

In his young people's class, he strove to increase and stabilize the faith of the young people in the power of God, acting in the lives of modern men and women.

Fine groups attended all classes. More than fifty earned certificates through consistent attendance. The daily average for total class membership was around one hundred.

The teachers and other leaders mentioned many times how much they were lifted up in their work by the eager spirit of learning present, and by the willing spirit of cooperation expressed by all, even to the most humble duties of preparing the tents for classes, bringing extra chairs, etc.

Brother Sutherland was here, there and everywhere in the course of his work as the director of religious education for the district. He also planned the recreational programs as well as the morning hike of the young people which culminated in a spirited prayer meeting on a hilltop. One evening there was a wiener roast down on the beach; several evenings there were general camp fire assemblies; the East Side Los Angeles Church put on a minstrel show. One evening was given over to a Graceland program and a play by the X-L Club of Long Beach, *"One of the Nine."*

Sisters Sorden and Sutherland directed the work of the children. Each morning at ten o'clock the juniors met for church service and at eleven, they separated into classes for handwork. About forty junior children gathered each morning during the week, and Sister Sutherland took care of fifteen to twenty in her kindergarten work. Brother Arthur Diefendorf took charge of the boys for their handwork. The youngsters experienced the same spirit of friendliness

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and spiritual kinship that the older members were enjoying in the adult meetings.

In recording the events of that inspired reunion period, the work of many people comes to mind. The district chorister, Sister Stella Hodges, and her devoted group of musicians, contributed a large share to the beauty of the meetings; the Joseph Farley family, of Santa Ana, operated a stand as a stewardship which supplied the Saints with staples and cooked food in quantity; the inspiring presence of the pioneer church member in this district, Brother Frank Van Fleet, and his continued testimony of the truthfulness of the work; the Gleazer family, each one a valuable help; Brother Teagarden's patient attendance to the details of administration. The list would need to include all present, because each one by his cheerful willingness to fit in, made his contribution to the beautiful times they enjoyed.

In an orderly and harmonious session, the annual district business meeting was held on the closing Saturday afternoon. New officers were elected, which in most cases were reelections. Plans were laid for the activity of next year, and a reunion was made a definite part of them.

Apostle Gleazer's series of sermons seemed to set the theme for the reunion. His thoughts were reiterated in both the adult and young people's prayer meetings.

The high point of the reunion was attained at the sacrament service on Sunday morning. The Saints were asked to come fasting, and to gather early and quietly for a period of meditation. The main tent was full and overflow chairs were occupied before the meeting started. Never was such a period of quiet calm enjoyed. Yet the silence was not heavy, rather it seemed that the thoughts of the people ascended in a united plea for a blessing which was so badly needed.

The priesthood, under the direction of Brother Gleazer, entered quietly, and before the serving of the emblems was consummated, the Spirit of God came into their midst. Brother Van Fleet and Sister McDole were called upon to give prayers for the assembly, and when the period of testimony was opened, two or three were on their feet all the time. Each spoke briefly, and pledged his life anew. At length, Brother Gleazer began to speak under the influence of the Spirit. He was led to rebuke, commend and comfort; and everyone was so touched that there was hardly a dry eye.

Since the day after the closing of the reunion was Labor Day, very few broke away until Monday. Even then there was much reluctance to leave the spot that had become holy.

I believe that I can render personally no greater service to the cause of peace than by trying to promote a musical and *literare entente* between nations.—Edouard Herriot, French Minister of Public Instruction.

Western-Central Oklahoma Reunion

Fifteen Are Baptized as Result of Highly Successful Gathering

The recent reunion of Western and Central Oklahoma districts is reported to have been one of the most successful in the history of that territory. Meetings were held in the city park, the use of which was granted free of charge, at Canton, Oklahoma. The grounds boasted shade trees, grass, water, electric lights, and some equipment for games and amusement.

Drawn by a desire to worship and serve the Lord, the Saints gathered from all parts of the two districts, and were welcomed by the mayor of Canton. During the sessions the members were endowed with spiritual blessings which prepared them to press on in carrying out the program of the church.

The Saints of Canton who labored to provide for the comfort and convenience of their visitors, are to be commended for their hospitality. Good meals were served family style at the dining hall at a regular price of twenty cents.

Elder Z. Z. Renfroe, president of Western Oklahoma, was chosen to preside over the reunion, and was assisted by Elders Lee Quick and J. E. Lancaster. The principal speakers of the reunion were Patriarch F. A. Smith, Elders Lee Quick, B. A. Howard, and J. E. Lancaster.

Early each morning the young people of the camp assembled in the grandstand on the ball park for their devotional service, Brother Ernest Crownover, of Hydro, and his able assistants in charge.

At a later hour in the morning the young men and women enjoyed the excellent instruction given them by Brother Lancaster. Elder B. A. Howard's class was found in its place each morning with increasing interest. His lectures were inspiring. Nor were the juniors forgotten. They were ably cared for by Sister Ardis Crownover.

Elder Ed Dillon, president of Central District, was also present and spoke several times to the Saints.

The music department was directed by Miss Edythe Skinner, chorister of Western Oklahoma.

A part of the afternoon was given over to recreational activities, supervised by Howard C. Harpham, of Seiling. Volley ball and baseball were the most popular sports, and tournaments in these proved attractive.

Each evening at the close of the eight o'clock preaching service the campers assembled on the campus for their evening games, social and zionic songs and campus prayer.

The large tent was filled for this night preaching hour, and many listeners sat in cars to hear the sermons by Elder Lee Quick and Patriarch F. A. Smith.

Fifteen baptisms were the immediate result of the reunion, Elder Z. Z. Renfroe officiating.

The Saints received every courtesy from city officials and business men, and were extended the invitation to return to Canton for their next reunion.

Graceland College Begins Thirty-Seventh Year

Freshman Enrollment Thirty-five Per Cent Higher Than Last Year

The doors of Graceland College swung open September 8 for the thirty-seventh consecutive year. John Garver, Graceland alumnus, represented the College Board of Trustees in welcoming the new students. It was his thirty-third attendance at the opening of the institution.

Freshman enrollment increased thirty-five per cent over that of last year. This heavy increase is due to the fact that alert young people everywhere are discovering that Graceland is receiving national recognition for the high standard of instruction it offers and its ability to keep abreast of modern trends in higher education. Students from all sections of the United States and from Canada arrived on Graceland's campus, thus placing Graceland in the unique and enviable position of being one of the most cosmopolitan colleges in the nation.

Mae Clark Warren returns this fall as dean of women and head of the home economics department. She spent the summer doing graduate work at the Iowa State College. Professor A. R. Gilbert, director of student personnel and professor of psychology, has returned to the college hill after spending a year on his doctorate at the University of Columbia, New York City. Dean Gilbert will soon receive the doctor of philosophy degree in education.

Miss Gladys Marie Hays, assumes the position of college librarian and instructor in European history. Miss Hays is a graduate of the Library School of the University of Wisconsin and of Grinnell College where she was a member of the library staff.

Miss Vida E. Butterworth, graduate of the Independence Sanitarium, has received the appointment as college nurse, and has enrolled in special classes preparatory to her enrollment in the Teachers College of the University of Columbia, of New York City, where she plans to receive a degree in nursing.

B. A. May, head of the business administration department, spent his sixth summer as special agent of the United States Department of Labor. This summer his work was in Colorado, Washington, California, Nevada, and Nebraska, where he mobilized local employment for local jobs, and sponsored the adoption of agreements for the hiring of American citizens to prevent the flow of migratory labor from the Mexican border.

The Graceland radio broadcast, which

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was so popular last spring, will be continued throughout the school year at 5 p. m. on the first Sunday of each month over KMBC. Dean A. R. Gilbert will be the speaker October 1. His subject will be *"Parenting the College Student,"* and a program of music by Graceland students and alumni will complete the half-hour broadcasting period.

Cooperation and Inspiration Mark Kirtland Reunion

Three Leading Church Quorums Represented

The late Kirtland reunion (August 10 to 20), was a great spiritual success. There was a large attendance notwithstanding the widespread economic depression, and it was delightful to see so many young people present. They took an active part in the reunion program. The older people appreciated the young for their cooperation, their conduct, and the interest they showed in class work, prayer meetings, and preaching services. Both the old and the young enjoyed each other's society under the influence of the Holy Spirit. They will not soon forget the spiritual feast they enjoyed in the house of the Lord during the ten days they sojourned in and around the Temple. If that same divine power which was enjoyed during the reunion, continues with the Saints, Zion will soon be a reality.

It is hoped that the young people will come to reunion again next year, for we who are older appreciate their smiling faces and will welcome them. Always remember that the old cannot get along without the young, nor can the young make great headway without the older members. Let us continue to sing the words, "God is calling now to battle both the aged and the youth."

The last few days of the reunion were blessed with the presence of President F. M. Smith, Apostle D. T. Williams, Presiding Bishop L. F. P. Curry. Their sermons were of high order and educational. All the sermons of the reunion were of the same type, seasoned by the divine Spirit.

The reunion committee was kept busy caring for the visitors and looking after the welfare of the entire group. It is a great task to keep everything moving smoothly, and these workers deserve much credit for their faithful help.

The Saints were grateful for the lovely weather, for the protection afforded all who came to the reunion, and, especially, for the outpouring of the Holy Spirit which was showered upon them from the first prayer offered until the reunion benediction.

Soon after the adjournment, Sister Elizabeth Squires, of Brooklyn, New York, passed away at her daughter's home at Kirtland. She had been a member of the church almost eighty years; had she lived until December 11, she would have been eighty-eight years of age. Her husband, Joseph Squires, preceded her in death seven years. Sister Squires attended most of the Kirtland reunion and at the sacrament service prior to the convening of the reunion, bore a wonderful testimony to the divinity of the latter-day work. She was granted the desire of her heart; she had prayed earnestly that the Lord would allow her to return to Kirtland to die. She was ill only a few days. Sister Squires was a woman loved by many, a pillar in the branches where she lived. She will be greatly missed by her sons and daughters, Joseph, Ephraim, Mrs. Ellen White, and Mrs. W. A. Hawn.

GOMER T. GRIFFITHS.

Nauvoo, Illinois

Many Summer Visitors to Historic City

That Nauvoo, beloved by the Reorganized Church, is also dear to the hearts of the people of Utah, has been evidenced by the hundreds that have visited this historic spot on their way to and from the World's Fair. The monument marking the birthplace of the National Women's Relief Society, has also been a drawing card, and has afforded an opportunity to local Saints to present to them, the true story of the Reorganization. It has been an arduous task for Brother and Sister Page, caretakers of the church property, but joy and satisfaction have come to them as they presented the claims of this people.

The dedication of the monument was a memorable event. A splendid demonstration of hospitality and appreciation of this monument was given by the town, under the direction of the Nauvoo Unity Club. The town band met the delegation from Utah at the ferry landing, where they were welcomed by the mayor, president of the club, and others of the reception committee, and escorted to the grounds by six American Legion boys carrying flags. There a large welcome sign was stretched across the street. A splendid program was provided by the Utah visitors, under the direction of Louise Yates Robison, president of the National Women's Relief Society. A letter was read from Governor Horner expressing his regret that he was unable to be present and paying a fine tribute to the ladies of the Relief Society. The Honorable W. D. Chenery, the governor's representative, was one of the speakers, as was also President F. M. Smith, of Independence. At noon, a chicken dinner was served in the Nauvoo House by the women of the branch and in the afternoon a procession of forty-five cars, provided by the Unity Club, wended its way to Carthage. On their return, supper was served on the lawn of the Nauvoo House, just as the sun was setting. The beautiful scene, overlooking the Mississippi, was one long to be remembered. So enthusiastic were the visitors when they returned to their home in the West, that another excursion was arranged for their friends under the leadership of Mrs. Veda Clossen, of Salt Lake City. They arrived August 27. A chicken dinner was again provided by the women of the branch, also supper in the evening for which the visitors expressed sincere appreciation.

The arrival of the Young People's Camp is always a pleasing event. The first Sunday, previous to the opening, several of the visiting young people provided the evening program, and Brother Page related for their entertainment, several interesting experiences he had had with visitors to the Mansion House. On Monday evening, the young people of the branch gave a reception for all the members of the camp, on the lawn of the Lewis home. Games were played and an amusing stunt called *"The Fatal Quest,"* was put on by the Lewis family and a "mind reading" performance by the Ourth twins, after which cookies and punch were served. The second Sunday, the camp attended church in a body and Roy Cheville was the speaker. In the evening, the camp presented a pageant, *"The Story of Nauvoo,"* at the tourist park, which was enjoyed by a large audience.

Nauvoo reunion was one long to be remembered. It was a great privilege to have here Elder and Sister Richard Baldwin. District President F. T. Mussell, under divine inspiration, urged the Saints to make Nauvoo *"A Spiritual Health Resort."* Many who have visited this place testify that they feel a spirit here that is found nowhere else, and go away with their spiritual life renewed and strengthened.

There were two baptisms following the Children's Day program on Sunday morning, Bobby Boze and Beulah Fisher and during the reunion Mabel Henderson was baptized. The children made a splendid demonstration of their efficiency when given full charge of the worship service on Children's Day.

Several young people attended the Youth's Conference at Lamoni and returned with broadened visions. They have taken an active part in all the services throughout the summer and have enjoyed several early morning prayer meetings. On the fourth of July, they took an early morning hike and cooked their breakfast in David's Chamber. Last Sunday evening they gave a short play, *"The Gift,"* by Marie A. Foley, under the direction of Roberta Lewis. Now that the summer season is over, Nauvoo young people have scattered far and wide. Irene Layton returned to Independence; Bertram Lewis to New York; Roberta Lewis to Boston; Jack Sanford to Graceland; Mary Lee to the University of Iowa, and Eudora Garrett to Western Illinois State Teachers' College. The branch misses their association and looks forward to their return.

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Kansas City Stake

Central Church

Bishop's day was observed at Central Church, Sunday, September 10. Two fine sermons were enjoyed, one in the morning by Bishop A. B. Phillips, and another in the evening, by Bishop G. L. DeLapp. Music throughout the two services was furnished by the choir.

The morning worship service for the month of September is in charge of Pastor Cyril E. Wight's class. September 10, Jerry Hitchcock gave the scripture reading and Larry Siegel sang a solo.

The choir gave its regular monthly broadcast, Sunday evening, September 10. The soloists were George Anway and Josephine Crinklaw Mader. Elder George Mesley was the speaker.

The *Bible* class of Brother John A. Gardner met last week at his home in Independence, Missouri. A special feature for the evening was furnished by the Cantanina Chorus, directed by Sister H. C. Burgess.

The Kansas City Stake Graceland Alumni met at Central Church office, Monday evening, to organize a chapter. The following officers were elected, Roy A. Thrutchley, president; Dorothy Emmerson Houghton, vice president; Byrna Sandy, secretary; Blanche Edwards Mesley, treasurer. It was decided to call this group the Heart of America Chapter. The next meeting will be held Monday evening, October 9. All former Graceland students are urged to attend.

Argentine Church

The special meetings conducted by Missionary J. Charles May continue with good interest.

Clitherall, Minnesota

Union Branch

The past year has been the most profitable one for this branch for some time.

Apostle J. F. Curtis, a visitor last October, baptized twelve people. At his visit last June, he baptized eight more. Pastor Lester Whiting brought in four new members at Richville, partly as the result of a funeral sermon he preached there some months ago.

Attendance at the services is good, and several nonmembers are showing interest.

The women's department was organized last May with Mrs. Herman Stabnow, president; Mrs. Carl Christianson, vice president; Mrs. John Baldwin, secretary; Alta Kimber, treasurer. An ice cream social was held in August, and twenty of the new hymnbooks were purchased with the proceeds. A bazaar is being planned to take place later in the fall.

Among the young people going to school is Elon Tucker, who is attending Graceland. Others are attending the local high school.

Recent speakers at this branch have been Lester Whiting, Frank Tucker and Birch Whiting. The services, both prayer and preaching, have been of high order.

The Mother's Day service was especially impressive. Sister Rose Cooper, who was present, held the highest honor of the day. She was accompanied by her daughter, her grandchildren, and four great-grandchildren.

The branch has lost by death two faithful members, Roseltha Albertson, who died in May, and Abner Tucker, in June.

Numerous visitors throughout the summer have contributed much to the profit and pleasure of the services.

Dallas, Texas

Elder C. W. Tischer, branch president at Houston and also president of Texas Central District, spent Sunday, September 10, visiting with the Saints in Dallas. He was accompanied by A. V. Arnold, district treasurer, also of Houston.

Brother Tischer spoke of the fine spirit of cooperation existing among the membership at Dallas, and of the splendid spirit of hospitality extended to them by the Saints at that point.

A series of missionary meetings was commenced Sunday by the members of the local priesthood in Dallas which no doubt will be the means of stimulating considerable interest among the membership and also of bringing new members into the fold.

Saginaw, Michigan

Church School Sponsors All-day Meeting

The annual business meeting was held September 11, and the following officers were elected: Branch president, E. S. White; first assistant, Carl Larson; second assistant, John D. Wade; church school director, L. E. Grice; treasurer, Adam Hunter. Pauling Brown was sustained secretary and chosen as publicity agent. Howard Zimmer was designated as janitor because the acting local deacon found it necessary to go away from the city to work.

September 10, the church school held an all-day meeting in which all, who could come from other branches, were invited to participate. The services opened with a prayer and testimony meeting in charge of Elder Hubert Case. Speakers for the day were Lewis E. Grice, of Saginaw; Sam Ash, of Midland; G. W. Burt, of Beaverton, and Sister Winnie Holburt, of Bently. Sister Mary Martin and Blanche Northrup gave a teaching demonstration. Apostle D. T. Williams, of Detroit, spoke in the evening on *"Christianity and the Social Revolution."*

At six-thirty in the evening the Saints again took up the study of the *Book of Mormon,* Brother Grice teaching the class. This study group had not met for three months, having been dismissed because of warm weather and Brother Grice's health.

Dixfield, Maine

Small Branch Well Represented at District Reunion

Dixfield is one of several branches in Western Maine District. It has a membership of about forty, a number of whom live several miles apart. Four new members have joined their ranks this year, completing one family circle.

Elder E. F. Robertson, of Stonington, held a series of meetings there the latter part of June. About two weeks ago Apostle Paul M. Hanson was there for two nights in succession, and the members were much encouraged by his short visit.

Dixfield Branch was well represented at the reunion at Brooksville, Maine, August 12 to 19. Twenty-three members and two nonmembers attended.

Two local young people have set their faces toward the West. Alice Merrill has entered the Independence Sanitarium, and Ralph Merrill Graceland College.

This branch hopes to do its part in the Harvest Home Festival at Independence to be held early in October.

Little Current All-day Meeting

Saints Gather From All Parts of Manitoulin Island

This branch was fortunate in having Elder D. B. Perkins, of Wiarton, Ontario, Canada, attend the all-day meeting September 3. Fairly good attendance came from the different branches on the island, also two carloads of Saints from Sault Sainte Marie, and a profitable day was spent.

Sunday school opened at 9 a. m. Sacrament service at ten-fifteen was in charge of H. A. Dayton, district president, and M. K. Brown.

Brother Perkins and Brother Bill Bushilla, from Sault Sainte Marie, were the speakers at the two afternoon services. The former spoke again in the evening.

Most of the young people made a splendid contribution to the day's activities by singing at the services. For one meeting the choir sang a special number, *"Let the Lower Lights Be Burning."* Sister Mildred Miller, from the Soo, acted as pianist for the day, accompanied by four violinists from the island. At the evening service they played *"The Old Rugged Cross."*

After the evening service the young people spent a few hours of social get-together down at the beach, a fine spirit of fellowship prevailing.

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Independence

Plans for the Harvest Home Festival, which will open two weeks from today, are being carried rapidly forward by all local departments and organizations. Among those especially interested in this event and busy in making preparation for it is the women's department, headed by Sister C. C. Koehler. Space allotments for the booths are being made to congregations and clubs in Independence as well as to districts, branches, and stakes outside of the center place.

Several hundred singers of the Harvest Festival Choir met for combined rehearsal at the Stone Church Sunday afternoon, being directed by Paul N. Craig and accompanied by the Auditorium Orchestra. They came from all congregations in Independence and many surrounding points. Intensive work is being given to preparing for the concert to be given the closing day of the Harvest Festival, October 8.

The girl movements of the church in Independence are now backed by the women's department. A committee of women consisting of Mrs. C. C. Koehler, Mrs. E. G. Haberlein, Mrs. Fred O. Wilkinson, Mrs. D. J. Krahl, and Mrs. M. R. Taylor, is to supervise the girl organizations. This committee has appointed Mrs. S. A. Burgess to have general charge of the Oriole organizations, and Miss Leta B. Moriarty the Girl Scout troops. Prospects bid fair for a winter of growth in girl work in the ten Independence congregations.

Choirs and clubs are taking up their fall and winter program. Among these is the Wahdemna Choral Club which begins its eighth season with a practice tonight. This organization is a group of sixty young singers, directed by Paul N. Craig.

Stone Church

Pastor John F. Sheehy addressed the Stone Church congregation Sunday morning. He spoke words of advice concerning our spiritual condition. Elder Harry L. Barto was in charge of the service, assisted by Elder A. M. Chase.

Special music for the church service was furnished by the Stone Church Choir, directed by Paul N. Craig. *"Peace, Perfect Peace,"* was beautifully rendered, Sister Alice Burgess taking the solo part. Colin Ferrett also favored the congregation with a solo.

Apostle J. F. Curtis lectured on *"Restoration,"* at the opening Sunday evening service of the Stone Church for the fall and winter. During the summer this congregation has met with other Latter Day Saint congregations at the Campus on Sunday evening.

Brother Curtis used a large chart to illustrate his different points. The Clematis Chorus, directed by Mrs. John R. Lentell, furnished the musical program, Miss Frances May Knisley singing the solos.

Some excellent prayer services have been enjoyed by the young people of the Stone Church during the past few weeks. The attendance now averages more than one hundred and includes a number of nurses in training at the Sanitarium. A good response is given to the ten-minute song service led by Brother Evan Fry which precedes the worship hour. Pastor John F. Sheehy gave the theme talk on a recent Wednesday. At another service Lynn Smith was the speaker, and twice of late Elder T. A. Beck, who is in charge of these young people's meetings, has spoken. Last Wednesday night Brother Fry took charge of the hour and talked on *"Prayer."* All young people of the district are invited to attend these meetings and share in the benefits to be found there.

Among those who have passed away as a result of encephalitis was Sister Amy J. Gurwell, seventy years old and wife of C. A. Gurwell, who died September 11. She is survived by her husband; a son, Frank Smith and a daughter, Mrs. Alice L. Joerndt, both by a former marriage, two grandchildren, and many friends. Private funeral services were held for her by Elder James W. Davis, and interment was in Mound Grove Cemetery.

Second Church

Elder J. W. A. Bailey was the morning speaker at Second Church Sunday, and the choir furnished the musical program.

Downstairs at the junior service Brother Roy S. Young, of Atherton, talked. Letha Hershey played a piano solo, and the story, *"The Lighthouse Keeper,"* was told by Miss Hazel Clow.

The evening service opened with a half hour of singing. Pastor W. N. Inman introduced the evening speaker, Elder R. V. Hopkins, whose subject was *"Baptism by Water and Spirit."* Two vocal solos were sung by Virgil Woodside.

The election of local officers for the year was held the evening of September 13, all officers of the past year being reelected with the exception of the supervisor of women. Mrs. B. C. Sarratt was chosen to succeed Mrs. W. N. Inman.

Liberty Street Church

The program was furnished the young people's meeting last Wednesday evening by Roland Lentell and Glen Smith who played a cornet duet.

Officers for the coming year were elected at the business meeting at the church, Elder C. I. Carpenter in charge. Those chosen are: Pastor, John R. Lentell; assistant pastors, Chester Young and M. A. Smith; bishop's agent, Harry Blake; custodian, C. A. Mills; superintendent of women, Mrs. Lena Beck, superintendent of music department, Fred Friend; superintendent of church school, Bernard Hurshman. Only two of the officers are newly chosen; the rest were reelected. Musical numbers during this service were supplied by Marvin Turnbull, violinist; Harold Buseth, pianist, and by a trio, the Misses Mayble and Ruth Tignor and Miss Mary Arterburn.

At the church school Sunday morning, Frances and Maussline Curtis sang, *"Let the Lower Lights Be Burning,"* and were accompanied at the piano by Alice Zion. Juanita East played a piano solo.

Elder E. T. Atwell spoke Sunday morning on *"The Straight and Narrow Way."* At the same hour Pastor John R. Lentell delivered an inspiring sermon to the juniors, and Mary Arterburn told the *Bible* story, *"In Nazareth."*

At the seven-thirty evening service the choir gave a half-hour program singing *"'Tis the Blessed Hour of Prayer," "Unfold Ye Portals,"* and *"God Is Our Refuge."* Mrs. Ann Crick, contralto, sang a solo, accompanied by Fred Friend, celloist, and Harold Buseth, pianist. Roscoe Moorman played a cornet solo.

Elder J. E. Vanderwood, the speaker, used as his text, "Keep thyself pure."

Walnut Park Church

A union prayer meeting and business session was held at the church Wednesday evening, September 13. At this meeting the following officers were chosen, to serve during the coming year: Elder Frank McDonald, pastor; Elder M. T. Williams, assistant pastor; C. G. Closson, superintendent of the church school; Sister M. T. Williams, superintendent of the women's department; Orlando Nace, director of music; Fred Horn, bishop's agent; and John Reynolds, custodian.

At the session of the church school Sunday morning, the roster of officers for the school for the year was submitted by the new superintendent and approved by the congregation. They are as follows: Assistant superintendent, Kenneth Morford; secretary, Audrey Horn; adult superintendent, B. O. Grimes; young people's superintendent, Odess Athey; assistants in young people's work, Vernon Sackman and Violet Chase; children's superintendent, Ruth Bryant; superintendent of junior department, Sister Caleb Dillee; cradle roll superintendent, Elsie Reynolds; librarian, Erwin Moorman; assistant librarian, Paul Anderson; and chorister, Sanford Downs. Following the election, Pastor McDonald expressed appreciation of the cooperation he had from the outgoing officers, especially mentioning Brother Albert Chapman, who had been superintendent of the school during the past year, but who had sold his home and was moving from the district. A meeting of the new officers was held in the church at five o'clock Sunday afternoon.

At the eleven o'clock hour Sunday morning Elder Howard Andersen spoke, discussing the economic conditions in

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the world, and the effect that they are having and will have on the carrying out of the church program. Preceding the sermon the choir, under the direction of Sister Minnie Scott Dobson, sang, *"Seek Ye the Lord,"* and the baby daughter of Brother and Sister C. G. Closson, Janet Clarice, was blessed by Pastor McDonald and Elder Howard Andersen.

Sunday evening Elder J. W. A. Bailey spoke to the Saints, and held their undivided attention through a sermon filled with missionary experiences, generously mixed with an exposition of the principles of the Latter Day Saint gospel. The choir, directed by Brother Erwin Moorman, sang *"Savior, Now the Day Is Ended."*

Walnut Park's representatives in the Independence Young People's Council for the coming year will be Odess Athey, Vernon Sackman, Violet Chase, and Gomer Stowell. Two of these are new to the council, Otis Athey and Vernon Sackman. They take the places of Kenneth Morford and Ruth Bryant, who have served the council during the past year as vice president and secretary respectively. These changes were made necessary by the taking over of new duties by the outgoing members.

At eight o'clock Saturday evening, September 16, Sister Ella Mae Hart and Brother Roy F. Ursenbach were married at the home of the bride's brother, Jesse M. Hart, Elder Benjamin Bean officiating. The newly married couple will make their home in the Walnut Park district.

Spring Branch Church

Last Wednesday night's service was a business meeting for this congregation, Elders W. Earl Page and J. Andes in charge.

The morning speaker on Sunday was Bishop R. T. Cooper. Appropriate music for the hour was rendered by local singers.

In the evening the first six-thirty church school session since June 1 was held, and a good crowd was present. Everyone seemed happy to resume evening class study.

Elder Leonard Lea delivered the evening's discourse.

Enoch Hill Church

Brother C. D. Smith passed away September 12. He leaves five sons: S. E. Smith, Ray V. Smith, Charles H. Smith, Don C. Smith, and Jesse E. Smith; a daughter, Mrs. Laura Lloyd, and fourteen grandchildren. Private funeral services were held for him, H. L. Barto in charge, and interment was in Mound Grove Cemetery.

At the annual election held last Wednesday evening Elder E. A. Thomas was chosen as the new pastor. Elder H. L. Barto who has acted as pastor for the past year has been chosen to work as one of the assistant pastors in Zion. J. C. Alexander was reelected as bishop's agent, and Brother Russell Waterman as church custodian.

During the church school service Sunday morning a splendid program on friendship was rendered. Miss Cleo Frederick sang a solo.

Elder Arthur Koehler was the eleven o'clock speaker and his subject was *"Sacrifice."* The choir sang *"Burst Ye Emerald Gates and Sing."*

Elder E. A. Thomas was the evening speaker. A trio composed of Mrs. Ruth Hayes, Miss Ruby Johnson and Mrs. May Worth, sang *"Now the Day Is Over."*

Gudgell Park Church

On September 10, the Saints of this district held an all-day meeting on the lawn of the P. A. Sherman home. The day began with an eight o'clock prayer service in charge of Elder Charles Pooler. The theme was, *"True Friendship."* Sunday school followed, the classes gathering in groups under the trees.

Bishop Mark H. Siegfried occupied the eleven o'clock hour, speaking on the Word of Wisdom. President Elbert A. Smith and wife were there, and Brother Smith gave a brief talk at the close of the service. About seventy-five enjoyed the basket dinner at noon, and at 2.30 p. m. Elder Frank McDonald talked on church objectives. After this service the orchestra, directed by Fred Mollison, gave a short program. That evening Apostle J. F. Curtis preached a stirring missionary sermon.

The annual business meeting was held Wednesday evening, Elder A. K. Dillee in charge. Elder Walter L. Chapman, pastor, was reelected for another year of service, and chose as his assistants, Elders P. A. Sherman and Charles Pooler; Roy Sherman was made bishop's agent; Paul Gerber, Religio superintendent, and Clarence Martin was sustained as superintendent of Sunday school. Fred Mollison was elected musical director, and Mrs. Nina Tucker was reelected women's leader. She chose Mrs. Roy Sherman for her assistant.

On the following evening the new officers met at the home of their pastor for a consecration service.

East Independence Church

Two aged members of this district have recently passed into the beyond. Brother Jacob Friend held the office of teacher, and was eighty years old, and Sister Rozetta Ahrens was seventy. Both had been members of this congregation for many years. Sister Ahren's husband preceded her in death, but Sister Friend survives her husband.

September 10, Patriarch U. W. Greene occupied the morning hour at which time he blessed Janet Catherine, infant daughter of Brother and Sister L. L. Butler, assisted by Pastor Frank Minton and Elder Harry Friend. Earl Phillip, son of Mr. and Mrs. W. H. Butler, was also blessed.

On the following evening a surprise farewell party was given in honor of Brother and Sister Cornelius Edgerton and Brother and Sister Bert Thatcher, who are expecting to leave this community. A program and refreshments were enjoyed by a large gathering.

After a summer of evening services in union with the other congregations of Independence at the Campus, the Saints are again holding their own Sunday evening meeting at the home church.

Audubon, Minnesota

New Growth Results From Missionary Meetings

Elder P. T. Anderson preached a series of meetings near Audubon, Minnesota, commencing August 15, and closing on the evening of September 3. A keen interest was shown by the increasing crowds, and on some evenings the schoolhouse in which services were held, seemed rather small to accommodate all who came to listen.

September 3, Brother Anderson baptized nine into the kingdom, five of the candidates being children and four adults. Quite a number of others are interested, and they will probably be baptized later on.

The Saints rejoice that the work at Audubon has taken on new life, and trust that they shall be able to do much good in the future.

Lowbanks, Ontario

Reunion a Spiritual Success

With President F. M. Smith as a guest, Saints of Lowbanks enjoyed their annual reunion at the regular reunion grounds. Although it is now a thing of the past, the reunion will long be remembered by the many people who attended.

August 27, a baptismal ceremony was conducted. The following people were the new candidates: Mrs. Elmer Cook, Mrs. Lee Barrick, Miss Winnie Carter, and her little sister, Hazel Carter: An ideal day, the lake without a ripple, the blue sky and the white clouds furnished an excellent setting for the ceremony in which Elder D. Chatworthy officiated. The confirmation occurred at the church, a most impressive service. Elder George Shafer, of Buffalo, giving a short talk. Elders Chatworthy and Shafer officiated in the confirmation ceremony.

Mrs. Harry Davidson, and son, Herbert, of Montreal, have been recent guests at Lowbanks, Ontario.

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It is vain to hope for the success of a free government without the means of insuring the intelligence of those who are its source of power.—Rutherford B. Hayes.

The Bulletin Board

Conference and Convention

A youth conference and convention will be held in the church at Vinalhaven, Maine, October 13, 14, and 15, beginning with a play on Friday night. Patriarch J. A. Gunsolley, Bishop E. L. Traver, and Elder Newman Wilson are expected to be present, and to participate in the work. All Saints in Maine are cordially invited to attend.—E. F. Robertson, district president.

Conference Notices

The annual district conference of the Northern Wisconsin District will be held October 7 and 8, with Porcupine Branch, ten miles west of Durand. Meetings will be held Friday evening, Saturday and Sunday. The business meeting will occur Saturday afternoon. We hope to have a pleasant time and trust that all Saints who can will try to attend. We are living near the time when the Lord will greatly hasten his work. Let us not fail to do our part.—Leonard Houghton, district president.

Southern Ohio District will hold its fall conference at Dayton, September 30 and October 1. There will also be preaching Friday evening, September 29. We are informed that Dayton Saints are planning on entertaining a large number of people, and those who attend will be well repaid for their efforts. Services on Saturday commence at 9 a. m. with prayer service; business meeting at 2 p. m., and program by Dayton Saints in the evening. Sunday, the first service will be at 8 a. m. when sacrament will be served. The district presidency would like for everyone to be in his place at 7.50 a. m. October 1.—A. E. Anderton, district president.

New Address

Gomer T. Griffiths, Willoughby, Ohio, Route 2.

Marriage

BENEDICT-BROWN.—Mrs. Margaret Benedict, of Croswell, Michigan, and Bruce E. Brown, of Sundusky, Michigan, were united in marriage at the home of the bride on Sunday, September 3. The ceremony was read by Elder Lewis G. Willis, of Detroit, Michigan.

Our Departed Ones

AHRENS.—Rosetta Watson Ahrens was born in New Windsor, Mercer County, Illinois, January 4, 1863. She united with the church, September 3, 1882, at Millersburg, Illinois, being baptized by Elder H. C. Bronson. In the year 1885, she was united in marriage to James Adams. To this union four children were born, two of whom with her husband preceded her in death. She leaves to mourn her departure, two sons, James W. and Charles W.; one sister, Mrs. D. H. Cutler, of Harrisonville, Missouri; one brother, William Watson, of Basehor, Kansas. In the year 1905, she became the wife of Lewis A. Ahrens, who passed away in March, 1931. Sister Ahrens' faith in the gospel never wavered, and though she was a long-time sufferer, her trust and hope remained undisturbed. Death came suddenly, August 29, but found her ready. She had written on a piece of paper the name of the elder she desired to preach her sermon and also the text he was to use. Funeral services were held in the East Independence Chapel, Joseph Luff being the speaker, assisted by Richard Bullard. Burial was in Mound Grove Cemetery.

BRAINERD.—Rosina Bond Brainerd was born October 5, 1875, at Beardstown, Illinois. She died, August 17, 1933, at a hospital in Nevada, Missouri. She was united in marriage to Henry H. Brainerd, February 21, 1894. To this union were born twelve children, four of whom preceded her in death. She leaves to mourn her departure four daughters and four sons: Mrs. G. E. Woodward, of Cleburne, Texas; Alva H. Brainerd, of Tulare, California; Mrs. C. B. Hoss, of Horton, Missouri; Clifford R. Brainerd, of Reseda, California; Mrs. Louis Capps, of Elsberry, Missouri; Miss Florence, Clarence, and Walter Brainerd of the home at Horton, Missouri. She became a member of the church in 1904, at Beardstown, Illinois. The funeral was conducted by Elder John W. Noyes at the home, August 21. Interment was in the cemetery at Adrian, Missouri.

BENNETT.—Ella Louise Shelton was born October 14, 1876, in Springfield, Illinois. She was married to Ira William Bennett, who preceded her in death in 1931. Sister Bennett united with the church, February 16, 1908. She passed away at her home, July 22, 1933. She is survived by one son, Lawrence, of Saint Joseph, Missouri.

LYNCH.—Orville Leo Lynch was born August 26, 1911, in Keney County, Missouri, and passed away August 7, 1933. He was the son of Mr. and Mrs. Dan Lynch, of Saint Joseph, and joined the church, June 20, 1926. He is survived by four brothers and two sisters besides his parents: Mrs. Grace Payne, of Saint Joseph, Missouri; Mrs. May Bennett, of Denver, Colorado; James O., of Arkoe, Missouri; Raymond, of El Paso, Texas; Claude of Omaha, Nebraska; and Elmer, of the home.

TOWERS.—Ralph William Towers, age two years, son of Brother and Sister George Towers, of Niagara Falls, Ontario, Canada, died August 30, at the General Hospital after an illness of two weeks. Every effort was made to save his life. He was administered to several times, and special prayers were offered in his behalf. Funeral services were held at the home, Friday, September 1. Elder M. A. Ware officiated, assisted by Elder Ralph

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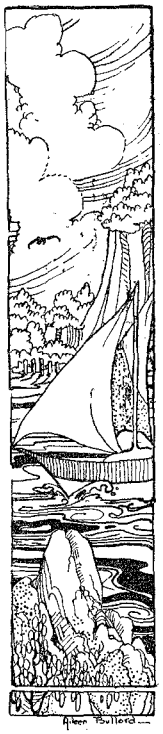

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Lindley. During the service two hymns were sung, *"Suffer Little Children,"* and *"Safe in the Arms of Jesus."* Interment was in Fairview Cemetery. The child is survived by his bereaved parents, other relatives and many friends.

ELLIS.—Clement Junior Ellis, son of Clement Ellis, of Benzonia, Michigan, was born February 23, 1921. Passed from this life, August 23, 1933. Junior was baptized into the church February 7, 1932, by his grandfather, Elder C. F. Hoxie, at South Bend, Indiana. Funeral services were held August 27, the sermon being preached by Elder Peter Price.

HANNER.—William N. Hanner was born January 30, 1865, and passed from this life at his home in Louisville, Kentucky, September 1, 1933. Leaves to mourn, his wife, four stepchildren: Mrs. Robert Weyler, of Louisville; Charles H. Martin, Springfield, Illinois; Albert A. Martin and W. Harold Martin, of Louisville; three grandchildren, and a host of friends and neighbors. He united with the church March 26, 1899. Was ordained a priest May 17, 1904, and an elder September 21, 1919. He was known as an able defender of the faith and will be greatly missed by the Louisville Saints as well as by many in southern Indiana. The six pallbearers were members of the priesthood of Louisville Branch. Brother Hanner was a man of faith, and was greatly blessed in administering to the sick. The funeral was held from the Saints' church; sermon by J. O. Dutton, assisted by James B. Welch. Interment was in Louisville.

McMILLEN.—John McMillen was born March 18, 1857, at Ashland, Schuylkill County, Pennsylvania, the son of John and Margaret McMillen, and departed from this life July 20, 1933, at New Philadelphia, Ohio. He united with the church at Wheeling, West Virginia, March, 1893. Shortly after he was united in marriage to Mrs. Flo Blake who preceded him in death. One brother, A. J. McMillen, of New Philadelphia, Ohio, and two sisters, Mrs. Lizzie Jones, of Sharon, Pennsylvania, and Mrs. Margaret Neuter, of San Diego, California, survive with several nieces and nephews. Funeral services were conducted from the home of Harry McMillen, a nephew, July 22, 1933, by Elder John D. Carlisle, and interment was in East Avenue Cemetery.

BRIGGS.—Edgar E. Briggs was born March 4, 1874; passed from this life, August 9, 1933. He was baptized July 16, 1916, by Elder J. F. Petre, at Bayfield, Colorado. His faith in the restored gospel never wavered. He leaves to mourn, his wife, Susie Briggs; one daughter, Mrs. Edna Shields; two grandchildren; two brothers, Floyd Briggs, of Kadoka, South Dakota, and Roy Briggs, of Clearbrook, Alberta; one sister, Mrs. E. B. Pounds, of Chama, New Mexico, besides other relatives and friends. Funeral services were conducted by Elder W. B. Farley, Durango, Colorado. He was laid to rest by his son, Vernon, who preceded him in death in 1916. Interment was in Bayfield Cemetery.

GOOLSBY.—Hazel Goolsby, youngest daughter of Samuel and Minnie Goolsby, was born October 12, 1911, near Bigelow, Missouri, and died at the Missouri Methodist Hospital at Saint Joseph, May 28, 1933. She was baptized October 31, 1920, when nine years old, by Samuel Twombly, of Fanning, Kansas. Attended the elementary school at Walker Schoolhouse, and high school at Fortescue, Missouri. Left to mourn her untimely death are, her parents, two sisters, and four brothers, Mrs. Verna Stone and Mrs. Bessie Yount, of Craig, Missouri; Carl Frederick Goolsby, of Mound City, Missouri, and Bryan, Quentin, and Tom, of the home. Funeral services were held at the country Latter Day Saint church near Fortescue, I. M. Ross, of Mound City, in charge. Interment was in Rulo Cemetery, Rulo, Nebraska.

BENEDICT.—Mary Elizabeth Seward was born August 26, 1837, in Butler County, Ohio; moved with her parents to Van Buren County, Iowa, where she resided until May 2, 1876, at which time she was married to Eber Benedict, and went west to Fremont County, Iowa, near Thurman and in Thurman, which has been her home ever since. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, June 26, 1868, by Robert Warnock. She passed away on August 27, 1933. She was the foster mother of two children. Guy, who died November 16, 1884, and James Edward now living at Forest Knolls, California. She leaves one sister, Sister Rachel S. Leeka, Thurman, Iowa, and other members of the Leeka family. The funeral services were held in the Methodist Episcopal Church at Thurman, by Elder T. A. Hougas, a life-long friend of the family. Interment was in the old Thurman Cemetery.

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Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 5.00 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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The Saints' Herald

At the Turn of the Year

And Work Ahead of Us

An Epistle From the First Presidency

NEXT WEEK

The Royal Road

By

Florence Tracey

A Story of
Youth at the
Crossroads

Youth and Sacrifice

By S. A. Burgess

Education for Women

By Ella Brackenbury Lambkin

The Way of the Cross

A Story

By Gladys Mae Smith

Volume 80 September 26, 1933 Number 39

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THE SAINTS' HERALD

September 26, 1933

Volume 80 Number 39

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LETA B. MORIARTY, Assistant Editor.
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CONTENTS

EDITORIAL:
- At the Turn of the Year 1219
- Comments From Our Readers 1220
- Final Rehearsal for Harvest Festival Concert 1220
- A Distinguished Record 1221

OFFICIAL:
- The Financial Quarterly 1221
- Graceland College Day 1221

NEWS BRIEFS 1222

YOUTH'S FORUM:
- Charlie's Goals 1223
- What You Work For 1223
- He Cheated Himself 1223
- Autumn Activities 1223
- The Mask 1223

ARTICLES:
- Youth and Sacrifice, by S. A. Burgess 1224
- Labor and Rest in Christ, by R. S. Salyards, sr. 1225
- Education for Women, by Ella Brackenbury Lambkin 1227
- The Way of the Cross, by Gladys Mae Smith 1228
- Discipleship, by Blair Jensen 1230
- If I Had a Boy, a Poem 1233
- Prayer and Testimony 1234
- Question Time, by A. B. Phillips 1236
- The Seventh Day Adventists, by M. H. Cook 1237

NEWS OF CHURCH AND HOME 1239

THE BULLETIN BOARD 1245

The Pigeonhole

Short Cut

A friend was taking a trip. Two routes were open: the regular concrete slab, and an older graveled road. But he liked "short cuts," and took the graveled road.

On actual measurement, the "short cut" was just as long as the regular route. Add to that the handicap of gravel and dust. A part of it was freshly oiled, sticky and slippery. Then there was an unexpected detour. There was a rusty nail in the dirt road, and several minutes were spent changing a tire. With everything added together, the friend arrived at his destination about an hour later than he would have by the regular way, tired, perspiring, and dusty in addition.

Short cuts are expensive luxuries. They seldom give a real advantage. In education, in business, in religion, and in life, beware of short cuts. Scientific efficiency, based on knowledge, is quite different from the short cut, based on little more than a desire to be different.

The Quick and the Dead

The Independence Sanitarium stands at the top of a hill where the highway narrows from a four-lane traffic way to two. Van Horn Road, which becomes the Fifteenth Street of Kansas City, is used illegally as a speedway by drivers who suffer from a heavy right foot. They often figure in the accident news.

As a result the Sanitarium people have many jobs of straightening broken legs and arms, pulling steering wheels out of crushed chests and collar bones, taking fragments of glass out of faces and eyes, and mopping up considerable blood, both guilty and innocent.

This situation reminds us of a poem of some years ago; it was written as an epitaph of a dead driver:

Here lies the body of Richard Day;
He died maintaining his right of way;
He was right, dead right, as he sped along;
But he's just as dead as if he'd been wrong.

The Good Old Days

The custom of speaking regretfully of the passing of the "good old days" must have started with Adam, speaking about the Garden of Eden. His descendants, nearing the close of life, have been speaking about them ever since.

One of the news letters this week contains a most interesting sentence. Referring to a sister who has enjoyed many years of experience in the gospel work, the writer very aptly says: "The 'good old days' do not rob her of the joys of present blessings." What a lot that one sentence reveals! A character that can take the best of past experience and still be ready for the best of new experiences.

If the truth be told, the "good old days" were not so good as the people who remember them think. They forget the disadvantages, the faults, the hardships. They turn their backs to the future.

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At the Turn of the Year

And Work Ahead of Us

An epistle from the First Presidency, to be read from the pulpit in all local churches, at the Communion service, Sunday, October 1.

AUTUMN comes in now with its changes. Coincident with the change of the year comes a change in church activities. The season of reunions and other out-of-door activities draws to a close. The summer has been a profitable one in church work, judging by reports from many fields. The reunions have been above the average. From some of them come reports of spiritual experiences shared by the Saints in their prayer and sacramental services Pentecostal in character. The gifts were bestowed in abundance and in power. The preaching dealt with old-time fundamentals of the Latter Day Saint religion; and it was with a fervor and a power very marked. From Southern California, Seattle, Lamoni, Woodbine, and numerous other points come reports of experiences that will long be remembered.

Those meetings are over, leaving behind their incentive to a quickened activity. Those who have been so fortunate as to be able to take vacations in the mountains or at the beach are returned to their home branches. A season of activities of a different sort now opens. There is work ahead of us.

PASTORAL WORK

The church school everywhere will line up its forces for the winter's work. There is work for the leaders and teachers of youth. We are thinking especially of the priesthood, to whom workers in all departments look for an example. This is an excellent time for the visiting officers in branches to organize and line themselves up for work. In too many localities they have either partially or utterly failed to give the Saints the sort of spiritual help in their homes that is contemplated under the law. The need for such help is greater now than at most times in our history. Local ordained men, men of wisdom, courage, and faith should be visiting in the homes of the Saints, bringing encouragement, cheer, admonition, and counsel as needed. To neglect this task is to invite and merit rebuke. To move out and do the work is to insure growth and blessing. There is work ahead of our visiting officers.

MISSIONARY WORK

Missionary opportunities open up during the fall and winter months. The reduction in our forces of men under appointment throws a burden of responsibility upon those local ordained men whose time is not fully taken up in pastoral work. The commandment is to "prosecute the missionary work so far and so widely as we may." Some few men have kept that commandment to the limit of their ability and opportunity. Many others have not. Charles Lake, warned that he had not long to live, asked us to permit him to return to the Island Mission that he might work a little longer and die in the field. He kept the commandment to the limit. But while he was doing so there were many ordained men sitting by lifting neither voice nor hand to help in the task. Some of them even hindered. The season changes and there is work ahead—missionary work. Local men who are free to do so may well organize, and with the cooperation of local and mission authorities press out into the territory right at their doors and establish missions. One who can do this and will not, risks divine censure; one who can and will give himself wisely and diligently in sustained effort to such a task will make growth within himself and be a blessing to others. Some one brought you the gospel. Have you taken it to others?

FINANCIAL NEEDS

Coincident with our spiritual activities come the financial needs of the church pressing urgently for our attention. For a long time (comparatively) we have refrained from writing about finances. Some people resent frequent mention of the monetary needs of the church. Some, though by no means all, who feel thus are the very ones who have not done their duty and in the plea for help feel a sting of personal reproof that was not intended when the plea was made. Others, men who have given liberally, say to us, "Keep us informed as to the needs of the church. We cannot know unless you tell us. If the need is great we will try to do even more than in the past." Our duty to such and in fact to all requires us to set forth from time to time the fact that the need of the church financially continues extreme.

Many feel that they do not owe any tithing. They have made no increase—in fact they have suffered loss. However, the law also includes free will offerings, and those who by sacrifice can still make an offering, though not actually owing a tenth, may

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still come to the aid of the church. There are others who in the days of their prosperity, when they had an abundance and did owe an amount of tithing, chose to defer payment. They kept their money on interest or invested it in business ventures or in speculation. Now it is lost, or at best tied up in "frozen assets" that cannot be realized upon. Did the depression that took from them the Lord's money that they held beyond the day of its righteous payment in any sense absolve them from the debt? Think it over and make answer.

From week to week now in the near future the bishops will set forth the needs of the church financially. They have scaled down church expenditures to the limit of possible retrenchment. They must now maintain the level of our income or disaster threatens. There is work ahead for us in coming to their relief and support along the lines that they shall suggest.

Religious Consolation and Service

Down all the ages of the past when men were in poverty and in pain, and under oppression, and this life held nothing for them they turned to religion for comfort and hope—they had no other hope. They could only look for something better in the beyond. With the coming of affluence and widespread plenty this life became all engrossing and monopolized the thoughts of men and women. But now the heavy hand of adversity has snatched wealth from many, daily bread from thousands, and even threatens destitution to the whole race, and again reminded men that riches are fleeting. Even if wealth be not actually lost, life is short and the power to enjoy it brief. If there is no hope beyond this life there is no hope here and now. Religion remains after all the one thing of promise and hope. Latter Day Saints should have had opportunity by now to clear their minds and to again see straight and sharp the path of duty—for a religion that does not seek and find expression in service gives only a false hope and dooms one to disappointment. As the year turns and the fields of opportunity open up during the fall and winter months, let us move in and occupy. There is work ahead for us.

The First Presidency,
By Elbert A. Smith.

Along with the stock market, financial credit, economic theories, nationalistic pseudo-patriotism, humanism and a whole museum of like "past-grands" of our social system there has gone into the discard the sinister idea that we can get along without God. —Henry H. Barstow, in *"A Teaching Church," Church Management.*

Comments From Our Readers

Gleaned From the Popularity Contest

"I do not wish to see any departments done away with. I care for the news least, as there is too much personality and not enough about the real constructive work done. I enjoy the short, concise articles best."—M. B. W., Ava, Missouri.

"All features are too good to make a choice either easy or really accurate."—E. J. H., Benton Harbor, Michigan.

"I liked *Riches Untold,"* says E. T. of Independence, Missouri. And when she rated the features in order of preference she marked stories "the number before one." That's dealing with superlatives.

"Perhaps," laconically answers A. C. C. of Pleasanton, Iowa, to the question, "Do you want another story?" And he adds a note: "Another serial story is all right, but if a more educational or spiritual article could be published, it is needed."

"I usually start with the Pigeonhole and read straight through. Grouping of departments is well balanced."—L. S. W., Minneapolis, Minnesota.

"Too sarcastic at times," says L. R., of Mancos, Colorado, of the Pigeonhole.

"I haven't any preference. I read it from cover to cover and enjoy every word of it."—Mrs. I. W., Wheatland, Missouri.

"I am interested in the entire *Herald* with one exception. I read news items of branches in familiar locations. Each one of them is interesting to certain individuals. The *Herald* is very much improved."—N. E., Independence, Missouri.

Final Rehearsal for Harvest Festival Concert

Next Sunday, October 1, at 3:00 p. m., in the Auditorium, occurs the last and most important rehearsal for the Harvest Festival Concert. All members from the nearly thirty choirs from Independence and the surrounding stakes are asked to be present for this last absolutely necessary practice. A great effort will be made at this time to give the performance the finish that it needs for final presentation.

"The truth is as clear as a bell but it isn't always tolled."

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A Distinguished Record

Independence, Missouri.

Editors Herald:

I have been interested in reading the items in the *Herald* telling of the many years that paper has been taken and read by the Saints in different parts of the country, and thought that, perhaps, the following might be of interest.

I was born, December 15, 1855, in the State of Texas, and a few years after my birth my family moved to Gallands Grove, Iowa. My father and mother were members of the original church, but joined the Reorganization by baptism at the hands of William H. Kelley at a conference held in Gallands Grove in October, 1862, I being at that time in my seventh year.

From that time my father was a continuous subscriber to the church papers, and the *Herald* was in our home from that day on. From the time the *Zion's Hope* began to be published, it also was a regular visitor in our home, and read eagerly by the children. And before me lies a *Voice of Warning* with this inscription on the flyleaf.

HYRUM O. SMITH

Presented to him by the Publishing House of Church of J. C. of L. D. Saints, for having answered the greatest number of puzzles and enigmas in *Zion's Hope* for publication during the half year ending June 30th, 1870.

Signed Mark H. Forscutt,
For Office.

This shows that I was a persistent reader of the church papers from my earliest youth.

I was married June 4, 1876, and at once began to take the church papers in my own home, and there has been no year when they have been absent from my reading table, and my wife and I have been married over fifty-seven years.

I have a full set of the *Autumn Leaves,* and *Journal of History* in my library, all bound in half leather. Also all of the *Saints' Herald* from volume 6 to the present all bound except the last three or four volumes.

I do not know whether this is a record or not, but I thought it might be interesting to the readers of the *Herald.*

Yours,
H. O. SMITH.

[*It is hardly necessary for us to add that Brother Smith has been for many years a greatly appreciated contributor to church publications.—Editors.*]

There is no investment that pays larger dividends, all things considered, than cheerful smiles and kind words.—Selected.

OFFICIAL

The Financial Quarterly

From records available in the office of the Presiding Bishopric it is obvious that due emphasis is not being given the teaching and observance of the financial law. Reports being received from many districts indicate that this may be due to the fact that up to the present there has been a lack of material for study. In the hope of supplying this need the Presiding Bishopric has arranged for the publication of a quarterly which is available for the year commencing October 1, entitled "A Study of the Financial Law."

It is our opinion that the future progress of the church will be determined to a large extent by the willingness of the membership to study and obey this phase of the church law. We therefore recommend the course to every branch, group, and individual member throughout the church. It is particularly desirable for adult study in the church school.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Graceland College Day

And Home-coming

Sunday, October 22, will be College Day in all the churches. At that time it is customary to take up collections for the aid of Graceland and her students.

This year the need of the college is as great as ever. Young people have found it hard to get employment to save the necessary funds for tuition and books. Many who should be at Graceland this year are not there because of hard times, and some who are there are only present on the expectation that help may come for them. It is not a case of appealing to the generosity of the people; it is a case of presenting the needs of the young people of the church for help in getting necessary training for life and for service in the church.

Home-coming is set for October 20, 21, and 22. Old friends and alumni will return to the College to celebrate the beginning of another school year. The program is announced elsewhere in this issue.

Build new domes of thought in your mind, and presently you will find that instead of your finding the eternal life, the eternal life has found you.—Jenkin Lloyd Jones.

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NEWS BRIEFS

Graceland Home-coming October 20-22

Graceland College's home-coming this year will occur October 20, 21, and 22. On Friday evening home-comers and other visitors will see the play, *"David Garrick,"* at the Coliseum, and Saturday's program is crowded with home-coming events. The football game in the afternoon will be between Graceland and Washington Junior College. Former Gracelanders from far and near are expected to be in Lamoni over this week-end.

Anniversary Observances

West Virginia District held its forty-second annual conference at Clarksburg Branch, August 26 and 27. Five people were baptized on Sunday afternoon.

Flint, Michigan, Branch celebrated its thirty-fourth anniversary August 27, when Elder David E. Dowker, an early pastor, was the principal speaker. An attractive feature of the service was a sketch of the organization and growth of the branch since 1899, under the title *"High-lights Through the Years."* This was given by the present pastor, Elder A. H. DuRose.

Never before had so many young people taken part in a Holden stake conference as did September 8, 9, and 10, when the stake held its forty-sixth conference and the young people's council sponsored its second program, the services of the two being united. Five hundred people visited Holden on Sunday. Important among the services of that week-end was the ceremony in which the portrait of Elder D. J. Krahl, first president of the stake, was unveiled by Sister Krahl and appropriate tribute was paid to the memory of an ardent gospel worker. The portrait is a gift to the stake, and will hang in Holden Church.

Final Prayer Service in Holden Home Chapel

Saints of Holden Branch, Missouri, young and old, met with the inmates of Holden's Home for the Aged, in the Home chapel, September 13, for the final prayer service before the departure of the old people to take up residence in the church home at Lamoni, Iowa. Holden Home was opened in 1917, but considerations of economy on the part of the general church prompted this removal to Lamoni.

Ontario Young People to Hold Oratorical Contest

If plans now being formulated work out the young people of Ontario will hold their first annual Ontario Oratorical Competition before 1933 is gone, contestants coming from Chatham, London, Owen Sound and Toronto Districts.

J. L. Prentice, pastor of Toronto Branch, has been hard at work on the idea for a number of months. Two loving cups (one for the young men orators and one for the young women) will be awarded each year, to be held by the winning district until the next contest. A silver medal as first prize and a bronze medal as second may also go to the winners.

West Pullman Choir Lends Loyal Aid

The choir of West Pullman congregation, Chicago, Illinois, can do more than sing "Do, re, mi, fa sol." Its members are all-around workers in the interests of their church. Organized a few weeks ago, the choir furnishes music for Sunday services, but it is also engrossed with week-day activities. Each Saturday choir members hold a bake sale to help the congregation meet some pressing obligations, and last week the singers finished redecorating the interior of church building in time for their rally day, September 24.

Proton, One of the Oldest Branches in Ontario

Proton Branch is one of the oldest in Ontario. It was organized fifty years ago, being established on the gospel foundation builded by such missionaries as J. A. McIntosh, T. A. Phillips, Willard Smith, and R. C. Evans. In those early days the little group of Saints was acquainted with prejudice, opposition, and mobs, but now the Proton church stands in a beautiful, peaceful valley, and the Saints of the community are highly respected. Elder James McLean, charter member of the branch, has acted as its pastor almost continuously since its organization.

Proton held an all-day meeting August 20, which in many respects resembled a home-coming. It brought together Saints from various parts of the district.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

Charlie's Goals

CHARLIE WENDELL is just a red-headed Kansas farmer boy—he's seventeen—but he's a real organizer. Life stretches out before him, and he plans to make a great deal out of the opportunities which come his way.

"Ever since I was knee high to a grasshopper (and Kansans, you will remember, know considerable about grasshoppers)," says Charlie, "I've been saving my money to go to Graceland. That's one of my goals. Dad and Mother didn't get that far in school, but they're anxious to see me get there."

One more year and Charlie will finish high school, and then how the old-home community will miss him when he has entered the Old West Door at Graceland College!

Since his sixth year Charlie has raised and sold several runt pigs each season, the money from their sale going into his savings after it has been tithed. And before he was as tall as a hoe handle is high, he knew how to use that common farm implement—he had his corner of the big family garden. For many summers now he has sweated in the creek bottoms raising bushels and bushels of carrots, onions, beets, parsnips and other vegetables to market in behalf of his "Graceland fund." He has worked almost countless hours sawing wood in the woodlot near the creek, and the sale of that wood has kept him in school books for three years besides adding to those bank savings. He has helped his mother dispose of eggs, milk, cheese, and other produce, a certain per cent of the sale price for his own. One summer when drouth made farming unprofitable, he secured work at a country filling station. Yes, Charlie knows many things about hard work in the field, garden, dairy, and woodlot; but all the time he has been dreaming of Goal No. 1—Graceland, and the climb hasn't seemed so stiff.

"Low prices for farm stuff, hot weather, drouth, and the hoppers haven't helped my savings grow very fast; but it won't be long now before I go even if I have to walk every step of the way to Lamoni!" and a full-moon grin lights up the tan face beneath the thatch of red.

Other goals? Why, of course. Didn't I say Charlie is an organizer? He knows that life—if one would realize it at its fullest—is a series of goals, and he has other goals beyond Graceland. After Graceland, he plans to enter medical training at a State university, later he will serve an internship. He wants to begin his practice as a physician just as soon as he can. To be able to relieve suffering is a big goal, isn't it? To banish pain, to do research in the interests of medicine, and to go on and on.

Then, too, (and this is still a secret!) there is a little dark-eyed girl in Kansas who is mightily interested in Charlie's progress from goal to goal, for, you see, she shares some of them with him—a home, a family, a happy, happy life.

If you could know Charlie Wendell, you would like and admire him. He knows how to work and doesn't stint. He has ambition, determination, and a generous sense of humor. More than that—he has a future. Think of his goals, and compare them to your own. Worthy goals are as important to hold your life straight and true, as strong, well-set posts are to a wire fence. Charlie learned that out in Kansas.

What You Work For

When you work for a man you do not work for wages. If your eye is only on your pay, you are a second-class worker. You will certainly slight your work, and your employer will get rid of you as soon as he can.

You have something better than wages to work for always; it is your Self, for your Future. You owe it to your best Self to be loyal, to give the best that is in you.—Dr. Frank Crane.

He Cheated Himself

A striking story is told of a rich man who wanted to help a poor carpenter and his family.

He hired the carpenter to build a house on a hillside and went away on a long journey. The carpenter said to himself, "My boss is away and I can use shoddy materials and neglect the supporting work that doesn't show, the house will be weak, but nobody will know it." So he built a ramshackle house.

When the rich man returned the carpenter said, "Here is your house." "Thank you," said the rich man, "here is the deed and the key."

And the carpenter grieved that he had robbed himself of a good house.

We reap what we sow, we have to live in the house of life we build. If we do shoddy work, if we "soldier" on the boss, we pinch ourselves, shrivel up and lose our ability to discern between right and wrong. We have to live in such a house without character. We have to live with ourselves.

It is a tremendous fact that each one of us is building today the house we must live in tomorrow. We can build a palace or a hovel, a mansion or a jail or a pigpen but we must live in it.—*Oldsmobile Shop News.*

Autumn Activities

A cool breeze levels across the prairies from the northwest, and drives the hot weather back to the southland. We put away the straw hat, the fan, and the tropical worsted suits. We can stop perspiring now and enjoy ourselves. There is a tang in the air, and we feel the surge of a renewed energy. It is autumn again!

There is the glory of the fall colors soon to come to the woods, the snap of dry twigs, the crackle of the camp fire, and the smell of wieners and marshmallows roasted in the embers. And here's an idea—try toasting your buns, too. We found some long wire forks that are much better than sticks for holding them.

Get your crowd out. Make it a hiking party, or whatever you like. Don't miss nature in her most beautiful mood of the year.

And, incidentally, there's a chance to plan for your indoor entertainments. How would you like to give a Hallowe'en party, in the basement of your church, with real leaves? Then gather them when they first fall, while the colors are brightest. Be sure to get them before a rain can reach them. Store them in a dry place. And you can use them for party decorations long after the snow has laid a deep covering in the woods.

Are you enthusiastic? Well, you better be. Call up your crowd now. Get out your sweater, or that leather jacket you found so comfy last year. *Shake out!*

The Mask

When I complained of April's day,
Her silent birds, her absent Sun;
And how her mist but added tears
Unto the dew's, that had not gone—
Young April heard and, suddenly,
Came leaping from her strange disguise;
Off came her dark-November mask,
And showed the world her laughing eyes.

—W. H. Davies, in *A Poet's Calendar,* by permission of Jonathan Cape (London).

God grants liberty to those who love it, and are always ready to guard and defend it.—Daniel Webster.

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Youth and Sacrifice

By S. A. Burgess

IT HAS ALWAYS BEEN somewhat of a puzzle why the idea of suffering is so greatly stressed when the word sacrifice is used. At the late Youth Conference we noticed some who were unwilling to take the pledge offered at the end. The reason given was, "I do not know whether I am ready yet to give up everything that I like and do only disagreeable things." The idea and desire was one of complete devotion to the church, a service which would take twenty years or more of preparation, a very deep desire to contribute the whole of life through study and work to the advancement of the cause of God. But that the young people seemed to think did not really involve sacrifice because it might be enjoyable. It would involve going into the hard places of the earth whereas one girl said, "What they want us to do is to marry a missionary and scrub floors in Zion."

It is perhaps unfortunate that such ideas should be had, but is it not also unfortunate that some of our teaching has so strongly stressed on one hand the pleasure, the happiness, the joy, of wrongdoing, and on the other hand pictured a hard path of righteousness, one of suffering and of doing always the things that are least agreeable? We have heard addresses to the young people which have made it seem a terrible thing to assume to live a Christian life.

We are thankful that our early ideas were differently formed.

Should not sacrifice rather hold something of its original meaning? Sacraficio—to make sacred; like consecration, to place with holy things, to dedicate to God.

Why should we overlook such passages as "Be joyful in your warfare"? Why should we give the idea that righteousness should have a long face and look as ugly as possible? Such is not the path of truth and righteousness, for that path is rather one of complete living: "I am come that ye might have life and that ye might have it more abundantly."

Would God have given those faculties and then prohibited their use? Rather it is that there is no rightful enjoyment divinely disfavored, but only the *abuse* of time and talent comes under condemnation.

THE COST

To take up another aspect of this matter. Recently there was announced an article about the high cost of immortality. Doubtless this was intended to be the high cost of eternal life as it is not only immortality we seek. Great stress again was placed on the sacrifice necessary, the great giving up—how much it will cost.

But when we were very young we saw this theme presented in quite a different way, and though years have multiplied, we still believe it to be the way of truth. A recent editorial by President Frederick M. Smith on purchasing Zion and its benefits brings this early story to mind, though not verbally clear in all its details. The thought presented was and is that we must spend our time. The only question is —What shall we buy?

We all have time enough to be holy or for anything else, for we have all the time there is. The only question is how shall that time be used? What shall we try to secure in return?

In youth with its preparation we hope all the time and life there is, is yet before us. There are many paths in which we may enter, but we cannot go on all of them. There are many choices before us that we may buy, but we cannot buy them all. We must each choose; be a high liver, or a glutton, or take the pursuit of pleasure and narcotics. We may choose the glitter or that which endures. We may choose to be a great student, a thinker, a Saint of God—a flirt, *bon-vivant,* or idler. The choices before us are innumerable, but *we must choose.* The high liver and the Saint of God cannot live in the same tabernacle of clay. Self-indulgence of the physical cannot long go with the great student and scholar.

What shall we choose? The world is before us. It is not a question of art—we have a life to spend and must spend it. But what are we going to get for it.

We may say that in dancing, smoking, drinking, and light living there is pleasure. There is a seeming, passing pleasure. But we need only to look around us to discover how very soon those who pursue this course become weary, blasé; the world seems to hold nothing more for them. We have seen old men in their early twenties, because these things do not give lasting pleasure, nor real happiness.

We note a recent question asked of Doctor Wiggan: Has not vice been a cause of race degeneracy? In his reply he says no, that fools perish by their own folly; "the wages of sin are death"; "the children of the wicked shall be cut off." This is not simply *Bible,* it is not simply poetry, but it is hard truth. The way of *(Continued on page 1233)*

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Labor and Rest in Christ

Radio address by R. S. Salyards, Sr.

IN MATTHEW'S gospel, chapter 11, verses 28-30, we read these words of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

For an ordinary man or a group of men, however capable, to address such language to a multitude of people would be to them a manifestation of egotism that would cause resentment and opposition. For any group of men, however eminent in statesmanship, science, or religion to address a gathering of people and extend to them an invitation to come to him or to them for rest from their burdens, surcease of sorrow, solution of their problems, would be regarded with rejection and scorn. Today, with the world entire involved in difficulties so serious as to cause the race to fear the outcome—such a message from anyone, however eminent, would cause contempt and ridicule.

BUT JESUS was not and is not an ordinary man. He is both the Son of God and the Son of Man. He was God manifest in flesh, anointed to be the Redeemer of the world; to reveal God as Creator and Father of the race; to represent the interests of man by being the mediator between God and man. He was thus commissioned to accomplish the great redemptive work of presenting to man the "eternal purpose" of God, and of making intercession with God in the behalf of man. He was and is thus able to comprehend the mind and will of God toward man, and the nature and condition of man in his helpless, sinful state; to open to man's comprehension the plan of salvation as prepared from the beginning for his redemption.

We read of Jesus these significant statements: "The Spirit of the Lord God is upon me, because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And all bear him witness, and wondered at the gracious words which proceeded out of his mouth." (Luke 4: 18, 19, 22.)

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2: 9, 14, 15, 18.

Jesus, therefore, addressed the people as the mediator to restore man to knowledge of God, and through that knowledge to solve man's problems and bring him into harmony with God. He addressed the invitation to come unto him to a people who had the revelations of God through Moses and their prophets. Those inspired men, without exception, had declared his coming as the Messiah of Israel. His language was not directed to a people ignorant of the oracles and declarations of God concerning the salvation of the race. They were not unaware of the Jewish teaching and tradition concerning the expected Messiah. His statement to them was therefore not contrary to what they had been taught to expect, but strictly according to what their prophets had been inspired to reveal for their salvation.

THE JEWISH people were then weary and heavy laden and in need of rest. Because of rejecting the divine counsel they had repeatedly been brought into bondage—to the Babylonians, to the Greeks, and were then in subjection to the iron power of Rome. A Roman garrison occupied the fortress adjacent to their holy temple, the symbol of their religion and their state; and other officials of the Roman power maintained authority and enforced their rule throughout their homeland of Palestine. Under such conditions the Jews were subject to heavy taxation, impoverished, brought under a bondage in many ways odious and galling to their national spirit and obnoxious to their temper. They were in subjection to a people whom they hated and despised, but from whom it was impossible to free themselves. Such conditions entailed much friction and suffering, not only in their physical life, but also in their general condition of mind. They chafed and fretted and thus suffered much affliction and existed under circumstances that reacted to their disadvantage. When a people have been free in their own land, in control of their political life, and permitted to exist under their own laws and institutions, their reaction to the rule of a power imposed contrary to their will and in contrast to their religious and social ideas, is strong and amounts to hatred and exasperation. Ruled by the hated Herod Antipas, of mixed, heathen blood, a tool of the Ro-

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mans, a politician who sacrificed their interests to sustain himself in royal state, they were indeed in bondage, in unrest difficult to endure. The masses were in poverty, the nation brought down to abject despair.

It was while in this condition, and separated from spiritual favor with God, and at the supreme crisis of their national life, that Jesus called them to come unto him and find rest. The call of Jesus was in all respects appropriate and timely. It came from the great heart of Him of whom we read that "he had compassion on the multitude." We read that he was "filled with compassion" toward the poor and downtrodden. Their suffering and distress touched him deeply. He sympathized with the common people in their unfortunate lives of toil and oppression. His word was always so manifestly sympathetic that it is written that "the common people heard him gladly" and "followed him."

HIS STATEMENTS were always significant and far-reaching. In his prayer, taught to his disciples, he addressed God as "Our Father, who art in heaven." In this as in all his references to God he presented him as a Father moved by love for his creatures, and toward whom there should be a deep sense of reverence. When he said of the Father, "Thy kingdom come," he signified that, in behalf of all, God ultimately would rule and administer for the universal good of all, in contrast to their then condition. When he declared that men were better than sparrows none of whom fell without the Father's notice, and to his disciples that "the very hairs of your heads are numbered," he imparted knowledge of the abiding concern, the divine solicitude for man, the interest in all that concerned his welfare. And it may be said that the revelation of God as Father has been an illuminating, comprehending inspiration that has caused men under the stimulus of that inspiring fact, to move forward in the struggle for civil, religious, social, and economic liberty; that it has been the determining, underlying force that has moved all races to live and labor and die to attain their right to life and its opportunities.

But underlying all this, and comprehending the removal of all wrong and suffering, men were to be redeemed from their sinful condition, from the dominion of darkness, ignorance, enmity to God and antagonism to one another, through him and by him who is the light and life of the world. His mission and ministry was to bring man to God; to normalize and perfect him by teaching and empowering him to obey the truth.

JESUS CAME into the world in the time of its greatest need: The Jewish religion had become inert, perverted, unable to give to the world spiritual leadership as in past times. The hard and fast tradition of the elders had rendered it null and void. The law of Moses, a system of tuition designed to bring the Hebrew to greater knowledge of God through Christ—that system of preparatory teaching was to be fulfilled and done away by institution of the new covenant, the perfect law of liberty in Christ. This the Scriptures had declared; but the people of Israel because of rigid devotion to the decadent formalism of the Rabbis, were blinded and controlled to the extent that they rejected the Messiah sent to them in the person of Christ. They refused the means provided for their salvation and brought upon themselves inevitable dissolution of their nation.

With the invitation to come unto him and find rest, Jesus said: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart." The yoke he presented was not designed to bring them under bondage nor under a system that would restrict and restrain them from liberty. Jesus taught by illustrations from the common life of the people; he used the well-known practice of yoking the animal to his work.

What is a yoke? It is not used to inflict punishment upon the animal, but is an instrument by which the strength of the beast may be used to accomplish a useful task. It cannot work without the yoke. The ox feeds from its owner; he should contribute to the productiveness of the land; he was made for that purpose.

God has yoked up the stupendous forces and powers of the universe; this is true in the fields of astronomy, physics, mechanics, etc. Man has powers for good—intelligence, physical strength, and moral and spiritual endowment. He also has powers for evil; he is potentially an angel, if using his powers according to divine direction; he also can descend to the nature of a devil, if he comes under the dominion of darkness and evil. Man needs a yoke, that his powers may be harnessed to right uses, to the intent that the forces of mind and body be rightly employed to the welfare of himself and his fellows, above all to the glory of God in obedience to truth. Jesus Christ came into the world to be the light and life of the world. The One by whom all things were created, he understood the nature of man, in comprehensive discernment of his possibilities. From the beginning of time man has struggled upward toward the light in the face of conditions that have restricted, restrained, and corrupted him. Confronted with good and evil, darkness and light, contending against powers *(Continued on page 1231)*

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Education for Women

By Ella Brackenbury Lambkin

NOT LONG AGO I read a travel sketch of a woman who, while visiting friends in France admired the splendid library in the home. Of the daughter of the house she asked, "Have you read many of these books?" And the daughter replied very modestly, "No, I have not read any of Father's books. It may be that my husband would not like to have me know so much." Yet her husband was at the time an unknown quantity, her parents not yet having arranged a marriage with any of the young men of the country. But that was in France.

A father of my acquaintance, an American father, said to his daughter, "If you will promise not to marry until you are twenty-five I will send you to school. But there is no use paying out my money to send you to school if you are going to get married right away and never be able to use your education." It is common chatter in magazines and newspapers that men are afraid of clever girls, that a girl who lets people guess how clever she really is stands little chance of marrying. Perhaps the trouble is that the girl is not clever enough instead of being too clever.

The final straw was laid on not long ago when a group of high school young people were discussing high school and college courses. One of the boys said of the girls, "Oh, they will marry pretty soon and won't need an education." That statement from a youth would mean little, perhaps, only for the fact that it represents a popular opinion which seems to be gaining ground during the depression when there must frequently be a choice as to who shall go to college. Other things being equal the boy should go, we say.

But, why? The answer comes back and seems to be so generally accepted that there seems to be no question about it, "The boy must earn a living. If he goes to college he will be able to earn a better living for his family. The girl will marry soon and would not be able to use an education if she had one."

"Of course if the girl decides upon a career she should be educated. She must be educated if she is to become a stenographer or a teacher or many other occupations she might decide to take up. You just have to train for these jobs. No, they cannot be done by instinct. But this girl does not need an education, she could not use it if she had one, she is engaged to be married."

We do not stop to think just what we are saying in those few careless words—She is engaged to be married. She is to take charge of the training of a little child, perhaps half a dozen of them. She is to see that they develop properly physically—doctors spend months studying the problems connected with this phase of her work. Their mental training, the forming of the thought and work habits which will follow them through life, are left almost entirely to her. This forms one of the most entrancing problems of modern scientific study; educated men are spending weeks and months and years studying the best methods of training the child's mental attitudes.

IN THE GREAT TASK of the spiritual development of the child the young mother is given a little more help during those early, habit-forming years. But the pastor, the priest, and the church school teacher cannot be on hand just when a little directing of habits and thoughts is needed most and therefore is most effective. In this task of making the child into a Zion builder, although all these others help very much, still the tedious, everyday little things which count for so much are left very largely to the mother.

The responsibility for all of this: the physical, mental, moral and spiritual development of the child during the early years—this is the responsibility of the girl who is soon to be married, this girl who does not need an education because she would have no chance to use it if she had it. If she were to keep our books she would need an education. If she were to type our letters she would need some training. But we think she can train our boys and girls simply by instinct!

We are told that to value things over people is pagan, but to value people over things is Christian. Are we Christian in our education?

Do not think that I am opposing education for boys. Ask any of my boys. Neither am I trying to say that if there is a question of either a boy or girl going to college it should always be the girl. I am saying, however, that in our decision we should not allow ourselves to be guided always by the money value in an education. That is not a Christian standard. It may be that the girl is not the type that can make use of the higher education, she may require a more practical type of preparation. But it may be possible that the boy is one who would make more use of a prac- *(Continued on page 1232)*

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The Way of the Cross

By Gladys Mae Smith

"I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the cross I miss."

IN THE CHURCHILL white and green kitchenet, the breakfast table lay spread for three, dainty and appetizing with its green bordered linen and plain china. On the tiny gas range the tea kettle bubbled, and Karen stood on tiptoe to disconnect the shining electric toaster. Flecks of butter flattened out in golden pools upon the hot toast at her elbow.

"The way of the cross leads home,
The way of the cross leads home."

Musingly, she hummed beneath her breath to the accompaniment of radio music.

"For Pete's sake shut it off," a voice bellowed, "How do you expect a man to sleep with that thing turned on full blast?"

Karen padded on ridiculous, feather-trimmed mules through the living room and obediently snapped a button.

"Cross indeed!" she muttered resentfully, "*That's* mine—two ways."

"Bart," she urged from the bedroom door, "Get up. Breakfast is ready."

BENEATH THE WHITE SHEET, a grotesque bulk uncurled, straightened and a tousled head emerged.

"Throw that window to the top, will you, Karen? This stuffy apartment is the worst one yet." Bart lay with closed lids, a deep frown creasing his high forehead.

"I was dreaming of home," he said and the scowl on his face lifted as at a pleasant memory, "I had gone to look for the calves along Silver Creek. The crocuses were out. . . . They soon will be, Karen."

Karen nodded cheerfully. "And the mud will be ankle deep in the front dooryard, and the wind will blow like nobody's business for days." Bart's temper flared.

"This," with a scornful glance, "is no way for self-respecting people to live. Miserable little two by four hole in the wall. It isn't living; it's *hanging on.*"

"I'm sorry my earning capacity does not meet the demands of your exquisite taste," she retorted and was instantly contrite. Sarcasm, bitter, despicable sarcasm. Why oh, *why* must she resort to that?

Two lavender striped pajama clad arms pawed the air. There was a violent flutter of bedding, and Bart's bare feet hit the floor with a thud.

"Yeah. Go ahead, rub it in. It's my fault that seven thousand, nine hundred and ninety-nine men beside myself are out of work, my fault that I've worn my soles thin scuttling around after a job. If you'd go back to the farm. . . ."

On the average of twice a day, seven days a week, week after week Karen was compelled to listen to a similar tirade. It was an old story to her and distasteful. She picked a raveling from the edge of the cheap voile curtain and turned away.

"Oh, please," wearily, "Let's not go into that. . . ."

On a divan bed in the living room, nine-year-old Junior was sleepily showing signs of returning consciousness. Karen arranged his fresh clothing for his convenience and gently talked him into wakefulness and good humor.

"Hurry up, Sleepy Head, your toasty-toast will be cold. Here's your blue shirt and the new tie Aunt Grace sent you. Won't you be the spiffy boy in school today? Mother'll skip now and make your cocoa. Bet a cookie it'll be ready before you are."

She could feel Bart's accusing glance but she carefully avoided his eyes as she went kitchenward. Twelve years of marital experience had taught her what his reaction to their little tiff would be.

LATELY, she had come to dread his sulks as one might a plague. Bart's sensitiveness was growing into a disease from which they all suffered periodically. It had become as something from which she longed to escape. When Bart went into a long silent gloom, Karen in self-pity compared herself to a trapped bird beating wings of hope to shreds against the iron bars of his perverse disposition.

Presently, he came in and took his place at the table without comment. One glimpse of his handsome, brooding face confirmed her worse fears.

"Bart," she pleaded, "Try to see *my* side of this farm question. I don't want to be selfish. It's something inside of me—call it temperment—that will not become adjusted to rural conditions no matter how hard I try. The loneliness, the *hardness* does things to me. . . . I . . ."

Silence around the breakfast table. In the next room, Junior struggled with his tie and whistled tunelessly, Karen tried again.

"I'm sorry for that nasty remark a moment ago, Bart. I don't mind bringing in the bacon when you are down on your luck, really I don't. I want to help. Besides I like my work, it's interesting."

Bart looked up then. There was a strange expression in his blue eyes, and his mouth twisted cynically.

"If I was a professional man like Dr. Philip Renfer instead of a common dirt farmer," he said deliberately, "I might expect you to find me interesting. If I could make life easy and pleasant for you as he does by surrounding you with the best of working conditions. . . ."

"Bart," she implored. Her fingers gripped the table edge until the knuckles were white. "Bart!"

Under her stern, scandalized stare the slow red crept upward to his temples, but he was unrelenting.

"It's true, Karen. You won't admit it, perhaps you do not realize it. That's immaterial. The galling truth is that as far as you're concerned, I'm a failure. The only vocation I have or care about is farming, and you are not tempermentally adapted to that."

"Bart," she whispered, agonized, Bart."

"Can't you see, Karen," he went on as though she had not spoken, "that we are running into a mess?"

Karen could. Dimly, she had sensed it for a long time. She was baffled, hurt, unable to place the blame, helpless to right the situation. Across the table she studied the man who had been her husband for twelve years. A wave of pity for him swept over her, and she hated herself for it. No woman wants to pity her man; she wants to be proud of him.

"It drives me crazy to think of you sharing his confidences even though they are strictly business. . . ." Karen shook her head warningly at Junior's approach, and Bart's voice trailed off into silence.

The little green enamel clock on the corner shelf reminded them of the passing of time.

"I've got to fly," Karen said, trying hard to stifle her relief. She kept up a rapid-fire chatter of directions as her nimble fingers righted the apartment.

"You may go to Sammy's party directly from school, Junior. Mother'll put his gift right here with the dime for your hot lunch. Remember to wear your rubbers, honey; the walks will be slushy by evening. Don't fuss with the dishes, Bart, they won't take a jiffy when I get home."

Powdering her nose before the mirror, she became conscious that her feet were fairly itching to be on the way. She straightened her curving lips primly, feeling secretly ashamed of the sparkle in her brown eyes and the glow of anticipation that radiated around her small dynamic being.

"Oh, well . . . one just can't carry personal problems into the work-a-day

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world," she defended herself mentally. What she really meant was: What a haven of refuge Doctor Renfer's office affords! But Karen refused to admit, even to herself, the increasing delight she derived from her professional association with the man for whom she worked.

"How wonderful it must be," she mused as the car turned slowly into Dace Street, "to be able to relieve suffering, so necessary to humanity's happiness, so important to God's plan." And again as in times past, she experienced a feeling of elation that the knowledge of nursing acquired before her marriage enabled her to understand and assist from a doctor's point of view.

SHE HEARD HIS VOICE, low, distinct, composed, as she came through the luxurious waiting room. From the monosyllabic conversation, she guessed that he was speaking through the telephone. In imagination, prompted by memories of constant repetitions of the scene, she could see him there at his desk, his fine blond head wagging sympathetically as he talked.

"What a man!" she murmured, adjusting her cuff, "How lucky some woman will some day be when he makes up his mind to marry." And for no reason at all a tightness gripped her throat like grasping fingers.

From a position before an instrument case, he turned with a smile as she came into the room. Karen had learned during her six months' employment there that Dr. Renfer was never too busy or tired for a cheery greeting, but this morning his eyes were grave.

"Karen," he said without preamble, "I've a case out towards Ralston. A child swallowed a jack—you know, one of those sprawly, little six-legged iron things. An older sister was playing with them on the floor. It's lodged in the throat . . . the child can't be moved. An anesthetic may be necessary. I want you to go with me. . . ."

An operation. A child, perhaps no more than a baby. In spite of her training, Karen flinched.

"Why not take Miss Kelzer?" she faltered, "Her experience in the baby ward at the clinic . . ."

He was wrapping shining instruments, selecting them carefully with long, sensitive fingers. He raised his head and looked at her directly with a keen grey glance.

"I need you, Karen," he insisted quietly, and their eyes clung. Under his revealing gaze, Karen trembled.

SUDDENLY THEN, Karen knew. Knew why her feet had seemed to be wings; knew why it was possible to leave her domestic dismays locked away in the apartment she called home. In a sense, Bart was right; in another he was wrong. It was not the luxury of the environment alone that fascinated her. She felt the strength, the personal magnetism of the man drawing her and every fiber of her being responding.

Yet it did not occur to her to analyze the joy that the knowledge brought. She merely snuggled down in the wide car seat, content to be riding, working at his side.

The world, a maze of springtime beauty, lurched past them as they left the city behind. The speed of travel rendered conversation difficult for which Karen was grateful. She was vaguely conscious of the miles that flew by, acutely conscious of the near presence of Doctor Renfer, his hand as steady on the wheel as it was on the knife when the occasion demanded. What a man! And he needed her. . . .

Then the humble farm dwelling . . . the little sufferer . . . the tearful mother, and awkward, anxious father. Childish faces, a half dozen of them, peering like frightened rabbits around corners. Philip Renfer, confidence-inspiring, assured . . . probing fingers so strong yet as gentle and as soothing as a mother's kiss. Then it was over, and the child slept the natural sleep of exhaustion.

The afternoon shadows lengthened into evening as they drove the homeward way. Few words were spoken, and those few were commonplace enough. Enchantment hovered over them like a glittering net.

FROM ABOVE THE RIM OF THE BLUFF, the sun dipped drunkenly toward the west. With an application of the brakes, the big car slid to a stop. The man spoke.

"See that hill yonder, Karen?" He smiled into her eyes. "One can get a wonderful view of the sunset from there." She nodded assent, and together they climbed to the crest.

Karen looked out over the vast expanse around and below them, and there was awe in her gaze.

"How infinite, how fathomless is nature," she said wonderingly, "and how small are we in comparison." The wind whipped strands of soft hair about her face and, below the hem of her coat, fanned her slender ankles. She felt very young as she stood there, very young and somehow *afraid*.

"Mere specks," he agreed, "yet unto man is promised the supreme gift—the gift of eternal life."

As they started back down the hill, Karen's heel caught in a gopher mound. She put out her hand to break the fall, felt her equilibrium restored by a warm, firm grip upon her fingers. A blaze of fiery glory blending to amethyst reflected around their bare heads like a crown. Thus, they went toward the sunset.

"Karen," he said huskily, "I wish that you and I might go down into the sunset of life hand in hand."

And then presently, Karen stood alone before her apartment watching, watching until Doctor Renfer's big black car was swallowed up in an increasing line of evening traffic. Mechanically she turned to draw a letter from the box on the porch and fumbled for her key. The exultation of the day had vanished. She felt oppressed, let down.

The familiar, intimate nature of the interior seemed to reproach her. She frowned at Junior's boyish possessions scattered carelessly about and shut the closet door sharply upon Bart's frayed and faded old bathrobe. Resentment gave way to defiance as she moved restlessly about the silent rooms.

"Why this spasm of conscience?" she demanded of herself defensively, "I've done no wrong. Nothing."

AFTER A TIME, she opened the letter that the mail had brought. It was from Bart's widowed mother, pleasantly written and containing the tidbits of gossip that pertained to her little world.

". . . with springtime in the air, I am restless to get out of doors. The tulips on the south side of the house will be blooming by Easter. I had the front yard seeded again last fall and it shows promise of really making a stand this time.

"I wish you and Bart would make up your minds to come back, I'm lonely here. Hired men are hard to keep, good ones harder to get. . . ."

Oh, bother! Karen tossed the letter from her with an exclamation of disgust. Were all the fates in league to force her into submission to a life that she despised?

"I can't go back. I won't go back," she spoke aloud in defiance, but defiance gave her no relief.

At five Mrs. Owens phoned to ask if Junior might stay to dinner with Sammy. After that she would take them to a show if Mrs. Churchill did not object. Karen gave her consent readily. For reasons she did not attempt to explain, she shrank from the thought of Junior's candid, childish eyes.

"Oh, what is the matter with me," she shook her shoulders impatiently, "Can I be developing nerves?"

Bart did not come home to dinner. Karen knew that their words of the morning were responsible for his failure to appear. She knew he had hiked to the country, perhaps roamed the surrounding hills for hours. The soil was his solace; he turned instinctively to the breast of mother nature to bind up his hurt, to ease his despair.

Karen dabbled at her food and tried hard not to think of him, tight-lipped, wounded by the stroke of life, groping through the fog of his disappointed hopes. She pushed her plate violently from her. Surely it was not her fault that they were tempermentally mismated. Others were like that, too, she supposed. But what did they do about

(Continued on page 1231.)

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DISCIPLESHIP

V.—Empty Disciples

By Blair Jensen

THE PARABLE as a means of instruction was borrowed from the Orient. Jesus used it as a means to impart power to the truths of his gospel. His parables never became old or worn out.

One of them which has an especial appeal to youth can well serve as a background for our discussion of "Empty Disciples."

In the day of Jesus, it was customary for the friends of the bride, with lighted lamps, to escort the bridal couple to the home prepared by the bridegroom, after the customary visit to the home of the bride's parents.

The evening described in the parable of the ten virgins brought forth a number of peculiar happenings of intense interest. The wedding party was delayed. It arrived at the late hour of midnight. Only five lamps remained lighted, and these were held in the hands of those foresighted virgins who had provided extra oil.

Each of the foolish virgins whose lamps at that hour were not burning must have realized that there was not sufficient capacity for oil in their lamps to provide for a delay in the arrival of the bridal company. Individually, each may have thought that if her lamp went out she could borrow oil from one of the others, or that it would not matter if one lamp was not burning, never for a moment dreaming that half the number might not be prepared.

One of these foolish virgins may have felt that the lamp and not the light was the thing that really counted. For after all it was the lamps that were the emblems of learning, that graced the altars of religion and adorned the walls of kings' palaces and were carried with honor in all processions which marched through the streets of the city.

If perchance she should be without a lighted lamp, the fault would not be hers. If delayed, the fault would undoubtedly be laid at the feet of the bride who had paused too long and shed too many tears at her ancestral home. Likewise the bridegroom could be brought in for a portion of the blame, for he should have hurried his bride towards her new home.

Another of these virgins may have looked upon the lamp only as a thing of beauty, and beauty was the thing alone which counted. It would not matter whether it was glowing or not. One could take it just as it was. To bother to refill it would be an untidy business at best, and one would certainly not care to, neither be expected to perform an act of drudgery at a wedding feast or reception.

To a third virgin the thought of extra oil would appear as poor economy. It would scarcely be right and certainly one could not rightly be expected to expend more money for a container and extra oil when in all probabilities it would not be needed or used, and then, too, an accident might occur and the oil be spilled, thus entailing a loss of money and of time.

A fourth one of this group could not possibly conceive of a delay of sufficient duration to give rise to need of more oil. Such a delay had never occurred in any such procession that she had been in and there was certainly no reason to feel that there would be one this time.

The final member of these five so-called foolish ones perhaps rather carelessly cast aside the thought of the need of extra oil by consoling herself with the idea that it very probably would not make so much difference if she should run out of oil, for undoubtedly her host and hostess would be understanding, would be considerate, smile the whole matter off, bid her welcome, and allow her to enter into the home and participate in affairs of the evening.

Whatever their opinions may have been, and, in spite of all their rationalizations, these following facts stand out as occurrences that did happen that evening. The crucial moment arrived, a delay did occur, and when the wedding party arrived at midnight some lamps were empty—five of them—the foolish ones could not borrow oil, neither could they purchase it, and finally when they were able to rightly present themselves the doors were permanently closed against them. For them, at least, in spite of their hours of anticipation and watching, the evening was a failure, the reception party nonexistent—all because of emptiness.

SOME WOULD-BE DISCIPLES today are empty. To them, the acclamation of discipleship and not a knowledge and understanding of the meaning of discipleship is the thing. It takes too much of drudgery really to attain and accomplish something; and then, too, the price is too great to pay for what one will get—a false economy. They are unprepared, when that does occur which they have told themselves never will, and finally their disappointment and sorrow becomes complete when others fail to give them the expected, yet unearned, consideration.

We are indebted to Brother T. S. Williams for the thought that after all tin cans are all right when used for something—when filled with fruit or flowers and plants and such *(Continued on page 1232)*

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THE WAY OF THE CROSS

(Continued from page 1229.)

it, what could *she* do? She realized that she was pacing the floor in agitation. With a sob, she threw herself face down among the divan pillows.

WHEN THE STORM OF WEEPING had passed, she saw clearly that she had come to a fork in the bend of the road. Two ways lay open to her; one was the way of the masses, the other—the way of the cross.

The broad way beckoned as she gazed longingly upon it. Through luxurious ease it would lead her, through hand-in-hand companionship into gleaming sunsets. . . . A quiver passed through her emotion-tortured body in retrospect. "Karen, I wish that you and I might go down into the sunset of life hand in hand." A few years of loveliness and after that—*what?*

The other way—the way of the cross—was rough and uninviting and hills of discouragement shut off the view. Where, oh, where did it lead? As in answer to the little prayer that leaped into her aching heart, the words of the song she had heard that morning came to her:

"The way of the cross leads home,
The way of the cross leads home,
It is sweet to know as I onward go,
That the way of the cross leads home."

The way of the cross had led to Calvary when the Savior of men had chosen the way. To Calvary and beyond to the resurrection, to *life.*

"If any man would come after me, let him deny himself, take up his cross and follow me." The way of the cross lead to self-denial. Didn't the way of *her* cross lead then to the giving back of Bart's self-respect, *to the farm?* After all, could a few years of ease, of delightful companionship compare with the resurrection, the gift of eternal life?

Prone there, with her head buried childishly in her arms, Karen made her decision. And strangely enough after it was made, her vision cleared. It was not the loneliness, the inconveniences of the picture that she saw. They were there, always had been, always would be for her. But now the eye of her soul would be looking for tulips blooming by the kitchen door, green grass conquering mud. . . .

Bart's step in the hall brought her to her feet. Tear-stained, disheveled, she stood before him and thrilled to see that once again his great love for her had triumphed over his own desires.

"Bart," she said breathlessly, sweet and eager in her hour of submission, "There's a letter from your mother. . . . She needs us. We're going home."

The light that broke over his face was instantly clouded by concern for her wishes. He raised her chin in his palm and looked deep into her eyes.

"But Karen, the loneliness, the wind, the mud. . . ."

Karen laughed softly, and in his happiness he did not notice that the fingers she laid across his lips trembled slightly.

"I won't be seeing them, Bart you old dear. I'll be listening for the singing of the birds at dawn, looking for the peeping crocuses along Silver Creek. . . ."

LABOR AND REST IN CHRIST

(Continued from page 1226.)

within himself and without, he needs direction, understanding, power, inclination to rule his spirit, to live his life in uprightness—to obey the law of his being and of society in general. In the work of attainment and development he struggles and has attained to whatever of good he sees and knows, against forces of ignorance and evil by which his progress has been disputed and retarted.

MAN HAS BEEN and is a dependent creature. He is not self-existent, but self-dependent, subject to physical, moral, and general conditions into which he is born, and which, despite himself, under which he must die. God is his Creator, and his Creator's power sustains him. He can find no other cause of life and being. Existing in a world of light and darkness, of good and evil, subject to influences greater than himself, he must acknowledge and confess obligation to the Author of life for a philosophy of life, for unfoldment of the meaning and purpose of his creation. He does not and cannot live only by physical action and law; he must yield to those principles that experience and history reveal as necessary to the happiness of himself and fellow beings. Law, order, purpose, are manifest in the cosmic order of the universe. Behind the reign of law exists the Lawgiver, the Divine Ruler. Obedience to law preserves the obedient. Quoting from what the speaker believes to be of divine origin he presents what to him is self-evident truth: "That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still." (*Doctrine and Covenants* 85: 8.)

JESUS UNDERSTOOD both the purpose of God and the nature and need of man. He asked men to take his yoke upon them that thereby they might be aligned with God, and be brought into harmony with themselves. The yoke of Christ is the gospel, which Jesus both taught and obeyed as an example to his fellow beings. Taking upon himself the nature of man, Jesus from the beginning of his career yielded loyal obedience to God. He could not have done otherwise and succeeded. Upon the occasion of his first visit to Jerusalem, when on returning his parents missed him and found him teaching in the temple, he said, "Know ye not that I must be about my Father's business?" From the beginning of his early life he devoted himself to the great work of keeping himself subject to the divine will; he thought always of the Father; he sought constantly to be in communion that he might be in harmony with him. His life and teaching illustrated always to man consciousness and need of God. His entire career is an example of adherence to the principles of truth. The life of Jesus was not a mere formal routine of religious tradition; it was a life of rational conformity to truth in all phases of being. It was such that it lifted those who comprehended it to exalted conception of life's meaning. Lived by the multitude, it would establish a reign of peace on earth and good will toward men.

THE YOKE OF JESUS will train men to live in harmony with Him whose purpose is the ultimate unity and harmony of the universe. The gospel yoke means conformity, subjection, obedience to God; that every man so determining shall yield his powers of soul and body to truth and righteousness; that he shall obey the law of the kingdom and thus be "born again," as Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." His teaching and that of his apostles, proclaims the gospel to be "the perfect law of liberty"; "the law of the Spirit of life in Christ Jesus." By obedience to that law, by putting on the yoke of Christ, men become "new" creatures in Christ. They "put off the old man and his deeds," and put on "the new man, which is renewed in knowledge."

Saint Paul interpreted the new life because he actually experienced it. He wrote to the Ephesian church, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Jesus in the text invited men to learn of him, because he is meek and lowly in heart. He declared that so doing men would find rest to their souls. Facing his great responsibility to God, conscious of the sacred obligations laid upon him, he came in humility and meekness, thus manifesting before men the true greatness of devotion to God and service for man. He found peace and satisfaction

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in that devotion and service. Man cannot find rest unto his soul apart from God in loyal devotion to truth. "The truth as it is in Christ Jesus," is the only basis for happiness. Ignored, disobeyed, the obligation remains; and though disregarded, put aside, as Shakespeare wrote, "Conscience makes cowards of us all." Man instinctively knows that he should serve God and be upright. He is inwardly aware that he has duty toward God and to fellow beings; that he cannot live his life with profit to himself and to society unless he obeys the dictates of conscience and renders obedience to his God. He cannot put such conviction aside and be true to the highest concepts of his nature. Conformity to the divine will causes every man to become a laborer together with God, to the ultimate establishment of the kingdom of God upon earth; the doing of the will of God on earth as the angels do that will in heaven. God has accomplished the establishment of that condition in heaven. He wills also to establish that will upon earth. Man cannot bring about such condition; God only can accomplish such desirable and necessary rule and reign. Man's stewardship has revealed his impotency to establish peace and good will upon earth. He has been permitted to demonstrate his need of a higher will and a higher power—the power of God.

EDUCATION FOR WOMEN

(Continued from page 1227.)

tical training while the girl could use the culture of college training.

SOME MAY THINK that because the girl does not learn to cook or sew or bathe the baby in the course she elects that it will not be useful to her. She does need some specialized training but *I cannot imagine any sort of knowledge that could not be used at some time in the daily wear and tear of bringing up a family.*

Outside all this there is the difference in the general atmosphere of culture or of ignorance in a home. No matter how much or how little culture the father may have, the children often adopt as their standards the standards the mother has built into the home. Then, I ask you, in this task of building a beautiful Zion, is a girl's preparation for home building important?

Churches and temples, farms and factories will be a part of Zion, but the basis of the whole plan, the part without which Zion cannot exist, is people—the right kind of people. It seems to me that the right kind of people cannot be produced by instinct. If we were going to build a fine building would we permit the foundation to be built by instinct without training. Then would we spend time and money for well trained workmen to build a structure upon this shaky foundation.

In all this work the father has a part. I have emphasized the work of the mother because it is so often belittled. I can assure you that the father's expert knowledge of ship building or car repairing will never compensate for the mother's lack of knowledge of her child. Don't be afraid that the girl engaged to be married will get too much education. It is all grist for her mill. The task of child training is so varied that—well, you can't know too much.

Let me assure you that I am speaking from my own great need, not from superior knowledge.

DISCIPLES

(Continued from page 1230.)

things. It is the empty ones, unused and rusty, lying around in back yards, garbage heaps and city dumps, not fulfilling any useful purpose, that become things to be despised and eradicated. Disciples are all right, they are fine, worth while and necessary, but the empty disciples are like those aforementioned empty tin cans. They are unhealthy, cluttered, unsightly, and fulfilling no purpose. Even as one can find beauty in a neat and well displayed array of cans on the shelf of a well-kept store, so likewise one always finds beauty among the alert, aggressive and wholesome followers of a great and worth-while cause.

EMPTY DISCIPLES are thankless. Of the ten lepers who were graced by the healing powers of Jesus and made physically whole again, one was filled with sufficient rejoicing and thankfulness to return to the Master and express his appreciation. There are those within the church today sufficiently empty that neither by word nor by act do they express their appreciation of the value of the church to them.

Empty disciples do not adjust themselves to progressive conditions. Their failure to adjust is indicative of their emptiness. They can only live in the memory of the good old days and in contrast to its golden memories, bemoan conditions of today. I called upon a young unordained man to offer an invocation at an evening preaching service. He responded very willingly and ably. That service was scarcely concluded until a certain sister who felt rather edified by the number of years that had elapsed since her immersion took me rather harshly to task for having had that young man offer a prayer at such a service. Many times I had listened to her testimonies of the good old days and her agonizings regarding the present, prayerless, gone-to-the-Devil generation. I yet smile to myself as I recall the incident. The service was, to her, all wrong and out of order because a young unordained man offered a prayer in the house of God. An empty disciple indeed. Quite in contrast with this was an experience in the same community when an aged brother asked me to assist in consecrating a bottle of olive oil and remarked that as this bottle would have to be carried quite a distance we would not uncork it, further stating that this would be satisfactory to those for whom it was intended and then quietly and pointedly added, "You know, Brother Jensen, it is easy for me to believe that the God whom we ask to purify and bless this oil can do so with the cork in the container as well as out of it, but I always do it according to the way the person feels about it." He is a disciple, indeed, who is not empty, but one that is able to make adjustments from the past to the present. Sometimes we have wondered if not too often much of our legislation or attempted legislation in branch, district and general church assemblies is not the result of opinionated individuals seeking thus to bring the assembly in conformation to their idea rather than seeking to bring about an adjustment within themselves.

Empty disciples seek to put across and sell themselves and not the organization in which they hold membership. A message in a street car that I sometimes rode from Minneapolis to Saint Paul read, "The purpose of advertising is to sell the product advertised and not the advertising." Paraphased, "the purpose of discipleship is to sell the gospel and not the disciple." The disciple of a great cause should ever seek to promote its message, its ideals and its eternal verities. Constantly it should be before you that the important thing is not *where* you serve or who knows you are serving, but *how* you serve and who are benefited by your service.

A cloak of discipleship that covers only a void makes at best but a weak veneer. Such a disciple is unable to resist any presence of adversity or difficulty that comes his way. Even as an empty tin can yields to the least pressure, so collapses the empty disciple when things do not go as anticipated. I discovered a few years ago that the base used in some veneered furniture is of an inferior kind of soft and knotty wood that of itself cannot take a good finish or give much strength, but has the faculty of taking glue. A piece of furniture made from such material can never live up to the seeming appearance of strength that a thin strip of wood veneer gives to it. Likewise, empty disciples.

It sometimes happens that at public meetings and prominent gatherings some individuals display their weaknesses by their continuous attempts to talk much and draw the eyes of the public upon them. We were amused and yet given much food for contemplation a few days ago at a Dry workers convention at Des Moines, Iowa. An individual had become rather tiresome by his repeated attempts to bring himself to the attention of the audience. He probably little suspected the extent to which he was ex-

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posing and revealing his ignorance and emptiness. An unknown seatmate, to the amusement of many around us gave voice to the comment, "An empty head sure rattles the loudest." How true indeed. After all it is not empty words, but acts that really count. It is not the constant and loud talker in any group that develops the solution or reaches the conclusion.

Empty disciples are prone to fly the track. One time I was walking up the grade of a railroad track in Northern Ontario. Twice within twelve hours it had been necessary for the snowplows to clear the rails. Just as I approached a sharp curve I met a long freight train, for the most part consisting of empty gondolas and flat cars going north for lumber and pulp and two or three box cars loaded with supplies. Rather thoughtlessly I stepped down into the deep snow at the outside of the curve. For the next few moments I was just certain that every car that took that curve with its trucks jumping, bouncing and screeching was surely going to fly the track. Right then and there I promised myself that if i ever survived that freight train, I would always be passing them on the inside. As I went on home giving considerable thought to that happening, I recalled that the trucks of those two or three loaded cars next to the caboose were not bouncing and jumping up and down on the rails like those of the empty ones. Within the church we have experienced the fact that empty disciples fly the track. If conditions ever were as bad as some have stated them to be, then all the more reason for disciples to stay with and in the church in order that they may be in such a place and condition as to help adjust conditions and matters. One cannot do this by flying from the church to some other organization as empty disciples have done. To help the church one must be in it and of it.

Empty disciples are emptied of their emptiness, not by tasting and sipping, but by drinking deeply and filling to capacity. An empty glass can easily have its emptiness overcome by supplanting that emptiness with some liquid or substance.

Emptiness never gives one satisfaction. I heard a story of a Negro who caught an opossum, dressed him, prepared and cleaned some sweet potatoes, and while they were in the oven to bake he lay down to get rested from his exertions. While he was asleep one of his colored contemporaries evidently with an enormous gastronomical capacity, happened along, yielded to the presented opportunity, and completely devoured opossum and sweet potatoes and as an afterthought dipped his forefinger in the remaining grease and rubbed it lightly over the protruding lips of his friend. When the sleeper awoke and gazed upon the empty dish, smacking his yet tasteful lips he remarked, "Sho tastes mighty good in my mouf, but do'n seem like nuffin happened to my insides." Likewise with empty disciples. In spite of outer appearances nothing much has happened within them—no spiritual power or warmth resides within them.

From our study of the five foolish virgins and our discussion we have learned the need of being prepared; that we must give ourselves unreservedly to the cause we have espoused and furthermore that we must shoulder our own responsibilities.

In the language of our themes: Be not distant, straddling, alibi, trifling nor empty disciples, but rather be immediate, decisive, frank, alert and full measure disciples. Remember, it is not by acclamation, but by doing, not by concern as to where serving, but by concern as to how well one serves, that one becomes a disciple worth while.

May the cloak of your discipleship become real and vital, radiating from you the spirit, the message, and the life of him who is our Master.

YOUTH AND SACRIFICE

(Continued from page 1224.)

worldliness is not easy, but hard.

But the student who learns how to use all the powers and faculties that God has given him, does not find life growing dull after a few years, unweary he reaches out for new and expanding experiences. As long as life shall last he has new discoveries before him. While to the Saint of God opens up both time and eternity and an increasing joy, for "his ways are the ways of pleasantness."

Righteous living is the *only* way of *lasting* happiness. We may take upon us the yoke of Jesus. We may find in the hour of temptation that it seems hard to turn to the right. But if we do turn, we soon will find the yoke light and the way easy to follow.

The cost of eternal life is but a trifle, a dot, in comparison to the returns received. It is as if we could pay ten cents for the greatest diamond in the world. The cost of walking with Jesus we have learned from the testimonies of many who have walked with him, is little for that which we receive. It is indeed the "pearl of great price," the treasure hid in a field which if a man find, he sells all he has to buy it.

"I am come that ye might have *life* and that ye might have it *more abundantly.*"

Nothing of worth or weight can be achieved with a half mind, with a faint heart, and with a lame endeavor.—Barrow.

The strong man is the man with the gift of method, of faithfulness, of valor. —Carlyle.

If I Had a Boy

If I had a boy, I would say to him, Son,
Be fair and be square in the race you must run,
Be brave if you lose and be meek if you win,
Be better and nobler than I've ever been,
Be honest and fearless in all that you do
And honor the name I have given to you.

If I had a boy, I would want him to know
We reap in this life just about as we sow,
And we get what we earn, be it little or great,
Regardless of luck and regardless of fate,
I would teach him and show him the best that I could,
That it pays to be honest and upright and good.

I would make him a pal and a partner of mine,
And show him the things in this world that are fine.
I would show him the things that are wicked and bad,
For I figure this knowledge should come from his Dad.
I would walk with him, talk with him, play with him, too.
And to all of my promises strive to be true.

We would grow up together and I'd be a boy
And share in his troubles and share in his joy.
We would work out problems together, and then
We would lay out our plans when we both would be men.
And oh, what a wonderful joy it would be.
No pleasure in life could be greater to me.

ANON.

I question whether the man who lies to a judge and jury runs a greater risk than the man who falls into the habit of lying to himself. The latter's risk is a different sort of risk; that is all. The second man is certainly not more dishonest than the first. One is a secret sinner who can never be convicted. The other is a public sinner who stands a chance of conviction. Both are guilty of damaging society, and they are equally guilty; for it is just as naughty to do harm to one individual as to another—even if the other individual happens to be yourself.—Arnold Bennett, in the *Sunday Pictorial.*

The greatest work has always gone hand in hand with the most fervent moral purpose.—Sidney Lanier.

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Prayer and Testimony

The Testimony of John the Baptist

He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. . . .

I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. . . I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.—John 1: 15-27.

The Lord Endows His Servants With Power and Wisdom

By O. A. Rexroad

Two months after I was baptized (July 10, 1921), I attended a sacrament service at Highland Branch, Southern Ohio District. The district president, A. E. Anderton was present and through him a gift of prophecy was given. Part of the message was as follows: "I, the Lord, will raise up the ignorant and the unlearned and will endow them with such power that they shall be able to confound those with great learning."

That same week a man hired me to help roof a schoolhouse. His brother, a school-teacher and minister of a nearby neighborhood, was also helping on the roof. We had only been working a few minutes when he inquired if I was not of some religious faith. I replied that I was and told him the church I represented. When he thought I represented the Utah Church, it became necessary for me to explain the difference between the two churches. He seemed half inclined not to believe my explanation, but was unable to show much objection. Then he began to tell me of his faith, and the comparison which followed showed that we differed widely.

Our discussion was a long one, but through it all I was able to withstand him on every point. Revelations were the last point we discussed. In this I contended that he could not say that Jesus was the Christ without a revelation. He declared that he could, saying that God did not speak today except through his written word. Then he attempted to make an illustration. Pointing to the school bell, he said, "Suppose I had never seen a bell like that. Then suppose by chance I happened to see it for the first time. I would say, 'That's a bell,' wouldn't I?" "No," I replied, "you would say, 'What is that thing?' "

The minister seemed greatly surprised throughout our talk, and at last asked where I had received my schooling. He seemed unable to believe it when I told him that I had not passed the fifth grade, and asked me twice if I had not had some schooling since uniting with the church. "No sir," I answered, "I have belonged to the church only two months." He was speaking of ministerial training, but I supposed that he was referring to common school.

The next day as I was working in the field and thinking of our talk, I asked myself how I had been able to talk with him as I did, so naturally and with no difficulty. It was then that the words of the message given at the sacrament service, returned to me.

About two weeks after I was ordained a teacher, I was invited by a friend to come to his home one evening and give a talk on the kingdom of God. I accepted the invitation and took with me my wife and brother, Luther Crabtree, who was also a teacher. There were several present that night, neighbors and friends having been invited in, and among these were two prominent religious men, preachers I believe. In my talk I endeavored to show of what the kingdom consists, its officers, laws, and blessings. I stressed the laying on of hands, and when I was through I asked if anyone would like to ask a question.

One of the prominent listeners asked if Cornelius received the Holy Ghost by the laying on of hands. I replied that he did not, explaining that this was the beginning of the gospel of Christ among the Gentiles and a special testimony to them and to the Jews that the Gentiles were to have part in the gospel as well as the Jews; that this was the only example to be found in which the Holy Ghost was given other than by the laying on of hands after the Day of Pentecost. Moreover, I declared, that the laying on of hands was placed on an equal basis with the other principles of the doctrine of Christ, and must not be rejected.

The questioner had thought the question too big for me. He smiled as he asked it, but as I replied, the smile faded. Nevertheless he asked a second question: "Did Saul receive the laying on of hands for the Holy Ghost?" I answered that he did, and this my questioner disputed, saying that it was through prayer Saul received it. I returned that he did pray and fast for three days and nights, but that was not all according to the *Bible* account: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9: 17.)

One of my nearest neighbors became interested in the gospel and invited me to speak in his home each Saturday night. This I did for several weeks. The first night the room was full, and a man who was eighty years old was there. He had been a preacher for forty years. I chose for my subject, *"Prophets, Ancient and Modern,"* endeavoring to show that all ancient prophets were at one time modern prophets. While it is easy for each generation to believe the words of prophets of hundreds of years ago, they are slow to believe the words of modern prophets that come among them. The Jews claimed to believe Moses and other prophets without a doubt, but they crucified Jesus the Son of God and greatest prophet of all. I spoke also of modern Pharisees, telling them that the leaders of the mob that murdered Joseph and Hyrum Smith were preachers who claimed to believe the words of Jesus and the ancient prophets. I wondered if we today would prove to be Pharisees if put to the test.

At the close of the evening I asked the aged preacher to dismiss the congregation. This he did and then requested all to take their seats again, stating that he had something to say. I knew this man's reputation as a bold disputer along religious lines, and guessed correctly at what was going to follow. Nevertheless, I took my seat along with the rest without any objections. First he complimented me on my discourse. Then he charged me with misrepresenting the truth, and attacked my reasoning by quoting the statement of Jesus, "it is impossible for a prophet to die outside of Jerusalem." He also quoted the statement: "Whether there be prophecies, they shall fail; whether there be tongues, they

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Prayer and Testimony

shall cease; whether there be knowledge, it shall vanish away," to prove that the idea of modern prophets was a deception.

When he had ceased to speak, I arose and addressed the audience once more. I understood that his objections had been made to cripple the claim that Joseph Smith was a prophet since he did not die at Jerusalem. "Now," I said, "if I could show that prophets have died outside of Jerusalem, my claim concerning Joseph Smith still would be sustained. Do you remember what Paul said about a thorn in the flesh, 'Lest I become exalted above measure because of the many revelations I have received?' Paul received many revelations and therefore was a prophet. Paul died in Rome."

Here the aged preacher spoke up: "Yes, but he was a long time after Christ's day." "Well, so was Joseph Smith," I replied.

Then I proceeded to explain the Scripture he quoted as to prophecy, tongues, and knowledge, and when I came to knowledge I asked the gentleman if he wanted to say that knowledge was done away now. "One kind has been," said he. "Which kind?" I queried, "supernatural knowledge?" "Yes, sir." "All right," I returned, "I am going to ask you to state to this audience how you received your call to preach the gospel."

"I got my call from that book," he declared, pointing to the *Bible,* but when I asked him to give us chapter and verse, he appeared not to hear me. I turned to Mark 16, and waited until he had ceased speaking. Then I said: "I have found a verse here that does seem to indicate a calling to preach. This might be the very thing you were referring to. Let me read it to you and see, 'Go ye into all the world, and preach the gospel to every creature.' Is that your calling, brother?" "Yes sir," he answered. "All right, then let us read the next verse: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Is that included in your calling, brother?" "Yes sir," "Well, then the next verse: 'And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' Is that included in your calling, also, brother?" "No sir, that's passed," he hotly declared. "Well, perhaps your calling is passed also," was my answer.

This ended the discussion. We parted that night in a friendly manner, although I could tell that my aged friend felt somewhat shaken and hurt.

PORTSMOUTH, OHIO, Route 1.

Gospel Message Brings Joy

By Etelka White

July 24, I was one year old in the gospel of our Lord and Savior, and I am happy that he saw fit for me to hear this glorious message. Some time prior to my introduction to the latter-day work, I was led by very definite experiences to know that God speaks to his children today, and that he would speak to me and lead me providing I would give him the opportunity.

I had been attending a young people's prayer service on the opposite side of the city from my home. There I discovered that while I was interested in the work of the church, I was not living a prayerful life. I was out of employment at the time and while attending the executive board meeting of the Council of Churches of which I was the city-wide young people's representative, I was divinely directed to call a certain number and told that there was work for me there. I called this place, and went over to the conference with my present employer. Here I found a member of the church who led me to the fullness of the gospel.

My own church had not given me the spiritual food for which I longed, and I had gone from one church to another. Finally Brother Jacob Halb came to my friend's church, and I decided to hear his message. Perhaps it would satisfy me. His words rang true, and the gospel was an open book to me. At the close of the series I requested baptism. In a way this was a difficult thing for me to do, for I was at the time teaching a college group of young people, was treasurer of the Queen Esther, institute secretary of the Toledo District Epworth Leagues, and president of the Christian Service Volunteers (I am still the last named as the group has refused to accept my resignation as their leader.) But while laboring in these capacities I realized that I was not being spiritually fed, and I felt that I could not lose my soul's salvation. Some of my friends are now investigating the gospel, and I am trusting that in due time they will accept the truth.

WEST TOLEDO, OHIO, 3810 Haverhill Drive.

God Does Not Forsake His Children

By Y. H. Rockwood

Though it has been my lot to pass through many trials, I have often been blessed with evidences of God's loving care, and I have been given the assurance that the latter-day work is true.

Let me assure you that God will never forsake his children. We may be tried, and our burdens may be heavy, but he is our heavenly Father and friend. Let us strive, therefore, to let our lights shine, that others may learn the way of truth and righteousness.

My eyes are rather weak and my hearing dull, and I ask the prayers of God's people everywhere, that I may be made whole and that I may have the wisdom to use every blessing to the honor and glory of God.

HAYTER, ALBERTA, CANADA.

Ask Prayers

Mrs. E. J. Goedkin, of Willapa, Washington, desires the Saints to continue to pray for her daughter, Evelyn Goedkin. Evelyn has been greatly blessed through the prayers of the church, and is now able to walk alone.

E. M. Roberts, of Evansville, Indiana, has been out of the hospital only a short time, and asks the prayers of all, that his health may be restored and that he may be able to work. He wishes also to be a faithful Saint. He has been isolated from the church twenty-seven years.

Mrs. J. A. Welch, of Troy, Missouri, voices the request of her son, Howard Welch, for the prayers of the Saints, that he may be healed. The young man was baptized at Saint Louis a short time ago, and has a wife and three little children whom he wishes to bring into the fold.

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QUESTION TIME

Is unfermented grape juice for the sacrament properly called wine?

The word *wine* was used in the Old Testament to translate two terms, one of which meant effervescent or fermented wine, while the other meant *must,* fresh grape juice, or new sweet wine. Both terms are used in Genesis 27, in verses 25 and 28, in the days of Jacob. The words translated *wine* in the New Testament have practically this same distinction, which is also maintained in modern usage. Hence it is proper to refer either to fresh grape juice or to fermented grape juice as wine.

Wine is not directly referred to by either of the terms used for it in the New Testament, so far as the sacramental cup is concerned. Jesus took "the cup," a word which signifies a drinking vessel, and directed his disciples to partake of it. The translators do not agree as to what Jesus said at this time. The King James Version in Matthew 26: 27 has it: "Drink ye all of it." But the Twentieth Century and the Weymouth versions say: "Drink from it, all of you," while the Moffatt Version says: "Drink of it, all of you," and the Syriac Version reads: "Drink of this all of you." The Emphatic Diaglott is of similar import, saying: "Drink all of you out of it."

The phrase which indicates wine for the sacramental cup is the language of Jesus as recorded in Matthew 26: 28, 29:

"For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

The true significance of this sacrament is not in the ferment of the grape juice, but in the fruit of the vine, the drinking of which indicates that the partaker is of the vine, Christ. It was after instituting this sacred rite that Jesus explained its significance to the eleven apostles, as recorded in John 15: 1-8. By abiding in the vine, the branches should bear "much fruit." The *Doctrine and Covenants* (26: 1) commands: "ye shall partake of none, except it is made new among you"; and again: "this should be wine; yea, pure wine of the grape of the vine, of your own make" (86: 1).

Current Opinion informs us (volume 69, page 450) that the Rabbinical Assembly of the Jewish Theological Seminary, of New York City, decided unanimously that unfermented wine may be used for all religious purposes. In 1913 the Reorganized Church at its General Conference adopted a resolution (No. 702) that: "we are of the opinion that fermented wine should not be used, but that either unfermented wine or water should be used, and so be in harmony with the spirit of the revelations."

May an unordained person break the bread and pour the wine when the sacrament is being administered?

The only instructions given by revelation to the church provide that the sacrament shall be administered by the elder or priest (*Doctrine and Covenants* 17: 22). This does not specify anything as to the preparation of the bread and wine, but on May 1, 1870, President Joseph Smith stated: "The elder or priest should break the bread. . . . He should then pour the wine," and he also declared:

"The administration of the sacrament comprehends the breaking the bread, pouring the wine, blessing the bread, blessing the wine, passing or presenting the emblems, and the partaking thereof."—*Church History,* volume 3, pages 580-582.

This agrees with *Doctrine and Covenants* 119: 5, which provides that the breaking of the bread and pouring of the wine is to be by "the officer" who administers at the sacrament. The *Book of Mormon* (650: 32) represents Jesus as saying:

"Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, . . ."

The church in general conference resolved (No. 401):

"The act of conveying the emblems to those partaking forms a part of the work of 'administering the sacrament,' and, under the law, neither teachers, deacons, nor laity have right to serve in that capacity."

What is the rule when excess delegates to conference are appointed?

By action of General Conference in 1923 it was provided that they should be certified up to the proper number "in the order of their registrations with the committee" on credentials, unless otherwise instructed. In such cases those first registered with the committee would constitute the delegation of that jurisdiction. A. B. PHILLIPS.

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The above is an assumption without any definite proof. And it is reasonable that if the people had known either the Sabbath or the law before, such declaration of it with specific instructions how to keep it, would have been unnecessary. However, some plain Scriptures show them to be wrong in the above assertion. We present them as follows: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." (Nehemiah 9: 13, 14.)

In Hebrews, third chapter, Paul is speaking of how God was grieved by the children of Israel whose carcasses fell in the wilderness. (See Hebrews 3: 17.) In the beginning of the next chapter he is still speaking of them as the context plainly shows: Paul says:

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore that some must enter therein, and they to whom it was *first preached* entered not in because of unbelief." (Hebrews 4: 4-6.) The above plainly shows that by Moses the Lord ". . . madest known unto them thy holy sabbath." If it was made known to them by Moses it is evident that it was not previously known: and this is made quite plain by the further statment, quoted above, "They to whom it was *first preached*" the context establishing the fact that reference is being made to the children of Israel while in the wilderness cannot be denied, therefore it was first preached to them; it was not preached before, to others.

That some of the principles embodied in the Decalogue were given through Moses before formulated into the Ten Commandments it is unnecessary for us to deny, because as we have previously shown, the first draft of the Ten Commandments (Exodus 20: 3-17) were written by Moses and read to the children of Israel before Moses spent the forty days and forty nights in the mount with the Lord. And the tables were not given to him until after that. (See Exodus 20: 1-17; 24: 7, 12, 18, and 31: 18.)

That that covenant was not made with their fathers, see Deuteronomy 5: 3: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

There was a covenant made with Abraham (Genesis 17: 10) which was confirmed to Isaac and Jacob, but as to whether there was any regular Sabbath kept or not, the record is silent.

The outstanding principles of equity and right living may have been and doubtless were understood and lived up to by the patriarchs: but they believed God and were faithful to the gospel or the law of the spirit of life, so there was no occasion for the law to be added in their day because of transgressions. (See Galatians 3: 19.) Also we read in the same chapter: "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Galatians 3: 8.) "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Galatians 3: 16.)

From the above it will be seen that the gospel was preached to Abraham that through him all nations were to be blessed; and the seed through whom this blessing came was Christ. There can be no salvation in the future life except through Jesus Christ. Peter says:

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Enoch was saved. (Hebrews 11: 5.) Abraham, Isaac, and Jacob were saved. (See Matthew 8: 11.) These men and others were saved and since the covenant of the Decalogue was not made with them, and there is none other name under heaven or given among men by whom one be saved. The fact of their being saved proves that they were saved through Jesus Christ. Again: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1: 16.) The gospel had been preached to the children of Israel as well as to the people in Paul's day: "For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

So the gospel was preached unto the children of Israel as well as to the people in Paul's day but it didn't profit them because of unbelief; therefore the law was added to them because of transgression. The patriarchs Enoch, Abraham, Isaac, and Jacob having the gospel preached to them and not transgressing it had no need of being put under the law that Paul says (Hebrews 7: 19) "made nothing perfect."

Now that the gospel of Christ is being preached again in which is the power of God unto salvation, those who believe the message and are obedient to it are not under the schoolmaster (the law) that was only in force until faith is come. (Galatians 3: 24.)

Had not the Jews failed to live up to the higher law, there would have been no occasion for the law given on Sinai, but when they fell from the heights they might have attained they were like the people Paul refers to in Galatians.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. (Galatians 5: 4.)

The Adventists claim that the Decalogue was a religious as well as a civil law, therefore it could not be done away because of God's unchangeableness. The first four tell us our duty to God, and the other six our duty to man. We do not deny that there were religious features connected with the law, but when we consider the necessity of keeping Israel from the worship of the gods of the surrounding nations, for purely moral reasons we can see the wisdom of God in placing the restrictions around them contained in the Decalogue. The idol worship and also that of the heavenly bodies, prevalent among the nations around them at that time, permitted and enjoined some of the most horrible crimes; such as human sacrifice and some of the most disgusting forms of prostitution. Hence the necessity of the drastic requirements of the law. Now that Christ has come and the law has been fulfilled the new or gospel covenant has superseded the old one and it is ready to vanish away.

Adventists quote: "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures." (Acts 17: 2.)

Here it is argued that Paul's manner or custom was to observe the Sabbath. This was true while he was working principally with the Jews, and the reason was apparent: that was the time when they met together. But it is of interest to note the following: "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." (Acts 18: 6.)

After this we have found no instance of Paul especially observing the seventh day.

"Soul Sleeping"

We will now notice the theory advocated by Seventh Day Adventists regarding what is usually referred to as "soul sleeping." They claim that at death all consciousness ceases, that there is no individual spirit that dwells in the body and lives in a conscious state between death and the resurrection. I will present their belief in their own words. I will give their principal questions and answers from *Bible Readings*.

"13. Do others besides man have the breath of life?"

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life." (Genesis 7: 21, 22.)

"14. Is their breath the same as man's?"

"As the one dieth, so dieth the other; yea they have all one breath; so that a man hath no preeminence above a beast: for all is vanity." (Ecclesiastes 3: 19.)

"Note: That is, here men, as well as beasts, die. This present life, with them,

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as with the rest of the animal creation, is dependent on their breath. When this is gone, they, the same as beasts die. In this respect they have no preeminence over beasts. But men have a future unending life held out before them, and may, if they will, die in hope of eternal life, which is a very great preeminence over the rest of the animal creation."

"15. What does Job call that which God breathed into man's nostrils?"

"All the while my breath is in me, and the Spirit of God is in my nostrils." (Job 27: 3.)

"16. When a man gives up this spirit, what becomes of it?"

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Ecclesiastes 12: 7.)

"Note: That is the spirit of life by which man lives, and which is only lent him of God, at death goes back to the great Author of life. Having come from him it belongs to God, and man can have it eternally only as a gift from God, through Jesus Christ. (Romans 6: 23.) When the spirit goes back to God, the dust from which man was made a 'living soul' in the beginning, goes back as it was to the earth, and the individual no longer exists as a living conscious thinking being, except as he exists in the mind, plan, and purpose of God through Christ and the resurrection. In this sense 'all live unto him,' (Luke 20: 38) for all are to be raised from the dead." (See John 5: 28, 29; Acts 25: 15; *Bible Readings,* pages 506, 507.)

"1. By what figure does the *Bible* represent death?"

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." (1 Thessalonians 4: 13; 1 Corinthians 15: 18-20; John 11: 11-14.)

"2. Where do the dead sleep?"

"And many of them that sleep in the dust of the earth shall awake." (Daniel 12: 2; Ecclesiastes 3: 20; 9: 10.)

"3. How long will they sleep there?"

"So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." (Job 14: 12.)

"4. For what did Job say he would wait after death?"

"If a man die shall he live again? all the days of my appointed time will I wait, till my change come." (Job 14: 14.)

"5. Where did he say he would wait?"

"If I wait, the grave is mine house: I have made my bed in the darkness." (Job 17: 13.)

"6. While in this condition, how much does one know about those he has left behind?"

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Job 14: 21.)

"7. What becomes of a man's thoughts at death?"

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146: 4.)

"8. Do the dead know anything?"

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." (Ecclesiastes 9: 5.)

"9. Do they take any part in earthly things?"

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." (Ecclesiastes 9: 6.)

"10. What does the Psalmist say about the dead praising God?"

"The dead praise not the Lord, neither any that go down into silence." (Psalm 115: 17.)

"11. How much does one know of God when dead?"

"For in death there is no remembrance of thee." (Psalm 6: 5; *Bible Readings,* page 511, 512.)

We take no issue with the fact that man dies physically as the beast dies when he ceases to breathe, that when considering the physical only, in this respect he has "no preeminence." Nor do we deny that all life, human and animal, comes from God. But nowhere does the *Bible* say that the beasts were made in "the image and after the likeness of God."

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him." (Genesis 1: 26, 27.) If man is merely a being composed of the chemical elements of this earth, to which God lends spiritual life while the body lives, and is taken back to God at death; if this spirit is not individual, nor a personality, man can have no agency. He would be only certain material and chemical elements, operated upon for a time by the portion of spiritual life that God has lent to him: therefore if he should sin, the spirit of life that God lent to him would be responsible, and man would be no more to blame for his deeds than other animals, if all have the same spirit.

The *Bible* in many places speaks of the Spirit of God, all the way from Genesis 1: 2 through it. Now, "man was made in the image and after the likeness of God"; therefore man must also have a spirit. God's Spirit was not merely loaned to him by a higher power, but was *his spirit.* Therefore man to be in the image and likeness of God, must also have *his individual spirit;* otherwise he would not be "in the image and after the likeness of God."

It may be said of the beasts that the spirit of life they possess is loaned to them as they are not called into judgment for what they do in this life, but are made as Peter says, "To be taken and destroyed," (2 Peter 2: 12) *or rather made for the use of man.*

I have given the main proof texts used by Adventists to prove their theory, "That there is no consciousness between death and the resurrection. Now I will give other texts that they cannot harmonize with their theory. I shall assume that the spirit of man existed before the body was created, which, if true, will establish the existence of individual spirits that occupy the bodies of men. But first I want to put Mrs. E. G. White on record as teaching this truth, or the foundation of it, although she denies it in regard to the human race.

"Another dangerous heresy is the doctrine that denies the divinity of Christ. Men who have no experimental knowledge of Jesus, will yet assume an appearance of great wisdom, as though their judgment were beyond question, and boldly declare that the Son of God had no existence prior to his first advent to this world. This position directly contradicts the plainest statements of the Savior concerning himself; yet it is received with favor by a large class who claim to believe the Scriptures." (*Great Controversy,* page 347.)

For once we fully agree with Mrs. White. But the above statement is fatal to her claim as to there not being an individual spirit in men. With the above in mind, hear what Paul says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Hebrews 2: 14.) The above agrees with the *Emphatic Diaglott* in its literal translation. Now let us notice—the children partake of flesh and blood. Christ likewise partook of the same. Christ existed before the world was, because "the worlds were made by him." He partook of flesh and blood like the other children. He preexisted in order to do this; so also they must have also preexisted. For how could one partake of anything unless they first existed? Instead of flesh and blood being primarily the individual man, the man that preexisted took on flesh and blood *as Christ did,* is the individual.

We shall notice instances where it is shown that men did preexist.

(To be continued. This is the tenth installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Eastern Michigan District Reunion

Comprehensive Program Makes Meetings Outstanding

Eastern Michigan District held one of its most outstanding reunions at Cash, from August 20 to 27. The weather conditions were ideal. The gathering was held in a beautiful grove of elm and maple trees, a few rods from the Cash church.

As several campers were on the grounds Saturday evening, a service was held, made up of singing, and talks and addresses by several of the ministry on the theme, *"Our Goals."* The reunion opened officially on Sunday morning with a prayer service that was participated in by one hundred or more people. This service was of a high spiritual order as were all of the prayer services during the reunion.

The regular daily schedule swung into action on Monday morning with good interest. The daily program was as follows: 9 a. m., prayer service; 11 a. m., lectures and class work; 2 p. m., preaching; 3 p. m., recreation, and 7.30, community singing and preaching. Four young people's prayer services were held in the church near by at 8 a. m.

During the class period F. A. Smith taught the adults; John Rogers taught a class in teacher training; Sister Scrivener taught the *Book of Mormon* to a fine class of young women; Lewis Bender and Hubert Case taught the boys and young men, and Sister Whitford and others taught the children of primary age. Good interest was manifested in all of the classes.

During the recreational hour volley ball, indoor baseball, and horseshoe pitching were enjoyed by old and young alike. This was by no means a sideline, but was a definite part of the daily program, and the spirit of good sportsmanship was prevalent throughout all of the games.

The following men occupied the pulpit during the preaching hours, and all enjoyed the spirit of preaching: President F. M. Smith, Apostle D. T. Williams, Patriarch F. A. Smith, Hubert Case, John Grice, E. S. White, William Grice, and B. E. Brown.

Thursday night was camp fire night. About two hundred and fifty people formed a large circle around the fire and enjoyed themselves singing songs and hymns. Several special numbers, songs, readings, stories, and jokes were rendered. When the fire was well burned down, a wiener roast was enjoyed.

District conference was held on Saturday and Sunday under the leadership of President Smith, Apostle Williams, and the district presidency. William Grice was elected district president, and chose as his counselors, Myron Carr and Henry Scheffer. A reunion committee was elected to arrange for next year's reunion, and a special committee was elected to select permanent reunion grounds.

Glenwood, Iowa

Young People Hold All-day Meeting

The young people of Tabor, Carson, Glenwood, and Shenandoah, Iowa, report an all-day meeting at Glenwood Sunday, August 27.

An eight-thirty worship period was the first event on the day's program, followed by church school classes. Elder O. A. Currie, of Council Bluffs, was the speaker for the eleven o'clock hour. His message was uplifting and full of inspiration for all those who were privileged to attend.

Basket dinner was served at noon and everyone had a wonderful opportunity to get acquainted in a friendly and informal gathering.

Round table discussion was conducted at two-thirty by O. A. Currie, which was the only meeting in the afternoon. Three young girls from Carson, Iowa, gave two entertaining features preceding the discussion which presented some practical suggestions for group activity.

Class period at six-thirty and a program at seven o'clock were the features of the evening in which a number of readings, vocal duets, a piano solo, and an amusing debate were presented.

These several branches have planned an organization under the supervision of A. M. Taylor, who is young people's leader in Shenandoah. A. M. Taylor is supervisor, assisted by a young people's council, consisting of the young people's leaders from each of the branches participating. The purpose of this organization is to so arrange their activities that they will become better acquainted in this part of the district. An all-day meeting at one of these branches is planned to be held once every three months.

All are looking forward to that time when the entire district will be organized in this manner.

Northern Saskatchewan Conference

Attendance From Drouth-stricken Area Larger Than Was Expected

The annual conference of Northern Saskatchewan District has gone into history. Attendance was not quite so large as that of last year, but, considering the hopeless crop prospects and the depredations of grasshoppers and drouth, the number who sacrificed to come was greater than was expected. One truckload drove two hundred and fifty miles over rough roads, through burning heat, after securing government permission to use the truck without license for the trip. An earnest and consecrated attitude was manifested by old and young during the meetings.

A prayer service began the conference Apostle J. F. Curtis and District President E. L. Bowerman in charge. The organization meeting was held at ten-thirty, Brother Curtis, associated with the district presidency and Elder Ward L. Christy, being chosen to preside. Brother Christy acted as chorister, Brother G. A. Jordan, auditor, and Sisters Beckman, Diggle and Brother Bowerman as press committee.

At eleven o'clock Brother Curtis preached and at two-thirty Brother and Sister Christy conducted class work. The evening meeting was preceded by a fifteen-minute song service and Brother Curtis was again the speaker.

Brothers Christy and Elgyn Clark were in charge of Friday's prayer service, and at 10:45 a. m. Brother Bowerman preached. Brothers Gendron, Christy, and Jordan conducted interesting classes that afternoon, and that evening Brother Curtis discoursed on *"I Will Build My Church"* to a capacity audience.

Saturday's services opened with a prayer service, and the business session followed at ten-thirty. Brother Bowerman's presidential report was optimistic, stressing the growing spirituality of the Saints in spite of their increased financial difficulties. Brother Christy reported on the institutes held in July at Shellbrook and Artland. In his report of the work in the far North Brother Gen-

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dron spoke of the Saints' driving thirty miles in wagons to attend services, and told of holding a debate for eight nights with a *Bible* student.

Brother Bowerman was sustained as president and Sister Beckman as secretary. C. E. Diggle and W. J. Cornish were chosen counselors and Brother Diggle as bishop's agent. A. J. Cornish was recommended as director of Religious Education and Sister Pearl Mogenson was elected chorister. A new office, that of district press convenor, was created. Brother Jordan was elected, and his duty will be to collect news from branches, outlying districts, and isolated Saints and report to the *Herald*. The following were elected as delegates to General Conference: Mr. and Mrs. Day, Mr. and Mrs. Christy, Mr. and Mrs. Diggle, Mr. and Mrs. Bowerman, and J. A. Jordan.

At 4 p. m. recreation was enjoyed, a rousing game of soft ball being played. In the evening a short sketch, *"The Message of the Flowers,"* was presented by a group of juniors directed by Sister Ethel Piedt. Pearl Mogenson played an accordion solo and Mrs. Boland sang, *"If I Have Wounded Any Soul Today,"* and *"Thanks Be to God."* Brother Curtis preached on *"Baptism."*

The Saints came together Sunday morning fasting and in prayer, and a spiritual feast was enjoyed. Brother Gendron and Brother Frank Piedt were spoken to by the Spirit, commended for their efforts, and encouraged to press on. Brother Henry Piedt was ordained an elder by Brothers Curtis and Bowerman.

Church school was held at ten o'clock, Sister Christy in charge. The overflow repaired to the home of Brother and Sister Diggle. Brother Jordan spoke to the young people and Brother Bowerman followed with a stirring appeal for workers in the Lord's vineyard.

At the following service Clyde Ellis, the infant son of Brother and Sister Duckworth, was blessed. Brother Christy followed with a powerful sermon on *"The Redemption of Zion."*

Brother Bowerman chose *"The Organization of the Church"* as the subject of his sermon early in the afternoon, following which little Earl Cheeseman was blessed. At 3.45 Brother Curtis was the speaker, and again in the evening. Musical numbers during the afternoon were given by singers of the district. In the evening the young people's choir sang *"Rock of Ages."*

On Friday and Saturday Sister Mogenson made and sold ice cream, realizing a goodly sum for the benefit of the radio fund. Meals were served to visiting members in the church basement, Sister Christy in charge. Those who labored early and late to provide these meals are to be commended for their help. The local women's auxiliary had a fine exhibit of patchwork quilts, hooked rugs, and other pieces of handwork.

A two-day institute for the young people preceded the conference, Brother Curtis preaching five times during the two days. Brother and Sister Christy assisted with class work at the institute. A sunrise prayer service was held on the river bank by the young people followed by outdoor breakfast. On Wednesday afternoon the picnic was preceded by a swim. During the institute the junior choir provided several musical numbers.

Historic Canadian Branch Holds All-day Services

Saints Come Together From Many Points

Proton Branch held all-day services Sunday, August 20. This is one of the oldest branches in Ontario, having been organized about fifty years ago. The early missionary work was done by J. A. McIntosh, T. A. Phillips, Willard Smith, and R. C. Evans. James McLean was among the members at the organization, and has been president almost continuously since that time. He is still their pastor.

The litle frame church is situated in a beautiful grove between two hills. A couple of hundred yards south a spring of clear, sparkling, cold water flows out of the hillside. Around the church building stand large maple trees, and on the west side of the edifice is the only Latter Day Saint cemetery in this part of Canada. Proton Branch occupies one of the most beautiful church sites anywhere.

In the early days the missionaries had to contend with mobs and bitter opposition, but today the Saints are highly respected in that district.

Services at the all-day meeting were well attended. The church was full and a number sat on benches in the porch and on seats erected outside in front of the open door. The grove was full of parked cars. The weather was ideal for the occasion, and a splendid spirit prevailed. Saints were present from Holstein, Elora, Creemore, Redickville, Grand Valley, Guelph, and Toronto.

A. F. McLean, of Toronto, and brother of Proton's pastor, felt it a treat indeed to visit the branch of his boyhood days and meet again the McMurdos, Campbells, Goheens, Jacks, Batchelors, Daveys, Blacks, Wales, McLeans, and the Taylors from Grand Valley. One of the oldest Saints present was Sister Agnes McMurdo, eighty-two years old. It was in her house on the farm on which the cemetery is located that the first Latter Day Saint sermons were preached. Sister McMurdo enjoyed the day immensely; the "good old days" do not rob her of the joys of present blessings.

Services were as follows: Prayer meeting, 9.30 a. m.; preaching at 11 a. m., by A. F. McLean, 2 p. m., by Elder John H. Taylor, and 7 p. m., by Elder George Njeim.

Through all the storm and strife of late years this branch has stood firm and loyal to the church. Unmoved by rumors and tales the Saints have carried on. There are some fine young people at Proton who, no doubt, will make good in the future.

Wimer Mission, Oklahoma

Mission Organization Is Effected

Brother J. L. Creviston, of Mulberry, Kansas, closed his series of meetings at Hudson Sunday night, September 10.

A sacrament service was held at the home of Brother George Stepps Sunday afternoon at two-thirty, the emblems being served to about twenty-five members.

A short business meeting followed the communion service, Brother Creviston being appointed temporary mission president; Sister A. R. Hays, mission secretary. Sister Henry Dunn was recommended as solicitor. Brother Henry Dunn was designated by the Spirit for ordination to the office of priest. Brother Boone Woodall was also told to prepare, for the Lord has a work for him to do.

The group unanimously approved the call of Brother Dunn to the office of priest, and the ordination will no doubt be cared for at the November conference at Nowata.

District President Amos T. Higdon was among those from out of town on that Sunday. He officiated in the services, and spoke to a large group at the morning hour on *"The Signs of the Times."*

Local Saints hope that the church members everywhere will pray for them in their endeavors to build up the mission at Wimer.

Lennox Mission, California

Hope for More District Get-togethers

This mission served dinner from seven to eight-thirty in the evening a short time ago after which a minstrel show was given by five men.

The event had been well advertised, and Lennox members were happy to have with them about a score of people from each of the Los Angeles churches. Almost one hundred, a record crowd for the mission, were present. Altogether they feel that this was a success financially and socially, and are hoping it is only the beginning of many such occasions when the different groups of this territory gather together.

Sacrament service, August 6, will be remembered here by all as one of the finest worship and communion hours ever enjoyed in the mission.

Lennox Saints have been abundantly blessed as a result of attending the Southern California district reunion held at Laguna Beach, August 26 to September 3. They have returned home with greater zeal to do the work the Father requires of them.

A junior church movement, recently started, is working out most successfully.

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Flint, Michigan

Observes Thirty-fourth Branch Anniversary

July and August were quiet months for the Flint congregation. The annual vacation season allowed many members to search out cooler places. A number of the people from this branch were privileged to attend Park of the Pines Reunion.

Arthur DuRose, who has been in charge of the recreation during the summer months, will be missed this year, while attending college. Swimming parties, wiener roasts, and corn roasts have been popular forms of amusement.

July 14, the piano pupils of Ruth Wallace gave a recital at the church.

The last Sunday evening service of July was contributed by the young people. Margaret Woolston played a violin solo. A young men's quartet sang, *"Jerusalem."* Dorothea Phillips read, *"Winning the Youth,"* by Edgar Guest. Talks were presented on the following subjects, *"Boys' Problems," "Problems of Youth,"* and *"Girls' Problems."*

An outstanding event of last month was an anniversary service on the morning of August 27. Elder David E. Dowker, an early pastor, was the principal speaker. Other numbers and speakers were, a violin solo, Arlene Burt; *"Reminiscences,"* Myrtle Holden; two quartet selections, L. E. Flowers, DeVere McNamara, Allen Pohly, and Arthur DuRose; a solo, Ruth Yager; a reading, Zola McNamara; a solo, Allen Pohly; *"High-lights Through the Years,"* by Pastor A. H. DuRose.

This branch of the church was organized in Flint thirty-four years ago. In 1894, there were but four members, Mr. and Mrs. Frank Leverton and Mr. and Mrs. William Collins. It was in the home of Mr. Leverton that Elder Levi Phelps preached the first Latter Day Saint sermon in the city. Elders E. DeLong and E. J. Goodenough were active in the early days. During the summer of 1898, Elder William Davis and Elder John A. Grant erected the Eastern Michigan district gospel tent on South Saginaw Street. About this time the conference of the Eastern Michigan District was held in the Grand Army of the Republic hall with Elder John J. Cornish, the father of Latter Day Saintism in Michigan, in charge.

August 30, 1899, Flint Branch was organized by Apostle E. C. Briggs, of Lamoni, Iowa, with twenty charter members of whom eight are still living. Elder O. J. Hawn was the first pastor. He was succeeded by Elder William Collins. In 1909, Elder David Dowker was chosen pastor, and it was during his pastorate that the brick veneer church on Newall Street was completed. During the administration of Elder Ralph A. Harder, two missions were begun. These missions were later organized into branches and in 1921, during the pastorate of W. E. Alldread the three branches were amalgamated.

The present pastor, Elder A. H. DuRose, was chosen to succeed Elder Alldread and continued to preside until 1926 when Elder O. A. McDowell, a General Conference appointee, became the presiding officer. In 1929, he was succeeded by Elder Thomas L. Clarke, who resigned in November of last year, and Elder A. H. DuRose was again chosen to preside. The branch has made steady growth throughout the years, and now numbers about eight hundred members.

Toronto, Canada

Summer Activities Merge With Fall and Winter Undertakings

Fall and winter activities are under way in this branch. The young people, led by Bertrum Gozzard, enjoyed a corn roast at Armour Heights the other evening, and there was friendly rivalry in soft ball between the single and married men. On a recent Saturday they had another game at High Park.

The average attendance of the Wednesday evening prayer services during the summer, has been about seventy-five, and the meetings have been interesting. Workers hope now to see the attendance grow.

This branch has Religio on Friday evenings, class study and a short program. There are classes on the *Book of Mormon, Doctrine and Covenants* and other subjects.

At the prayer meeting the first Sunday of September several men were called and designated to officiate in different offices of the priesthood. Gerald Parfitt and William Archer were called to the office of priest; George McKay and Leonard Castle, teacher, and Harry Harding, Richard Clift, jr., Milton Broadfoot, and John Rohlig, deacon. These names were presented to and approved at the branch business meeting.

The annual business meeting conveyed on a recent Monday, and encouraging reports were given by departments and officers. This was also the time of election of officers for another year. Pastor J. L. Prentice was unanimously elected for his eleventh year, and his counselors are W. J. Bavington and S. J. Bell. B. H. Hewitt was elected superintendent of Sunday school; Charles A. McLean was chosen to superintend the Religio, and Mrs. Mary Wilson is again the choice as leader of the women's department.

Special mention should be made of the woman's department. They not only undertook to pay the annual interest on the mortgage of about two thousand dollars, but succeeded in collecting this amount in addition to their other work. The branch has also paid five hundred dollars of the principal this year.

Recent speakers have been Bishop A. F. McLean, Elders James A. Wilson, J. L. Prentice, Dougald Cameron, James Pycock, and Charles A. McLean, and Brothers Frederick LeFeuvre, Eldon Oliver, James Whiteman, Ernest Newton, James Bavington, and others. Toronto has a fine group of good speakers.

Brother Prentice has been busy for the past four months trying to work out an annual Ontario Oratorical Competition among the young people of Chatham, London, Owen Sound and Toronto districts. This is being carried out by the district presidents and is meeting the favor of all concerned. There are two loving cups, one for the young men and another for the young women, to be held by the winning district for the year. It is suggested also that a silver medal be given for first prize and a bronze medal for second prize in each case. The first contest will probably be held late this year.

Weekly cottage meetings are opening again in Toronto and suburbs. Philip Crump has taken over the northeastern group; James Whiteman the eastern group; James Kirkpatrick the western group, and Elder W. J. Bavington may have charge of the northern meeting. This is a good way of getting out among strangers and a wonderful help to the priesthood.

The Saints look forward to the harvest home services to be held the first Sunday in October and also to the Toronto district conference which will convene here October 7 and 8.

A. M. Baker Organizes Mission

Seven Are Baptized—Sunday School Is Established

Missionary A. M. Baker has just closed a splendid series of meetings at Brush Arbor, near Dunn, Louisiana, where he baptized seven into the church, five of whom were adults. Large crowds of interested people heard his sermons. Brother Baker also organized a Sunday school there. On one evening a truckload of Saints and friends came from Eros.

Brother Baker left Brush Arbor last week-end, to begin services at Eros, Louisiana.

Hutchinson, Kansas

C. and Plum Streets

A growing interest is apparent among the young people. They are taking part in social gatherings as well as attending the church school sessions.

Sacrament service, September 3, was well attended.

An ice cream social sponsored by the "Daughters of Zion," brought in a sum of more than six dollars. A watermelon feast was enjoyed by a number of young people recently.

A special program for promotoin day is being planned.

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Holden Stake

Young People's Rally and Stake Conference

Holden, Missouri, was the scene of a large gathering of Saints September 8, 9, and 10, when the young people's council of the stake sponsored their second program, and the forty-sixth conference of the stake combined sessions. Never before have so many young people voted in business session in this stake.

The church was filled with young and old, and the meetings were enjoyed by everyone. The first session at the church on Friday night, was recreational and social, the main object being for the people to get acquainted. Gladys Carr was in charge, assisted by Holden young people.

A prayer meeting in the morning opened Saturday's activities. Then came the conference business session in charge of Apostle F. Henry Edwards and the stake presidency. (See conference minutes in The Bulletin Board, this issue.)

The young people formed the nucleus of a large class taught by Apostle F. Henry Edwards early Saturday afternoon. Their subject was *"Recreation."* Then the rest of the afternoon was given over to volley ball. Eight boys' teams and five girls' teams vied for the court championship. There was also a game between the "preachers" and a boys' team, and the final play-off was held that night after the program at the church. Sedalia boys won.

The principal feature of the evening's program, backed by the young people's council, was a play given by the Lees Summit Dramatic Club, which portrayed the home of Lazarus after his resurrection from the dead at the call of the Master. This was a creditable offering.

The Sunday morning prayer service was well attended. Apostle F. Henry Edwards was the eleven o'clock speaker, choosing as the foundation of his sermon, Acts 2: 17, 18. Five hundred people heard his discourse.

The women of the catering committee served two hundred at dinner Sunday, and the grounds of Holden Home were dotted with a number of family dinner parties.

Early in the afternoon, the stake was presented, through its presidency, an enlarged picture of Elder D. J. Krahl, first stake president, commemorating his labors in this territory. This picture, which was done by the Graphic Arts studio, will hang in Holden Church. Sister Kraul was on the platform and made appropriate remarks as she unveiled the portrait. Tributes to Brother Krahl were offered by his first counselor, F. A. McWethy and Apostle Edwards. This ceremony revived the memory of a good and faithful man.

The conference adjourned shortly after the ordination service that afternoon at which time the men whose names had been approved by the conference, were set apart to perform the duties of their respective offices.

Then singers who are to participate in the Harvest Home Festival Chorus were coached in a two-hour rehearsal by Paul N. Craig, director of the chorus.

Beginning September 13, the stake president and G. R. Wells of the stake council, launched a visiting campaign. They plan to visit every branch of the stake, to be present at annual business meetings.

On the evening of September 13, adults and young people met in the Holden Home chapel for a final prayer service with members of the Home family before their departure for Lamoni, to take up residence in the Saints' Home building there. Considerations of economy prompted this move of the old people from the Holden Home which was opened in 1917.

A call to the presidency from Lawrence, Kansas, for elders to administer was issued by Brother Gilson and Sister Blanche Christensen Norris a short time ago and answered by Gomer Wells and G. F. Baker.

Brother and Sister W. H. Eliason and family who spent the last year at Columbia, Missouri, where Brother Eliason attended the State university, made a brief visit at Holden on their way to Davis City, Iowa, where Brother Eliason has a position in the school. The Saints regret to lose this excellent family from the stake.

Myrtle and Gladys Carr have enrolled for the year in the State Teachers College at Warrensburg. Four Holden young people are teaching in Johnson County schools this year, Misses Bernice Hampton and Lucille Burroughs in Holden High School; Miss Mary Beebe and Robert Thistlewaite in rural schools.

Chicago, Illinois

West Pullman Church, 11926 Parnell Avenue

Being confronted with the urgent necessity of meeting an obligation of long standing, this congregation found its members willing and eager to do their part.

The choir, organized a short time ago, is rendering excellent music each Sunday. The singers are helping in a financial as well as in a spiritual way. They give a bake sale each Saturday. Such opportunities to do their part in church work are appreciated by the members.

Choir members also have been redecorating the church building, and the companionship they enjoyed while working together is an inspiration to all. They completed the work in time for the all-day meeting, September 24.

This was rally day for the congregation, and Brother Frank Almond, who had not been in their midst for some time was the morning speaker; Evangelist F. G. Pitt delivered the evening sermon. A basket dinner was enjoyed at noon.

A special prayer service for Sister Irene Scribner, who has been ill for some time, will be held September 27. The congregation asks all Saints to join them in prayer in this sister's behalf, that she may be restored to health. The manner in which she strives to serve her Master is an inspiration to those who know her.

Omaha, Nebraska

Thirty-sixth and Burt Streets

At the annual business meeting held September 11, the following officers were chosen: Ray Whiting is to continue as pastor, having as his associates Elders R. W. Scott and Guy Riley; Cecil Starks is director of the church school; Sister Tabor has charge of the adult women's group; Doris Gamet, the young people; and Lottie Hodges, the children's division. Dorothy Stoft will continue as the choir director. The names of Guy Riley to be ordained to an elder, and Arthur Albright to a priest, were approved.

The social side of the branch was greatly stimulated by the Sunday school picnic held September 9, in one of Omaha's beautiful parks. About two hundred and fifty gathered to participate in friendly chats, races, games, contests, some exciting volley ball games, and lastly, plenty of good food.

Brother Al Merchant is doing very fine work as teacher of the young people's class. Just recently the class organized, choosing Henry Anderson as president; Arthur Albright, vice president, and Margaret Watkins, secretary. They adopted the name of O. T. Z., meaning "Onward to Zion." The first large undertaking of the class will be an indoor carnival held at the church the evening of September 29. The proceeds are to help out with branch expenses and buy quarterlies for the coming year.

Sunday evening, of October 1, the dramatics group, under the direction of George Gates, will present a play, *"The Wife of Judas."* Much hard work has been put in this play, and the congregation is anticipating a real treat.

The women's department, during the past year, has been divided into a number of groups and the last Friday of each month, one group put on a supper. As a result they have turned into the church treasury $276.62. From the missionary envelopes they took in $95.09. Thursday September 21, they met at the home of Sister Anderson to reorganize and formulate plans for the coming year. Right now they are busy canning fruits and vegetables, which have been donated for the poor this winter. Over two hundred quarts have been canned already.

The spiritual side of the latter-day message is taking new hold in the hearts of many. Weekly prayer meetings, held each Wednesday night, are very success-

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ful. The Saints look forward to this hour with God in the atmosphere of peace and reverence, when the heavy burdens of the day are laid aside and new hope and courage are found. God has seen fit to be there in power and a few weeks ago spoke to the worshipers through his servant, Pastor Ray Whiting. The result of this is spiritual growth throughout the branch.

Sunday services are held as follows: Family worship hour and church school nine-forty-five to eleven. Immediately following is a preaching service, and the evening service is at seven-thirty. A priesthood meeting is held the afternoon of the first Sunday of each month.

Auditorium a Missionary Center

Three Thousand Visitors There in Ninety Days

The missionary efforts on the part of the guides at the Auditorium, Independence, Missouri, deepen in interest as is evidenced by over three thousand tourists and visitors who have registered in the past ninety days. Also several hundred who visited the building did not register.

It is not unusual, according to Brother C. J. Hunt who acts as one of the reception committee and guides, for groups of visitors to spend from one-half to two hours asking questions and listening to answers from those who show them about. This means the preaching of many sermonets each week. At times three experienced elders are explaining the gospel to people in different parts of the great building. They are trying in this way to sow the precious gospel seed in humility, faith, hope, and charity.

A larger per cent of Utah church members visit the Auditorium than people of other denominations. Most of these are friendly and deeply interested in the teachings and practices of the Reorganized Church.

The burden of the Auditorium guide work continues to rest largely on Elders J. W. A. Bailey, Stephen S. Smith, and C. J. Hunt. In conjunction with their guiding and speaking, these men sell church books and tracts.

The Auditorium, as a building, is proving a greater drawing card for the church each year, and when it is finished, will be much more attractive than it is at present and of use to thousands of people. At present it is a missionary center.

Next week the annual church Harvest Home Festival will be held in the lower room of this building. The daily papers estimated that fifty thousands people viewed the exhibits of the festival a year ago, and an even larger attendance is expected this year.

Independence

The women's department made a festive occasion of their regular meeting Monday, September 18, celebrating with a birthday offering party for the benefit of their local fund sacrifice campaign, Mrs. C. C. Koehler in charge. Each woman was asked to put into her offering envelope as many pennies as she was years old. Several of advanced age contributed to the amount raised on that day (more than one hundred and thirty dollars). A loyal sister, ninety-one years old, was present and gave her offering. Pastor J. F. Sheehy and Bishop J. S. Kelley were also there. Entertainment of the hour was furnished by Mrs. S. A. Burgess, vocal soloist; Mrs. Nell Brocaw who read an original poem, and a group of Walnut Park women who presented an original playlet.

The women hope to conclude their local fund campaign within a period of six weeks.

Saints in many parts of the church were much interested in a wedding recently solemnized at Independence, that of Sister Joanna Mae Turpen, of Independence, and Elder William B. Farley, or Durango, Colorado. On August 27, the marriage ceremony occurred at the bride's home, Elder J. W. A. Bailey officiating. Sister Farley was the widow of Mark M. Turpen, former missionary of the church. She is a well-known worker in Independence. Brother and Sister Farley left Independence last week to make their home in Colorado.

There will be a full rehearsal of the Harvest Festival Chorus next Sunday at three o'clock, at the Auditorium, Paul N. Craig directing. All singers who are to sing in the concert the following Sunday should be present. The orchestra will be present to assist.

The lower room of the Auditorium is now the scene of much activity as stakes, districts, clubs and congregations make ready their exhibits for the Harvest Home Festival which will open its doors next Tuesday, October 3.

Stone Church

Church school officers for the new year have been chosen, and will be at their posts of duty October 1: Superintendent, W. Earl Page; assistant superintendents, Evan A. Fry and J. Adelbert Withee, and the following department heads: Beginner, Mrs. C. R. Smith; primary, Miss Ruby Williamson; junior, Mr. and Mrs. James Moses; intermediate, Mr. and Mrs. Frank Jennings; young people, Mr. and Mrs. T. A. Beck, and adult department, Mr. and Mrs. J. E. Kelsey. Accordingly, the Stone Church School executive council will have several new members—the superintendent and his two assistants, Mr. and Mrs. Moses, Mr. and Mrs. Jennings, and Mr. and Mrs. Kelsey. Many new plans have been formulated for the school, and will be launched at once under the leadership of this corps of officers and helpers.

A sermon full of timely advice was given to the Stone Church congregation Sunday morning, by Apostle E. J. Gleazer, who chose as his text, Exodus 2: 4, "What is that in thy hand?" The Stone Church Choir, directed by Paul Craig delivered special music, with Mrs. Nina Smith and Mrs. Alice Burgess singing the solos.

Elder J. W. Davis delivered the evening address, and was introduced to the congregation by Elder T. A. Beck. Brother Beck was assisted by Almer Sheehy, who offered the invocation. Brother Colin Ferrit led the congregational singing. The congregation was favored with two selections from the Cantanina Chorus.

The young people's department of the Stone Church School, directed by Mr. and Mrs. T. A. Beck, held a Harvest Home Festival offering service Sunday morning, all members of the department having been invited to bring an offering of canned goods for this department's exhibit at the festival. The service was conducted in the regular meeting room of the young people at the Auditorium, and at the same hour officers of the department made welcome more than fifty new members promoted from the intermediate department of the church school.

Second Church

Bishop G. L. DeLapp was the speaker Sunday morning and his theme was *"The Constructive Periods of Latter Day Saintism."* Music was furnished by the choir.

Downstairs the juniors were entertained by a story told by Mrs. Leonard Lea; readings by Helen Robinson and Maidie Fern Murdock; a piano solo by Billy McPherson, and a talk by Brother Murdock.

Elder J. E. Vanderwood discoursed on the theme, *"Priesthood Through Lineage,"* in the evening.

Mrs. A. J. Myers, eighty-one years old, has put up thirty-two quarts of tomatoes from her own garden for the Harvest Home Festival.

Second Church was the place of meeting for all church school superintendents, assistants, and supervisors, last Wednesday evening at eight o'clock. This was an organization and worship service in charge of the general director of Religious Education, W. Earl Page.

Liberty Street Church

At the church school Sunday morning a quartet composed of the Misses Mabel and Ruth Tignor, Joseph Frick, and Lucien Amos, sang *"Come Close to the Savior."*

The beautiful hymn-anthem, *"Burst, Ye Emerald Gates,"* opened the eleven o'clock service. The choir sang *"Alas, and Did My Savior Bleed?"* and *"Babylon."* Brother Cecil Walker, recently ordained to the priesthood, preached a

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splendid sermon on *"In Your Patience Possess Ye Your Souls."* This was his second sermon, the first being delivered at Quindaro Church, Kansas City Stake, in August.

At the same hour Raymond Wrigley talked to the juniors on *"Why I Am a Latter Day Saint."*

Sunday night Elder J. W. A. Bailey began a series of three lecture-sermons both educational and interesting.

Walnut Park Church

Promotion Day in the church school was observed Sunday morning. At this time also the new officers of the school took their places and began the work of the new school year. Following the class period, the orchestra, under the direction of Brother Orlando Nace, played a special number.

The Swastika Class elected new officers Sunday morning, those who will serve this class being: President, Gomer Stowell; vice president, George Stowell; and secretary, Vivian Sackman.

Doctor Charles F. Grabske was the speaker at eleven o'clock Sunday morning, and Patriarch F. A. Smith preached in the evening.

Twenty-five members of the Swastika Class of the church school spent a happy evening last week playing games and pulling taffy. Kenneth Morford, teacher, who is leaving to become assistant superintendent of the church school, was presented an ornamental lamp in appreciation of his work of the last two years. Paul Anderson, class president, made the presentation.

Enoch Hill Church

Last Wednesday evening the Saints assembled at the church for business meeting. Elder E. A. Thomas, the new pastor, was there and named as his associates Elders J. E. Martin and C. E. Beal. The congregation decided to pay the taxes on six of the lots south of the church in order to reserve them as playground for the young people.

Those who attend the early morning prayer service on Sunday morning are well repaid for their efforts.

The splendid church school worship program arranged by Miss Nellie Mae Kramer, Sunday morning was much appreciated. *"As Ye Do It Unto the Least of These,"* was the theme.

Kenneth Lee, infant son of Mr. and Mrs. E. K. Harter, was blessed at the eleven o'clock service. Mrs. Harter was formerly Miss Dorothy Kipp. Elder H. E. Winegar was the speaker at this hour. Sister Henrietta Allen sang, *"Bring All Your Tithes Into the Storehouse,"* and the choir sang, *"I Saw Another Angel Fly."*

Elder H. L. Barto preached his farewell sermon to the congregation Sunday evening. At the close of the service Sister Allen had the choir and congregation sing, *"God Be With You Till We Meet Again."* Brother Barto has made a capable pastor and the Saints are sorry to see him go, nevertheless they feel that they will enjoy the association of the new pastor, Brother Thomas.

Englewood Church

At the business meeting, September 13, the general officers were sustained for another year; R. W. Howery, pastor; A. G. Hougas, assistant pastor and director of church school; Arthur Welch, assistant pastor and director of young people's activities.

On Friday night of the same week the young people had a party at the home of Marie Wyatt. They had their first regular Religio meeting the Sunday evening following. They have not decided definitely what the program will be for the coming season, but are going to do something worth while. Englewood has a splendid group of young people, and under the direction of Brother Welch will have an enjoyable and profitable time. At the class period September 17, they listened to a talk by Apostle J. F. Curtis.

September 17, the speaker at eleven o'clock was Apostle J. F. Curtis. At seven-thirty Patriarch Ammon White occupied the stand. The choir assisted at both services. The choir, under the direction of Brother Albert Brackenberry, is hard at work on the music for the Harvest Home Festival.

The Harvest Home Festival work at Englewood is under the efficient direction of Mrs. Earl Moore. She will be ably assisted by Gladys Welch, Eva Willis, Rachel Vaughn, Grace McIntosh, and Edna Long. Englewood has always ranked high in the festival.

The Z. O. A. Class is just finishing a year of study of the *Doctrine and Covenants,* having used the quarterlies written by Brother F. Henry Edwards. They have decided to study the *Book of Mormon* for the coming year. A teacher has not yet been decided upon. They took a trip to Bates City, September 24. All took a basket dinner and left immediately after preaching service, driving to the home of Brother Perry Hiles for the picnic dinner. Brother Hiles is a former pastor of Englewood.

Mrs. A. G. Hougas has just returned from a short visit to Lamoni and Carson, Iowa. She was called to Lamoni by the death of a sister-in-law.

Spring Branch Church

Much comfort and inspiration come to the Saints of this congregation through their Wednesday evening and Sunday morning prayer services. The local priesthood are faithful in taking charge.

At the close of the Sunday school hour Sunday morning Bishop C. J. Hunt talked to the children. He was also the eleven o'clock speaker, and used the hour to relate many of his gospel experiences. The choir sang, *"I Saw a Mighty Angel Fly."*

Sunday afternoon the funeral of Sister Maude Trumble who lived in this district, was held at Liberty Street Church. Elder Joseph Luff read her patriarchal blessing instead of preaching a sermon, this being her request. Interment was in Mound Grove Cemetery. Sister Trumble is survived by a son, Maynard; a brother, George E. Robertson; three sisters, Mrs. Addie Hazard, Mrs. Anna Belle Myers, and Mrs. Jennie Gibson, and four grandchildren.

The church school opened its evening session as usual, and an entertaining program concluded the hour.

Elder Leonard White was the evening speaker, and Francis Tankard sang *"This Holy Hour."*

Vancleave, Mississippi

Saints Organize at Biloxi

The young people of this branch have impressed the older members by their work. They have made much progress.

Miss Julia Ann Benson and Henry Albert Goff were united in marriage on the evening of September 2. Pastor A. G. Miller officiated. This young couple were entertained September 13, with a shower at the home of Mr. and Mrs. H. E. Jennings.

Visitors the past Saturday and Sunday included District President Franklin Steiner, and Church School Supervisor N. L. Barnes.

Biloxi, Mississippi, has recently been organized and is under the head of Vancleave Branch.

The women's department and the girls' club are planning their work for the coming season.

Central Michigan District

Young People Hold Special Meeting

The regular get together of Central Michigan young people was held at Bentley, Thursday, September 7. A large crowd was in attendance and an impromptu program was thoroughly enjoyed. Apostle D. T. Williams, the guest speaker, gave an interesting talk on the progress of the young people and the possible results to be obtained from such gatherings. Brother Hector McKinnon, of Gaylord, Michigan, was also present and entertained the audience with his clever songs and a brief talk. Refreshments were served after which many "pep" songs were sung and the meeting dismissed.

The next get together of Central Michigan young people will be held at Saginaw, Michigan. Plans are being completed to have all-day services the second Sunday in November, and special speakers will be present. Later announcements will be made as to the schedule of meetings and place of gathering.

An invitation is extended to all surrounding districts to attend this get together, and all others who are interested in the progress of the young people are asked to be present.

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The Bulletin Board

Conference Notices

Southern Nebraska District will meet in conference in Lincoln, beginning Friday evening, October 20, with Apostle Roy S. Budd as guest speaker, and continuing through Saturday and Sunday following. It is hoped a large attendance from the district membership will take advantage of these days of fellowship and instruction. District Missionary W. A. Smith is also expected to be present and participate in the services. One important item of business will be the election of delegates to the next General Conference. Those who anticipate attending will please drop a card to Francis Schrunk, 506 South Twenty-fourth Street, Lincoln, Nebraska, stating approximate date of arrival, number in party, and length of stay. This will greatly facilitate in the matter of caring for visitors.—O. L. D'Arcy, district president.

Conference of the London District will convene at Saint Thomas, September 30 to October 1. Business session will open at 2 p. m., Saturday. Prayer service at 9 a. m., Sunday; other services following. Apostle D. T. Williams will be present. Hoping for a good attendance, and praying that all may gather with a consecrated purpose.—James Winegarden, district president.

District Convention

The New York District will meet in Convention with the Greenwood, New York, Branch, October 7 and 8. Delegates to General Conference will be chosen.—Anna M. Lloyd, district secretary.

Anniversary Services

Grand Valley Branch, Grand Valley, Ontario, will hold anniversary services, Sunday, October 15, commencing with prayer service at nine-thirty. An invitation is extended to those interested.—Mrs. R. G. Thompson, secretary.

Kansas City Central Home-coming

All former Plus Ultra members of Kansas City Central Church are urged to attend home-coming October 15.—Central correspondent.

Graceland Home-coming Program

Graceland's home-coming this year will be held October 20-22, according to the following schedule: Friday, 3 p. m., opening assembly; 8 o'clock, play, *"David Garrick,"* Coliseum; Saturday, 8 a. m., open house, Walker Hall; 9.30, home-coming pep assembly, the chapel; 2 p. m., the game: Graceland versus Washington Junior College; 5.30, home-coming dinner; 8.30, social hour; Sunday, 8.30 a. m., fellowship service, the chapel; 11, worship service, Coliseum.

Conference Minutes

HOLDEN STAKE.—The forty-sixth conference of this stake occurred September 8, 9, and 10, in conjunction with a program sponsored by the stake young people's council, at Holden, Missouri. Never before have so many young people voted in a business session. Saturday morning's exercises opened with a prayer meeting at eight-thirty, following which was the business session of the conference in charge of Apostle F. Henry Edwards, assisted by the stake presidency, W. S. Macrae and F. A. McWethy. Brother Edwards urged the many young people present to participate in this conference as part of the church personnel rather than a separate division of the church. Secretary for the conference, Gladys Beebe, the stake secretary; press committee, Gomer R. Wells. From the report of the stake presidency the following is taken: "The Holden Stake comprises fourteen branches and one mission in twelve counties: Jackson (outside of Independence and greater Kansas City), Cass, Lafayette, Johnson, Pettis, Saline, Moniteau, Cooper, and Cole, in Missouri; Johnson, Miami, and Wyandotte, in Kansas. Branches are located at Atherton, Blue Springs, Buckner, Grandview, and Lees Summit in Jackson County; Bates City and Lexington in Lafayette; Holden, Knobnoster, Post Oak and Warrensburg in Johnson County (also Strasburg Mission); Marshall in Saline County; Sedalia in Pettis and Jefferson City in Cole. The following counties have no organization: Johnson, Wyandotte and Miami in Kansas; Cass, Cooper, and Moniteau, in Missouri. In these counties there is a nonresident list of over two hundred and no doubt a number who are unknown to our stake records. Thus it appears that the widely scattered condition in a rather far-flung territory for a stake makes the work of administrative officers difficult, especially in the last three years. (There seems also opportunity in this territory for more missionary work to be done). The pastors of all the branches except one are struggling against the effects of the depression, giving their time to branch work under a great handicap. Atherton shows the largest increase in members due mostly to transfers, present enrollment being over two hundred. Buckner, with no place of meeting, has temporarily discontinued branch services. The stake has a number of promising young men, and a host of young people who share their interests in the church. This encourages us as to the work of the future. At last conference the young people's council was organized under the direction of President F. M. McDowell. This council sponsoring a young people's meeting at this time, has brought together the largest percentage of this part of the stake membership we have ever had, nearly every branch being represented. As always, Zion is still our objective, the main factors being, gathering and stewardship with the stake bishopric and stake council taking leading part. We are glad to report that the bishopric and council recently took steps toward outlining and putting into effect such definite preparation as shall, we hope, bring us nearer to the cherished goal. The stake council now numbers only nine members, due to the death of Brother C. V. Hop-

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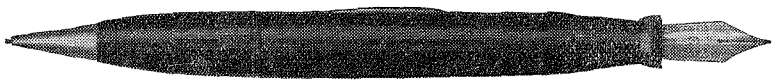

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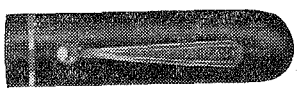

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kins and the removal of Brother W. H. Eliason to Lamoni Stake. The presidency recommends that you consider the feasibility of holding a reunion some time in 1934. Responding to your request of last conference, letters have been sent to all pastors in the stake calling attention to the Harvest Home Festival. Space has been secured for an exhibit and a committee appointed to arrange same." Stake Bishop J. A. Koehler reported: "There have been no changes in the building and operating funds since last report except that Atherton contributed $2 to the former and $4 to the latter. The Sedalia dining hall has been abandoned, the building wrecked, and materials used for church purposes in the stake with the exception of a small quantity for which no money returns have been made. When accounts for this material are settled, due credits will be given the building fund, and the status of the account reported to the stake conference. The stewardship project at Atherton is at a standstill because of the financial circumstances of the general church and the need of a decision by the general church officers on a long-time economic set-up for such projects. The following is a statement of tithes and offerings by branches, from September 1, 1932, to September 1, 1933: Atherton, $442.06; Bates City, $281.02; Blue Springs, $189.60; Buckner (no meetings) $13.74; Grandview, $106.92; Holden, $915.20; Jefferson City, $308.68; Knobnoster, $54.91; Lees Summit, $423.15; Lexington, $134.20; Marshall, $208.34; Post Oak, $54.05; Sedalia, $199.47; Warrensburg, $114.42; scattered members, $689.90. Total, $4,135.66." (Chairman Edwards, having used his pencil and simple arithmetic, remarked that the average per member contributed in the stake, was $1.93.) The statistical report by the stake recorded: "Number at last report, September 30, 1932, 2,045. Gain by transfer, 161; by baptism, 63; total gain, September, July 31, 1933, 224. Loss (during same period) by transfer, 113; by death, 14; total loss, 127. Net gain, 97. Total enrollment, July 1, 1933, 2,142." The report of the stake quorum of elders, G. F. Baker, secretary for eleven months, showed from nine elders: Sermons, 124; total services attended, 860; baptized, 11; confirmed, 14; children blessed, 4; administrations to sick, 261; marriages, 5; administered sacrament, 30 times; house-to-house calls, 320; books sold, 4; *Herald* subscriptions, 2." The following report was submitted by Gladys Beebe, president of the young people's council: "Since the organization of Holden Stake young people last October, we have tried, as council members, to visit each group in the stake, helping with local problems wherever we could. Have held one institute; made provision for group attendance at the Lamoni Youth Conference, and carried on an inventory campaign in the stake. At present one outstanding need is for more definite contacts with local young people's leaders. As our organization is now getting better under way, we plan to find means of doing this at the present conference." Since the director of church schools, W. H. Eliason, moved from the stake last fall, the matter of filling the vacancy fell on the stake presidency who last spring made interim appointment of G. R. Wells. Brother Wells reported that physical disability and the moving of his family from Lamoni to Independence had permitted him to do but little. The following were recommended for ordination by the stake high council: To the office of elder (concurred in by First Presidency): Gerald G. Phillips and Charles Joice, both of Blue Springs Branch. Priest, Charles Benjamin Kramer, of Knobnoster; Wendell M. VanTuyl and Clifford J. Long, of Atherton; Ervin Floyd Mengel, of Lees Summit; Fred Immer, of Buckner; Lawrence Edward Martin and Earl Delmer Grubb, of Blue Springs; Ammon Andes, of Warrensburg. Teacher: Christopher Kearns, of Lees Summit. Deacon, Fred Wilson, of Blue Springs. After a unanimous vote to approve, voting on each name separately, these brethren were ordained on Sunday afternoon with the exception of Brother Gerald Phillips who was ordained at Blue Springs the following Sunday. Acting upon the suggestion of the stake presidency, the conference referred the matter of next year's reunion to the stake high council, requesting that it report to the present conference. The council's recommendation was that the matter be referred to the next stake conference for decision after certain surveys have been made. Stake officers were unanimously sustained as follows: Presidency, W. S. Macrae and F. A. McWethy; stake bishopric, J. A. Koehler, Amos Allen, and C. F. Scarcliff; the high council (with nine members); elders' quorum; musical director, Mrs. A. F. Haus; director of Religious Education, G. R. Wells; recorder, Myrtle Carr, and secretary, Gladys Beebe.

WEST VIRGINIA.—The forty-second annual conference of this district was held with Clarksburg Branch August 26 and 27. Business meeting convened at 2 p. m., District President A. C. Silvers in charge, assisted by G. W. Lawson, vice president, and Bishop H. E. French, of Columbus, Ohio. Harry B. Smith was selected to act as secretary *pro tem.* Bishop French stated in a short talk that this was his first visit to a conference of West Virginia District, and commended the Clarksburg Branch on the good condition of its church building. L. D. Ullom, of Bellaire, Ohio, also spoke briefly. Reports of officers, branches and ministry were next in order though few ministerial reports were made. A detailed report from the bishop's agent was read and posted where all might study it. The question of consolidating West Virginia and Wheeling districts was raised, but after some discussion was dropped for the present. Brother French presented the Kirtland reunion question, advising the Saints of this district to take a more active part in the reunion, thereby receiving the spiritual benefits of this important gathering. He also gave a report on the debt on the dining hall, requesting this district to help pay. A. C. Silvers was reelected district president and retained as his helpers, Otis Forester and G. W. Lawson. Other district officers were sustained. The question of a historian was raised, but no action was taken. It was decided to have special conference in the spring at which time the delegates to General Conference will be elected. Bishop French preached a fine sermon on stewardships at seven-forty-five Saturday night. The priesthood met at 8 a. m. Sunday, Brothers A. C. Silvers and H. E. French giving fine instruction. A short time was devoted to answering questions. Sunday school was at nine-thirty, district and branch officers in charge. More than one hundred were present. Frank L. Shinn, of Pittsburg, Pennsylvania, but formerly of Clarksburg, was the speaker in the morning and his theme was *"The Price of Eternal Life."* Five were baptized at one-thirty, Romeo M. Calhoun and his three children, Lucille, Laverna, and Roberta, and Madalene Williams. All were confirmed at the two o'clock prayer service. A good number were present at the conference on Sunday. Old friendships were renewed and new ones were made. A vote of thanks was given Clarksburg Saints for their hospitality during the conference. The meetings adjourned to gather at such time and place as the district presidency select.

Our Departed Ones

GURWELL.—Amy T. Gurwell was born October 16, 1862, at Bloomington, Illinois. She died September 11, 1933, at the Independence Sanitarium of sleeping sickness and double pneumonia. For more than thirty-eight years, she was a loyal member of the Reorganized Church, and supporter of the gospel of Christ as she was taught it by the preaching of Elder T. W. Chatburn who baptized her at Kingston, Missouri, in 1895. In 1909, she was married to C. A. Gurwell, and moved from Saint Louis to Independence, where they had charge of the United Order of Enoch House, from 1911 to 1916. She leaves her husband, two children by a former marriage, two granddaughters, and a brother, in Colorado. Her funeral was conducted by Elder James W. Davis, former missionary to Australia, whom she cared for through a severe illness in her home in Saint Louis. He preached a most comforting and appropriate sermon from the words of David, "For so He giveth his beloved sleep." (Psalm 127: 2.) The poor of her community will miss her.

SMITH.—John T. Smith was born at Quincy, Illinois, August 28, 1856, and died June 3, 1933, near Tulare, California. He was brought across the plains and mountains

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to California when but three years of age. Married Amanda Damron in 1879, and to them nine children were born. All of these, with his wife, nine grandchildren, and two sisters survive him. The children are: Loyd, Arthur, Cora and Nannie at home; J. T. Smith, jr., of Lees Summit, Missouri; Mrs. O. L. Best and Charley Smith, of Mae, Oklahoma, and Mrs. Lucy Spuhler, of Strathmore, California. Mr. Smith lived in several western localities where he and his family farmed successfully and made a wide circle of friends. He united with the church in 1891, and with the help of his faithful wife reared his children to become loyal Latter Day Saints. Interment was in Tulare Cemetery, the funeral services being conducted by Elder A. S. Votaw, of Fresno, California.

LUKENBILL — Charles Ernest Lukenbill passed away at his home in Appleton City, Missouri, August 28, 1933, and was laid to rest on the thirty-fifth anniversary of his birth, in the Appleton City cemetery. He was baptized a member of the church, July 18, 1903. A few years later was ordained to the office of teacher, wherein he occupied faithfully. In his passing, he leaves to mourn his wife, Emma; two daughters, Glenna Lee, age nine; Dorothy Janice, age five; his parents, Charles and Edna Lukenbill; three sisters, Mrs. Marjorie Carroll, Mrs. Grace Payne, and Edna Louise Lukenbill; one brother, Ray Lukenbill. The funeral service was attended by many relatives and a host of friends, attesting their esteem for the deceased, who was a faithful member of the church. Bishop Mark H. Siegfried, of Independence, Missouri, preached the funeral sermon.

JENSEN.—Henry Christian Jensen died at his home in Council Bluffs, Iowa, September 12, 1933, after an illness of more than a year. He was born in Denmark, January 14, 1864, and came to Iowa when about four years of age; grew to manhood in Council Bluffs, Iowa. His life work was that of farming. He retired from his work because of physical decline. He was married to Miss Ida May Smith, December 8, 1897. To this union were born two children, a son, John, and a daughter, Mrs. Grace Fouts, both of Lovelend, Iowa. He was baptized by Elder E. Y. Hunker, April 1, 1933, at Council Bluffs, after several years of careful examination of the faith of Saints. He endured his many months of illness patiently and uncompiainingly, although he had a great desire to live for the good he thought to do. At his request the funeral sermon was preached by Elder D. R. Chambers, of Magnolia, Iowa. The services was in charge of Elder J. F. Mintun, of Council Bluffs, Iowa, September 14, 1933, attended by a large group of his many friends.

HERMAN.—Eva Marie Gill was born at Missouri Valley, Iowa, June 17, 1902, and departed this life at the Independence Sanitarium, September 18, 1933. She spent her early life at Missouri Valley, graduating from the high school in that city. She was baptized a member of the church, June 17, 1914, by Elder Hayden. She was a devoted and true follower of the Christ. She was married to August Herman, June 14, 1919, and to them were born two children, a daughter, Norma Jean, age eight, and a son, Fredrick Hale, age five. With her husband and children she moved to Independence in 1929, where she has since resided. Her father, Ed Gill, preceded her in death about ten months ago. There remain to mourn her passing, besides the husband and two children of the home, her mother, Mrs. Ed Gill; one brother, Harry Gill, of Missouri Valley, Iowa; one sister, Mrs. Frank C. Lightell, of Omaha, Nebraska; other relatives and a host of friends. Funeral services were held September 20, in the Walnut Park Church, of which she was a member, in charge of the pastor, Elder Frank McDonald, assisted by Elder George Jenkins. Interment was in Woodlawn Cemetery in Independence.

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Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Organic Characteristics of the Church

By A. B. Phillips

"KEEP THE LAW"

A Communication from the First Presidency

BEGINNING IN THIS ISSUE

The Royal Road

By Florence Tracey

A story of and for Young People

Volume 80 October 3, 1933 Number 40

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THE SAINTS' HERALD

October 3, 1933

Volume 80 Number 40

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CONTENTS

EDITORIAL:
"Keep the Law" 1251
Victories for Justice 1251
Prices Soon to Advance 1251
Hitch-Hikers 1252
"The Royal Road" 1252
HELPS FOR THE PASTOR:
Prayer Meeting Suggestions for October 1253
OFFICIAL:
"Keep the Law" Period 1253
NEWS BRIEFS 1254
THE YOUTH'S FORUM:
The Dreams That Came True, by Harold G. McGurk 1255
Within the Income 1255
Are We Considering the Church? 1255
Robes for the Junior Choir, by Mrs. Fern Weedmark 1256
ARTICLES:
Organic Characteristics of the Church, by A. B. Phillips 1257
Our Spiritual Rebirth, by E. J. Gleazer 1259
The Royal Road, by Florence Tracey 1261
The Oriole Call, by C. B. Woodstock 1264
A Health Talk, by E. C. Barnes 1266
The Seventh Day Adventists, by M. H. Cook 1267
Question Time, by A. B. Phillips 1269
Prayer and Testimony 1270
What an Education Means to Me, by Gladys L. Hegwood 1277
NEWS OF CHURCH AND HOME 1272
THE BULLETIN BOARD 1277

The Pigeonhole

Potatoes

His Dignity was walking down the street from the church. A poorly dressed boy was walking ahead of him. He attempted to pass, but the little fellow kept up with him. Thinking the boy wished to keep ahead, H. D. fell behind. The boy fell back too. This seemed odd, for not a word was spoken. Turning the corner towards home, H. D. was surprised to see that the boy followed too, trying to stretch his young legs to keep up.

Then H. D. unfroze. He spoke to the boy.

"Are you trying to walk with me?"

"Yes. But you walk pretty fast!" H. D. slowed down. He felt flattered that he had been honored by the boy's confidence.

In the conversation that followed, it came out that the boy was ten, and that he was carrying home some potatoes for Sunday dinner. Just potatoes. (Papa was out of work.) The little fellow had found a ring—"a big ruby with a diamond right in the center. Wouldn't I be lucky if it was real?" The ruby was his birthstone. Somebody had given him a penny, and he had bought a bit of candy in a brightly colored wrapper for his sister—his "big sister" he called her—she was "fifteen or sixteen." Potatoes for Sunday dinner were no tragedy—just an incident to be forgotten. He shifted them without resentment to the other arm as he walked. H. D. halted at his own door. "Good-bye," he said, and saluted. A good soldier, no matter how small, deserves respect. And the boy tipped his hat. "Potatoes for Sunday dinner! Nothing else!" And the prayer of thanks that H. D. offered over his own dinner was very humble, and more than usually fervent.

The Pigeon fluttered a wing over the editorial *Bible* to dust it. We took the rebuke silently. "I am not much in sympathy with people who try to make out that Jesus was just another super-salesman," he said. "If He was, he threw away a lot of wealthy prospects!"

This was a good chance for Pigeonette. "You men often like to pretend that whatever you are is the best thing in the world to be. And to prove it, you go about pretending that Jesus was the Great Teacher, the Great Physician, the Great Salesman, and other things. Why can't you be satisfied with Him as the Savior?"

N. R. A.

The Pigeon fluttered in from the shop. "The Big Boss says that the NRA emblem isn't the 'mark of the beast' of Revelation 13 at all," he informed us. "He says that it fits 'the land shadowing with wings' of Isaiah 18 much better!" And the Pigeon gave three throaty coos in succession.

At a recent prayer meeting the Saints of Central Church, Chicago, were admonished to "honor the past, consecrate the present, and have faith in the future." They consider it a worthy slogan for a congregation of Saints.

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Editorial

"Keep the Law"

Last week's *Herald* contained a communication from the First Presidency dealing with the present necessities, the problems, and the future responsibilities of the church and its people, and calling the people forward to a further effort to meet the challenge of the times.

A request comes from the Presiding Bishopric that the days from November 12 to December 3, inclusive, be set aside as a period of education and solicitation for a "Keep the Law" program for the church.

In consonance with this request, the First Presidency has set aside the period designated above for that purpose. And they call upon all the members of the church, and especially the priesthood, to lend every aid possible for the successful prosecution of the period of education, in order that all may be instructed as to the duties of the membership under the divine law of the church.

Some members do not keep the law because they do not understand it; others do not keep it because they have not been asked. During this "Keep the Law" period we earnestly hope that no member will henceforth have either of these excuses for noncompliance.

Material has been prepared, and will shortly be placed in the hand of bishops, bishops' agents, solicitors, and pastors, for the teaching of the law. Let us make our plans now, in branches, in districts, and in the unorganized territories, to disseminate this information concerning the law, so that all shall be informed and be given an opportunity to comply.

In our hands is now placed a great opportunity. May God guide us so that it may not be unfulfilled. If all will unite in this purpose we are certain of the reward of spiritual blessings. F. M. S.

Another striking proof that brain power depends not upon size but upon quality has just been provided at the Academy of Medicine. The brain of the late Anatole France has been found to weigh only 1.017 grammes, against an average of 1.360 grammes for adult males.

It will be recalled that the brain of Gambetta, despite the leonine appearance of his head, weighed less than that of a dressmaker, and that that of the "godlike" Daniel Webster exactly balanced that of the notorious Indian chief, Geronimo.—Paris dispatch to the New York *Herald-Tribune*.

Victories for Justice

There is a nation-wide rejoicing at the success of federal agents in apprehending and prosecuting to conviction a number of notorious kidnapers and extortioners in recent weeks. It is encouraging to know that these things *can* be stopped.

There is a new hardiness in juries in dealing with these criminals. No longer are the sentimental and emotional pleas of defense lawyers taken so seriously as they used to be. There will probably be fewer miscarriages of justice in releasing dangerous criminals to prey upon the public.

The records of some of these criminals are amazing. Time after time they have been committed to prison for terms that should have protected the public from their depredations, only to be released through some unexplained official action. It is as certain that released murderers will kill again, according to these records, as that they have been released.

Why all the public sympathy should go to the criminal, as it has many times in the past, and none to the victims, is hard to understand. "He is loyal to his friends," the defending attorney says, and applies his handkerchief to his eyes. The jury weeps, too. "He was always good to his mother," and there is another acquittal. "His mother will not believe that he committed the crimes attributed to him," was a newspaper story concerning a machine gunner lately convicted. Fortunately, juries are not so much influenced by that sort of thing now as formerly.

The American people seem to be regaining some of their former common sense regarding these things. It is a wholesome sign. Perhaps simple righteousness and honesty will become popular again. L. L.

Prices Soon to Advance

On all church books and printing supplies, prices are due to advance before long. The costs of paper, ink, and other supplies have increased recently and may go higher. The wage scale has been raised.

Patrons are urged to take advantage of present very low prices while they last. Low priced stocks will soon be exhausted in many lines. Take advantage of some of the lowest prices in history. Catalogs will be sent free on request.

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Hitch-Hikers

"Stay at Home!" Says the Government

Last week we received a letter of protest about a note in the "Pigeonhole" on the hitch-hikers. The note contained a warning against the dangers to motorists in picking up this type of traveler. The signers of the letter feel that the note was unfair, and they demand an apology. An extract of the letter, too long to quote in full, follows:

"On reading the *Herald* of September 19, I was shocked to see the article on "Hitch-hikers." I cannot conceive the reason why the Editors allowed such an insult to those who are obliged to seek a ride to see their loved ones, to be printed in such a sacred paper. I happen to be a modern hitch-hiker, and a member of the gospel and I can tell you very frankly that I am far from being a parasite. Several other members of the church have voiced their disapproval of this item in your paper, and I sincerely think you owe us an apology."

The Editors are willing to print a fair protest. But they feel that further warning, rather than apology, is called for in this case.

When one knows people who have been attacked, robbed, and slugged by hitch-hikers, he does not apologize for a warning. And when he reads of many cases in the newspapers, he feels even less inclined to apologize.

The note in question warned the drivers of cars. This note will serve to extend the warning to the hitch-hikers.

Morris Lewis, director of transient activities in the federal emergency relief administration, estimates that there are between 1¼ and 1½ million transient unemployed persons in the United States. Quoted in an article in the *Kansas City Star,* he says: "What these transients can't see is that all the breaks are against them when they leave home. When jobs are open preference is almost always given to local people. That's why we're urging them to head for home."

Transient unemployed people quickly lose the right to relief in some states which residence in one place will give them.

One of the first steps towards the helping of the roving unemployed will be a nation-wide drive against hitch-hiking, according to the article in the *Star.*

According to reports from social workers, the best thing in the world for transients is to stay home. The hitch-hiker who is thumbing his way to the next state will be worse off there than he was at home. Even if he is honest—and you have no way of telling—you do him little good to give him a lift. Once he understands that he cannot have free rides around the country he may stay at home where civic, state, and federal authorities can deal with his problems.

Long before this President Smith has had occasion to decry what he calls the nomadism of some of our people. The roving worker who has to live upon charity as he goes always has been a problem. He is mostly unwelcome. Strong forces are exerted against him for his moral and spiritual breakdown. Undernourished and exposed, he is a prey to disease. Without sanitary protection, he is subject to infection. The diseases he has he scatters around the country.

The hitch-hiker is generally a higher type and much cleaner than the tramp. He is in most cases a more recent recruit to the ranks of the wanderers. But he is sadly in danger of making a tramp out of himself.

The government will attempt to get more than 1¼ million people to return home and stay there. Hitch-hiking is not in harmony with that policy.

L. L.

"The Royal Road"

A New Story for the Young People

In this issue a new story for young people, *The Royal Road,* by Florence Tracey, begins.

The story takes young people as they are today, and not some mythical set of ideal persons who wander through an unrealistically good world. It deals with their thoughts and doubts, their hopes and their fears, and their problems. The young people are confronted with some of the old problems: the problem of marriage, the problem of profession, the problem of church work and affiliation, the problem of recreation, and others.

The modern world offers greater opportunity to young people for experience than ever before. But it also exerts greater pressure on their moral stamina, and does more to break down their resistance.

A story that tries to point the way through the maze of things is bound to rub against some of the seamy sides of life. Some readers may find these features distasteful. But any method that attempts to help the young people through a solution of their problems can scarcely ignore these features.

The Editors hope that you will like *The Royal Road,* and that younger readers will profit by it. If some of it is bitter, it will be wholesome in the end.

If we see rightly and mean rightly, we shall get on, though the hand may stagger a little; but if we mean wrongly, or mean nothing, it does not matter how firm the hand is.—Ruskin.

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HELPS FOR THE PASTOR

Prayer Meeting Suggestions for October

By John F. Sheehy

"THE LAND OF ZION"

October—the month when Columbus discovered America. America—Joseph's Land—the Land of Promise, the land of the New Jerusalem—the City of Zion. Read Section 97, *Doctrine and Covenants.* It is a very interesting revelation. It was given in the month of October just one hundred years ago. Joseph Smith and Sidney Rigdon were on a missionary journey as far north as Canada. While at Perrysburg, New York, this revelation was given. Read especially the last paragraph, "Zion shall be redeemed, although she is chastened for a little season."

OCTOBER 4

Theme: "Zion."
Scripture Reading: *Doctrine and Covenants* 97: 4.

Hymns:

No. 5—Come Ye That Love the Lord.
No. 293—Unto God Who Knows Our Every Weakness.
No. 228—Triumphant Zion.
No. 173—Glorious Things Are Sung of Zion.
No. 388—O Zion Haste.
No. 182—Shall We Gather Home to Zion.
No. 178—Hail to the Brightness.
No. 353—Beautiful Zion.

OCTOBER 11

Theme: "America."
Reading: Section 45: 12-14. "A land of peace, a city of refuge, a place of safety for the Saints of the most high God."

Hymns:

No. 418—America the Beautiful.
No. 426—God of Our Fathers.
No. 423—America.
No. 83—Lord, Let Thy Blessing Rest in Peace.
No. 97—Brethren, Breathe One Fervent Prayer.

OCTOBER 18

Theme: "A Missionary Church."

Reading: *Church History,* volume 1, page 154, reading from "It was now October, 1830," to the end of the chapter.

Hymns:

No. 387—O Reapers of Life's Harvest.
No. 390—Send Forth the Sowers.
No. 393—We Come With Joy the Truth to Teach You.
No. 397—We've a Story to Tell to the Nations.
No. 408—I Have Found the Glorious Gospel.
No. 409—Almighty God of Love.

OCTOBER 25

Theme: "We Are All Missionaries."

Reading: *Doctrine and Covenants* 38: 9. Read it carefully. It is beautiful. The prophet was only twenty-five years old when this revelation was given. It is a revelation. It can be called the New Year's Greetings from God for the year 1831. It was the first revelation of the year.

Hymns:

No. 202—Am I a Soldier of the Cross?
No. 214—Send Me Forth, O Blessed Master.
No. 286—Come Tell the Story of His Love.
No. 12—My Jesus, I Love Thee.
No. 306—I Love to Tell the Story.

Note: November is Thanksgiving month. November 22—*Church History,* volume 2, page 552. Orson Hyde.

(Hymn numbers refer to the new *Saints' Hymnal.*)

OFFICIAL

"Keep the Law" Period

November 12—December 3

November 12 to December 3 is hereby designated as a period to be specially devoted to the education and solicitation of the membership of the church in a "Keep the Law" program. The members of the priesthood are asked to cooperate in this effort in order that the law of the church may be more fully kept by the membership, and the church provided with the necessary financial support for carrying on its work.

Further details of information and instruction are now in preparation and will be placed in the hands of officers to assist them in their part of the work.

THE FIRST PRESIDENCY,
By F. M. SMITH.

INDEPENDENCE, MISSOURI, September 30, 1933.

Acting is an art, not merely an exhibition of emotions. An actor doesn't lose himself on the stage. If he did there would be nothing to prevent his walking off the stage in his transports of emotion and finishing his big scene in the public square. But his emotion need be no less sincere because it is harnessed: it may be just as true. In real life we have to exercise control. When we are in the greatest distress we are generally conscious that we must not make an exhibition of ourselves, but we do not feel grief any the less poignantly. And so in feeling on the stage, the fact that we are conscious of our audience and of the mechanical limitations of the theater should not prevent the trained actor from deep feeling.

My opinion is that the practiced actor is at his best when he feels the emotion that he is attempting to convey to his audience.—George Arliss, in the *Christian Science Monitor.*

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NEWS BRIEFS

Harvest Home Festival Opens at Independence

The 1933 Harvest Home Festival of the church opens today in the lower hall of the Auditorium at Independence. Thousands of quarts of canned goods and bushels of raw fruits and vegetables are attractively displayed in exhibits from many States in the Union and Canada. Tonight the first large crowd of visitors will swarm into the hall to admire and exclaim over the beauty of festival gifts and their arrangement.

Important among the exhibits this year is a large map of the United States, conspicuously placed in the room. On this map ribbons extend from Independence, the center place, to each city or district represented in the festival this year.

Program features this year include a "school of economy," in which will be given practical demonstrations in cooking and baking with whole wheat flour; a flower show; a bake goods exhibit; a baby show; music each evening by the Auditorium Band and Orchestra; demonstrations by Orioles and Girl Scouts, and as a climax, the concert given Sunday afternoon by the Harvest Festival Chorus of six hundred voices.

Missionary Arthur Oakman Pastor of Two California Branches

Elder Arthur Oakman, missionary to Northern California District, is now acting as pastor of the branch at San Francisco and of East Bay Branch, Berkeley. He was elected to these positions of responsibility in recent business meetings. Since his appointment to that district, Brother Oakman has done a splendid work and contributed much to the advancement of the church there.

Branch at Wells, Michigan, Extends Its Reach

Wells Branch is growing and is extending its influence to near-by communities. Through the activities of Wells priesthood members two neighboring groups are now interested in the gospel. Sunday schools have been organized, people invited to investigate the gospel teachings, and some have been baptized. The priesthood are working out a winter's program which will make it possible to lend their aid when opportunity offers.

Five Added to Wellsburg, West Virginia, Priesthood

Five young men were added to the corps of priesthood now actively at work in Wellsburg Branch, when the Wheeling district conference, held early in September, approved their names for ordination, and the ordination service was held on Sunday. Two are priests, one a teacher, and two deacons.

Chicago Central Has Sunday Evening Club

Central Church, Chicago, boasts something new in the way of an organization, a Sunday Evening Club. This club is now making a large contribution to branch activities; it has taken charge of the Sunday evening services for the fall and winter.

Iroquois Chieftain Speaks to the East Bay Congregation

Chief Clear Sky of the Iroquois Tribe of Indians, was guest speaker at East Bay Church, Berkeley, California, a short time ago. He made comparisons between the life, habits, and activities of the Indians at the time the early colonists settled in America and those of the Indians today, according to the account in *The Zion Builder* (San Francisco). He cited a legend giving their ancient idea of the Great Spirit and how the different races of people originated.

Chief Clear Sky emphasized the bravery of the Indians and their love, obedience and devotion to their homes.

O. J. Tary Again President of Wheeling District

When Wheeling District, West Virginia, was organized in 1917, Elder O. J. Tary was chosen to act as president. He served in this office for nine years, and later was counselor to District President William Richards. At the fall conference of the district, September 2, 3, and 4, he was again elected to occupy as president. Brother Tary is a man who is highly respected by the people of his community and district.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

The Dream That Came True

An Incident in the Life of the Late Apostle C. A. Butterworth

BY HAROLD G. McGURK.

IN A SMALL COTTAGE almost hidden from the road by apple, pear, and apricot trees, a man and his wife were sitting discussing the problem of how to make a penny have the same purchasing power as a pound. The man in answer to a question by his wife had conveyed the sad tidings that he had only one penny left. "A penny," she had echoed, in tones which betrayed her dismay, "only one penny? What will we do?" There seemed to be no solution however much they discussed it, and they both fell silent. The woman's eyes traveled round the room, over the plain deal table and chairs, and the home-made cupboard in the corner. Only the barest of necessities were there. She thought of all the things they needed, and it made her sigh.

The man's attention wandered to the window where he could see, as the bush-scented breeze swayed the curtains, a group of noisy boys playing in the shade of tall pine trees by the fence. In a paddock a little distance off, near a tree stump where a magpie was drowsily nodding in the heat of a typically Australian summer day, cattle were grazing. He thought of his native land, thousands of miles away, and the time when as a boy of twenty-one he left it as a missionary. What years of struggle he had experienced since, often battling on alone among strangers, with no one to turn to for advice, or to press his hand and offer a few words of encouragement. Yet he had managed to gain many friends and converts, among whom was the girl who became his wife. Then one by one the little children had come, whose voices now raised in play, disturbed the silence of the room. His work had meant sacrifice, sacrifice all the time, greater sometimes than even the most intimate friends realized. "I wonder if it is worth it?" he said to himself. Yes, though the years had been hard ones in some ways, they nevertheless had brought happiness, and somehow, too, on looking back it seemed that just when things appeared blackest something always came along to dispel the gloom. With this comforting thought he turned to his wife as she sighed again and said, "Cheer up Annie, don't worry, it will be all right, something will turn up I am sure."

That night, some hours after the family had gone to bed, and were wrapt in slumber, the missionary awoke, sat up and nudged his wife, "Annie," he said when she was awake, "I have just had a dream, I dreamt I was at church and Brother W—— gave me a pound note," then he described all he had seen.

When it came time to leave for church on the morrow, the horse was harnessed to the trap, and all the family set out through the bush for the fishing village, about six miles away, where the place of worship was located.

On reaching their destination they tied the horse to a post and rail fence under the shade of some eucalyptus trees, and entered the building. As the missionary stepped onto the platform the incidents in his dream flashed into his mind. He looked around, everything was the same as he had seen it, even to the people sitting on the seats. After the service was over he walked down the aisle, greeting this one and that one, just as he had done in his dream. Finally he drew near to Brother W——, who was advancing to meet him with outstretched hand. As he gripped it, what feelings of joy filled his heart, for his dream had all come true, and he felt the crisp edges of a pound note.

Within the Income

One of the biggest leaks in the family pocketbook is the pursuit of false pleasure. Somehow the idea seems to have got loose that we can't have a good time without spending money, lots of it. And yet most of us had our happiest times when we were too poor to go anywhere. . . .

What we need is more independence, more discrimination in our pleasures. . . .

Any pleasure that grows out of the creative urge within is lots more fun than something ready-made and easily obtainable. If we truly enjoy making patchwork quilts or puttering around the house or scribbling verses, why not do so? Why the modern idea that the only fun worth having is the kind with a cover charge? Or the kind that depends on flocking around with a crowd?

We are living in splendid times; they are full to overflowing with good things, but the world and the richness thereof does not belong to those who duck their obligations. Once in a while, the obligation may be that of a genius to his sense of beauty, his art, but, to most of us, meeting our obligations means that we are thinking in terms of human beings, in terms of the Golden Rule. And that boiled down to its homely beginning means that we live within our incomes and pay our bills!—Elizabeth Cook, in the "Delineator."

Are We Considering the Church?

DEACON WISEMORE of our branch lives next door to the church and for twenty years has been the custodian. He is a student of human nature and its needs. How do I know? I'll tell you.

I happen to be president of the young people's class, and we are planning to make the branch a gift of a new pulpit carpet. So one evening just recently I dropped in at the church on my way home from work, to measure the pulpit. I stopped at Brother Wisemore's for the church key, but he said that in the daytime he always left the back door of the building open, and offered to go over with me to do the measuring.

Well, we hadn't been inside the building five minutes, and I was just folding up my ruler when we heard someone coming. "Who's tha—" I started to say, but Brother Wisemore shook his head and placing a finger on his lips, quickly led me into the choir room at the right of the rostrum.

Through the door ajar I saw two figures halt beyond the pulpit rail in front of the altar. I knew them both, Sharon Hartley and Calvin Southridge. I couldn't mistake them—I had known them since all of us were children together in grammar school. Sharon is our branch pianist and she lost her mother a short time ago. Calvin, why, everyone likes big, laughing Calvin, and for a year it's been perfectly apparent that he is in love with Sharon.

As we watched them, the girl placed a gloved hand on her escort's arm and looked into his face with the most rapt and glowing expression I have ever seen. She spoke in a low voice: "I wanted to answer you here, Calvin. Most of the really important decisions I have made in my life have been linked with the church. The church means more to me than I can tell, and I try always to think of it when I am deciding the things I should and should not do. This," and she made a little gesture indicating the entire room, "is God's house. There is something about it that I love and revere. And now that mother is gone,"

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her voice trembled, "I seem to find her here more than anywhere else. I—I think she would like to know what I am going to tell you, Calvin."

"Oh, Sharon, how do you know she doesn't?" he spoke huskily and took her two small hands in his large ones. They looked the picture of understanding and love standing there, their faces suffused with the light of the setting sun which streamed in through the western windows. They seemed to be living, breathing mosaics fitting into a picture of peace. I forgot that I was eavesdropping—I was entranced.

Then Deacon Wisemore gently closed the door, and for the first time in my life I had the satisfaction of seeing a deacon use the unconventional exit of a church window. I followed him.

ONCE OUTSIDE he turned and regarded me a little ruefully: "You would get in on that! If I had known that was in the air, I wouldn't have shut you up as they came in."

"As it was, you closed that door plenty soon," I retorted, "but tell me, why all the secrecy." It was no secret that Sharon and Calvin had gone about together for a year. Everyone thought they were engaged and heartily approved the match.

"'Tisn't just an ordinary love affair, not theirs," defended the deacon. "I know for I've watched it bud and bloom —"

"From the choir room I suppose," I cut in.

"Partly," he shamelessly confessed. "Theirs is what we might call a three party consideration."

"A triangle? Oh—"

"No, no," he objected, "I mean that both Sharon and Calvin are thinking of the church in connection with their plans for the future. You might say the church was the third contracting party. They've been coming to the church like this of evenings as they go home from work for several weeks. They're linking it inseparably with their romance.

I was about to say something waggish, but Brother Wisemore's apparent sincerity checked me.

"—Sharon started coming here the day after her mother's funeral. She came as if it were to hold a tryst with her own soul, to make her adjustment. Several times I know she cried, for I usually managed to be at work out in the yard as she came out, and there were tears in her eyes. Then pretty soon Calvin started coming with her. They usually just stand silently for two or three minutes as if they were praying or thinking deeply. Sometimes they talk a little. But the brief period alone seems to do them a world of good. This piece I found the other day made me think of them and of what all of us ought to do," and he hauled a newspaper clipping from his shirt pocket and handed it to me. "Maybe I'll give Sharon a copy of it because I know she must feel that way":

"On Entering a Chapel

"Love built this shrine; these hallowed walls uprose
To give seclusion from the hurrying throng,
From the tumult of the street, complaint and wrong,
From rivalry and strife, from taunt of foes—
If foes thou hast. On silent feet come in,
Bow low in penitence. Whoe'er thou art
Thou, too, hast sinned. Uplift in prayer thy heart.

"Thy Father's blessing waiteth. Read within
This holy place, in pictured light portrayed,
The characters of worthies who, from years
Long past, still speak the message here displayed
In universal language not to fade.
Leave then thy burden, all thy cares and fears
Faith, hope, and love are thine, for thou hast prayed."

"The church should be thankful," he concluded ruminatatively, "that it has some young people who take their religion seriously into their plans of the future. I'm glad to know two such upstanding youngsters as Sharon and Calvin. They will, I firmly believe, go a long way as workers and contributors."

On my way home his words seethed in my mind. I was wondering if in the decisions I have made thus far, and those I shall make in the next future years, the church plays an important part. I hope so, but as I write, my own selfishness looms appallingly before me."

Robes for the Junior Choir

By Mrs. Fern Weedmark

Dear Brother Woodstock:

In reply to the third paragraph of your letter of July 19th, we are glad to tell you about our junior choir's robes.

For a long time we had dreamed of having a vested choir in the junior department, but had the feeling that the boys would not appreciate the idea of wearing robes. One Sunday morning, in discussing the junior choir, the subject of robes came up, and one of the girls said, "I wish we could wear robes when we sing." We answered that we liked the idea of robes very much, but supposed the boys would not care about wearing them. Immediately we were informed by the boys, "Well, we can wear robes if the girls can!" We considered that our "cue" and at once began making plans to provide robes for the junior choir.

It was decided that navy blue robes with white collars would be nice. With the help of Sister Ella Smith, who is very much interested in the children, we purchased the material. Enough material for ten robes, the collars and pattern cost a little less than five dollars ($5.00). Sister Eva Ruffcorn, the mother of one of our juniors, kindly offered to oversee the making of the robes and finally made all ten robes. They were beautifully made and looked lovely when finished. Everybody felt proud of our junior choir the first Sunday they sang in the junior service wearing their new robes.

The material used to make the robes is a solid navy blue print costing ten cents (10c) per yard. The print is a nice weight material and has a smooth soft finish. It required approximately four yards of material for each robe. The collars are made of Indian head cloth and are attached to yokes of the same material which fasten down under the yokes of the robes, thus holding the collars firmly in place.

The pattern used was *Pictoral Review* pattern No. 3559. This is a surplice pattern, but we used it for the robes, cutting it the proper length. We felt a one-piece robe was better for juniors.

There are nine juniors in the choir. We have an extra robe. The tenth robe is our visitor's robe. This robe has the hem basted in, so it may be made any length desired. Several times it has been worn by a visiting junior. Each of the other robes was made to fit a certain child and that child's name is printed on a strip of white tape which is fastened inside the yoke of the robe.

With one exception, the children have worn their robes only in a junior service or when invited to sing at an adult worship service. This exception was when they were invited to sing at a city-wide Leaders' Institute held at one of the large churches. Our junior choir is the only vested boys' and girls' choir in Topeka. They have been invited to participate in a special demonstration at the Kansas State Fair in September. One of the robes was borrowed by a Kansas State Sunday school worker and used at the State Sunday School Convention at Coffeyville as a sample of what may be done at little expense.

Our boys and girls are always happy to sing in their robes. We believe that wearing the robes helps them to sense the feeling of reverence desired in a worship service. That is one reason they have not worn their robes at any sort of entertainment or other meeting.

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

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Organic Characteristics of the Church

By A. B. Phillips

NO ONE of mature thought will deny the great importance of the message of Jesus, and its value in social regeneration and development. Though it was presented in terms so simple that a child could understand its meaning, yet it inspires all that is within us toward nobler, higher, and more lasting accomplishment. It touches to the depth those who yearn for a life of truth, righteousness, and equity, and reveals to them the permanent worth of stable character and purity of thought and purpose.

The purpose of Jesus was to transform the world by transforming the lives of those who live in the world; to give them better ideals and stronger incentives toward reaching the ideals of life. His message started with the individual, but its results have been manifested in ever-increasing groups of individuals. Its power to produce this wonderful growth is based upon principles as eternal as are the laws of organic growth in all other realms of human experience and observation. The principle of growth is the principle of cooperation and organization, without which there can be no growth.

Jesus selected this principle as the dynamic power which should eventually produce the unity of man with God, the unity of man with man, and the universal acceptance of his laws in all the activities of life. Such supremely important purposes could not safely be left to the erring judgment or caprice of human desire, and therefore Jesus very strictly provided the means and the manner of organic expression which his people should employ. This organic expression was regulated by rules which he established in the body of people who should follow his instructions, and whom he called his church.

NEED OF CHURCH ORGANIZATION

In order that the church should effectively publish the message of Christ and preserve it free from error, Jesus chose a presiding or supervising council of three apostles to whom a special trust was committed. This provision was similar in principle to the choice of Moses, Aaron, and Hur over ancient Israel. It was after the pattern of the heavenly order of the Trinity. For the divine Trinity of the universe formed the overruling supreme Council of all eternity, of whom Jesus was one, and the chief representative on earth when he came to institute his great mission.

Under this triune Council the work of God was given direction and coordination in the affairs of earthly life. But as Moses was required with his associates to have immediate direction of God's work on earth in his time, under the inspiration and command of the Trinity in heaven, so Christ left at the head of his church on earth Peter, James, and John, three men to whom he committed special authority to bear the chief responsibility of supervising his work in the church and also in the world. To Peter he declared:

"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matthew 16: 19.

One of the essential reasons for giving the keys of authority to a restricted number in the church, who should have the responsibility to carry out the Savior's purposes, may be seen in the fact that a large and unwieldy body would not sense the means to be taken for this work in so clear a manner as would those who were charged specifically with the supervision of the plans to be executed.

THE OFFICE OF THE TWELVE APOSTLES

In the performance of his divine mission Jesus called to him and appointed twelve men to act as his special representatives in all the world. Because of the nature of the work committed to them, he named them apostles. As a body to whom was committed the work of preaching the gospel in all the world, this council of twelve apostles became a part of the recognized organic structure of the church. The primacy of the apostolic office is well indicated by Paul, who declares that Jesus was their "chief apostle and high priest." The apostolic office itself, including also that of the twelve, was not temporary, but was a permanent station in the church of the living God. Paul declares:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12: 28.

The apostolic office was intended not only to promote the missions of the church in all the world, but also to inspire, lead, and teach the children of God in the church. The Scriptures reveal this fact very clearly, and Paul explains the purpose of these offices in his message to the saints at Corinth, to whom he declared:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the

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unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 11-13.

From this text, as well as from instances given in the New Testament which show the nature of the charge which had been committed to them, it is clear that the office of apostle was designed to be perpetuated in the church of our Lord until all should come to the unity of the faith and the knowledge of Christ.

While some have supposed that the apostolic office was intended to die out with the death of the original twelve chosen by Jesus, the Scriptures themselves show otherwise. After the transgression of Judas Iscariot, Matthias was chosen as his successor. Of this event we are informed in the first chapter of the book of Acts. At a later time Paul and Barnabas were chosen to the apostolic office by the call of the Holy Spirit, as may be found recorded in the thirteenth chapter of Acts. In this period of the early church the severe persecutions of the time resulted in the death of several of the apostles. Therefore several vacancies occurred in the council of the Twelve within a comparatively few years after the church entered upon its work. To fill these vacancies there were men called of God to occupy in the office of apostle in the church.

The Office of the Seventy

Not long after the twelve apostles were appointed by Christ, other ministers were also chosen and sent out as a supplemental body to that of the Twelve. Luke records this event by informing us that the Lord chose other seventy and sent them out to preach. They also were endowed with the power and gift of the Holy Ghost, and the Spirit of the Lord worked with them in their mission of love and service for humanity.

Thus we learn that the Lord set in his church divinely authorized and commissioned men to share the great responsibility of bearing witness of him in all the world. They were not only witnesses, but they were special witnesses, whose testimony was confirmed by that of the Holy Spirit in many remarkable ways. So striking was this witness, that on one occasion the disciples returned to Christ with the joyful tidings that "even the devils were subject to us in thy name."

There is every scriptural reason, as well as every logical reason, to recognize that this organic structure of the church was the only divinely authorized form of organization ever presented by Christ for his people. It was designed to fill a need which infinite wisdom alone could foresee to its full extent, and which therefore only infinite wisdom could adequately supply. It would clearly follow that a failure to closely observe the divine plan must to that extent jeopardize the solidarity, unity, and successful accomplishment of the mission of the church.

Organic Function of the Priesthood

Jesus did not institute a new system of church policy when he came to earth. That policy had been determined in the councils of heaven before the world was populated by man. The redemption of man from sin and death required a divinely appointed ministry to function in the church of God. This ministry as a whole was designated by the name of priesthood, which name indicated the divine authority through which it was ordained to act. The idea of priesthood did not originate in the time of Moses, though it was in some ways emphasized at that time. Its beginnings were in the days of Adam, and we read of his son Abel offering the sacrifice of the lamb, which indicated his faith in the Lamb of God who should come in the meridian of time as the Redeemer of the world.

In every age the work of God among men functioned through a divinely chosen priesthood. In this priesthood were established a variety of offices which were intended to minister to the various requirements of the people of God. In the time of Christ the same methods were employed, and we therefore read in the sacred word that God gave to the church the offices of apostle, prophet, evangelist, seventy, bishop, elder, priest, teacher, and deacon. Each of these offices had its distinctive functions, thus supplying the spiritual requirements of every department of the church. Each of these offices in the church was designed to function in harmony with every other office, under the direction of the Holy Spirit and in accordance with the Scriptures.

Inasmuch as God established this order in his church, we feel sure that it cannot be improved upon. For human wisdom is certainly inferior to divine wisdom, and cannot understand all that the divine wisdom comprehends. Nor can it see forward into the future of the divine purposes, except in a very limited degree. For these reasons the Reorganized Church believes that the ministry of the divinely instituted and recognized church must of necessity include the offices which Christ established among his people. To honor the law of God is to honor God, and to dishonor his law is to dishonor him.

Significance of the Divine Organization

Our observation of the laws of nature teach us that perfect results can be obtained only by perfect compliance with the laws which govern those results and the processes by which they may be produced. This is equally *(Continued on page 1265)*

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Our Spiritual Rebirth

A sermon delivered Sunday, August 13, 1933, at the Silver Lake Reunion, Washington. . . . . .

By E. J. Gleazer

I SINCERELY TRUST that the portion of the spirit we experienced yesterday morning, and the spirit we experienced this morning will be present that we may be blessed throughout this reunion.

This reunion has been a remarkable one to me. Other reunions have often had some particular service outstanding. In some cases there have been wonderful preaching services; in others marvelous prayer meetings, or excellence in one particular activity. But the outstanding thing about this reunion is that the spirit has been present in every activity on these grounds. There has been liberty in preaching, there has been liberty in teaching, and there has been liberty in prayer meetings. And with that spirit has come the spirit of consecration, which has permeated the entire camp—a spirit of desire and willingness to do the things which God has required at our hands.

We read about the day of Pentecost. Sometimes it takes ages to ripen experiences like that—ages to add a halo of glory. Frequently we seem not to be in a position to appreciate the blessings of the present. But the spirit that has been present in this reunion has touched lives, and they by virtue of that touch will touch other lives. It has been said by some here that the good received has been worth many times the financial investment involved, even though that investment may have been made at great sacrifice. I want to tell you that there is no knowing how those investments made now will be multiplied in financial returns that will come to the church.

The spirit of revelation and enlightenment has been with us; many truths have been revealed in our classes—many great new truths have been revealed under this tent. You know the teachers did not come here with *all* truth; they did come to present truth. And into our services and our classes came the spirit of revelation, and that spirit revealed new truths that caused us to rejoice that the gospel is indeed being preached to us in the latter days. These principles of eternal truth, these principles of right living that have been given to us; the effects of these principles in the lives of those who have been here will be so great and so far-reaching that they will never cease their operation until they have assisted in the establishment of a part of the material and spiritual Zion.

I have been to many reunions that have been worth while, valuable experiences; but never before have I been able to see as I see now the contribution a reunion can make and will make, not only to the upbuilding of the branches and districts individually, but in the actual establishment of the kingdom of God on earth.

The Lord has been well pleased with the efforts and the sacrifices that have been made. And I want to say to you who have come at great cost, even perhaps almost to your last penny, that you are not leaving these grounds impoverished; you leave them enriched. He who has partaken of the principles of eternal life is rich; and by virtue of the associations we have had here, by virtue of the power of the Spirit of God revealed to his people we have learned here how eternal life is possible *now*.

I believe that the enlightenment and power of the spirit we have known here will be characteristic of the reunions of the church this year. Verily, God has made bare his arm in righteousness for the salvation of his people.

I WANT to take as my text this morning the words: "One thing I know: that whereas I was blind, now I see." You recall the story of the man born blind, and how he came in contact with Jesus Christ and was healed. You remember that the question was raised by some as to who was responsible for this condition, and that Jesus said that neither of the parents was responsible, but that all had been brought about that God might be revealed.

Frequently we find it hard to understand why some among us have to suffer bereavement, or reverses; but frequently the individual in the case is not the only one considered, but rather the effect which the suffering, the trials, the tribulations of these persons will have upon the church. The offering is blessed in any sacrifice if from that offering the church of Jesus Christ receives a blessing through coming nearer to its God. This is why some have so rejoiced in tribulation.

This blind man was used as an offering. He believed and his eyes were opened. But the Pharisees sought explanations, because they did not want to give God any credit—or rather they did not want to acknowledge the power used by Christ. Another example that signs do not make believers but may and do confirm believers. This miracle did not add one single Pharisee to the church. They tried to explain it away. But the blind man saw. "One thing I *know*," he said, "whereas I was blind, now I see." The Pharisees tried to give the devil credit for it. They raised the question of the miracle being performed on the Sabbath. You remember how Jesus replied that the Sabbath was made for man, and not man for the Sabbath.

There are some who in much the same way seem to think we are made for the purpose of observing the ordinances and holy days and so forth, instead of appreciating the effect these ordinances will have on our lives when observed. They see no farther than the physical symbols, and are unable to determine the purpose of that which God has given.

The explanations of the Pharisees didn't stand. When they questioned the parents of the blind man they passed the responsibility on to their son. "He is of age," they said. "Let him speak for himself." You know what he said. And when the Pharisees heard his words they said, "Give God the praise"—but they were talking about their own god—the god they had conceived in the imagination of their own hearts.

There are many false gods in the world today. Most of us do not realize what a false god is. God is a particular, definite God, who does particular things. When anyone attempts to attribute actions different from these to God, or denies these definite characteristics in God, he proves that this god, regardless of the name by which he may be called, is a false god. Many of those who claim to be in touch with God are just as much in error today as were the people who were addressed by Paul on Mars Hill.

People deny the power of God as manifest in the church of the *living* God, and attempt to put in his place a god who is not a god of power and force. But this morning we came in contact with the spirit of the living God, and in power and assurance.

I have known nothing during my experience in this church which compares to that which has been revealed to me during the days of this reunion. Yet there are many others whose eyes have not yet been opened. The spirit of false security in world conditions which still prevails is the spirit of a false god—it is contrary to the testimony of the spirit of God.

No doubt we shall be able to make some adjustment, for the present, to the depression. But I am asking now—was Jesus Christ offered on the cross—was the church of Jesus Christ established and the priesthood restored—merely to save the world from depressions? If we do succeed in getting over this depression, don't think for one moment that

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that constitutes the salvation of Jesus Christ.

MANY OF US HAVE COME to realize that this depression has indeed been a blessing in disguise, because it has brought us nearer to God in these days than in the days of prosperity.

This prosperity which we look for and hope for will, so far as the world is concerned, only damn men that much sooner. I use the word in its real sense. The very thing we are hoping for, the return of prosperity, will so far as material things are concerned hasten the world in wickedness and bring destruction upon our heads. I am surprised that so many Latter Day Saints are looking in that direction for their relief and for their safety. Can such a people say in the language of the text this morning, "Whereas I was blind, now I see"?

I am wondering how many of us can see why we have had one depression? How many of us realize that before this depression came upon the material world we had even a greater depression—a depression of the spirit? This is why we have had the other—because we have to a great extent forgotten God. This is true of the church as well as of the world. We lacked the Spirit of God.

However, this morning I want to say by way of encouragement—and I know whereof I speak—that this church is stronger spiritually today than it has ever been since the days of the Reorganization. More people today possess the spirit and have an intelligent comprehension as to what God is attempting to do in the lives of men than ever since the day God revealed himself to Joseph Smith.

If you could comprehend what it costs us to say to the men who had devoted practically their entire lives to the ministry of this church, "Brethren, we are going to send you home"; if you had gone down the lists day after day, again and again trying to select them by the process of elimination, because we did not have sufficient finances to enable them to devote their entire time to the church; you would have felt as Peter and James both felt when Christ permitted himself to be taken without resistance—you would have thought all was lost and that God had indeed forsaken us.

But I tell you this morning that I know this to be true—and we have had in the last few days a wonderful testimony of its truthfulness—that instead of the church being in reverse, having lost ground, the people of this church are nearer the establishment of the reality of Zion today than they have ever been; and this without any exceptions.

When we had the task of eliminating men, cutting expenses, we had to say not only that the appointees should be called in, but we had to say, "Developments must cease on this building; this building must stand; all expansion must cease." But the things of God were tied up in our minds with the physical buildings. We had the stone, the mortar, the steel, the concrete in mind. Some thought that when "all expansion" should cease, meant *all* expansion. But the very fact of the cessation of these material enterprises, even as individuals had to stop expansion in the business world—this very condition brought a wave of spirituality and spiritual insight such as the church had never known. If we were able to see with eyes of divine understanding and to search the hearts of men so far as the membership of this church is concerned, we would find that, far from experiencing a depression, this church is passing through one of the greatest periods of prosperity it has ever known.

And it was not Brother Gleazer who said that. A short while ago I wouldn't have believed that, but I have to believe it this morning because I know it is true; and from today you will see it if you haven't seen it already. What we as a people thought to be a curse that had retarded our movement and stopped the wheels of our progress was the very force, the very power that drove this church to its God. It has helped us to comprehend why God said a hundred years ago to this church that we ought to get ourselves out of Babylon, why he told us that there were calamities coming upon the earth, and why he gave certain commandments and ordinances and required certain things at our hands.

Now man after man of us can arise and testify that we see as never before why God required these certain services and certain things from us. It is being made more and more and *more* apparent to us that the arm of flesh had failed us, and as a result of that revelation we are turning to God that he may deliver us.

We are approaching the time when we can join in singing, "Lift up your heads, ye heirs of glory; cast aside your doubts and fears." Many of us had never had our eyes opened sufficiently to see what it was necessary for us to do before Zion should became a reality.

But before I come to that, I want to say that you would be surprised to know just how few of the people in our church really sense the necessity for such an organization as we have. Some of us joined this church because some preacher convinced us perhaps that the Methodist way of baptism was not right; then when we were convinced that our church was not right we just joined the church of the man who convinced us. But he *didn't* prove to us that *this* church *was* right. If we really believed this church to be the power of God unto salvation we wouldn't go, the first time a little dispute comes up in our branch and we get our feelings hurt, and climb a tree and sit on a limb and wait for someone to apologize before we would go to work.

Some have been convinced of the divinity of our ordinances, of the necessity of baptism as an ordinance, and that the authority of the priesthood is essential, because through the different versions of the Scripture they have heard it proved that this is the kind of organization Jesus Christ had, the kind of doctrine he had, the commandments he taught and the ordinances he observed. Through reading the *Bible* we may convince ourselves of that. And yet may I suggest that it is possible to do that and yet fail to discern why God authorized these ordinances and commandments and why he instituted such an organization.

But now our eyes are being opened and we are beginning to realize why we must have and observe these ordinances. This is what has been continually impressed upon me, and I present it as God has given it. And while we realize that these things are essential in the lives of men, it is only to the extent that they are *utilized* that we can hope to produce the divine product of right living or righteousness. "Whereas we were blind," we are commencing to see that God did not merely organize the church to have another church on earth, or because it was prophesied that he should. It was organized with all that it now possesses in the way of organization and doctrine and with the ordinances and sacraments that we may be saved *now*; that salvation may come to those of us who are willing to take advantage of it.

If we realize this, then our eyes are opened sufficiently—though the eyes of some haven't been yet—to comprehend that this church is the only agency on earth organized and equipped and wonderfully authorized to bring into existence the kingdom of God. I'm not being narrow-minded about this; I'm merely repeating a truth. I am not disputing the fact that light has been given at various times to others not of our faith. Years ago we were told that there are "many forces at work which ye know not of." Nevertheless that does not detract from the statement I have made; and I pray God that that statement may burn into you so much this morning that you may realize that this salvation is the complete purpose of life. God permitted us to come here that we might have the opportunity of saying, and I say to you this morning by virtue of the power vested in me as a servant of Jesus Christ, that this is the one church so organized, so constituted, so equipped to bring into existence this salvation.

What does that say to you if your eyes are opened this morning? It says first that, that being true, I ought to make the saving of my soul the first purpose of life. It means that your pastor won't have to say to you, "Brother, please quit playing golf on Sunday morning and come to church." That is the type of

(Continued on page 1265.)

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The Royal Road

By Florence Tracey

I.

"No," and a Reason

"NO, GREG, I won't marry you."

It was a simple statement. The few words cut the silence like a fateful sentence falling from the lips of a judge. Larry Verne withdrew herself from the clasp of a tall, red-haired, young man, and avoiding the brown eyes, turned toward Eldred Hampton's fern-filled front window. Her eyes encountered familiar objects, blue drapes with silver designs and a net curtain, all drawn far back from the flowers—nothing more. But after all blue drapes with silver designs, net curtains, and even house plants are rather prosaic things when a young man who has just extended to you the honor of becoming his wife, stands, wordless, wounded, waiting.

The stillness was almost gravelike. A little fretfully Larry wondered why he did not move. Was he playing for her sympathy? Very well, she would show him her brand of courage.

Still he did not speak, just stood looking at her.

"You see," she resumed with a tiny tremor, "I can't. You really don't have to look so melodramatic, Greg," her gesture was eloquent, "There are plenty of girls that will marry you—just give 'em a chance!" Slightly chagrined, she realized that her last remark had been a flippant thing; that it was a trailer, had been hooked on to hide what she honestly did feel.

The young man was in no mood for flippancy. He moved nearer and seated himself on the arm of the divan directly in front of her. Larry remained standing. She preferred to stand when she was not altogether sure of herself; when there was danger of her wavering.

"Why can't you—Larry?" heavily. The brown eyes seemed to burn into her heart, making her feel small, and shading her reasons to insignificance. "Is there something about a career—marriage hindering a career?"

"Foolish!" she laughed softly. It was a relief to laugh. Then because she liked to be near him when she talked, she placed a hand on his arm and sat down beside him on the wide arm of the divan. Had he winced at that touch? For a moment she was startled. Surely this was a peculiar evening—what had started Greg anyway?

"I'm not being foolish," he returned; "I'm just being natural. It's the most natural thing in the world for a fellow to fall in love with you, Larry; you're so beautiful, so sweet—so good!"

"Oh, no, no!" she protested, starting to her feet again, and vigorously shaking her head.

"At least I'm trying not to be foolish," he wistfully amended. "What I'm trying to do is to get down to your reasons for not marrying me. Of course it *is* conceited of me to ask you to marry me—oh, yes, it is," as she shook her head again, "because I'll have to ask you to wait quite awhile yet, and even when I am established in my profession, I shan't have much influence or money. We're poor, and I have to start from the bottom with all the other poor men's sons. But, Larry," his voice grew suddenly husky, "I love you—and the thought of you waiting for me would—

Tides

Like tides on a crescent seabeach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in;
Come from the mystic ocean,
Whose rim no foot has trod:
Some of us call it Longing,
And others call it God.
—William Herbert Carruth.

mean—so much!" His eyes spoke volumes more.

"You make it hard, Greg." How callous her voice sounded. "It isn't that. I think you're grand, and it would be—it would mean a lot to be your wife, but I can't marry you—"

"There isn't anyone else?" It was more of an assertion than a question.

"Of course not. I like you more—I care more about you than anyone, Greg, but—well," she was finding it hard to put her reason into words, "You'll think it silly, but—I'm afraid of men!"

"Larry! I can't imagine you afraid of anything!" Hope was returning in the brown eyes, and in her soul Larry groaned. She was bungling. How awkward she was when it was a matter of dealing with a lover.

"But I am. I like them as friends, but as husbands I'm afraid of them, no joking." Her expression was serious.

"But why? We're not wolves about to eat you, my dear."

"No, but so far, my world of men has been divided into two principal classes—those who belong to the church and those who do not. If I marry one who isn't a Latter Day Saint, has no sympathy for my religious beliefs, I know we should both be unhappy. We should quarrel. On the other hand, if I marry someone who does belong to the church, I shall bring upon myself the constant dread of my husband being called to the priesthood!"

"What are you talking about? Whose being foolish now—and I don't know but what a little sacrilegious, too!" He stood up and put an arm about her waist.

"No," she stepped back, "you don't understand. I knew you wouldn't." There was actual pain in her tone, but she went on speaking slowly, distinctly, clipping each word off as if it burned her lips. "I couldn't endure being the wife of a member of the priesthood, Greg. I have no faith in priesthood—I haven't ever mentioned this to you because I was afraid I'd shake your faith, the little you have; but I think priesthood as we have it in our church is nothing but mockery of something divine, just mere form. There's nothing to it. I—"

"Why, Larry, dearest girl!" he did not attempt to conceal his surprise at her outburst; "you sound so bitter! Surely you don't know what you're saying! I know lots of men of the priesthood who are good, honest souls, as consecrated as it is humanly possible to be consecrated. Anyway, darling, what connection does priesthood have with you and me?"

"A lot—oh, don't you see, Greg, I could never marry one of them!" swiftly. He was about to speak but she rushed on, "I couldn't endure living with a hypocrite, and that's what so many of them are! And even if I could finally get used to that, I should loath being a missionary's wife, having to scrimp and scrimp, all the time aware that people were watching how I spent every cent, criticizing, prying into my affairs, gossiping!" His look of wonderment made her lower her tone. "Really, Greg, it's more than just a pet peeve with me. Sometimes I'm afraid it's growing to be a sort of obsession. I've watched and I've seen things both at home and here in Independence. I can't tell you all of my reasons for feeling this way," her voice broke, but after a moment she continued—"at least I can't tell you yet. But added to all the other reasons, I know that I couldn't bear the months and months my husband would be in the field, leaving me at home with maybe a houseful of noisy children."

"But who asked you to marry a missionary, I'd like to know?" Greg demanded. "I asked you to marry *me* and I'm going to be an electrical engineer."

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"I know—I know, but you can't be awfully sure. You're just the kind of a fellow who, if the church called him, would give up a profession and go into the missionary field. You can't help it—your whole family's like that. If I were to marry you and you were called to the priesthood—why, Greg, you might even grow to be like Rowe McCarley!" Tears stood in her gray eyes.

"Now, young lady," and this time Greg did take her in his arms, "I'll bear denial but not insult. Me like Rowe? You do have an imagination! Come over here and let's talk it out." He led her to the divan, planted himself comfortably in a corner and drew her down beside him.

Little did the young fellow realize what stinging memories those words, "Let's talk it out," recalled to the girl beside him.

SOMETHING more than ten years before in Brentville, Indiana, a man whose heavy shoulders slumped as if he were very weary, and in whose eyes lurked the light of despair and loneliness, had taken his twelve-year-old daughter upon his knees and said: "Larry, you're getting to be a big girl now. You're growing fast. You and I might just as well talk this out!"

"But I want Mother, daddy," she had sobbed, twining her arms about his neck, "why doesn't she come back?"

Tonight the grown-up Larry was recalling the feeling of the knotted muscles of her father's hands as he crushed her to him on that desolate evening. But that had been nothing in suffering to the horror of the realization that her mother had left them for someone else; that she loved someone more than she did her husband and little daughter. And this horror had increased with the years that passed over the child's head until it has grown into dislike, distrust, and even bitterness toward the group from which the offender had sprung—the priesthood.

Mr. Harrison, the man who had wooed her mother away from her family, had for three years acted as priest in Brentville Branch. As such he had been trusted by the few families of Saints. He had been considered their friend and adviser. Then suddenly he stood before them as a home breaker, a wife thief—oh, no, he had not stood, he had run away.

How the little girl had mourned for her mother! She had loyally refused to believe that Mrs. Verne had willingly left them. How could she have preferred Mr. Harrison to Daddy? Often the pretty blond face of her mother came to her in dreams, and she would wake herself crying aloud. In the daytime, too, it was as bad, for she found herself constantly on the alert to hear her mother singing, to catch the sound of her footstep in the garden. But there was no more singing, and there were no more light footfalls in the garden. Instead the central figure in the girl's life had been the short, heavy man who held his face up to meet the sunshine. She could never forget that calm face with the eyes that seldom laughed any more. He had been of the old pioneer stock, a man whose self-possession and self-reliance knew few limits, who could be both strong and tender, commanding and gentle. Larry had adored him. He had never burdened his neighbors with his troubles; had never, for that matter, discussed them with his daughter. The only time they had talked about her mother's departure had been when he said, "Larry, you and I might just as well talk this out."

The Royal Road

This is a story of youth at the crossroads—at the time of life when, assailed by doubt and urged by conflicting theories of life, young people find themselves, without the balance and steadiness that comes from experience, under the necessity of making decisions that will affect all their future lives.

Little wonder that they misread the signs along "The Royal Road," little wonder that they sometimes follow false leads, and do not see the True Guide.

There are shocks for the reader in this story, but they are the shocks of present-day life for youth.

Are we courageous enough to face these questions and problems with our young people?

Mr. Verne had been dead five years now, taken suddenly away by heart disease, and his daughter missed him beyond her ability to describe. Sometimes when she was very lonely, his image in her mind's eye comforted her, and proudly she held up her head thinking, "At least, I am a good man's daughter!"

When the girl had finished high school at Brentville, she had gone to business college in Chicago, rooming with a former teacher, and spending all the money her father had left her. Later she had secured a position as a typist in the offices of a department store. There she worked until she had earned enough to bring her to Kansas City and to keep her until she could find a position. She didn't know why she had chosen to come to Kansas City, unless it was the memory of her father's dream of coming to Zion. As for herself, she thought, she cared little for the church any more. Had not Mr. Harrison been a member in good standing until the actual break had come? And yet what sorrow and heartbreak he had brought into her home!

JOBS WERE growing scarcer, she found, than when she graduated from business school, and salaries had lost much of their high-marked glamour. It was several weeks before she stumbled into a temporary place at Shooley & Sons, which later had become permanent. There she had made the acquaintance of Nancy Bart, a young Latter Day Saint girl whose home was in Independence.

Nancy, with her bright eyes and gay spirits was irresistible, and in less than two weeks had brought Larry to Independence, "Where you'll have heaps more fun, my dear—there's always more fun in a little town than a big one you know," and introduced her to Eldred Hampton. That was enough. And now for eleven months Larry had made her home with the Hamptons in their old-fashioned, red brick house on the corner of Public and Dew Street not far from the car line. Eldred was like a mother to her, and Larry had grown to love the tiny room which was her own.

With the coming of the fall, Nancy had resigned at Shooley's, and gone to take her second year at Graceland. The Barts all attended Graceland College. The church school was a family tradition with them. The Bart sons and daughters were determined to win college educations for themselves even though it was necessary to stop a winter or two now and then to earn money to take them on to school. Nancy was the fifth Bart to go to Graceland, and there were two more yet to enter the old West Door, Dallas and Jean.

For four of the months since she had been in Independence Larry had known Gregory Spurgeon, who was taking his first two years of engineering at the Kansas City Junior College. Both were twenty-two and ambitious; they had big dreams of life. Their friendship had begun as one of those spontaneous things which springs up when one understanding soul brushes across the path of another understanding soul. They shared friends, had tastes in common, and were members of the same church school class at the Stone Church where Nancy had introduced Larry.

YOUNG AS SHE WAS, Larry had developed some mature ideas. Hers had been and was still a struggle to find herself in an adult sphere. Perhaps being alone in the world—her closest relative was a second cousin whom she had never seen—made her more serious-minded than her years vouchsafed. Already she had come to some important decisions, and one of these was that in spite of the discrepancies in conduct of some of its members, she loved the church.

From her father she had learned to be self-reliant. When she met a problem,

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she endeavored to gather all the facts of the case, and apply herself to the solution. She had only a few people whom she called friends, and she had not given all of these her confidence. To Mrs. Hampton she had talked a great deal about the church, even discussing some of her misgivings concerning her ability to qualify as a member in good standing. Church membership to the girl was a sacred and honorable state. But seeing Mrs. Hampton's faith in the church and having heard something of her long years of experience as a member Larry had refrained from mentioning her ideas and attitude regarding the function and status of priesthood.

There was Rowe McCarley, for instance, an Aaronic priest. Rowe was Nancy's fiance, and they planned to be married after awhile when Nancy had finished school and taught a year or two. Larry did not like Rowe, and yet she felt singularly helpless in deciding why she disliked him. Perhaps her utter distaste for him centered in the weakness about his mouth, or in the perpetual moisture in his large eyes, or in the too soothing quality of his voice. To people who did not like him his voice was just "oily," but among Latter Day Saints this very quality in his voice seemed to help Rowe—it put a pulse and throb into the things he said, and people spoke of him as "that spiritual young Brother McCarley." True he was a fine looking fellow with good build, striking eyes, and a clear complexion. Many admired him. But he was a ladies' man, and sometimes Larry had qualms concerning his fidelity to Nancy. These qualms had grown since Nancy had been away at school. Perhaps she, Larry, was Victorian in her ideas, but even though Nancy and Rowe were more than a hundred and twenty-five miles apart, she could not forget that they were engaged.

As for the priesthood in Independence, Larry had had little opportunity to know any members personally, except Rowe McCarley. But she recalled the case of a neighbor Latter Day Saint in Brentville, a good, active man in the branch, in fact the most active man there, after Mr. Harrison and Mrs. Verne had left the community. This neighbor had never been called to the priesthood because he could not give up the tobacco habit. Of course, Larry knew, the priesthood ought not to use tobacco, but she knew also that several priesthood members in the community who criticized "Uncle John" —that was what she had been taught to call their neighbor—for smoking, blandly did things that were worse and still considered themselves "righteous." Uncle John had never allowed their condescensions or criticisms to check his willing service, but sometimes he had laughed at them, and once she had heard him refer to a certain elder and deacon as "doddering old fussbox."

And now as she watched the priesthood functioning in their office, she sometimes caught herself thinking: "They're really not half so pious as they look, but considering who they are, they *ought* to be. If there is the saving and transforming power to the gospel of Christ that they claim, it should make them—" and then her thoughts began to carry her around and around. She could not understand it.

The memory of Mr. Harrison made the priesthood repulsive to her. Never had she imagined herself the wife of a priesthood member. Greg would make a splendid husband when he was a little bit more grown-up, but if he was as good a man as she wanted him to be, he certainly would be called to the priesthood. Then what?

Many of these things she tried to tell Greg, but she made no reference to her mother, no mention of Mr. Harrison, said little even of her father. And when she left these three out of the picture of her life, there was little else upon which to ground her arguments. It was not easy to be convincing as she and Greg sat there together, so presently she wriggled out of his arms, and held herself very erect against the back of the divan.

"Don't be obstinate, sweet," he pleaded, "we don't even have to be engaged for awhile; we can just have an understanding, you and I—and later . . . You see I'm not a member of the priesthood—heavens, I never thought of such a thing! I won't ever be—if that's why you won't marry me," softly.

"Then if you were called and didn't accept because I didn't want you to, I'd be to blame for stunting your spiritual growth. No, thank you, Greg, it's too big a thing. I can't do it."

Never before had the young fellow noticed the firm lines of her chin, but what a pretty little chin it was! He was not the kind to admit defeat at the beginning of a long pull. He folded his hands, mustered all his patience, and started over again. "But, Larry, be reasonable. You aren't going to let this crazy idea about priesthood, knock you out of all your happiness? You expect to—to get married sometime, don't you?"

"Maybe," gravely.

"Of course you do. Any normal man or woman does."

"Maybe."

"Do you like me?"

"A little."

"If you'd let me I could make that more than a stingy 'a little,'" he burst out and then blushed. "Come here," and a long arm dragged her toward him, but he stopped abashed at a business-like "Please don't."

"Greg," she began, "don't you want to go on being my friend?"

"I want to be more than that—you know it."

"Yes, but you can't. I won't let you. I doubt if I shall ever let you. Tonight you're ruining the beautiful friendship we have build up, and that has helped me so much the last few weeks. It—has meant a great deal to me, Greg." She wondered if her voice sounded as sorry as she felt. "I doubt if I could explain it to you. But this—tonight—can't go on. If we can't have our friendship as it was before—we'll just have to quit seeing each other."

He was not looking at her now. A hand covered his eyes. "Don't you see, Greg, I haven't found myself yet—you haven't found yourself. We—we don't know *anything* compared to what there is to know. We can't be sure."

"We can!" he blurted fiercely. "I'm just as sure now as I shall ever be about —about how much I care for you!" For a long moment they faced each other.

Then the girl arose, smiled, and patted his shoulder.

"I'm sorry," he sprang up.

"No need," was her reply. "You meant it. But it's getting late—"

"Please, Larry, don't be mad at me. I don't think I could stand a quarrel and not seeing you any more. May I come again? May I come tomorrow night, and we can go over to Dart Moody's as we planned? I'll try to be as I was before only—oh, Larry, I'm so crazy about you!"

For a restful moment her blond head lay on his shoulder. It was nice to have one person in the world on whose shoulder she could lean her head. Then resolutely she stood back. "I'm sorry if I hurt you tonight, but you—you made me tell you," she murmured.

For several minutes after he had gone, she lingered in the front room. The house was unusually quiet. Eldred Hampton had gone to bed early with a headache, and the others were still out for the evening. Even the Blaines were not home.

There were somber thoughts in Larry's mind as she reseated herself on the divan, drew a bronze-slippered foot up under her skirt, and nestled her shapely head against the cover where a few moments ago Greg's head had rested. She wanted to talk to someone, to present her difficulties, and to wrestle with them aloud. But there was nobody to talk to. That was the way it had been for so long. "Oh, Daddy!" she moaned.

Greg was a dear, promising boy. She did care more for him than anyone else. Like him a little? She laughed silently with the racking kind of laughter that shakes one's soul. His smile and presence warmed her. His voice, now teasing, now serious, was her music. She gloried in his ambition. He had a nice family. He was kind and generous. He was clean. And—most of all—he loved her. Within her heart Hope seemed to rise up and say: "Of course you can, my dear, go ahead and marry him." But Reason frowned: "No, no, it isn't Greg alone—it's all the good men that are

(Continued on page 1265.)

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The Oriole Call

By C. B. Woodstock

The revised Oriole program is ready for use! This will be good news to a host of early teen age girls in all the church. We are happy to announce that the two little books which form the basis of the Oriole program are now ready for mailing from the Herald Publishing House.

The Oriole Guide

The *Oriole Guide* is a thirty-two page booklet in orange and black binding, giving complete directions for organizing and conducting an Oriole Circle. It is an Oriole Girl's companion book, a schedule of activities and the requirements for rank promotion and the awarding of Oriole honors. The Orioles' source book is *Our Girls,* published in 1930, to which the *Oriole Guide* is a necessary supplement.

Oriole Uniform

The New Program

As has been previously announced, the former Oriole program has been greatly enlarged and enriched to make its activities attractive, interesting and altogether worthy of a large place in the life of early teen age girls, provided by the church. At present, activities are planned in fifteen fields of endeavor as follows: Nature, campcraft, homecraft, health, recreation, handcraft, literature, citizenship, music, drama, art in daily activities, school activities, religion, business and thrift, and etiquette. Rank requirements will make necessary a fairly wide range of accomplishment, but further honors may be won in chosen fields of endeavor.

Honor Awards

A series of honor awards has been prepared in the form of attractive gummed seals, in colors, each symbolical of the field in which special attainment has been made. Some of the awards are earned as one progresses from rank to rank, but after one has completed the First Rank requirements, she may then enter chosen fields for intensive work.

Special honors are awarded Oriole girls for some unusual act, requiring outstanding judgment, bravery, courage or heroism. High honors are offered to Oriole girls who have completed the ordinary ranks and who wish to train for future leadership.

Oriole Record

For the preservation of honor awards and to provide a complete record for each girl's advancement, a very neat *Oriole Record* has been prepared with ruled spaces for the affixing of the gummed seals as they are earned. There are other spaces for memoranda, notes, kodak pictures, etc. The *Record* is bound in orange and black, and is a companion book to the *Oriole Guide.*

The Uniform

A uniform or costume worn by a group is at once a mark of distinction and a source of much satisfaction. This is especially true if the uniform is neat, attractive, serviceable and appropriate for the use. The new Oriole uniform has been designed especially for Orioles, and will be supplied at cost, either made up to measure, or cut to measure and ready to be sewed up at home. The uniform consists of dress and hat of dark green service material with orange tie and handkerchief. (See cut.) For prices and directions see *Oriole Guide.*

Training Helps

In any movement requiring leadership much depends upon the leaders and their training. Naturally the best leaders available will be chosen as monitors of Oriole Circles. Beginning in October, a mimeographed bulletin of directions, suggestions and helps will be sent each quarter to the monitor of each registered circle. This will give specific training and program suggestions for the following three-month period.

How to Organize

First, secure a copy of the *Oriole Guide* and follow the directions given. When the circle committee and the monitor have been selected, application should be made for annual registration of the circle with the Girls' Headquarters' Committee, The Auditorium, Independence, *(Continued on page 1266)*

www.LatterDayTruth.org

THE ROYAL ROAD

(Continued from page 1263.)

apt to be called to the priesthood. As for those who are not good, my dear—well, you can't!"

Hot tears trickled into the intricate, maroon-colored pattern of the divan cover and lost themselves. How was Larry to know that a few blocks away Greg, as he tramped homeward, was resolving never to consider a call to the priesthood if that was the only reason Larry had for not marrying him. A girl's crazy idea!

(To be continued.)

ORGANIC CHARACTERISTICS OF THE CHURCH

(Continued from page 1258.)

true with the redemption and final perfecting of man, by which he may be fitted for celestial life. It is for this reason, doubtless, that God has revealed the laws which he has ordained to govern his church.

The church of our Lord is a part of the kingdom of God, and will remain a part of that kingdom after man is redeemed. The laws governing the earthly realm or territory of his kingdom must of necessity be in harmony with the laws which govern the celestial realm, though in some respects they may not be so far advanced, as man is not far enough advanced in this life to appreciate or understand the fullness of the celestial life. But the laws of the church on earth are designed to develop man toward a more complete understanding and appreciation of the celestial life and of the laws which govern its environment. They were given for this very purpose, in fact. The Apostle Peter explains it by declaring:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1: 3, 4.

The marvelous works of God are manifested around us daily in the operation of nature's law. Through the developments of science we are learning more and more to appreciate the wonders of his infinite wisdom, and to realize that conformity to his laws will bring us the certainty of beneficent results. But these manifestations of God, wonderful as they are, give us but a faint concept of what is yet to be revealed to those who observe his commandments to do them. For Paul declares:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love him."—1 Corinthians 2: 9.

THE LIFE ETERNAL

The church as an organization is ordained of God to work for the regeneration of man, and to bring together in cooperative effort those who have been born again. Which means those who have been converted from the evil ways of life and converted to the divine way of life, and are whole-heartedly devoted to the moral and spiritual growth of humanity. This spiritual development enables its possessor to enter into actual communion with our Lord through the Holy Spirit. This is the way that leads to life eternal.

To obey God and to love the holiness and perfection of his ways, is to grow into the image of Jesus Christ, and this is the grand purpose of the church of God on earth. When this marvelous work is complete among men, the kingdom of God will come as the ruling power that brings peace and good will to all men, a peace and good will that shall fill every heart and shall be crowned with the glory of immortality. Through a divinely ordained church the ideals for which Jesus gave both his life and his death must be cherished and maintained until the immortal glory of his kingdom comes to hold universal sway in every human heart.

OUR SPIRITUAL REBIRTH

(Continued from page 1260.)

man whose eyes are still blind. No matter how much the pastor may appeal to him, it doesn't register. If he does come to church it won't do him any good—he will be unable to see the purpose of it. There is one way to advance this church—the one means and the only means ordained by God to bring to pass our salvation individually and collectively. And we must permit nothing to interfere with our functioning in the church. This means that those of you who may pout, who may permit misunderstanding and petty enmities to enter into your hearts and destroy your effectiveness, haven't seen the kingdom of God. Suppose you are hurt? and by the way, one reason for some of our troubles is that we are too sensitive. Our feelings aren't something breakable! We ought to be ashamed of ourselves. It's just selfishness; that's what it is. We're so much in love with ourselves that if you hurt us nothing else matters.

We should remember the part that was played by Joseph Smith—how he *added to the church* right at the time when he was being pursued by his enemies. You see how sensitive a man he was—how much *he* loved himself—and at a time when he found it necessary to *flee for his life* from his enemies!

We should think also how sensitive Jesus was. Do you recall that at any time he had his feelings so hurt that he failed to minister? Do you remember any period in his life when he walked out on God or the church? Do you recall a time when reverses in material things brought him to think that God had forsaken him? Can you find one instance where he permitted his feelings to interfere in any way with his ministry?

The reverse is true—with heart brimming, with soul and mind heavily laden, he went forth to minister and to live and to die.

Brother Elbert A. Smith, speaking in one of the finest meetings I have ever been privileged to attend, spoke under inspiration of the Spirit to the priesthood—and remember, some of them had been on foreign missions and had made all the sacrifice that entails—and said to them, "Have any of you ever been asked to drink of the cup as I have had to drink it?"

What would have happened if we had had a "sensitive" Savior?

And Joseph Smith; the thought is this: he did his work though it was necessary for him to leave his home because of his enemies, to flee from county to county and from state to state because though they could prove nothing against him the mob sought to take his life. And he thought that for the sake of the church this was well. Through his afflictions and the presecutions he and his family suffered, he still felt that, though he knew not why this should be, God had ordained him from the foundation of the world to do this work for him. This very fact is what made it possible for him to do his work in spite of everything and to live at the last for Carthage. "I go like a lamb," he said, "to the slaughter."

We need to think about that, and some of us need to repent and be converted. Some of us will be hurt—really hurt—before it is over. We are having some of the trouble we have right now because this church doesn't yet know what suffering really is.

As I sat in the prayer meeting this morning, and as I heard the words of the Saints, I wondered, "What's the matter with us?" Here this morning we have sat in heavenly places; the Spirit of God has been among us, and it has touched some in prophecy; that Spirit has burned in our bosoms and has helped us rise from our seats and testify to the light we are receiving, and we have indeed felt ourselves being lifted by the Spirit of God.

That has been true of all the time we have spent here together. Not only in the activities here in this tent, but in all our experiences here; the manner in which we have lived in our tents; the peace, the harmony, the contentment and safety; the Spirit has been with us in power, and I have thought, "What's the matter with us?" What we have had here we could have to enjoy all the time—and more than this.

I wish you could see what is going on

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here among us. This is the revitalizing process made possible here in this reunion. Here souls have been refreshed and lifted until it has been a taste of heaven itself. Why—but why—are we satisfied to have a week of this when we could have fifty-two weeks out of every year?

Do you believe we could have it? Some of us need our eyes opened yet—opened until we would rather live in a tent from now until Jesus Christ comes and enjoy what we have enjoyed on these grounds than live in the finest mansion that ever was built. We need to feel as one of old who said, "I would rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness."

The purpose of this church has been delayed in its accomplishment because we have thought too much of the kind of furniture we have—the equipment—the trappings—we have been too much concerned about these things; and I say to you under the Spirit of God this morning that the material things we have thought essential to life are the very things that have stood in the way and prevented the establishment of Zion. We don't need any more money. What we need to do is spent it differently. We don't need more men. What we need to do is live differently. We have enough of these right now to establish the kingdom of God; what we need is to want to do it so badly that we are willing to be organized and to live in harmony for that purpose.

Instead of that we have permitted the interests of the world to dominate us, and they have kept us so busy, first of all getting more and more material things and then working ourselves to death paying for those things, that we haven't had the money nor the time nor the ability to bring about the kingdom of God.

The world is still doing that; by the radio, by bill posters, by every way possible it is saying, "Buy, buy, buy!" What they really say is, "Give yourselves for these things." On account of the depression there is more pressure than ever before being brought to bear upon the people of this church to give themselves for material things. And while we do that our redemption is delayed—the kingdom of God waits.

Suppose the children of Israel had tarried when they came out of Egypt, and had stopped where they were to build up a material city. Would they have ever entered the Promised Land? Moses their leader, like Abraham long before, was willing to leave comforts and riches and to travel and live in tents; they were looking for a city that had foundations, whose builder and maker is God.

I never saw this so clearly as in the last two days—that the church today is sufficient to establish Zion *now* if this people would make Zion first. Just so long as we let other things come first we shall have depression after depression; so long as we give ourselves to material things, Zion will not be.

You need to ask God for the things that are best for you, and to take what he is willing to give—what Jesus Christ is willing to give. I appeal to you to do this and see if God's blessing will not be upon you. Whatever we may give up, it is little when we remember what God the Father and God the Son have given for us. We have used our time and our substance and our talent in the accumulation of material things. Would not the structure we builded have stood better if we had accomplished the thing God asked his church to accomplish?

Some have been deprived of their possessions, and many are learning that they do not bring satisfaction. And those who think their homes are secure had better take heed lest they fall. The day is coming and is near at hand when we are going to learn as a people that no home, no people, no family will be secure that is living outside of the Zionic relationship. For your soul's sake, for your children's sake, don't forget that. That means more than you think it means. Even in Independence if the Saints are not living in harmony they are not going to be safe there either.

"Now verily I say unto you let all the churches gather together — let these things be done in their time, but not in haste (remember, this was given one hundred years ago; we seem to have taken advantage of that; we're still not in haste); but have all things prepared before you."

I am wondering how much preparation we have made. I am wondering if the branches have been willing to hearken. You can answer yourselves.

Can we say together this morning, after what we have experienced in this reunion, and after what I have attempted to bring to your minds this morning, "One thing I know; that whereas I was blind, now I see"?

If you can say that you can understand this depression, and the conditions now upon the earth; you can see what God is bringing to pass among the peoples of the earth, and you can understand that what is happening is only what God predicted would come, and that the only way out is through his salvation. If we can see this morning, we will make a covenant within our souls before we leave here that regardless of what anyone else may do or fail to do all that we are or hope to be we will give wholly and unreservedly to the establishment of Zion—of right relationships upon this earth; to making his kingdom a reality. When we do, we shall indeed appreciate the meaning of his promise, that if we shall seek first his kingdom and his righteousness all other things necessary will be added unto you.

No thoroughly occupied man was ever yet very miserable.—Landor.

THE ORIOLE CALL

(Continued from page 1264.)

Missouri. An annual circle registration fee of fifty cents is required to help cover office costs.

Supplies

Our Girls, activity source book, with one copy of the *Oriole Guide,* a supplement, ...$1.00
The *Oriole Guide,* if sold separately .15
Oriole Girls' Record ..... .25
Oriole pin (gold plate, safety clasp) .65

The above supplies are to be ordered from the Herald Publishing House, Independence, Missouri.

A Health Talk

(Approved by A. W. Teel, M. D., Church Physician)

By E. C. Barnes

Scarcely can you turn the pages of a magazine or newspaper, without your eyes being smitten with the details of that loathsome disorder, constipation. It probably is true that retained body poisons are the direct cause of many diseases. This article is to draw your attention to disease prevention, and how to keep well, as taught in the *Bible.* For scientific bread making no one has ever devised a better recipe than Moses gave to the children of Israel. Here it is: "And the people went about, and gathered it, and ground it in mills, and beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil." (Numbers 11: 8.) This *Bible* bread was so healthful "There was not one feeble person among their tribes." (Psalm 105: 37.) When Jesus came he emphasized the *day by day* plan of bread making by teaching his disciples to pray: "Give us this day, our daily bread." I prayed that prayer many times before it came true in my life. I am glad Joseph Smith said: "All grain is good for the food of man," and again in the same paragraph: "Nevertheless, wheat for man." (*Doctrine and Covenants* 86: 3.) I experimented with raw wheat that had been soaked in water twenty-four hours, for chicken feed. *Now* I know that a few spoonfuls of wheat after meals, will cure constipation, purify the blood, and relieve the lungs, kidneys and skin from being overworked. But why chew raw wheat? I do not any more. No, I eat *wisdom bread.* Daily I grind wheat meal, with a handpower grinder bought from a mail order house, within twenty-four hours it is used for breakfast mush and other food products that are very wholesome and satisfying indeed. And now to sum up in a few words, this is the gist of the grist: *From the mill to the dining room within twenty-four hours.*

"If ye know these things, happy are ye if ye do them." (John 13: 17.)

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"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron." (Isaiah 45: 1, 2.) The above was given 712 B. C., according to *Bible* chronology. And Cyrus was the great king of Persia, who with Darius the Great captured Babylon and killed the king, at the time the kingdom was divided between the Medes and Persians (See Daniel 5: 28-30) in 538 B. C. Thus years before the birth of Cyrus, the Lord spoke to him, calling him by name and asserting that his right hand was holden, for this special work. Agreeing with the statement of Paul, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17: 26.) Thus Cyrus was chosen before he came to this mortal life. God had determined the times before appointed when he should come, and knowing his fitness for the task foretold the work he would do. See Romans, eighth and ninth chapters, showing how God, foreknowing certain individuals, appointed them for specific purposes. (Romans 8: 29; 9: 11-13, 33, etc.)

"There was a man sent from God, whose name was John." (See Luke 1: 13, 60, 63.) Thus we have a man that God foreknew and therefore predestined that he should do the work he was sent to accomplish. Jeremiah was ordained a prophet before he was born and the Lord said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1: 5.) "But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Hebrews 1: 8, 9.) "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." (Hebrews 10: 5.)

Here we have indisputable evidence that God knew several of the great characters of history before their bodies were born; and to deny this, would be to deny that Jesus Christ was known before his body was born. He had a body prepared. The children partook of flesh and blood. He partook of the same likewise: therefore as he had a body prepared, so they must have a body prepared also.

With this established as true, other Scriptures if properly understood will agree with it, because truth cannot be contradictory. This agrees with, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.) Here it is the spirit in man that receives inspiration. Also the wise man says, "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." (Proverbs 20: 27.) Here the spirit of man is the medium by which the Lord gives light to the body.

That the spirit may be separate from the body we note the following, "For to me to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." (Philippians 1: 21-24.)

In 2 Corinthians 12: 2, 3, Paul spoke of a man he knew, and of a wonderful experience he had, and says that "whether in the body or out of the body," he could not tell. Such a man was caught up to the third heaven. Now if a man could not be out of the body, and Paul being an authority in spiritual things, having seen the Lord, would have known it to be impossible, and would have doubtless told us that a man could not be out of the body. We have the instance of the rich man and Lazarus. (Luke 16: 19-26.) Adventists tell us that this is a parable; "but the *Bible* does not." It starts with the statement, "There was a certain rich man." And if it were a parable; Jesus Christ certainly would not even in a parable tell what is untrue. The rich man "died and was buried." So his body was disposed of; and in hell he lifted up his eyes, . . . No question about his being conscious, although his body was buried. The thirst he was suffering would indicate that he was in the pit wherein is no water. (Zechariah 9: 11.) While Lazarus was resting in the place where according to Jewish "figures" was called "Abraham's bosom," he also being conscious, although his body was dead.

"Hell from beneath is moved for thee to meet at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" (Isaiah 14: 9, 10.) Babylon is here being referred to. Hell is to be moved at her coming. The dead the chief ones and the kings are to rise up from their thrones, and "they shall speak and say unto thee. Art thou become weak as we? art thou become like unto us?" Wherever hell is the king of Babylon was to go there. The others who were there were to speak to him, which could not be if there was no consciousness after the death of the body.

In Ezekiel 32 we have several different nations spoken of that were destroyed in war, and the prophet tells how they went down into the pit. The different names given for the abode of those who are the unrighteous dead, is referred to as the pit, hell, prison, nether parts of the earth, and prison house. In this chapter in most places the word pit is used. In the 26th verse it is said, "her graves are round about her," and in verse 27 it is said, they have gone down into hell. In verses 18 and 24, "They have gone down to the nether parts of the earth." In verse 23, the "graves are set in the sides of the pit." In verses 25 and 26, "the graves are round about him."

The language indicates a difference between the graves and the pit or hell. We once examined a tract by one who had studied the question extensively, who claimed with considerable reason that the pit or hell was in the earth; bottomless because the entire pit would be sides, and no bottom for any direction from there would be up: thus the graves where bodies were confined were according to verses 22, 25, 26, in the sides of the pit, or round about him. One thing is evident that whoever was in the pit was conscious. In the 31st verse we read: "Pharaoh shall see them. . . ." Which would be impossible if he were unconscious. But what is most important is:

"The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword." (Ezekiel 32: 21.) "Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle." (Psalm 24: 8.) Here evidently the one strong and mighty is the Christ. He, with those who help him, is to speak to those who are dead and in hell, which could not be possible unless they were conscious. This harmonizes with what Peter says: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison: Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3: 18-20.) Also, "Who shall give an account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4: 5, 6.)

Now we have the following plainly before us: 1. Christ and those who helped him were to speak to Egypt who had gone down to the nether parts of the earth, or the pit; where their graves were in the sides of the pit or round about them: showing that Egypt was conscious. 2. After Christ had suffered he went and preached to the spirits in

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prison who were disobedient in the days of Noah: so they were also conscious. Since the Christ is to judge both the quick and the dead, and millions of people have died without opportunity of hearing it, therefore, the "gospel was preached to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit." So that all men who did not have the chance to hear the gospel in this life might have their opportunity.

Jesus had said that, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24: 14.) The chorus of angels who announced the birth of Christ declared, ". . . Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2: 10.)

Indeed it is good tidings of great joy that all either in this life or in the place where spirits dwell, no matter what nation or people, will have a chance to hear and obey the gospel and enjoy its benefits. The reference made to Lazarus shows that the righteous will rest in a conscious condition, after death. Paul also gives us more light on this, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." (Hebrews 12: 22, 23.)

The above positively contradicts the position set forth by the Adventists as previously quoted, where they say, "When the spirit goes back to God, the dust from which man was made a 'living soul' in the beginning, goes back as it was to the earth, and the individual no longer exists as a living conscious thinking being, except as he exists in the mind, plan, and purpose of God through Christ and the resurrection. In this sense "all live unto him." (*Bible Readings,* page 507.) But Paul as quoted above classes the spirits of just men as distinctly individual as the angels and others dwelling in the great church above.

With this also agrees the promise made by the Apostle Paul as follows, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thessalonians 4: 14.) So when Jesus returns from heaven, there will come with him the spirits of the just men made perfect; to receive again their bodies.

John says, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6: 9, 10.) The above occurred before the resurrection. The persons referred to were conscious and according to the context, "waiting until others of their brethren should be killed as they had been." These people were not resurrected; but they were conscious, proving that *there is consciousness* outside the body.

"But," the objector will say, "how about the texts where are such statements as the following?" "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146: 4.) The Psalmist here is discussing human relations, and things that have to do with putting trust in (earthly) princes therefore when one leaves this life all these things and thoughts perish. The forces and powers we have to do with here do not exist there.

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." (Ecclesiastes 9: 5.) Of course the dead know not anything, but can the Adventists tell us where the *Bible* speaks of a dead *Spirit?* Then the next clause cannot be explained so as to harmonize with the Adventist theory of the resurrection, "where both the evil and good are brought forth and rewarded according to their works." The above text says, "Neither have they any more a reward: for the memory of them is forgotten." So this can only apply to the part of man and the associations that will be forgotten; or, in other words, to the physical life. The context plainly shows the above to be true.

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." (Ecclesiastes 9: 6.) That the above applies to physical life and associations is too plain to need more notice than to call attention to it. These are forever gone: the loves, hatreds, envies, and even associations such as marriage serve their purpose in this life and therefore perish and have no place under the sun. Jesus says, "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." (Mark 12: 25.) Marriage is necessary as a part of the scheme of life under physical conditions, and with it goes the love that binds people together in this life, so that they together may give the care and protection of their offspring, so that children may not only be brought into the world, but be prepared for life; but when these purposes are fulfilled and the physical life ends, their physical love that has place only in this life perishes. The hatred and envy growing out of human competitions and conflicts are forgotten; they perish at death. But this does not refer to the conscious individual who *partakes* of flesh and blood. The personal ego that lived for a time in the flesh does not cease to exist, and the above Scripture in no sense gives reason to so believe.

"The dead praise not the Lord, neither any that go down into silence." (Psalm 115: 17. No occasion to deny it, for it only refers to the dead physical body.

"For in death there is no remembrance of thee." (Psalm 6: 5.) The arguments previously used will also answer this.

We have shown that the children partook of flesh and blood as Christ did; therefore they existed before they came into this life. For reasons known to God we have no memory of the conditions in which we lived before coming here, but as it is revealed that certain ones were sent here for special purposes and that speaking of the race, Paul says, "He (God) hath determined the times before appointed," we can only conclude that God has a special purpose in sending us into this life, that through its experiences we might glorify him. We have opportunity to learn the consequences of sin "that is death" and the suffering that sin brings to us, also the joy and satisfaction that comes from right doing. We have a chance also to know of the love that caused the Christ to assume the punishment due us for our sins, that through his blood we may be redeemed. So if the goodness of God does not lead us to repentance, we must learn by the things we suffer; for God has ordained that all shall be saved sometime and some way, except the sons of perdition, who having been in a saved condition have fallen away. As Paul says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Hebrews 6: 4-6.)

So far as we can find there is no promise of further redemption for these, but they were once in a saved condition, and as a seed once sprouted and then killed cannot be renewed to life so we know of no promise that the above class can be again renewed to spiritual life.

But we also read: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the savior of all men, especially of those that believe." (1 Timothy 4: 10:)

(To be continued. This is the eleventh installment of a cumulative tract publication which will be printed in sections until completed. The installments may be cut out and preserved for reference or loan purposes.)

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QUESTION TIME

Is there any evidence that the N. R. A. eagle is the beast of Revelation 13?

In "Question Time" of the *Herald* for September 19, aspects concerning the "mark of the beast" are noted. In addition to this it may be said that the description of the beast appears to indicate the Roman power, as viewed by most careful students of the subject. It has been noted that Rome had seven consecutive forms of government, supposed to be figured by the "seven heads," though some think the seven hills on which Rome was built may have been intended. It is believed that Daniel referred to the symbols of the lion, the bear, and the leopard (7: 3-7) to indicate the Babylonian, Persian, and Grecian empires, his fourth beast being the Roman power.

It will be recalled that the Roman power arose out of the others mentioned, and therefore the text in Revelation might well thus refer to them. It states:

"And the beast which I saw was like unto a leopard and his feet were as the feet of a bear, and his mouth as the mouth of a lion."—Revelation 13: 2.

There are many other details of this subject that present striking parallels to certain features connected with the Roman power. John is believed to have used the symbolism as a means of conveying important truths to the saints, for at that time it would probably have meant death to anyone who boldly used the name of Rome in showing her wickedness and the evil nature of her rulers, but the interpretation of these figures would probably be suggested to those who were familiar with the great persecution then raging against the saints. There seems to be no sufficient reason to ascribe this beast to the N. R. A., which is intended for a helpful purpose, whether or not that purpose succeeds to the extent desired.

Why was it necessary for Christ to die for mankind? Was it to appease God?

The old idea that God agreed to remit the debt of man's sins if Christ would become responsible for them is, I believe, unwarranted. Jesus himself expressed the purpose of his mission in clear terms when he said:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3: 16, 17.

Even though God foreknows all things, it does not follow that he approves all that is done. It is unthinkable that God desired his Son to be crucified. Yet it was necessary that someone should present the gospel and the redemptive plan, and Christ knew that his mission would result in his crucifixion. He also knew that by the sacrifice this would make necessary many millions of people would be converted to God. I think it was this willingness to make the sacrifice that pleased God, much as we hold in deep love and esteem one who has made a great sacrifice for us. Proof of Christ's love has caused a deep response in human hearts.

The atonement was what the term really indicates, a sacrifice for us that makes honest hearts at one with God. Gratitude is a conspicuous feature of this work, for one who has no gratitude to God will not turn to him and repent. In his sacrifice Christ atoned for sin to those who repent, without which each must pay the penalty of his evil deeds. But it is not solely Christ's death that is important, for Paul declares:

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Romans 5: 10.

It is the life of Christ that regenerates man, without which salvation would be impossible for man.

Should a Saint attend or teach in Sunday schools or other denominations, if his own is not within reach?

We should do good wherever we can, and if one lives where he cannot reach a church of his own faith, that is no reason for keeping his light "under a bushel." By having contacts with other religious peoples he should be able to exert a good influence among them, and perhaps may help some to a better understanding of his faith. It was largely the clannishness of the Jews that contributed to their persecution in many lands and among many peoples. We cannot exert a good influence in that manner to any very great extent. Jesus and Paul mingled with the people.

A. B. PHILLIPS.

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Prayer and Testimony

The Testimony of Paul

Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. . . .

I have fought a good fight, I have finished my course, I have kept the faith.—2 Corinthians 11:23-28; 2 Timothy 4:7.

Blessed in Keeping the Law

By Francis Schrunk

The church of Jesus Christ means more to me than anything else in the world. I am sorry to say, however, that it has not always meant so much to me as it does now.

I used to have no desire to keep the law of tithing, but my companion and I have found that since we have been complying with the law, the Lord has blessed us. It saddens me to see so many people today hindering the progress of the church by disobeying the Lord's commandments.

Many times blessings have been poured out upon me, convincing me beyond a doubt that this church is true.

Usually when I am called upon to do something new, I am very nervous, and prior to performing my first baptism, I was fearful that I should make some mistake. I prayed earnestly over the matter, and even up to the time the rite was to be carried out I was nervous. I asked God in silent prayer to remove this fear. Upon entering the water, all of my nervousness left me. My prayer was answered, and I received a spiritual thrill while performing the baptism.

My prayer and desire are that we, as a church, shall more fully realize our duty, so that we shall bring about the speedy redemption of Zion.

LINCOLN, NEBRASKA, 506 South Twenty-fourth.

God's Promises Are Conditional

By Mrs. L. J. Morgan

I wish to add my testimony to those of other Saints. The *Herald* means everything to me, and is a very welcome guest in our home. For some time my hearing has been defective, and as a result, I hear very little while at church. As soon as the *Herald* comes, I read it from cover to cover.

I love this work. The knowledge I have of the gospel is dearer to me than anything else in life. In looking back over my life, I know I could not have lived without the help of God, for he has healed me and my family in times of sickness and comforted us with vision and dreams. God will not permit our trials to be greater than we can bear if we trust in him.

A few years ago, I was passing through the greatest trial of my life. I prayed almost constantly. God heard, and comforted me in a dream, which brought peace to my soul. It is still a great source of encouragement to me.

I realize that God's promises to us are conditional. I wish to live so that I may receive the blessings that he has in store for me.

WARRENSBURG, MISSOURI, ROUTE 3.

A Letter of Appreciation

San Francisco, August 16, 1933.

Dear Editors:

During the summer cruise of the fleet we have had the opportunity of attending several of the branches up and down the coast, and in every instance were invited out to different homes for dinners and various other kinds of entertainment for which we are most grateful and if you have a little corner in the *Herald* that could be utilized for such we would appreciate the following note of thanks to those good people being published:

"We wish to express our deep appreciation for the exceedingly warm-hearted hospitalities extended us by the Saints during the visit of the fleet at various ports of the West Coast. It has been our privilege to enjoy the fellowship of many of the Saints and we have found, no matter where we were, that same spirit of welcome which is so characteristic of Latter Day Saints. Again we would thank them and extend to them an invitation to visit us at our home port, Los Angeles Harbor, and our little church home in Long Beach."

Signed,
Luther Troyer,
U. S. S. Tennessee.
Orvil James,
U. S. S. Arizona.
Fred Outhouse,
U. S. S. Arizona.
George E. Johnson,
U. S. S. Arizona.

Hearing Is Restored

By William Crabtree

I am a member of Pleasant Valley Branch. For thirty-five years I have been deaf in my left ear; no sound had reached me through this afflicted part of my body. On the evening of June 5, 1933, I was annointed under the hands of Elder Francis May, who prayed that God would open my ear. God heard and I was healed.

I can now hear distinctly in both ears, and each day I praise my heavenly Father for the miraculous power he has given to his ministers of the restored church.

LUCASVILLE, OHIO, Route 1.

Healed Through Administration

By Nellie Culp

Saturday, May 27, 1933, I attended a prayer and testimony service at the Pleasant Valley Church. I was one among several who requested administration for healing. My affliction was chronic appendicitis. Elder Richard Shope anointed me, and Elder Francis May confirmed the anointing, commanding the disease to leave my body. The pain ceased and I was healed.

I thank my heavenly Father for his loving kindness and power to heal all diseases.

LUCASVILLE, OHIO, Route 1.

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Prayer and Testimony

Testimony Is Confirmed

By Mrs. Gertrude Maxwell

In telling our experience we often do more good than we realize. About forty years ago I heard Elder Barr relate an experience in which he administered and prayed for a child who had drunk two ounces of carbolic acid. He said that as he prayed the child received relief and went to sleep.

I received the witness of the Spirit that this incident was true, and from that time I started praying to a kind and heavenly Father.

This summer at our reunion (Eastern Michigan) I met the woman who forty years ago when but a small child, swallowed the poison, and she verified the testimony of Brother Barr.

SNOVER, MICHIGAN.

Glad to Be a Member

By Irene Pearson

My first acquaintance with Latter Day Saints was when a girl who was my best friend, urged me to accompany her to Sunday school. I did so, joined the class, and began also to attend other meetings. Later I saw my friend's mother baptized, and I, too, was eager to join the church. I understood the meaning of baptism. The pastor of the branch visited my parents, but they thought that I was too young to join a church. I was sorely disappointed, but resolved to make the matter the subject of my most earnest prayers.

It was not long until the pastor made my parents a second visit, and they consented to my baptism which took place June 4, 1933. I am glad to be a member of Christ's church, and I want to do all I can to help him.

BIRMINGHAM, ENGLAND, 3 Augusta Place, King Street, Sparkbrook.

A Tribute to Evangelist Richard Baldwin

By W. A. Guthrie

In my judgment the future will reveal more and more the great worth of such sterling exponents of gospel facts as Brother Richard Baldwin, who during the past year has baptized sixteen candidates in our town. No longer will any dare charge that his standard of righteousness is too exacting. To him the terms of life and immortality are entirely too dear and priceless to mix with unworthy ideas and practices. No one must guess or argue to know where to find Brother Baldwin, and no spiritual-minded man or woman fails to discern that he is the friend of right and truth.

No thinking person can note current events and not be stirred to the depths of his soul by such thoughts as: What is coming next? What kind of a world will my children help to make, and have to live in?

Today we see about us indifference to things of the soul, people wandering in darkness and ignoring the church, crime, and overtaxation. We cannot but help read the signs of the times, and realize that the need of Zion is not to be overestimated. May the city of beauty and right grow as never before, and may misguided souls be brought within her walls of safety.

NEBO, ILLINOIS.

How Happy We Can Be!

By Mrs. Emma J. Sterrett

I was reared in the church by true Latter Day Saint parents, who taught me the angel message. It is with pleasure that I look back upon my childhood to our family altar. We enjoyed the traveling missionaries who visited my father's home.

In my own life I have not had outstanding spiritual experiences, but the still small voice has often spoken peace to my soul and guided me in the right direction.

My older son was instantly healed of tonsilitis through administration when he was but three years old. Among the many experiences in my life was one when I stood beside the casket of a loved one. I thought at the time, that I could never pass through the trial, but God was with me, and immediately a sweet, peaceful, comforting feeling came to me.

I know this is God's work and that he answers prayer. I praise his name every day of my life.

Just a month ago, my younger son's little boy was very sick and we were worried about his condition. One day I kept singing over and over in my mind the following words:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!"

After singing the song, I knelt and prayed for the child. Again that wonderful peace came to me. He was administered to that evening and was healed.

How happy we can be in this work if we only serve God and keep his commandments. Pray for me that I may be faithful.

INDEPENDENCE, MISSOURI, 209 South Crysler.

Use Your Church Privileges

By Mrs. Charles Holmes

I enjoy reading the testimonies of my brothers and sisters in the church. God has helped me in my many trials, and I hope that he will continue to bless me.

Our family is isolated, but God helps us by his Holy Spirit. To those who have church privileges, I would say, do not neglect to use them, for they are strengthening to the Saints.

BRECKENRIDGE, MISSOURI, Box 312.

Request Prayers

Clara McNeil, of Pleasanton, Iowa, desires the prayers of the church in behalf of a daughter who is undergoing a test for tuberculosis. This daughter has recently been greatly benefited by prayer.

Gilbert Crossan, of Maysville, Missouri, desires the prayers of the Saints for his father, G. R. Crossan and his uncle, T. A. Ivie, that they may be healed. He also desires prayers for himself that he may live worthy the Lord's blessings and be an instrument in His hands. He bears a strong testimony of the Lord's goodness to him.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Wheeling District Conference

O. J. Tary Again District President—Five Ordained

The conference of Wheeling District, held at Wellsburg, West Virginia, September 2 and 3, may be summed up as an important milepost in the onward march of the latter-day work in this region.

All branches were represented and sent reports. Missionary A. C. Silvers was not able to be present owing to the needs of the work in West Virginia District, also a part of his field, but he sent his report. Patriarch J. F. Martin was absent from the district at this time on account of his health.

Among the visitors present were Bishop H. E. French, Patriarch G. W. Robley, and Elder James E. Bishop, the latter the president of Kirtland District though a resident of the Wheeling area. These three men did the preaching during the conference, delivering sermons full of useful instruction.

An important item of business was the decision to pay thirty dollars annually on the Kirtland auditorium debt, the money to be raised by contributions from the branches. Election of delegates to General Conference and the changing of the fixed date for the fall business conferences were set as an order of business for the spring conference, to be held not later than the first Sunday in March. A resolution extending a vote of thanks to Elder William Richards for his services during the past seven years as district president, was unanimously passed.

High Priest O. J. Tary was elected district president. He has already served over nine years in this capacity, starting with the organization of the district in 1917, and has since served as counselor to Brother Richards. Other officers elected were Elders Louis A. Serig and W. A. Schoenian, counselors, the latter to serve as director of church schools; Samuel A. Martin, secretary-treasurer, and Anna L. Schoenian, superintendent of music.

Five young men of Wellsburg Branch were approved for ordination, two as priests, one as teacher, and two to the office of deacon. They give promise of continuing active and with others already serving, of making that branch a splendid corps of officers. The ordinations took place in two of the Sunday meetings of the conference, the charge being delivered by Patriarch Robley at the communion and testimony service.

This service was well attended and lasted over two hours, and the testimonies and prayers were of a high order.

The bishop's agent's report was made at the Sunday evening meeting and showed receipts for the twelve months' conference period of $1,377.84.

Chicago, Illinois

Central Church, Sixty-sixth and Honore Streets

Three very busy summer months have gone since Central Church news appeared in the *Herald*. During that period Saints from different States have worshiped with this congregation. Among the early comers were the David Dowker family who were happily welcomed. They bore faithful testimonies to the truth of the gospel. Branch President E. Lowe enjoyed an inspiring visit with Brother George Harrington, of Independence, Missouri.

Four young children of this congregation were baptized June 18, Helen Fay Hurst, Shirley May Swanson, Edward G. Keir, and Gordon Sherman who is the sixth generation of the church on his father's side of the family.

The Sunday Evening Club has taken over the Sunday evening services for fall and winter. During July and August the Sunday evening services were dismissed.

During the early summer Brothers Kier, Hurst and Jacques furnished the speaking. The younger men of the branch have ably assisted, and are to be encouraged. Brother Floyd McNickle and the choir have furnished the music, Arthur Sherman directing.

July 2, marked the conclusion of twenty-four years since the Saints came to worship in South Side Church. At the service commemorating this anniversary Brother Olliver recounted the blessings God has bestowed on his people in this place. Many of the early membership have passed on. Brother Larry Dennis gave an interesting account of his trip to the Youth Conference. This was an inspiring service.

Weekly prayer services have been held as usual, and the Saints have been admonished to honor the past, consecrate the present, and have faith in the future.

Elder A. C. Barmore spoke on *"The Progress of Revelation,"* July 23. He also gave three illustrated lectures, one on Australia and two on the life of Christ.

The Saints of this congregation were saddened by the sudden death of Grace Margaret Keir, only child of William and Marie Keir, August 1. Brother Frank Almond conducted the funeral service. The sympathy of all is extended to the bereaved parents.

Of late several babies have been blessed, Patsy Dawn, daughter of Sister Pansy Myers and Sharon Lynne, daughter of Brother and Sister Earl Blakeman. Brothers Keir and J. J. Olliver blessed Donald Arthur and Darl Ellison, the twin babies of Robert and Gladys Bockall.

The Saints came to the sacrament of the Lord's Supper, September 3, fasting and praying for the good of local work, and God saw fit to answer their prayers. Brother George Kerr was re-called to the work of deacon, and brothers Ray Hurst and Roy Healy to the eldership.

Brothers Keir, Hurst, Healy and Edstrom have recently occupied the pulpit.

During the summer the men have been busy preparing a room in the basement of the church for the new heating plant, now installed. Soon the members will enjoy the enlarged upper room and the more convenient kitchen. The united effort of young and old has effected these changes. The lawn, trees, shrubs and flowers have beautified the exterior of the church home.

The branch business meeting was held September 25, and a chicken supper, the proceeds of which are to be applied to the purchase of the new heating plant.

Sister Grace Keir who recently underwent a major operation at Passavant Hospital was gaining steadily at last report. She has been greatly blessed through administration.

West Pullman Church, 11926 Parnell Avenue

For some time members of this congregation have been earnestly engaged in building up interest and attendance, and good has been accomplished.

According to the new ruling of this district, the semiannual business meeting was held in September for the election of officers for the ensuing year. Clem Evans was elected pastor; E. O. Byrn and E. D. Tripp, counselors; Charles Scribner, secretary; Richard Keir, financial secretary; Stephen Lester, jr., super-

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intendent of church school; Richard Keir, director of choir.

On rally day, September 24, a joyous time of worship and services was experienced by all. Church school convened at 10 a. m.; preaching at eleven, H. P. W. Keir, the speaker; basket lunch at twelve-thirty; preaching at 2 p. m. by Brother Roy Smith, of Hammond, Indiana; vesper services, 4 p. m.; Frank Almond followed the theme of this service with love as the basis of his sermon. The choir furnished music for each service of the day.

A great effort is being put forth to raise the remaining amount of money owing on the church and to clear this congregation of debt, so that the church building may be dedicated December 3. Workers are sure this can be done for already a goodly amount has been pledged and bake sales and socials are planned to help.

Visitors are always welcome at 11926 Parnell Avenue.

Independence, Kansas

All-day Meeting for District Young People

The young people of the district held an all-day meeting here September 17. About one hundred and fifty-five were present at the Sunday school, and many others came later. Frank Shank, of Carthage, Missouri, had charge of the eleven o'clock service.

At noon a bountiful basket dinner was served at the riverside park, and the afternoon was spent in recreation until a musical program began at three o'clock.

A play was presented by Independence young people at seven in the evening, and District President Amos T. Higdon was the eight o'clock speaker.

The annual business meeting of Independence Saints was held September 24, and officers were elected for the coming year. G. G. Cadwell was sustained as branch president; Betty Anderson, secretary, and Anna Miller, treasurer. J. P. Miller was chosen church school director. These Saints look to the future with a determination to strive onward.

Thune, Nebraska

Two Weeks' Meetings Enjoyed

Elders W. A. Smith and T. E. Fitzwater conducted a two weeks' series of meetings at Thune, with good interest among the local Saints. Throughout the meetings, Elders Smith and Fitzwater took turns preaching. This has been the first time in four years that an elder has visited Thune, and the presence of two was much appreciated.

During the series there was one baptism, that of Marlis Engelbrecht. Brother Charles Engelbrecht, the child's father, officiated.

Independence

Today the 1933 Harvest Home Festival of the church opens in the lower room of the Auditorium, and during the next five days it is estimated by those in charge, that more than fifty thousand visitors will pass through the hall to see the exhibits.

People living in Independence, in neighboring stakes, and in more distant parts of the country have sent their gifts of fruit and vegetables, raw and canned, and the hall is aglow with all the colors of harvest-time. Booth decorators have been hard put to it this year to excel the exhibits of former years, but in many instances they have succeeded. A great many beautiful and novel schemes have been worked out for the effective displaying of the thousands of quarts of food which have been donated to the festival for the use of the needy during the coming winter season.

Many organizations are represented in these exhibits—States, districts, stakes, branches, congregations, clubs, and departments. Booths line the walls of the great hall, and cover the steps descending into the "pit" area of the room.

Harvest Festival workers have sent out invitations not only to the schools of Independence, but to all those of the suburban district, to bring their classes to visit the festival. The doors are open from 10 a. m. to 10 p. m. each day.

Program features of the festival this year include a "school of economy," in which practical demonstrations in cooking with whole wheat flour are given; a flower show; bake exhibit; baby show; music every evening by the Auditorium Band and Orchestra; demonstrations by Oriole and Girl Scout organizations and others.

As a climax to festival activities, the Harvest Festival Chorus of six hundred voices will give its annual concert in the main room of the Auditorium at 3.30 p. m. Sunday, October 8. This chorus is composed of singers from thirty choirs in Holden, Far West and Kansas City stakes and in Independence. Paul N. Craig will direct it. Assisting artists will be Mrs. Pauline James Arnson, soprano; Colin Ferrett, bass; Elizabeth Smith, harpist, the Cantanina Chorus, and the Auditorium Orchestra led by Orlando Nace.

Representatives of Graceland College gave their first Sunday vesper service broadcast of the winter at the Stone Church studio Sunday, 6 to 6.30 p. m., Dean A. R. Gilbert the speaker. Mrs. Linna T. Hunt, instructor of voice, was the vocal soloist; Charles Ballentyne, jr., violinist, and Mrs. Burnham Silsby, pianist. Colin Ferrett announced. This is the first of a one-a-month college broadcasts for the winter.

Saturday night's show at the Campus officially closed the summer's Campus activities. Since the last week in May picture shows have been enjoyed by the public at the rate of two each week.

On last Thursday night the Independence chapter of Graceland College Alumni sponsored a Campus show for the benefit of the Graceland scholarship the chapter is endeavoring to raise.

Stone Church

The double sacrament service plan is working out well at the Stone Church, children worshiping with their parents. Sunday morning an impressive service was in charge of Pastor John F. Sheehy, President Elbert A. Smith, Bishops G. L. DeLapp and R. T. Cooper, and Elders H. G. Barto, C. Ed. Miller, and H. L. Barto.

President Elbert A. Smith read the official communication of the Presidency, published in last week's *Herald, "At the Turn of the Year,"* and Elder C. Ed. Miller offered a special prayer for the church and especially for the workers upon whose shoulders rests the responsibility of leadership.

At the same hour an overflow meeting was held in the lower auditorium of the church, Elder T. A. Beck in charge. More than two hundred were there.

Bishop G. L. DeLapp, the evening speaker, received an attentive hearing from the Stone Church congregation. Music for this service was furnished by the Stone Church Choir, Mark Anway, the soloist; Paul N. Craig directed and Mrs. Hazel Scott Withee was at the organ. A cello solo was played by Milford Nace, accompanied at the piano by his sister, Miss Maurine Nace.

Mrs. Adelene Thompson and Mr. Aubra Collins were married September 23, at the home of the bridegroom's sister, Mrs. Ethel McBride. Elder C. E. Blodgett performed the ceremony in the presence of the immediate families.

Second Church

Pastor William Inman was in charge of the large communion service conducted Sunday morning for this congregation, and the principal talk was by Elder A. K. Dillee. A special prayer was offered by Elder F. L. Freeman. Peace and the spirit of worship dominated the service.

Apostle E. J. Gleazer was the evening speaker, and his theme was *"The Way of Salvation."* The choir furnished the musical program, and Elder R. A. Whiting offered the invocation and benediction.

Liberty Street Church

A surprise party was given Pastor John R. Lentell last Tuesday night at the church. This was the congregation's way of showing its appreciation for the services rendered by Brother Lentell during the past year. A young women's chorus sang, *"You Can Smile."* A play of six acts, written by Mrs. Lentell, was given, depicting the work of the women's department. During the performance the

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cast sang a song, *"I Have Resolved,"* written by Cecil Walker. Gertrude Davis read a poem, *"The Friendly Visitor,"* written by John F. Sheehy after he had seen the play presented at an earlier date. Several games then preceded a watermelon feast.

Lucien Amos, twenty years old, was baptized Sunday afternoon by Elder E. A. Thomas. The ordinance was administered in the Walnut Park font. The confirmation took place at the evening service, Liberty Street Church, Elders J. E. Vanderwood, John Soderstadt and Pastor John R. Lentell officiating.

Music for the evening hour was furnished by the choir. Elder Vanderwood delivered the sermonet in the place of Elder J. W. A. Bailey, who was scheduled to speak. Brother Bailey had been called out of town to preach a funeral sermon.

Walnut Park Church

Exceptionally large audiences were had at both the church school and communion service Sunday morning. The sacrament service was in charge of Pastor Frank McDonald, assisted by Elder M. T. Williams. Opening remarks were by Apostle E. J. Gleazer. Preceding the taking of the oblation Brother John Reynolds talked about the importance of this offering. Two children, who were baptized following the eight o'clock prayer service, were confirmed during the communion service. They were: Priscilla Bonnie Bean, daughter of Elder and Mrs. Benjamin Bean, and Robert Warren Holman, son of Sister Joseph Dobson. Elder C. K. Green officiated at both baptisms and Pastor McDonald assisted him in the confirmations.

Evangelist U. W. Greene was the speaker Sunday evening. He told of personal experiences which led him to become a member of the church, and drew a lesson from them for the benefit of his hearers. The choir, directed by Sister Minnie Scott Dobson, sang, *"One Sweetly Solemn Thought."*

The intermediate department of the church school met Sunday afternoon and elected officers for the church year. Those chosen were: President, Jack Green; vice president, George Harrington; secretary, Wilma Smelser; program chairman, Emil Cross, jr., and refreshment chairman, Frances Bullard.

William Kapnick, eighty-four years old, father of Sister R. D. Weaver, died Tuesday, September 26, at the Sanitarium. Mr. Kapnick made his home with Brother and Sister Weaver. He is survived by two sons and one daughter. Funeral services were held Friday, September 29, at the home, in charge of the Reverend H. Dierks of the Lutheran Church.

The Crusaders' Class, taught by Brother Odess Athey, had a wiener roast at Hill Memorial Park Friday night, September 29, and in the course of the evening initiated the new members recently promoted into the class. An attendance of about forty was reported.

Enoch Hill Church

The young people of Enoch Hill were active in church work and associations during the summer months. A considerable number took part in the missionary trips made to nearby branches. The last trip was made to Bates City, twenty-six miles east of Independence. The young people of Spring Branch congregation went also and assisted with program numbers. Elder H. E. Winegar, young people's leader on Enoch Hill, was the speaker.

Now the fall and winter activities are beginning and promise good times for the young in work and play. Their regular meeting every other Wednesday evening is well attended and many fine and helpful thoughts are brought out.

Brothers William Shakespeare and G. E. Whitehead are back after several months' absence. They assisted Elder Joseph Martin in the early morning prayer service Sunday.

Before the sacrament service Sunday Brother William Shakespeare and daughter, Mrs. Millard Pace, Brother George Snively, and daughter, of Lamoni, Iowa, sang *"Take Time to Be Holy."*

Elder Amos E. Allen was the evening speaker and his text was, *"Let us make man in our own image."* The choir sang, *"Cast Thy Burden on the Lord,"* and Richard Maloney sang, *"Have Thine Own Way Lord."*

Spring Branch Church

The new corps of officers began active service with the first Sunday in October. They are: Pastor, M. C. Jacobsen; assistant pastor, Jesse Smith; church school superintendent, Alma Tankard; bishop's agent, Robert Fish; women's leader, Bertha Miller; director of music, Sister J. Nelson; church school secretary, Ada Tankard; young people's leader, Irene Roberts; primary superintendent, Grace Smith; junior superintendent, Sister C. J. Dixon; cradle roll, Ethel Peer; publicity agent, Ethel Peer, and librarian, Francis Tankard.

The Sunday morning prayer service in charge of Robert Fish and W. A. McClain, was a fit beginning for sacrament Sunday, and the communion service at eleven o'clock was in charge of the new pastor, assisted by Jesse Smith, J. Andes, and Robert Fish.

The night program was a promotion service in charge of church school officers. This was most impressive. All departments took part. Elder D. S. McNamara gave a short talk.

There was never a time when there were so many politicians in the wrong party.—David Lloyd George.

Fresno, California

Begin New Season With Zeal

Vacation time is over and Fresno Branch is beginning the year with new zeal. Some have moved away during the summer. Brothers Robert Nephew and Laurence MacDonald have gone to Sacramento. Ethan Godfrey is attending Graceland College.

A big rally and home-coming day is planned for September 24. There will be a picnic dinner in Roeding Park.

Sister Partin and children, of Sanger, are expected soon from Kansas where they have been visiting relatives. Lillie Jennings and Maxine Godfrey returned September 1, after attending the Youth Conference in June, visiting Independence, Nauvoo, Kirtland, World's Fair, Grand Canyon, Black Hills, and Yellowstone National Park.

Painesville, Ohio, Mission Becomes a Branch

Advancement in This Part of Kirtland District

Painesville, Ohio, Mission was organized as a branch September 17. A thriving mission has been carrying on there for several years and the membership has grown from one to forty-nine.

The first to be baptized was Andrew McAdams. He had no rest until his friend, Thomas H. Freeman, was baptized. Several remarkable healings took place and others united with the church. They called a formal meeting April 11, 1926, sixteen being present. With little interruption meetings were continued. Elder Albert Wautters served the group long and faithfully. Eventually Thomas H. Freeman was ordained a priest and made pastor of the group. Andrew McAdams was ordained a teacher, also Roy Plont, of Geneva. Brother Davis was ordained a deacon. They continued their meetings and built a fine Sunday school.

On the day of branch organization over forty signatures were placed on the motion to organize. Brother Thomas Freeman was elected president of the branch, and other officers were sustained in their priesthood. Harry T. Freeman was elected secretary, and Brother David treasurer and bishop's solicitor. Brother Carol Fenner was elected superintendent of church school and provision was made for the department of women.

A fine spirit prevailed throughout the meeting and when the officers were elected they were called forward and a prayer of consecration was offered by the district president, James E. Bishop. Elder Eben Curry assisted in the organization.

The prospects are good for the development and continuation of that new branch in Kirtland District. All general

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officers passing that way are invited to stop and visit and preach.

On the evening of the same day, Leon G. Burdick was reordained to the office of elder. In the past Brother Burdick has done much work as a missionary. The missionary spirit still burns in his soul and no doubt many more precious souls will be brought into the kingdom of God under his ministry.

South Bend-Mishawaka Branch

902 Reddick Street, Mishawaka, Indiana

The annual home-coming and rally day of Mishawaka Branch is now a matter of history. Attendance was good. At the opening service, Saturday, September 16, the time was occupied by the district president and missionary, A. C. Barmore, whose subject was, *"How I Became a Latter Day Saint,"* and Elder Whitehead, who spoke on *"Why I am a Latter Day Saint."*

The prayer and testimony meeting, Sunday, opened the day's services, with an attendance of eighty, a group of thirty-five driving from Wabash, Indiana, in a school bus.

A short time was spent welcoming the late guests, after which Elder A. C. Barmore occupied the stand at the eleven o'clock hour, lecturing on *"The Veneer of Civilization Today and the Need of Conversion to God."* He spoke to a congregation of more than two hundred.

A short musical program was followed by the afternoon sermon, Elder Whitehead, the speaker. His subject was, *"The Birth and Death of Christ."* Immediately following the sermon, the service was turned over to the district young people's workers, Brothers Smith, Barmore, McKnight and Whitehead speaking.

The last service of the day was a Religio program, after which Elder J. W. McKnight delivered the closing sermon. Elders McKnight and Farrow were the two missionaries who came into the locality of this branch in 1926, and started the organization that soon grew into South Bend-Mishawaka Branch.

The services of the visiting ministry are welcomed. Sunday, September 24, Elder Mark Gross, pastor of Buchanan Branch, was the guest speaker. Others who have occupied the stand have been, Elders Coonefare, Hoxie, Hayden, Myers, Hardy, and Taylor.

Two candidates were led into the waters of baptism in June, Sister Elizabeth Moore and Gail Torrence, by Elder Myers.

Apostle D. T. Williams was the speaker, Sunday, September 3. His subject was *"Christianity, and the Social Revolution."*

Saints of this branch were saddened by the death of Clement Junior Ellis, August 23, at the home of his parents, Benzonia, Michigan. Junior was baptized into the church in 1932, and had just recently gone with his parents to their new home in Michigan.

Wells, Michigan

Priesthood Seize Opportunity to Serve Near-by Groups

Though they have felt the efforts of the economic depression, workers of Wells Branch have tried to avoid a spiritual depression. They are faithfully taking the latter-day message to the world.

Brother A. M. Boomer has had the privilege of baptizing four this month, blessing three children, and responding to a number of sick calls, administering to the suffering.

A new opening was recently made and a Sunday school was organized, and one candidate baptized. In this group are two members of the church who will help in the conduction of the Sunday school. Others there are interested, and arrangements have been made to keep in touch with them to help as opportunity permits.

Some attention is being given to another group of interested people out in the country. This has resulted in others coming into the church. Sunday school and other services are being held there. A teacher lives in that group.

These two new groups are under the supervision of Wells Branch, and extend the influence of the branch quite a distance into the country. Wells priesthood have practically three organizations of members and friends to serve, and they are enjoying these opportunities to be of help.

In addition to local work Brother Boomer has helped some in Munising, where he baptized four new members, and at Grand Marais.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

The Spirit of God was felt to a marked degree at the sacrament meeting, September 5. All were encouraged to press forward to accomplish their work.

The young people's class has finished their study of the *Young People's Church History* and are planning to begin the *"Outline Study of the Book of Mormon."*

The women's department met September 14, at the church. Vassie Sheets read a paper on *"Latter Day Saints, Who Are They?"* and Mayme Morgan, on *"Education."* Verna Grice gave a short talk stressing the high points of her experience at the Kirtland reunion.

Recent speakers occuping the stand of this congregation have been Elders A. H. Nieman, R. E. Madden, G. H. Kirkendall, C. W. Clark, William Mickesell, and Priest Harry J. Hoffman. Their themes were, *"Divine Authority," "Real Life," "Saving the Vine," "Home Training," "What of Today," "The Holy Spirit,"* and *"Choosing Rightly."*

Brother William Mickesell and family have moved to Columbus from Lancaster, Ohio.

Four young people from Second Church are attending the Ohio State University this fall, Robert S. Jackson, Lea May Morgan, Ruth Wheeler, and Clara May Wheeler.

Kansas City Stake

Argentine Church

The special gospel meetings conducted by Missionary J. Charles May, assisted by Elder G. E. Harrington, were brought to a close Sunday, September 17, owing to the leadership school at Central Church from September 18 to 29.

Elders May and Harrington will continue their visits and cottage meetings for some time.

Sunday, September 24, Elder J. Charles May delivered the morning sermonet, and in the evening, Elder G. E. Harrington favored the congregation with a chart lecture. Four candidates were baptized in the afternoon, Paul Foster, Eleanor Brown, and Mr. and Mrs. Paul Richter. The confirmation service was taken care of at the prayer meeting at six-thirty.

Manchester, England

Gospel Hall, James Street

Saints of this congregation are happy and thankful for the recovery of their pastor, G. W. Leggott and of others who have been ill. The Lord has been mindful of his little band of people here, and several are again active in local endeavor.

Outstanding among the observances of the branch was that of Mother's Day. The children's choir opened the 10.45 a. m. service with the hymn, *"Wonderful Words of Life."* All who were engaged in the day's programs were mothers with the exception of the presiding minister. Tributes were paid the mothers who had passed on and those who were present when the congregation was asked to stand in silence for one minute. At the morning service talks were given by two mothers, Sisters Tapping and Barrington. The Scripture reading was given by Sister Sloane, and Sister A. Ghent sang a hymn as a solo.

At the afternoon service Brother Barrington paid tribute to the mothers and Sister Lizzie Leggott sang, *"Come Learn of the Meek and Lowly."* Sister Beatrice Tapping read from Ephesians 6, and Sister Harriet Barrington sang,

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"Precious Boon." Sister Lily Baguley then spoke on the duties of mothers.

That evening Pastor Leggott directed the service in the following order—call to worship, one verse of *"Stand up, stand up for Jesus,"* by the choir; hymn, *"Lord God of Hosts,"* by the congregation, and invocation by Brother H. Barrington. The choir then sang, *"Tell Me the Old, Old Story,"* and Sister Minnie Brien sang a solo. Sister Stella Bancroft gave the *Bible* reading, 1 Corinthians 13. Sister Noble talked on *"A Mother's Thoughts."* After Sister Hayward sang a solo, Sister Lena Wilson talked on the theme of the day.

This was a day of wonderful worship, everyone enjoying himself in the Master's service.

Dayton, Ohio

Young People Organize C. S. M. Club

One year ago Thursday, September 14, a group of fifteen active young people of Dayton, banded themselves together and organized a club known as the C. S. M. Club. Russell Rockwell was elected president. During the ensuing six months many happy evenings were spent. The club visited Middletown, Ohio, attending church and Sunday school. Later they gave a supper to help in the purchase of new *Saints' Hymnals* for the branch.

At the second election of officers Theo Boeckman was elected president. During this season the club gave several ice cream socials on the church lawn, and the proceeds helped to defray the expenses of the group on their visit to Kirtland reunion, August 12 to 20.

September 7, the third club election resulted in the choice of Albert Griffin, president. A week later they held their first anniversary banquet.

Grand Rapids, Michigan

Recent Visitors Give Good Help

Grand Rapids Branch has been enjoying a good attendance at all of the services throughout the summer months.

The young people's department sent six members to the Youth's Conference, at Lamoni, Iowa, in June. Upon their return they each gave a report on the various subjects studied while there.

August 27, Apostle D. T. Williams was a visitor at this branch. After preaching the evening sermon, he united Miss Elvira Champion and Vern Brown in marriage. Miss Champion was attended by Miss Betty Howell, and Mr. Brown by Clyde Shotwell.

Patriarch Frederick A. Smith recently visited Grand Rapids Branch, and twelve members of the congregation received their patriarchal blessings.

Elder B. H. Doty, of Traverse City, visited Grand Rapids not long ago, and gave a stereopticon lecture on his travels in the Holy Land.

The annual business meeting of the branch was held recently. Some new officers were elected. Grand Rapids Branch hopes to make the coming year one that will be remembered.

Los Angeles, California

East Church

Sunday, September 24, was promotion day. A fine demonstration of class work was given by the children, and diplomas and *Bibles* were presented to those promoted.

Pastor L. L. Sutherland is again home after his summer vacation. He has presented a series of Sunday morning sermons, which have been inspiring.

Members of East Church attended the district reunion at Laguna Beach nearly one hundred per cent. They came back with new inspiration for their work. Plans are being made for the dedication of this church in the near future.

The program of the last night of the reunion was in charge of the choir of East Church. A colored minstrel was presented.

During the summer months two carnivals were sponsored by the adult division to help liquidate the debt on the annex. Their slogan is, "Clean the debt in October."

This branch is proud to send one of its promising young men, J. C. Stuart, to Graceland College.

Children's day was celebrated with a beautiful pageant by the children's department under the supervision of Sister Alta Stuart and this followed by baptism of six children.

Genoa, Colorado

Saints of Widely-scattered Branch Profit From Summer Contacts

Last spring Pastor J. R. Sutton moved his family from Flat Top, about twenty-five miles north of Genoa, to a farm near this city. And during the summer the Saints of Genoa profited from this closer contact.

Elder Sutton's son, Charles has charge of the group at Flat Top. There is also a group of this branch at Seibert which meets regularly for Sunday school and enjoys preaching by J. R. Sutton and sacrament once each month.

The Saints of Genoa Branch are so widely scattered that it is very difficult for many of them to attend services regularly.

At the close of the Youth Conference at Lamoni, District President Glaude A. Smith made a tour of the district, giving the Saints his impressions of the conference. His talk at Genoa was encouraging.

The Saints here as those elsewhere, have their eyes turned Zionward and desire to locate there when wisdom leads them to move. This past summer three men from Genoa, Brother Page J. Bruch, Brother E. A. Elefson, and Mr. Everett Fulcher, drove to Missouri and visited different localities.

Brothers J. D. Curtis and Floyd Engstrom, of Colorado, Springs, visited here and held all-day services the last Sunday in July.

Elbert Lee Elefson entered the church by baptism August 6.

Genoa Branch will hold an all-day rally in the school auditorium at Genoa October 1. Services will begin at 10 a. m. On Sunday, October 8, rally day will be in the schoolhouse eight miles north of Seibert, Colorado. Workers hope that all Saints and friends may be able to attend.

Hibbard, Indiana

Cooperate to Pay Church Note

Elder Whitehead, of Muskegon, Michigan, conducted a series of meetings at Hibbard Branch, which came to a close October 1. Great interest was shown by several nonmembers.

Sunday, September 17, a group of Saints from Hibbard were privileged to attend the home-coming of South Bend-Mishawaka Branch.

The women's department is meeting every Thursday. An all-day gathering is enjoyed, at which time articles are made and sold. The proceeds are turned over to the blind community box. The box is being passed around among the members who wish to help raise funds to pay off the church note of one hundred and twenty-five dollars. A special effort is being made to pay off the note so that the necessary repair work on the church building may be done.

The functions of the monthly young people's class have been well attended throughout the summer months. They are also planning an active program for the winter.

The young people's class recently sponsored a supper, served in the basement of the church, to raise money to pay on the church note. Approximately forty families were served, at twenty-five cents a family. Five gallons of home-made ice cream were served. Another supper is being planned for the near future.

Pisgah, Iowa

E. Y. Hunker Holds Meetings

Saints of Pisgah Branch feel that they have good reason to rejoice as a result of a series of ten-day meetings held by Elder E. Y. Hunker. Attendance at the meetings was very encouraging.

September 3, Elders Hunker and J. W. Lane conducted another series of meetings at Little Sioux, Iowa. Three candidates were baptized. Music during the meetings was furnished by Sister Field Jones and her coworkers.

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What an Education Means to Me

By Gladys L. Hegwood

THE LAST CLASS of the day was over. I came slowly down the stairs on my way to my locker in the basement. The recitations had been well worth while and some interesting points had been brought out that seemed to me to be worth remembering.

"Good afternoon, Miss H—," said a pleasant voice at my elbow and the principal was beside me. We walked on together into the dean of women's office. After a few moments pleasant chat, he turned to me and said seriously:

"Well, you have had three months of the work; does it appeal to you as much as you thought it would?"

Suddenly, as I looked out of the windows at the beautiful campus stretching out before me, my soul was fired with an inspiration coming from the Source of All Good. The question repeated itself in my heart. I felt again the disappointment and the heartbreak of it all. My very soul was flooded with the question, *What does an education mean to me?* To me who had struggled along alone—who had been denied so long the privilege of an "education!" Thus I answered my friend.

I think that I may have a different idea of real education from the ideas of many people. To me, true culture is not a smattering of knowledge gained in a few months to be as soon forgotten. It is not a veneer of high-sounding phrases, or polished manners alone—education is a thing of the soul. It means a lifetime of preparation.

Sacrifice, hard work, loneliness, struggle, are often the portion of those who would feed soul, mind, and spirit, at the fountain of life. True education is the broadening of the mind—the deepening of the spiritual life. It is growth and development. The more we know, the greater is our capacity to know and suffer. The *truly great* person is many times very simple in tastes, and manner; humble because he realizes that life is not long enough in which to learn perfectly all of the difficult lessons set for humanity to learn.

Education rightly used is a joy. We forget the hours of discouragement when we have an opportunity to hear the prominent educators, the leaders of men speak. What joy is ours over the little that we have been able to learn, if we can but feel that our souls are attuned to theirs—that we are able to understand their language!

It seems to me that the *real* values in this world—the things most worth while, are set by comparison. The objects hardest to reach, that take the most effort, are those most appreciated. So, if we set our ideals high climbing slowly, painfully onward toward the mountain top of our best ambitions—ever onward toward the heights of learning, we may walk each day more alone as our fellow travelers drop by the wayside too weary to continue to the end of the journey. But our souls will be athrill with the joy of achievement if we faint not.

Education is the magic key that unlocks to man the hidden secrets of the earth. It is easy enough to pluck a sunflower, but if you would pick the rose, queen of the garden, you must reach carefully beneath the leaves and then your hands may be scratched and torn in the effort.

This is what education means to me. I am deeply grateful for the opportunity vouchsafed me to walk a little farther adown the road of knowledge where the way is often narrow and hard, and the wind blows chill from the snow-clad peaks in the distance. My hands and feet are often bruised, and torn, but as I climb higher, nearer to the far distant mountain peak of success, I shall meet weary comrades of the road—some sad, some glad, but each of them will have a lesson of courage and wisdom to impart.

I hope to be given strength and the courage to keep on climbing until I reach the peak of perfect education and the master of life, the greatest of all instructors, adjudges me worthy to graduate from the best and truest of institutions of learning, the college of life.

The greatest men have been those who have cut their way to success through difficulties.—Robertson.

Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.—Jesus.

The Bulletin Board

Conference Notices

The semi-annual conference of Southern Wisconsin District will be held at Madison, October 14 and 15. Delegates to General Conference will be chosen. District officers will be elected at the business meeting Saturday at 7 p. m. Apostle John F. Garver will be present and Elder Roscoe E. Davey, part-time missionary of the district. Members of the priesthood, and branch clerks and staticians, please send your reports to the undersigned.—Leda Colbert, 820 Clymer Place, Madison, Wisconsin.

The semiannual conference of Northeastern Kansas District will convene at

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Atchison, Kansas, church at Ninth and Santa Fe Streets, October 14 and 15. Apostle Roy S. Budd and District Missionary Charles Fry will be present. The election of district officers with other business of the district will take place at this meeting. We hope to have a large attendance at the first service at 11 a. m. Saturday.—Dave Little, district president, Burlingame, Kansas; Mrs. H. C. Pitsenberger, district secretary, 2331 Buchanan Street, Topeka, Kansas.

Pastoral

To the Members of the Church in Rock Island District, Greeting: Our annual district conference will convene at Rock Island Church, Friday, October 27, with a program sponsored by the branch. There will be a prayer meeting Saturday morning at 9.45; a round table discussion, 11 o'clock; business session, 2.30; preaching at night. Sunday morning there will be a young people's prayer meeting at 8.15; general prayer meeting, 9.30; preaching, 11 o'clock; round table discussion, 2.30; preaching at night. Apostle J. F. Garver, and Missionary L. G. Holloway will be with us for this conference. Besides the election of officers, provision will be made for election of delegates to the April, 1934, General Conference, and plans effected for the young people's activities of the district. In this connection we are asking each branch to send its young people's leader, or someone else to represent the young people, these delegates to form a young people's council to meet with the district supervisor prior to the conference business session, to arrange recommendations, and nominations pertaining to the young people's work, to present to the conference for approval. Will all district officers, branch presidents, and secretaries kindly have their reports in the hands of the district secretary prior to the opening of the business session of the conference. We trust that all who can will make an effort to be present at this annual conference.—E. R. Davis, district president, 2329 Twenty-third Avenue, Moline, Illinois.

Two-day Convention

Mapleton, Kansas, Saints have secured Bishop G. L. DeLapp to conduct a two-day convention at Mapleton, October 14 and 15. Services will begin Saturday at 10 a. m., and close Sunday at 4 p. m. The Saints of the district are invited to attend. Those who can should bring baskets for dinner on day of arrival. Let us help Mapleton make their effort a success.—C. C. Martin, district director of religious education.

Two-day Institute

The young people of Wichita, Kansas, Branch are sponsoring a two-day institute, October 7 and 8. Brother O. A. McDowell, of Tulsa, will be the speaker. Young people of the Southwestern Kansas District are urged to attend.—A. E. Stoft, Wichita Branch President.

New Addresses

Charles Fry, 1264 Lincoln Street, Topeka, Kansas.

Leonard Houghton, 707 Wolcot Street, Sparta, Wisconsin.

Our Departed Ones

WOOD.—Charles Orin Wood, son of Addison J. and Anna Wood, was born, May 10, 1878, near Valley Junction, Wisconsin. He died at his home near the place of his birth, September 20, 1933. He leaves to mourn his departure, his wife, six children, mother, and one brother, besides other relatives and friends. The funeral service was held Sunday, September 24, with a large attendance, some coming from out of town to be present. The sermon was preached by Elder Leonard Houghton.

TRUMBLE.—Maude E. Robertson, daughter of Francis E. and Anna C. Robertson, died September 24, 1933, at Independence, Missouri. She was born at Millburgh, Michigan, November 4, 1871. Baptized in September, 1882, by Elder Columbus Scott, at Lawrence, Michigan. Married Cyrenus Trumble, December 22, 1887, who died May 3, 1894, at Hartford, Michigan. To this union were born two sons, Maynard Eugene and Estle Cediric, the latter preceding his mother in death two years. Funeral services were conducted at the Liberty Street Church, Independence, Missouri, by Joseph Luff. Interment was in Mound Grove Cemetery. Mrs. Trumble is survived by a son, Maynard; a brother, George E. Robertson; three sisters, Mrs. Addie Hazard, Mrs. Anna Belle Myers, and Mrs. Jennie Gibson, four grandchildren, and a host of friends.

BAILEY.—John J. Bailey was born at Independence, Michigan, February 5, 1845, and departed this life at his home in Brown City, August 31, 1933. He was married to Susan M. Schell January 1, 1866, and to them eleven children were born. The two eldest died in infancy, and the nine who survive are: Mrs. Maude Wilson, of Owendale; Mrs. Clara Morehead, of Detroit; Mrs. Ada Green and Mrs. Emma Des Jardins, of Brown City; Mrs. Margaret Johnson, of Midland; Benjamin, of Ubly; Frank, of Port Huron; Robert, of Carsonville, Michigan, and William, of Independ-

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ence, Missouri. Their mother died November 24, 1913. January 8, 1926, he was united in marriage to Mrs. Jane Wood, who with one brother, Herman, of Bates City; his nine children; thirty-one grandchildren; twenty-six great-grandchildren, other relatives and many friends, are left to miss him. When eighteen years old he enlisted in Company L, Tenth Regiment Michigan Cavalry from which he received honorable discharge November 11, 1865, at the close of the Civil War. He was baptized by Elder Arthur Leverton into the Reorganized Church of Jesus Christ of Latter Day Saints in January, 1876. Three months later he was ordained an elder in the church, and spent several years in missionary work in different parts of Michigan, Wisconsin, Indiana, and Illinois. September 24, 1902, he was ordained a patriarch and under his hands thousands of patriarchal blessings were administered. Three years ago he was superannuated and received button and badge of honor, releasing him from active service in the church he served faithfully for fifty-four years. The funeral was held at Brown City, and interment was in Valley Cemetery at Ubly.

SHEPPARD.—T. J. Sheppard was born in the State of Arkansas, October 22, 1855. He departed this life, September 6, 1933, at the home of his daughter, Mrs. Mary Pearson, of Joplin, Missouri. In young manhood, he was married to Miss Eliza Curtis. To this union, thirteen children were born. His wife and two children preceded him in death. Elder Sheppard spent twenty years of active missionary work under general church appointment, and the last few years in local work. He loved to tell the story of the gospel, and never missed an opportunity, whether in private conversation or from the pulpit. He had many friends and converts in the fields where he had labored and will long be remembered for his zeal and earnestness. On June 20, 1930, he united in marriage with Mrs. Julia Gilbert, who ministered to him during his illness. The funeral service was in charge of the Joplin pastor, Elder O. C. Karlstrom, the sermon by Elder S. N. Gray. Surviving him are: His widow, Mrs. Julia Sheppard; Mrs. E. L. Henson and Mrs. R. L. Henson, of Farwell, Texas; Mrs. Leona Reed, of Independence, Missouri; Mrs. Hattie Simmons, of Vernon, Texas, and Mrs. Robert Miller, of Midland, Maryland; five sons: C. T. Sheppard, of Joplin, Missouri; Newton, Westley and Earle Sheppard, of McAllen, Texas, and Virgil E. Sheppard, of Fanning, Kansas; forty-eight grandchildren and seventeen great-grandchildren. Six of his grandsons acted as pallbearers.

VANN.—Rebecca Vann, daughter of Mahlon and Nancy Marick, was born near Iron Hill, Iowa, August 20, 1860, and died September 24, 1933. She was united in marriage to John Vann, August 12, 1885, at Maquoketa, Iowa. To this union were born two daughters, Mrs. Grace Heide, of Lamoni, Iowa, and Mrs. May Saunders, of Fulton, Iowa, with whom she was making her home at the time of her death. Her husband died in 1921, and since that time she has resided with her two daughters. Besides her daughters, she leaves to mourn, three sisters, Gabrilla Livingston, of Glidden, Iowa; Emma Head, of Fulton, Iowa, and Mandanna Prandy, of Oklahoma City, Oklahoma; five grandchildren, and other relatives and friends. She became a member of the church, October 11, 1903, and has lived a devoted life. Funeral service was held from the Saints' church, Fulton, Iowa. Elder L. G. Holloway, of Lamoni, preached the sermon. Burial was in Esgate Cemetery.

950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 8.00 a. m., *Bible* Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

NEELY.—Anna Terry, daughter of William and Mary Terry, was born at Stotesville, Pennsylvania, September 10, 1846, and departed this life, September 19, 1933. She was the fourth child in a family of eight children, all of them preceding her in death except one, Mary E. Allen, of Millersburg. When ten years of age she moved to Illinois, and resided in Mercer County until her death. She was united in marriage to John Harroun, February 5, 1869, who passed away in the fall of 1879. To this union were born five children, Lottie, who preceded her in death; Bertha Bear, of Aledo; Mary Walls Lowell and Joe, of Millersburg; also a foster son, Dana Crowford, who passed away twenty-two years ago. She leaves to mourn, two sons and two daughters; nineteen grandchildren, besides other relatives and friends. She was united in marriage to Frank Neely, June 14, 1893, who passed away April 30, 1927. At the age of seventeen years she was baptized into the church. Funeral services were conducted from the Millersburg church, the sermon by Elder E. R. Davis. Interment was at Millersburg.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions Minimum 75 cents per insertion.

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

STOCK OF HARDWARE, Plumbing equipment and two Motor Trucks located in Independence, Missouri, one-half cash, one-half either a bankable note or L. D. S. Church Bonds. Home Realty Company, A. E. Bullard, Manager. 40-1t

NEWSPAPER for sale, or will trade for small home, country preferred. Health demands retirement. R. O. Burgess, Ambrose, North Dakota. 39-2t*

FARMS, ALL SIZES. Best terms. Call at our office on Highway No. 71, or write Chas. R. Bowman, Butler, Missouri.

FOR SALE by owner, one mile of Hot Springs Branch, nice truck farm, 15 acres, 5 room farm house and good well; 4 miles from market on paved highway No. 70 in sight of lake. A bargain on terms if desired. T. A. Donathan, Hot Springs, Arkansas, Bonnerdale route. 40-4t

HIGH SCHOOL COURSE in two years; meets all requirements for entrance to college, business, and leading professions. Diploma given. Address Education, Herald Publishing House, Independence, Missouri. 26-25-34

NEED MONEY? Sell Scripture Text Calendars. Big profit to classes, branches, and women's department workers. Write for information and prices. Herald Publishing House, Independence, Missouri. 38-3t*

POSITIONS WANTED

ADVERTISE HERE if you need a job or need a good Latter Day Saint for a job. Fifty thousand read these columns weekly. The special rate for these ads is now but one cent per word per insertion.

LINOTYPE Operator—Am a graduate of Merganthaler Linotype School, with five years subsequent experience in an up-to-date, 2-machine, magazine and newspaper shop. Mark Anway, 1309 Maywood, Independence, Mo. 39-tf

Special Offers

1619 South McCoy Street
2 room house—lot 50 x 138—southwest of Enoch Hill Church $400.00

1416 West Maple Street
5 rooms—modern except heat—west end of Independence, near Sanitarium $1,500.00

1510 West Walnut Street
5 rooms—modern—west end of Independence $3,000.00

The above properties are clear of incumbrances. Owners of church bonds or church notes may exchange same for these homes in Independence.

CENTRAL DEVELOPMENT ASSOCIATION
221 West Lexington Street
Independence, Mo.

or

THE PRESIDING BISHOPRIC
The Auditorium
Independence, Mo.

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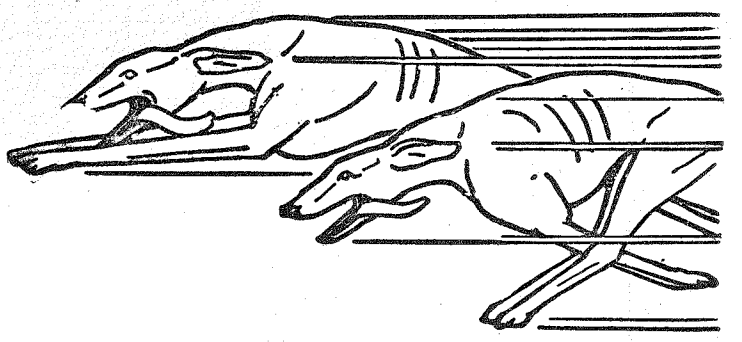
AHEAD of the HOUNDS



These are days of increasing costs—costs which must eventually be reflected in increased prices. The past year has been a year of new low prices. Church books have been sold at the lowest prices in history. Periodicals have been enlarged and consolidated and still sold at the same low price. Now the situation is changing rapidly—paper costs have increased by leaps and bounds, labor costs are mounting and—taken all in all—selling costs must follow. Advantageous purchases will enable us to meet this situation for a short time but eventually we must join the rapidly increasing group who are advancing selling prices.

Buy Now---at Present Low Prices

If you need any of the church books or supplies, buy now. Send for complete catalogue and make your selections.

THIS IS THE YEAR TO GIVE CHURCH BOOKS FOR GIFTS

They're Worth While, Satisfying and Inexpensive

Send for Your Catalogue Today---And Buy

Prices Are Bound to Go Up—Keep Ahead of the Hounds

Herald Publishing House

"Where Acceptable Gifts Are To Be Found"

Ward A. Hougas, Manager — Independence, Missouri.

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the SAINTS' HERALD

H O Smith
711 S Fuller
Inde p Mo

» Graceland College Edition «

Thirty-eight Years of Progress

By G. N. Briggs, President

COLLEGE DAY

October 22

This Sunday is observed in all branches of the church as a day for talks and programs featuring Graceland as the church college, in an endeavor to interest the young people and their parents in it.

Collections are also taken especially for the College, to be used to help worthy students.

Why Graceland?

A Few of the Principal Reasons for the Church College

"How Much Shall I Give?"

An Explanation of the One-half-of-one-percent Idea

HOME-COMING

October 20, 21, 22

On the Graceland Campus

Volume 80 | October 10, 1933 | Number 41

www.LatterDayTruth.org

THE SAINTS' HERALD

October 10, 1933

Volume 80 **Number 41**

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
WARD A. HOUGAS, Business Manager.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price $2 a year in advance for the U. S. A., its territories and possessions, and Canada; foreign, $3 a year. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

CONTENTS

EDITORIAL:
- Graceland 1283
- The World Outlook 1283
- As True Today as Yesterday 1284
- An Early Worker on the Herald 1284
- Graceland Home-coming Program 1285
- Herald Circulation 1285

OFFICIAL:
- A Program of Girls' Activities 1285

NEWS BRIEFS 1286

YOUTH'S FORUM:
- To Be Popular 1287
- Contrast 1287
- Time, a Poem 1287
- Young People's Activities 1287

ARTICLES:
- Marking Time, by Cormaya 1288
- Faith and Miracles 1288
- Thirty-eight Years of Progress, by G. N. Briggs 1289
- "How Much Should I Give?" They Ask 1290
- What College Day Means to Me 1291
- Why Graceland? 1292
- The Royal Road, by Florence Tracey 1293
- Squash or Oak? 1294
- The Good Shepherd, by L. B. M. 1295
- Signs of Discipleship, by Marion F. Cooper 1296
- Seattle and British Columbia Young People 1297
- Ancient American Prayers, by Geraldine Wyatt 1298
- The Seventh Day Adventists, by M. H. Cook 1299
- Question Time, by A. B. Phillips 1301
- The Readers Say— 1302
- Thought Provokers, by Alta Vedder Blend.. 1304

NEWS OF CHURCH AND HOME 1305

THE BULLETIN BOARD 1309

The Pigeonhole

Nothing Like an Education

The Pigeon was roosting pompously on the typewriter desk this morning when we came in. He bowed stiffly.

"I understand you're getting out a special Graceland edition of the *Herald* this week," he said. "I happen to be an old Gracelander myself. I was born in the college tower. My family for generations back were Graceland pigeons. I have seen a good many of the present day celebrities of the church in their youth at the college. Father and grandfather have told me about earlier people. It was my great-great-great-grandfather who built a nest in the eaves above the very room where President Frederick M. Smith studied. He was the first graduate you know. So my ancestry goes much farther back at Graceland than any of your human ancestry. The rest of you are mere upstarts." And how he strutted!

"Why did you ever leave?" we asked maliciously. "Did you graduate?"

"I *was graduated,*" he corrected us, with a flourish of grammatical exactitude. And flew away exultantly. He would catch us in a slip like that!

A John Sheehy Story

When the passenger vessel, the *Titanic,* was built more than a score of years ago, one word was thought to describe it—unsinkable. A mammoth ship having the most up-to-date scientific equipment and luxurious accommodations, people declared that nothing could sink it; the *Titanic* would always ride the waves.

But on her maiden voyage when the steamer was carrying thousands of passengers, the *Titanic* went down.

What impressed me most when I read the newspaper accounts of this event which horrified the whole world, was the testimony of the second wireless operator of the vessel before the Senate's committee of investigations. In his story he told how at five o'clock on Sunday afternoon, he picked up a wireless message sent from a sister ship, the *California,* to another vessel, the *Baltic.* The message said: "Watch out for big icebergs in this vicinity." The operator on the *Titanic* forgot the warning until half an hour later the *California* wired another message regarding the icebergs. Then the *Titanic's* operator wrote down the message on a piece of paper intending to hand it to Captain Smith.

At eleven o'clock on Sunday night the *Titanic* had taken her last plunge, carrying down men, women and children into waters two miles deep. Imagine if you can the horror, the din, the confusion that prevailed in those almost midnight hours on every deck of the stricken vessel.

But the *Titanic* had been warned of danger, only her operator, thinking he rode an unsinkable ship, paid no heed to the warning.

Three Girls—

Went from the Cantaloupe Belt to the Youth Conference. Before they left a party of friends gave them a handkerchief shower.

"Hay fever?" asked the Pigeon.

"No," said Pigeonette. "Prayer Meetings!"

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Editorial

Graceland

Explanation, Not Apology This week sees the *Herald* devoted to the annual Graceland College special number. A few readers may wonder why. The reason is simple: our young people are worth this much and more to us. And because we are interested in them we are also interested in the institution which the church of nearly forty years ago went to so much trouble and expense to establish. The same needs for the young people still exist. And the church still has the same acute need of the young people.

Investment, Not Gifts Investments are things on which adequate returns are realized. Gifts are something on which one does not expect returns. Graceland yields returns. Not the usual money returns, of course. But returns in man power, returns in womanly worth, returns in character and soul. These are profits in the values which are above the "price of gold and of rubies." Money put in Graceland is an investment.

Only One Graceland There are many universities, many colleges. Quantitatively, Graceland would not be needed as an addition to the great numbers of educational institutions of the country. But qualitatively, there is a tremendous need for the church college. It is the only place in the world where we can be sure that our young people will get the kind of education, from the church viewpoint, that they ought to have.

A Similarity, and a Difference There are differences in colleges, differences in atmosphere, attitude, morale, and character. Within recent months visits to two institutions brought out the contrast. In one place the student body were alert, busy, clean and vigorous in appearance. There was a wholesomeness in their attitude which gave one confidence in them and in the institution. One would have been happy to send young people there. On another campus there was another kind of atmosphere. Students were indifferent looking, some of them shifty eyed. Young women were bold, unrestrained. One heard ugly rumors of this and that, and came away feeling that he would rather not educate young people than to send them there. There is a *difference* in colleges.

Graceland Day We believe that Graceland merits the fullest respect and confidence of the people of the church. We believe that it is fully qualified as an educational institution. And we know that it has the capacity to develop in young men and women that which is of far more value in life than degrees and diplomas: character and worth. On Graceland Day it will be well to remember the College and make an investment in the future of the church, left in trust with Graceland.

L. L.

The World Outlook

The NRA A short time ago it was reported that certain eminent Englishmen were watching the NRA experiment with interest. That provided a thrill that we have not had since the beginning of the depression. But it is no comfort to the business men who think they see the NRA gradually slipping, to reflect that other people are watching us fail, even slightly. It touches a sore spot in our national vanity already wounded and raw from other humiliations obtained in the depression.

Moral Leadership of the World Our present position in international affairs is remote from the grandeur of the "moral leadership of the world" that we assumed during the Wilson administration. We still had it during the Coolidge and Hoover administrations, but we were recovering. Now, under Roosevelt, we are definitely cured. We are just one of the nations of the world. The role of moral leader was an expensive and fruitless one. Openly, other nations encouraged us, to obtain loans, concessions, or whatever they wanted. But when we tumbled in the ruin of the depression they smiled, and some jeered. We shouldn't be angry. We deserved it. It is comforting to know that our delusions of grandeur are now over. A contribution for which we should be heartily thankful to the Roosevelt regime.

Front porches and back yards At the same time we were trying to teach the world a new morality in international affairs, a deplorable condition of graft, corruption, and moral breakdown was developing at home. Finally it became so bad that we could no longer keep up a good front. The neighbors had left the rocking chairs on our veranda to go around and look over our back fence. Now that we have been humiliated, we may try to clean up. The successful trials of the kidnapers are a beginning. Many hope that we will have the energy to complete a good job, but they are not too optimistic.

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The Lesson The lesson, if we need one, is this: That we cannot be moral leaders in international affairs, if that is what we want to be, unless we are morally clean at home. Graft, scandal, and corruption such as our newspapers are reporting all the time are not consistent with moral leadership of any kind. Let us see that we are righteous at home, and then we may teach righteousness to the rest of the world.

Needed: A New National Conscience As a nation we have been too willing to drive through the red traffic light when the policeman wasn't looking, to violate the numerous laws that we wanted made for the regulation of other people's conduct, to cry for honesty in politics and to indulge in private graft there and in business.

A new national conscience is needed, a new concern for the right because it is right and not because it makes money. A Dr. Jekyl-Mr. Hyde existence is impossible to maintain; it will cause the exposure of the guilty eventually, and possibly their destruction. National honesty and righteousness are the only possible foundations of internal security and peace.

L. L.

As True Today as Yesterday

Of all that Pythagoras wrought and taught much has perished, out-moded, but much remains. We can still learn of him:

(1) That the supreme and only finally valid end of human thought is to come into harmony, in mind and heart and will, with the Eternal God; (2) That as he exiled himself in foreign lands to gain wisdom, so we must welcome light whatever its source; (3) That in the practice of human brotherhood man becomes at once most truly God-like and most truly human.

Life, Pythagoras once told his disciple Laon, is like the assemblage at the Olympic games. There are three classes of visitors. The lowest class are those who come to buy and sell. Next above them are those who come to strive and compete. The highest class are the philosophic on-lookers. Men still divide into those whose end and aim is gain, or honor, or wisdom. Of that Wisdom a higher than Pythagoras has said:

"Whoso findeth me findeth life—
But he that sinneth against me,
wrongeth his own soul."

Patience is the art of calmly enduring hardships along the course toward attainment. Tolerance means being considerate of the rights, opinions and feelings of others. Be patient and be tolerant.

An Early Worker on the Herald

A short time ago the Editor had a pleasant visit with Brother W. H. Deam, who was employed for some years as a worker on the *Herald.* His reminiscences proved most interesting and he kindly wrote a short article about them. His comment refers to the new seal of the Herald Publishing House, recently printed in these columns. With reference to the press in the picture on the seal, we may add that it was drawn by the artist to represent a hand press used much earlier by many years than the author could have known. He added that he went to Lamoni in 1881, and worked for the *Herald* until 1894, in which year he founded the *Lamoni Chronicle,* which is still an important publication in that community. He was with the *Chronicle* four and a half years, when he went to Chicago. Brother Deam now lives in Independence. His contribution follows:

The Herald Office trade mark brings to mind some reminiscenses of my early connection with the Herald Office. I went to work in the Herald Office March 18, 1872, over sixty-one years ago. The hand press shown in the trade mark is not like the one the *Herald* had, nor is it just like any I have ever seen, and I have seen a good many. The one the *Herald* had, the tympan was supported by a single leg, and the tympan was nearly as large as the rest of the press. The trade mark shows a tiny little tympan. The cross beam was curved for strength, required in making an impression.

The press that the Herald Office had was part of a second-hand outfit, which had been used to print a paper, then defunct. Some time before I went to work for the Herald Office a Taylor cylinder press was obtained for the *Herald,* tracts, etc., and it was run by a pretty little engine manufactured especially for the *Herald* by Brother Cyril E. Brown, an expert machinist, I think of Fall River, Massachusetts.

I went to work as office boy, or "printer's devil." I remember one humorous incident. David H. Smith was assistant to Brother Joseph. Sister Cramer came into the office to do some cleaning in the editorial room. She said, "David, where can I get some water?" "Go to the devil," he said in a gruff voice, meaning me. Not abashed, she came upstairs where I was, and inquired for the devil, saying David told her to go to him. In a year and a half I was promoted to pressman and job hand.

But some more about the Washington hand press. It is yet, or was when I quit the business a few years ago, used in large job printing establishments for taking proofs of certain forms to show defects that no other press will show, and is also used by engravers to take proofs of halftone cuts for the same reason. So the *Herald* then was printed on a press that is yet used for technical purposes. I printed many posters on it. Two hundred and fifty an hour was considered good time. With the Taylor press we used to make one thousand to twelve hundred an hour.

W. H. DEAM.

Write it on your heart that every day is the best day in the year. No man has learned anything rightly, until he knows that every day is doomsday. —Emerson.

Do not sing with a too exact correctness. Put in personality.—William Tomlins.

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Graceland Home-coming Program

October 20, 21, 22, 1933

Friday, October 21:

3 p. m.

Assembly program in the College Chapel.

8 p. m.

College Players present a 3-act play, *"David Garrick,"* in the Lamoni Coliseum.

Immediately after the play there will be an alumni get-together in the basement of the Coliseum.

Saturday, October 22:

8:30-9:30 a. m.

Open house at Walker Hall.

9:30-11:00

Pep Chapel.

2:00 p. m.

Football game—Graceland vs. Washington Junior College of Washington, Iowa—North Park.

5:30-8:30 p. m.

All-college alumni dinner.

8:30 p. m.

General social hour in the reception room of Walker Hall.

Meetings of social clubs.

Sunday, October 23:

9:00 a. m.

Fellowship prayer service in the College Chapel.

11:00 a. m.

College Day Sermon at Coliseum.

Herald Circulation

Readers have queried a recent advertisement which stated that the *Herald* has a circulation of 10,000. It is a fact, doubts to the contrary, that that many *Heralds* are printed and distributed each week. Of course, the number fluctuates with the cutting off of expired subscriptions and with renewals and new subscriptions. Most of this circulation is through subscription, but large numbers are also sold in the branch bundles. An estimate of 50,000 readers is conservative. Large publications of national circulation estimate, for advertising purposes, that there are seven readers for every copy. The *Herald* estimates only five, to be safe.

HERALD PUBLISHING HOUSE
Independence, Missouri

OFFICIAL

A Program of Girls' Activities

Recent announcement has been made of the new revision of the Oriole Girls' program. It has newly published materials with a wealth of activities especially selected and organized for the use of growing girls of the church. The distinctive materials and ideals of the church are frankly recognized and given due emphasis. The whole program is planned to bring into the lives of the girls not only the usual informations, skills, and joys which characterize the popular national girls' organizations, but to lend encouragement to participation in the work of the church and to emphasize achievement in the direction of the objectives of the church. It is designed as a definite part of the church program for girls of the early teen ages.

However, the present emphasis upon the distinctive features of the Oriole program should in no way reflect disparagingly on the participation of our girls in Girl Scout, Camp Fire or other national programs, where carefully organized under good Christian leadership. For years many of our girls and leaders have shared in these programs with much happiness and benefit. In any of these organizations the chief factor is the type of leadership provided and the spirit in which the work is undertaken. Our girls must be encouraged to develop and maintain fine loyalties to the highest and best in life, wherever found.

Our chief ambition is to provide the finest experiences possible for the girls of the church. A general Girls' Headquarters Committee has been named by the First Presidency to assist in the organization and development of this part of the general church program.

For the Department of Religious Education,

By CHARLES B. WOODSTOCK.

We have not struck the balance-sheet of the Great War yet. The world was thrown suddenly out of joint, and many of the dislocations are still not remedied. I am no pessimist and I do not look to the future with alarm, but it would be idle to pretend that there are not many features in the present that provoke great disquiet. . . .

Fundamentally what the world is suffering from is loss of faith in the things it once believed in. A characteristic symptom is the decay of parliamentary government in many countries. Men no longer trust themselves to order their own affairs. Democracy for the moment is in eclipse. . . .—Viscount Cecil, in *"American Responsibilities for Peace."*

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NEWS BRIEFS

Apostle J. A. Gillen Busy in Alabama

Apostle J. A. Gillen had just closed a very helpful series of meetings at McKenzie, Alabama, when he visited Alaflora Branch October 1. He preached three times Saturday and Sunday to large congregations.

Saint Joseph Young People Conduct Visiting Campaign

First Church young people, Saint Joseph, Missouri, Far West Stake, made final arrangements for the opening of their fall visiting campaign September 10. The campaign was made the subject of their early morning prayer service on that date, and in the afternoon the young visitors-to-be met for final instructions from their pastor, Ward A. Hougas.

It is intended that every home included in First Church congregation shall be called upon by young people, and to date reports indicate that the young people themselves are gaining as much as those who are visited. They devote one night each week to visiting. Later the organized priesthood of the congregation will follow up the young people's visits.

New Experiences for Lansing, Michigan, Members

Lansing Saints are encountering opposition to the preaching of the gospel. Evidence of this took the form of incendiarism when their gospel tent, purchased early last summer by the branch, was burned to the ground.

For a number of weeks missionary meetings had been conducted in the tent with a good response on the part of members and friends. The tent had been moved to a new location in the city, and plans were to open another series of meetings September 17. Two hours before the service was to open the tent blew down. It is thought someone tampered with the stakes. And the following night, after workers had reerected the canvas tabernacle, someone set fire to it.

Gospel Work Is Being Established in Ireland

Three have been baptized in Ireland by Apostle John W. Rushton and Elder Thomas Taylor. Not long ago, Mr. W. Murry, of Belfast, was baptized by Elder Taylor, and through his missionary endeavor, two other young men gave their names for baptism, according to a news item in the Southern England and Wales *District Herald.*

The missionary spirit is taking hold of many of the Saints in England, and they believe that soon the gospel work will be well established in the Emerald Isle.

Pittsburgh Will Celebrate Two Anniversaries

Pittsburgh Branch, Pennsylvania, will celebrate the seventy-third anniversary of the branch organization and the sixty-eighth anniversary of the Sunday school October 22. The observance of these historic occasions will take the form of a big get-together and home-coming. Elder E. B. Hull is the present branch president.

Illinois Coal Dealer Gives Warm Thanks

A coal dealer of Marseilles, Illinois, wishing to repay Brother I. E. Turner, president of Mission Branch, for many kindnesses rendered, donated three tons of one of the best grades of coal to the branch. The congregation is grateful for this very practical gift.

Nine New Members for Morgantown Branch

Nine young people were baptized in a mountain stream not long ago by Elder George Powell, pastor of Morgantown Branch, West Virginia. The candidates ranged in age from eight to twenty-two years, and are welcome additions to Morgantown congregation. They were confirmed at a special afternoon service by George Powell, Harry Joseph, and Hobart M. Rogers.

Church Hymn Writer Dies

Henry R. Mills, long-time resident of Independence, Missouri, passed away on his eighty-ninth birthday October 8, at his home. Throughout his long life Brother Mills faithfully served the church. He held the office of high priest and was a stanch minister. His hymns are a rich gift to generations to come. He wrote the music to *"God Is Marshaling His Army," "I Have Found the Glorious Gospel," "As Musing I Sat All Alone,"* and others.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

To Be Popular

Love charms were sold by magicians and sorcerers until well into the seventeenth century, and isolated cases of their use have persisted until very recent times. The newspapers tell of charms of various sorts being sold now, even in our own country.

Today we laugh at the people who bought such charms. We know that charms, if they exist at all, are qualities of character and personality.

"How can I make friends?"

"How can I be popular?"

"How can I make him like me?"

These are old, old questions to which the modern age is finding more sensible and effective answers.

Don't let people laugh at you for being interested in your social life: it is one of the most important things of your existence, taken in its broadest aspects. It can make or break you. But be careful in choosing the people with whom you discuss your problems.

Here are a few suggestions from those who have "been through the mill." Their experience should be helpful to younger people.

There is no magic with which you can "make" people like you. Liking cannot be compelled. There must be some reasons *in you* that will win friends or admirers.

Be real. Be genuine. A pretense is hard to maintain, and you will be exposed or betrayed.

Be your best. A hundred kinds of selves are resident in your personality. Choose the finest qualities in your character, and live up to them.

Be kind to everybody. Don't choose a narrow circle of favorites and snub the rest. There is enough hardship in the world. Don't add to it. There is too little real happiness. You can be one of the world's best givers by increasing it. And you will be loved and admired too.

Be cheerful. Don't criticize everything, even to create the impression that you have superior taste. If you have superior taste, people will know it. If you can do it without gushing, be jolly. You don't have to laugh all the time to do that. A smile that flashes out on the right occasion is better than a meaningless "permanent" grin.

It is good to be conversational. But don't go to extremes. Don't talk all the time; give others a chance. On the other hand, don't be a stick. Contribute your part to the conversation.

And here's a secret that usually works. If you want somebody to like you, don't spend all the time being a wonderful person yourself. Most people resent too much cleverness. Give the other person a chance to shine. If you want the young man to like you, let him display his qualities, and admire them. Human vanity is such that people would rather be admired than admire. This does not mean that you have to shout, "Oh, you wonderful man," every other minute; nor does it mean that a young man has to say "I think you're beautiful" all the time.

Decide above all to be honest with everybody, loyal to your family and friends, and true to your best ideals. If you are really some good in the world you will not lack friends. You will be popular.

Be willing to do more than your "share" of the work: Stay and help when there are dishes to wash. But don't be anybody's slavey. People will like you better if you let them work for you, too. If necessary create jobs for them. They always feel more interest in somebody they have helped. It is just another caress for the ever-present ego.

Contrast

No sin looks so sinful as the sin of a saint, no blot so black as a blot on beauty. You never notice the blight on a nettle, you do that on a rose; you never notice a flaw in a flagstone, you do that in a stone of glory out of which a statue is to spring; you never notice a spider when she dangles from the rafter of a barn, you do when "she taketh hold with her hands in kings' palaces." So it comes to pass that a Christian in the world is a man under a microscope; fierce is the light that beats upon him, and all his faults are magnified.—Selected.

Time

Time is money—we have no right to waste it.

Time is power—we have no right to dissipate it.

Time is influence—we have no right to throw it away.

Time is life—we must value it greatly.

Time is God's—he gives it to us for a purpose.

Time is a sacred trust—we must answer for every moment.

Time is wisdom—we have no right to be ignorant.

Time is preparation for eternity—we must redeem it.

—Author Unknown.

Young People's Activities

A friend came into the office the other day with a worried expression.

"I have been appointed to help the young people with their winter program in our branch," he said, "and I need some help. There are about forty of them, all ages."

"Have you been reading the 'Youths' Forum' page, and the 'News' in the *Herald,*" we asked. "They have had some suggestions during the past few weeks."

"I've just subscribed for the *Herald,*" he answered.

"Then I'll put something in the next issue for you."

And here the list is—for him and for others who may be looking for help.

Activities for the Winter's Program for Young People

For October. A young people's rally, with a special speaker, a choir every evening, and prayer services. All-day meetings one Sunday. Or an institute for the district. A local institute may be planned with good effect.

Wiener and marshmallow roasts in the autumn woods. Hikes. And other outdoor activities. Or gather your crowd to clean up the church grounds for the winter. Parties going out in the woods to gather nuts can have very good times.

For November. Begin your Sunday afternoon fellowship services. These meetings were described in a recent issue of the *Herald.* They are made up of music, readings, and other entertainment features, with a principal talk of about twenty minutes at the end, and then refreshments are served. Once or twice a month should be often enough. You won't want the idea to get old.

Before the middle of November you should decide on your Christmas play or cantata, and prepare to begin practices. You should plan at least six good rehearsals for either of these if you want a first-class product.

The best law: The Golden Rule.

The best education: Self-knowledge.

The best science: Extracting sunshine from a rainy day.

The best mathematics: Multiplying the joys and dividing the sorrows of others.

The best art: Painting a smile upon the face of a child.

The best music: The laughter of happy children.—Kablegram, *International Journal of Religious Education.*

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A Few Things You Can Do Instead of

Marking Time

By Cormaya

EUNICE WYNN is feeling sorry for herself. We do not wonder at it. Many months away from home, effort honestly made to perfect herself in her course, and five hundred dollars put into the venture by her parents, brought Eunice to the place where she was ready for a job. But there was no job waiting for her.

That is not the worst of it. There are thousands of Eunice Wynns in this big country of ours.

A course at a normal school and a teacher's certificate in her hand found Florence Beaver hunting for a school to teach. But she didn't find any school.

There are thousands of Florence Beavers in this big country of ours.

There are thousands of other young people all ready for a job, and no job that will open a door and let them walk in. However, there are some jobs that would have opened the door a wee bit at their persistent knock. Then they could have put their foot in and gradually shoved it open to their full admittance, with a little better preparation.

Take the situation of Eunice Wynn. If she had had a working knowledge of the German language, she finally could have had a job as clerk in a store on full time instead of on Saturday. Her parents are German but seldom speak the language in the home. Had they taught it to their children as they were growing up, Eunice would have been prepared. True enough, it would not have been perfect academic German, but it would have been as good, probably better, for her purpose. It would have been the language of many of the people she was serving most of the time. The language and gracious manners would have made her valuable to her firm. That with her business training as well, would have made her an expert to them instead of a mere clerk.

ANOTHER GIRL with a business training lives in a very small town. She has had less than a week's work in the two years since she finished her course. I am not positively certain, but I think she could have apprenticed herself for a few hours a day to the local publisher who puts out one of the best small town papers in the state, and who is well and favorably known over a large territory. By the time things have swung upward enough, she would have had training in two lines instead of one, and would have been that much more valuable.

There are unemployed business girls living in localities where there are foreign workmen. For instance, there are often Mexican workers in the sugar beet territories. A high school and college knowledge of Spanish would be valuable, but a *working knowledge* of this Mexican dialect would make one useful in a firm dealing with these people, or capable in a business of her own. There are always the better educated among these people. Probably, arrangements could be made to learn from them their language just as they speak it.

A young person with enough pluck could even develop a business as a public stenographer or shopper or business agent for these people. They usually work for cash and could pay it for these services. Thus, a boy or girl out of work would have become an unusual business manager.

Many girls, prepared for teaching, secured no schools because they refused the lowered wages. An ex-county superintendent of schools felt that any girl who would not take a school even at these wages, for the experience it would give her for a better position later on, was acting unwisely, to say the least.

Last year, one girl taught a rural school, her only cash wages being the state and county apportionment amounting, probably, to not more than fifteen dollars per pupil per term. This helped on clothes and incidentals. She boarded around among the parents as teachers did years ago. By this method she supported herself and gained experience.

Even nurses find themselves out of work. In rural communities, many farm families would be glad to exchange produce for services during sickness. During the period of much winter sickness nearly any trained nurse can earn and get her board and often quite a bit more if she is willing to go into the smaller places.

A FEW YEARS AGO a girl fitted herself to teach domestic science. The study was later taken out of the curriculum in the schools, and she was left without a position. After waiting some time she took a course in hospital dietetics. A few months later she obtained a position which has now brought an advance with good wages and many privileges.

So it is with the many young people who have trained themselves for the several different positions and have not found them. We have been told that there is always room at the top. Really, that is about the only place there is room now-a-days, and that room is so crowded that only the few can occupy.

Only the person among the unemployed or near unemployed who can do the unusual, or create a job for himself which is unique, or by some other flexible method adapt himself to present conditions, is going to stand out from the milling crowd.

The urge used to be—go west. Today the west is conquered in almost as full a measure as the east. In the present conditions it would seem that the south Mexico, Central America or South America offer, for the near future, the best opportunities for any with a desire for adventure and usefulness.

If you can make the opportunity, learn another language that would help you in any such a place. This is important. Even in your old home town look around you and notice the fact that the person who can talk English *and* some other commonly used language—all other things being equal, is the person who draws the most trade and holds his position the longer.

If you have in mind a locality or country to which you think you would like to go, study as thoroughly as possible the history and geography of the country, the types and skills and conditions of its peoples. Learn the principles of nursing if only through some cheap second-hand course.

By-the-way, how many of you ever invested the possibilities of learning from these courses? If not, you will be surprised. There are several companies dealing in them. Learn the science of foods which is especially applicable to your chosen future country. Then, when conditions open up you can go there if you want to, or if positions are available here, you can fit in somewhere better for your added knowledge. Your brain will be keen from recent study, and this period of marking time will have produced good fruit instead of withered leaves.

Faith and Miracles

Vital faith removes mountains, Jesus told us. You have had hard things to meet in your past, you will have mountains ahead, but you have and you will conquer every obstacle. That is faith.

There stood the Alps. A man conceived the idea of digging a hole straight through them. That was faith—the idea and the toil, and now we ride through the Simplon Tunnel from the lovely lake in Switzerland to the sunny towns of Italy.

Cyrus West Field heard some engineers talking about laying wires under a bay. His big mind at once jumped to the idea of laying a cable under the Atlantic. Few stories in the world have cheered us like his. What the spider did for the Scotchman, Field has done for some of us. Again and again he tried only to fail. Bankrupt, he begged money to try once more; then, while celebrating success, the cable snapped again. The Great Eastern now took a heavier cable out to sea; six hundred miles from shore the line broke, but not the heart of the dauntless Field. Then on July 27, 1866, he tied his cable safely to the shore of Newfoundland and his dream came true. That is faith.

It is such faith that is able to remove mountains and even oceans.—John Ray Ewers, in *"Faith and the Daily Task," The Christian Century.*

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Thirty-eight Years of Progress

By Dr. G. N. Briggs, President, Graceland College

Graceland Is Modern

A graduate of a small college in the middle west who later also graduated at one of the large universities of the country said "One dollar expended at a a small college gives as much culture as five at a large university. As a graduate of both types of institutions I can truly make this statement."

We are living in a changing world, modern in the fullest sense of that term. Youth of the future to succeed must have his development in a modern civilization and a modern educational society adapting itself to the ever-changing demands. Graceland, in an exceptional manner, meets these exacting standards.

The standardizing and accrediting associations of the country recognize that the basis on which institutions have heretofore been classified will not meet altered conditions. As one of our leading religious thinkers in an address at one of our great state universities last week said, "The present era is the most tragic in all history. Youth has an appointment with destiny or doom."

Graceland meets the most exacting standards of the accrediting agencies in this modern age and as those standards change with the rapidly developing civilization Graceland, with her alert faculty having their training in the leading universities of the country from the Atlantic coast to the Pacific, will ever continue to train her students to have their part in this modern world.

Graceland Is Adequate

What was expected of a college thirty-eight years ago with Greek and Latin as the foundation courses no longer meets the needs of our youth. Today Graceland's curricula, Liberal Arts, Teachers', Public School Music, Home Economics, Engineering, Business Administration, Pre-Nursing, Pre-Law, Pre-Dental, Pre-Medical, Secretarial and Religious, are fully adequate to enable the youth of the church to make that preparation so essential for occupying the exacting positions expected of them in the very near future.

With one of the very finest libraries of any college of its size in the middle west, with laboratories in Physics, Biology, Chemistry, and Home Economics adequate for the courses offered in those subjects, with one of the best equipped girls' dormitories and a most adequate gymnasium and recreational center, with assembly halls and class rooms for every need, a beautiful and healthful campus and environment, the youth of the church from many of the states of the Union and several foreign countries are to be congratulated on their opportunities at Graceland.

> "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principle, with a just fear of God and a love of our fellow men, we engrave upon those tablets something that will brighten all eternity."—Webster.

Graceland Is Christian

The great universities with their present-day enrollments of five thousand to twenty-five thousand are like factories, turning out graduates supplied with specific facts on certain subjects, but lacking the advantages of intimate contacts between teachers and students and the congenial community life which develop character and fosters culture and Christianity. "There is a social threat which is more dangerous in huge crowds than in small companies. It is the danger of bolshevism and atheism. It is an easy matter in their crowded educational centers to couple disbelief in God with disbelief in government." Thus speaks one of our leading editorial writers. The safety of the future, the purity of learning and the efficiency of teaching are all intimately bound up with the small Christian educational unit.

Graceland is Christian in its purpose, in its organization, in the personnel of its faculty and in its environment.

As I conversed recently with a father and mother of one of this year's students whose brothers and sisters had preceded him, the father said, "Graceland has been worth a million dollars to us, if the worth of a Christian character can be measured in dollars and cents." *(Continued on page 1297)*

The fates of thirty-two Graceland careers depend upon your contribution on Graceland College Day, October 22. Will you answer the call?

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"How Much Should I Give?" They Ask

Here's an Answer That Looks Fair to Everyone

"How much should I give?" is a question always bobbing up among the Graceland alumni. One young women settled it without much argument and with littler perplexity of heart. "I decided I could give one half of one percent," she wrote, and after totalling her income, wrote a check for that amount of it in favor of Graceland College.

This answer is not suggested for the other friends of Graceland. The alumni naturally owe a greater debt to Graceland, and feel that they can afford to give more. One half of one percent looks fair to the giver, fair to the college, fair to one's other obligations, and fair to the young people who are dependent upon this gift for their chance to get an education.

One half of one percent! Have you considered what it will mean? To the College? To the Church? To the students?

What It Will Mean to the College

These have been lean years for all educational institutions that have not the advantage of enormous endowments. Even the great ones have had to restrict expenditures, and have seen a practical cessation of the normal flow of gifts. The smaller colleges have suffered more severely, and many of them have had to close their doors.

Only through the loyalty of the officers and instructors of the College, and the sacrifices of its friends, have the doors of Graceland remained open.

If every alumnus of Graceland would give one half of one percent of his or her income, it would mean the assurance of a steady source of income for the College to devote to the financing of worthy students who need help to make their way through school. These funds are repaid and made available for the use of succeeding students many times over. It would mean a larger student body for Graceland, a thing very much needed at the present time.

½ of 1%

The idea is this: one half of one percent of your income given to help Graceland provide enough educations to go around some of the younger crowd who can't have educations otherwise.

Thus, if you make $2,000 a year, the sum you would give to Graceland would be $10. Easy! If you remember your decimals you can figure it out yourself.

It isn't easy to "work their way through like I did" these days. There aren't any jobs. Those that remain pay too little.

You've had your start in life. Now give some of these boys and girls a chance.

What It Will Mean to the Church

There are never enough able and trained young people to do the work that could be done by them in the branches. Graceland fits young people not only for a better chance in life, but also as church workers. Larger numbers of our young people at Graceland would mean larger numbers of loyal church workers everywhere.

It means something to the church people to have a place to send the young people where they can be given training in our ideals and work. No control can be exercised by parents over the type of training, environment and associations at other institutions. But at Graceland they have some assurances. They know the character of the instructors, and the direction in which their teaching leads.

One half of one percent will mean that Graceland will have added financial support to accomplish the ends for which it was founded, and for which it has carried on these thirty-eight years.

What It Will Mean to the Young People

It would be a revelation to talk to the many young people of the church who want to go to Graceland and cannot for lack of funds. It would be even more moving if the readers could see the many letters that come from some who want to attend, but cannot. Each one of these cases means a denial of opportunity, and something of a tragedy in blighted hopes and thwarted ambitions.

The young people who have to seek positions in the world today are made to realize more than ever before that training is the indispensable prerequisite of success in life. And by far the best part of the training of young people is done in the schools. A person without college training is automatically barred from partici- *(Continued on page 1298)*

The fates of thirty-two Graceland careers depend upon your contribution on Graceland College Day, October 22. Will you answer the call?

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WHAT COLLEGE DAY MEANS TO ME

College Day brings memories of the finest experiences I have had in my life. These have been found in prayer services, social entertainments, football games, and in making friends. At Graceland one finds a constructive challenge in the endeavor to attain such skills as will enable him to live life to the fullest extent and to make a contribution in forwarding the work of the Church and Zion.

Pearl McElwain
Lansford, North Dakota.

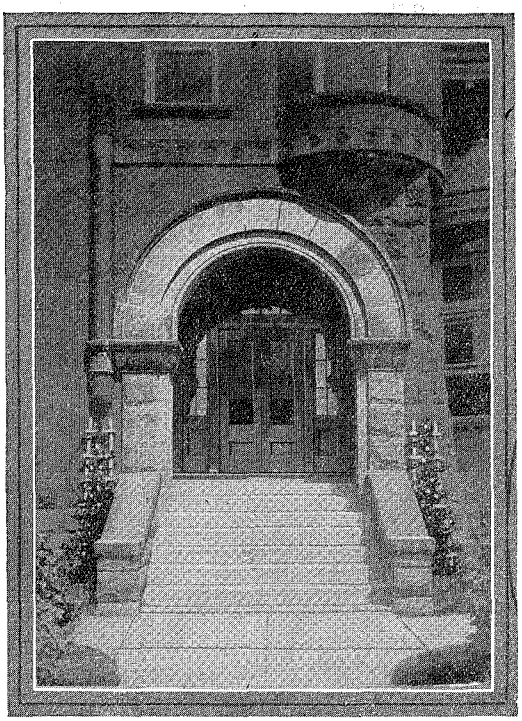
I look upon College Day as a time when earnest Latter Day Saints may avail themselves of the opportunities to serve ambitious young people of the church. They can do this by donating funds so that these young people may be able to prepare themselves for service in the church and the advancement of the Zionic movement. This is a great opportunity for true Latter Day Saints to render great service to the youth of the church.

Clifford Wood
New Westminster
British Columbia, Canada.

In my earliest memories College Day was a time when I gave my extra pennies for something I did not quite understand.

Now I am at Graceland; and I am finding students here only because of that College Day, who are obtaining through Graceland the mental and spiritual inspiration which is transforming them into men and women of tremendous value to this nation and to this church. Now I understand College Day.

Carl Mesle
Syracuse, New York.



Graceland's Old West Door welcomes students to the thirty-ninth year of academic work at the College.

Your contribution to the scholarship fund has made it possible for me to attain a position in life whereby my latent talents can be used for the betterment of mankind and the Church. There are many young people who are longing for such assistance; without it their service is handicapped. I appreciate this help sincerely.

Gladys Swenson
Centralia, Washington.

A successful College Day means I shall be allowed to continue my school work and qualify for a Teacher's Certificate next spring. Because I have found many worth-while things here, I, as well as many others, shall be happy to remain at Graceland.

Nettie M. Pifer
Xenia, Illinois.

"What is the purpose of College Day?"

To me, it is a day set apart for a church-wide program. This program is to secure means whereby more young men and women might be able to continue their studies at Graceland. It is a challenge to the membership of the church to give their youth an opportunity to make the best of the future. The success of this College Day will determine what opportunity there will be for my education at Graceland along with many more.

What is going to be the response of the members of the church towards the needs of its ambitious youth?

Clarence E. Dreadin
Huxford, Alabama.

To me, College Day is the day of opportunity for the church membership to make an investment in the unlimited possibilities of some of its worthiest youth, who in return shall pledge themselves to make similar investments in the lives of others who shall follow them.

Walter Johnson
5 Charles Street, Leichhardt, Sidney, Australia.

(Continued on page 1297.)

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WHY GRACELAND?

To a boy or girl going away to college is a great and exciting adventure. To the parents, it is a mark of achievement, but with this feeling of having attained one of the successes for which the home is established, there comes a tinge of sadness, even sorrow, in the realization that in the future, in all probability, their children will be only visitors at the fireside of the home. In our present day social life, this breaking of the family circle is necessary. The rapidly changing conditions and keen competition of the world demand that young men and women study and prepare. Knowledge of past and present conditions forms the basis of anticipation for the problems and needs of tomorrow.

To send a boy or girl out in the cold materialistic world to gain a life's philosophy, friends and companions, truly is a serious leave-taking. Our church forefathers, in their prophetic vision, saw this great problem and established Graceland College—an institution where the young people of the church may study, and yet not forget God.

Graceland is located in the only city in the world where Latter Day Saints predominate and city and civic affairs are in the hands of our church people. The city is large enough to encourage educational activities but small enough to discourage those things which do not make a good, wholesome collegiate environment.

The college serves a cosmopolitan student body, coming from many parts of the world. A recent survey of the graduates of the past five years who are in educational professions, shows that they are teaching in sixteen states, and others are attending colleges and universities in fourteen different states. Our church college is accredited by the highest accrediting associations in the educational world.

The cosmopolitan spirit of Graceland College is further illustrated by the fact that there is no distinction between those who have to work or depend on extended credit from the scholarship fund, and those who have money to take care of their expenses. Large amounts of money do not have to be spent for clothing and miscellaneous items. It is not necessary to be a spender in order to have a good time or to accomplish the thing for which the institution was established.

The physical plant at Graceland is in the best condition in the history of the college—class rooms, laboratories, dormitories, the library—every part of the educational plant is ready to receive students and give them optimum study and living conditions.

The well-trained faculty of Graceland College take a personal interest in every student. Hours are spent outside of the class room in an effort to help every individual solve his problems and meet the adjustments and decisions of life wisely and well. The student—his spiritual, educational, physical and moral development — comes first.

Recently two friends were traveling, both college-trained people, one having attended Graceland, the other, a near-by State College. In the course of their travels they stopped at many cities and always looked up our church people. Invariably the Graceland student found in the branch former friends and acquaintances and at once was at home and made welcome. You and I are travelers—whether we choose the high road or low road we meet people, make friends, select associates and build a life's philosophy—we plow, we pray, we sing, we sweat. God has planted the beginning of a high road; let us help our boys and girls find it.

Sioux Falls, S. Dakota,
September 7, 1933.

N. Ray Carmichael,
Graceland College,
Lamoni, Iowa.

Dear Bro. Carmichael:

I am enclosing a nine dollar money order for the College. Graceland has meant so much to me that I feel that I can never repay the institution for the wonderful opportunities it offered me. Later on I hope to be able to make a still larger contribution. I shall always remain a strong supporter of Graceland, the College where so many opportunities await an ambitious young man or woman.

Yours very truly,
(Signed) Archie Walker.

"The rarest fruit hangs high; its flavor is for those only who have the courage to climb, the strength to hang on, the steadiness to keep their balance, when weaker heads grow dizzy."

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The Royal Road

By Florence Tracey

II

The Glorious Madhouse

THEY WERE LATE, Larry and Greg, as they sped toward Kansas City the next evening, and Fifteenth Street seemed like a live thing as it sank first into a valley and then topped the hill beyond. It throbbed with sound and motion. Behind Larry and Greg and in front of them moved a constant stream of cars, each one bent on covering just as much space in as short a time as all the others would permit. Those with daring enough to get ahead were envied; those who lagged were cursed for their slowness. Cars of every make and age and condition swarmed and mingled on this highway. There were great trucks with construction materials, mail, household goods, and livestock. There were coaches and coupes and sedans with shiny trimmings, and delivery cars and motorcycles. Mud-spattered Austins darted in and out. All of them were surging on, pressing those ahead to speed and hurry.

To Larry there was something terrible yet fascinating about this street at this time in the evening. The drum of many motors, the flash of wheels, dust in the air—all these were expressive of the haste of men and women, their insatiate craving to "go places and see things."

At that moment they reached the summit of one of the hills between Independence and Kansas City. Briefly she looked before them into the valley, an endless lane of red tail-lights ahead of them, and on the other side coming east, an equally endless lane of car lights, twin beacons, glaring at them like the eyes of angry cats in the ominous dark.

STRANGE TO THINK that each one of these hundreds of cars represented a home with its members and their problems. Strange to be so small and insignificant a part of this moving mass of motors and humanity as she and Greg were at this moment. Where were they all going? What were they thinking? She knew that thousands of tastes, inclinations, ambitions, dollars, and emotions were on Fifteenth Street at that moment; yet there was likeness of purpose, too, at least of present purpose. Every car was trying to go somewhere, to keep the car ahead moving, and to set a pace for the cars following.

"We weren't the only ones who had the idea of going to the city, were we?" she inquired with a little effort.

"Guess we weren't!" Greg's tone was disgusted. He was waiting his chance to pass the car just ahead. "Only wish we'd started a little earlier. I promised Ben we'd pick him up at seven-thirty and here it is ten minutes to eight, and we have to get Dora Lou before we go out to Dart's. Such luck!"

"That'll put us out at Dart's at Swope Park about nine o'clock if Dora Lou is ready," Larry calculated aloud; "and if she's slow as usual, we'll make it before ten. But cheer up, you've waited on Ben and Dora Lou before. It's their turn to wait on us tonight. You couldn't help it because your father had to have the car until late. Lucky you got it at all."

"I can't seem to make this trip in less than twenty minutes when the traffic is so heavy," fumed the young man. "It makes me tired, everyone pokes along so!"

> There is a madness which afflicts people who gather anywhere in great numbers, especially those who are all striving for the same things—money, speed, and power. It is a madness which makes us blind to facts, blind to consequences, blind to destiny, blind to truth.
>
> Is there any retreat for the young people of our modern world, where they may retire to heal the injuries to the soul that they receive in life? When do they have a chance to think, to take their bearings? When do they reach out, to touch the hands of—God?

To Larry they seemed to be doing anything but poking along.

"Well I'd hate for you to try it much faster," she retorted; "you might speed yourself on the way to heaven." But the last part of her teasing remark was lost in the roar of a passing truck.

SOMEWHERE A TRAIN whistled. A searchlight fanned the western sky.

"Bet there are thousands of people on this highway tonight," she observed. "It's rather tremendous, isn't it?" She did not like to have Greg driving like that. Why couldn't he take it easier? It was as if he were fighting to make his way through the crowd; and with all this struggling, he wouldn't get there much sooner than the others.

"Rather," he found time to return. And then: "Not so nice riding here as it is up on Blue Ridge, is it?"

"No, up there on Blue Ridge, one can see the lights of—of Zion; really they lie across the country so quietly and peacefully you do think of Zion. And all the lights of the city here, well, from Blue Ridge they're quiet, too, but down here they don't seem so pretty. They're like —" she held her breath, as they shaved past the car in front, and fitted into the space ahead of it by a margin of four inches.

"How does all this impress you?" Greg was nonchalant.

"One minute it tickles my fancy. The next it scares me to death," she half laughed.

"I love it—the motion, the getting places, even the noise and dust." His tone was more animated. Evidently he had forgotten that they were late. Larry was glad of that.

"I'm not surprised that you do," the girl spoke after a moment's thought. "I presume most city-bred people love hustle, bustle, and noise. They're born keyed to a certain pitch, and they appreciate all this; but sometimes I wonder if they really do. You walk down the street of any city at noon and look at the scarred, marred, wrinkled faces, the hollow eyes—such things don't show so plainly under the glow of electric lights, but sunlight is pitilessly revealing. They look old and worried and harried. Now take us who have lived in small places or in the country, and who come to the city. At first it thrills us. We like the crowds and the hurry, but many of us grow tired—we would like to go back home where there is calm and peace. We miss the unity of things, the harmony, that you find in places where the sky, earth, streams, and trees are more apparent and man and his works are less apparent."

"But what more harmony and unity than this could you ask for?" demanded the young fellow at the wheel. "See those cars moving along together? True we pass each other up; but we're all parts of the great whole of traffic. Right here is harmony of ideas. Here's unity of action."

"Oh, I don't think so. This is just temporary agreement so that each may attain his own purpose—go his own way. It is largely compulsion that makes even this degree of agreement possible—that's what traffic regulations are for. But I'm talking about *harmony,* the quality you find in beautiful music, in fine paintings. I doubt if I can give you my idea about it, and it may sound funny, but to me this—all this before us and behind us and each side of us is just one big madhouse. Fifteenth Street impresses me

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as a ten-mile-long madhouse. Kansas City is a vast madhouse, a madhouse that encroaches upon and overshadows Independence, as all big cities do the little towns about them. Sometimes I love it, and at other times I'm afraid of it. There's something so hard and so ruthless about it and all its parts. Everybody's rushing here or there, and if you don't get out of their way, they'll rush right over you. They don't give a hoot who you are or what you are doing, or where you are going, so long as you don't get in their way. Their faces look as hard as the pavement over which we are driving; and sometimes when I look at them I doubt if they are human. There's something about the city that makes machines of us. I first began noticing that in Chicago—of course it's much worse than Kansas City. In the same block will be the deepest sorrow and the most sublime joy. Nobody seems to notice the next fellow—people are just like a pack of hungry animals, each after his own bone to chew."

"Now that's a long, long speech for a sweet, funny girl," teased Greg, squeezing her hand, then more seriously: "but this is life, Larry. We mustn't forget no matter how idealistic we are, that life is going on all around us right now. See that train going yonder. That's life, too. I revel in all this. It shows man's ingenuity, his accomplishments, his power to organize, invent, build, push ahead. Don't you see it?"

"Yes, each one fighting to get ahead, away ahead of the next fellow," returned the girl drawing her collar about her throat "still my glorious madhouse, Greg. Everyone for himself and nobody for the next fellow."

"Pessimist, we're all getting somewhere. True we move slowly, but people are less selfish than you think, Larry."

"Oh, I don't think all this around us is hopeless," Larry defended her view: "I just called it ruthless, and I think one of the most ruthless things about it—I mean city life in general—is its reception of young people who are trying to fit into our economic crazy quilt. Too bad all this can't rush them into jobs and put food in their stomachs and clothes on their backs and hope in their hearts."

"That would be great," admitted Greg, stopping for a traffic light.

"Have you ever tried to imagine how this—all this before us—will fit into Zion?" queried the girl.

"It's very different from our traditional idea of Zion where peace and love will reign and all we'll have to do is to walk over the golden streets from temple to temple, waving—what is it we're supposed to wave?—palms, and praising—"

"Don't be sacrilegious, Greg," she rebuked.

"I didn't mean to be, Larry, but honest, some of this talk about Zion gets me. Have you ever noticed how every man who has failed in his own business has such firm convictions and beliefs about just how Zion is going to be established? I look upon Zion as being ultimately a place where man's ingeniousness and adaptability combined with the Divine Mind shall produce the highest type of social, economic, political, and religious living. And I believe it's going to require not only a willing but an efficient people to make Zion."

"I frequently find myself wondering about Zion. Surely it will be wonderful, but since I've been in Independence I have heard some mighty funny things about i—"

"You will," agreed Greg, "you'll hear everything from the rankest communism to the most far-fetched theocratic idealism—how do you like that phrase? I'm not sure that I understand all I know about it."

Larry did not answer. Dear Greg, he was so earnestly sincere and yet so shortsighted! And she was not much better. Were all young people as limited in their understanding? Perhaps she lacked vision and the adaptability Greg had mentioned, but she could not place this big, beautiful madhouse in Zion. There were so many forces within it working against Zionic conditions, drawing not only the young but many middle-aged people away from higher and finer ideals — unemployment, indebtedness, selfishness, over-worked sex consciousness, moral irresponsibility, and dozens of others. But she was going too deep; she wouldn't be understanding her own thinking soon. Then she laughed:

"My glorious madhouse, Greg. If there is harmony, and unity here, it's the kind that's taking us to the Devil as fast as we'll go. What do we do? We lie to each other, cheat each other. We laugh at—" but she did not finish the sentence.

SHE WAS not sure how it happened, but the steady drumming of traffic was broken by a crashing of glass, the savage scraping of tin and steel, and one swift scream. From out of the darkness of a side street a truck had lunged into a passing car, and then careened towards a curb and come to a stop under a bent lamppost. Greg shoved in the brake.

The body of a woman hurtled through the air from the sedan which had been struck, and fell in the middle of the street. She did not move, but lay there very still between the street car tracks.

Instantly cars stopped, people stepped out and ran to the scene of the accident. Two policemen, who seemed to appear from nowhere, took charge. Women were crying nervously, and someone was cursing loudly.

Just another accident, a thing common to city streets, but Larry was so shaken that she could scarcely articulate, "Oh, I wonder if she's ki—I wonder if she's badly hurt!"

"Is the woman dead?" demanded Greg of someone in the street.

"Yep, passed in her tickets this time."

Then they were taking someone else from the demolished car.

Though the collision had occurred not three minutes ago, the screech of a siren was heard, that sound which causes the average pedestrian to remark: "Now I wonder whose hurt!" It was the ambulance.

"Drunk truck driver," a man nodded at them as he returned to his car.

The police whistle sounded. Traffic had been held up long enough. Car drivers too far back to know what had happened, and in too much of a hurry to care, were tooting their horns impatiently. Street cars were clanging their bells. The traffic cop motioned for Greg to move on. Slowly he put his car into gear.

"I—it seems awful to drive away like this, Greg," protested Larry. "If only we could do something!"

"Nothing more for us to do," he soberly retorted, "but look at the morning paper to see who it was and the extent of the damages."

"I hate to see things like that!" shuddered the young woman. "They leave awful pictures in my mind—such awful ways of dying!"

"Just have to get used to it," was the hushed reply, and then, "Why, Larry, you're shivering!"

A little farther down the street electric lights of a theater blazed at them the information: "This Is Hotsy-Totsy Jazz Time," and people were waiting in line for tickets. A scrubby boy was calling the evening paper. A pathetic cripple begged not two doors away from the theater. Cars breezed up and down the street.

"We're all in it," thought Larry, "this glorious madhouse!"

(To be continued.)

Squash or Oak?

James A. Garfield, the twentieth President of the United States, knew the value of an education as only those know who have worked their way through school and college. The years went by and at last the man who had labored with such patience for an education, was himself the president of a college. To him there came a very rich man with his young son.

"Mr. Garfield," said the rich man pompously, "I wish to push my son through your college as fast as I can. All I wish is for him to possess a diploma, and for this I am willing to pay you a big price." The man who was to be the head of our Nation stood up and motioned the rich man toward the door.

"Sir," he said, "we cannot take your son as a student. It requires only a few weeks to raise a squash, but it takes centuries for an oak to grow. In this college we do not raise squashes. We start oaks."—Selected.

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The Good Shepherd

By L. B. M.

"The Lord is my shepherd," begins one of our most loved and familiar Psalms. And there would be more faith, love, trust, and confidence one man for another if we realized the true and grand meaning of this simple statement—"The *Lord* is *my shepherd.*"

A good shepherd cares for his sheep. He tends them faithfully, carefully. In the daytime he herds them over the hills where the tenderest and greenest grasses grow. At night he brings them into the sheepfold where they are safe from lurking wolves and other enemies. He spends days, weeks, and sometimes months alone with his sheep and he learns to know them. He rescues them from all danger. When they are sick, he nurses them back to health. He carries the little, new lambs in his bosom. Shepherds have been known to give their lives for their sheep.

Many times during his life on earth the Savior likened himself to a shepherd, his followers to the sheep, and the kingdom of God to a sheepfold. This was most fitting when we recall that he was talking to shepherds, he was talking to them in terms they understood. Here are some of his very words: "I am the good shepherd, and I know my sheep," and again, "I am the good shepherd: the good shepherd giveth his life for the sheep." And Paul the Apostle in his epistle to the Hebrews speaks of Jesus as "that great shepherd of the sheep."

"The Lord is my shepherd." It has always been very easy for me to believe that statement, and very natural. Before I can remember my mother taught me the beautiful little prayer which begins:

"Jesus, tender shepherd, hear me,
Hear thy little lamb tonight,
In the darkness, be thou near me,
Keep me safe till morning light."

The conception of Jesus as the Good Shepherd, created by himself, has lived throughout the ages. Masters of art have committed it to canvas. Poets have written innumerable verses about it, and hymn writers have set many of these to music. A beautiful conception, is it not?

In teaching his disciples Jesus propounded these questions: "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray." And today we sing the hymn, *"The Ninety and Nine."*

When the Lord appeared to his disciples at the sea of Tiberias, after his crucifixion and resurrection, and found them fishing, he prepared a meal for them, and after they had dined, he spoke three times to Simon Peter, charging him with his new responsibilities. Once he said, "Feed *(Continued on page 1298.)*

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Signs of Discipleship

By Marion F. Cooper

"Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath. I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee."—Matthew 26: 69-73.

CAUSES of all kinds, demand from their followers some type of discipleship. Some causes demand from their followers more than others and it will be found true, that the cause which exacts the most from its disciples is the cause which is the most worth while.

When we consider the cause of the Master of Men, we find that it exacts from those who would become the disciples of him the most that is within them to give. We discover that in the days of the early Christians the cause of Christ demanded of a great number of them their lives. Thousands died as martyrs. They gave unreservedly that Christendom might grow and develop into a higher plane of existence. The very future of Christendom, in the days of the early martyrs, was greatly dependent upon their willingness to express their discipleship with the Christ, even though it meant in many cases, the giving up of their mortal existence.

So it is with those today that have taken upon themselves the name of the Master and have entered into a covenant with him. The future of Christianity is very much dependent upon whether or not the people espousing this cause are able to adapt their lives for a greater indwelling of the spirit of the Master; whether or not they will have the courage, the determination and the fortitude to accept the challenge of Christ's way.

In our scripture lesson, we note impetuous Peter, a disciple that so dearly loved the Lord, yet, when he was put to the test of his discipleship with this man from Nazareth, attempted to deny any knowledge of him. But Peter could not cover the fact that he was a disciple of the Master, for he had been associated with Christ long enough that he spoke as one that was a follower of the lowly Nazarene. His speech betrayed him. Thus we find an example in Peter—a case in which the human elements, found within his being, attempted to push aside the spiritual knowledge which had been revealed to him by the heavenly Father.

A sign of discipleship with the Master is a manifest endeavor to obey the precepts and illustrate fully the spirit of our Lord and Master in our daily life. The consciousness of such a desire and purpose is one of the things which reveal to us that we are disciples of the Master. But after all there must be something more than a mere consciousness of it. There must be an absolute outward manifestation. And this outward manifestation will inevitably be present wherever the deep and genuine desire exists in the heart of the individual. Above everything and anything, we must have reality in religion. Never more than at the present time have men and women been so impatient and disdainful of pretense, yet never has there been a time in history, when this same type of men and women have been so prompt to honor that which is genuine and true. Why shouldn't men and women be impatient with the individual whose life is based upon pretense? We discover that during the time of Christ's personal ministry, he very severely rebuked the Pharisee for his hypocritical acts. The life of the Pharisee was based upon religious pretense. On the other hand we discover Jesus commending the publican for his essence of faith. "For everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18: 14.)

Jesus comes to the heart of every individual seeking very earnestly for entrance; and if perchance he is able to gain entrance into the hearts of men and women, he reveals to them that if they bear his name, they must exercise that same pure unselfish love toward one another, that he exercised toward all men. We must love on that same high level, that he loved, else we cannot claim discipleship with him.

The great purpose of Christ's human life was to reveal God to us for our salvation. Because our understanding is so human, it is extremely limited. We are therefore incapable of understanding any presentation of God that is not expressed in terms of human experiences. It seemed to be the great concern of the Master to show us how we might most successfully meet the problems in our earthly experiences and this success is expressed in three very challenging words, "Discipleship with Christ."

Another sign of discipleship with the Master is an eagerness to work for him. Possibly because we have been living in a period of great turmoil and stress in the past few years, we find a very sharp and severe line of demarcation drawn between those two groups of individuals; the disciples of Christ and those that by *(Continued on page 1297)*

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Seattle and British Columbia Young People

IN A RECENT LETTER to President F. M. McDowell, Dwight W. Davis, president of the district young people's council, reports recent achievements and outlines the plans made by the young people of the northwest for the coming year. The information is suggestive of what may be done in other districts.

We quote from his letter:

"In retrospect I believe it can be said that the young people in this district have made progress this last year. I believe them to be more closely welded together in the bonds of 'fraternal cooperation in service to man and devoted consecration to God and his work' at this time than ever before in this district.

"We have had our difficulties to face, it's true; but I would not have had it otherwise, for invariably problematical situations, if approached humbly and prayerfully, result in growth. There is but one justification for mistakes: that we profit by them. As an organization we have made a few errors; but I am glad to be able to say that they have not been serious and that we are learning by experience.

"I am aware the progress is achieved only insofar as we realize that it depends upon certain increments or additions to our heritage. I recognize that we owe a debt to the past—for the rich cultural and spiritual content it has given us—and that if we are to learn economically we must utilize to the fullest our capacity for vicarious experience. . . .

"Much real strength and encouragement was derived from a meeting of young people at our first Council meeting held in Seattle, September 3. It was here that the various branch leaders of the young people presented their material for the coming year. The results of this meeting you can read for yourself in the minutes I am enclosing.

"It was particularly pleasing, at this meeting, to learn that the respective supervisors were unanimous in the thought that we should do more to give our young people a working knowledge of the history of this church, its organization, and its beliefs and principles, consecrated to that with which we are not familiar. . . .

"You can expect much of the Youth in this district this coming year. Our prayer is that each and everyone shall put his trust 'in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously' for this is the Spirit of God; and it will be under this Spirit that Zion shall be redeemed."

As noted, the district young people have adopted fully the young people's council plan recommended by President McDowell in his *Herald* article of July 18. In the year just past a number of projects have been successfully carried out. In a contest for one hundred per cent attendance of the young people of the branch at Sunday evening services, five branches ranked according to percentage.

Centralia	92.11%
Bellingham	76.21%
Seattle	72.28%
Tacoma	64.14%
Everett	61.00%

In a *Saints' Herald* reading contest branches ranked as follows—average score made in *Herald* test:

Puyallup	73%
Seattle	66%
Vancouver	47%
Everett	36%

Besides these the following successful projects are reported:

Educational stewardship.

Reunion grounds improvement.

Good will tours.

Youth's conventions in Seattle and Vancouver.

The essay contest.

The monthly district bulletin.

The newly organized young people's council worked out and adopted tentative objectives to be achieved in local and district-wide activities, in harmony with which the following definite projects were decided upon for the coming year:

1. An attendance contest.
2. An inter-branch debate.
3. An essay contest.
4. The district news bulletin.
5. An exchange of publications with other districts.
6. Young people's convention in February.
7. Good-will tours between branches.
8. Dramatics.
9. An extemporaneous speaking contest.
10. A short story contest.
11. Class study.
12. Compliance with the financial law.

WHAT COLLEGE DAY MEANS TO ME

(Continued from page 1291.)

This year, as never before, the students of Graceland College are depending upon the results of College Day. To one who has never attended Graceland it may be hard to realize just what College Day means. Many students at Graceland are dependent upon College Day collections to sustain them this year. We are depending on you.

Marian Rogerson
47 Cambridge Street,
Fall River, Massachusetts.

Only those people who have attended Graceland can realize the true value of College Day. As the money derived from College Day collections is a perpetual fund, it will send young men and women to Graceland for years to come, giving them a deeper meaning of God and his Church.

If it were not for College Day, no doubt I would have missed the wonderful experiences which Graceland has afforded me.

J. C. Stuart,
606 Hillview Avenue,
Los Angeles, California.

College Day is going to mean very much to me this year. My continuance in school this year and graduation in the spring is dependent upon the amount of money given by you and others on this College Day. I, with many other Graceland Students, am dependent on the results of College Day.

W. Monroe Carter,
Lamoni, Iowa.

SIGNS OF DISCIPLESHIP

(Continued from page 1296.)

their conduct show that they do not desire to follow the way of the meek and lowly Nazarene. Those who do show signs of discipleship with the Master, not only do the things which they believe to be their duty, but they do all that is within their power for the onward movement of the great cause of Christ. A disciple's reaction to certain life experiences are automatically Christian.

May each of us, more fully, accept the challenge, show signs that we have accepted discipleship with the Master. Faith leads to love, love leads to service, and service to a richer and fuller discipleship with the Master of men.

THIRTY-EIGHT YEARS OF PROGRESS

(Continued from page 1289.)

TO THE FRIENDS OF THE YOUTH OF THE CHURCH

Graceland opens this fall in a year of unprecedented importance. Already not only our own country, but the world has embarked upon an adventure of unexampled significance.

We are living in exceptional times with most unusual developments taking place with such rapidity that only the keenest mind can follow.

Civilization is changing so rapidly that the men and women who succeed in making the largest contribution to future society and to their own happiness and development will be the ones best able to adjust themselves to this altered world. This can be done only by those seeking their preparation and guidance in an environment dominated by change.

Graceland offers this opportunity at a time when college education probably never had such a challenge to prepare its graduates to enter, one, two, or three

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years hence, into the new civilization which will be found to exist.

Young people, as never before, recognize that they will be completing their college courses at a time when their services will be in greater demand and when they may expect to fit into the world situation with the highest degree of satisfaction.

Our entering students this fall are asking only for a chance for the opportunity to prepare. They need the loans which the scholarship fund makes available. They will be ready when the time comes to repay it for the use of their successors. October 22 is the day *you* can *"do your part"* to help the youth of the church and society will call upon them *for their part.*

They have entered upon the year's work with unequaled enthusiasm and with the hope that the College Day collection will enable them to remain for the year to realize their life's goal.

With every anticipation of a most happy and successful college year.

G. N. BRIGGS,
President.

"HOW MUCH SHALL I GIVE?" THEY ASK

Continued from page 1290.)

pating in the best and most profitable as well as useful professions.

To the young people of the church—the young people who have not means of their own—one half of one percent means a great opportunity—a chance in life.

There are many of them at Graceland now, awaiting their chance. Can you make an investment in the future in the institution that helped you? That will help your children? That will help all the young people of the church so far as it is given the means to do so?

THE GOOD SHEPHERD

(Continued from page 1295.)

my sheep." The story of this charge is beautifully told in the last chapter of the gospel of Saint John.

But what of the people in the Western Hemisphere? Did they know of the Good Shepherd? We have reason to believe that they did. Early in the first record of Nephi, the chosen servant of the Lord, the angel assures, "For there is one God and one Shepherd over all the earth." The people whose story is told in the *Book of Mormon,* knew, too, and looked for the coming of the Good Shepherd.

This is not merely poetry, it is not merely Scripture— it is truth, deeply-stirring, vital truth if we will but hear it:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Ancient American Prayers

By Geraldine Wyatt

LITTLE OF THE BELIEFS AND LITERATURE of the ancient inhabitants of America, has survived the death-dealing hands of the Spanish priests. That little was so like the religion they taught, that it was correlated and handed back to the natives as a means of "converting" them.

There are a few beautiful, groping supplications, that have been recorded. They come down to us, presenting the picture of a people that have wandered, and that have in turn longed passionately for the light of truth.

One is reminded of the Psalms of David when he reads the following translation of a prayer:

Viracocha, Lord of the Universe!
Whether male or female,
at any rate commander of heat and reproduction,
being one who,
even with His spittle, can work sorcery.
Where art Thou?
Would that Thou wert not hidden from this son of Thine!
He may be above;
He may be below;
or, perchance, abroad in space.
Where is His mighty judgment-seat?
Hear me!
He may be spread abroad among the upper waters;
or, among the lower waters and their sands;
He may be dwelling.
Creator of the world,
Creator of man,
great among my ancestors,
before Thee
my eyes fail me,
though I long to see Thee;
for, seeing Thee,
knowing thee,
learning from Thee,
understanding Thee,
I shall be seen by Thee,
and Thou wilt know me.
The Sun—the Moon;
the Day—the Night;
Summer—Winter;
not in vain,
in orderly succession,
do they march
to their destined place,
to their goal.
They arrive
wherever
Thy royal staff
Thou bearest.
Oh! Harken to me,
listen to me,
let it not befall
that I grow weary
and die.

The lore embodied in this supplication taken from the Empire of the Incas, determines for one the belief of these Lamanites of a God, and of a knowledge that they have not let Him be as great among them, as "Great among my ancestors."

Yet, some historians would have us believe that sun-worship was the true religion of these people. As a matter of fact, sun-worship was instituted in the latter days of the Peruvian or sometimes called by the misnomer Inca, Empire. It is a recorded, historical truth that an over-zealous mother of high birth, named Siyu-Yacu, aided her son in overthrowing the then present dynasty by clothing this son in a long robe, covered with little disks of gold. At opportune times, when the people were assembled for the spectacle, she had her son come out of a cave on a hillside, where the sun's rays would cause his brilliant robe to glisten. In this golden array he was declared the adopted son of the sun. From that time forth sun-worship was the established religion of the Peruvian Empire. Most historians place the beginning of this empire at about the tenth century after Christ.

The English of another orison is:

O conquering Viracocha!
Ever-present Viracocha!
Thou who art without equal upon the earth!
Thou who art from the beginnings of the world until its end!
Thou gavest life and valour to men, saying,
"Let this be a man."
And to a woman, saying,
"Let this be a woman."
Thou madest them and gavest them being.
Watch over them, that they may live in health and in peace.
Thou who art in the highest heavens,
and among the clouds of the tempest,
grant them long life,
and accept this our sacrifice,
O Creator.

Different tribes had different names for God. The following is addressed to Pachacamac. But I think the prayer needs no explanation:

O Pachacamac!
Thou who hast existed from the beginning,
Thou who shalt exist until the end,
powerful but merciful,
Who didst create man by saying,
"Let man be,"
Who defendest us from evil,
and preservest our life and our health,
art Thou in the sky or upon the earth?
in the clouds or in the deeps?
Hear the voice of him who implores Thee,
and grant him his petitions.
Give us life everlasting,
preserve us, and accept this our sacrifice.

(Continued on page 1304.)

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This, I believe, is conclusive that all men shall be saved, but the previous text shows that some after they have reached a saved condition have repudiated it; nevertheless they had known the saving power of Christ. But that all men are to be saved, and a special salvation to those who believe, would show that there are different degrees of salvation as indicated in 2 Corinthians 12: 2 which speaks of the third heaven, so there must be the first and second, and in 1 Corinthians 15: 23 we are told, "But every man in his own order:" and in the 29th to the 42nd verses we are told that "there are glories, as of the sun, the moon and the stars and" . . . "For as one star differeth from another star in glory, so also is the resurrection of the dead." Also the wicked are to be punished according to their works." (See Revelation 20: 12; Matthew 16: 27; Jeremiah 17: 10.)

The above shows that God proposes to save all men with the degree of reward they will be worthy of, and punish them according to infinite justice for their guilt; that provision is made that either in body or in the spirit state all shall know of the way of salvation and be judged by the law of the gospel; and that even the prison where those who have neglected their opportunities in this life shall be opened, and the prisoners brought forth. Observe further: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited." (Isaiah 24: 21, 22.) "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61:1.) "The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword." (Ezekiel 32: 21.) "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." (1 Peter 3: 18-20.)

The above shows that God has not forgotten even those who were unrighteous, but will sometimes reach all and that in some degree of salvation all will be saved.

Christ is to reign until he subdues all enemies under his feet . . . even death then he and the world and all things he has subjected to himself will become subjected to the Father.

We do not believe that the Scriptures teach that there are just two conditions in the future state, but that, as God has all eternity to accomplish his purposes. the message and mission of Christ will indeed be eventually good tidings of *great joy to all people;* that the living God will save all men, and those who believe will receive a special salvation; that they will be "Kings and priests unto God and that they shall reign on the earth." (Revelation 5: 10.) That the "kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Daniel 7: 27.)

"Blessed are the meek: for they shall inherit the earth." (Matthew 5: 5, also read Psalm 27: 3, 9, 29.) We believe that the purpose of punishment is to reform, and that sometime in the great eternity that all things will be brought subject to Christ.

Compare this with the hope of the Adventists. I will quote Mrs. E. G. White, as follows:

"Then Jesus and all the retinue of holy angels, and all the redeemed saints, left the city. The angels surrounded their commander, and escorted him on his way, and the train of redeemed saints followed. Then, in terrible, fearful majesty, Jesus called forth the wicked dead; and they came up with the same feeble, sickly bodies that went into the grave. What a spectacle! what a scene! At the first resurrection all came forth in immortal bloom; but at the second the marks of the curse are visible on all. The kings and noblemen of the earth, the mean and low, the learned and unlearned, came forth together. All behold the Son of Man; and those very men who despised and mocked him, who put the crown of thorns upon his sacred brow, and smote him with the reed, behold him in all his kingly majesty. Those who spit upon him in the hour of his trial now turn from his piercing gaze, and from the glory of his countenance. . . . And they knew that he is the very one whom they crucified and derided in his expiring agony. And then there arises one long, protracted wail of agony, as they flee to hide from the presence of the King of kings and Lord of lords. All are seeking to hide in the rocks, to shield themselves from the terrible glory of him whom they once despised. And, overwhelmed and pained with his majesty and exceeding glory, they with one accord raised their voices, and with terrible distinctness exclaim, 'Blessed is he that cometh in the name of the Lord!'

"Then Jesus and the holy angels, accompanied by all the saints, again go to the city, and the bitter lamentations and wailings of the doomed wicked filled the air. Then I saw that Satan again commenced his work. He passed around among his subjects, and made the weak and feeble strong, and told them that he and his angels were powerful. He pointed to the countless millions who had been raised. There were mighty warriors and kings who were well skilled in battle, and who had conquered kingdoms. And there were mighty giants and valiant men who had never lost a battle. There was the proud ambitious Napoleon, whose approach had caused kingdoms to tremble. There stood men of lofty stature and dignified bearing, who had fallen in battle while thirsting to conquer. As they came forth from their graves, they resume the current of their thoughts where it ceased at death. They possess the same desire to conquer which ruled when they fell. Satan consults with his angels, and then with those kings and conquerors and mighty men. Then he looks over the vast army, and tells them that the company in the city is small and feeble, and that they can go up and take it, and cast out its inhabitants, and possess its riches and glory themselves. . . .

"Jesus and all the angelic host and all the saints, with glittering crowns on their heads, ascend to the top of the wall of the city. Jesus speaks with majesty, saying, Behold, ye sinners, the reward of the just! And behold, my redeemed, the reward of the wicked!" The vast multitude behold the glorious company on the walls of the city. And as they witness the splendor of their glittering crowns, and see their faces radiant with glory, reflecting the image of Jesus, and then behold the unsurpassed glory and majesty of the King of kings and Lord of lords, their courage fails. A sense of the treasure and glory which they have lost rushes upon them, and they realize that the wages of sin is death. They see the holy, happy company whom they have despised, clothed with glory, honor, immortality, and eternal life, while they are outside the city with every mean and abominable thing.

"THE SECOND DEATH

"Satan rushes into the midst of his followers, and tries to stir up the multitude to action. But fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming, and just as long as there was a portion of them unconsumed, all sense of suffering remained. Said the Angel, 'The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon.'

"Satan and his angels suffered long. Satan bore not only the weight and

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punishment of his own sins, but also the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he has caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, 'Amen.'" (*Early Writings,* pages 292-295.)

I will notice some things in the above that do not agree with the *Bible.*

1. In the Book of Revelation where the events she attempts to describe occurred, the destruction by fire was before and not after the resurrection of the wicked dead. I read: "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them. . . . And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God; and the books were opened; and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

All this occurred before the holy city came down from God out of heaven, and in the 21st chapter we read: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Revelation 21: 8.)

Thus the wicked were punished according to their works outside the holy city in the lake of fire and brimstone; but that they were not annihilated is shown by the following text: In the 21st chapter, verse 2, John saw the holy city coming down from God out of heaven. Verse 24 says that, "The nations of them that are saved shall walk in the light of it:" . . . and various things are mentioned descriptive of the city and its appointments in the 21st and 22nd chapters and again the wicked are referred to as follows: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Revelation 22: 15.)

If they had been annihilated they would not still be outside the city. They must have their part of the punishment and even after that will be barred from the holy city, and how long and severe their punishment is not fully revealed, but I can only conceive of God punishing men with the purpose of reforming them. I cannot believe that the greatest majority of men will be annihilated, but rather that after they have suffered until they have learned the lesson that it is foolish to do evil that all except the sons of perdition previously referred to will be saved in whatever degree of salvation they will be qualified to enjoy. Thus we read: "Wherefore God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2: 9.)

It does not appeal to us that the largest part of the human race that God made in his own image are to be burnt up and annihilated, nor that the Devil will thus succeed in leading the vast majority of the human race to such an awful doom; that it would be to the glory of God to have them acknowledge him as the most powerful, and then be burnt up while the angels and saints are looking on with vindictive enjoyment. Jesus came to save sinners, and while they cannot be saved only as they forsake their sins, I can only believe that in the eternities yet to come Jesus Christ will ultimately succeed in his mission, and I can only think that the spirit that leads Adventists to look forward to the time of their triumph when they hope to look with satisfaction on the tortures of the largest portion of the human race and shout "amen" with the idea that the Christ has failed to save the major part of the human race, is foreign to the spirit of Christ.

2. The claim that "Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host." (*Early Writings,* pages 294, 295.) This statement is so out of harmony with the whole plan of salvation that when we first read it we could hardly believe that anyone would make such a statement. To believe that Satan is to assume our suffering and be annihilated in punishment for our sins would cause us to pity him and feel that he was indeed a benefactor. We find nothing of the kind in the *Bible.* But we do read:

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53: 4, 5.) "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2: 24.) These prophesies unquestionably refer to Jesus Christ, who bore our sins and suffered in our stead; and when Mrs. White makes the above statement she virtually gets the Devil in the place of Christ. We do not object to the Devil getting his just dues, nor suffering for the evil he has caused, but the above statement puts the whole plan of salvation in a false light; so we can only reject any claim made for it as being inspiration from God.

Man is to blame for yielding to Satan; because he has intelligence sufficient to know right and wrong. Because of this, and his agency giving him the right to choose his course (thus differing from the beast), he is responsible for the choice he makes. When man chose to sin, and placed himself subject to death; the Devil being party to the wrong was subject to suffering for his own deeds. The only way man could be redeemed from his own acts would be for someone who was not under the same condemnation to suffer as his substitute. This Jesus Christ did, and we honor and revere his name above every other name because of his vicarious suffering for us; and believe that sometime in future ages all will be brought to realize this, and that Christ will triumph over all things, and bring all to the knowledge of God and to the degree of salvation that they have qualified for. Then when sin, death, the grave, and hell are destroyed, Jesus having completed his work and subdued all things, he himself will be "subject to him that put all things under him, that God may be all in all."

(The end.)

Good Times

Good times recreate; they leave the body strong.

Good times refresh the mind.

Good times leave the spiritual life untarnished.

Good times make for self-control.

Good times leave happy memories.

Good times are usually social; they are never "cliquish" or snobbish.

Good times come with good companions.

Good times leave me popular with my better self, my best friends, and God.

—Selected.

Cast thy word, thy deed, into the ever-living, ever-working present.—Carlyle.

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QUESTION TIME

Do the Saints believe the Holy Spirit has a conscious existence?

They not only hold that He possesses conscious existence, but as a part of the Godhead praise, glory, and dominion are ascribed to Him. The prophet Joseph Smith expressed this concept, saying:

"Let the honor and the praise, the dominion and the glory be ascribed to the Father, Son, and Holy Spirit forever and ever."—*Church History,* volume 1, page 86.

The three witnesses testified by command, closing with these similar words:

"The honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."—*Book of Mormon* preface.

This unity of the Godhead is also declared by revelation to the church, stating:

"The Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal."—*Doctrine and Covenants* 17: 5.

The *Book of Mormon* conveys a similar doctrine:

"The Holy Ghost will bear record unto him (the believer) of the Father and me; for the Father, and I, and the Holy Ghost, are one."—634: 38.

Praise, honor, glory, and dominion could not be due that which has no conscious existence, for glory and dominion are held and exercised by one possessing them. The form of this existence is not clearly indicated, but essential characteristics and attributes of the Spirit prove consciousness, power, and volition. He is a teacher (John 14: 26), knows wisdom (1 Corinthians 2: 11, 13), speaks to man (Acts 8: 29), gives gifts (1 Corinthians 12: 8), communes with man (2 Corinthians 13: 14), commands him (Acts 13: 2), and strives with him (Genesis 6: 3; Moroni 8: 33). He possesses a will (2 Nephi 1: 123); his mind may be known (Romans 8: 27). He may be known personally (John 14: 17), may be vexed (Isaiah 63: 10), grieved (Ephesians 4: 30), sinned against (Luke 12: 10), or lied to (Acts 5: 3). He conceived Jesus (Luke 1: 35), and believers must be born of Him to enter the divine kingdom (John 3: 5).

The Inspired Version uses the personal pronoun of the Spirit twenty-four or more times, and *Doctrine and Covenants* 42: 5 says: "The Comforter knoweth all things, and beareth record of the Father and of the Son."

What is the oldest source of history of any biblical nation?

The most ancient known at the present time is that of Babylonian and Assyrian literature. However, the Babylonian was itself indebted to the yet older nation of the Sumerians, whose literature was translated and absorbed into the national and social life of Babylonia. Their culture was quite advanced, and both men and women learned reading and writing as a part of educational requirements. Some of the Sumerian texts are found written or copied into the Babylonian documents, and include stories of the Creation and the Deluge. These are considerably older than the time of Moses, and contain various similarities with his history in Genesis.

The science of astronomy was well developed in Babylonian times long before the Babylonian era known to the Israelites, and meteorology and allied studies in natural phenomena were also extensively cultivated by them. Many large libraries had been built up, in some of which were many thousands of volumes or records, the writings being on clay tablets. The inscriptions reveal that the more ancient Babylonians were acquainted with northern Semitic peoples approximately 3300 B. C., or a thousand years before the city of Ur became prominent in history of that era.

The so-called Code of Hammurabi was produced about 2250 B. C. by a ruler of the first dynasty, being a summary and systemization of the more ancient laws. This code bears many points of resemblance to the Mosaic Code in respect to the Ten Commands, marriage, slave, divorce, and priesthood laws; also on tithes, interest payments, fines, and other regulations respecting moral and secular matters.

Is it right to serve tea and coffee at public suppers of the Saints?

This question appears to be based upon the Word of Wisdom which advises us not to use hot drinks or strong drinks, which some believe particularly refer to tea, coffee, and alcoholic liquors. Without attempting to pass upon the *wisdom* of doing so, it should be noted that the revelation (86) is "not by commandment or constraint" and therefore leaves those concerned to decide whether or not they value the "promise" more than the allurements of the drink.

A. B. PHILLIPS.

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The Readers Say---

God Fulfills His Promises

One experience of mine, above all others, convinced me that God fulfills his promises when we are faithful. Some time back I was confined to jail to pay off an old grudge one of my neighbors had against me. Remembering the Lord's words, "Vengeance is mine," I did not worry over the matter, but taking my *Bible* and *Instructor* with me and with a prayer in my heart that the Lord would help me, I entered the place.

At first during my confinement I was persecuted by those about me for my religious faith. I could not accustom myself to the rough and abusive language I heard, but I knew the Lord would care for me. Then I was taken to another part of the building where all was quiet and peaceful, and soon I was allowed to go out of doors. Out of five days I spent there I was only one day in confinement, and I felt that the Lord had been with me from the time I left home until I returned. I am thankful to know that I have one Friend upon whom I can depend at any time.

I have heard the remark several times that it does not make any difference what church one belongs to; all of us will be saved. But I know there is only one true church of Christ, and I know this not by the power of teachings of man, but by the power of God. I hope to be able to remain steadfast in the faith of Christ.

I heard only one sermon preached by a Latter Day Saint elder before I was baptized, and I can remember only a few words of that; but God by his Holy Spirit led me to study and pray that I might become a true servant of his; he gave me light on the gospel. The elder who baptized me commented on how well I seemed to understand the Scriptures when I answered the questions he put to me. I heard him say, "The Spirit giveth utterance."

The Scriptures tell us that the Lord will bless those who believe in his Spirit and bare witness with their spirits and he has promised to bless such with signs proving them to be his children.

I want to be an instrument for the accomplishing of much good in the hands of the Lord. I want to be humble and full of love, a servant worthy to assist in the Master's works. Please pray for me.

A. C. POQUETTE.

VASSAR, MICHIGAN.

Appreciates Letters and Articles

Being an isolated Saint, I had great reason to rejoice when the opportunity was opened for me to attend the first Sunday of the Des Moines reunion. It seemed that the windows of heaven were opened, and the blessings received have been a source of strength and comfort to cheer and help me in my home and daily tasks.

I appreciate the church paper. The letters are read with interest, as well as all the other articles. I receive much courage to press on from reading the testimonies and articles of those of the true faith. I know this is the true faith, for I have received evidence many times. I am thankful, that I have the privilege of helping in this great work.

The article by Evan Fry in the *Herald* of September 26, contained some good thoughts, and I hope all who read it, will profit by them.

I pray for each Saint, that we may look well into our own lives and rid ourselves of the besetting sins that hinder our progress. I also pray for each officer and leader. They have a great responsibility and we must strive and pray unitedly that this great work will be carried on till we reach our goal.

MRS. MABEL MORGAN.

ACKWORTH, IOWA.

Obedience to Law Brings Blessings

Sixteen months ago I was blessed with the privilege of uniting with the Church of the First Born. Prior to my coming in contact with this message, I was a partaker of worldly things. I was a heavy user of tobacco, and I also knew the taste of liquor; but through the grace of God and the prayers of the faithful, I have been able to yield myself to the divine principles of the gospel, and change my habits. For these blessings I am grateful. Indeed I seem never to tire of thanking God for his goodness to me and to my loved ones.

Very often I believe I can feel as David felt when he wrote, "My cup runneth over." This has been my experience since embracing the gospel. I know that the blessings I have been given are the joys promised us by the Master when he said he would send us another Comforter. I have been greatly helped through study and prayer and through trying to make the gospel a living thing in my life.

I have had many spiritual evidences with regard to the truthfulness and divinity of this message. During my short period in the church I have witnessed the gift of prophecy, and on one occasion I was spoken to through that gift. Just recently while meditating upon the more abundant life, I was given a remarkable experience. These evidences prove to be a source of encouragement to me.

We have also been blessed through the filing of our inventory and complying with the financial law of the church. In the midst of all these good things and in the newness of life, I plead for the prayers of the Saints, that I may be more humble and that I may make my life a living testimony for Christ's sake.

GERALD STICKLEY.

OTTAWA, ONTARIO.

The Lord Increases Our Understanding

A thorough knowledge of this work has come to me through a period of many years. I have thought many times that I was blessed more when I first entered the church than in the years that followed; but later experiences have been more constructive. I have undergone trials, and I know that there are yet trials ahead; nevertheless I pray that I may be strong so that at last I shall have a place in God's kingdom.

When I think of the sacrifice Jesus made, I ask of myself, Should I not as well make a sacrifice for his work? I think so.

My gospel experiences began in 1888. I have taken the *Herald* for about forty-one years. At first I did not understand that which I read in it, but after a time I began to learn and understand the great truths of life. My schooling was meager, but I thank the Lord that he increased my understanding and most of all, that he has given us who live in latter days his gospel.

I have followed the church through many years, and appreciate the experiences and blessings which have been mine. I feel sure that I should not have lived to see my seventy-fifth birthday if it had not been for the gospel of Jesus.

JOHN ELLSWORTH.

SEATTLE, WASHINGTON.

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The Readers Say---

Prays for Mothers in the Church

I am eighty years old and the gospel work gets brighter and brighter as time passes. I love to meditate upon it and to serve the Lord. He has been with me in every trial, and has blessed me. I have learned to say to him, "Thy will be done."

Today my three sons and three daughters all belong to the church, and I am thankful that he has given to our family and our friends the rich legacy of the gospel. I know that if we do his will and keep his commandments, he will be with us to the end. It is not only our duty as Saints but our privilege to walk closer to him. We should accept the blessed invitation:

"Come close to the Savior,
Thy loving Redeemer,
Oh, sorrowing heart oppressed;
Life's journey is dreary,
Thy spirit is weary,
Oh, come unto him and rest.
Come close to the Savior.
Oh, why doest thou linger?
He knoweth thy heart oppressed;
His promise believing,
His message receiving,
Oh, come unto him and rest."

When I look about and see the earth with its beauty and sunshine, I often find myself wishing that all of us would study and learn to serve the Lord. In so doing our loneliness and discontent will vanish. May he help and bless us in improving our talents and letting our lights shine. May he especially help all the mothers in the church, giving us a deep love for our homes and our little ones. May he give us of his wonderful charity, for charity covers a multitude of sins.

MRS. HANNAH E. QUICK.

JOPLIN, MISSOURI.

Little Daughter Teaches Lesson of Patience

"Knowing this, that the trying of your faith worketh patience."—James 1: 3.

I was quite young in the gospel when I was married, and started out on life's journey light-hearted and carefree. Soon there came a little daughter into our home, and I became very anxious that she should be led in the ways of the gospel. I suppose this it not a new story, but in my anxiety for her spiritual and physical welfare, I sought the Lord often in prayer. Even though I pleaded earnestly with God at all times, there grew up a strong opposition which I was forced to meet, and when no results were apparent from my seeking God, I became impatient. Later I realized that this impatience was a strong hindrance to my own spirituality.

This condition continued for thirteen years, and then a second baby girl came to us. She was as fair as the first, but when a year old she developed a skin disorder, first on her hands and then on her face. The doctor seemed unable to understand it or to cope with it. It became so bad that the child's hands had to be covered, and if she went out a veil was needed for her face.

Because of the many perplexing and disappointing things I had passed through with the first child, I had grown impatient, and in my heart I complained to God that the things I would have liked had been withheld. I was not manifesting the faith and confidence in God that I should have.

When this second baby began to talk we found that she was of a sweet, loving, and very patient disposition. She was remarkable. And hearing her every day, I could see that I was lacking in those characteristics, and I marveled at her wonderful patience and fortitude in her affliction. This weighed heavily on my heart for a number of weeks until I confessed to God that I could see my own failure and shortcomings, and promised to have faith and trust him for all.

The following summer in order that the little sufferer might enjoy herself, for she was a great lover of nature, the flowers, birds, trees and fields, I often took her in her go-cart miles into the country, and there removed her veil. How her little heart swelled with gratitude at the sight of God's gift of nature to man. Following these days her face and hands began to clear up. Our hopes were high—she became fair and beautiful. But later she developed bronchitis following the whooping cough, and at five and one-half years she was called to rest.

I hardly know how I survived the trial of losing her, but she had taught me the lesson of patience, love, and fortitude, and I am grateful to God for that lesson. I see now its great need, and how often we must suffer to learn such things. I have pleaded with God that he would forgive me and that I might labor on to a better understanding. Let all of us put our trust in the Lord.

JOHN LAWRENSON.

CHICAGO, ILLINOIS.

"What Lack I Yet?"

Sunday, September 23, Elder and Sister Leverton with a few Saints from Bothwell, pleasantly surprised us with their presence. The elder read a chapter from the Old Testament and chose his text from Matthew. His was a fine sermon, and I shall always remember that text: "What lack I yet?" Only four words, but if each one of us realized what we lack yet and set about making it up, what a busy band of Saints we would all become. And wouldn't God give the increase?

MRS. W. HARTFORD.

RONDEAU, ONTARIO.

Request Prayers

Chester W. Brown, of Peculiar, Missouri, wishes the Saints to remember him in their prayers, that he may be healed of his affliction of diabetes and a nervous disorder, and may be strong and able to work. Mr. Brown is a young man who is not a member of the church, but he has faith in the latter-day work. He believes the Lord will help him to health through the prayers of the Saints.

Sister Hulda Maria Edstrom, of Oak Park, Illinois, desires the members of the church to fast and pray for her. She is in need of a blessing and knowing God's goodness to his children, asks prayer in her behalf.

The Saints are asked to fast and pray for Mrs. E. E. Lloyde, of Brunelda, Montana, who is sorely afflicted. She is not a member of the church, but trusts in the mercy and healing power of God.

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Thought Provokers

By Alta Vedder Blend

HAS IT EVER OCCURRED to you what poor advertisements for the cause of Christ many of us are? We hear much of denying ourselves and picking up our burden and following Christ; of abstaining from the pleasures of this world, that we may earn happiness in the world to come.

What *is* this much talked of burden that His people are supposed to carry? and of what do we deny ourselves? Would we exchange the responsibilities that following Christ entails upon us for *anything* the world can offer us? Christ says, "My yoke is easy, my burden is light." Let us stop a moment and thoughtfully consider the benefits of the two paths. All about us we see people in pursuit of what they think will bring happiness.

SOME DECIDE that money and the power it gives are what they want. They toil unceasingly for it. The pursuit of money is a hard taskmaster. They have no time to cultivate the mind or to enjoy the finer things of life. The more they get the more fierce competition becomes. What if they do have to use an unfair advantage to get ahead of a competitor? He would do the same, they think, if he had a chance. What if many smaller men are crushed in the mad scramble? It cannot be helped. It is a necessary evil. At last as old age creeps on some of them realize they have built up powerful organizations for making money, but that it requires unceasing vigilance to keep them functioning. It is doubtful if their sons have the ability to keep them going, so the whole structure is likely to fall when their guiding mind is removed. Others watch their organization topple when a rival sees an opportunity to step in ahead of them, or some financial crisis sends them crashing.

No, happiness is not found in the pursuit of money or power.

But fame? Surely it would be pleasant to be famous?

Many a famous person will tell us that fame is empty indeed and a poor recompense for the effort expended unless that work is the thing one would rather do than anything else in the world; then it is pleasure. But it is the doing of the work that brings the pleasure, not the fame. And this is not denied His followers unless he calls them to a higher work.

HOW ABOUT position in social life, title, etc.? It requires but a short investigation of the futile strivings, heart burnings, jealousies, envyings, and insincerities of this class to see that happiness is not found here.

But there is leisure and gayety? Pleasure with a capital P. Surely there is happiness here for youth, especially.

When one has nothing to do but to seek gayety and pleasure, the latter eludes one tantalizingly. Everything soon clogs the jaded appetite. Look at the youth of this class, seeking constantly for new thrills, and it is very evident they are not happy—far from it.

As for all forms of dissipation, anyone knows they bring only regret, shattered health, and sorrow.

On the other hand with the followers of Christ, there is strife with all forms of evil, glorious strife that brings out the best that is in them. Its victories are so satisfying while its defeats, if they have done their best, are no discredit to them.

There *are* sacrifices especially among the missionaries, but they who sacrifice the most are not the ones we hear talking of sacrifice. They talk of the blessings that have come to them in their work.

True there is sacrifice of some of one's ease while he is about his Master's business, but everything is bought with a price. And where could an equal amount of effort be expended that would bring the satisfaction and pleasure that knowing he has had a hand in advancing even a little the cause of his Master, will give one?

As for the pleasures of this life, no legitimate pleasure in moderation is withheld from his followers. The other so-called pleasures bring only suffering, sorrow, and sin.

When one is interested in a good cause, it adds zest to life, helps one enjoy all things more.

Then when we see the hectic confusion, strife, and sin in the world, the doubts, uncertainties and fears that beset people, who would exchange the Christian's calm faith that the Lord is at the helm and that "All things work for good to those who love the Lord," for anything the world can offer? When calamity follows disaster in the world and "Men's hearts are failing them for fear of what is coming upon them," even though some of these troubles come to them, too, Christ's followers are told that prophecy is being fulfilled; that it denotes the near approach of our Savior, and they are advised to redouble their efforts to help in the work to be done.

His followers' burdens? The satisfaction of being engaged in the worth-while cause of helping others out of darkness into light instead of pursuing will-o-the-wisps that ever elude one.

His followers' denials? The denial of harmful things that bring only troubles and sorrow for happiness that endures.

His followers' sacrifices? The sacrifice of things that are temporary for things that are eternal.

Then let us not discourage anyone, youth especially, by talking about the burden and sacrifices of his followers. Rather let us speak of the happiness legitimate pleasures bring, the satisfaction of worth-while work and, amid the sea of confusion and fear in the world, the joy and the peace the steadfast anchor of our faith in the promises of our Lord brings us.

Ancient American Prayers

(Continued from page 1298.)

The capitals starting the names relating to God, were used by Philip Ainsworth Means, from whose book, *Ancient Civilization of the Andes,* all three prayers are taken.

There has been some controversy concerning whether or not these were not written after the Conquest. Mr. Means, in regard to this argument says: "It is true, as I have hinted above, that they do have something of the freshness and fervor which pervade the most moving parts of the Old Testament. A study of the writings of the many Catholic missionaries who flocked to Peru after the Conquest will convince any reasonable person, however, that these missionaries found evidences of exalted spirituality already existing in the people, duly honoring it and utilizing it in their own labors for the conversion of the people to Christianity."

How long had these prayers been handed down from generation to generation? How great was the belief of these people in them, that they still remembered them after the edict to worship the sun had been issued? The answer to the last question can be answered by stating: These people had no system of writing, although they could record numbers and such by a complicated string and knot method, their literature, and history, was instrusted to learned men from generation to generation. These in turn, upon command could from their memory store, impart veritable books of information. But, only the most important material was considered worthy of such treatment.

The Jewish question exists wherever Jews live in perceptible numbers. Where it does not exist it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecutions. This is the case in every country, and will remain so, even in those highly civilized, France itself being no exception, till the Jewish question finds a solution on a political basis. The unfortunate Jews are now (1896) carrying anti-Semitism into England; they have already introduced it into America.—Theodor Herzl.

Strength is like gunpowder; to be effective it needs concentration and aim. —Mathews.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

The Fifteenth Harvest Home Festival

Thousands of Visitors

Never does the Auditorium seem a more friendly place than at harvest-time when the festival is open to all without charge. Then the doors of the building are opened, and the foyer, halls, and ramps are crowded with people eager to see the beauties of harvest home. October annually brings to the great building thousands of visitors, men, women and children, to visit another Harvest Home Festival of the church.

A beautiful sight the lower hall this year with its many booths, its soft lights, its decorations of asparagus fern, leaves, cornstalks, potted plants, cacti, colorful crepe paper, cotton, Spanish moss, and other materials. The pleasing odor of fresh fruits and grains was everywhere, and even more pleasing were the odors which emanated from the Laurel Club counter where lunches were served all who wished to remain in the building and "look some more."

This year visitors came from far and wide. Some had never seen a Harvest Festival before, others had seen it every year for fourteen years. From ten o'clock in the morning until ten at night, they tramped about the large room, admiring, exclaiming, and discussing. The largest crowds came in the evenings, there being an average of between seven and eight thousand there nightly. School children came in classes to view the exhibit, and many others. From the opening of the festival, October 3, until its close Sunday night, October 8, it is thought that about sixty thousand visitors passed through the hall.

Popular Festival Features

One of the most popular displays on the floor (people were always crowded about its counters) was the needlework booth, where handwork of women from Oregon to Maine and from the South to Canada were offered for sale. There were balsam pillows from Maine which sold like hot cakes and little agates from Oregon, and handwork from many, many places. Forty lovely quilts were donated. The proceeds from the sale of these articles went into the Harvest Festival fund to care for the needy.

Next door to this booth was another of special interest. For the first time the young people's department of the Stone Church, headed by Elder T. A. Beck, had an exhibit. *"Youth Presents,"* was the name of this striking exhibit, and in the lighted background stood a life-sized figure of the friend of young people, the Christ.

Toward the latter part of the festival Brother C. C. Koehler, one of the festival officers, was hard put to it to crowd any more ribbons on the big ten by twelve foot map of the United States. A green or a white ribbon was stretched to Independence from each point sending a gift to the festival. Gifts continued to come throughout the festival, and more ribbons had to be added until there were considerably more than one hundred towns and cities marked.

Rather than send harvest products, Minneapolis Branch, Minnesota, sent a poster, the letters of which were made up of money—118 dimes, three dollar bills, three quarters, and one nickel.

In the center of the hall stood the Independence Chamber of Commerce booth. This was the first time the Chamber of Commerce had accepted Harvest Festival assignment. "Made in Independence" was the motto there, and space was given local manufacturer-members of the Chamber of Commerce. Exhibits ranged from butter in cartons to corn-shellers and quilts.

Kansas City Stake is growing accustomed to holding a high place in the festival. This year her exhibit was a *"Century of Progress in Jackson County."* Here past and present mingled—a painting of *"The Scout,"* a monument which stands in Penn Valley Park, Kansas City, contrasted with the picture of a modern dirigible. In the foreground of the exhibit a rockgarden took the form of the Missouri River showing historic Westport Landing. Back of this and effectively wrought in cardboard was the present Kansas City skyline with its towering skyscrapers. A soap replica of the Kansas City Liberty Memorial monument, made by the Ladies Opportunity Class of Central Church, was a part of the exhibit. This display required nine hundred bars of soap donated by Kansas City soapmakers. "I think it's pretty good for amateurs," modestly observed one of the class members in explaining the features of the monument, and looking at the miniature car parked in front of the monument, the little soap wheels of which actually turned, everyone agreed with her.

Unique Booth Displays

One of the most unique booth ideas this year was that presented by Spring Branch Church, Independence—the loading of Noah's ark. The animals (and what odd animals they were, some of vegetables, some of roots, some of cloth, some of rubber) came two by two up the gangplank, and, of course, Father Noah had crammed the ark with provisions (canned fruit) for all of them. All seemed eager to enter the ark, for in the background clouds lowered and the lightning flashed—it was about to storm!

"Our Ship Came In," Englewood's booth informed the visitors, and sure enough, it had. There stood the good ship, *Englewood,* laden with fruits and other goods, in the midst of a "billowy sea." In the background a lighthouse threw out its helpful rays, and almost over the ocean's rim a pale moon struggled through the clouds.

There were many "ah's" and "oh's" over the Great Northwest Club display which presented the setting and spirit of 1849—a white man's fort, an Indian camp, and in the background towering snowcapped mountains and a pine-clad valley into which was vanishing a westward moving covered-wagon caravan.

Walnut Park's mediæval castle or fortress with its moat and drawbridge was an attractive spot. Snow and ice effects were ingeniously worked out by means of lights, whitewash, light cement, and cellophane. This booth, too, boasted the only neon sign at the festival.

The Home Beautiful Club, of Independence, had as its attraction a miniature home beautiful, made by the women, with tiny rugs, curtains, and furniture all in the best of taste.

A Story Back of Every Exhibit

There is a story back of the Three-I Club, (Iowa, Illinois, and Indiana) miniature cannery. For several years the club has specialized in producing canned goods for the festival. Their dream is a cannery where the needs of all will be cared for. This year they created a scene of industry and cooperation. The cannery stood in the foreground, and back of it were the meadows and fields which produced the fruit and vegetables. A tiny truck carrying newly-canned goods, was about to cross the rustic bridge which spanned a little stream.

Gudgell Park's lovely rock garden exhibit was made almost on the spur of a moment. At nine o'clock Sunday night, October 1, the congregation decided to have a booth at the festival, to open on Tuesday. Workers flew about collecting goods and decorative materials, and they spent not one penny on booth construc-

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tion or trimmings. Was it worth it? Well, that booth won first place among the exhibits of the churches. But more about prizes later.

And then there is the story of how a few workers down in Holden Stake toiled to gather their Harvest Festival gifts, and get them arranged for the exhibit. They had a hut of cornstalks crowded with good things.

Sugar Creek, Independence, decided to spring something new on the festival this year, and so made a fruit cave, the sides of which were watermelons.

It wasn't necessary this year for the Stone Church booth to have a label. The principal feature of the exhibit was a replica of the front, or south side, of the Stone Church building. This stood beneath a starry sky and was backed from ceiling to floor by shelves of fruit given to the festival. The Y. K. T. Class rock garden exhibit, which occupied the platform, was a part of the Stone Church exhibit.

Some years ago all natives of the South who had gathered to the center place, saw fit to organize themselves into the Sunny South Club. Now the club includes people from Alabama, Georgia, Florida, North and South Carolina, Virginia, West Virginia, Kentucky, Tennessee, Mississippi, Arkansas, Louisiana, Texas, and Oklahoma. Their display this year was an old-fashioned southern homestead with doll children playing on the porch.

Independence Second Church, where the Harvest Festival movement was born fifteen years ago, was present again with a bountiful gift of fruit presented in a setting of yellow and orange.

Enoch Hill pleasantly portrayed a small Enoch Hill church with children loitering on the steps. On the church grounds stood rugged trees, and there was even the old path cutting crosslots so familiar to the young folks and children.

Far West Stake spelled its name with quart jars of tomatoes and beets. As background someone had painted a large copy of the famous painting, *"The Gleaners,"* and in the display was a pen containing two European fitches, animals whose homeland is that of *"The Gleaners."*

There were also exhibits from Liberty Street and East Independence churches; from William Chrisman High School; the Herald Publishing House; Graceland College, and the Laurel Club had a counter and tables where visitors were served lunch. The Oriole Girls had a colorful display of orange and black, where they were introducing their revised program and literature. Original paintings by Paul N. Craig were also shown.

The Girl Scouts had converted their regular meeting rooms, on the lowest floor in the northwest corner of the building, into rest and first aid rooms for the convenience of festival guests. There at 4.15 each afternoon they gave demonstrations informing the visitors concerning scout requirements. On Wednesday, Troop 37 (Stone Church), demonstrated the requirements of the child nurse badge. On Thursday eighteen girls were invested tenderfoot scouts in Troop 37 and Troop 14 (Liberty Street Church) by Miss Margaret Fifield, chief scout executive of Kansas City, and Miss Cornelia Harzfeld, district commissioner. Troop 46 (Stone Church) demonstrated the home nurse badge on Friday, and on Saturday Troop 10 (Walnut Park) gave a first aid demonstration.

Where the Prizes Went

Display prizes were awarded Thursday. The method of judging was different this year. As groups of visitors entered the hall, they were given a card and asked to present their opinion on the various booths. The prizes represented a total of about twenty opinions. Kansas City took the sweepstake prize. Of church exhibits, Gudgell Park took first prize; Stone Church, second, and Walnut Park, third. Among the clubs, the Great Northwest Club took first; Home Beautiful, second, and Three-I, third. Sunny South was given honorable mention. Among the classes, the Stone Church Young People's Department took first, and there was no second place. The Y. K. T. Class was given third.

Free Physical Examinations in Baby Show

This year's Better Baby Show was the third conducted at Harvest Festival time, and the most successful of all, according to Mrs. D. S. McNamara, in charge of this feature. It was not a contest of beauty or physical perfection with its triumphs for a few outstanding babies and its disappointments for the parents of the majorities. There were no announcements of ratings and no cash awards. Instead 140 babies under six years of age, were given free physical examinations by a corps of half a dozen local physicians. "Our idea this year was to be really helpful," said Mrs. McNamara, "and I believe we succeeded."

Other Events and Entertainments

The flower show Saturday added much to the beauty of the festival and attracted large crowds of people. The women especially were interested in the cooking school, demonstrating the use of whole wheat in baking and cooking, and taught by Mrs. D. R. Hughes, of Atherton. Another event of interest to the women was the festival bake show. The nightly concerts by the Auditorium Band, directed by Roy Turner, and the Auditorium Orchestra, directed by Orlando Nace, added much to the attractiveness of the festival.

The Contribution of the Harvest Festival Chorus

The climax of interest in the Harvest Home Festival came Sunday afternoon when the Harvest Festival Chorus of approximately five hundred voices, gave its annual concert to a congregation of several thousand listeners. The chorus which was composed of thirty choirs from Independence and surrounding stakes, was directed by Paul N. Craig in the singing of such favorite hymns as, *"Come, Ye Thankful People, Come," "Alas, and Did My Savior Bleed," "Burst Ye Emerald Gates," "Cast Thy Burden Upon the Lord,"* and *"Blest Be Thou, O God of Israel."*

The chorus was assisted by Mrs. Pauline James Arnson, soprano soloist, who sang, *"Hear Ye, Israel,"* from *"Elijah";* by Mr. George Anway, tenor, who sang solo parts in two Negro spiritual numbers by the chorus, *"Nobody Knows the Trouble I've Seen,"* and *"Go Down Moses";* by the Cantanina Chorus, directed by Mrs. H. C. Burgess, and by the Auditorium Orchestra, conducted by Orlando Nace. The orchestra is composed of about fifty pieces, and rendered three special numbers in addition to accompanying the chorus.

Other chorus numbers particularly appreciated were two anthems, *"Unfold Ye Portals,"* from *"The Redemption,"* and *"God Is Our Refuge,"* by Buck; *"A Love Dream"* ("Liebestraum"), by Liszt; a Scotch air, *"Comin' Through the Rye,"* and a concert arrangement of *"The Star-Spangled Banner."*

Appreciation of the high quality work of chorus, orchestra, and soloists was widespreach among the listeners.

Sermon by President F. M. Smith Closes Festival

"I rejoice in the Harvest Festival because it stands as a symbol of what this people can do by cooperating, and even if there were nothing more to it than we have seen demonstrated in the array downstairs and this afternoon in the musical gift of the Harvest Festival Chorus, it is still worth while because we have worked it out together," said President Frederick M. Smith in his Sunday night sermon which brought the Harvest Home Festival of 1933 to an end.

In the stand Brother Smith was assisted by Elder Frank McDonald, pastor of Walnut Park, and Elder William Inman, pastor of Second Church. Music was offered by the Auditorium Orchestra and by singers of the Harvest Festival Chorus. Elder John F. Sheehy led the congregational song service preceding the sermon.

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Independence

Now that the Harvest Festival is over and the canned goods are stored away for winter use, the people of Independence are looking ahead to other activities of the fall and winter.

The call to leadership will be sounded by the religious education institute to be conducted October 23 to November 5, at the Stone Church, for all teachers and officers of the church schools in the ten Independence congregations. Classes will be offered those who register in child, youth, and adult leadership. Method courses in leadership will begin the evening of Sunday, November 5, in regular Sunday evening six o'clock classes. These will be conducted at the Stone Church for a period of several weeks.

The young people's council will sponsor its annual city-wide carnival in the lower hall of the Auditorium the night of October 21. The newly-elected council begins to function October 16.

Plans are being made for effective observance of the "Keep the Law" period designated by the First Presidency for the entire church, November 12 to December 3.

Stone Church

The Stone Church's members on the Independence Young People's Council for the coming year are Ammon Davis, who is president of the local Stone Church council, Edmund Gleazer, vice president of the local council, and Miss Alice Woodside, secretary. Officers of the young people's department at the Auditorium are also council members, Superintendent T. A. Beck, and his two assistants, Bill Lee and Miss Opal Williams.

Pastor John F. Sheehy delivered an excellent sermon Sunday morning to the Stone Church congregation. He found the basis for his discourse in the Book of *Doctrine and Covenants,* and voiced a plea for the observance of "Keep the Law" period, November 12 to December 3.

Music was furnished by the Stone Church Choir, directed by Paul N. Craig, and Mrs. Ruth Haden, soprano, of Saint Joseph, Missouri, was guest soloist.

No Sunday afternoon prayer service or evening meeting was held at the Stone Church, all Saints gathering at the Auditorium to hear the sermon by President F. M. Smith.

Among those who have lately passed away were two aged and well-known brothers. Charles Martin Mills, who would have been ninety-one years old had he lived until October 16, passed away at the Independence Sanitarium, October 3, of encephalitis. He came to Independence in 1884, and had since made this his home. Surviving are two daughters, Mrs. A. D. White and Mrs. W. O. Hands, and three sons, W. H. Mills, C. W. Mills, and C. A. Mills. Private funeral services were conducted at the home, Patriarch F. A. Smith in charge. Interment was in Mound Grove Cemetery.

Sunday night, October 8, Henry R. Mills, a brother of Charles Martin Mills, passed away at his home in Independence. His death occurred on his birthday. Brother Mills was born in Cuyahoga County, Ohio. October 8, 1844, and joined the church in 1876. He held the office of high priest, and is known to the church for his hymn writing. He wrote the music to such stirring Latter Day Saint hymns as *"God Is Marshaling His Army," "I Have Found the Glorious Gospel,"* and others. He is survived by two sons, Arthur H. Mills and Frank W. Mills; a daughter, Mabel Underwood, and other relatives. Brother Mills has been an outstanding figure in the church, and leaves a large circle of friends who appreciate his contributions to the latter-day cause.

Brother Thomas G. Scott, who had lived in Independence only five weeks died October 7, at his home. He was sixty-nine years old. He came here from Kansas, and is survived by a son, Joshua C. Scott, an adopted daughter, Miss Myrtle Scott; three sisters, three brothers, and three grandchildren. The funeral was in charge of Joseph Luff, and interment was in Mound Grove.

Second Church

Elder H. L. Barto was the eleven o'clock speaker Sunday, Pastor William Inman in charge. The choir furnished music for the service, and prayer was offered by John Davis.

Tonight at eight o'clock there will be a gathering of the priesthood and their wives in the basement of the church.

A young people's council has been organized during the past week, and officers elected are: President, Kenneth Clow; vice president, Alice Willis; secretary, Berniece Wisemore, and treasurer, Waunita Page. Roy Settles is the young people's sponsor, and Hazel Clow, the social sponsor.

Walnut Park Church

All afternoon and evening services of the Walnut Park congregation were dispensed with Sunday because of the concert and closing events of the Harvest Home Festival at the Auditorium.

The session of the church school was well attended. Special numbers on the program following the class work were by two members of the young people's department at the Stone Church. Virgil Woodside sang *"The Living God,"* and Miss Alice Woodside played *"The Palms,"* as a piano solo.

Pastor Frank McDonald was the speaker at eleven o'clock.

Miss Inez Hartman, daughter of Brother and Sister Leonard C. Hartman, and Harold Smith, son of Brother and Sister J. N. Sherwin, were married at 11:50 Wednesday night, October 4, at the home of Brother and Sister Sherwin, Brother Sherwin performing the ceremony. The young couple was married on the anniversary of the marriage of the bride's parents. Mrs. Smith is a member of the young people's class of the church school taught by Elder W. T. Gard.

Liberty Street Church

Monday night outdoor recreation for the young people has been discontinued for the remainder of the year. Instead Monday nights will be spent working on programs, plays, etc. At present the Auditorium Festival is claiming most of the attention and efforts of the young people.

The program at the young people's meeting last Wednesday night was furnished by a quartet composed of John Soderstadt, Mayble and Ruth Tignor and Hubert Mills. They sang *"The Reapers."* After a short talk by Hubert Mills, the young people went to the home of Raymond Wrigley where they were the guests of Group 25.

At the church school Sunday morning, Ethel McClees, Alice and Effie May Zion, and Mary McConnel sang a pleasing number.

"The Glory of God in Nature" was the number sung by the choir at eleven o'clock and Elder E. T. Atwell delivered a stirring sermon.

Gudgell Park Church

Elder T. A. Beck occupied the pulpit the morning of September 17, and that evening Elder W. F. Bolinger, of Mount Washington congregation, spoke on making right choices.

The following Sunday Elder J. W. A. Bailey was the morning speaker, and Elder H. A. Koehler spoke in the evening.

A large number enjoyed the sacrament service October 1. Brother S. S. Smith spoke in the evening from his chart, *"The Doctrine of a Clean Heart."*

Gudgell Park was made happy last week when its booth received first place and the blue ribbon among the booths of the various congregations at the Harvest Festival.

Patriarch F. A. Smith gave an interesting sermon the morning of October 8. He talked on faith and healing and gave some of his missionary experiences.

The Gudgell Park History Class has found more work to do. They will dramatize plays and help to furnish entertainment for the Religio hour. The class welcomes visitors at its meetings at 1515 South Dodgeon each Monday evening.

"Too many of us have been furnishing ourselves with excuses. We want to be considered Saints in good standing, and yet for some reason or other, we do not want to live up to the financial law of God—we do not want to pay our tithing—and so we furnish ourselves with fine excuses."—E. J. Gleazer, in a sermon, *"The Judgment."*

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Kansas City Stake

The Leadership School

The sixth Kansas City Stake Leadership School, under the direction of George Mesley, director of religious education, was held at Central Church from September 17 to 29.

A notable degree of spiritual enlightenment seemed to be present throughout the entire period and both teacher and pupil commented on the presence of the divine Spirit in the sessions. The attendance averaged 275 an evening and on the last night of the school mounted to 298. The classes began each evening at 7:45.

This year the first hour sessions were planned to school the stake teachers and leaders in the materials and methods for each department of the current quarterly. Tessie Smith, writer of the quarterly *"Through Nature to God,"* taught the kindergarten teachers. Ruby Williamson and Mildred Goodfellow, writers of primary quarterlies taught the stake primary teachers; Hallie Gould, junior quarterly writer, and Mrs. Fred Koehler taught the junior materials and methods. George Mesley discussed the current quarterlies for intermediate, senior and young people and then presented methods that could be used to meet the discovered needs of church young people.

Bishop G. Leslie DeLapp had the one class of general interest for the first period. He effectively presented the need for a study of the financial law (current adult quarterly) to a large audience who gave their unanimous approval to his sincere and frank presentation of the financial program of the church.

At the second hour three classes of general interest were held. Bishop J. A. Koehler led an enthusiastic group in a study of *Bible* prophecy in relation to the building of the kingdom and the establishing of godly government. To his class he opened up some interesting avenues of study and thought concerning our Zionic program.

President McDowell led his class of over a hundred in an experience of revelation in the church today. Under his able teaching the whole purpose and horizon of revelation expanded from an occasional General Conference event to a vitalizing and perennial contact with Divinity.

June Whiting Lea expected a group of thirty to meet her for a practical public speaking course. When the class assembled there were over ninety to be taught. She handled them like a veteran and they were enthusiastic about the practical helpfulness of her group. Any speaker in Kansas City is now due for a more discerning audience than hitherto greeted him.

Two offerings were taken to cover the one hundred and thirty dollars expense of the school and over two hundred people will receive credits towards their teacher's certificate.

The class work will continue for two ten-week courses offered once a week beginning Monday, October 9. One will be a teacher training course with C. B. Woodstock instructing in *"How to Teach Religion,"* and the concurrent course will be a continuation of Mrs. Lea's course in public speaking.

The second quarter will begin January 8, and will present specific methods course and one in the preparation and delivery of sermons taught by the stake president, C. E. Wight.

All the stake is greatly encouraged by the spirit of the school and the general spiritual uplift that seems to be pervading the entire church.

North East Church

Missionary meetings near the rive closed, Elder George Mesley preaching the concluding sermon.

With the coming of August and September rains the gardens yielded abundantly, and the sisters of this district by their canning activities, have made it possible for many to have good things to eat this winter. North East Church had a beautiful display recently when seven hundred and thirty-four quarts of fruit were seen on the platform. Th helpfulness and generosity of the women who put up these good things are deeply appreciated.

Sunday night, September 24, Elder Garland Tickmyer preached his first sermon, and his effort was good. Sister Ona Comer gave a beautiful selection on the violin. She received second prize at the Missouri State Fair and has a promising musical future before her.

Sister Mary Zuber underwent sore trial the morning of September 24, when her sixteen-year-old son was killed, her husband badly hurt, and her nephew was sent to the hospital dangerously injured. A car struck the wagon in which they were riding and turned it over.

Elder Harry Sevy preached the evening of October 1.

Quindaro Church

The week of October 1 to 8, was set aside in this congregation as rally week. The usual Sunday school hour was given over to promotion day exercises. Several in the school received promotion to new work and teachers.

Quindaro Saints felt greatly blessed that morning in having with them as their speaker President Frederick M. Smith who brought a wonderful message and a deeper appreciation of the sacrament of the Lord's Supper. The church was filled to capacity, and borrowed chairs were placed in the aisles to seat everyone. After the morning preaching service a baptismal ceremony was carried out by Pastor H. A. Higgins. Earl Graham was baptized. He is the last member of his family to accept the gospel.

Sacrament service was held in the afternoon from two-thirty to four-thirty. A good degree of the Holy Spirit was present, and the gospel gifts were experienced.

A banquet was held Monday night for the workers of the branch. All officers and teachers were there and Elder nd Sister C. B. Woodstock and Elder and Sister George Mesley were guests.

Tuesday night was junior night, and the junior department furnished the program. Rally week prayer service was held Wednesday night, with good attendance. Thursday night the seniors were in charge and gave the program. Friday was social night.

The work of the Master is growing in this congregation both numerically and spiritually.

Far West Stake

The young people are looking forward to the O. T. Z. rally, to be held at Cameron, October 28 and 29. The quarterly rallies have come to mean much in the lives of the young people of the stake as times when they may gain spiritual strength as well as enjoy the fellowship of each other.

Within the next month President F. M. McDowell expects to spent about six days in the stake in company with Elder Ward A. Hougas. During this time they will cover the entire stake especially stressing priesthood work. However, general meetings will be held at Cameron on October 22, at Maple Grove on October 24, at Guilford, November 3, and at First and Second Saint Joseph churches on November 5.

King City Mission

The few families of Saints living in and near King City are showing signs of progress. Regular meetings are being held on Sunday afternoons and some nonmembers are being interested. Their numbers have also been augmented by a few new members who have recently moved in.

Elder F. L. Hinderks, member of the stake presidency, was with the group on September 10, and preached for them. On the following Sunday afternoon, Elder O. Salisbury began a series of missionary sermons. On the three afternoons that these services have been held, attendance has been good with about eight nonmembers present each week. On October 1, a few Guilford Saints joined them to help in the service. Good reports are being heard from the nonmembers and this faithful little band of Saints hopes to be able to do much good.

Bedison Branch

On September 17, Stake President Ward A. Hougas and Elder J. E. Hovenga visited Bedison Branch. Elder Hovenga was the speaker in the morning and Elder Hougas occupied in the after-

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noon. The congregation enjoyed a basket dinner at noon as well as the opportunity of visiting together. In the afternoon a few Saints from Guilford came over and brought Bishop Burnett who had been their speaker in the morning.

Guilford Branch

Guilford Saints are looking forward to their annual home-coming celebration which will take place October 15. Each year they celebrate the anniversary of the dedication of their church. They are expecting Patriarch U. W. Greene to be with them on that day as well as for several days preceding. Many are desirous of having their blessings.

Bishop Milo Burnett was a welcome visitor at Guilford on September 17, at which time he spoke to the Saints.

Fortescue Branch

A splendid day was enjoyed at Fortescue on September 24. Bishop Milo Burnett spent the day there and spoke at the morning hour. The Ross Grove Branch joined Fortescue Saints for the day's activities. Following the morning service, Elder I. M. Ross, pastor of both branches, baptized four candidates in Big Lake after which the entire congregation met at a home nearby where the confirmation took place. The Saints then gathered at Brother Easter's home on the east side of the lake for a basket dinner.

Saint Joseph Branch

October 1, was a beautiful Sunday and the Saints from all four churches in the city were in attendance at the quarterly amalgamated sacrament service held at First Church. In addition to the ordinance of the Lord's Supper the beautiful ordinance of the blessing of babies was witnessed by the large congregation. Bishop Milo Burnett and Elder Ward A. Hougas blessed the son of Warren and Mabel Hill and the daughter of Richard and Florence Mason.

A specially called business meeting of the branch was held at First Church in the afternoon for the purpose of considering a recommendation for the ordination of Brother Herman Johnson to the office of deacon. Brother Johnson was called at the young people's convention in June together with two other young men in the stake. They will be ordained at the closing service of the young people's rally at Cameron, October 29.

First Church

The days since the stake reunion have been busy ones at First Church. All fall activities are getting in full swing with prospects for a full and profitable season.

The young people's visiting campaign is under way and has shown some pleasing results. The young people made this campaign the subject of their early morning prayer service on September 10, and met that afternoon for final arrangements. Pastor Ward A. Hougas explained the purpose and gave a few instructions on carrying out the campaign. It is intended that every home in First Church shall be called upon by the young people. The priesthood will follow up these efforts. The work is in its infancy yet, but reports show that the young people themselves as well as those visited are gaining much from their visits. One night each week is devoted to this work.

Promotion Day was observed September 24, with short exercises by the Children's Division and the giving of promotion certificates. The children also had a farewell service in their own room for the class that was promoted into the intermediate department. Teachers were elected in the adult and young people's divisions and supervisors for the year were announced as follows: Adult division, Mrs. John Ruoff; young people's division, Elder H. C. Timm and children's division, Mrs. Emma Beadnell. And so the church school commenced another year in its important work.

The Ul-Lik-Us Players held their annual election September 28, in connection with a wiener roast at Wyeth Park. Mrs. Olive McLean was sustained as director and an efficient group of officers was elected to direct the affairs of the club for the coming year.

Each week the choir has been rehearsing diligently on the harvest festival music as well as rendering its usual service on Sundays. Paul N. Craig conducted a special rehearsal on Friday night, September 29, and intensive work was done. A good number were present in Independence for the general rehearsal Sunday afternoon, October 1.

On Tuesday, October 3, the O. T. Z.'s had a wiener roast at which time officers were elected for the coming year. Lawrence Keck was reelected president; Alma Hale was elected vice president, and June Ruoff, secretary-treasurer.

"A Trip Around the World," was sponsored by the Anti-Can't Class Friday, October 6, for the benefit of local funds. Foreign countries as well as our own land were visited with entertainment and refreshments in each.

Among recent Sunday speakers was Elder David Gamet, of Cameron. Pastor Ward A. Hougas has been the speaker on three Sunday nights and Elder H. C. Timm, associate pastor, has preached several times. The Wednesday evening prayer services continue with good interest. Some splendid themes have been carried out recently. One elder is in charge each week, assisted by a priest or deacon who gives the theme talk.

"The attempt to build a Zion must be made on the basis of selectivity, and that from here and elsewhere throughout the branches of the church, there shall be selected those to build, who will do so regardless of cost to themselves."—G. L. DeLapp, in a sermon at the Stone Church, Independence.

The Bulletin Board

Anniversary Celebration

Pittsburgh, Pennsylvania, Branch will hold a rally day in conjunction with a celebration of the seventy-third anniversary of the organization of the branch, and the sixty-eighth anniversary of the organization of the Sunday school, on Sunday, October 22. Program from 10 to 11 a. m. in charge of the Sunday school; from 11 to 12 noon, anniversary program. A basket lunch banquet will follow with table speeches, after which a prayer service will be held. This is a get-together home-coming day, commemorating a historical event. Old members are urged to be present, and an invitation is extended to members of the district and all interested, to meet with us.—E. B. Hull, president, 621 Brookline Boulevard, Pittsburgh, Pennsylvania.

Conference Notices

The annual conference of Northern Michigan District will be held at Gladstone, October 21 and 22. The first meeting of this gathering will be held Friday evening at 7.30, preaching by Apostle D. T. Williams. Saturday morning at ten will be a prayer service. The business session will open at eleven. Apostle Williams will have charge of the conference. Delegates to General Conference will be chosen at this conference.—Allen Schreur, district president.

The conference of Portland District will convene Friday, October 20, with a program at 7.30 p. m., and continue Saturday and Sunday, October 21 and 22, at Portland, Oregon. Saturday's schedule includes prayer service, class work (two periods each in forenoon and afternoon), lunch and supper in basement of the church, and recreation in the afternoon. On Sunday the following program will be followed: 8 a. m., prayer service; 9.40, church school; 11, preaching; 12.30, dinner; 2.30 p. m., district conference; 3.30, ordination service; 5.30, supper; 6, young people's service, and 7.30, preaching. Apostle Myron A. McConley will be the main speaker and instructor. Assisting him in the conference will be Missionary H. I. Velt, and district officers. Working committees have been appointed to take charge of the various conference activities.—J. L. Verhei, district president, 7017 Southeast Pine Street, Portland; Floyd Soneson, district secretary, 910 Northeast Occident, Portland.

O. T. Z. Rally

The O. T. Z.'s of Far West Stake will hold their quarterly rally at Cameron, Missouri, Saturday night and Sunday, October 28 and 29. Elder Blair Jensen, president of Lamoni Stake, will be the

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visiting speaker. The rally will open Saturday night at eight o'clock with a stake-wide program and continue with a full program Sunday.—Helen Beadnall, secretary.

Marriage

FABIN-RYHAL.—Miss Freda Fabin and Carl Leroy Ryhan, both of New Castle, Pennsylvania, were united in marriage, September 30, at the home of the bride's parents. The ceremony was read by Elder W. G. McClure. These two young people have been active in the branch work.

Our Departed Ones

OLIVER.—Mark Oliver was born July 27, 1851, in Blanchard Township, Ontario, and died, September 30, 1933, at the Stratford hospital. He was baptized a member of the church, December 22, 1894, by Alex Sinclair, and confirmed by A. E. Mortimer and G. C. Tomlinson. The funeral was held from the home of his nephew, Isaac Oliver. The sermon was preached by Elder Percy Farrow, assisted by Elder J. V. Gleason. He leaves to mourn, a son and daughter, besides other relatives nad friends.

PROVOST.—Mary J. Hartnell was born January 29, 1867, at Osborne, Ontario. She was the youngest of the family of ten children of John and Elizabeth Hartnell. On August 30, 1880, she became a member of the Reorganized Church of Jesus Christ of Latter Day Saints by baptism and continued a faithful and earnest Christian unto death. On March 30, 1884, she was married to Joseph R. Provost and to this union were born two children, Lulu May and Roland J. Lulu May (Provost) Donelson preceded her mother in death, passing away in 1918. The family has lived in Flint for the past twenty-nine years. Mrs. Provost died September 21, 1933, and leaves to mourn, her husband, Joseph; her son, Roland; two brothers, Richard Hartnell, of Detroit, and Thomas Hartnell, of Independence, Missouri, one grandson and a number of nieces and nephews. Funeral services were conducted by Elder Arthur H. DuRose and interment was made in the family lot in Avondale Cemetery.

HALE.—Helen Mae Hale, daughter of John and Ellen Hale, passed away at her home at Calgary, Alberta, September 4, 1933. She was born at Calgary, December 28, 1914, and was baptized and confirmed a member of the church by Elder P. S. Whalley, June 9, 1929. She was a third year student at Calgary Central High School, where she will be missed by teachers and classmates. She leaves to mourn, her parents, her aged grandparents, many other relatives, and a large circle of friends. Her only sister, Vonda Ivadelle, passed away February 21, 1930, at the age of seventeen. The funeral was held from the Armstrong Funeral Home, the service being conducted by Elder L. R. Allen, of Edmonton. Music and hymns, requested by the deceased, were beautifully rendered by Kenneth Robson. Many beautiful floral tributes bore testimony of the love of her many friends.

COON.—Lulu Coon was born at Milan, Illinois, August 12, 1873. She was married to Harrison B. Coon, June 14, 1900. Passed from earth life, September 14, 1933, at her home in Denver, Colorado, where she and her husband had lived for many years. Through many months of suffering, she remained firm in her love for her heavenly Father and in her faith in his goodness and love. She leaves to mourn, her devoted husband; a daughter, Mrs. Junita Petsch, of Englewood, Colorado; a sister, Mrs. Maude M. Douglass, and a brother, William H. Snell, both of Chicago. Funeral services were held in Denver, September 18, 1933, in charge of Elder E. J. Williams, assisted by Elder Glaude A. Smith.

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Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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a Tȳch'ī-cŭs, a belov and faithful mini-

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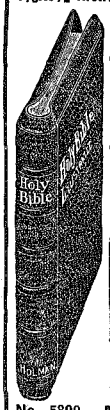

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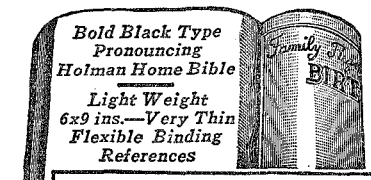

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The Saints' Herald

The Stewardship of Wealth

By L. S. Wight

Autumn

A HAZE on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the goldenrod;
Some of us call it Autumn,
And others call it God.
—William Herbert Carruth.

The Life of H. N. Hansen

By Poul S. Nielsen

On Freedom From Debts

A Youth's Forum Discussion

Worship Suggestions for November

Volume 80 October 17, 1933 Number 42

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THE SAINTS' HERALD

October 17, 1933

Volume 80 Number 42

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FLOYD M. McDOWELL, Associate Editor
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CONTENTS

EDITORIAL:
- The World Outlook 1315
- Meeting the Test 1315
- Across the Desk of the Editor in Chief 1316

OFFICIAL:
- The Fruits of Keeping the Law 1317

YOUTH'S FORUM:
- On Freedom From Debts 1318
- The Servant of Things 1318
- Just Singing, a Poem, by Alma M. Coombs 1318
- A Prayer, a Poem, by Frank Carter 1318

HELPS FOR THE PASTOR:
- The Urn in the City Beautiful, by C. G. Mesley 1319

BOOK REVIEW 1319

NEWS BRIEFS 1320

ARTICLES:
- The Biographers 1316
- The Christmas Offering, by C. B. Woodstock 1317
- The Stewardship of Wealth, by L. S. Wight 1321
- The Royal Road, by Florence Tracey 1323
- The Life of H. N. Hansen, by Poul S. Nielsen 1325
- Independence Baby Show Movement, by Bea McNamara 1331
- The Readers Say— 1332
- Question Time, by A. B. Phillips 1334

WORSHIP SUGGESTIONS FOR NOVEMBER:
- The Church School 1327
- The Children's Division 1328

NEWS OF CHURCH AND HOME 1335

THE BULLETIN BOARD 1342

The Pigeonhole

■ "Too many people," says Brother C. L. Munro, "suffer from prayer meeting lock-jaw and Sunday rheumatism!"

■ Telephone Manners and Voice

In this age when everyone uses a telephone it is not unusual that we hear some remark which, stated in brief, leads to a single thought—Courtesy still pays even over the telephone!

If the young wants-very-much-to-be secretary is as smart as she is pretty, she knows that a surly speech over the telephone gets one nowhere; that slang and repeated "What's" and "Yeah's" make abominably poor impressions upon the caller. She also knows that a pleasant "Good morning," and the use of "Please" and "Thank you," bring business to her firm.

And there's another thing — the telephone voice. Once I remarked to a young man about the pleasant telephone voice he had. "Oh, it's a part of my company's business," he quickly returned, "to see that all of its employees sound friendly and pleasant over the telephone. It's just good business psychology." Would—oh, would, that there were more companies like that!

■ A John Sheehy Story

Once before the United States entered the World War, I visited the British Province of Nova Scotia, Canada, stopping at the town of Amherst. One afternoon while taking a stroll I came to the German Prisoners' Internment Camp.

To this camp had been committed all the German civilians, sea captains, and all others of German blood who could be found in the Dominion of Canada. They were to be kept in confinement until the war was over.

Sometimes I think those were the most fortunate German prisoners during the war, and I think they knew it, too, for not one of them tried to escape.

This was the camp's method of preventing their escape. The entire camp, a big area, was surrounded by a high board fence along which were stationed at close intervals, in a tower, soldier sentinels. These soldiers were instructed to shoot anyone who tried to get over the fence. The sentries were changed frequently and were alert fellows. Just inside the fence was a barbwire entanglement through which I know the camp authorities never intended a man to pass. It *was* a barbwire entanglement. I don't believe even a small bird could have gotten through without losing some of its feathers. The entanglement was about six feet wide.

Inside this a white line was painted on the ground, "the Death Line." Anyone who put his foot on that line the soldiers had been instructed to shoot and to shoot to kill. It was more than a danger line—it was a death line. All the prisoners knew that if they wanted to die, all they had to do was to put their foot on the line and a soldier would help them. But no one stepped on the line.

Keep this line in mind. When you find that you are interested in everything on earth but your church, you are walking a little too close to this death line of spiritual life.

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Editorial

The World Outlook

The Christian View Those who look to the world to work out some practical application of the principles of Christ as a solution of its problems are subjected to a dismal feeling that progress, if there is such a thing, is very slow. Humanity appears unwilling to learn, even by the things that it suffers.

Armament and World Peace For one thing there is the question of armament. Nations arm upon the theory that the worst of all possible threats is the danger of invasion. Another and possibly greater danger now faces them in the nearness of bankruptcy which may result from the race for supremacy in arms. They are groaning and staggering under their loads. Though all have a surfeit of platitudes for conferences and banquets, no nation is willing to drop out of the race as long as there is credit enough to keep it in.

False Security No doubt the demand for security which is the primary reason for arming is a legitimate one. But long ago it was written, "He who lives by the sword shall die by the sword." Nations, too, have perished for using the sword too freely, if only to rattle it. Armaments have put the world in greater jeopardy than ever before. There are too many guns; we are in danger of getting shot. Something else is needed to protect us. Weapons are not enough. They cost more than any of us can afford to pay. Armaments do not make security, necessarily. The munition maker takes as great a tribute as the invader.

Dangers As long as there is danger, there will be a demand for armament. France was criticized for continuing to arm against a prostrate Germany. She was accused of making the demand for security a cloak for her expanding militarism. Perhaps there was some justice in the criticisms, but France saw farther than her critics, probably as far as the advent of the belligerent Herr Hitler. The critics, for the time, are silenced. The reiterated demands of France for security are now echoed by other nations.

New Security Needed What the world needs now is new strength to Geneva and the Hague, treaties that will not be scorned as "scraps of paper," agreements that will be respected. Law and order are as necessary in international relations as in national government. Brute force, the tyranny of gun and club, will never give us real and lasting security.

L. L.

Meeting the Test

Declarations of Faith We have all heard people, in moments of religious exaltation, rise in prayer meetings to make affirmations of faith in the strongest possible language. Typical statements were: "This work means more to me than anything else in the world," and "I would rather *die* than prove untrue to the gospel." But later, in a huff over some trivial incident, these very people would leave the church taking their families with them. It shows the difference between *faith* and *works*. The most spectacular testimonies do not always go with the greatest devotion.

The Test of Works The church has experienced a revival of spiritual blessings within the last year that has been more than sufficient to bear it up through many trials and hardships. Everywhere, marked gratitude for these blessings has been expressed. At the same time, when the church must meet its financial obligations, there has been a falling off in the volume of contributions. Undoubtedly this is only a reflection of the financial straits through which the membership are passing. But we are facing the practical test of our faith. Do we love the gospel and the church enough to support them? Does our faith reach as deep as our pocketbooks?

"Keep the Law" The officers of the church believe that all financial problems will be on the way to a solution if the membership will observe the slogan, "Keep the Law." If our tithing were paid as it ought to be, the church could be out of debt, and sending large numbers of missionaries all over the world. It is the unpaid debts to the Lord that bind the hands of His servants. Upon the people within the church rests the responsibility of retarding the gospel.

Looking to the Future "If I had only paid my tithing when I had the money," some say. "But now my money is lost." And money that should have gone to the church was lost while wrongly withheld. Now the church suffers.

But let us not spend time in vain regret. Let us determine rather that in the future we shall "Keep the Law" and pay our just debts to the church and to the Lord.

L. L.

"Time is money, in spite of which many a fellow never knows how much time he has."

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Across the Desk of the Editor in Chief

Brother C. A. Edstrom was recently elected president of the Northeastern Illinois District. Vice President Roscoe Davey on August 1, wrote saying that he had nothing in particular to report, but thinking we might like to hear from him, proceeded to tell us some interesting things. We are always glad to hear from our district presidents, whether they have "particulars to report" or otherwise. We like to know what their personal and official attitude is, and the "human interest" factors entering into colaboration may be brought to the fore in profitable as well as interesting ways. Here, for example, is a comment on how Brother Edstrom feels about the matter of keeping busy. Those acquainted with him know him to be continuously active. He says:

"I have tried to be busy with the work of the church since my return to Chicago. One thing I learned early in my church experience is this. If I hope to remain in the church and enjoy a measure of God's Spirit, I must work. To work is to live and grow spiritually; to stop working is to die spiritually and eventually turn away from the church. I have no intention of so doing—a very good reason for keeping everlastingly at the job of working in the church."

That he has learned by experience others have gathered, and may easily do so at any time, by observation. His comment on the need for and wisdom of keeping busy is but a variation of the old-time comment about idle brains and hands being likely to connect with mischief. So we are glad he is still determined to keep everlastingly at work. Let others take note.

In regard to the work he has in mind for the district, he lays down a rather broad yet logical program when he says:

"Since the district selected me to act as district president in the stead of Brother Davey, I have been thinking about our problems day and night. One thing I am conscious of is that a great deal of work needs to be done in the ranks of both priesthood and membership. I propose to begin with the priesthood, and follow this effort into the membership of the district. What I propose to do will be covered by my report to the district conference which convenes this fall. A copy of this report will reach you within the next two weeks. I hope that what my report reveals to you may encourage you."

We sincerely hope the members of the priesthood of the district will all follow his lead. The priests (all grades) once awake and active, we may confidently expect to see the membership growing in grace and good works.

We shall await receipt of copy of the report with interest.

Brother Edstrom has been working in connection with relief work. Of this and his experiences he makes comment which indicates that he has seen what most social workers have; and doubtless he sees now more clearly than ever the beauties of our own social philosophy and program which looks towards the great goal of making every member of our order a happy workman not only supporting himself and family but earnestly expecting to be cheerful and ever contribute to the common weal. But here is what he says:

"My experiences with the relief service here in Chicago has been interesting in many ways though at times it has made me sick at heart. I have seen men from all walks of life who have been touched by this demon 'Selfishness.' Some have risen to new heights of appreciation, others have sunk to lower levels of selfishness and greed. Some have found God, others have lost what faith and hope they did have. After having passed through this experience, I can appreciate more fully what the gospel should mean to us. It is indeed an anchor in a stormy sea. The things which are worth while and lasting are of God; the things which today are and tomorrow are not, are material and soon vanish."

At the close of his letter Brother Edstrom expresses a wish and a prayer in which I heartily join him. He says:

"May God bless you with great wisdom and spiritual vision to lead this people out of the wilderness of vanishing things into the green meadows of God's goodness, is my prayer." F. M. S.

The Biographer

You cannot write about a great man in the cool, dispassionate manner of the average scholar. You have got to have a love affair, not just a marriage, with the person you are describing. You have got to be with him constantly; you must have him in your thoughts all the time. Without a little passionate, furious made relationship to your subject you will not be able to make him live in your writings.

The professors dislike me because of my method. They cannot excuse my habit of beginning with a vision of my man and then getting my sources and historical details. And people do not seem to understand that I cannot pick any name and write a life without feeling some deep, profound interest in the subject.—Emil Ludwig.

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OFFICIAL

The Fruits of Keeping the Law

During the present year, when conditions have been more severe than heretofore, we have at times gained new heart by studying the results for the year 1932. Considering the circumstances of that year, the church may well be happy at the favorable outcome, which at once indicate both the reward for sacrifices made, and the fruit of law keeping. Here are the facts:

1. During 1932 the total debt of the church was reduced $113,273.92
2. Expenses were kept lower than income by 7,712.32
3. Actual expenses were less than budget appropriations by 11,834.38

Since income exceeded expenses by only $7,712.32, how were $113,273.92 of debts paid? This was done by trading properties owned for notes payable, bonds, or other obligations owed by the church; in some instances properties were surrendered to mortgagors in exchange for a full satisfaction of the mortgage. These transactions were just as significant as if made with real money, inasmuch as the debts are definitely behind us, and an annual interest saving of approximately $6,700 has been effected.

Keeping the expenses below income in the amount of $7,712.32, and actual expenses below budget appropriations by $11,834.38, in considerable degree were made possible by the willing cooperation of executives and ministry. They not only helped to save, but also to place the needs of the church before the people. When one realizes the restrictions these workers face in the performance of their tasks, because of the shortage of funds, the results are all the more appreciated.

When we write that for the first eight months of 1933 income was *less* than expenses by approximately $18,000, it will be understood why we turn to 1932 for comfort.

Strangely enough, if we speak strongly about the deficit, some draw the entirely unwarranted conclusion that "the bishops think the church is going on the rocks." If we fail to speak plainly, others say they would have helped had they been aware of the need. So we are speaking plainly, as we have tried to do hitherto.

It is because we believe the church is going on to the successful completion of the tasks before us that we have set aside the period November 12 to December 3 for the teaching of the temporal law. If we thought failure impended we could neither take the time to teach the law nor have the temerity to ask you to obey it.

There is a large debt still to be paid, and to avoid adding to it, we must absorb the existing deficit. It seems impossible to reduce our expenses much further, hence the solution lies in the fruit of general obedience to the law. If each of us will keep the law, there will be no deficit.

THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

The Christmas Offering

By C. B. Woodstock

What will be the amount of our Christmas Offering in 1933? Last year, in a hard year of depression, it was well over twenty-three thousand dollars —$23,102.81, to be exact. That was a splendid sum to present to our Master as a gift of love.

It is true that money has been scarce during the present year, but we are all learning a very much needed lesson. We are learning to live more frugally, to spend what money we have with far more care and consideration. Many members of the church are realizing their need of keeping a more careful record of their income and their expenditures. If they are to be managers in their partnership with God they must do a better job of accounting.

We are just entering upon a period designated by the authorities of the church as a "Keep the Law" period. In addition to a faithful keeping of the law which prescribes one tenth of one's increase it is urged that each one make such special offerings as may be consistent with his love and his power to give.

The Christmas Offering is distinctly a love offering. Our love of God, our appreciation of the Savior, and our desire for the progress of the cause of righteousness is perennial. It lasts throughout the year. Our "Christmas Offering" is brought weekly or monthly as a continual expression of our love and appreciation.

Notwithstanding the fact that the financial depression is still with us, the final total of our Christmas Offering in 1933 may easily equal or exceed the offering of last year. The needs of the Lord's work are even more crucial, and surely our love and our zeal have not lessened.

In the three months before us let us each make such offerings as are possible in the spirit in which the Christ came to earth. We shall rejoice in the gift, we shall attain spiritual growth and the Cause of Christ shall be advanced.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - -

On Freedom From Debts

THE REFRAIN of our national anthem reads:

"Oh, say, does that Star-spangled banner yet wave,
O'er the land of the free, and the home of the brave?"

If I were to attempt to answer that question—now don't be too surprised—I should utter a loud NO. We aren't free. We're (too many of us) anything but free—from DEBT.

Two boys left our town recently to seek their fortunes in greener pastures. Both were well liked, popular, and friendly. Both were sons of good, honest families. But what a different feeling they left behind them.

Bob Crandall drove his asthmatic old Ford out upon the highway, leaving the coast clear behind him. He owed not a cent in the world. The hometown people hope to see him back soon. Bob will make a reliable, dependable citizen.

But when Harold Webster's almost brand-new car followed Bob's a day or two later, even his best friends did not know how many people had extended credit to him, how many debts he owed. The car itself was not nearly paid for (he had traded his old one in on it, the second trade of this kind in three years). At almost every filling station he owed for gasoline, oil, and minor repairs. He was in debt for the clothes he wore. His board and room bill had not been paid for months. He had borrowed from almost everyone who knew him, promising to pay "next week." Needless to add, all his creditors would like to see him, but not for the same reason the people of Harrisville want to see Bob Crandall.

Once upon a time not so very long ago, a speaker who was addressing a boys' school in the East, laid down some rules to guide not only students in preparatory schools, but young people in getting ready for life. And guess what the first, the very first, rule was. Oh, couldn't you? Then let me quote—

"1. *Pay your bills.* Live within your allowance, and when you begin to earn money, live within your income. Perhaps it is easy for many of you young men to get credit, but don't do it. Go without until you pay."

Debts, whether they are paid or unpaid, are not little things. Christ thought them important enough to mention in the prayer he taught his disciples. If you are interested in what he has to say about them, read Matthew 6: 12.

All of us are familiar with such advertising slogans and propaganda as, "Pay as you go," and, "Cash and carry." The only trouble is that we haven't. The only one who has done any carrying is the grocer who frowns over his yellow book—he knows there hasn't been much cash connected with it.

"Isn't it odd?" muses a secretary who knows, "how so many times the people you least expect to pay their debts, do it, and how on the other hand, people of position and reputation, don't. Why more often than not, they don't make any attempt to explain why they don't pay their debts—and yet they wear better clothes, they have nicer homes, they drive newer cars than I can."

And the young wife of a business man in our town (both Latter Day Saints) spoke to me along the same line. We were sitting in a large group of people (they also were Latter Day Saints), when she turned to me, her eyes flashing: "I don't enjoy being here. I can't help thinking as I look at these people how many of them owe us money and how badly we need it. Look at their smug, long-faced piety! It just makes me boil!"

The land of the free? *You* answer the question.

As for me, perhaps I'm old-fashioned, but I dislike debts. I don't like to wear clothes that fray out at the cuffs before they are paid for. I should question my business methods if I had to dodge around the block to miss anyone to whom I owed money. To me debts are blots on the landscape of my reputation; they humiliate and enslave me. Whenever it is humanly possible I hope always to pay my debts, be they debts to the Lord, to society, to the grocer and milkman, or even to myself. I want to be free.

The Servant of Things

A Man wanted a House. He could not pay Cash for it, so he mortgaged his Future, and agreed to pay for it with Money he did not yet possess. So he became the Servant of the House.

Then he wanted a Radio. The Money for it was not convenient, and he agreed to buy it with Easy Payments. And so he became the Servant of the Radio.

One day his pants wore out. His funds were low, and on the purchase of a new Suit he obtained Dignified Credit.

Thus with many other Things. One day, figuring idly with a Pencil, he computed that if he paid all his Installments, he would have barely enough left to live on Bread and Water. The shades of his many Purchases rose up to haunt him. He perceived that they were his Masters, and that he was a poor groveling Servant of Things. He was so unhappy he committed Suicide.

A beggar, going by, saw him dying.

"Better to have nothing, and own it," he said, "than to possess everything, and owe for it."

Just Singing

By Alma M. Coombs

I've tried a hundred different ways,
To ward off care and sorrow;
And oft so many things affright,
I care not for the morrow.
But now, at last, from out the past,
I've learned to send cares winging;
I've found a way, an easy way,
Just singing, singing, singing.

Where is the man who cannot sing?
Where is the wretched mortal?
He's surely doomed to lower realms,
Far from the shining portal.
For men must sing, as well as eat,
And while to life they're clinging;
They'll live, who learn to kill dull care,
By singing, singing, singing.

Sing of the deeds of warriors bold,
Sing of your lady charming;
Sing of the oceans mighty roar,
And thunder so alarming.
Just sing a song, sing all day long,
And with the echos ringing;
This sad old earth will find its mirth,
Through singing, singing, singing.

A Prayer

By Frank Carter

O God, help me to be strong
As the rocks, and faithful;
Faithful as the trees
That guarded my Master
On Gethsemane's lonely hill.
And sound as the oak;
And like the poplar may I be proud
To lift my arms
To show nothing is hidden.
May my patience be the patience
Of the hills, and like the hills
May I rest.
I would be happy as the laughing brook,
And kind like the breeze
That ruffles the summer lake.
Grant this in the name
Of Him in Whom alone
I find solace.

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HELPS FOR THE PASTOR

The Urn in the City Beautiful

A Service to Culminate Our "Keep the Law" Period

By C. G. MESLEY

ONE OF THE MOST BEAUTIFUL SERVICES conducted by the O. B. K.'s of Kansas City is their annual inventory-offering service. As a direct result of the month's effort that preceded each of these carefully planned services, over two hundred young people have filed their inventories.

The majority of those who participated in these services are continuing to keep the law by paying the tithing due and by making an offering. In addition to the regular service printed in the Herald, this one may be used. It gains the same spiritual result by having all the people come up to the altar with their gift of inventory, tithe or offering, but it uses a different story setting which is especially effective.

Prelude
Quartet: *"Our God, Our Help in Ages Past," Hymnal,* 115, or *"Guide Us, O Thou Great Jehovah," Hymnal,* 175.
Prayer
Hymn: *"O Jesus, the Giver," Hymnal,* 31.
Quartet: *"Rise Up, O Men of God," Hymnal,* 210.
Solo: *"Onward to Zion," Hymnal,* 436.
Story: *"The Urn in the City Beautiful."*

THE STORY
(To be read)

ONCE, so an old story goes, there was a city called Beautiful. It was the master city of the world. Through it flowed a river—a life-giving river, named the river of Love. It watered the fertile valley and bore ships with cargoes from other lands. By its sweet water the city was cleansed and the inhabitants refreshed. It furnished fountains around which the children played. Youths and maidens wooed and age rested. Its banks were alternations of grassy slope with many colored flowers and verdant trees and busy markets with ships and wharves and stores. Its placid spots reflected the blue sky and brown hills far away.

Early in the morning when the sun kissed the hills and glittered from the towers and minarets, the men went out to work in the valley, and when shadows were long they returned bearing the fruit of their toil. At the gate through which all passed, for it was a walled city, stood an urn with the inscription: "FROM EACH ACCORDING TO HIS ABILITY, UNTO EACH ACCORDING TO HIS NEED." Into this every man deposited liberally of his earnings, sayings, "This I do for the common good," and the river of Love flowed through the city, the master city of the world.

Then change came, silent and unobserved. The river flowed as before, reflecting the blue sky and the brown hills. The children played no less happily, the youths and maidens courted with uncooled ardor and the peaceful rest of age was undisturbed. The fields yielded their accustomed fruits. But, when the men returned from their labors each walked on that side of the gate opposite the urn and with averted eyes, hugging his earnings to his bosom and saying, "This is mine, with my own hands I earned it—this is mine."

Gradually the fountains became clogged. The river ran murky and black. Death lurked in its water. The happy laugh of the children was gone. Youths and maidens no longer lingered at the fountain and age paused not at its vacant seats. Man looked at his neighbor with a suspicious eye and there were those who cried out against the doings of the Almighty.

Today the city is forgotten. Its altars are broken. Its temples have fallen in ruins. Its homes have crumbled to dust. The valley is a desert of restless sand, inhabited by the serpent, the jackal, the owl. The river has long ago disappeared but the place where it once was is called "The Valley of the Shriveled Hearts."

Sermonette: "From each according to his ability."
The offering: All the congregation file by the urn to deposit their gifts of inventories, tithes and offerings, each according to his ability, unto each according to his need.
Prayer of Dedication.
Hymn: *"Consecration," Hymnal,* 293.
Silent Prayer: Congregation remain standing while quartet sings, *"O Master, Let Me Walk With Thee," Hymnal,* 213.
Organ Postlude.

An urn for this service may be borrowed from some local florist or from a friend's garden. If possible it should be large and beautiful. Mount it on a special dais near the platform so that the people can pass by to deposit their gifts. Where a porcelain urn is not available one of concrete may be used.

The setting for the service may be beautified with ferns and indoor plants borrowed for the occasion.

BOOK REVIEW

For Every Boy

GROWING INTO MANHOOD, by Roy E. Dickerson. Association Press, New York, 1933. Cloth, 100 pages, $1.00.

A good, constructive and informative book, wholesome all the way through; it contains just such information as the growing boy needs to help him establish a philosophy of social life that will protect him from many dangers and temptations.

The boy of twelve to sixteen years is exposed to all sorts of misinformation from youthful companions, and the inciting suggestiveness of the movies. This book will tend to counteract all that by giving reliable information with the right implications and emphasis.

A great advantage in this book is the fact that it does not make lurid capital of vice, nor arouse horrors unnecessarily about disease; it rather lays out a constructively wholesome program of clean living, activities, and habits, and makes an attractive picture of the possibilities of the better life. It is not, however, a series of sermons thrown *at* the boys; it is something written from their viewpoint, in language they can understand. It can be put in their hands safely.

The mark of the Association Press gives additional assurance as to the merit and quality of this work, if any assurance is needed. The name of the author is guaranty enough.

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NEWS BRIEFS

Sacred Ordinance Takes Prominent Place in Caseville Meeting

The ordinance of laying on of hands was used for four different purposes at a special afternoon service, October 1, at Caseville, Michigan. Two women were confirmed members of the church by the laying on of hands, a baby was blessed, several persons were administered to, and a man was ordained to the office of elder.

This service marked the high point of experience for Saints of that district who were enjoying an old-fashioned two-day meeting at Caseville.

Sister Edith Lewis to Supervise Women of Australia

Sister Edith Lewis, wife of Apostle G. G. Lewis, has been officially appointed supervisor of women's group activities in the Australasian Mission, according to *The Gospel Standard* (Rozelle, New South Wales). Before her departure for Australia in August, 1932, Sister Lewis was in charge of the women's work in Independence, Missouri, and she takes to the women of Australia first-hand knowledge of the women's activities in America.

Washington, D. C., Members Are Meeting Regularly

Forty members of the church now live in or near Washington, D. C., and meet regularly each Sunday in a lodge hall. With a view to growth and progress they are adding equipment to their church school for nursery and kindergarten work. The young people are organized for the winter under the leadership of Ralph Hardy. To Elder and Mrs. William Froyd, of Arlington, Virginia, goes much of the credit for the growing interest of the Saints at our nation's capital.

First Pastor Is Speaker at Fresno Home-coming

Fresno, California, Branch held rally day and home-coming services September 24, and Elder J. B. Carmichael, first pastor of the branch, was the speaker. Brother Carmichael now lives at Oakland, but for a number of years he was pastor of Fresno group. Saints from Hanford, Tulare, Sanger, Dinuba, and Madera heard his sermon.

Kennett Young People To Be 100% Tithe Payers

Kennett, Missouri, young people are an alert and active group. They study the *Book of Mormon,* and conduct many of the social activities of the group. They are resolved also, within a very short period, to be one hundred percent tithe payers.

Missionary Visits in Montana and North Dakota

Apostle M. A. McConley and Patriarch George Thorburn cheered the Saints and friends of Great Falls, Montana, October 8, by their presence and ministrations. A large and attentive audience enjoyed their two splendid sermons.

On the same day Elder L. O. Wildermuth conducted services at Williston, North Dakota, near the Montana-Dakota line, and two were baptized. Two children were blessed, and a sacrament service was held.

Fifteen Baptized in Deer Grove Community

Elder E. R. Davis closed a two-week series of missionary meetings in the vicinity of Deer Grove, Illinois, October 8, baptizing four. This makes a total of fifteen baptized in that community since the opening of the work there in June, 1931. All meetings have been held in the homes of the people, most of them in the large farmhouse of Brother and Sister L. E. Burgess. As many as eighty-five have attended Sunday services, and the average attendance for the fifteen meetings just held, was thirty-eight.

Since the opening of the latter-day work at Deer Grove, C. A. Beil, president of Clinton Branch, Iowa, has helped by holding one meeting a month. He baptized six there last summer. Last September Brother Davis held two weeks of meetings and baptized five.

Independence Observes College Day October 15

College Day was observed a week early, October 15, by Independence, Missouri, congregations in order that the many Graceland alumni and former students living there might be available for College Day programs. Next week-end many will attend home-coming services at Graceland.

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The Stewardship of Wealth

By L. S. Wight

DURING THE POLITICAL CAMPAIGN of 1932 I heard a young Chicago attorney, candidate for one of the lesser state offices in Illinois, tell a very interesting story. He had been invited to address a group of leading business men in an exclusive club. On that day he had been held in court until so late that it was necessary for him to go immediately from work to the dinner. Arriving by taxi dressed only in his business suit, he ran into trouble getting admittance, even though he was the speaker. He had to get identification from inside before he did get in. At the dinner he was the only one not in a dress suit and he felt somewhat out of place, talking to those czars of industry, not only because of his suit but because he told them directly and frankly that too much of their supposed wealth had been built on an unsound speculative basis.

During the time which had elapsed between this event and the evening on which he told the story many changes had taken place. Many of these men had been stripped of their power. At least three of them had dropped or conveniently fallen from high windows. One was a fugitive from justice. Their crumbling financial empires had shown them up after all as only ordinary men. He told this story to show that men in high places are subject to natural laws the same as the rest of us. He also emphasized that the only safe basis on which to build our temporal work is the old-fashioned one of thrift and economy which does not countenance unwise speculation. The tragic point of this story has been demonstrated in many communities since the financial crash of 1929. We are all more or less familiar with instances of the same kind. Many men have failed in their stewardship of wealth. These events have consistently proved that the wrong attitude toward wealth of material possessions brings disaster eventually.

TO LATTER DAY SAINTS these events should serve as guides to help us see and appreciate the beauty of the plan given to us so long ago. It is a plan of Zion building which will give us real security; a plan which gives each individual, no matter what his work, a chance to enjoy the "fullness" of life; a plan which recognizes that material things have but one purpose, that is that they be used as the means of developing spirituality not only in the possessor of the wealth but in those with whom he comes in contact.

What then should be our attitude as Latter Day Saints toward material wealth? To determine this is extremely important in the life of each individual. This attitude will directly control the stewardship of our material wealth. If we are to make the most of our stewardship of the things we possess it is necessary to have a clear understanding of how to use them. If we can develop the correct attitude in the minds of enough people we can build our Zionic communities. Therefore, it behooves us to develop a full understanding of how best to use our wealth of material things.

As naturally as a child in trouble turns to his mother we can look to Christ to show us just what our attitude should be. We should not forget that when He was on earth He met the same type of problem that is ours today. The details may have been different and if there was any difference in the problems it was in degree. In fact, the problems of the people to whom he ministered were even more severe than are ours today. He saw people whose faces showed deep lines of worry; people who were forced to pay the Roman tax gatherers a tribute that left too little for their own needs; people whose political situation was such that each individual for self protection, was forced to hold on to what he could accumulate; people who were dominated by a fear much deeper than we need have.

It was under such conditions as these that he found ways to illustrate the basic truths of life. He talked their own language. His parables were always based on events and situations with which they were familiar. Two such incidents will serve very well, I believe, to give us a clear picture of what Christ said should be our attitude toward material wealth. I refer to the story in Matthew 19 of the young man who said that he wanted eternal life, and to the parable of the talents as found in Matthew 25.

IN ANSWER to the rich young man's question, "What shall I do to be saved?" Christ said, "Sell that thou hast and give to the poor. Come follow me." This was too much for the young man whose thoughts were all based on keeping his great possessions. It was too big a price to pay for promise of an unknown future life. He went away sorrowful that he could not afford to pay the high priced "dues" for something he wanted. He preferred to keep what he already had. Christ's answer to this

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rich young man has often been used to prove that possession of wealth is a sin. But before accepting that basis let us turn to the twenty-fifth chapter of Matthew and see what he said about wealth under different circumstances.

In this instance he says plainly that the kingdom of heaven is like the case of the master who gave talents to his three servants. To one he gave five, to the second two, and to the third only one. This is hardly a satisfactory reference for the man who would define equality as each having an equal amount of any given thing. The next step was the use of these talents. The servants were instructed to put them to work, and what happened? The first two followed instructions with the result that at the time of accounting they each had twice as much as when the master had given out the talents. The third servant failed to do as he was told. His excuse was that he was afraid to take any risk with his talent so he hid it. However, his alibi didn't work. The master informed him that he had been unfaithful, therefore he must turn over his unused talent to the first servant who by this time had ten talents.

The score in talents when the three servants started to work was 5-2-1. The score after the accounting was 11-4-0. Yet Christ says such is the kingdom of heaven. At the same time we see he said that the possession of wealth as in the case of the rich young man would make it almost impossible for such an one to get into the kingdom of heaven. The young inquiring mind would probably say, "That doesn't make sense. I want an answer that I can understand." And unless we know what Christ had in mind these answers do not make sense. Then what did Christ mean? Was he inconsistent with himself? Let's analyze these situations and see if we can get a basis for sound, rational thinking on the problem of attitude toward material wealth.

IN THE CASE of the rich young man let us see what his life experience had been. We may safely assume that he was a good citizen. He had been well trained in the standards of his day. When he first approached Christ he apparently came with clean hands and a record of having done all those things which he had been taught were necessary to maintain these standards. Jesus brought this information out of him when he first said, "If thou wilt enter into life, keep the commandments." To this general statement the young man asked, "Which?" Jesus answered by repeating some of the "Thou shalt not" rules which were the accepted rules of behavior at that time. They were the rules of the Mosaic law still in force but without the additional rules of life which Christ was then trying to put into the minds of the people. He was not trying to destroy these rules. He was simply showing what should be added to them, in order to insure a full understanding of the way to enjoy a "fullness" of life development during our life on this earth.

As Christ repeated these accepted rules, the young man was able to say he had recognized them already. As Jesus reminded him that he should not kill, commit adultery, steal nor bear false witness, also that he should honor his father and mother, as well as to love his neighbor as himself he simply answered by saying that he had kept all these rules from his youth up. Evidently he had concluded that if Christ was actually the Messiah, he (Christ) had some additional rules to give to the people. When he asked Jesus, "What lack I yet?" he was simply asking for those other rules. He was in no way prepared for the answer which came when Jesus plainly said, "If thou will be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come follow me." The shock of this suggestion was too much. He could not see why he should need to give up the things which he had either inherited or created. The keeping of these things was the dominating thought of his life. His whole life had been spent with the thought in mind of adding to his possessions. To him they were the measure of his power and he found it impossible to suddenly give up that with which he was familiar for something that was only a promise. He concluded that the price was too high. Therefore he did not want what Christ promised sufficiently to pay such a price.

Jesus did give him a hard problem to answer. And the same problem even today would probably get the same answer in many instances. Human nature basically is still the same as it was when Christ talked to this rich young man. But did he mean that the mere having or possession of material wealth would make it impossible for the owner to enjoy eternal life? Before deciding on the answer let us review the story of the talents. Perhaps we can put the two together and discover that Christ meant exactly the same thing in each instance.

THE PARABLE OF THE TALENTS treats with a different type of man than the young rich one. Christ says the kingdom of heaven is like the story of the master who going to a far country left certain instructions with three servants. We can safely assume, I believe, that these servants were like most of us today who must work for our bread and butter. They accepted instructions from the Master as an opportunity to *(Continued on page 1329)*

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The Royal Road

By Florence Tracey

III

John Hampton Finds the Royal Road

THE HOME of Eldred Hampton stands only a short distrance from the Kansas City-Independence street car line, on the corner of Public and Dew Streets, a corner that hundreds of people pass daily. It is not far from William Chrisman High School.

The house itself is a three-story, red brick structure patterned after the style of architecture which immediately followed the Civil War. Every city of any pretense in the Middle West boasts at least half a dozen such houses. Its tall, perpendicular walls are topped by a sharply-gabled roof of weathered slate, and on the south and east sides are almost hidden by a wealth of climbing ivy. Rounded corners, cupolas, ornamental posts and railings tend to relieve the old building of its angularity.

Sixty years ago this house was built by an ambitious merchant for his large family, but grandchildren lacking in family sentiment and timid about holding the property because of the increasing age of the edifice, gratefully sold the place to Eldred Hampton when John, her only child, was scarcely ten years of age.

It has been a bargain. Everyone said that, because the corner on which the house stood would one day be an ideal business property corner. And so Eldred, shortly after the death of her husband, invested every cent of his insurance money in the house and lot. Here she and John established their home, made increasingly comfortable and attractive by Eldred's industry. Two three-room apartments brought a neat little income when they were tenanted, and Eldred kept boarders and roomers in the rest of the house.

Here she cooked and cleaned and sewed to provide for herself and her son as he came up through the grades, through junior high school, through William Chrisman, and finally went to Graceland. John was a sober, studious boy who had never been physically well. His mother's constant fear was that he had inherited his father's weakness of the lungs. He had never been able to run and play with boys of his own age, and very early had lost himself in the world of books. During his growing years his mother had encouraged him to take long walks, to ride his bicycle, to romp with his dog. At twenty-three there was a slight sag about his shoulders, but in spite of poor health, he was a cheerful, restful chap, and a good conversationalist. People liked him; they often inquired about him and hoped that soon he would be home. They thought of him as Aunt Annie Brown, Eldred's maid of all works, expressed it: "We need sech level-headed young fellers as John Hampton, to keep the rest of the young folks straight and in hand."

ELDRED HAMPTON was a dumpy, little woman with kindly brown eyes and rapidly graying hair. Once her hair had been as brown as her eyes, but now it more nearly resembled the frost on an early October morning. She was a crafty needlewoman and kept herself tastefully and attractively clothed. It had been one of her laments that she could not make John's clothes, too, so that when the family funds were low—and she could not remember a time when they had not been low—she could present him to the world as well dressed as herself.

The Beginning of the Story

Larry Verne, alone in the world, beautiful and sophisticated, quite frankly refuses to marry Gregory Spurgeon when he asks her. In spite of the fact that she secretly loves him, she feels it is impossible for her to marry him. Among her reasons—and she has several—is the rather startling one that she fears a man of his quality will enter the ministry. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, widow and mother extraordinary to the people, young and old, who compose her household; and who are destined in strange ways to influence Larry's life.

"Only three and a half yards from a remnant counter and a few hours work," she sometimes replied a little airly to the women who exclaimed: "Another dress, Sister Hampton! My, but you do have *more* clothes!"

She loved her home with its ancient beams and strong walls, its high chimneys, big attic, and many nooks. What if it did cost considerable to heat the building because of the high ceilings? She had always managed to have enough to buy the coal. She liked the distance the house stood back from the sidewalk as if modestly retiring from the inquisitive eyes of the public. The two giant elm trees and the smaller and more dainty, curly-leafed birch which grew in front of the house were friends of hers. There were spirea bushes, too, and a large bed of white and purple iris, and a trellis covered with crimson-rambler roses close to the west approach of the porch that circled half the south and west sides of the house. In the back, surrounded by a hedge of roses, trumpet vines, and a few grapes, was a garden space, where she grew carrots, turnips, radishes, and other vegetables for use on her table. John liked to work in the garden, and she encouraged him in it, for the sunshine and air were good for him.

She was a good-hearted woman, a thoughtful neighbor, and a kind landlady, sometimes too kind for her own gain. At her table she fed an average of six people each meal, three or four of whom roomed with her.

By dint of much saving from month to month and year to year, Mrs. Hampton, besides putting her son through school, had succeeded in gathering about her a few treasures which she prized highly, a large copy of George Innes's *"Summer Showers,"* some antique brass candlesticks said to have been used in South Carolina during the War of 1812; a collection of literary masterpieces, and a comfortable wicker living room suite. But her pride and joy were in her fine linen pieces which she herself had made. Everywhere in the house her handwork was in evidence. She made beautiful things out of odds and ends that other people threw in their furnaces. She painted lampshades, refurbished pieces of old furniture, and embroidered lovely gifts for her friends.

THIS HOUSE Larry Verne called home. Eldred Hampton she had grown to consider as a friend and advisor. She often talked with her, knowing that her problems would go no further. Eldred Hampton was a woman who kept her own counsel. She despised anything that savored of gossip.

Two mornings after Larry had sent Greg home resolving never to accept a call to the priesthood if that was the wish of the girl he loved, Eldred Hampton was sitting unusually still in the big chair near the dining room window. She peered thoughtfully into the street through the geranium pots that lined the window seat. In her work-roughened hand she gripped with a tenseness which indicated the depth of her emotions, a letter finely written in ink. Tears trickled slowly down her face.

Larry had risen very early, hoping to be the first one downstairs, and, if providence smiled upon her, to wrest Mrs. Hampton away from breakfast preparations and Aunt Annie Brown's bustling presence in the kitchen. She wanted to tell her about Greg and herself, to ask her to consider the problem, to plead for

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a suggestion. Perhaps they could get together that evening for a good talk. She *must* talk to someone.

But—why—she couldn't talk about it this morning! Mrs. Hampton was crying! Something of fearful consequence must have happened to make the tears flow like that! Two impulses seized the girl, one to go forward and comfort the woman; the other to turn back, not allowing her to know that her grief had had a witness. Now was not the time to ask her about Greg and the priesthood. She would wait.

AS SHE HESITATED the age of the floor on which she stood, gave Larry away. The plank under her feet creaked dismally.

Mrs. Hampton jerked herself about. "Oh, come right on in, dear. I hope you won't mind an old woman when she weeps just a little from sheer joy."

"Joy! I was afraid it wasn't—joy! I thought something dreadful had happened; didn't know exactly what to do," Larry stammered.

"No, no. It's a letter from John. A letter I've been expecting ever since he went to Graceland, and oh, longer than that." She looked lovingly at the paper in her hand. "Yes, much longer than that," gently.

"John! Why—what does he say? Something nice?"

"That's right. Of course you'll want to know," the other seemed to snatch herself out of her own reverie. "Here I am a selfish mother just gloating away by myself. He says here he's written to Carmen about it. Just sit down and read while I see what Aunt Annie is doing with that breakfast ham I told her to put on."

Larry needed no second invitation. Eagerly she dropped down upon the window seat. Often Mrs. Hampton let her read John's letters. He was an interesting writer, but was very busy in school and seldom found time to write anyone but his mother and his sweetheart, Carmen Blaine. Larry admired John intensely, and often wished for the day when he would be home again. The girl had never had a brother of her own.

The letter in her hand began with the single word, "Dearest," and plunged right into the boy's thoughts:

"Do you remember our conversation just before I left for school this fall, and your telling me of your dream? How well I remember what you said, mother dear, and the expression on your face! Not many fellows are blessed with as wonderful and spiritual a background as you have given me in our home, and I'm just now beginning to realize the value of such a background. Our talks together have always buoyed me up; you have always kept in close touch with the flow of my thoughts.

"Many times this winter I have read that section in *Doctrine and Covenants* which you have always held before me, section 119 and paragraph 8. Let me quote part of it, for it leads up wonderfully well to what I have to tell you: 'All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.'

"Somehow, maybe it's because I've never been as husky as other fellows, I've been inclined to think that 'all' did not include me. I have wondered what God-given gift I had, how I could do anything to help him or anyone. Now I believe that attitude has made me slow in accepting my responsibilities.

"But, mother, I am a man. My call has come, a call to take my place in the priesthood, the thing toward which you have looked and longed and prayed. Not long ago I received a letter from Brother Cranford, the stake president, telling me that I was called to the office of Aaronic priest, and inviting me to call on him and discuss the matter. We talked for two hours. There was something so quiet, so confident about the way he spoke of my work, that, added to what you had already said, I was profoundly stirred. Then just tonight the conference of the stake voted on my name and approved it. If present plans are carried through, Brother Cranford plans for the ordination service next Sunday afternoon. How I wish you could come up, mother! Couldn't you? Couldn't you turn things over to Larry and Doc and Aunt Annie, and bring Carmen—I'm writing her tonight, too. I'd love it more than anything else in the world. Do."

John called to the priesthood!—"The thing toward which you have looked and longed and prayed!" His words beat upon Larry's consciousness like live things. He had *accepted* the call. He was confident and happy and humble about it! Yes, John would no doubt make a good preacher; he was studious and thoughtful of others and prayerful. But what would Carmen say? Would she be happy? One question after another rushed into the girl's mind. The rest of the letter lay unread in her lap. She wanted to laugh—she wanted to cry. Oh, the whole world was so queer! . . . Dimly as from a long way off came the sound of footsteps; they were the footsteps of Eldred Hampton and Aunt Annie as they moved about in the kitchen. The odor of cocoa and frying ham filled the house.

But quick!—she must finish the letter before any of the others came down! She gripped the sheets almost in a frenzy and read on:

"Tonight, mother, I am happy, happy in the faith of two good women in me, at the confidence the church has expressed in me, at the goodness of God. Tonight has been like a revelation to me; it explains the course of my life to this point. I am discovering new things every day. Truly life is a Royal Road, a road that I have just begun to travel, a road that promises great richness if I am able to stay on it.

"I have been reading the *Doctrine and Covenants* a lot recently. It is marvelous how many times the Lord tells us to labor diligently, to be up and doing, to obey him. Jim, the young Canadian fellow I told you about, knows his church history forwards and backwards. He has given me much help by supplying the historic background for the giving of the revelations I have been reading.

"And now, mother, I must write to Carmen. I wish I could be with you tonight so that we could talk. Written words sometimes fail to express just how we feel, but I know that you can guess how I feel tonight, how humble, how almost fearful of the responsibilities that are to be mine, but hopeful that I can do something to serve the Lord through the church he has restored in lat—"

"Look at the early bird!"

THE JOVIAL VOICE of Joe Dockerly fairly boomed through the quiet house. "Doc" he was to everyone who knew him. A middle-aged bachelor and business man, he had boarded with the Hamptons for so long that he seemed almost a member of the family—and some people were whispering that that was just what he wanted to be. He was a likable, adaptable sort of fellow, good at doing odd jobs about the house, and more than willing to help. With his hammer he was to be found puttering about almost every evening, adjusting a shelf, mending a screen door, or pounding nails in the attic. He was a tall, slender man whose face was singularly wrinkleless for his years, but whose hair was as white as the sunlight on a clean sidewalk at midday. He was a Latter Day Saint of long standing, but he seldom mentioned his religion. Among the several boarders that were constantly changing, Doc remained a considerable figure in the household. He was a great favorite of Aunt Annie's who frequently found occasion to observe: "Doc is the sort of a man who don't have to say nothin' about his religion, because he's always livin' it." He fitted into the life of the Hampton household like a piece into a rich old mosaic. People could not resist his cheerful, whimsical personality. Indeed they did not try.

"Where's the worm?" he demanded.

"Oh, hello, Doc. The worm? Oh—well, it's too early for the worm yet unless you know something about it." Larry felt that her come back had been a lame one.

For a moment he stood looking quizzically down at her, his hands thrust in his pockets. "Worried, eh?" he observed half to himself.

"Please, Doc—"

"Larry," Eldred's voice called from the kitchen, "if you're through with that

(Continued on page 1330.)

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The Life of H. N. Hansen

The first missionary to go to Denmark from the Reorganized Church of Jesus Christ of Latter Day Saints. Compiled from his own writings and other sources.

By Poul S. Nielsen

HANS NELS HANSEN was born near Storhedinge, Sjaelland, (Zealand) Denmark, as the son of Hemming Hansen and his wife Maren, the twenty-eighth of April, 1850. Like almost all of the population of that country he was baptized as a child into the Lutheran Church. While he was a lad, some of the elders from the Utah faction visited the community where he lived with his parents and they among others permitted the missionaries to hold meetings in their home. The results of these meetings were that his mother, with the consent of her husband, was baptized when he was seven years of age. Although she was baptized with her husband's consent it seemed to stir up trouble in their home and she was forbidden by him to attend any more Mormon meetings, mostly on account of all the evil stories that Hemming Hansen heard about this people. His father would not permit any devotional services or Scripture readings in his home any more and then his mother taught him in secret to pray and call upon the Lord. He had rather trying times in the public school because his mother had joined the *Mormoner* as they were called, but he soon learned not to pay any attention to the taunts of his fellow pupils; and, as he was a bright lad that knew his lessons well, they soon respected him for what he was. In later years he looked upon this time as a trial for the best as he learned to bear insults for the gospel's sake—a thing that helped him many a time in later life when he had to stand in the defense of the Reorganized Church. These early trials he bore in secret as he thought that his mother had enough grief to carry already.

But as time went on a change took place and even though his mother had not attended meetings for six or seven years, yet she had retained her faith in the gospel as she believed it. In 1863 another missionary from Utah, S. O. Waddell, by some means gained the good will of Hemming Hansen and was treated kindly by him. He commenced to visit at their home and sometimes stayed over night. Later on more missionaries came from Utah for this church had many men in that field at that time and meetings were once more held in their home and then the news spread in a hurry that the Hansen family were all going to America, which trip at that time was looked upon as something terrible. Strange as it may appear it was not long after this that his father was baptized and made up his mind to follow the people of God for such he believed them to be with all his mind. The mother was happy to see this happen and not less was H. N. Hansen who was strangely drawn towards this new religion. The scorn and ridicule which he had had to meet had not caused him to be turned against this faith. He said later in life when someone said that a child could not believe, that from the time he was seven he believed in the principles of the gospel with all sincerity as far as he was taught them. "Of course," he said, "my faith was childlike but I have no doubt that God recognized it."

A short time after the baptism of his father he and his sister were also baptized. His father then sold his small farmstead of about three acres of poor land, getting ready to follow the people of God to their home in the valleys of the Rocky Mountains. Needless to say, Brother Hansen was happy to have to go to the future home of the people of God but also in the thought of seeing new countries of which he had studied in school. This he considered to be a real treat. At this time there were very few railroads in Denmark and he had never seen any, so we can easily imagine how he felt at the thought of traveling to the great country of America over the mighty ocean. Especially did he think that the ocean voyage was going to be a treat. He was looking at the bright side of all questions and little did he consider the many hardships that he would have to go through together with his parents and sister and two brothers before they should find their place in the world. Little did he think of the hardships and trials that the Mormon emigrants would have to endure on their more than six thousand miles distance travel.

Brother Hansen at one time wrote that even though the mission work in Denmark at that time was under the leadership of Brigham Young the main principles of the gospel were taught and as far as polygamy was concerned it was not mentioned by the elders only if it was brought up by others when they of course had to defend it. If anyone declared that they could not believe in it they were told not to trouble themselves about it, as it was a holy principle and if they could not see into it now they should only wait until they got to "Zion" and then all would come out all right. In this hope thousands of emigrants left their homes and all that was dear to them only to meet disappointment and regret after the sacrifice had been made, many of them to lose faith in God altogether on account of this deception.

IT WAS on the tenth day of April that they left their native land, that they left all their friends and relatives, all that was dear to them, perhaps never to see them any more. But perhaps they did not feel so sorry after all, for they had become strangers in their native land because they had embraced Mormonism; for much scorn and abuse was their lot and those who were a little more merciful were inclined to look upon them with pity.

They first traveled by team from Storhedinge to Copenhagen, the capital of Denmark, from whence in a few days they were to go by steamship to Hull, England. Brother Hansen was fourteen years old by that time and his sister Anna was nine and the two brothers respectively five and two and a half years. The emigrants soon found out that this trip of theirs was not going to be all pleasure for the ship was crowded with many passengers all going to "Zion." The Øresund, or sound, between Denmark and Sweden was rough and the captain out of pity for his passengers decided to drop anchor and not venture out into *Kattegat* before daylight. The next day many of them saw the old castle *Kronborg* (Crown Castle) disappear, the last they saw of Denmark, and for many the last time ever to see it. It took them three days to get to Hull and as several hundred were together in one small room below the deck there condition can easily be imagined, especially when almost all of them became seasick. Before arriving at their destination Brother Hansen's estimation of a sea voyage had dropped sharply. One consolation they had was that the crew treated them as well as possible under the circumstances, as the ship was not in shape for carrying so many passengers.

When they landed in England they soon found out that they were in a new country whose language they could not understand. Many of them had their first railroad experience when they were going across England to Liverpool. They were sheltered for a few days in some huge sheds by the harbor. There was plenty of room and as they had obtained their own bedding (which all had to bring) they got a much needed rest before attempting to cross the mighty Atlantic.

H. N. Hansen tried in vain to understand the language, but all to no avail; and it was a real pleasure to him when he heard an English rooster crow almost like a Danish one for then he came to the conclusion that although men's languages differ, rooster language evidently

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was the same everywhere. By this time they had already learned that all were not as saintlike as they pretended to be; but they were going to "Zion" so everything would eventually "come out all right." Although the accommodations were very poor indeed none of the emigrants expected to "go to Zion on flowery beds of ease." Most of them thought that all these tribulations were sent upon them to purify them for the crown of glory that would be theirs if they would only be faithful. Here it may be well to say that the emigration was all in charge of the priesthood, who chartered the ships and looked after the railroad tickets; in fact, looked after everything for a fixed price. The people trusted them and handed over their money without murmuring, accepting what was offered them. If any complained they were looked upon as apostates.

It was on the twenty-sixth of April, 1864, that they all went aboard the proud sailing vessel, *Monarch of the Sea.* This ship must have been of considerable size for its day, as it carried one thousand emigrants besides its crew. On this ship they were not quite so crowded as they were across the North Sea, but still when we remember that it was going to be their home for several weeks, it was nothing luxurious. They soon found out that they were in rough company as far as the crew was concerned, for they treated the passengers worse than if they had been animals instead of human beings. If any of them happened to be in their way while on deck they would push them aside, even women and children. One great trouble on this ship was that it was entirely inadequate to cook for so many, so some had to cook one day and others the next. This led to quite a bit of trouble as some who were strong would push aside the weaker passengers and at other times the inexperienced cooks, who worked their way across would burn the foodstuff and then no more could be gotten before next time it was handed out. The provisions —potatoes, beans, and oatmeal—were good; but the meat and salt pork was terrible; a barrel could be smelled from one end of the ship to the other when first opened. But even Saints will rebel if they have to eat raw potatoes and oatmeal; and it led to quite a bit of trouble for those who had sickness in their families as it was especially trying for them not to be able to get anything that would tempt a sick person. The ship had not been out of Liverpool many days before sickness started to travel with them. Hemming Hansen's family did not escape, and the second oldest son took sick and was followed by his little brother in another week to the land where sorrow is no more. About sixty children died on this voyage. It was indeed a trying trip for parents and relatives of the little ones, for no sooner was life extinct than the bodies were put into rough sacks with a piece of iron tied to it, and then dumped overboard without any service whatsoever. Having two brothers thus buried in the ocean it was a great consolation for Brother Hansen to read in the *Bible* the Scripture wherein it says: "The sea shall again give up the dead which are in it."

IN LATER YEARS the statement was made that God had wonderfully blessed the emigrants bound for Zion in their travels. But those who had to travel on one of these trips could not help remembering those days as times of hardship and sorrow; and it is really to be wondered at that as many as did survived, crowded together in close quarters, many of them filthy as they were of the lower classes of people. When we read that they were on the ocean for thirty-five days it is not to be wondered at that they were in a sorry plight for on the ship there was not much chance to wash clothing, especially bedclothes. They were soon infested with what we now call cooties or plain body lice.

It has been mentioned that the crew was a rough one and especially did they treat the people intrusted to their care in a rough manner in regards to the washing of bedclothes. When the two small brothers of H. N. Hansen died as before mentioned their father took their bedclothes on deck to wash them a little, but one of the mates took them and was going to throw them through a spillway in the deck so they would fall in the water. He succeeded in taking them away but as he left Hemming Hansen grabbed them and saved them. Many stormy days did they spend on the ocean, many of them seasick and suffering from other ailments brought on by the fare they were getting. But finally, on the first of June, they beheld the shores of the land for which they had left home and loved ones for which they had sacrificed almost everything. One thing several of them had already learned to their sorrow was that many of the church officers in their company were nothing but rascals. About the third of June they stepped ashore on Castle Garden where so many thousand of the sons and daughters of Europe in years gone by first stepped ashore to what to them was the promised land, in which they almost all without exception hoped to better their financial condition. That, however, was not the main reason why the people of this particular party had come. They had come to be enriched spiritually; they thought they were going to a place appointed by almighty God to be under the voice of inspiration that they might more fully learn to worship their creator in righteousness and know his ways better.

AT CASTLE GARDEN all was a hustle and a bustle and as near as brother Hansen remembered they stayed here until the next day when they boarded a river steamer that carried them up the Hudson to Albany and there again they had to wait. If we look back to those days with their waiting and stopping we cannot help but think what a commotion it would create if present-day travelers had to wait as those emigrants had to, sometimes waiting for days to get connections. But they all took it as a matter of course; for had God not said that he wanted a "tried people"? From this town they left for the far west in a train equipped with coaches. This was something of which these poor emigrants had never even dared to dream and although it was full to capacity they all liked it immensely. After a time they had to change trains again and there was a new surprise in store for them as they were put into a train of box cars fitted up with board seats. Their leaders claimed that the railroad company was to blame. Perhaps they were for we must remember that this was in the days of the Civil War and many trains were needed for the transportation of troops. It took them about a week to get to Saint Joseph, Missouri. Saint Joseph was not much of a place at that time and they were all put off down by the river on a sandbar. Brother Hansen said later in life that at the time in Chicago when they had to use box cars they all refused to travel any farther and went out in the woods to sleep that night without any bedclothing, but it was the most comfortable night he had spent since he left Denmark. The railroad company furnished regular cars the next day.

AT SAINT JOSEPH they boarded a river steamer that slowly paddled them north on the Missouri River to a place called Wyoming about seven miles above Nebraska City. The Mormon authorities had decided to abandon Florence, Nebraska, as the starting point for the western trip across the plains by this time. The reason was that so many were dissatisfied with the conditions in Utah and traveled back and told the emigrants who were coming in a steady stream that it was not all sunshine in the "city of God." At this time the means of Hemming Hansen like many another emigrant were exhausted and he and his family were obliged to travel with wagons sent east to meet them. But as these wagons had to haul provisions back to Salt Lake City merchants and were not quite ready for their return journey they had to camp out for about six weeks and there they had some experience with what rainfall is like in America. They had never seen rain come down as fast and as long as they did there. It was totally unlike a rain in their native Denmark and the result was that every time it rained they got drenched. To add to the misery a terrible disease broke out in their camp. This time it was not alone the few children that the disease on the ship had spared but grown-up persons as well.

(Continued on page 1330.)

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Worship Suggestions for November • • • •

The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "BUILD THE KINGDOM."

FIRST SUNDAY, NOVEMBER 5

Theme: "Seek the Will of God."

Instrumental Prelude: *"Hail to the Brightness,"* N. S. H., 178; S. H., 159.

Call to Worship: Isaiah 55: 8, 9.

". . . my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Response by Congregation: The Lord's Prayer, repeated in unison.

Hymn: *"Jesus My Shepherd,"* N. S. H., 272; Z. P., 117.

Scripture Reading: *Doctrine and Covenants,* 1: 4, 6-8.

(S) Hymn: *"Redeemer of Israel,"* N. S. H., 190; S. H., 158.

Meditation:

God is unchangeable, hence it would be folly for us to offer up our prayers in the expectation that through their earnestness he would be caused to change his mind and will toward us. He now loves us, and desires that we shall have those things which are for our best good. Prayer should be our means of finding out the will of God, and putting it into operation in our lives. It is the channel of Divine revelation, and a means of creating in us an attitude of responsiveness to the love of God. Prayer is a means of changing us, not a means of changing God.

"Seek ye the will of God," is advice that should apply in all our prayers, for the will of God is supreme in the world, and those who welcome it, find peace.

Prayer.

(S) Hymn: *"Father whate'er of earthly bliss,"* N. S. H., 274; S. H., 208.

Benediction.

SECOND SUNDAY, NOVEMBER 12

Theme: "Win Other People."

Instrumental Prelude: *"The Lord Jehovah,"* N. S. H., 120; S. H., 142.

Call to Worship: Alma 3: 57, 58, 62.

"Behold, he sendeth an invitation unto all men; for the arms of mercy are extended towards them; and he saith, Repent, and I will receive you; yea, he saith, Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely; behold, I say unto you, that the good shepherd doth call you; yea, and in his own name doth he call you, which is the name of Christ."

Hymn Response: *"Jesus calls us,"* N. S. H., 337.

Scripture Reading: John 15: 1-17.

Prayer.

(S) Hymn: *"Faith of Our Fathers,"* N. S. H., 291; verses one and two.

Talk:

It is the will of God that not only we, but all men shall be saved. This means that willing consent to the ways of God must be given, and that we must give ourselves to persuade men that God's way *is* the best way. It challenges us to follow men with a ceaseless ministry of love and creative friendship, despite what they do to us in return. Only those who have been in the presence of God know how he feels about humanity, and realize the love which moved the sacrifice of Christ that men might be saved.

Consciousness that we have been sent of God to labor under the guidance of his Spirit, is the only impulse that will make us win others. To direct our energies, our time, and our talents God-ward will make them available as channels through which God can redeem humanity.

(S) Hymn: *"Faith of Our Fathers,"* N. S. H., 291, verses three and four.

(S) Commission: *Doctrine and Covenants* 16: 3.

". . . Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore ye are called to cry repentance unto this people. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

(S) Benediction: Numbers 6: 24-26.

THIRD SUNDAY, NOVEMBER 19

Theme: "Thy Kingdom Come."

Instrumental Prelude: *"I saw a mighty angel,"* N. S. H., 412; S. H., 161.

Call to Worship: Isaiah 18: 3 and 9: 6.

"All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace."

(S) Hymn: *"We've a story to tell to the nations,"* N. S. H., 397, verse one.

(S) Prayer.

Hymn: N. S. H., 397, verse two.

Leader Reads: *Doctrine and Covenants* 6: 1-3.

Hymn: N. S. H., 397, verse three.

Leader Continues: *Doctrine and Covenants* 108: 9, 10: beginning, ". . . Who is this that cometh down from God in heaven. . . ."

Hymn: N. S. H., 397, verse four.

Commission and Response: *Doctrine and Covenants,* section 65. Leader: "Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set on the earth; wherefore. . . ."

Congregation Join With the Leader: ". . . may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, forever and ever. Amen."

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FOURTH SUNDAY, NOVEMBER 26

Theme: "O Give Thanks to God."

Instrumental Prelude: *"Come ye thankful people come,"* N. S. H., 428; S. H., 75.
Call to Worship: Psalm 95: 1-7.
(S) Hymn Response: *"Now thank we all our God,"* N. S. H., 427, verses one and three.
(S) Prayer.
Scripture Reading: *Doctrine and Covenants* 59: 2-5, beginning, ". . . . Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice. . . ."
Hymn: *"We plough the fields,"* N. S. H., 429.
Reading:

GRATITUDE

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friends who shared the year's long road,
And bore with us the common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the Keeper of our years.
—(Clyde McGee, in *Quotable Poems,* page 212.)

(S) Hymn: N. S. H., 27; S. H., 145, *"Praise ye the Lord."*
(S) Benediction: *Book of Mormon,* Moroni 9: 28.

The Children's Division

Prepared by Mildred Goodfellow and Fern Weedmark

FIRST SUNDAY, NOVEMBER 5

SACRAMENT SERVICE

SECOND SUNDAY, NOVEMBER 12

Theme: "A citizen of God's Kingdom must be 'humble and full of love.'" (Doctrine and Covenants 11: 4.)

Prelude: *"Loving Each Other," Zion's Praises,* 83.
Call to Worship: "O give thanks unto the Lord; call upon his name: make known his deeds among the people." (Psalm 105: 1.)
Hymn: *"Sing of His Mighty Love," Zion's Praises,* 110, new *Saints' Hymnal,* 123.
Prayer.
Scripture: Mark 12: 29-31. (It would be good to have each child look up and memorize a verse about "Love.")
Hymn: *"Loving Each Other," Zion's Praises,* 83.
Sermon Talk: Text: Micah 6: 8. In the *Doctrine and Covenants* 11: 4, the Lord tells us "no one can assist in this work, except he shall be humble and full of love." We should love our heavenly Father and obey his commandments. We should also love each other. If we do, we will do everything we can to help each other. Jesus said we should love our enemies. This means we will not try to harm them, and, if possible, we will do them good. Jesus spent his life helping people, because he loves all people. If we desire to help in Christ's work we must do our part with love in our hearts for God and each other. We should also be humble. (Explain.) When a person's heart is full of love for God's children, wherever they may be, he is willing to make sacrifices to help them. Our missionaries are willing to make great sacrifices to carry the gospel to people who have not heard it. (Give one or two examples of sacrifices made by people for the sake of the gospel.)
Story: *"What Is Success? A Parable of Two Kings." Saints' Herald,* January 22, 1930, page 82.
Hymn: *"We would see Jesus,"* new *Saints' Hymnal,* 155, by junior choir. (Pictures may be used with this hymn as suggested by Professor H. Augustine Smith in his book, *Worship in the Church School Through Music, Pageantry and Pictures,* page 75. Price 50c.)
Story: *"Where Love Is, There God Is Also,"* page 157, *Knights of Service,* by Emerson O. Bradshaw; page 156, *Ethics for Children,* by Ella Lyman Cabot, or *"The Road of the Loving Heart,"* found in *The Little Colonel's House Party,* by Annie Fellows Johnston; *Pilgrim Elementary Teacher,* May, 1930, page 237.
Closing Hymn: *"Have a Heart of Kindness," Zion's Praises,* 118.
Benediction.

(Note: As a preparation for the next service, ask the boys and girls to look up verses telling what the Bible says about strong drink. They may use a concordance. For the roll call suggested in the next service, let each child select a verse from his or her list.)

THIRD SUNDAY, NOVEMBER 19

Theme: "A citizen of God's kingdom must keep himself pure." (1 Timothy 5: 22.)

Prelude: *"I Would Be True,"* new *Saints' Hymnal,* 294.
Call to Worship: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." (Psalm 95: 1.)
Response: "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." (Psalm 95: 2.)
Hymn: *"I Will Sing a Song," Zion's Praises,* 162.
Prayer.
Scripture: Roll call, "What the Bible says about strong drink."
Hymn: *"Dare to Do Right," Zion's Praises,* 79.
Sermon Talk: Texts: 1 Timothy 5: 22, Philippians 4: 8. There is nothing "pure," or "lovely," or "of good report" in a bottle or glass of strong drink or the condition that results from drinking it. If we desire to be workers for God, we must keep our bodies and minds clean and pure. This means we must not take into our bodies anything that will harm our bodies or dull our brains. See article, *"Wise Ben Franklin," Stepping Stones,* June 25, 1933. Tell what the *Doctrine and Covenants* says about strong drink. (86: 1, 119: 3.) See "Blue Pencil Notes," *Saints' Herald,* March 29, 1933. Let us remember that we are God's workmanship (Ephesians 2: 10), and he will send us his Holy Spirit if we keep ourselves worthy of it. (1 Corinthians 3: 16, 6: 19.) Explain the difference between the pure sweet grape juice used in our sacrament services (*Doctrine and Covenants* 86: 1) and wine which is intoxicating.
Story: *"Daniel in a strange land."* (Daniel, chapter 1.)
Song: *"Dare to be a Daniel,"* by junior choir. (No. 6, A *Junior Hymnal,* compiled by J. E. Sturgis and W. S. Martin.)
Story: *"The Story of the Rechabites,"* (Jeremiah 35: 2-19) or *"Be a Real Daniel," Zion's Hope,* October 9, 1932.
Closing Hymn: *"I Would Be True,"* new *Saints' Hymnal,* 294.
Benediction: Junior boys and girls.

Set a watch before my mouth,
Dear Lord, I pray,
And of my lips keep thou the door
Night and day.

Incline my heart to serve thee,
That I may do and say
Only the things that please thee,
And follow in thy way. Amen.
(See Psalm 141: 3, 4.)

FOURTH SUNDAY, NOVEMBER 26

Theme: "A citizen of God's kingdom will remember to 'give thanks unto the Lord.'" (Psalm 118: 1.)

Prelude: *"Come, ye thankful people come,"* new *Saints' Hymnal,* 428.
Call to Worship: "O give thanks unto the Lord; for he is

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good: because his mercy endureth forever." (Psalm 118: 1.)

Hymn: *"Giving Thanks," Zion's Praises,* 53.

Prayer.

Scripture: Psalm 100. (Memorized.)

Hymn: *"What Is Your Song?" Zion's Praises,* 121. (Substitute the words "Thank God" at the beginning of the last line of each verse.)

Sermon Talk: Text: Psalm 106: 1. See pages 10 and 11, junior quarterly, *Jesus and His Teachings,* by Hallie M. Gould, April, May, June, 1932. Tell of the gratitude of the one leper, when Jesus healed ten. (Luke 17: 12-19.) It is a good thing to stop and think about the blessing we have, and thank God for them. If we take time to make a list of our blessings, we will be surprised to find what a long list we have. Then, too, we should remember to thank our mothers and fathers and friends for the nice things they do for us.

Story: *"The People Who Remembered to Give Thanks."* (Nehemiah 12: 27-47.)

Special Thanksgiving music by junior choir.

Dialog: *"The Beauty of Gratitude,"* page 12, junior quarterly, *Jesus and His Teachings,* by Hallie M. Gould, April, May, June, 1932, or

Story: A selected Thanksgiving story.

(Thanksgiving material:

Songs, *"The Thanksgiving Songster,"* 35c.

Dialogs and stories, *"Thanksgiving Plays and Ways,"* 40c.

Readings and plays, *"Pieces and Plays for Thanksgiving Day,"* 40c.)

Closing Hymn: *"Song of Praise," Zion Praises,* 174.

Benediction: Psalm 57: 9, 10.

Books and materials listed above may be ordered from The Herald Publishing House, Independence, Missouri.

THE STEWARDSHIP OF WEALTH

(Continued from page 1322.)

prove their ability. The master recognized a difference in their ability so he gave instructions to each one in accordance with his capacity to respond. He gave one five talents, another two and the third only one. Each one then had a full chance to use his skill, and intelligence. What was the result?

When the master returned he found that the first two servants had been on the job and doubled their holdings, the first one now having ten talents as a result of his efforts and the second one now having four. But the third servant in his accounting of his stewardship showed that he had been afraid to take any risk and in order to be sure to keep the one talent for the master he had hidden it. He wanted to be sure to have it to give back when the master should return. He expected commendation for his care, but instead he got condemnation for his lack of effort. The master took the one talent from him because he had proved incapable of handling responsibility. Then the master gave this one talent to the first servant who already had the largest accumulation. After the test the score in talents was 11-4-0 instead of 5-2-1 as at the start. Why? What is the real reason for Christ commending this act of the master in taking from him who had the least and giving to him who already had the most?

Without an analysis of the reason, we may be led to believe that Christ was inconsistent in saying that the rich man can hardly enter the kingdom of heaven and at the same time commending the master who added to the riches of the servant who had already accumulated the most. But was he? Was it the material wealth that he was concerned about? Hardly. Christ was thinking only of men. He didn't say it was wrong for the rich young man to have the wealth. What he did say in effect was that because this young man had this wealth he couldn't put his mind on the worth-while things of life. Therefore the only way in which this young man could overcome such lack would be to get rid of the thing standing in his way. The object of this young man's thought was the wealth. The object of his thought should have been life. Material wealth of itself dies. Life is growth. And the young man said he wanted eternal life. In the case of the servants and talents the object of the first two was to fulfill obligations; to do their work; to live up to responsibility. The talents were a means to the end. The object of the third servant was the talent itself, not the use or development of it. Therefore he was accounted unworthy for exactly the same reason as the rich young man. The extremely rich and extremely poor man failed because they were exactly alike in attitude. The first two servants, moderately well off, both succeeded because they had a balanced attitude toward the talents or tools which had been put in their hands.

IT IS VERY EVIDENT then that Christ did not condemn wealth, but he did condemn the attitude toward it. If the rich young man could have looked at his wealth as a tool, as a means to an end, if he had asked Jesus how he could use that wealth for the benefit of his neighbors, he probably would not have been told to go sell and give to the poor. Christ would probably have commended him for being able to think of worthwhile life objectives in spite of his wealth. Why did God create the material things of this earth if he did not want his children to develop, build and use them? The answer is obvious. He does want us to use our ingenuity, our minds and abilities to create as much material wealth as possible. But he also wants us to have the right attitude toward such things. That is the secret of the successful handling of the stewardship of material things. I am happy to see this problem getting the sane, rational attention it should have. I was particularly glad to read President Frederick M. Smith's charge to the young people of the church at their convention in Lamoni, to seek material wealth, but to look at it as a Zion building tool, rather than as a goal in itself.

Rational thinking on these problems is absolutely essential if we are to develop a Zion building generation of young people. We should not be afraid to attack such problems with the idea of getting at the truth, no matter if some of our pet theories must be thrown overboard in discovering that truth. One of the hardest working and result getting missionaries of the Reorganized Church, long since gone to his reward, believed that no man could honestly become a millionaire. That it is impossible most of us know. But that it is proof of dishonesty is not a reasonable conclusion. The basis of this missionary's reasoning was that the only honest way to accumulate wealth was to save a portion of daily earnings, and that since no man could live long enough to save up enough dollars to make a million, therefore, no man could become a millionaire honestly. Of course if his premise had been correct his conclusion might have been sound. But he failed to see that his was a limited view of the problem.

Man's ingenuity has often created some new thing for the world, the value of which grows rapidly enough to make the owner worth a million. This has been done so many times that there should be no question as to the possibility of its being done honestly. What the owner of such wealth does with it after it is created is the problem with which we should be concerned. It becomes his stewardship and our concern should be limited to the question of developing right attitudes toward such stewardships. Christ didn't even intimate that it was wrong for the rich young man to have his wealth. He merely emphasized the point that this particular young man could not get a balanced view of life without getting rid of the wealth. That was because of his training. As far as rights are concerned the young man still had his agency. He had the right to keep his wealth and to go to hell with it if that were his choice. The same principle is true today. God never changes.

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His principles are the same today as always.

DURING THE YEARS following the close of the world war we saw a growth of industry in this country unparalleled in the world's history. It lasted until the financial crash in 1929. Many men pushed themselves into places of supposed power. Many used their positions to "get" all they could. Many corporation executives so far forgot their responsibility to stockholders that they used their powers to take the lion's share of earnings for themselves. This was usually done under the guise of "bonuses." In many instances they created and pyramided one organization on top of another in order to hide, in a maize of complicated accounting, the fact that they were legally robbing those whom they were employed to protect. They failed in their stewardship of wealth. Many restrictive laws have been suggested and enacted to prevent a recurrence of such practices. However, we are already learning again that it is impossible to legislate correct attitudes into those who would misuse their powers. We see also that such laws too often destroy the tools instead of the power of the unwise owner or user of the tools. In our zeal to pass such laws we also fail to recognize the fact that in many instances they are not needed. Most men who misuse their stewardship lose their power or accumulated wealth without the aid of man made laws.

In an honest rational consideration of the stewardship of wealth we should not even think of restrictive laws to prevent such wealth. We must recognize man's agency. We must also learn that the recognition of the law of tithing will automatically take care of any inequalities as they appear. We should think only of teaching our youngsters that wealth is a tool, a good tool to use in building Zion. That when they forget to keep the right attitude toward wealth, their wealth may destroy them. But as long as they keep it under control, and keep it working as a tool or servant, they need not worry. In this way, and this only, can they use the material wealth of this world to bring about a situation which can be heaven on earth, the goal we long for, Zion.

THE ROYAL ROAD

(Continued from page 1324.)

letter, let Doc read it before the rest come down. He'll be interested."

Quickly the girl handed him the letter. "It's from John. Better read it fast—before the rest get down," hurriedly.

She bent over a glowing fuchia for an instant, and then walked slowly out into the hall. In front of her another window opened into the garden, bare now, swept clean by January's winds and Doc's rake. Yes, he insisted when John was not at home on doing the big part of the gardening. "It's good for me, Eldred," he argued, "keeps my muscles in trim like an athelete's."

PERHAPS IT WAS five minutes that Larry stood at that window and gazed meditatively into the clearing. Wasn't life a peculiar thing? It was peculiar to her. But John called it the Royal Road. Maybe it was a Royal Road to him and to Carmen—she did wonder how Carmen felt about this priesthood matter—but it had never been anything but a little winding path to her, a winding path which seemed to take her nowhere. Someone had called life a merry-go-round. That's all it seemed to be for some people—just a merry-go-round with little pink tea parties and club meetings and dances and stuffy, selfish homes, and golf representing the funny, painted horses, lions and giraffes that carried you always in a circle, always nowhere. Oh, for a way out—a way of breaking out of the merry-go-round bounds and getting into the Royal Road!

Then she heard Doc. Evidently he was standing in the kitchen door talking to his landlady : "So! My, but we're proud of the boy, aren't we, Eldred? I know he'll do well at it. I'm glad for him and for you." His voice was full of the sincerity so characteristic of him.

Doc glad too! Larry leaned an aching head against the window pane. Everything was in a muddle. She felt like a kitten that had invaded a workbasket and became entangled with the great variety of threads, tapes, ribbons, and needles. The getting out of this dilemma, she somehow sensed, was going to hurt.

(To be Continued.)

H. N. HANSEN

(Continued from page 1326.)

Some thought it was the cholera, but no matter what it was it took a terrible toll. Sister Hemming Hansen was the first one in their family to get sick and they had a hard time caring for her as they had nothing but a brushshelter that the rain would drench every day until one day an elder, later a presiding patriarch of the Utah church, happened to come along. He gave them a tent, but it did not help very much for inexperienced as Brother Hansen and his father were they had quite a hard time in making the tent stay up when the heavy winds started to blow.

By and by they learned and then they fared fairly well. Sister Hansen recovered so much that she was able to travel with them when they finally got ready for their trip across the plains. But before they could go along those who did not have the cash money had to sign a paper, really a promissory note. None of them could read English so they had to take the words of their leaders, in whom they had such an unbounded faith that they all signed. The paper stated that they should pay sixty dollars for their trip to Utah a person said paper to draw ten per cent compound interest. All who were able to walk had to do it, only the sick were hauled in the packwagons. Brother Hansen and his father had been sick but were recovered so far that they could walk, but his sister was still sick and had to be in a covered wagon. The wagons were drawn by eight oxen and such streams as the Platte River were forded by all and as the total length from this small place called Wyoming to Salt Lake City was about a thousand miles it was no small trip for this travel-worn people. Preaching services had been held at Wyoming and brother H. N. Hansen could plainly remember one sermon preached by Joseph Young in which he told them that they should be submissive like the oxen under the yoke, likewise the Saints should be submissive to the priesthood and do what they were told. The preaching was done in English and then translated into Danish.

Traveling across the plains was a dreary undertaking for most of them were worn and tired and as it was a common occurence to have some die, it was next to impossible to get any to dig anything but a very shallow grave. This year the Indians had been on the warpath and our travelers saw signs of their depredations all along their route. Homes were burned, and settlers' bones scattered with those of the livestock were lying on the plains to dry.

To the other misfortunes of the little family of which we are speaking was now added another one, more serious than some of the others they had passed through. As Sister Hemming Hansen one day stepped up on the wagon tongue to see her sick daughter she made a misstep and fell down in such a way that she happened to fall in front of a wagon wheel and the heavy loaded wagon went over her hurting her in such a way that room had to be made in the wagon for her alongside of her sick daughter.

When we of today look backward and reflect upon what those early pioneer Saints had to go through, of which these pages are only touching a few things, we cannot help wondering that so many could endure the hardships and trials; and it is no wonder that when at last they drove through the last canyon and saw before them the city of which they had dreamed so many beautiful dreams, of which they had talked to one another, and of which they had sung, they were somewhat disappointed.

THE PARTY reached Salt Lake City the fifth of October, 1864, and their first camping ground was in a field outside the city, but the next day they drove in and unloaded their goods in the yard of Brigham Young, where they stayed for a few days. This city was not as fine as it is now. Fall confer-

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ence was in full swing. Both Brother H. N. Hansen and his father had their hands full in caring for the two sick members of their family. After about ten days went by Hemming Hansen got work by a Swede by the name of Larson and the subject of our sketch went to herd sheep for a Bishop Byron. He was to receive fifty dollars for herding one thousand sheep from November to April. He was not alone as another boy was with him. It was the agreement that his pay should be given him in the form of a good cow. But it so happened that many cows died that winter and while the war amongst the states was raging, the money fell in value so much that it took two paper dollars for one silver dollar. Then when time for settlement came the good bishop found that it was most to his advantage to pay him in paper money instead of giving him a cow as agreed upon. No matter what they tried to do about it the bishop stood by his decision and Brother Hansen was forced to take the paper or nothing. His family together with many others were disillusioned when they came to "Zion" and found out that polygamy and tithing for which no account was ever given were everywhere practiced. One time when they asked one of the missionaries about it they were told not to bother about it, but only to keep quiet, and be careful not to say anything to anybody about it. But the more they saw of "Zion," of its condition and its secrecy, the more downhearted they became. They were all rebaptized when they arrived in Utah as that was a rule observed towards all emigrants and they also started to pay their tithes. After a time the mother and daughter became well and as times were good in the territory at that time they fared well.

AFTER THEY HAD BEEN in Utah a couple of years strange rumors started to reach their ears about a certain reorganized church called "Josephites." If those rumors did not do any more at that time when they first started, they at least made many people think a little and look up in the *Bible* and *Book of Mormon* as well as *Doctrine and Covenants* to see if polygamy was really approved by the Lord. They not only found out that it was not approved, but they also found the promise to the seed of Joseph Smith, the Seer. At this time they had moved ten miles north of Brigham City to where now Bear River City is. Brother H. N. Hansen was seventeen years old, and together with his father he visited a home wherein the "Josephites" held meetings. They had to walk ten miles to the home of this man, whose name was David Powell. At this meeting our brother experienced what he never had before, how the joy of the gospel can make a person forget everything else and fill a person with unspeakable joy. The meeting had lasted for about two hours but he was wishing for it to continue. Someone talked in a language he did not understand, but as there were some people present from Wales he thought they were talking in their own language. He was later told that what he had heard was the gift of tongues and it filled him with wonder because he could now understand that the power of God had been present. In March of 1867, he, together with others of the neighborhood, were baptized into the Reorganized Church. They had left their homeland to be near their brethren in Christ, but when they found out the evils of the Utah church and joined this other church they soon were made to feel that their presense was not wanted very much in Utah. They therefore decided to return east. Before they left, however, they had to pay back their transportation money that with interest now amounted to more than three hundred dollars and it took nearly all they could scrape together to pay it back. While in Utah, Brother Hansen twice had the privilege of hearing the leading men of that church speak. The first time was in the summer of 1865. At that time Brigham Young with a great following came to Tooele City. He had a guard around him as he drove into the city in a carriage drawn by four fiery horses. As our brother did not understand the language so very well he did not profit very much by his discourse. The next time was the summer after, when Brigham Young came to Brigham City and this time he could understand English a little better. Brigham was not feeling so very well that day but he got up to relate a dream he had had the previous night. The main points as remembered by Brother Hansen were as follows:

(To be continued.)

Independence Baby Show Movement

By Bea McNamara

The third annual Baby Show was conducted in connection with the Harvest Home Festival, October 4. Perhaps I should not call this year's event a "show"; it was more in the nature of a large-scale free health examination.

This project as a feature of the Harvest Home Festival was started in 1931. Pastor John F. Sheehy wrote asking me to work up a Baby Show. That first year we had a Beauty Show for all babies under two years of age, and we must have had at least two hundred babies entered. All of them were sweet, of course; but we could not give prizes to them all, and, naturally, the majority of the parents were disappointed.

The Health Show for youngsters from two to six years of age was a "howling success" if howls count for anything. I never dreamed that we would have such a response to our call for entries. We were swamped. Our room was small and our help limited. The following doctors helped us that year—Doctor Frank Criley, Doctor Stanley Green, Doctor Charles Keown, and Doctor Charles Grabske. The first show was held in the young people's room at the Auditorium. We examined about seventy-five youngsters during the afternoon.

Last year we profited by the previous year's experience and had more help. We used the choir room south of the main auditorium and had booths made out of the primary department partitions. The following physicians helped us then: Doctor Frank Criley, Doctor J. L. Benson, Doctor Brickhouse Wilson, Doctor C. Stewart Gilmore, Doctor Russell Etzenhouser, Doctor Charles Allen, Doctor George M. Polk, Doctor R. F. Huckett and Doctor Charles Grabske. We examined approximately one hundred children.

The first two years we used the state score card and graded the youngsters and gave prizes to the ones receiving the highest scores. This wasn't satisfactory because the doctors checked everything from pug noses to pigeon toes, and these counted off on scores. I think a pug nose is perfectly adorable, but it is not considered a perfect nose from the doctor's viewpoint.

This year we tried to give as much actual help as possible to as many babies and their parents as we could in the limited time we had. We made no announcements of ratings and gave no prizes, but we did endeavor to give every child that came a thorough physical examination. Doctor A. L. Murphy, jr., and Doctor J. L. Benson examined the teeth. Doctor Stewart and Doctor Stanley Green were the eye, ear, nose, and throat specialists. Doctor Brickhouse Wilson, Doctor S. Stewart Gilmore, Doctor Russell Etzenhouser, Doctor Charles Allen, Doctor Comboy, Doctor George M. Polk, Doctor Fred W. Hink, Doctor R. F. Huckett, Doctor Charles E. Nickson, jr., Doctor Shumaker, and Doctor Charles Grabske gave the general examinations. The following nurses under the direction of Marjorie Grover gave the doctors splendid assistance—Evelyn Ault, Sara King, Iva Oliver, Mittie Rodgers, Florence Phillips, and Olive Vanderwood. Besides a nurse each doctor had a clerk to check the inspection sheet. These sheets were furnished by Doctor Brennan.

We examined 140 children this year, and as you see our attendance has practically doubled in two years. If it increases at this rate next year, we shall need a full day for examining. The doctors were splendid about offering their services. If only we could get the mothers to educate their children not to be afraid of doctors and nurses, it would help very much. When one youngster starts screaming, it makes the others nervous and the first thing we know we have the whole group frightened and crying.

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The Readers Say---

"Seek Ye the Lord"

In August of 1926, a very wonderful message came to me. I had moved into my present neighborhood some six months prior to that time. Making the usual friends and acquaintances was quite the ordinary routine, and then a friend telephoned me asking if I would deliver a message to a neighbor down the street. This I gladly agreed to do. During the course of my casual call, our conversation turned to the kind acts of life, and of course, to God from whom come all good things. I expressed my desire for the better things of life, and my neighbor who discerned the fertile soil of my mind began to drop seeds of the gospel truth. My visit refreshed me, and I needed no errand to induce me to call again. Always our conversations were on our mutual understanding of spiritual things.

I was born and reared a member of a popular church and always was desirous of knowing God. I had had several spiritual experiences, too. My first I can remember was when I was a child about eleven years old. I had gone to the altar, as we were taught in that church, seeking Jesus. I had a great desire to know him and live a better life. I remember that dear old hymn, *"Lord, Plant My Feet on Higher Ground."* That night as I lay on my bed I sang the song through and the Spirit of the Lord came to me and I experienced great exaltation. I shall never forget that visiting influence.

Years passed and I grew to young womanhood. Often I was conscious of the nearness of my friend, Jesus Christ, and many times I tried to find him.

I was married in 1920, and nearly three years later was the mother of a little daughter, but she was taken from us on the day of her birth. In this hour of loss and trial I earnestly sought my heavenly Friend and Comforter. During the months that followed I felt the need to seek Jesus for strength to pass through the ordeals of life. Night after night I read my *Bible;* I prayed, too, and knew that I was coming closer to the Master.

And then on the night our son was born I was given a spiritual experience that meant much to me. From that time on I sought Jesus who was my friend and who had spoken to me.

August, 1926, found me a mother for two years and six months. We rejoiced over our son. My neighbor (Sister Lydia Pealer) and I reasoned over the Scriptures. She invited me to her church, which was less than a block away from my home.

I first attended the preaching services and could feel the presence of truth there. My first prayer meeting was a wonderful experience, and I desired to be baptized. During this time I was reading books of the church, Brother Roth's sermons, Brother Luff's autobiography, tracts, and the last handed me was the *Book of Mormon.*

It would be impossible to describe my joy for at last my hungry heart had found that which I had desired, this Jesus who spoke to his people, his Father God, and the power of the Holy Spirit. I was eager to obey, but my relatives and friends began to be amazed at my zeal. My companion was agreeable to my newly-found faith and allowed me to choose as I desired. My mother was as pleased to hear the gospel as I, and was baptized with me.

I was ready to be baptized September 8, 1926. I had a testimony that this was the Church of Christ, and I had been given a wonderful spiritual experience. I had earnestly sought the Lord. On my way to the river (we had no baptismal font), my feelings were mingled. I pondered over my spiritual gains and considered my loss of personal friends and neighbors. As I walked silently a portion of the scriptures came to my mind, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I was seeking the kingdom, and I took courage at the thought.

My testimony today, seven years later, is that my life has been made rich in every way for my confidence in the gospel. My home life has been enriched, our material possessions enlarged, our health improved, and above all, I have the daily privilege of talking with any one of the Godhead if I am humble and full of love.

May God give the necessary strength to those who are seeking his kingdom. He is a God of power. Let those who seek, move out in wisdom, and he will bless them in all things.

I desire to be remembered in your prayers, for at present I am isolated from church privileges. My former branch was in Bloomsburg, Pennsylvania, Elder Lewis and Elder Cunningham in charge, and I found them true servants of God. May he bless them and all the priesthood. I remember his church daily. I continue to be encouraged from time to time, and know this is God's work.

MARY L. BROWN.

ELMIRA, NEW YORK.

Recently Learned of the Gospel

God works in a mysterious way, for he has gradually lifted me from sin, that binds the spiritual side of a person's life, and finally brought me into his true church. It has taken several years to do it, and at the time, I did not realize there was such a church in the world. I learned of this gospel, just a short time ago, by reading the *Book of Mormon.*

After moving into a large house, Mrs. Brooks and son rented the upstairs part. After several days, I offered them tracts which I had received from the Free Tract Society in Los Angeles. Mrs. Brooks seemed satisfied with her own church papers, and said she did not care to read them. Her son brought me their *Book of Mormon* to read, and after starting to read it, I did not want to stop until I had finished it. I knew then that I had found the church I was looking for.

I had noticed that Sister Brooks, always had such a happy and contented look on her face, and I never could realize why, but after attending church with her, I found out why. On my first visit to Shenandoah I noticed right away that the Saints were very friendly with everyone. I continued to go to church, until, on Lincoln's birthday, 1933, I was baptized.

I was a Methodist before becoming a Latter Day Saint. My husband is a Methodist now, but not active. I know the church is as much for him as it is for me, and I hope that he will be converted to the gospel if it is God's will.

I have been blessed several times since entering the church, and my oldest daughter has also been helped. I have not been in the church long, but have a desire to live a good life, even in the midst of trials.

MRS. JOSEPHINE BARTON.

SHENANDOAH, IOWA, 316 Lake Street.

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The Readers Say---

Now of One Mind and Belief

I began taking the *Herald* the year Brother Paul M. Hanson went through the Holy Land on his way back to America from the islands, about 1907, I believe, and I have been taking it ever since either in my name or in that of my son, Albert W. Leighton Floyd. Sometimes it has come to me here, and sometimes to him in Montana, United States of America. Now we are all together over here, so only the one paper comes. I have taken other church papers, too.

Apostle Hanson was the first to tell me about the church and the difference between the Reorganized and the Utah churches. After talking with him an hour or so, I felt that I had learned more than I had in all my life before meeting him.

Since that time I have been in Independence, and my son's wife and three children have joined the church. Now we are of one mind and spirit in the most important thing, our belief.

The work of the church in Jerusalem came to a sudden standstill some time ago, but I trust it will revive again before the coming of our Lord and Savior Jesus Christ.

I have had much to prove to me that this is the right church. Some of these experiences I have related in meetings at Independence, and I may write them down and send them to the *Herald* one day.

The church papers have been a great comfort and blessing to me. I have tried to pass them on to open the eyes of understanding.

MARY J. FLOYD.

JERUSALEM, PALESTINE, Eden Wall.

Family Has Read Herald Since First Issue

I have been reading in the *Herald* the list of old subscribers, and thought I would tell you how long we, as a family, have taken the paper. The name of my grandmother, Lydia Minear Curtis, was mentioned as having received a copy of the first *Herald* published. At the time she was living at Medina, Texas. She subscribed for it immediately. My father and mother, Robert Ballantyne and Marinda Minear, were married January 2, 1860. After reading several copies which belonged to my grandmother, they subscribed for it in 1860, and both read it until the time of their death. Father died February 19, 1911, and mother, March 7, 1923.

My brother and I, are still taking the *Herald*. It has been read by our parents and us since the first *Herald* was published in 1860.

RACHEL M. BALLANTYNE.

CHARTER OAK, IOWA.

Blessed During Sojourn at Hospital

I have recently returned home from the hospital at Everett, Washington, after a serious operation, and feel that I can bare a true testimony of God's blessings.

For several years my health has been failing. I was administered to last fall by Brothers Harold I. Velt and J. A. Gillen at the Everett reunion. I was strengthened, but in spite of praying and living as close to God as I could, I grew worse. I was administered to last spring at the church in Everett, after partaking of sacrament.

I gained health enough to do all of my house work. I canned over three hundred quarts of fruit and vegetables. I thought my heavenly Father was helping me, but I did not do my part, and began to grow worse.

After consulting God in prayer, I visited a physician, who said it was necessary for an operation. Due to financial circumstances, I knew this was impossible, but I prayed constantly, knowing that God had helped me in other trying times.

This being my third time to go to the hospital, I naturally dreaded the ordeal, but when I entered the building, my fear left me. I knew that the Saints of the Everett Branch were offering special prayers in my behalf. A feeling of peace seemed to be with me throughout the three weeks of my stay there.

As the nurses were performing their daily tasks in the ward I was in, I told them of the church and of the wonderful work that was going on among the Saints.

I want always be found striving to do God's will during the remainder of my life.

MRS. ABBIE COOPER.

ARLINGTON, WASHINGTON.

Thankful for Blessings

I wish to thank all the Saints for their prayers in my behalf. You will never know how much I have been helped as a result of them. I have been lifted up by the spirit of renewed faith and strength that has come to me.

I would ask you to continue to pray for me, that I may have the ability to do my daily tasks, and bring up my children as they should be. My three-year-old son recently had his ear lanced and as a result, has lost his sense of balance. I wish you would pray for him that he might be healed. Also pray for my older son and daughter that they might obey the gospel.

MRS. JOSEPHINE HARE.

JOY, ILLINOIS.

Request Prayers

Elder R. T. Whorlow, of Wayne, Nebraska, who is very ill with heart trouble, desires the prayers of the Saints, that if it be the Lord's will, he may be healed. The doctors have said that he can live only a short time.

Mrs. Bert Wolfe, of Mount Vernon, Illinois, desires the prayers of the church that she may be healed.

Wilma C. Bray, fifteen years old, of Independence, Missouri, has been bedfast for seven months. She seeks the prayers of her brothers and sisters to the end that she may soon sit up and be able to get about.

George Elson, of Norfolk, Nebraska, requests the Saints to pray in faith for his mental health. He believes himself much improved, and is grateful for God's blessings.

Ontario, California, Saints request prayers for John Blair, who is very ill and greatly needs divine aid.

Mrs. James Vamneer, of Burks Falls, Ontario, solicits the prayers of all, that she may be relieved of rheumatism. She suffers intensely.

Mrs. George Gordon, of Fisher, Arkansas, requests prayers in behalf of Sister Olive Wampler.

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QUESTION TIME

When did a tenth of the net income first become the law of tithing?

The law of tithing has doubtless been expressed in various terms during past ages, but the principle appears always to have been the same. It is this: that all one acquires in this life is increase, as we came into the world with nothing, and God is the true owner of the earth and all that it contains. But he provides these things for the use of man, and requires that a tenth shall be returned to him in acknowledgment of this use. The nine tenths remaining in one's possession is not, of course, tithed again by him, but a tenth of all further increase is to be tithed, after allowing for the cost of acquiring it.

By the term *increase* is meant "net income," which is one's actual income. The reason for this is, that gross income does not all belong to the one who receives it, if he owes a part of it as an incidental means of acquiring it. The grocer buys goods on time and sells them again, but his real income is not the amount for which he sells the goods, for the cost of the goods and expenses of selling must first be set aside from the amount received, hence he pays a tithe of his actual or net income, which is all he really owns free of debt, or above the amount of his debt, as the case may be.

The Mosaic law, which is the earliest law giving much details on the subject, applied to a people to whom God had given lands for an inheritance. The increase on these lands was to be tithed by the possessor. This tithe was determined at harvest time, and did not reckon what the individual consumed in the process of tilling his soil and pasturing his flocks and herds, but the produce reaped and the increase of his stock was tithed. Thus the tithe was actually a tenth of his net income. If nothing was expended in acquiring the increase, the tithe would of course be accordingly a tenth of gross income, but not otherwise.

Does the church permit one who obtains a divorce for adultery to remarry?

The church by resolution has declared that the innocent party who obtains a divorce against a companion for adultery may marry another person. Of course this should not be taken to imply that the guilty person is entitled to marry another, for the church has not so declared. The interlinear Greek text of Matthew 19: 9, as given in the Emphatic Diaglott, contains the significant words: "and he her being released marrying, commits adultery." The *Doctrine and Covenants* (42: 20) states that one who has left a companion "for the sake of adultery" shall be cast out if the companion is living, and that none such shall be received in the church if married.

Should a district president's wife expect to share in unfinished plans being considered for missionary work?

The answer to this question must be decided by the officer having responsibility in the matter, and no wife should insist upon disclosures being made to her that the official feels should be for a time withheld. The official has administrative responsibility that cannot be taken from him while in the exercise of his office, and there may be reasons known to him why publicity in such matters should be delayed. Until plans are completed and ready for the people, he may prefer to discuss them only with such officials as have official interest in them. He may be unnecessarily secretive at times, but naturally must decide the point himself.

Explain the term "shall not cleave one to another," in Daniel 2: 43.

This concerns the forces of the kingdom of "iron mixed with miry clay." The word *cleave* used here is a translation of the Chaldee term *debaq,* which means "stick to" or "abide fast" or "adhere." The term appears to mean that they will not cling together, or perhaps that they will have no real affiliation or common interests or binding ties. Whether this lack of cohesion is due to policies, or to the character of those involved, is not easy to determine. Possibly it may involve a degree of both, hence the tendency to fall apart or divide into adverse elements, of which the text states: "the kingdom shall be partly strong, and partly broken." The Roman power is commonly believed to represent the kingdom of iron, becoming weakened by the mixture there mentioned.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Madison, Wisconsin

2119 Jackson Street

This branch is moving forward. The priesthood are very active in their several duties and as a result, the congregation is gaining spiritually. Three new members have been added by baptism. The baptism of Mureen Root completes another family circle. Sister Root formerly belonged to the Utah church. She came to Madison to attend the university and became acquainted with the church people. She began to investigate the teachings of the Reorganized church and was convinced that the Reorganization is the original church. Sister Mureen is a great help to the branch. The other candidates were children of Latter Day Saint parents.

Missionary sermons have been preached each Sunday evening by Lee Root and Paul Utenhemer. These young men have handled the principles of the gospel very well.

The young people have organized and have chosen as their leaders Paul Utenhemer and Ormand Kimball. The meetings so far have been mostly social gatherings, but on September 26, they assembled to adopt by-laws, and had an impressive initiation service. They pinned their badge on the branch president and his wife, making them honorary members. The young men and women have big plans for the future.

The son of Lee and Winifred Root was blessed by Brother Leonard Houghton and given the name, David Lee.

The daughter of Orville and Ruby Dahlen was blessed and named Phyllis. Brother Woodstock, branch and district president, has been busy on Sundays visiting other branches in the district and helping in their annual business meeting.

A number from here attended the all-day meeting at Lancaster. Lee Root taught two classes on financial law.

On Sunday evening, preceding the preaching service, Brother Robert Brigham teaches a credit class on *Doctrine and Covenants*.

Sister Leda Colbert attended the reunion at Kirtland and worshiped with Saints at Hammond, Indiana, and at Milwaukee, Wisconsin. She met with the women at Evansville, telling them some of the things heard at Kirtland which are of benefit to all.

September 29, the branch business meeting was held. Officers elected are: President, Henry Woodstock; associates, Lee Root and Floyd Griswold; director of religious education, Lee Root; adult supervisor, Leah Miller; young people, Paul Utenhemer; children's supervisor, Leda Colbert; clerk, Mary Woodstock; financial agent, Orville Dahlem; superintendent of music, Irene Walker; librarian, Jeanette Wirth; publicity agent and Herald Office representative, Leda Colbert.

Preparations are now being made for the district conference to be held at Madison, October 14 and 15.

Caseville, Michigan

Members Are Blessed in Two-day Service

An old-fashioned two-day meeting was held here with great success. Early Saturday morning, September 30, Saints began to gather from far and near until at nine o'clock the Caseville church was full. The prayer service at that hour was in charge of the pastor, assisted by Elder Benjamin McGeachy, of Detroit. The good Spirit was present, giving promise of that which was to come.

Elder William Grice, the district president, gave the Saints a powerful sermon at eleven o'clock. At this hour also Raymond Gardner was confirmed a member of the church, he having been baptized the preceding Sunday.

Myron Carr was the speaker at two o'clock in the afternoon, bringing a message to the people which seemed the very thing they needed, and Elder Grice was again the speaker at eight o'clock, addressing a full house.

It had been some time since this district had held a two-day meeting, but the Saints had often felt the need of such a gathering, and this Saturday's services proved that the people of the Lord can have as good meetings now as have ever been enjoyed. The Lord is near and ready to bless his children now as in the past.

By nine o'clock Sunday morning the church was filled. Sacrament was served, and the members were wonderfully blessed by the Spirit. So calm and gentle an influence reigned, that it was good to be there. Elder Myron Carr spoke at eleven o'clock.

At one-fifteen they met at the water's side, and although Lake Huron was rather tempestuous, a place of quiet water was found and two more were baptized.

Half an hour later these candidates, two sisters, were confirmed, a baby was blessed, several people received administration, and Brother Floyd Horton was ordained an elder. Then Elder Grice preached a helpful sermon, and the hour to part had arrived. Many had a long way to go for some had come from Detroit, others from Pontiac, Flint, and other distant points.

The prayers of the Saints were answered in these services, and everyone felt blessed. The speakers were endowed with power from on high, and all will remember the services.

When the pastor spoke in the evening he was agreeably surprised to see the church nearly filled again.

Fresno, California

2412 Clay Street

Rally day and home-coming Sunday was observed September 24. Elder J. B. Carmichael, now of Oakland, the first pastor of Fresno Branch who served faithfully and well for several years, was the speaker at the eleven o'clock service. Saints were in attendance from Hanford, Tulare, Sanger, Dinuba, and Madera.

A duet was sung by Brother David Williams and his daughter, Lenore. The installation service preceded the preaching hour. The Spirit of the Master was manifested during the day.

The annual business meeting and election of officers, took place, Wednesday evening, September 20, Elder Arthur Oakman presiding. The following officers were sustained: T. F. Enix, pastor; A. S. Votaw and L. W. Roberts, counselors; Mrs. A. S. Votaw, clerk; W. F. Crane, treasurer; Mrs. L. W. Roberts, church school director; Mrs. J. R. Buchanan, historian; Mrs. William Godfrey, librarian. Mrs. Altha Roberts Richardson was elected superintendent of music; L. W. Roberts, publicity agent. Brother John Lightowler and Sister Lillie Jennings were sustained as adult and children's department supervisors of the young people. Sister William Enix remains the leader of the women, with Letha Roberts Carlton, as her assistant.

Sister Ethel Godfrey has accepted a position in Oakland, and will be greatly missed by her many Fresno friends.

Brother Laurence McDonald, formerly of Fresno, and now of Sacramento, and his sister, Edna Burdick, were week-end visitors at the home of their mother, Sister A. S. Votaw. Miss Duncan, also of Sacramento, accompanied them.

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Saints of the Dinuba Mission are busily engaged in the Lord's work. They have recently organized a girls and young women's club under the supervision of Sister A. B. Heinrichs. The boys and young men's club is supervised by Brother Heinrichs, who is the young people's supervisor. Sister Robert Hurley has charge of the children's division, and Brother Hurley, the adults.

Sister Powell, who has been ill for some time, is much improved.

Mission Branch

Marseilles, Illinois

Mission Branch held its annual business session September 28, there being large attendance. Officers elected are: President, I. E. Turner; secretary and clerk, Walter Anderson; superintendent of religious education, Vernon Hougas; librarians, Silas Anderson and Victor Fuvell; chorister, Miss Lois Hartshorn; pianist, Mrs. Jason Hayer; Sunday school secretary, Miss Pearl Turner; publicity agent, Mrs. K. H. Knutson; secretary of branch activities, Clarence Closson.

The women's department, directed by Mrs. A. C. Godwin, met for an all-day quilting party and aid meeting September 28. Dinner was served at noon. While some of the workers quilted, others cleaned the basement kitchen, raked the lawn and transplanted shrubbery. Plans were made for a chicken supper at the church October 11.

Blanch E. Anderson, daughter of Brother and Sister Elmer Anderson, was recently united in marriage to Siguard Eike. They will make their home at Sheridan, Illinois.

Mr. and Mrs. Gunsolley, of Wedron, left for their new home in Kentucky last week. Mrs. Gunsolley was formerly Mrs. Charles Claus, a member of this branch.

Earl Hayer, who underwent an operation for appendicitis, is improving, and returned home from the hospital early in October.

Maribeth Martin, of Marseilles, recently left for Kewanee, where she will complete her senior year of high school and later study dramatics at Knox College at Galesburg. She was formerly the pianist of this branch and will be missed by the orchestra which she ably directed.

Miss Hartshorn and Mrs. Hayer are taking up instruction of the singers. They began choir rehearsal October 1.

There was an attendance of seventy-six, October 1, at Sunday school, which was in charge of the newly-elected officers. The Sunday evening services were in charge of Loyd Erickson, assisted by the program committee.

Elder R. E. Davey was the speaker October 8, morning and evening.

A coal dealer wishing to repay Brother Turner for many deeds of kindness toward him in his daily work, donated to the church three tons of one of the best grades of coal. This is much appreciated by the members.

Hibbard, Indiana

Seven Baptized After Missionary Series

Elder Archibald Whitehead, of Muskegon, Michigan, held a two-week series of meetings at Hibbard Branch. Each evening attendance was good. At the close of the series, Elder Whitehead baptized and confirmed seven candidates.

Sunday, October 1, Elder Whitehead preached a sermon at the County Infirmary, two miles east of Plymouth, Indiana. He was accompanied by twenty-six Saints from Hibbard Branch.

Otter Lake, Michigan

Enjoy All-day Meeting

The annual all-day meeting of Otter Lake Branch, was held October 1. The prayer meeting was opened by Brothers Grinnell and Surbrook, of Junieta. District President Kenneth Green and Brother Blakley Smith, of Detroit, were present.

Brother Lornie Jones, superintendent of the Sunday school, gave the Sunday school hour over for a preaching service, at which time Brother Smith occupied the stand. A potluck dinner was served at noon.

Brother Green occupied the stand during the afternoon service. Fifty-five Saints were in attendance.

Birmingham, England

The Year Is Filled With Helpful Experiences

The vacation season has come to an end and has closed a wonderful summer. From early Easter to the present, this part of England has been literally bathed in sunshine. Fruit and vegetables have been abundant, and there has been a wonderful display of flowers. The summer of 1933 will not soon be forgotten. It has been altogether beautiful.

The Saints were told in prophecy that this year would be remarkable in many ways and that the blessings which should come would be numerous. The experiences of the sick and of prayers offered and answered would fill a book. Many times have the sick been restored, and the Saints are a glad and thankful people.

The young people's prayer service has been very successful. They have decided to have doctrinal discussions on alternate meetings. On several occasions the pastor has taken these young people to the homes of elderly Saints, and they have held their prayer meetings. Such visits have been rich in blessings.

On Sunday, September 24, a reunion was held at Nuneaton, a small town thirty miles from Birmingham. Elder F. Davis has conducted missionary services there. A hall was hired for the occasion and the Saints of the district assembled. Two brothers traveled from Enfield. Birmingham was well represented, some traveling by road and a number by train.

Apostle John W. Rushton delivered a fine sermon morning and evening. He advised the Saints to leave the petty things of life and grow big, to reach for the Higher Power, to grasp the hand of the heavenly Father and never let it go, to become impregnated with prayer.

The prayer service in the afternoon was of a high order, very peaceful, comforting, and sustaining.

Under the auspices of Brother and Sister J. Coggan, the material needs of the Saints were well supplied, a bountiful lunch and tea being provided. The soloist of the evening was Sister Gertrude Allen.

Apostle Rushton looks fine and well. Birmingham Saints are looking ahead to his final visit here in November.

Bloomsburg, Pennsylvania

Vitally Interested in Church Program

It is gratifying to be able to report a fine spiritual growth and development, an increased desire to be of service, and a spirit of unity and oneness in Bloomsburg. These characteristics are indispensable to Saints and have a wholesome influence on those not of the faith who associate with them. Bloomsburg members are vitally interested in the program of the church. They look forward to a successful winter season, and pray for the ability to uphold standards that will aid the congregation in its upward climb to God.

A goodly number of Saints from this branch attended the district conference held at Scranton, September 16 and 17, and were strengthened. Brother William Hyde, highly esteemed here, was ordained a priest.

An invitation is extended Saints living in nearby branches, to visit Bloomsburg.

Patriarch A. D. Angus will again teach the *Book of Mormon* Class, and the pastor, Walter H. Lewis, will teach the *Doctrine and Covenants* Class.

Sunday services are well attended, and in contrast to some branches which find it necessary to stimulate attendance by diverse means, Bloomsburg has a fine Sunday evening attendance. The good old Jerusalem gospel is the only allurement.

The women of the branch have reorganized under the leadership of Martha Hyde and in view of the past service rendered, their future activities will be motivated by implicit faith in church leaders.

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Morgantown, West Virginia

Nine Young People Baptized

The name Morgantown will bring back memories to many Saints. Those who are members of this branch look to and build for the future, profiting from their past experiences.

George Powell presides over the branch at present, and is a man whom the Saints are proud to have as their leader. He has labored hard in the interests of the gospel.

The branch is growing spiritually as well as in numbers, and the Saints hope to see present interest continue to the accomplishment of greater things.

September 24, Brother Powell led nine promising young people into the waters of baptism. The candidates ranged in age from seven to twenty-two years. This was a beautiful ceremony. The day was ideal, and the place was a beautiful mountain stream. The ordinance was administered without interruption or hindrance, the candidates coming out of the water with smiles of happiness on their faces, and assured of a victory in Christ. The Spirit was felt by all who witnessed the ceremony.

Early in the afternoon a special service was held for the confirmations, and under the hands of Brothers George Powell, Harry Joseph and Hobart M. Rogers, the ordinance was administered, and was followed by a short social service.

The Saints are endeavoring out of the trying times that have been experienced at Morgantown, to develop a faithful, devoted and consecrated band of people.

Kirtland, Ohio

Happy Over Another Successful Reunion

Too much cannot be said about the spirituality and the large attendance of the 1933 Kirtland reunion. President F. M. Smith, Presiding Bishop L. F. P. Curry and Apostle D. T. Williams were present for the latter part of the gathering, and many others too numerous to mention, helped to make the reunion a success.

Classes during the reunion received large attendance. Elder John R. Grice taught, *"Life's Values";* Bishop H. E. French, *"Budgeting";* Patriarch G. T. Griffiths, *"Priesthood,"* and Miss Amy Glassford, *"Music Appreciation."*

The joint prayer meetings were splendidly attended by young and old.

Much credit goes to Sister Annie Householder for her good work in directing the reunion choir. Sister Householder is the Temple chorister. The choir numbered about thirty-five members.

Mr. Clarence Darrow, eminent criminal lawyer, of Chicago, visited Pastor John L. Cooper this summer. He spoke at the county fair at Kinsman, Ohio.

Sister Elizabeth Squires, of Brooklyn, New York, passed away at Kirtland following the reunion, and was buried in Kirtland Cemetery. She was a saintly mother, and will be missed by her two sons, two daughters, other relatives, and many friends. She had been a member of the church almost eighty years. Her devout testimony of the divinity of the gospel, which she bore August 6, in the Temple just prior to the reunion, will be remembered by the many who heard her.

Several from Kirtland found it possible this summer to attend the Century of Progress at Chicago.

Sister Mildred Williamson and her husband, Claude Williamson, are the parents of a daughter, Nola Charlene, born September 8. Sister Beulah Wakeman and her companion, Herbert Wakeman, also have a daughter, Marguerite Ann.

Once more Patriarch and Sister G. T. Griffiths are living in their home at Kirtland.

Philadelphia, Pennsylvania

Howard and Ontario Streets

Fall and winter activities are under way in Philadelphia Branch. The Saints, returning from their vacations, are once more assuming their activities in the various vocations. Many spent the entire summer camping in Deer Park.

August 15, Brother Carl Heinrichs and his wife, Gertrude, and daughter, Ellen, moved to Independence, Missouri. Brother and Sister Heinrichs were faithful workers in the branch here.

At the annual election of officers on September 18, the following officers were chosen for the coming year: Henry L. Livingston, branch president; David Wiesen, director of religious education; Samuel Worrell, counselor; Russell Bacon, treasurer; Eleanor Lewis, secretary; Clara Thumn, director of music; Ethen Wilson, building custodian; Charles Langjahr, publicity agent, and Ethel Feldmeth and Elizabeth Teal, branch auditors.

Sunday evening, September 24, an ordination service was held when Brothers Louie Kuhn and Charles Langjahr were ordained to the office of priest. The ordinations were conducted by Samuel Worrell and David Wiesen, Harley Butler and John Cumming assisting. Brother Livingston gave the charges. The service was beautiful and inspiring to all.

The Laurel Club through the courtesy of the Philadelphia Electric Company, gave a motion picture on the life of George Washington Wednesday evening, September 27. The proceeds will be turned over to the branch.

The spirit among the young people is very encouraging. They feel that much will be accomplished this winter.

Columbus, Ohio

The Tabernacle

The month of September opened for this congregation with pleasing activity. A lawn fete was well attended, a supper by the ladies, also a box social by the Religio. Following these, two were baptized, Eilene Cash and Betty Strayer, and were confirmed by Elders Welsh and Vickroy. William Charles Thurston, a baby, was blessed by Elder Welsh. A solo by five-year-old Ruth Helm, and a sermon by the pastor concluded the day's activities.

The women held a jitney supper which proved to be the greatest success they have experienced. Attendance was large and there was special instrumental music.

The Sunday school continues with a high mark of attendance. The Religio also presents a good record of attendance and interest. It's variety of programs is attractive.

The tabernacle debt is diminishing, and with a few more efforts similar to those put forth, the local congregation will free itself of this financial burden.

The Wednesday evening prayer services have been quite spiritual, the gifts of the gospel being given to the Saints. The last prayer meeting of the month proved to be a pentecostal shower. It lasted two hours and fifteen minutes.

Lansing, Michigan

Missionary Activities Encounter Opposition

Branch activities were not so numerous during the latter part of the summer, but the priesthood were busy during the forepart of the season, preaching in private homes, and this resulted in several baptisms.

There were added to the local ministry two elders, one priest, one teacher, and one deacon at the district conference last June.

Acting on the statements of President Frederick M. Smith, brought to their minds by the branch presidency, to the end that missionary efforts should now be more firmly established, the priesthood drew up a resolution which was passed on to the branch, advising that a gospel tent be purchased. The branch approved the suggestion, and the tent was bought at a cost of one hundred dollars.

The district president willingly offered his services and preached about ten days. Elder S. W. L. Scott then spent a week at Lansing, and local priesthood assisted. Elder Leonard Dudley, of East Jordan, answered the call from local Saints, "Come over to Lansing and help us."

Services were to begin at 3 p. m. September 17, the tent having been moved to another location. Whether or not the

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stakes were tampered with is a matter of conjecture, but at 1 p. m. the tent blew over, and two long rents were made in the top. Workers replaced the tent Tuesday evening at 8 p. m., and at 10.45 someone stole in and using a substance which ignited quickly, burned it to the ground in a few moments.

The Saints felt as did Paul when he said, "The Lord reward him." Since they had not yet held services in that community, they suspected no one.

From this incident Elder S. A. Barss, of that branch, concludes: "We do not know who could do such a thing, but we believe that if we endeavor to work, we shall find opposition. I once heard one of our neighbors say, 'If I could kill Karnish (Cornish) I believe I would be doing the Lord's will.' Some of you remember the incident of Brother T. C. Kelley's being tarred and feathered, and the tent ropes being cut, endangering the lives of women and children. But these were the times when God wondrously blessed the ministry of such men. We feel determined that at the opening of spring, we shall again renew this effort. There are in the radius of twenty miles, twelve or fourteen towns to reach, and like Paul we want to be ready to preach the gospel to them also. If we have been over-zealous, we want to be set right. The harvest is white and the laborers few, so let us hasten."

South Boardman, Michigan

One-day Meeting a Memorable Occasion

September 24, is a date that will be remembered by Western Michigan Saints who took part in the one-day meeting at South Boardman.

For several days preceding the gathering South Boardman Saints had made it a subject of special prayer, that they might have good weather, a good crowd and good meetings. Surely these prayers were answered. The day was perfect, attendance large, and they enjoyed a spiritual feast. Nearly everyone took part in the testimony service, and a wonderful gift was given. This meeting was followed by three others—preaching by Buell Shelley, R. D. Davis, and Wayne Evans. Dinner was served potluck cafeteria style from a large table at the back of the church. All services were in charge of District President Buell Shelley and Pastor A. R. Ellis.

For over thirty-nine years South Boardman has been a place where Michigan Saints have loved to come. During years of prosperity when work was plentiful there, many came and heard the gospel in its fullness for the first time. To them this branch will always be home.

From the members of South Boardman, God has chosen many to go forth and represent him. Some have gone to foreign lands. Present-day Saints revere the memory of Elders John Hanson, Frederick S. Brackenbury, and Wellington D. Ellis who labored faithfully. They still have with them Elders James Davis, R. D. Davis, and A. R. Ellis, while Clyde F. Ellis, B. H. Doty, and others, are assisting in other places.

Holden Stake

Grandview, Missouri

The church year closed with a prayer meeting held the evening of September 27, with good attendance.

On the preceding Sunday a business meeting was conducted in the afternoon, Brother McWethy taking charge, assisted by Elders Gomer Wells and Amos E. Allen. Officers for the new year are as follows: Pastor, Charles Martin; church school director, L. L. Bogue. The various department leaders were also chosen to start to work October 1.

The year just ending has been one of encouragement to the members. Attendance has increased, and interest in classes has grown. The special days of the year were well observed with services and programs.

On the afternoon of Children's Day the church was the scene of devotion when all were assembled to witness a baptismal ceremony. The Lees Summit members met also in song service, and all gathered round the font in the basement. Elder J. W. A. Bailey gave an instructive talk. Then as the children were led one by one into the waters of baptism, the worshipers were reminded of the words, "Suffer little children to come unto me." Brother Coleman, of Buckner, was present to baptize his two grandchildren, Lucille and Alfred Miller. Brother Smith, of Lees Summit, baptized those of his group and Brother Martin baptized Kathrine Norman of the Grandview group. Then nearly all assembled in the main auditorium for the confirmation service. Lees Summit young people, however, returned home for their confirmation ceremony.

Grandview congregation has enjoyed visits from other groups. East Independence young people brought a play under the direction of Brother and Sister C. Edgerton. Others also came with programs, Walnut Park, Gudgell Park, Liberty Street, Englewood, Second Church, and Sugar Creek, all from Independence.

Grandview was represented at the stake conference September 10.

Blue Springs, Missouri

During the month of September some of the speakers and their subjects were: Elders Benjamin Bean who talked on, *"Faithful Unto Death";* R. J. Stark, *"Repentance,";* Gerald G. Phillips who chose his text from James 1: 2; O. W. Sarratt, *"The Unguarded Moment";* Amos E. Allen, *"God's Divine Purpose";* Priest Earl Grub, *"Family Prayer."*

September 17, the branch observed Promotion Day, the program being in charge of Sister Roy Martin.

On that day, too, Earl Grub was ordained to the office of priest, and Gerald G. Phillips to that of Elder.

On Friday, September 8, Robert Stark, jr., was badly burned in a gas explosion. He was taken to the Independance Sanitarium where he is at present. Don Stark arrived home from California September 26.

A baby daughter was born to Sister A. Campbell, September 15.

Brother Roy Martin and family have left Blue Springs to make their home at Independence. They are greatly missed by this congregation. Ed Chappelow and family have moved to Bates City.

Brother and Sister A. Chapman, of Walnut Park district, Independence, have moved to a farm near Blue Springs.

Atherton, Missouri

Two Atherton young men were ordained to the office of priest at the late stake conference, Wendell Van Tuyl and Clifford Long. Brother Van Tuyl occupied the stand the morning of September 24, and in the evening Elder L. W. Koehler was the speaker.

At the annual business meeting Brother J. A. Thomas was elected pastor, and on the evening of October 1, preached his first pastoral sermon. George W. Beebe, retiring pastor, faithfully served in that office two years.

A number of the young people went to Grandview, October 8, and after attending the morning services, went home with Brother L. L. Bogue and family for lunch. The occasion was Brother Bogue's fiftieth birthday.

Brother D. R. Hughes was the speaker at Atherton that morning, and Brother Myron Holman gave the evening sermon.

Atherton young people have closed their volley ball season. During the warm weather they enjoyed the sport both at home and with neighboring branches.

Knobnoster, Missouri

The recent business meeting of the branch resulted in the election of the following officers: Pastor, John T. Nutt; director of church school, Ben Kramer; superintendent of adult department, E. E. Petre; young people, Harriet Enfield; primary, Nellie Burgess; music, Blanche Norman; branch treasurer, Allen Bugbee. The meeting was in charge of Stake President W. S. Macrae and G. R. Wells.

The newly-elected officers are taking up their work with energy and enthusiasm which bid fair for a successful year's work.

The October sacrament service was spiritually uplifting and encouraging.

A two-day meeting is planned for the near future.

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Independence

In a city where more than six thousand Latter Day Saints worship in ten congregations considerable attention must be given to the machinery of government. Such attention was given Monday, October 9, by a small but representative quarterly conference crowd at the Stone Church. With President Elbert A. Smith in charge, business was quickly and harmoniously cared for. Pastors, custodians and bishop's agents of the various congregations were approved. Pastors for the year ahead are as follows: Second Church, William Inman; Walnut Park, Frank McDonald; Liberty Street, John R. Lentell; Enoch Hill, E. A. Thomas; Englewood, Roy W. Howery; Spring Branch, Morris Jacobsen; Gudgell Park, Walter Chapman; East Independence, Frank Minton, and Sugar Creek Mission, Ira G. Clutter. John F. Sheehy will continue to represent the First Presidency as pastor of the Stone Church.

Elder H. G. Barto had resigned as assistant pastor in Zion because of ill health, and his place was taken by his brother, H. L. Barto. This action was approved by the conference. D. S. McNamara also had resigned as assistant pastor of Zion, having been asked to take charge of boys and Boy Scouts and to assist with the young people's council. G. W. Eastwood was approved as his successor. The reappointment of W. Earl Page as superintendent of religious education for the city, was approved, also his choices of assistants, Earl Higdon and Almer Sheehy.

Business having been completed by eight-thirty, President Elbert A. Smith, Pastor J. F. Sheehy, Bishop G. L. DeLapp, Missionary Amos T. Higdon, and Elder W. Earl Page made short talks and announcements.

The junior orchestra movement in Independence has taken on new growth this fall, and on Friday evening of the Harvest Home Festival, October 6, the Auditorium Orchestra, directed by Orlando Nace, and all its junior units—ninety-two players in all—gave the concert to the large festival crowd. The junior orchestra movement is for children and young people who are interested in instruction and training in playing musical instruments. It is nonsectarian in character, members of all churches being invited to take part in orchestral activities. Brother Leon Snow, of the Stone Church, is training a group of thirty junior players, and Brother Fred Mollison directs young players of Second Church and Gudgell Park. There are also other units of the orchestra in the vicinity of Independence.

Since next Saturday and Sunday are Graceland Home-coming, and the program events and associations draw many Independence alumni and friends to Lamoni, the congregations here observed College Day with appropriate programs and speeches October 15, a week early. Collections morning and evening were applied to the college scholarship loan fund.

Well over one hundred officers and teachers of the church schools in Independence met at two-thirty at the Liberty Street Church Sunday afternoon for a consecration service. All congregations were represented. Mrs. T. A. Beck played a piano prelude, and Elder D. S. McNamara led the congregation in the hymn *"Higher Ground";* invocation, Elder C. B. Woodstock. Virgil Woodside sang *"Friend of Mine."* Pastor John F. Sheehy urged the workers to be ever pushing forward using the slogan Columbus gave to his crew on an October day centuries ago: "Sail on, sail on. Never turn back." In October of 1536, William Tyndale was burned at the stake for trying to place the Bible in the hands of even the humblest plowman. His last words were a prayer to God, "Open the eyes of the King of England!" Brother Sheehy pleaded with the workers and teachers to open the eyes of the youth of the church, never to discourage them, or lessen their faith. His message was —Zion *shall* be redeemed. After the hymn, *"My Jesus, I Love Thee,"* Elder A. K. Dillee gave a short consecration talk; *"Consecration"* was sung by the congregation, and Presiding Patriarch F. A. Smith offered the benediction.

Stone Church

Pastor John F. Sheehy preached a fine sermon Sunday morning leading up to thoughts of Graceland College, its establishment and purpose. Then Bishop J. S. Kelley spoke briefly on College Day. Music was furnished by the Stone Church Choir, and LeRoy Smith was the soloist.

A special Graceland College program was given Sunday night, James Moses in charge. Colin Ferrett, directed the congregational singing, also a chorus which sang several college songs. Then the following talks were given, *"The Past of Graceland College,"* by Almer Sheehy; *"The Present of Graceland College,"* by Edith Rosevear, and *"Looking Into the Future of Graceland College,"* James Moses. A poem written by Mildred Walker who attended the college in 1932, was read by Mrs. Olive Moses.

Sister Louella Green, seventy-six years old and for fifty years a resident of Independence, passed away, October 6, at her home. The funeral was conducted from the Stone Church and interment was in Mound Grove Cemetery. Sister Green was one of the charter members of the congregation which met in the little brick church on East Lexington Street, also a charter member of the Stone Church, and an active Laurel Club member. Surviving are two daughters: Mrs. Thomas Crick and Mrs. Arthur M. Daniels; four sons: Fred R., Carl V., Roy, and George W. Green, jr., one sister, Mrs. Elizabeth Moody, eleven grandchildren, and three great-grandchildren. Sister Green was the widow of George W. Green who died eleven years ago.

Second Church

Patriarch W. A. McDowell was the morning speaker Sunday, and for a text he chose: "Ye shall bring forth a son and his name shall be called Jesus; for he shall save his people from their sins." The choir sang the anthem, *"Love Divine."*

"Forgiving Others," was the theme of Brother Roy Conyers' talk to the juniors. Mrs. B. C. Sarratt told the story, *"Joseph Returns Good for Evil";* Grace Dillee gave a reading and Alberta Queen sang a solo. The invocation was by Martin Hershey.

Pastor William Inman took charge of the evening service, and Ivan Dillee, former Graceland student, spoke on *"Our Loyalty to Graceland."* The ladies' quartet sang two numbers, and the girls' trio also sang.

Greater interest is being shown in the early Sunday morning prayer meetings.

The gathering of the priesthood and their wives last Tuesday evening was large, and the hour was much enjoyed. Light refreshments were served at the close of the meeting.

Enoch Hill Church

Saints of this district held a social, which was twofold in purpose, last Tuesday evening. They met to say farewell to former pastor, Elder H. L. Barto, and to welcome Pastor E. A. Thomas to his new office. A program of musical numbers, readings, and an original play directed by Sister Iva Chrestensen, was much enjoyed.

Early the next evening the young people, led by the local young people's council, met at the church to transact business needing attention. At eight o'clock they met with Group 33 South in prayer service. This winter the young men and women will follow out the plan of assembling with different groups in this district for prayer hour.

The women's department gathered at the home of Sister Jack Jeffers on Thursday and quilted. Each worker brought a covered dish for the luncheon. A period during the day was set aside for study of the *Doctrine and Covenants,* Elder William Shakespeare the teacher.

The young people had as their guests on Friday young people from East Independence and Stone Church congregations.

A son was born to Brother and Sister Alan Blankenship Wednesday, October 11.

In spite of rainy weather good attendance was enjoyed at the Sunday morning church school. During this service the congregation was presented a gold and black basket, a gift from Sister H. L. Barto, wife of the former pastor. Ap-

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propriate musical numbers concluded the ceremony.

The College Day theme was closely followed at the morning service. A mixed quartet of Richard Maloney, Mrs. Ruth Hayes, Miss Ruby Johnson and E. A. Thomas sang, *"O Come, Ye Sons of Graceland."* What Graceland means to the young of the church was ably presented by Mr. and Mrs. James Moses.

Elder E. A. Thomas was the evening speaker.

Lake Orion, Michigan

The annual business meeting of Lake Orion Branch was recently held, at which time the following officers were elected: Branch president, Elder Frank Davis; counselors, Vincent A. Schaar and Simeon B. Gonyou; secretary, Julia Hammond; treasurer, John L. Hall; chorister, Harriett M. Schaar; librarian, Jesse I. Dunlap.

The following officers were appointed by the branch president: church school supervisor, Simeon Bruce Gonyou; adult supervisor, Sister Edna Gonyou; young people's supervisor, Jessie I. Dunlap; children's supervisor, Ardyce Leona Schiek.

Alaflora Branch

Near Brewton, Alabama

Workers of this branch believe they are doing well considering the fact that they have been without a local pastor since Brother Earl Higdon left for Kansas City some time ago. They greatly miss Brother and Sister Hidgon.

The church school is going forward with E. N. McCall as leader.

The women's department holds regular meetings and occasionally an ice cream social for the benefit of the branch treasury.

In August the district leader, A. D. McCall, conducted a class for a week, the theme of study being, *"The Financial Law of the Church."* Ben Jernigan assisted in these meetings. The order of services each evening was: Song service for thirty minutes conducted by Ben Jernigan; class work, thirty minutes by Brother McCall, and preaching for thirty minutes by some of the local ministry. Elders C. J. Clark and C. T. West, of Cold Water Branch, took their turn with E. N. McCall, Charles Barnes, and Ben Jernigan, of Alaflora, and on Friday evening Amos Berve, of Mobile, began week-end services. On Sunday he preached twice to a well-filled house. Those meetings carried on under the supervision of young Brother McCall were worthy of commendation and enjoyed by all.

Apostle James A. Gillen who has just closed a series of meetings at McKenzie, Alabama, was here Saturday night and Sunday, September 30 and October 1, and preached three times to large congregations. Sunday a program for all day was carried out. At 10 a. m. a good sacrament service took place, there being many branches of the district represented. Preaching at eleven o'clock was by Brother Gillen and at noon a bountiful lunch was served by the women. A. D. McCall spoke at two o'clock in the afternoon.

North Platte, Nebraska

1123 West Sixth Street

Elder W. A. Smith held a series of meetings here during August which proved most inspiring, and he promised to return if possible. The Saints will give him or any other missionary a glad welcome.

Apostle R. S. Budd, accompanied by Elder G. A. Smith, of Denver, was here two days. During that time both ministers preached. Their visit meant much to the Saints of this small group.

Elder J. F. Payne, of North Platte, has preached in a country schoolhouse near here, arousing considerable interest. He plans to continue this effort for a time. Brother Payne also preaches here frequently.

The Saints meet at 1123 West Sixth Street for all services with the exception of recreation meeting which is held at the park. Their Wednesday evening prayer services are a source of strength to all.

Miss Faye Payne was married to Jesse Crosier July 31, by Elder W. A. Smith at the home of her parents. The bridal pair have left North Platte, and are much missed.

Sister Cassie Sivits, two sons, Glen and La Vern, and daughter, Ilene, and niece, Edith Sivits, returned to Lamoni, September 1, where the young people entered Graceland College.

Kennett, Missouri

Young People Carry Forward Many Activities

The young people of this group met recently and elected new officers in the Z. O. G. Club for the next three months. Leon Wiggins was unanimously reelected president. The club members meet each Wednesday evening for a study of the *Book of Mormon* with Sister Larche as teacher. They surprised Pastor H. H. Wiggins with a birthday dinner not long ago. The young men and women appreciate his friendship and help.

E. C. Larche was elected church school director at the business meeting September 24, and was given a good supporting corps of officers.

The young people have resolved, at the end of two weeks, to be one hundred percent tithe payers. All are praying and working for the good cause.

Honolulu, Hawaii

Priesthood Organized for Study and Work

July 2, Elder G. J. Waller, owing to his recent ordination as patriarch, resigned the position of branch president of the main Hawaiian Branch located in Honolulu. For many years Brother Waller has served as president of the Hawaiian Branch, working persistently and faithfully for the welfare and interests of the church and its members. He also resigned as pastor of the Chinese and Japanese branches, but still assists in the work of the branches over which he exercises supervision.

Samual A. Lee, priest, has charge of the Chinese Branch, and David Kumata, also a priest, has charge of the Japanese Branch.

Brother Waller was succeeded to the position of branch president by Elder V. B. Etzenhouser. Brother Etzenhouser has worked with Brother Waller for some time in the furtherance of this mission. He chose as his counselors, Elders Charles A. Lee, Henry Mahi, and Thomas Kelii.

The priesthood have been holding regular class meetings every Monday evening. The subject of their study is, *"The Vital Difference Between Our Church and the Utah Church."* They are aided in their study by a pamphlet written by Elder A. M. Chase, who spent a number of years working in Hawaii, and is now president of the Reorganized branch in Salt Lake City, Utah. When the priesthood complete their study of this subject, they will take up the study of *"Stewardship."* The class is conducted by Brother Etzenhouser, and has a membership of fifteen.

The beginning of the month brought four candidates for baptism, and the prospects for the future are encouraging.

The spirit of unity prevails, and much good work is being done in addition to regular church service.

Wray, Colorado

Determined to Go Forward

The new church school year at Wray, began the first Sunday in October, with the regular church school, sacrament, basket dinner at noon, priesthood meeting at two o'clock, and the evening sermon. The discussion during the priesthood meeting was composed of the different problems of the branch. The new officers are now working to better conditions, Elder H. A. Tabor, branch president; Elder Paul Diefendorf, church school superintendent; Sister Florence Rounds, young people department; Sister Wilma Truman, chorister; Sister Bertha Hesse, adult department.

Immediately following the promotion exercises, September 24, Saints of Wray went to Yuma, to meet with the mem-

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bers there for an all-day meeting. Elder R. S. Salyards was the speaker.

Friday evening, September 8, Saints from Lamar, Nebraska, visited Wray, presenting a three-act play, *"The Blue Bag."*

Brother and Sister A. E. Tabor are making a six weeks' visit with relatives at Bates City, Missouri. Sister Elsie Diefendorf is also making a visit to Independence, Missouri.

Benton Harbor, Michigan

692 Pearl Street

Early last spring, a few isolated Saints living at Benton Harbor, Hartford, Lawrence, Decatur, and Bangor, Michigan, having learned of each other through the *Herald,* and feeling the need of church fellowship, began meeting for sacrament services in the home of Elder F. J. D. Earl, at Hartford. And as might have been expected, they had not met more than two or three times, before plans for increased activity began to develop.

On May 28, Priest E. J. Hayden, who was then living at Bangor, went to Benton Harbor, and began a series of meetings in the home of Elder V. L. Coonfare, who, because of his hours of employment, found it impossible to carry on the work as he would have wished.

These meetings continued with a fair degree of interest under the blessed influence of the Spirit until the district conference, at which time Apostle D. T. Williams and District President A. C. Barmore advised Brother Hayden to return to Benton Harbor and endeavor to build up a branch there.

In harmony with this advice Brother Hayden went down on Sundays, until he could arrange to move, and has been working with Elders V. L. Coonfare and R. V. Hunt, in the spreading of the truth in that place. While their numbers are not large, they feel much encouraged in the addition of one through baptism and in the locating of a number of members who believed themselves entirely isolated. The sacrament and prayer services are spiritual feasts.

They have informally organized themselves into a group for greater efficiency in service, Brother Hayden presiding. The church school is beginning to grow under the leadership of Brother Coonfare. And the Saints are making use of the local press each week, announcing their services, which they are holding in the V. F. W. hall, located in a good residence district, at 692 Pearl Street, Benton Harbor.

The Saints feel assured that the Lord has a work to be done at Benton Harbor, and will not allow them to be restricted over much if they are faithful in the performance of their duty.

For the convenience of any Latter Day Saints who may be passing through Benton Harbor, the correspondent gives the addresses of Brother Coonfare, 369 Cedar Street, and of Brother Hayden, 288 Summit Street.

Kansas City Stake

Bennington Heights

Sister Mary Helm attended church Sunday morning, October 1, after being confined to her home the past few weeks with sleeping sickness. Sister Helm is happy to be present again, and the members are anxious to have her resume her place as chorister.

The leadership school which began September 18, lasting until September 29, at Central Church, was, in the opinion of the pupils, quite a success. Bennington Heights was well represented each night.

Those of the priesthood presiding over the sacrament service, October 1, were: Brother O. G. Helm, pastor; Brother Gould, former pastor; Don Stafford, E. H. Agin, S. D. Hastings, and Edward Larson.

Elder J. Charles May began a series of meetings Sunday, October 15, to be continued until October 27. Special instrumental and vocal music was rendered by visiting musicians.

The O. B. K.'s of Bennington had a sunrise breakfast September 17. The group met at four o'clock Sunday morning then went to Swope Park. After breakfast was cooked and served, the group assembled on a large rock, and had Sunday school under the leadership of Edward Larson.

The O. B. K.'s are planning to enter the Kansas City Stake play contest to be held November 6, 7, and 8.

Brother and Sister Joseph Wright, of Cameron, Missouri, attended Bennington, October 1. Joe Wright was a member of Bennington before moving to Cameron last spring.

The O. B. K. counselor and vice-counselor of Bennington attended the counselors' meeting at Central Church, October 3.

Mary Agin, Aileene Schwartz, and Margaret Clark recently visited Fourth Church in Kansas City, and rendered a special musical number for the group.

Fort Madison, Iowa

Service of Baptism Made Significant

An impressive baptismal service was held in the Fort Madison church the evening of September 29. The building was appropriately decorated for the occasion with grass rugs, flowers and decorative stones and shells in front of the font. The lighting was arranged to make an evening scene.

District President F. T. Mussell, who was conducting a week's services at that place, arranged the following program: Opening hymn, *"There's an Old, Old, Path";* invocation; Scripture reading, Revelations 3: 20, John 10: 1, 5, 7, 11; sermonet; charge to the candidates by Elder Mussell and their response; acceptance of the challenge by the congregation quartet selection, *"A Ruler Once Came to Jesus by Night";* baptism of five candidates by Pastor W. H. Gunn; interlude, congregation singing, *"I Have Found the Glorious Gospel," "Hail to the Brightness of Zion's Glad Morning,"* and *"Let Us Shake Off the Coals From Our Garments."* Then came the confirmation, opened by the singing of *"Come, Holy Spirit, Come."* Elders Mussell and Gunn officiated. After the hand of fellowship was extended the new members, the meeting was closed by singing, *"Blest Be the Tie That Binds,"* and the benediction.

The Holy Spirit was present to a marked degree throughout the entire service. Many commented on the beauty and significance of this service. A program of similar character was carried out last Children's Day when seven candidates were baptized.

Washington, District of Columbia

Organize for Winter's Activities

Although the Saints of this district are not organized, they meet regularly for Sunday services. On the first Sunday of each month, in addition to Sunday school, they hold sacrament service. Forty members compose this district, and the meetings are held in a lodge hall which serves the purpose of a church.

Brother William Froyd, of Arlington, Virginia, has recently been ordained to the office of elder. He and his wife deserve much credit for the advancement of the Saints here.

Brother C. W. Clark, of Columbus, Ohio, was a welcome guest in this district, Sunday, September 24. He delivered two encouraging sermons on the nights of September 24 and 26.

The young people's class, which has been discontinued for the summer months, met October 1, at the home of Brother and Sister Ralph Hardy. The afternoon hike was followed by a supper, served at the Hardy home. The remainder of the evening was spent in a business session. It was decided that the *Book of Mormon* should be studied, Elder Froyd as teacher. Committees were appointed to care for the activities of the winter.

Brother Ralph Hardy, who is the superintendent of the Sunday school was also chosen as leader for the young people.

Plans are being made for the improvement of the Sunday school. Some equipment for the nursery and kindergarten is to be added to help care for the children.

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The Bulletin Board

Notice of Appointment of Bishop's Agent

Notice is hereby given of the appointment of George W. Hall as bishop's agent of Alabama District, to succeed Brother J. W. Baldwin.

We wish to express our appreciation of the work of Brother Baldwin who has served faithfully in this capacity in the past. We also commend to the Saints of the Alabama District Brother Hall, who is well known and comes highly recommended.

Solicitors will please forward reports for the month of October to George W. Hall, Calhoun, Alabama.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY,
By F. M. SMITH.

Conference Notices

Central Nebraska District will convene its conference at Neligh, Nebraska, November 12. Apostle R. S. Budd will be present.—M. A. Peterman, district president.

Nauvoo district conference will meet at Nauvoo, Illinois, November 4, and 5. November 4, at 10 a. m. will be devotional service; 2 p. m. will be business session for the election of district officers, delegates to next General Conference, and any other business that may come before the district. Branch presidents, please report to District President F. T. Mussell prior to date of conference. Apostle J. F. Garver will be present at this conference. Other services will be announced at time of conference.—W. H. Gunn, district secretary.

Our Departed Ones

MURRAY.—Eleanor Murray was born at West Bridgewater, Pennsylvania, August 6, 1854, and died October 5, 1933. She was united in marriage to John S. Murray, who passed away in 1925. To this union were born four children; one son and one daughter are dead. She is survived by two children, Edgar, of Cleveland, Ohio, and Mrs. Beulah Simpson, of Beaver Falls, Pennsylvania; one sister, Mrs. Alice Murray, of Blackhawk Township, Pennsylvania. She united with the church November 20, 1887. The funeral was held at her late residence in Beaver Falls, Pennsylvania, the sermon by Elder E. B. Hull. Interment was in Beaver Falls, Pennsylvania, Cemetery.

LENTZ.—Charles E. Lentz was born May 15, 1867, at Council Bluffs, Iowa, and died at his home at Atchison, Kansas, September 28, 1933. He had been engaged in the dry cleaning business at Atchison for twenty-six years and was highly esteemed by his business associates as a straight-forward, industrious, and considerate business man. He and his family were pillars in the support of the church work in his home town. His marriage to Miss Litha Mowery was at Prairie City, Iowa, September 27, 1893. Mrs. Lentz survives as do four children, Mrs. A. B. Kinney, Rich Hill, Missouri; D. M. Lentz, Atchison; and Miss Anna and Frank Lentz, both at home. The funeral was from the home: prayer by Frank G. Hedrick, sermon by J. W. A. Bailey. Burial in Mount Vernon Cemetery; prayer at the grave by Will F. Bolinger.

MOTTASHED.—Ida King was born March 10, 1882, at Newark, New Jersey. She joined the church July 13, 1923, at London, Ontario, being baptized by her husband, Elder Charles Mottashed. Passed away at their home in Detroit, Michigan, September 8, 1933, leaving to mourn, her husband, mother, three sisters, and a brother, of Union Beach, New Jersey, and a host of friends. Services were conducted by Elder David Dowker, at First Church, Detroit. Interment was at Newark, New Jersey.

DOBBS.—William Henry Dobbs was born March 2, 1855, near Glen Easton, West Virginia, where he spent his entire life. He passed away October 6, 1933. He was united in marriage to Anna Elizabeth Gill in 1874, and to this union were born five daughters and one son. Of this number the following survive: Mrs. Diora Lydick, Mrs. Lillie Chambers, Mrs. Allie Briggs, and the son, Jasper. His first wife died May 10, 1913, and in 1915, he was united in marriage to Mrs. Rena Thompson to whom was born one daughter, Ila. He united with the church in 1883, and for half a century was a loyal member. Honest in his life, hospitable in his home and kindly disposed to all, his friends were many both in and out of the church. The funeral service was by O. J. Tary, assisted by W. A. Schoenian, and was held in the chapel close to his home. A large gathering of people to pay their last respects, attested the high esteem in which he was held. He was laid to rest in the cemetery adjoining the chapel.

WATSON.—Emma Johnson Watson was born June 1, 1859, in Oxford County, Canada. Moved to Michigan when nine years old. She married William R. Watson, January 2, 1880. Died September 16, 1933, leaving to mourn, her husband, many nieces and nephews, and a host of friends. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints for nearly forty years. Mr. and Mrs. Watson celebrated their golden wedding anniversary two years ago. Funeral services were conducted at Juanita Latter Day Saint church by the pastor, Elder E. S. Grinnell. Interment was in Wayemega Cemetery.

MILLS.—Henry Richard Mills was born at Euclid, Ohio, October 8, 1844, the youngest son of Cornelius and Nancy Barry Mills. Henry spent his childhood in Ohio until nine years of age when his family moved to Pittsfield, Illinois. There he grew to manhood. He was sixteen when the Civil War disrupted the nation, and saw his three brothers, Daniel, John, and Charles enlist in the service of the Union. In 1864, he enlisted, but before being mustered in was taken sick at Camp Butler, Illinois. In 1868, he established himself in the retail book and stationery business at Pittsfield, continuing in that line first at Pittsfield and later at Independence, for

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fifty-nine years; he retired when eighty-three. He married Barbara Emmett Hicks, of Pittsfield, February 25, 1869, who was his constant companion for sixty-five years and is left to mourn his departure. To them were born three children: Arthur Hicks Mills and Frank Westle Mills, of Independence, and Mrs. Mabel Underwood, of Pittsfield. In 1884 Mr. Mills brought his family to Independence. He heard the gospel message through Mark H. Forscutt at Pittsfield, and embraced the faith of his father April 16, 1876, being baptized by Jackson Goodale. Was ordained an elder September 6, 1884, and was made pastor of the Pittsfield congregation. Was ordained a high priest April 24, 1901, and at the same time was made a member of the first Standing High Council of the newly-organized Independence Stake. Brother Mills' life was marked by a never-ceasing devotion and loyalty to the faith he had espoused, and in Independence he served it in many ways, particularly in the capacities of superintendent of the Stone Church Sunday school, director of the Stone Church Choir, and member of the board of publication of the church. Only four days before his death, he attended the funeral of his brother, Charles Martin Mills. Besides his immediate family he leaves other relatives and many friends. Sunday, October 8, he celebrated his eighty-ninth birthday, being the recipient of many congratulatory calls and gifts. At bedtime he retired seemingly in the best of spirits and condition. He passed away in his sleep. The funeral service was at the Stone Church, Joseph Luff preaching the sermon, assisted by F. A. Smith. Interment was in Mound Grove Cemetery.

KAIN.—Bessie Ruth Durbin Kain, daughter of L. Herndon Durbin and Armanelly Durbin, was born at Sandwich, Illinois, November 20, 1883; died at Nauvoo, Illinois, September 20, 1933, while on a motor trip planned to include historic spots in the history of the church. A full and accurate account of her untimely passing appeared in the Nauvoo *Independent* for September 21, 1933. Sister Kain was the second child in a family of seven brothers and sisters, six of whom, with her father and mother, survive to mourn her. In 1905, she was married to Maurice F. Kain, who died in May, 1920. In her affiliation with the church and in her years of service in public life she made a wide circle of friends who will miss her encouraging smile and her valiant testimony. In the position which she occupied in one of the city's largest hospitals she was able to enact the role of ministering angel on more than one occasion. The closing hours of Sister Kain's life were spent amid surroundings which for years she had cherished the hope of visiting. She reveled in the atmosphere of church lore she found at Nauvoo.

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Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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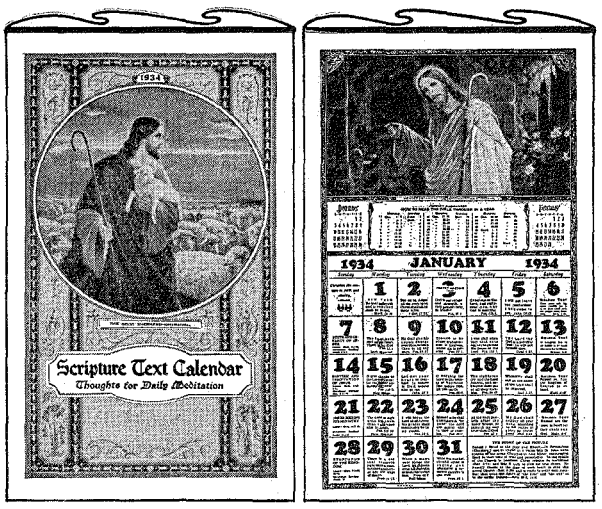

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The SAINTS' HERALD

The NRA and the Church

By L. F. P. Curry

For the Presiding Bishopric

"KEEP THE LAW"

November 12—December 3

"If thou wilt enter into life, keep the commandments," said Jesus to His followers. At another time, "If ye love me, keep my commandments."

Obedience is not only the badge of discipleship, it is the key to the full realization of the possibilities of the spiritual way of life.

The Work of Adults in the Church

By C. B. Woodstock

BEGINNING:

Worship in the Junior Church

By Harley A. Morris

Volume 80 October 24, 1933 Number 43

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THE SAINTS' HERALD

October 24, 1933

Volume 80 Number 43

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CONTENTS

EDITORIAL:
- The Church Today 1347
- The World Outlook 1347
- Plays and Program Materials 1348
- What Would Jesus Say to Us? 1348

HELPS FOR THE PASTOR:
- Joash' Chest, by C. G. Mesley 1349

THOUGHT PROVOKERS:
- Do We Believe in Education? by Dorothy Pinkerton 1350
- What Is Man Without Education? 1350

NEWS BRIEFS 1351

ARTICLES:
- The NRA and the Church, by L. F. P. Curry 1352
- The Work of Adults in the Church, by C. B. Woodstock 1353
- Heard in Prayer Meeting, by F. M. S. 1355
- Weekly Health Letter, by A. W. Teel, M. D. 1356
- The Royal Road, by Florence Tracey 1357
- Worship in the Junior Church, by Harley A. Morris 1359
- Religious Nostrums, by Edward Ingham 1360
- The Life of H. N. Hansen, by Poul S. Nielsen 1361
- Zion, by B. H. Thomas 1365
- Tough on Our Civilization 1365
- Question Time, by A. B. Phillips 1366
- The Readers Say— 1367

NEWS OF CHURCH AND HOME 1368

THE BULLETIN BOARD 1374

The Pigeonhole

The Pigeon—

Alighted on the window sill of our new office, his beady eyes agleam.

"You've moved, I see," he said. "Now I wonder where you're going to put me?"

"We've been thinking seriously of putting you in the waste basket," we answered, but he ignored our sarcasm.

A Bird's-eye View

"I circled around our peaceful village last evening, and looked in a few windows to see what was there," he informed us. We were shocked.

"That is a low level, even for you. We hadn't quite expected you to become a peeping-tom!" But he remained unruffled.

"I call it by another name. It's according to the motive. A peeping-tom looks from idle and mischievous curiosity. But if you have a good purpose, you call it *social service!* Scientific, and that sort of thing, you know."

The Lights of the City

"I saw the thousands of lights," he continued, "and they fascinated me. Each light represents a home, I thought. A home where there is love and peace, and happiness. A home that provides a refuge from the bruises and injuries suffered in contact with the world's coldness and brutality."

Then he lapsed into a glum silence.

"Didn't you find what you expected to?"

His look of scorn was more eloquent than words.

Home, Sweet Home

"There were homes, of course, where ideal conditions prevailed; and it made me happy to see them. But there were others. And those others are enough to make you heartsick.

"People can endure a great deal from the world if they can only have peace and happiness at home. But it is the unnecessary cruelties, the great overproduction of misery that is appalling. People nagging and scolding each other, people thwarting each other, plotting against each other, nursing grudges, punishing and hurting each other. Sometimes the children are the victims, sometimes the parents. They can't get away from each other, so they must stay and suffer! It's terrible!"

We could say nothing. We knew the picture to be a true one.

"And they claim they are building Zion!" he said, and flew away.

Promises are like priceless, fragile chinaware, valueless when broken.

A highbrow is any person who is educated beyond his intelligence.—Charles Steinmetz.

A bad man yearns to kill those who disagree with him. A good man merely hopes they will go to hell. (The *Los Angeles Times.*)

"Busy as a bee," may be all right for a slogan, but I'm glad no one ever thought of "Stingey as a bee."

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Editorial

The Church Today

"Keep the Law" The church today waits on one thing: the time when the people will decide to observe the spiritual and financial laws which have been given for leading them to a new condition of security, welfare, and happiness. Oddly, the notion is somehow abroad that the spiritual benefits of the gospel can be purchased on credit, and the installments indefinitely delayed. The time has come when we shall either have to pay for Zion, or give it up. "Keep the Law" is the watchword of today. It is the one means of extrication from our present difficulties.

November 12 to December 3 This period has been designated by the First Presidency as a time for the church to devote its energies to the teaching of the financial law. The Presiding Bishopric have done everything in their power to make it possible for the people to be informed on the subject. The adult quarterly for October-December, entitled *A Study of the Financial Law* (Number 721), has been prepared under their direction for general use. They have also prepared a shorter pamphlet entitled, *Handbook of the Financial Law,* which is worthy to be a part of the permanent literature of the church. During this period of preparation we can all learn our duty, so that when the time comes we shall be ready to act wisely, devotedly, and considerately, according to our best abilities and convictions.

Tithes and Offerings Many people have spent time worrying about the subject of stewardships when they have neglected the first steps of tithes and offerings. It is a mistake for individuals to think that the great ideals of stewardship can be realized before they have been through the training school of compliance to the law of tithing. That is our next duty.

An Emergency for the Church Even now, in the difficulties we are encountering, the church could be slowly and surely relieved of its burden and freed to send out missionaries in greater numbers, if people would make an effort to obey the financial law. What could be accomplished in better times is difficult to imagine. In this emergency the church officers call on the people to make such efforts as they can, trusting that faith, and loyalty and devotion to the cause will prompt them to do what is within their power to help forward the cause so dear to all.

L. L.

The World Outlook

Russia Back in the Fold Long laggards, we have at last "recognized" the government of Soviet Russia. But Russia has been winning recognition, both favorable and otherwise, in spite of an unwilling, suspicious, and apprehensive world. And it is fortunate for that world that Russia was too large to invade or attack successfully at the beginning of her experiment, or we would have had the woe and misery of another treaty of Versailles. But Russia, invulnerable to military conquest, is gradually being whipped into line by the relentless operation of the law of economics.

Russians and Christianity Notable improvements have been made in that remarkable country, according to observers. The people have taken to machinery, safety razors, and bath tubs with avidity, though they have yet much to do. Proclaiming themselves "godless" they have despised religion. When one realizes the *kind* of religion they had, he can hardly blame them. We do not hope that they will rejoin the rest of the nations in the genteel hypocrisy of pretending to be Christians. They have a large gift for sincerity, and it is possible that they will mean it when they decide to go to church again. Revolutionary thinking and singing are poor as foundations for a religion, and lose point when the revolution is accomplished. People revert to the old temptations and sins, and have the same need of rescue from themselves which religion calls salvation, and the same need of consecration to the larger ideals of humanity. The genuineness and beauty of Jesus, His significance, His leadership, may some day burst upon them as a revelation.

Taming the Furies The gradual trend of Russia towards a conventional national existence is a path that has been followed by others. Mussolini is slowly being tamed, and Italy with him. France of the revolution was like nothing that has happened since, yet look at her today. Herr Hitler thinks he is quite something to astonish the world, and he is; but time, diplomacy, and economics—those three master tricksters—will teach him the stately "goose step" that is the pace of civilization.

Revenge Is Futile Germany will now free herself from the chains of her punishment by force when she could not do so by conference. How sad that the world lost so fine an opportunity to be gracious, and drop the whole effort to collect reparations and punish Germany. We weren't big enough

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to punish her; and we weren't big enough to forgive her at a time when it would have done some good. But the chance is lost. World peace and security are retarded, international relationships strained to the breaking point. Conferences and treaties as substitutes for war are practically paralyzed. The economic conference failed, and the conference on armaments is practically a dead and hopeless issue. We will muddle on another fifty years before we regain the lost ground. We are a long time learning that revenge is utterly futile.

The Hope of Christianity Yet in it all, and despite our sickest discouragements, we see the teachings of Jesus as the only hope for the world. Our every violation of His commandments brings its inevitable train of misery and suffering. All other ideals that we have tried—individualism, imperialism, and the rest—have but led us astray. There is no weakness in our faith in God. That is unshakeable. It is our faith in men that falters. Yet we have hope that men can and will learn, even if "by the things that they suffer." Suffering and learning will eventually force the world to some recognition and practice, however limited, of the principles of Christ.

L. L.

Plays and Program Materials

Church plays have appeared at various times in our publications, *Departments' Journal* and *Vision.* Although these are mostly out of print, we can furnish copies to those who desire them, reproduced either in mimeograph or otherwise, at cost. A request, with a three-cent stamp for reply, from those who are interested, will bring a list and the details of this offer.

We have recently had submitted for our use carefully selected lists of plays and program materials for Hallowe'en, Armistice Day, Thanksgiving Day, and Christmas. The materials have been tested for production and are such as may well be chosen for church use. A large selection of nonroyalty materials are available at reasonable prices.

Write us your needs, specifying number of characters deserved, space available for production, time limit, etc. A dramatic specialist will recommend selections.

THE DEPARTMENT OF RELIGIOUS EDUCATION
The Auditorium, Independence, Mo.

"Start some kind word on its travels, and do it now: there is no telling when the good it will accomplish will stop."

What Would Jesus Say to Us?

"Friend, go up higher." Those are the words of Jesus, spoken in a parable to the guests of a certain chief of the Pharisees. (The story is told in Luke 14.)

It seems that these guests were proudly vying with one another for the best places in the home of their host. According to the Hebrew custom more distinguished guests were given places of honor importance. And Jesus, seeing each man eager to exalt himself in this manner, must have been saddened by their false pride, for he warned them: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." He advised them to start humbly in order that they might be candidates for promotion, for exaltation.

Sometimes I frankly wonder what the Master would say to us if he were among us in the flesh as he was two thousand years ago. In revelation he has spoken to us, inviting us to follow him and to live his law and not to be intolerant, stiff-necked, socially ambitious, aggressive in our gain of power and position. What would the Galilean who uttered such words as "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," say about the way we are living? He was the One who came to give us the life more abundant, and yet he made it plain that we must be worthy of this gift; he said, "if thou wilt enter into life, keep the commandments." In support of these divine teachings James wrote: "Humble yourselves in the sight of the Lord, and he shall lift you up."

And what of humility? I think all of us need a closer acquaintance with this virtue. Webster describes and defines it as the "state or quality of being humble in spirit; freedom from pride and arrogance." One who is truly and sincerely humble has a modest estimate of his own worth. To be humble a man must be large of soul, broad in comprehension and understanding, forgiving, honest with himself and others. He must have in his heart a deep and lasting love of God and his laws.

If Jesus were to come among us today, at this very hour, what do you think he would say to us? Would he find us working humbly and harmoniously together? Would he be able to say with the light of approval in his eyes, "Friend, go up higher"?

L. B. M.

"You can never win the heavyweight title by doing lightweight stunts."

"Do the thing that you think is best and abide by it like a soldier."

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HELPS FOR THE PASTOR

Joash' Chest

A "KEEP THE LAW" SERVICE

By C. G. Mesley

(An offering service based on the idea of a righteous king of Israel.)

ONE OF THE MAJOR PROBLEMS in the teaching of our financial law seems to be centered in the difficulties that our people have in actually making out and handing in their inventories. One girl said, "Here, I've carried this inventory around for three months. If I don't give it to you now it will be worn out." Another said, "I guess the church is needing some money, I must pay some tithing soon." *Some* tithing *soon!* Still others say, "Someday I want to file my inventory to find out how my account with God stands." Someday! Only a meager few are not converted to the truth of the divine law but thousands say "soon," "someday," "yes, I must take care of this."

Because of this attitude towards God's law our people have suffered a loss of spiritual blessings and life. The Lord says, "Until such heed is paid to the word which has been given, . . . the church cannot enjoy the blessings which have been looked for. . . . Hearken once again unto the voice of inspiration . . . conform to that which is given and receive what is awaiting the upright and pure in heart." (*Doctrine and Covenants* 129: 8.) We today come under the condemnation of "Zion might have been redeemed even now"—if—we need to make that "someday" today.

The following suggestive service may be used at the conclusion of the "Keep the Law" period. During this effort it is presumed that through teaching, visiting, preaching and personal solicitation, a large number of the branch will have made ready to comply with the law.

December 3 may be set aside as the day in which all the people may gather and as a united group pledge themselves to keep the law. At this service it would be appropriate for them to bring their inventory, tithes and offerings, to the Lord and then not only those who have complied with the law but those who did not would feel the spiritual blessing that would come as a united body of Saints moved forward in their determination to keep God's holy law.

Such a service would not be a display of giving. It would rather be a public acknowledgment of our individual determination to cease delaying the cause of Zion. In many ways it would parallel the sacrament service or the public baptism service and its total effect is very inspiring.

JOASH' CHEST OFFERING SERVICE

1. Organ Preludes.
2. Meditation and Silent Prayer—If you must whisper—whisper to God.
3. Hymn, *"Sov'reign and Transforming Grace," Hymnal,* 76.
4. Prayer.
5. Prayer Response: *"The Lord's Prayer," Hymnal,* 315.
6. Hymn, *"Take My Life and Let It Be," Hymnal,* 307.
7. Scripture—The Story of the chest of Joash.

In the seventh year of Jehu, Joash began to reign and he did that which was right in the sight of the Lord all his days.

And it came to pass that Joash was minded to repair the house of the Lord and he gathered together the priests and the Levites.

And at the king's command they made a chest of juniper wood and overlaid it with brass. All the outside covered they with brass.

And they set it beside the altar on the right side as one cometh into the house of the Lord.

And they made a proclamation throughout Judah and Jerusalem, to bring in to the Lord the offering that Moses the servant of God laid upon Israel in the wilderness, even the tithe for the work of the Lord's house.

And all the princes and the people rejoiced and brought in and cast into the chest until they had made an end.

Now it came to pass that the chest was filled and they brought it into the king's office by the hand of the Levites. And the king's scribe and the high priest came up and told the offering that was found in the house of the Lord.

Thus they did day by day for all the people gave of their means.

And they gave the money being told into the hands of them that did the work, that had the oversight of the house of the Lord.

Moreover they reckoned not with the men into whose hand they delivered the money to be bestowed upon the workmen that wrought upon the house of the Lord, for they dealt faithfully.

So the workmen wrought and the work was perfected by them and they set the house of God in his state and strengthened it.

And when they had finished it the princes and the people rejoiced together and they went up to the house of the Lord rejoicing.

Scriptures selected from 2 Kings 12; 2 Chronicles 24.

8. Talk, *"The Offerings We May Bring."* A fifteen-minute talk that would take the Joash story and clearly and explicitly tell of the gifts that each member may bring to the altar. Include in these the gift of our obedience to the laws of God.
9. The presenting of our gifts. Here the congregation, row by row as directed by the ushers, file by the chest of Joash and deposit their inventories, tithes and offerings.
10. The prayer of dedication.
11. Hymn, *"I Would Be True," Hymnal,* 294.
12. Organ Postlude.

PREPARATIONS FOR THE SERVICE

If the service is planned at the same hour in which the sacrament is served, a large old chest may be conveniently placed near the altar table. If possible the chest should look like one of ancient Israel. These were generally covered with beaten metal or tooled leather. The chest should be partially filled with some convenient material so that after the service it gives the appearance of being full to overflowing with the offerings of the people.

The service may then begin with the hymn, *"Take My Life and Let It Be,"* and the talk or sermonette carry over the theme of the offerings that Christ made for us, followed by the idea of the offerings that we bring.

However, if a more elaborate service is desired at a time other than the sacrament service, an ancient Hebrew altar may be improvised—possibly from a raised table covered with a sheet and on it a seven-branched candlestick be placed. Then at the appropriate time two men dressed as high priests of Israel may come down the aisle carrying the chest on their shoulders. While the gifts are brought they may stand on either side of the altar and at the conclusion of the service they can ceremoniously carry out the chest. A tall candle to represent the spirit of the law may be placed on a small altar table in front of the large altar, but on the same floor level as the congregation.

Place a supply of long tapers on this table and as each person deposits their offering in the chest and passes by the table he can light his taper from the large candle and carry it back to his seat. If the lights are dimmed the whole room presently becomes illumined by the little lights of many tapers (which if held upright may be kept alight until the end of the service) a symbol of the truth that many people obeying the law can bring the great light of the gospel to others.

To give uniformity to the offering of the gifts, special legal size envelopes may be prepared. They may be printed thus:

MY ACCOUNT WITH GOD

——filed in recognition of His law
——deposited to acknowledge His bounty
——for the building of His Kingdom

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Thought Provokers

Do We Believe In Education?

By Dorothy Pinkerton

JOHN RUSKIN once wrote: "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example." It is evident that the responsibility is not entirely on the student.

One does not need to be a college professor or have a master's degree to be well educated. "There is quite as much education and true learning in the analysis of an ear of corn as the analysis of a complex sentence; ability to analyze clover and alfalfa roots savors of quite as much culture as does the study of the Latin and Greek roots." (Benson.)

Earnest Thompson Seton tells us that the first aim of education is manhood. If this aim meets the approval of the student and his teacher everything is pleasant. Wu-Ting-Fang, the Chinese diplomat, believes, "The more a man is educated, the more it is necessary for the welfare of the state to instruct him how to make proper use of his talents. Education is like a double-edged sword. It may be turned to dangerous usages if it is not properly handled." If one does use his education to disadvantage, where does the blame rest? On God? On education?

However, Huxley writes that Nature is the teacher. "It is important to remember, that in strictness, there is no such thing as an uneducated man. Nature would begin to teach him, through the eye, the ear, the touch, the properties of objects. Pain and pleasure would be at his elbow telling him to do this and avoid that; and by slow degrees the man would receive an education, which if narrow, would be thorough, real, and adequate to his circumstances, though there would be no extras and very few accomplishments."

The Lord placed education in high standing—through his servants it was delivered thus: "Happy is the man who findeth wisdom, and the man that getteth understanding, for the gaining of it is better than the gaining of silver, and the profit thereof than fine gold." (Proverbs 3:13, 14.) Again in Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The *Doctrine and Covenants* defines truth as, "the knowledge of things as they are, and as they were, and as they are to come." Again, "The glory of God is intelligence."

STRANGE TO SAY, some people believe that God can use uneducated men to better advantage than the educated ones. If that is true, then God can use even more ignorant men until it is not at all preposterous to believe that the Lord's appointed would so decline until the ministers of this church would be morons and imbeciles! The Bible also replies to those who are disciples of ignorance. "He is proud, knowing nothing, but doting about questions and the strife of words, whereof cometh envy, strife, railings, evil surmisings." (Timothy.)

Some would have us think that education is not necessary to the priesthood. This is what Hosea says, "My people are destroyed for lack of knowledge, I will reject thee, that thou shalt be no priest to me." Again in Proverbs: "Wisdom is the principal thing, therefore get wisdom; yea with thy getting get understanding."

God approves of applying ourselves to learning, or why would we have the following revelation, "And verily I say unto you, that it is my will that you should hasten to translate my Scriptures and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God, and man, and all this for the salvation of Zion." Would you have me believe Zion could be redeemed without this? Even when the church was first organized, the leaders recognized the need for education in the priesthood. In the *Millennial Star,* Brother Joseph wrote, "We are making preparation for the school of the elders, wherein they might be more perfectly instructed in the great things of God." Later, "Our school for the elders was well attended. The lectures on theology absorbed everything of temporal nature." In this school, Hebrew, Greek, and Latin were taught, as well as classes in grammar, history and geography. We find recorded in the *Church History,* "Tues. 19TH—Spent the day at school. The Lord blessed us in our studies. This day we commenced reading in our Hebrew Bibles with much success. It seems as though the Lord opens our minds in a marvelous manner to understand his work in the original language; and it is my prayer that God will speedily endue us with a knowledge of all languages and tongues, that his servants may go forth for the last time to bind up the law and seal up the testimony."

Frequently we hear someone say, "But God will make it manifest what to do and say." We will grant that God can do this—but God isn't going to tell us what to do and say when we have an opportunity to learn of ourselves.

Educated members, either priesthood or lay members, have an advantage over the uneducated ones. "For wisdom is defense" Ecclesiastes states, "but the excellency of knowledge is that wisdom preserveth the life of him that hath it." This preservation deals with physical as well as spiritual life. "A wise man is strong, yea, a man of knowledge increaseth strength."

All the leaders of the church saw the need of educating our young people in our church program. Reprinted in the *Saints' Herald* were the following paragraphs, "Etiquette is not found in the camp; neither are priests educated at Oxford, nor rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of Latter Day Saint elders to be furnished by the schools of the Gentiles; church property contributes to the stability of the work, and we need a school wherein to educate our own young men. As discipline detracts not from the courage of the soldier, neither would a proper ministerial education detract from the piety and earnestness of the ambassadors of truth. But on the contrary would give confidence, couple wisdom with their knowledge, and judgment with their zeal."

It behooves us as Latter Day Saints, to try so to educate ourselves that we will understand all things that will aid the forwarding of God's work. If we are in such a state we will be recognized more quickly by the interested as professed believers of Jesus Christ; followers who understand things temporal, physical and spiritual.

The late President Joseph Smith in his article, *"The Situation,"* wrote: "If a people would be free, they must be intelligent, and intelligence other than the Spirit must be cultivated, and cultivation must be had in the schools; and these schools to be effective for the people must be *of* and *by* the people."

What Is Man Without Education?

Education is a companion which no misfortune can suppress,
No enemy alienate, no power destroy.
At home a friend; abroad an introduction.
In society an ornament; in solitude a solace.
It lessens vice; it guards virtue.
It gives at once a grace and a government to genius.
Without it—what is man?
A splendid slave, a reasoning savage, vacillating between the dignity and intelligence derived from God and the degradations of brutal passions.

—Selected.

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NEWS BRIEFS

Twenty Baptized at Council Bluffs

Elder E. Y. Hunker closed a highly successful series of missionary meetings at Council Bluffs, Iowa, a short time ago during which twenty candidates were baptized. Attendance and interest were splendid, and a number of nonmembers are now investigating the gospel teachings.

Priesthood of Seven Nationalities

Seven nationalities were represented in the priesthood which administered the sacrament to Honolulu, Hawaii, Saints at their rally day services early in August. There were in the ministry Japanese, Chinese, Hawaiian, Portugese, German, English, and American members. Patriarch G. J. Waller gave the opening talk and a highly spiritual hour was enjoyed by the worshipers.

Robinson Family in Southwestern Texas District Day

The J. A. Robinson family took prominent part in district day of Southwestern Texas, held late in August. Saints gathered at Bandera from San Antonio, Medina City, Pipe Creek, and Tuff to hear the morning sermon by young Harry Robinson. The speaker was assisted in the stand by his father, Elder J. A. Robinson, and his mother directed the music and sang a solo.

At noon the Saints spread lunch on the bank of the Medina River. A musical concert by First San Antonio musicians entertained the gathering at two o'clock, then came speeches from R. W. Jett, Guy Rentfroe and W. H. Mannering.

Southern Wisconsin Branch Presidents Give 100% Attendance

All of the seven branch presidents of Southern Wisconsin District attended the conference held October 14 and 15 at Madison. The seven branches in that district are Madison, Beloit, Lancaster, Soldiers Grove, Janesville, Evansville, and Milwaukee.

Home From Boy Scouts' World Jamboree

Jack Nutley, seventeen-year-old son of Mr. and Mrs. B. E. Nutley, and a member of the branch at Yakima, Washington, returned home early in September from the Boy Scouts' World Jamboree at Godollo, Hungary and a two months' tour of Europe. Jack is an Eagle Scout and he and his traveling companions also visited places of interest in the United States and Canada.

Superlatives

Interest and attendance were very encouraging in a series of missionary meetings conducted at Davidson, Oklahoma, by Z. Z. Renfroe. Six people were baptized.

Spiritually, financially and numerically the September reunion of Midland District, England, held at Nuneaton, was the best held for a long time.

Saints of Central Texas were very happy when Apostle R. S. Budd visited them a short time ago.

The largest conference of the church to be held at Madison, was enjoyed by Southern Wisconsin District October 14 and 15.

One of the most spiritual meetings ever held in Honolulu, Hawaii, was the sacrament meeting of their rally day August 6. There many nationalities of priesthood and members met with one faith and one purpose to worship "Our Father who art in heaven."

Nine Baptisms in Southern Ohio

As a result of Sunday school work and preaching services in the home of Elijah Crabtree, midway between McDermott and Pleasant Valley Branches, Elder Francis May, pastor of Pleasant Valley Branch, baptized nine persons, five adults and four children, October 15. Interest is good and a series of meetings is to follow.

Seven Baptized at Hibbard, Indiana

Seven candidates were recently baptized at Hibbard, Indiana, at the conclusion of two weeks of missionary meetings conducted by Elder Archibald Whitehead, of Muskegon, Michigan.

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THE NRA AND THE CHURCH

A Communication From the Presiding Bishopric

By L. F. P. Curry

CONSIDERABLE CURIOSITY not unmixed with anxiety is being felt as to the effect of the national industrial recovery program upon the church. In connection with the plans for intensive teaching of the law, November 12 to December 3, it is timely to comment upon this subject. The NRA is laying its hand upon almost every business in this country, and its requirements must be met whether they bring good or ill. Churches have adopted no "code of fair competition," yet the codes under which proceed the activities of their members, must have a far-reaching effect upon religious organizations, our own not excepted.

It is unnecessary to study the situation from any other standpoint than that of our own church, and for us the first point to consider is the status of unemployment under the NRA. The principal object of the recovery program is to put men back to work, and the country is virtually united in believing the objective to be a very essential one if more severe suffering—and, some even think, disorder—is to be avoided this fall and coming winter. General Hugh S. Johnson has issued various statements about reemployment, and readers are doubtless familiar with them. Very recently, William Green, president of the American Federation of Labor, made the claim, based upon reports from affiliated organizations, that unemployment had been reduced 20% from its peak last March, with 2,800,000 persons returned to work, including 815,000 reemployed in August. He contends that 11,000,000 are still jobless.

SUCH FIGURES are inconclusive because no truly reliable statistics concerning labor are available in this country. Taking Mr. Green's figure as a general picture, however, one must admit that a very large army remains idle. Taking poor and good years together, it is estimated that at least 1,500,000 are constantly idle; even in 1917-18, when everyone was supposed to be employed, an estimate appeared that 1,000,000 were out of work. If the ordinary number of unemployed is deducted from Mr. Green's 11,000,000, the excess unemployment at this time, at a guess, may be 9,500.000.

The unemployment situation is aggravated by an unusually large number of strikes or walkouts in the industrial centers. To mention only a few examples, as of a recent date there was a 100% tie-up of automotive tool and die shops in Detroit; The Ford Motor Company assembly plant at Chester, Pennsylvania, was closed; 1,000 men were out at the Bayonne, New Jersey, plant of the American Radiator Company; 5,000 men were out at the Weirton Steel Company plant, Weirton, West Virginia, and steel mills in the near-by Pittsburgh district were being picketed; the bituminous coal industry was greatly disturbed, leading to intervention on the part of President Roosevelt. No statistics exist as to the total number affected by these struggles, but it is undoubtedly large. For the present, at least, there is grave reason to fear that "capital" and "labor" have been driven further apart by the NRA.

NOT SUFFICIENT TIME has elapsed to permit tracing fully the recovery which may have occurred under the NRA. A fair question exists, also, as to whether recovery in certain lines may not be traceable to other causes, it being clear that in some instances an upward swing had begun as far back as 1932. But some recovery, whatever the explanation, is visible, and few would pause to quarrel over the causes. Readers are familiar with the rise in prices in varied fields which has taken place. In fact, it is feared that the rise in the general price level has outstripped wage advances. Greater volumes of material are moving. The American Railway Association reports that the loading of revenue freight for the week ended September 30, was 661,827 cars, an increase over the preceding week of 9,158 cars, and an increase over the corresponding week in 1932 of 40,169 cars. Miscellaneous freight, grain, grain products, and ore were the only classes declining below the level of the previous week. More industries have been brought under the codes, with presumed resultant stabilization of employment. Walter C. Teagle, member of the Industrial Advisory Board, stated October 7 that 48 codes have been adopted, affecting 4,500,000 men, one fifth of the workers in the country. Twenty-one million are to come under codes, and there are said to be nearly 1,000 codes awaiting Washington's approval. Pay rolls have increased. To mention one example only, cotton textiles, the September pay roll for the industry was $27,000,000, in March $12,800,000.

The serious aspect of the movement is the extent to which American industry can support the load of increased costs before *(Continued on page 1362)*

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The Work of Adults in the Church . . . . . .

By C. B. Woodstock

MUCH EMPHASIS has been given in recent months to the work of young people in the church. It is a matter of much congratulation that almost without exception young people's groups, local, district and stake, have responded splendidly. Not long ago young people were saying, "Why doesn't the church do something for us?" Now they are saying, "We are ready to work, what can we do for the church?" And this is one of the most hopeful signs of the present day. Under that spirit, with wise, sympathetic leadership and cooperation, the church may go forward in its program.

But this does not reduce adult responsibility! Attention is now turning to the adult division. What may be done to clarify our vision, to increase our efficiency in the work of the church? What tasks may we assume with new vigor and carry forward with new enthusiasm? How may we secure the training and make the mental and spiritual development necessary to qualify us to help build effectively the Zion of today and tomorrow? What are the immediate goals toward which we should be daily striving if we are to give the youth of our day the inspiration and leadership they need and deserve? How may we make our homes more truly Zionic, and our economic production more worthy of divine blessing? How may we render a more true accounting of our stewardship and make a substantial contribution to the redemption of Zion? These and similar questions command attention.

Present Emphases in the Adult Program

1. Study current materials.
   Keep up with the church.
2. Recognize financial obligations.
   Pay tithes consistently and regularly.
3. Active, efficient women's groups.
   In local welfare work.
   In family stewardship responsibility.
   In girl leadership.
4. Branch service and duty.
   To supply efficient teachers and leaders as needed, and to lend constant support to the constructive work of the church.

THE CHURCH SCHOOL is planned to provide the opportunities for learning and for growth anticipated in the gospel plan. It is essentially a place for personal activity; in study, in discussion, in worship and in rich experience under guidance as the principles of gospel truth are put into actual practice. The idea embraces all those studies and group activities provided by the branch to assist in the total educational task of the church. We must look upon classes and working groups of the church school as units of the total effort, all closely related and integrated, each under responsible leadership, but all more or less directly responsible to the pastor.

In any discussion of an adult program we must place first in importance the training and work of the priesthood. While there are other essential factors which also condition the development and work of a righteous people we must look for instruction, inspiration and blessing to a divinely authorized priesthood, in touch with God, trained, consecrated, and active in service. Naturally this part of the adult program is being provided and directed by the administrative quorums of the church. While the church school has no jurisdiction here, its plan should include the fullest possible cooperation with the pastor to provide classes suited to the needs of the priesthood.

Under the church school plan we may recognize four main provisions for adults in the church school. The first, or study groups, would include regular class work on Sunday and that provided during the week for adults. Generous provision for information and inspiration is made in the adult materials of the church school, some five or six recently prepared quarterlies, in full-year series, in addition to several pamphlet series. Special stress and urge must be placed upon the use of current materials. They are fresh, vigorous, timely. They represent the best thought and effort of the present hour. They are designed to help meet the immediate needs of the church and its members.

THE FINANCIAL LAW. The adult quarterly is in its third year of a five-year series. *The Message of the Book of Mormon* and *A Study of the Doctrine and Covenants* have appeared and have been generously studied in the past two years. This year we have, *A Study of the Financial Law.* In the two years to follow provision is now made for a year's study each in *Our Church History* and *Bible Study.*

Especially on Sunday morning should adult

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classes be seriously engaged in a study of these most vital materials. On other class periods through the week studies may be chosen from the range of electives, but this hour should be reserved in all the church for the use of the current quarterly. This is the year when, under the direction of the First Presidency and Presiding Bishopric, we give major emphasis in our study to *The Financial Law.*

NEXT FINANCIAL RESPONSIBILITY. As never before in the history of the church are we becoming aware of the necessity for consistent observance of the financial law. Never has there been more need for frugal living, for wise and careful expenditure, for the blessing of heaven upon a consecrated nine tenths after the Lord's share has been paid. Never has the financial need of the church been more acute. Unfortunately, the work of the Lord must often wait until our desire to spend what we have in hand is satisfied. We render obedience in baptism, we desire membership in the church and claim all the blessings of a covenant people, but few have learned to comply fully with the conditions of the covenant that makes us "builders together with God." We cannot rob God by withholding our tithes and offerings and expect the windows of heaven to be opened to us in either material or spiritual blessing.

If we would prove God "herewith" we will studiously, prayerfully seek to understand the law, and enter at once upon a consistent observance. We will render a just and full accounting, we will live frugally, we will consistently pay the tithe of our income above our actual necessities, and we will pay it weekly or monthly, as the "first fruits" of our increase. Adults must lead the way.

ANOTHER DIVISION comprises the work of the women. In every branch of the church there are interests which can best be served by women's groups and women leaders. Women are homemakers, and have given into their charge the sacred mission of home building and home welfare work. Continually leaders must be ever-better qualified and the women of the church trained through their own endeavor in the knowledges, skills and arts which shall make "Zion the Beautiful" an ever-nearing reality.

The welfare of the church and its people depends much upon the skilled service that can be rendered by its women. By action of the General Conference of 1930 provision was made for the organization of women's groups in every branch of the church to work under the general direction of the pastor. Recognizing the field of women's activities as being a very important part of the total adult program of the branch, it was advised in the *Church School Handbook,* that a women's group leader be chosen to supervise women's activities throughout the week. Such a leader may also be the adult supervisor in a small branch or she may be chosen for this specific work as an associate with the adult supervisor.

Thus the work of women is provided for by the branch authorities in the same manner as would be any other phase of branch activity. It is customary and logical for the women's group leader to be chosen by the branch as are supervisors of the church school. In most cases she is nominated by the pastor and church school director, the choice being approved by the branch or the women's group. Or, with approval of the pastor, the women's group leader may be chosen directly by the women of the group. In any event the work of the group should be developed in harmony with all other phases of church school and branch activity.

WE ARE MORE CONCERNED at this point, however, with the nature and scope of women's group work. Women leaders are asking for more specific assignment, or the adoption of certain church-wide projects into which they may throw their energies. From our correspondence, from personal conferences, and from the experience of women's groups in Zion, we are privileged to suggest and urge the following:

A. LOCAL WELFARE WORK. This includes the sewing and aid of former years, providing for the poor and needy. But it may be vastly extended to supply needed aid and comfort of any form under the direction of the pastor and deacon, or at the suggestion of a "friendly visitor" appointed by the pastor. It may also include the raising of funds by suitable methods for local and general church expenses.

B. FAMILY STEWARDSHIP. This is an almost limitless field into which few have entered. It may include classes or groups in the study and observance of the financial law, groups to study and apply efficient methods of food preparation, clothing the family, beautifying the home, family budgeting and expense record keeping, child health and welfare, religious education in the home, family worship and similar undertakings which lend themselves to actual participation by the women in carrying into effect the principles necessary for the building of Zion. We learn most rapidly and effectively through *doing* the thing which we find should be done. In all of the above, husbands and fathers must share in the development, but in most cases we may depend upon wives and mothers to lead the way.

In Zion at the pres- *(Continued on page 1364)*

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Heard In Prayer Meeting

By F. M. S.

We are at times inclined to think that in the average prayer meeting there is a monotonous repetition of expression and when we think that in testimony there are likely to be some distinctly fundamental ideas it is quite certain that there will be common features to most, if not all, of the "testimonies." But despite this fact, if one will look for distinctive features of these expressions of thankfulness and aspiration, it will be discovered that there is a pleasing variation.

As a visitor to and participant in the work of several reunions this summer, it has been my lot to be present in many prayer meetings, Park of the Pines, Kirtland, Cash, Michigan, etc. In one of the testimonies I was struck by an almost unique expression. I made note of it, and put on the alert, I listened more attentively for others, and I discovered that very many if not all the testimonies had these distinctive features. So I kept on making notes. Now I am passing on to those who choose to follow my writings and notes:

"I thank God for the blessings of the past, but more especially for the promises of the future."

That has a forward looking spirit which caught my fancy, and I later used it for a text in speaking of the unfinished tasks of the church. It is well that we shall appreciate and give thanks to Deity for what he has done for us; but we should, at the same time, keep our eyes on our goals; for those goals have been pointed out to us in language containing the contingent promises of blessing to follow the achievement of our objectives. From an individual viewpoint to foregoing reminds me of what I heard some years ago in a prayer meeting: "The sacrifices and sufferings of the past are as naught; he who endureth to the end shall be saved."

So let us in gratitude for past blessings keep our eyes in the future, and be spurred on by the promises which hold the hope of the future.

The good which may be derived from prayer and testimony meetings is reflected in this tersely put sentence: "My soul has been fed." The chief purpose of prayer meetings is to feed on food divine, and that is what sustains the soul.

Appreciating how many "hurdles" there are to take in the life of a Christian and particularly a people with tasks as great as ours, one tersely yet adequately expresses a right desire when he exclaims:

"I want to be an overcomer."

"I have been slothful in my duties."

If we were frank, how many must share in this confession. We know what we should do but find excuse of some frail kind or another to procrastinate. And to procrastinate means to be slothful.

"I want to have faith equal to my task."

To accomplish our task in the church in a spiritual way, requires especially faith. "We walk by faith, not by sight," says Paul. So to desire faith according to our tasks parallels the promise made of old, that "as our day so shall our faith be."

To save ourselves from this untoward generation expresses our group objective, but there is the individual aspect of each saving his own soul by divine grace and the power of the gospel. One speaker humbly expressed the desire to have a soul worth saving. He said:

"I want so to live that my soul may be worth saving."

There is the expressed hope and determination to work out one's own salvation. A good thought that.

One speaker put his finger on the point of our greatest weakness when he said:

"We fail to heed the counsels of God."

One speaker with a *lipsus lingua* quaintly turned a phrase which one might say is part of the "vernacular of the redeemed." To be kept in the hollow of God's hand is a desire lying close to the heart of all Christians. In the testimony of one I heard the expressed desire to be kept in "the hollow hand of God."

"Do we properly appreciate our blessings?" asks another. At times, no! Some, yes. But we ought not only to cultivate the faculty of "properly appreciating our blessings," but expressing to Deity our thanks and gratitude both in private as well as in public.

"I am truly thankful," says another. Note the qualifying word, truly. To be thankful is one thing, to be truly so is another.

"May I take this spirit home with me."

This expresses what many of us, perhaps all, feel at times in prayer meeting.

"I want to continue to trust God."

Trust in God is *(Continued on page 1362)*

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WEEKLY HEALTH LETTER

Influenza

By A. W. Teel, M. D.,
Church Physician

I lately received a letter from Brother Rushton enclosing a clipping from the Manchester *Evening News* in which a sensational statement is made that a lady had thrown herself from a bedroom window because of the after effects of influenza. Her husband, a poultry farmer, corroborated the findings of Mr. R. Rowland, an East Lanchashire coroner, that she came to her death as a result of the after effects of this disease which left her with a nervous complaint. The jury's verdict was that the deceased committed suicide while of unsound mind due to this complication. The coroner, after receiving this verdict, remarked that according to the latest medical publication influenza was a contagious epidemic with great prostration and that it brought in its train depression sufficient to unbalance the mind and said furthermore, "I offer the pious hope to the medical profession that they will direct their talent to the discovery of some means of curing influenza in such a manner as to prevent these troublesome after effects." The cases of mental instability after influenza are definitely on the increase. Perhaps it is beyond the medical profession, but one would think that research may produce some results. If one life can be saved as a result, it would be well worth any effort expended.

The request of the coroner could be more easily complied with if the physicians had more cooperation from the public. Many such cases as described by the newspaper clipping are brought about by disobedience to the physicians' instructions. Many patients discontinue treatment too soon after an attack and resort to intoxicating liquor, hoping to overcome the prostration, which only makes it worse; and this together with some patent medicine fraud, night club life, errors in diet, etc., produces disastrous results. It is no wonder that some of these cases have an unbalanced mind and jump from the top of a high building, shoot themselves, or take poison.

According to the best available reports I have, among those who comply with the health authorities and attending physicians, the mortality and complications are extremely low. In order that the *Herald* readers may understand this disease I wish to say that influenza is an acute, highly communicable disease, distinguished by its epidemics. It has been traced back with certainty into the sixteenth century. Although years, and often decades have passed without any special attention being called to the disease, suddenly cases of it will appear in nearly all parts of the world at the same time. In 1830 and 1833 it traversed almost all of Asia and Europe. Then it almost disappeared for a time with the exception of a few small epidemics and became almost unknown until it made its widespread appearance in the winter of 1889-90. The onset is very sudden, the fever lasting only about three days, and if prolonged some complications should be suspected, especially bronchitis or pneumonia. It usually attacks the mucous membranes of the nose and other parts of the respiratory tract, and is accompanied by chilly sensations, dry cough, watery eyes, pains in the head, sneezing, hoarseness, and deafness. The prostration is out of all proportion to the fever and lesions. The disease itself is not so dangerous, but the complications are often fatal. These include inflammation of the brain, heart complications, tuberculosis, insanity, melancholia, neuritis, etc. Various complications may be more severe and variable after some epidemics. It is no respecter of persons, attacking all ages and both sexes. The epidemic during 1918-19 seemed to have a predilection for strong, sturdy, robust young men. It attacks the rich and poor alike, the dirty, the weak, and the clean; therefore, sanitation and hygiene have practically no effect in controlling this disease. In this respect it is like measles and smallpox. It is a spray borne disease, the afflicted person often projecting infected particles into the air by not taking care to cover the nose with a handkerchief or cloth while sneezing or coughing, and noninfected persons who necessarily come in contact with influenza patients, such as nurses or attendants, should take great care to avoid breathing air which has been infected through coughing or sneezing by the patient. It is most likely to attack persons whose resistance is low. One of the best protections against influenza is to maintain as high resistance by regular use of food rich in vitamins such as spinach, lettuce, greens, and other fresh fruits and vegetables. Lowered resistance may be the result of lack of sleep, overwork, underfeeding, worry, or any other depressing influence. Artificial sunlight or natural sunlight will help, and those who spend as much time as possible out of doors and who keep their skins tanned a dark brown need have no fear of this disease that is so destructive. All cases afflicted with influenza would do well to drink an abundance of water and fruit juices. Orange juice is especially good. The drinking of an abundance of water aids the kidneys in eliminating the poison, which is a great aid in keeping up the resistance. In some cases oxygen has been *(Continued on page 1364)*

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The Royal Road

By Florence Tracey

IV

Mrs. Blaine Has Her Own Ideas

LARRY had hoped to spend an hour alone with Eldred Hampton that evening, but when she returned to the living room after the dinner hour, she found Mrs. Blaine, who lived in one of Eldred's apartments, ensconced in the most comfortable chair in the room, her long white hands folded in her lap. But her tongue was by no means idle; indeed Mrs. Blaine bid fair to see the evening through just where she was. She was talking steadily to Mrs. Hampton, who sat sewing, and frequently she paused to demand Doc's attention from his evening paper.

"Well, if it isn't Larry!" She gave her voice a rising inflection which always made the girl nervous. "Now, now, young lady," and she playfully shook a finger in Larry's direction, "I've been learning things about you. Something was going on between you and your young man night before last, now, wasn't there!"

There was the same inquisitive ring in her tone that one hears in the voice of a tea leaf reader when she says: "Now you're in love, ain'tcha, dearie?" Larry resented it, but she smiled what Nancy called her "bafflingest." "Why?" she parried.

"Well, I'm not an old woman, but I wasn't born yesterday, and I know young fellows don't bolt home at the rate of speed Gregory Spurgeon did that night without a cause. The girls and I had been to see the show at the Picture Palace—by the way it was *"Love in the Raw"* with Kenneth Keats, and he was wonderful!—and Greg almost passed without seeing us at all. Acted as if he was studying the air, or something, and made a pass at his hat when he was clear past us. 'Now,' I said to the girls, 'see there; somethin's happened up in Mrs. Hampton's parlor. I wonder if that Larry girl ain't treatin' her young man nice.'"

DOC was not reading his paper. His blue eyes glimmered at Larry just above the top of the sheet. Not even his glasses could hide that teasing light. Larry could have pinched Mrs. Blaine.

"We'd been talking," she hoped she sounded as noncommital as she wanted to.

"Talking?" Mrs. Blaine wagged her head doubtfully.

"Well, now you know, Mrs. Blaine, a girl like Larry could say more in one sentence to stir a young fellow up than you or I could in a whole chapter," Doc contributed to the conversation.

People who did not like Mrs. Blaine, and there were several of them, declared that one reason she spent so much time in Eldred Hampton's living room was not the charm of Eldred's own personality, but that of her boarder, Joe Dockerly. Whether Doc or Eldred had heard this piece of gossip Larry had no idea.

"All of which hasn't told me a thing," dryly returned Mrs. Blaine, "but I have my own ideas, I do. Gregory didn't look exactly happy if I may say it. I declare, Larry, you're as bad as my Carmen; she won't tell me a thing about her love affair!"

"Good reason," grimly thought Larry as she ransacked the contents of the magazine rack, "if she did, the whole neighborhood would know it before nightfall!" Doc had returned to his paper. It was almost time for Greg to telephone. She hoped Mrs. Blaine would conclude her call before that time; it was quite likely, however, that she would not. The telephone was in the front hall, but Mrs. Blaine had sharp ears, and she would undoubtedly hear everything that was said.

Then the two older women launched themselves into a discussion of bargains offered by the stores, the cost of cabbage, school news, and church.

MRS. BLAINE'S TWO DAUGHTERS were pretty girls. Carmen, the older of the two, was a clerk in a store on the city square, and Sallie Ruth was a junior in high school. Carmen was a quiet girl-woman with unfathomable, blue eyes, dark hair, and a lovely mouth. She was the family wage earner, and she and John Hampton were engaged to be married. She was extremely loyal to her family and never, to Larry's knowledge, discussed her selfish and eccentric mother with anyone, but smiled beguilingly at the world through those blue eyes. If one did not know her, and few people did, he caught himself wondering about the thoughts of the owner of those eyes.

Sometimes John spoke of his fiancee as a mystic. Eldred Hampton said that she had the power of concentration to a much greater degree than other people; Doc pronounced her a "great girl," and Larry liked her from afar. Though they lived in the same house, they seldom saw each other; they were barely acquainted. But once when the two had been alone on the circular front porch in the late fall, Carmen had paused long enough in the reading of a book to give Larry a dazzling smile and observe: "I notice Gregory Spurgeon is calling on you these days, Larry. He's a good boy. I've known him since grade school days, and he's the real thing through and through." Carmen had a way of speaking simply, of using trite phrases, but they never sounded dull or depressing.

This was a sedate speech for a girl when she looked as though she would like to discuss ribbons and laces, and the newest rouge, and sheer silk hose. Larry sometimes felt strange about her, as if she were a sort of a prophetess, and would one day tell and do great things. But she admired Carmen even though she was compelled to accept most of her impressions of her second-handed, from Eldred or John or Doc.

Eldred Hampton and Carmen had one principal interest in common, and that was John. Doc sometimes took the girl riding "just to get her away from that old hen of a mother," he would disrespectfully observe, and declare that it was hard on her with John gone off to school.

SALLIE RUTH, on the other hand, though she looked very much like Carmen, seemed utterly different in disposition. She was her mother's favorite, and all her life had had pretties and parties showered on her because she was a "sickly" child. The only time Larry had ever known of her being honestly ill was once when she ate the most of a three-pound box of chocolates John had given Carmen for her birthday, all in one evening. Then the doctor had been frantically summoned, and Mrs. Blaine had wrung her white hands sobbing, "She's going to die! She's going to die! My baby's going to die—I just know she is!" The entire Hampton household had spent a miserable night, kept awake by Sallie Ruth's lusty groans and her mother's wailings. She was a spoiled, giddy little thing, given to whining and grumbling.

"I'm thinking about getting Sallie Ruth a new dress," Mrs. Blaine was saying.

"A new dress?" repeated Eldred Hampton; "but hasn't she had two or three already this year?"

"Two, but you see she was almost out of something to wear."

"Didn't you get her a suit and some blouses new in the fall and that good leather coat?"

"School things—they were only school things," sniffed the other.

"But even school things if they are well kept, should last longer than that.

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It seems to me, Mrs. Blaine, a girl shouldn't have too many clothes when she goes to school. Sometimes too many pretty dresses give her funny ideas."

"Oh, I don't think so. I like my girls to be neat and well dressed. They're only young once, and you see, after all, Mrs. Hampton, you didn't send a girl to school—yours was a boy." The smile which accompanied this speech was smugly superior.

LARRY, having found her magazine, settled herself in the corner of the divan, and thought a trifle hostilely that, judging from appearances, Carmen was the one who deserved the new clothes in the Blaine family. It was all right that *she* wore a three-year-old suit and homemade blouses—Eldred Hampton said she did—and dresses picked from bargain racks.

But no one liked the blue-eyed girl the less for her old wardrobe. Larry felt as though somehow Carmen Blaine were especially endowed by fate. She was not jealous of Carmen, just bewildered by her quiet, apparently contented yet utterly baffling demeanor.

Reflectively watching Mrs. Blaine, the girl turned a page of her magazine. She could not have told a word on that page, but it was fun sometimes just to let her thoughts run afield like so many frolicsome puppies; that is it was fun until the puppies tore someone's silk stockings. Then snap!—she was back in the present.

It was time for Greg to call!

Mrs. Blaine was airing her views about the women's sacrifice campaign, a movement given weekly attention by the women's department. "I just don't think it's right to expect so much of us!" she pettishly declared. "After all, you can sacrifice and sacrifice all your life for the church, and then when you get old and need help, does the church give it back to you? It does not—it can't afford it—it's too poor! Why I could tell you of many an instance where people who have paid and paid and worked hour upon hour, were embarrassed in their years of infirmities by some inquisitive church official."

Larry wished the woman would not get excited when she talked, for her voice took on an almost-about-to crack edge that was nerve racking.

"On the other hand, I could remind you of instance after instance, where such people *have* been helped and helped far beyond the means of the church," Eldred Hampton replied with spirit. "Of course, I believe the Bible where it says it is better to be obedient than it is to sacrifice. If we are obedient, if we had been obedient all these years to the financial and spiritual law, we should not have the call and the need of sacrifice now. But we've broken or disregarded the law; we've been willful; we've been proud of our own opinions, our own business abilities. Now we must pay through sacrifice; we must dig down into our pockets and give all we can—more than we can."

"When they start ordaining women, Eldred," Doc's tone was hearty, "I'll recommend you right off the bat."

"Oh, no," she protested laughingly, "preaching's a splendid thing, but it's for the men. Let them keep it. We women have enough to do." Then she turned to her caller, "Doc brought us two new fish for John's aquarium today, Mrs. Blaine. They're gold fantails with the queerest little markings. You must see them."

DOC AND LARRY put down their papers and grinned sympathetically at each other. Larry was rejoicing. Eldred Hampton was a woman of wonderful tact and diplomacy—there she was leading her guest farther and farther from the telephone.

"Come on, Larry," softly implored Doc, "play me something. I always feel the need of a soul washing after that woman's been around." He steered her toward the piano.

"What shall it be?"

"U-um, *'Just a Song at Twilight,'* and *'Juanita'*—oh, you know the ones I like."

She did. Often she played for him. And tonight as she waited for Greg to call, she ran through half a dozen of his favorite melodies, her fingers putting expression into the notes that her voice could not no matter how hard she tried. He dropped into an easy chair close beside her, bowed his white head on his hand and listened, motionless. Sometimes when she played for him like that, the girl felt as though her hearer were far away; that he was in the past, that perhaps he was listening to another woman, one who had been dear to him, play like that. Doc was a man about whom one could spin an infinite number of romances. He was good company. courteous, considerate of one's moods, not too talkative. Often she wondered what he was thinking about as he sat in Eldred Hampton's front room; where he had come from, and what he planned to do with the rest of his life. He was not old, not over fifty—there should be many things in store for him yet. Doc seldom talked about himself, and people respected his reserve. To his friends he was just a man of the present; the past and the future were not mentioned.

Tonight while he rested in the big wicker chair, listening, Larry's hands moved through the chords of *"Do They Think of Me at Home?" "Drink to Me Only With Thine Eyes,"* and ended with his musical amen, *"Jesus, Lover of My Soul."*

Then the telephone wrenched them from their "moods" as Eldred Hampton had once laughingly described it. A reminiscent light still in his eyes as if he were reluctant to part from memories these tunes called up, Doc, nevertheless, winked at her as she started from the bench. "Better go talk to him."

Trembling, Larry touched the instrument. A moment later Greg's voice over the wire, sure and confident, sent a warm flush to her face. "Been thinking about me?" he demanded with no prelude.

"Of course," Larry smiled at his seeming conceit.

"Really?"

"Silly, you know I have," indulgently. She had been thinking of him, but it was much nicer to talk with him.

"Well, I have you, too. I've thought about you all day."

"Yes? What will happen to your studies if that gets to be a habit?" she teased.

"It's been a habit for weeks. Just thinking of you stimulates me until I get—"

"Don't be funny," she cut in reprovingly.

"I'm not; I'm just being truthful. . . . Whatcha doing?"

"Talking to you."

"Aw, I meant before I called."

"I was playing to Doc."

"Oh, well, what are you going to do?"

"I don't—I haven't decided yet."

"Are you going riding with me? I can get the car again tonight."

"Well—"

"Deep subject, be careful not to throw yourself in," and he chuckled at his own threadbare joke. "But honest, will you?"

"Do you think I ought to, Greg?" she lowered her voice.

"Well, why shouldn't you?" That was a good question. Why shouldn't she go riding with him if she wanted to?

"But if I do—" she had thought she would not see him tonight, and here she was capitulating—"I'll have to be in early. I'm tired and you ought to study."

"O. K. We'll get in early then, say about three a. m.—"

"Now—"

"Honest, we'll not go far, but I have a new road I want to show you."

"Is that possible! I thought you'd shown me all the roads around here two times each."

"Woman, you don't know this place. Show you all the roads in four months' time—good joke! Have you any idea how many roads there are around here? Well, neither have I. Maybe you'd better start counting tonight. There are lots more than we've seen. . . ."

"This road that you want to show me tonight couldn't by any chance be the Royal Road, could it?" the girl asked.

"What?" his tone was puzzled. "Don't believe I get you, Larry. What do you mean?"

"Oh, it doesn't matter," she returned. That had been a useless question, but she couldn't help asking it.

A pause.

. . . "Well, how soon'll I come over?"

(Continued on page 1365.)

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Worship in the Junior Church

I—The Occasion for Worship

By Harley A. Morris

OUR EXPERIENCES IN WORSHIP are treasured up as some of the most precious memories of our church life. They are the things that have built up our faith, courage and enthusiasm. At nearly every midweek prayer service someone bears testimony to the importance of these experiences. So valuable are they that our entire religious lives hinge upon the frequency and solemnity with which we enter into them.

Worship, if it is essential for the adult, is doubly necessary for the child. No greater heritage can be left him than an appreciation of the spirit of worship. No more important lesson can be taught him than to cultivate its acquaintance. Let the theology of the child be as faulty as you will, if he possesses the true spirit of worship, he has at hand the index to whatever truth he needs. Joseph Smith, in the confusion of conflicting doctrines, possessed the spirit of worship and it brought him to God. To the person, young or old, who stands perplexed before the diverse inducements of life, worship points the sure path. Guy Allen Towney struck a true note when he said: "Worship . . . is so important that one finds oneself sometimes wondering how any of us can afford to do anything but educate ourselves to this act."

Worship, then, is one of the really important attitudes that we shall want in the church of the future—the junior church of today. But is it possible for children to cultivate the spirit of worship? Yes, for worship, with all its complexity of purpose, is simple with the simplicity of nature. Man is divinely endued. In him is the potency of son-ship. He may, therefore, turn to Deity with the same natural freedom that a child possesses in turning to the father. The thing that has tended to rob man of this inner urge is his pride. He wants to feel self-sufficient. Looking around him at his barns overfull, he says, "Soul, thou hast much goods, take thine ease." So his soul becomes calloused toward God—and too frequently remains so until dire calamity humbles him.

The saying that "man's extremity is God's opportunity" is true. Man turns to God in the hour of need—be that need of whatever nature it may. And the more pressing the need, the more seriously man seeks a higher power. What has this to do with junior worship? Just this: Man needs God always —every day. The fact that this need is spiritual rather than physical affects the issue only that man is more loath to see the spiritual need, be it ever so much greater. It, therefore, becomes necessary at times, to bring to human consciousness a recognition of the need, that stimulation may be given to seek God.

Children, especially, do not worship without cause. And the trial of many junior leaders is that children will not pretend to worship when their interests are directed elsewhere. The task of the teachers, and perhaps their greatest task, is to bring their pupils to a realization of the need of God in their lives. In the junior church this duty is paramount. Here the opportunity is present not only to teach the need of worship, but to teach the way of worship and to demonstrate its results.

Some years ago I attended a presentation of one of the versions of the Passion Play. The dramatic work was splendid; the stage setting more realistic than I had thought possible; but somehow I was sadly disappointed. Through nearly half the performance I sat, trying to determine what it was that was lacking, what made it seem so empty. Then it came to me. There was an absence of the Spirit of God. The warmth, the comforting, uplifting presence I sought was lacking. The lesson impressed me and I have thought frequently of it since: that to feel the presence of God in our services has become such a common experience that we have come to take it as a matter of course. Perhaps we have grown less appreciative of it than we should be—but what a wonderful heritage it is to pass on to our children: to teach them to seek God; to bring them to the house of God; to help them become accustomed to finding the Spirit of God there to greet them. It is a tie that will bind them to the right way when many another fails. And the place to forge this bond is the junior church.

The feminine influence in American culture is quite a new thing in the world, so it seems to me, and a thing of extraordinary interest. The truth is that the *timbre* of masculine activities in this vast country is still attuned to the pioneer note; so that through all their politics and business and camaraderie there is that rough, untidy, adventurous casualness which men naturally assume when left to themselves. . . .

The tougher "he-men," as they call them, are content to leave culture pretty much in the hands of their "women-folks." The result of this seems to be that all over this country the feminine attitude to life has invaded fiction and poetry and the decorative arts to an extent unparalleled in human history.—John Cowper Powys.

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Religious Nostrums

By Edward Ingham

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John 1: 8.

"The only reality of sin is the awful fact that it seems real to human belief, until God strips off its disguise."—Mary Baker Eddy.

IN ALL SCRIPTURAL STATEMENTS concerning sin, it is presupposed as a fact that cannot be either successfully controverted or denied. It is true that some reasoners, (notably the one above quoted,) through false philosophy, or science, falsely so called, refuse to admit the existence of sin; but these very efforts to explain it in a way are in themselves sufficient testimony that sin is no figment of the imagination but a concrete fact of human experience. In fact, one cannot hold a scriptural view of God and the plan of salvation without having a scriptural view of sin; and no man can proclaim a true theory of society unless he sees the heinousness of sin and its relation to all social ills and disorders.

Nor can anyone hold a consistent view of ethics unless he has a keen sense of sin's seductive nature. It may be true that a certain class of people, by simply declining to think about sin, may come in course of time to conclude that it is a "mental infirmity," and does not stand in any relation to them or in any wise concern them; in which case they are merely deceiving themselves. A story is told about a colored man, who, in passing through a cemetery observed an epitaph upon one of the tombstones which read "not dead but sleeping." After gazing at it for a few moments he passed on with the remark, "You ain't fooling anybody but yourself, brother!" And this remark can be fitly applied to those who regard sin as merely the imaginary creation of abnormal minds. Most men know that sin is in themselves a fact of consciousness they cannot deny, and in others a fact of observation they cannot overlook.

The purpose of the doctrine of Christ and of his personal mission to the world was to show to men their true condition, as under the dominion of sin and death, and to accomplish eternal redemption for all who believe the good tidings and accept the terms of salvation.

Pantheism, which has flourished for thousands of years as the philosophical religious cult of India has taken root on American and European soil and is rapidly becoming the regnant philosophy of our day. What is known as "monism" is that variety of pantheism which is most in favor at the present day. Monism asserts that there is but one entity. God has no existence apart from the universe, and never had. The latter is, therefore, eternal and there has been no creation. Monism wholly excludes the idea that man is a sinner, and hence it puts redemption outside the pale of discussion. Under the influence of this doctrine man would never discover his sinful nature and his need of salvation, and hence, if not delivered from it, he would die in his sins. This is the situation when the teachings of Christ are discarded for the irrational philosophy of Hindooism or monistic pantheism.

It is a remarkable and highly significant fact that the basic principle of this philosophy is also the basic principle of Eddyism, commonly called "Christian Science." While it is true that Mrs. Eddy, during her lifetime, disclaimed this, it is nevertheless true that an analysis of her teachings clearly proves it.

Her basic propositions are four in number and are thus expressed in her own words: "First, God is all in all. Second, God is good, good in mind. Third, Spirit, being all, nothing is matter. Fourth, Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, death, deny good, omnipotent God, Life." (*Science and Health,* page 113.)

Regarding God, she teaches that he is not a person: he is "principle"; and of the same impersonal character as "the principle of mathematics."

God, moreover, is the only principle. She tells us that God is the only "Ego." Pantheism, she tells us, is "a belief in the intelligence of matter." But inasmuch as Eddyism teaches that "there is no matter," and "mind is everything," and "there is no mind but God," no rational being could offend this logical sense by concluding otherwise than that. Mrs. Eddy taught the creed of pantheism. The God of Eddyism is hopelessly entangled in the meshes of His own Creation.

There is no room within the confines of such doctrine for the exercise of prayer. If God is only "principle," one might just as well pray to "the principle of mathematics." There is no place for prayer because we are distinctly told that "principle does not pardon."

And so this scheme undertakes to save the sinner by convincing him that he is not a sinner—unless he believes himself to be! If our reason be God's reason, our intelligence, God's intelligence, our activity, God's activity, of course we cannot sin. If God is mind, and man is "the full expression of mind" there is noth- *(Continued on page 1364)*

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The Life of H. N. Hansen

The first missionary to go to Denmark from the Reorganized Church of Jesus Christ of Latter Day Saints. Compiled from his own writings and other sources.

By Poul S. Nielsen

(Continued from last week.)

IT APPEARED in Brigham's dream that the house of the prophet Joseph was torn down and that it was going to be rebuilt again. Brigham visited him several times. The first time the roof was torn down; next time the walls and so forth; but the last time the prophet was at work with a wheelbarrow and shovel cleaning out for the foundation so as to be able to build again. Brigham offered to come and dwell with him until his new house was finished, but Joseph declined his offer.

Many of the people who heard him thought that it was a rather peculiar dream and several saw in this dream a sign that perhaps after all the Josephites were right. It did seem peculiar that he would relate it. While in Utah Brother Hansen learned that Brigham Young and others of the leading men were very rich in this world's goods, but did not think very much about it at that time; but later on he thought that it was no wonder they were rich as they never gave any account of the money the Saints contributed as tithing and otherwise, and he could not help thinking that it was in Utah as in the time of King Noah of which he read in the Book of Mosiah in the *Book of Mormon:* "And he laid a tax of one fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and of their iron; and a fifth part of their fatlings; and also, a fifth part of all their grain. And all this did he take, to support himself, and his wives and his concubines, and also his priests, and their wives, and their concubines." Mosiah 7: 6, 7.)

ABOUT April, 1867, they together with about sixty other families left Utah for their eastward trek with sixty wagons drawn by oxen. Travel by oxen was always slow and it was especially so then as much snow had fallen in the mountains. When it thawed out in the spring there were some bad trails and they had trouble aplenty when they had to cross the rivers and creeks. At Platte River they had to wait two weeks to get across while the ferry was moved to another location. It was about this time that the word of the Lord to Joseph Smith was fulfilled, for the Indians were on the warpath and many signs did the travelers see of their war work along the trail. But all the trouble they encountered on their journey across was when they caught two Indians, and disarmed them, but they turned them loose the next morning after giving them their weapons back, telling them that they were peaceful travelers and would harm no one as long as they were left alone.

When they were almost at the end of their trip the company divided as one part of it went towards the State of Missouri and another part went towards Omaha, at that time in its infancy. It was the intentions of this latter company to settle in Iowa. Many of them did not care where they went as long as they could get a home of their own for their beautiful dreams of a peaceful Zion had been rudely shattered, but it must be said to their credit that many of them still had the hope that God would lead them. When reading in the old papers of Brother Hansen it is easy to see that they studied their holy books and looked for the land of Missouri to be the central part of the latter-day gathering.

THE HANSEN FAMILY were in that part that went towards Omaha where they made a home as well as they could about seven miles north of this town. While living there his mother and sister were baptized into the Reorganized church, all of them joining a branch that was organized in Omaha. In 1868, while they were still living there the church had its fall conference in or rather near Council Bluffs, Iowa, across the river from Omaha. Brother Hansen and his father visited this conference in order to get better acquainted with the teachings of their church. It was at this meeting that he first saw and heard Joseph Smith, the son of the prophet. In his memoirs Brother Hansen states that there was nothing in him that would indicate that he thought he was any greater than his fellow men. Needless to say that when he compared Joseph with Brigham Young the latter fell in his estimation.

In the fall of 1868 they moved once more, this time across the river into the State of Iowa and took up their abode north of Council Bluffs near a small hamlet by the name of Crescent and there they joined the Crescent Branch. It was in this branch that Brother H. N. Hansen was ordained a teacher, the first office he ever held in the church. Awhile later on he was ordained to the office of priest and then commenced another chapter in his life, given as it was from then on to the service of the church he believed to be the only true church of God. He was about twenty-three years old and rather bashful so it was not easy for him to get up in meetings and preach.

Just about this time a small thing happened that helped him very much. A Seventh Day Adventist came to Crescent to preach in Danish to the Danish settlers of that community; but his sermon was mostly a tearing down of the Latter Day Saints and their beliefs, and holding forth his church's teaching on the immortality of the soul requesting all to accept it; for, said he, then can neither the Latter Day Saints nor the Spiritualists win any adherents. Brother Hansen was the only church officer present who could understand Danish and preach in that language.

He did not like very much to stand up in defense of the church outside of their own building as he had never spoken elsewhere, but his love for the work made him arise and announce that he would speak in defense of its belief and prove that what the other preacher had said was untrue. This announcement by our young brother made quite a stir and when the time for the meeting came the schoolhouse was packed full by all the Danish settlers of the neighborhood. When he first started to talk he was rather timid and afraid of this his undertaking; but he relates that a wonderful feeling came over him and that he was sure that almighty God had helped him. This was his first attempt to stand forth in the defense of his church in public, but it was far from being his last.

IN THE FALL OF 1874 a conference was held in Council Bluffs, and he, together with Magnus Fyrando, were appointed to go to Scandinavia to open up the work for the Reorganized church in those countries. Brother Hansen was very glad to go, especially as he was going to have as a fellow laborer an experienced man like Brother Fyrando, who was a fluent speaker. Next spring the yearly conference of the church was held in Plano, Illinois. This he attended and also met with Brother Fyrando and many of the brethren, early defenders of the Reorganization of which he had heard so much. At this conference he was ordained an elder under the hands of Joseph Smith and John H. Lane. Brother Hansen had about one hundred dollars saved up to go to conference and to Denmark with, as they had to pay their own way. About the twentieth of April they left Plano in order to go to their mission in Scandinavia. In Chicago they bought their tickets for Copenhagen paying fifty dollars apiece. About the twenty-fifth they went aboard the Steamer *Illinois* in Philadelphia to travel to Liverpool, England. It was with

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rather peculiar feelings that he started back to the land where he was born, the land he had left almost an outcast. What would the future bring? After a very good trip across the Atlantic to England, and from there to Hamburg, Germany, they finally arrived in Denmark about the middle of May and it was as he had expected. For he was a stranger in his own country. For although his relations and friends greeted him with gladness, they soon changed their tune when they found out what this mission was, and after a short stay in his home province he left for Copenhagen where he met with Brother Fyrando who in the meantime had been in Sweden. Both of them thought that they had better get some tracts printed, but as neither one of them at that time were very good at spelling in the Danish language they decided to hire a man by name of Lorentzen to do that part of it. But they soon found out that he was not the man for the work and the result was as Fyrando again went to Sweden the work of getting tracts printed fell on the shoulders of H. N. Hansen. As he had gone to this mission with the understanding as before told to pay his own expenses it is no wonder to read that he was soon at the bottom of his purse. His people in Iowa could not help him for they had but recently bought a farm, going in debt for the entire amount. In this dilemma he sought and got work at the harbor of Copenhagen. There was plenty of work but pay was low—only two crowns a day—about a little more than fifty cents a day. As he had to pay one crown a day for his board and room he had six crowns a week for his other expenses. The other workers that he had to be together with were not of such a very desirable kind, as they were mostly working to get some money wherewith to buy beer and brandy. There were a few exceptions but they were few indeed. As he did not drink he was looked on with suspicion, but his superiors trusted him and he had work most of the time even in the winter time when work otherwise was slack. He tried to talk to his fellow workers, but they had only ridicule for him.

One day as they were working an old man came to the place where they were working. Most of the time some women would come and sell fruits and sandwiches and such small things, so it was rather unusual to see this old man with a basket selling peaches. The men made fun of him and told jokes at his expense, but when he saw H. N. Hansen he smiled at him and took out two peaches from his basket. In giving them to him he said: "I know you well." Brother Hansen took them and then the thought came to him, "Where does he know you from, I have never to my knowledge seen him before." Immediately as this thought came into his mind he turned around to speak to him, but he was no place to be seen and he never saw him since. Naturally the thought came to him, I wonder if he was a messenger from the Lord to comfort me? Afterwards in relating this small incident he said that the coming of this old man and his gift to him as well as his word filled him with more comfort and joy than anyone can realize.

Once in a while Brother Fyrando would come to visit him from his homeland and they would then have meetings together, but most of the time he was alone. Many times he would visit the meetings of other religious denominations amongst others his old friends (?) the Utah people. Of these latter ones he bought a *Book of Mormon* and also a *Pagtens Bog* as *Doctrine and Covenants* is called in Danish. His idea was that if he could only show them out of their own books wherein they erred they would see the light. But he was sadly mistaken. If he requested permission to speak at their meetings it was denied him so all he could do was to give them some of his tracts. All the while the Utah missionaries would warn them not to have anything to do with this apostate missionary. In the winter of 1876 a brother from Council Bluffs, Frank Petersen by name, visited him in Copenhagen and together they went to Möen, another Danish island, the birthplace of Brother Petersen. He stayed here for some time, but not accomplishing very much, at least that was what he thought, for the prejudice against anything that had anything to do with "Mormonism," was great in many places of Denmark. Yet the seed was sown and in later years quite a number came from this island, amongst others can be mentioned Peter Andersen who later went to Denmark as a missionary and also served the church as an apostle.

BROTHER HANSEN finally decided to go back to Copenhagen. On this trip back he had to cross a small sound to reach the island of Zealand, and as there was much ice drifting in this sound the ferrymen did not venture out for some time, but at last they started only to get fast in the ice that was rapidly drifting towards the Baltic Sea. The ferrymen had to get out and chop the ice to pieces in order to get across, which they at last succeeded in doing. By that time it was snowing so heavily that the train could not make its run. Brother Hansen who did not have very much cash decided to walk towards Copenhagen. At night he slept in the poorest of inns. It was no pleasure trip as the road was sloppy. Four days it took him to make his trip. When he was about a mile from his destination the train came along, but he thought that since he had walked so far he might as well walk the rest of the way. About two years from the time he visited this island he had the great pleasure of leading two of his hearers into the waters of baptism.

He was once more without money, but had no difficulty in getting work at his former place, all the while holding meetings in his own rooms. From his home in Iowa he received a letter asking him to go to the country around the town of *Aalborg* in northern Jylland or Jutland as we call it. In the spring he left for this place, meanwhile leaving the work in Copenhagen in the care of Magnus Fyrando.

His stay in the country was short as no interest was shown to warrant the spending his time there so he accordingly went to Aalborg. One evening while in this town he went to the meeting of the Utah faction. They all noticed that he was a stranger, and great was their surprise when he joined them in the singing without the use of a songbook. They accidently happened to sing a song with which he was familiar. After the meeting he asked for permission to say a few words. It was readily given him, but great was their surprise and anger when he started to show them from their own books what terrible mistakes they had made in having Brigham Young for a leader and for other things contrary to the words of the Lord. After this he never got permission to speak at their meetings, but he baptized the man who presided at this meeting. He did not prove very steadfast for when the Utah people promised to help him to their Zion he followed them once more. At another meeting his presence so angered the presiding elder that he ordered him to be cast out from the meeting, but Brother Hansen went out himself unharmed. One result of all this was that quite a stir was made amongst the people so he rented a hall. At that time the Utah people were preaching polygamy in this town and he advertised that he would speak on this subject in public. At this meeting one of the Utah missionaries by name of Larsen took a little more courage than those people generally had shown when polygamy was talked about. The crowd did not want to hear him. Brother Hansen had won not a few friends by his fearless attack on this evil and was requested to come and hold some meetings south of Aalborg. He then wrote for Brother Fyrando to come and help him. He came as soon as he could and the results of their efforts were that three were baptized by him and later on more were baptized by Fyrando. Thus the Reorganized church had its beginning in Denmark. Once more their pockets were empty, so Fyrando got work as a tailor, and Hansen as a gardener. Through letters from his people he learned that he was needed at home so he decided to leave Denmark for America in June.

Here we may as well say a few words about Peter N. Brix, who was born in Mariager, Denmark, the eighth of April, 1836. He came to America as a young man and was received into the church in Montana being ordained an elder shortly after he had joined the church. Brother Brix arrived in Denmark as a missionary a short time after Brother Hansen

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had left so these two colaborers in the Master's cause did not work together. At first he labored with Fyrando around Aalborg, but later on he was alone for about nine years. He visited America at least once in this time, however. It was at this time that he and Brother Hansen met. He was never married and it seemed like his place in life was to bring the work of the Lord forward in his native land. Many did he bring to the true light while in that country. Peter N. Brix had earned some money while in Montana but he did not count it for anything in comparison with working for his church in which he spent his time and money. The last half year of his life he was suffering from rheumatism. The Saints of that place helped with all they could until his death the first of March, 1886. There were no Latter Day Saints at his funeral to speak a few words at his grave, but it was said that the Lutheran preacher who preached his funeral sermon amongst other things, said that our brother was honest in his seeking after what he thought was true, but it was not for him to say whether he had found it or not. He was buried in a cemetery in Aalborg where one of his fellow Saints bought a lot and a small stone was placed on his grave. On the one side is written, "Missionary Peter N. Brix, born the eighth of April, 1836, Died the first of March, 1886, Beloved and missed." On the opposite side is written: "We have placed him to rest until the first resurrection morning when he will arise and rule with the blessed." The above inscription is translated from the Danish language.

AFTER AN ABSENCE of about sixteen months, Brother Hansen arrived to his home again where he now stayed in order to help his parents with their farming, but as he was elected president of Crescent Branch his work for the Master's cause went on and a little while later on he was elected president of the district. On the fourth of November he was joined in marriage to Miss Agnes Kirkwood, of Crescent, with whom he shared the joys and sorrows such as are common to married life. Then he had to prepare a home and although it was a humble one for a start, God saw fit to bless him in his efforts, so he and his companion became prosperous as the years went by.

In 1882, the General Conference of the church saw fit to send him as a missionary to Utah. Later on he went on the same errand to Nebraska and Minnesota as well as to Oklahoma and Arkansas, and then again to his native land.

Just now we will take up his work in Utah, where he found a people who called themselves Saints yet who would participate in dancing, card playing, theater going, and other worldly things. When he first went there he thought that it would be easy to convince at least some of them of their errors. He soon found out that he was mistaken, for if a Scripture did not suit them they had no use for it. Not that alone, but their authorities would warn the people not to go to his meetings. In Denmark he had been told by their own missionaries that their meeting places in Utah were open for everybody to use who wanted the privilege.

His experiences as a boy and young man in Utah, his thorough acquaintance of all their doctrine now came in handy, and made it an easy matter for him to defend the Reorganization. Nothing seemed to give him greater pleasure than to have the opportunity of meeting representatives of the dominant church and discussing issues with them. He has expressed himself as enjoying missionary work in Utah.

It was very seldom that their meeting houses were opened for him; on the contrary, many of the leading men would not even stand back for telling things untrue about him. At this time the United States were taking hard hold of polygamy, and many there were in Utah who had to go to prison, so it is not to be wondered at that when Brother Hansen would come to some small town where he was not known the people would imagine that he was one of the United States secret agents, some of them even going into hiding when he came. He tells in his memoirs how at one time without thinking of hurting anyone's feelings he started to talk about polygamy to an old lady. She proceeded to weep at once, and well she might, for her husband had pushed her aside for a younger wife. At another time he was at the deathbed of an old man, who had two wives. On his deathbed he confessed that he could see that he had done wrong, but in his younger days he tried to do what the church officers told him to do.

(To be continued.)

THE NRA AND THE CHURCH

(Continued from page 1352.)

they are warranted by increased returns. The small business is most affected, usually lacking abundant capital and unable to provide it by borrowing. Large enterprises, perhaps better provided with means, may tide over the period before increased sales volumes appear, but they too are scanning the future anxiously. We as a country are not yet "out of the woods," although there is a spirit of hopefulness in the endeavor being made to reach the open spaces.

The effect upon the church of the changes above described may be put in only general terms. Numerous members reside in strike areas, or where unemployment is still extensive. This will continue to depress our income. Others, reemployed, or having wage revisions upward, may offset the unfavorable aspect just mentioned; it is too soon to tell. On the other hand, the advancing prices of necessities of life definitely press upon those receiving church allowances, and thus upon the church. Operating costs of our institutions are beginning to mount, and various requirements of the church will have to be purchased at higher price levels. Since the upturn in income may not quickly reach us, the effect of the NRA upon the church, for the time being, will very probably be to increase our burdens.

Looking to the future, we may expect a period of prosperity to return, but another depression should also be anticipated. Prophetic utterances during the past summer have borne witness to this view. When the right moment appears we expect to seize the opportunity to discharge the church debt, and take steps to firmly establish Zion. Not only church finances, but personal affairs also should then be put in order, so that we shall be prepared to withstand the next financial storm.

Meantime, the best preparation any may make both for present needs and future exigencies, is to keep the law. To that end, the law relating to temporalities should be studied anew as it is taught form November 12 to December 3. From the fruit of obedience to this law we most earnestly hope to close this year without a deficit. If each of us will keep the law, there will be no deficit.

HEARD IN PRAYER MEETING

(Continued from page 1355.)

basic to the religious life. And here is expressed appreciation of this fact but mixed with the fear that faith might be overcome, and perhaps faltering feet be deflected into paths of doubt. A goodly desire that, to "continue to trust God."

"I feel my weakness," is an expression far from unique in prayer meetings, but is a wholesome one. To know one's weakness is a factor of safety, especially when it is recognized that it is an indication of what to avoid.

"It is good to be a Saint of God even if we have trials through which we must pass."

That is a recognition of the old saying: "No cross, no crown!" To have the tried people Deity has said He would have, means we must pass the ordeals of trial. Yet it is good to be a Saint of God, worth while.

"I am happy because my soul is resting."

Comfort in that thought. Rest! What a *desideratum*. Yet we know that we rest for the purpose of gaining strength for greater efforts for the cause. In

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rest we store the spiritual energy we need for our spiritual battles and work. And prayer meeting is one of our resting spots.

Sublimation of our dreams into the reality of achievement is ever essential if we would avoid stagnation. Our deeper feelings must pass over into work. And one speaker in prayer meeting was heard to exclaim somewhat vigorously:

"The tears of emotion must be transmuted into the sweat of preparation and endeavor for the establishment of Zion."

"The mass testimony of the people of this church must convince the world that this is the church of God."

Group preachment by work accomplished towards the objectives of the church is one of the finest ways in which to "preach the word." Would that we were more effectively bearing our group testimony.

I was a bit encouraged by hearing a prayer meeting speaker say:

"I am happy because I have confidence in the leaders of this church."

I have noticed that lack of such confidence produces not a little unhappiness. Food for some thinking.

THE WORK OF ADULTS IN THE CHURCH

(Continued from page 1353.)

ent time 100 families are entering upon a three months' project to keep a carefully itemized account of family receipts and expenditures, with consistent payment of the tithe on all uses of the income except on "necessary" expenses determined on a reasonably frugal basis. They plan to make tithe payment each week or month from the "first fruits of their increase." Then they are sure the Lord is not robbed of his share.

There are many other group activities available to adults. The above are those specially to be urged at this time. Many other worthy projects will be discovered within a branch. We will be glad to see published in the *Herald* plans which are applicable for church-wide use.

C. GIRL LEADERSHIP. The women of the church owe much to the developing girls of a succeeding generation who rapidly are growing into women's estate. Adolescent years are potential of vast reaches of good or ill. Wise direction, sympathetic encouragement and a program of well-balanced activities under the leadership of an earnest, capable Christian woman will help to lead the forces of life into wholesome, happy, profitable development. Fortunate indeed are the girls of the church when such leadership is offered by a woman whose life has been made rich and sweet by gospel experiences, who has learned the arts of womanly grace, who has trained herself in varied accomplishments and who is willing to share her time and effort to render service as a leader of girls.

The new Oriole program, as well as other similar girls' programs, offers exceptional opportunity for the leadership of girls, the enrichment of their lives and the building of loyalties and character which will be an asset to the church. Few lines of service are open to our women which offer greater compensation. We can well afford to serve as monitors, leaders and committee women. It is a service to which we are called.

ANOTHER DIVISION of the adult program, which applies to both men and women, may be termed branch service and duty. In every branch of the church we must look to the adults to supply important leadership in the major lines of activity. This is logical since they have had valuable years of training and experience, and, if they have really grown in vision, in understanding, in wisdom and spiritual power, they have a most sacred charge in passing on their spiritual heritage. Adults should feel this responsibility and seek earnestly to qualify as efficient teachers and leaders in the church school. Here the training program of the church offers opportunity for local credit classes or for correspondence courses.

Adults, too, must supply the larger group of responsible workers in the branch, at least until younger people are ready to serve in larger numbers. Those who can sing are found in the choir and musicians in the orchestra. They feel also the need of lending full support through attendance and participation at the regular services of the church. Often their voices are heard in prayer and in valiant testimony.

Usually adults are the principal wage earners in a branch and upon them must rest the chief responsibility for the financial upkeep of the branch and in the general support of the church. But in this and in other ways encouragement must be given to young people to share more and more fully in the task of building the kingdom of God among men.

INFLUENZA

(Continued from page 1356.)

found useful. Diathermacy is also a good remedy, one electrode applied to the chest, one electrode on either side, which will cause a strong current of electric energy to pass through the lungs. With good nursing and proper feeding, and the following out of the instructions of the attending physician, there is little to fear from an attack of influenza.

RELIGIOUS NOSTRUMS

(Continued from page 1360.)

ing in us which is not God. Eddyism, therefore, like Pantheism, necessarily excludes the possibility of sin.

If there is no personal or objective God, there can be no sin. If man is God, there can be no guilt; and if there was no fall, there is, of course, no need for redemption; and if there is no need for redemption, there could, of course, be no Redeemer. If the wages of sin is not death, what merit is there in the death of Christ for sin and sinners?

The two religious poverties of the day, a lost sense of sin, and a lost sense of God, are simply the result of teaching this devitalized gospel: this theology which accepts or rejects according to its caprice such sections of Scripture as it pleases, and substitutes its own vagaries for the scriptural conceptions of sin, of guilt, of death and the idea of punishment; and finally reaches its climax in the repudiation of Jesus Christ as the Redeemer of the world. But Paul was convinced from his own experience and his observation of society, illumined and led as he was by the Spirit of God, that, the sin principle in men was not "a mental infirmity" or "a figment of the imperfectly enlightened, or theologically perverted, imagination," but a grim reality; and that in spite of philosophy, culture and ethics to train men intellectually, socially, and morally, still they sank deeper and deeper in the mire of depravity and licentiousness as they forgot God and followed out the trend of their own thoughts and desires. Being fearful lest some who had been converted to Christ might be victimized through the sophistry of some current philosophy, the astute apostle lifts to them his warning voice, "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily; and ye are complete in Him, which is the head of all principality and power." (Colossians 2: 8-10.) Paul here makes a striking contrast between vain and empty deceit and the fullness of the Godhead which dwells in Christ; also the rudiments or basic elements of the world system (described in Galatians 4: 9, as "weak and beggarly") with the completeness which they enjoyed in Christ. These rudiments of the world, therefore, could not strengthen and enrich, but rather weaken and impoverish those who had resorted to them. Additional emphasis is given to the warning by the use of the work "spoil" which signifies literally "to make a prey of." Paul evidently knew that the main purpose of these factitious reasoners was the spoliation or exploitation of those who were caught by their blandishments. Paul in the same epistle admonishes these saints at Colossus as follows:

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"Let the word of Christ dwell in you richly in all wisdom." (Colossians 3: 16.) This was their greatest safeguard against the invasion of their faith by any specious means.

The word of Christ is a Living Word. It is living in the sense that, like other living substance, it has the property of furnishing nutrition, and thereby, sustaining life. It is a life-sustaining word. Jesus said, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Unlike physical food, however, which comes up out of the earth (Psalm 104: 14), this spiritual food comes down out of heaven. (John 6: 50.) The power of discernment is also attributed to the word of God. It lays bare the deepest secrets of the heart, and brings to the surface of consciousness, out of the unfathomable depths and inexplorable recesses of man's being, "thoughts and intents" the existence of which was unsuspected. It reveals man to himself in a way difficult to describe, and absolutely peculiar to itself. It is a faithful mirror which reflects us exactly as we are. It detects our motives, discerns our needs; and having faithfully discovered to us our true selves, it counsels, reproves, exhorts, guides, strengthens, and illuminates. (Hebrews 4: 12.)

When we take the word of God as a lamp unto our feet and a light unto our path, then that path is as a shining light, that shineth more and more unto the perfect day.

THE ROYAL ROAD

(Continued from page 1364.)

He was to arrive in half an hour. As Larry was replacing the receiver Doc strolled into the hall. "Your young man coming over?" he frankly asked.

"Greg's going to call. But don't Doc," as he picked his hat off the rack and moved towards the door; "don't go out just to give us the house. We're going riding, and won't be in—even if we were to step into the front room for just a minute—I'd rather someone would be around." Having confessed this much, she rushed upstairs.

Larry's room was just large enough for a bed, a dressing table, a small bookcase, desk, reading lamp, and one chair. As she closed the hall door, she flung a look at herself in the mirror, and then stopped stock still. Her reflection arrested her attention, sparkling gray eyes, blonde hair waving about her forehead, dimples in her cheeks, and was it the rose blouse she wore that heightened her color so? She knew it was not, for her heart was singing: "Greg is coming! Greg is coming! Put on your prettiest dress for Greg is coming!"

(To be continued.)

Zion

By B. H. Thomas

THE EXPERIENCE of the present depression should cause us to feel the need of Zion; and the condition of the world today, with its unrest, should increase our faith. God wants to bless his people. The delay has been due to our lack of faith. God has promised to redeem Zion when we are in a condition to receive that blessing. Had we been in the condition, Zion would be as a light to the world today. Zion will be committed only to an obedient and worthy people. If it were established before we attained that spiritual condition, we, no doubt, would have the same experience as did the Saints of Nauvoo. God is wise. He doesn't want to see us make mistakes; and once Zion is established, it will endure. It would be possible to establish Zion within the next few years, if the people of the church would reach a condition of unity; but we must first permit our imagination and faith to stir our ability into action, and develop to a condition where we can receive more spiritual blessings. When we reach that development, we won't need to pray for the establishment of Zion, it will be with us. Faith is power, but without its application, it's worthless.

Not until after the woman had touched the hem of Jesus' robe, did the Lord commend her faith and heal her. If we had greater faith, we would be in a condition to receive many more blessings that probably we haven't heard of yet. Our faith should lead us on to our goal, Zion. A plane without controls would spin downward. An auto without a steering wheel would get nowhere. A ship at sea, without a rudder, would be lost so far as destination is concerned. A goldfish swims a thousand miles and gets no farther than its starting point. The reason is, the goldfish is confined to a bowl, but we are not. God is anxiously waiting for us to get into the right condition in which we can be trusted with great spiritual blessings. If we had more faith, we would have greater works; and the application of our faith in the right direction would bring a spiritual condition and the recognition of God who would guide us to our goal. Enoch and his city were taken up because they attained a condition in which they were of one heart and one mind, or a state of unity and love that was pleasing to the Lord. We should strive for that condition. If we shared a brother's burden, there would be less sorrow. Experiences have taught us the better our condition and the more obedient we are to God's law, the greater are our blessings. We have the means with which to attain that condition, but we lack the faith. It is too bad we are so fondly attached to the things that perish to heed the command, "Get ye up to higher mountains," and so demonstrate that we are not ready for Zion. If we were to establish Zion without the right spiritual condition, we would have nothing more than a business enterprize that would rise and fall with the world; and when the hard years come, we would fail.

Adam in the garden of Eden had the same opportunity, and we know what happened. The establishment of Zion is the opportunity for us to grow spiritually and develop for the millenium; and our reign with Christ should mean a further development. The substance of every commandment is, "Come up higher." Surely we cannot be satisfied with the unrest and present status of the world. Hence, the need of Zion.

We are an intelligent people. If we can talk to one another a thousand miles away, if we can imitate a fish and travel under water; if we can fly like the birds; if we can tunnel under the rivers and can harness the waterfalls to produce electricity, then why can't we come up higher? The optimists have always led the procession.

Time is fleeting. How much history have you made? Take the open road and dare the peaks; if not, be satisfied with the low places. Each new day brings to us a new opportunity, a new chance. Soon we'll hear the drums of the warriors marching on to victory and the land of Zion. Our spiritual condition will either permit us to fall in line, or be left in the rear. The victory will not be shared among those who lack faith. The high places are for those who dare. The establishment of Zion means an efficient direction and unity of a chosen obedient people.

Tough on Our Civilization

For many years Colonel Wellington Furlong, of Toronto, Canada, has been exploring out-of-the-way corners of the globe where no white man has ever been seen before. He has lived with strange, shy pigmies of the Ituri forest of the Belgian Congo, and with the Ona Indians on Tierre del Fuego at the southern tip of South America, who live farther south than any other human beings, have no chiefs, no form of worship and in times of famine have turned to cannibalism. He also has been among the wild natives of the Australian bush, far out of reach of the white man's civilization. Asked recently where he had discovered the lowest order of human beings, he said they were neither in Africa, Australia or the wilds of South America, but in our own large cities where he found more depravity, more kinds of iniquity, and more that is to be despised in the human race than any savage ever thought of.

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QUESTION TIME

Was the prophecy in Doctrine and Covenants 83: 23 ever fulfilled?

The matter referred to is a revelation in which Bishop Whitney was directed to present the gospel to the cities of New York, Albany, and Boston, and it was declared that "if they do reject these things, the hour of their judgment is nigh, and their house shall be left unto them desolate." This revelation was given in 1832, and soon afterward Bishop Whitney, accompanied by Joseph Smith, made a "hurried journey" to those cities. It appears that only about twenty-four days after being in New York they were back in Kirtland, Ohio, and the entire journey occupied about a month or a bit more. Considering the slow means of travel in those days, they could not have spent more than a few days in all three cities.

From these facts it is evident that very few of the people were reached by the visit of Bishop Whitney, hence it is not probable that any who may have rejected the message numbered more than an inconsequential portion of them. Of what the threatened judgment was to consist, or in what manner it might have been applied, is not stated. In any event it could only involve those who rejected the message. It might have been the cholera scourge that broke out in that area some time afterward, or it might have consisted of several kinds of scourges. But if so, we have no record that would show how many rejected the message, or whether or not they were the ones who suffered the judgment which came to pass.

Do patriarchal blessings come true if one is not faithful?

It is quite clearly the purpose of such blessings to encourage and direct the individual toward righteousness and active efforts for good. If the divine will is disregarded or the instructions are negligently considered, it is possible that added condemnation may fall upon the one concerned, and what might have come as a blessing may fail because he did not perform his part. While it may not be specifically stated in all blessings, yet every blessing is conditional so far as promises involving God's favor are concerned. It could not in justice be otherwise.

It is a mistake for a member to consider patriarchal blessings as a sort of magic wand or fetich to charm away evil or accident or calamity. He who so considers them is in ignorance of their true intent and value. They cannot be expected to set aside the law of God, which promises blessings to the obedient, and condemnation and retribution to the disobedient. Therefore any promise they contain must be understood to be subject to the provisions of the word of God as already made known in his law. To understand that law and obey it is, as Solomon declared, "the whole duty of man." If cherished, blessings should inspire to these ends.

Does the church approve of dancing, card parties, and shows?

It should be remembered that the church commonly expresses its views through the action of General Conference, by which means even the revelations must be adopted and become binding upon the membership. On matters not thus adopted the members often hold different views as to their wisdom or rightness. When any habit or act is clearly evil, the church may condemn it for that reason. This would doubtless be the real basis of action designed to prohibit or warn against them. In 1893 the church specifically declared:

"That we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all Saints."—Resolution 377.

Just what was meant by card playing is not further specified. Probably it had reference to the practice then prevalent, involving gambling and other evils that were then associated with such practices. Some might think it included Authors and other games using cards, while others would reject this idea. It was of course aimed at something which had proved to be evil, which had become a "practice." The only action I now recall in regard to shows refers to church motion pictures. It states:

"Be it resolved that we place ourselves on record as favoring the use of such mediums of education insofar as they conduce to the proper education of humanity and the glory of God."—Resolution 813.

A. B. PHILLIPS.

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The Readers Say---

God Answers Our Prayers

Many times God hears and answers my prayers. I thank him three times a day for the food we have to eat, whatever it may be, and we thank him morning and night for his blessings and his watchful care over us. He has been very good to us, removing our afflictions. He has given us spiritual experiences which have enriched our lives and caused us to resolve more than ever to serve him.

On the third of September we had an all-day meeting. I, not knowing if there was anyone to be baptized, prayed to God that our services would be the means of bringing precious souls into the kingdom. He heard my prayer and answered. Three candidates were baptized, two little girls and a young man, their brother. May God bless them, that they may be faithful and help the church.

I know that this is the true church of God and that God has set up his kingdom on earth for the last time and that it will not be overthrown. And so, dear brothers and sisters, let us all strive to earn a place in his kingdom be it ever so small. Let us be faithful and truthful and let our light shine so that we shall be helpful to all our associates. Let us control our tempers and tongues so that we may not say or do anything that will mar God's plan or bring reproach on his church.

JAMES A. SLOAN.

HARRISVILLE, MICHIGAN.

Hopes Children Will Carry On Ideals

Having been superintendent of the Sunday school here in South Boardman most of the time for the past fifteen years, I have been gratified to note the response of many of the young people to the call of the church. But I have been grieved at the attitude of some who have great talent yet allow themselves to become entangled with the world to the extent that they apparently forget the church.

I rejoice that I have two sons holding the priesthood and three daughters who are willing church workers. Through them I trust that my ideals shall live on.

As a family we are grateful for the returning health of my companion, also for the preservation of our lives in the automobile accident we experienced a year ago. We trust that we may be spared to do many things for Christ before we lay the armor down.

We send greetings to all the Saints, especially those with whom we are acquainted and have worked. May we all serve faithfully to the end.

MRS. ALVIN R. ELLIS.

SOUTH BOARDMAN, MICHIGAN.

Would Like to Meet Members Living Near

I hope in the future to do more for the Lord and his people than I ever have in the past. My family and I are living at Marysville, California, in the northern part of the State. We would be glad to meet with the Saints if there are any who can possibly visit us.

I am willing to do anything I can for this work. My two little girls both belong to the church. If there are Saints living near enough, we would like to start a Sunday school.

WILLIAM M. BECK.

MARYSVILLE, CALIFORNIA, 510 C Street.

Longs to Meet With Members of the Church

I am thankful to the Lord and wish to testify of his goodness and blessings to me.

It is nine years ago this month that I was baptized into the church. How thankful I am that I heard and obeyed the true gospel.

I ask the prayers of the Saints that I may be steadfast and faithful until the end and that I may be worthy of the little boys God has intrusted to my care, that I may be able to shield and protect them from the sins of the world.

My earnest desire is that some day soon I may again meet with the Saints and that my husband, who is not a member of the church yet, will obey the gospel.

MRS. BIRDIE SHAW.

FALUN, ALBERTA, CANADA.

The Sick Are Blessed With Healing

Birmingham Saints were told in prophecy that this year would be remarkable in many ways and that the blessings which should come would be numerous.

The experiences of the sick, of the prayers offered and answered, would fill a book. Many times have our sick been restored in wonderful healings.

An outstanding case is that of a young sister, Grace Eldridge. She was taken with severe pains which the doctor diagnosed as appendicitis. She, being a young woman of great faith, refused to go to the hospital until she had received administration. Pastor P. S. Whalley and Elder W. Bailey were summoned. It was midnight and the power of God came mightily to the relief of the suffering. A quiet peace possessed the soul of our sister, and after admittance to the hospital where she was directed to go by expert advice, two doctors examined her and found an immediate operation necessary. A few hours later when the surgeon gave a final examination, the trouble had gone, and Grace returned home rejoicing in the power of God who is able to save those who put their trust in him.

We are a glad and thankful people, and realize that the value of prayer cannot be overestimated.

Q. SWANN.

BIRMINGHAM, ENGLAND.

Tells Gospel Story to Isolated Ones

We find the scattered Saints, as well as many nonmembers, in and near Bristow, Oklahoma, where we visit twice a month, thirsting for the gospel story. It brings us great satisfaction to tell it to them.

F. H. CUNNINGHAM.

TULSA, OKLAHOMA.

Request Prayers

Mrs. Annie Perkins, of Lott, Texas, desires to be remembered in the prayers of the Saints, that she may be healed of her affliction. She also asks prayers for her two children.

Mrs. Mary Jones, of Kansas City, Kansas, requests prayers in behalf of her daughter, Mrs. Juanita Dilling, who is very ill with tuberculosis. Mrs. Dilling is the mother of four small children.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Yakima, Washington

Young People Help to Prepare Church for Dedication

The annual election of branch officers was held September 17. Members of the priesthood were unanimously retained in their respective offices, namely: B. H. Van Eaton as president of the branch; Van E. Nutley and Paul A. Anderson as branch priests and George Allen as branch deacon. Lorena Nutley was retained in the office of director of religious education, Vivian Malcolm, branch secretary, and Claire Van Eaton, branch treasurer and chorister. Paul Anderson was elected branch librarian, and Antoinette Van Eaton, branch correspondent.

The Sunday evening service starts at 7.45 with a twenty-minute song service followed by a fifteen-minute illustrated talk on Old Testament history. This talk is given by a different person each evening and is followed by a criticism which is designed to help develop each individual's speaking ability. The remainder of the time is spent in the study of the *Book of Mormon* with Claire Van Eaton acting as teacher for the next three months. The evening service, as well as the church school service, is being used to develop the individual.

Promotion day exercises were held September 24. Several classes were promoted and two new classes were organized.

During the past year the young people's class has been helping to improve the church property. They have moved a two-room building and annexed it to the church. The larger room serves as a class room and the smaller room is to be equipped for a kitchen.

In July the young people's class sponsored an ice cream social which was very successful. The class held a box social, October 6, at the home of Mr. and Mrs. B. E. Nutley to raise funds to help complete the new part of the church. It is the desire of the young people of Yakima to help prepare the church for dedication.

The class has not spent all of its time working, but has had some delightful recreation. July 2 to 4 was spent in the mountains at Bumping Lake. Mr. and Mrs. Nutley and about twelve members of the class camped and enjoyed outdoor activities. September 3 and 4, Mr. and Mrs. Nutley, Mr. and Mrs. Smith, and several members of the class camped at Lake Tipso and Sunrise Park and visited Emmons Glacier and other scenic spots of Mount Rainier. Several outdoor parties, swimming parties and wiener roasts, have taken place during the summer. The class also has a weekly meeting to outline activities and prepares a program for one Sunday each month.

One member of the young people's class, Paul Anderson, attended reunion at Silver Lake and returned with renewed enthusiasm for the advancement of the church. Several other members of the branch were able to attend the reunion and brought home the report that they "truly walked in holy places."

Jack Nutley, seventeen-year-old son of Mr. and Mrs. B. E. Nutley, returned, September 8, from a two months' tour of Europe. Jack is an Eagle Scout and attended the Boy Scouts' World Jamboree at Godollo, Hungary. The scouts visited places of interest in Canada, Europe and the United States.

Mr. and Mrs. Theodore W. Parsons have a young son, Theodore W., jr., born August 30. Mrs. Parsons was formerly Miss Leone Bronson, of Portland, Oregon.

Ontario, California

Though at times the efforts of the Saints in this congregation seem small, the members are encouraged and keep striving for the goal that Christ has given his followers.

Samuel Kemple was baptized into the church by Brother F. J. Lacey a short time ago.

The son of Mr. and Mrs. Church was blessed by his grandfather, F. B. Van Fleet and G. H. Givens.

Once more the women's department has started its meetings. The members are working on a new quilt.

The election of officers for the church school was held at the business meeting recently in order that Ontario group may fall in line with the program of the church. They are: School director, George H. Givens; adult superintendent, J. L. Swain; young people, Clyde C. Roberts; secretary, Frank Swain; pianist, Fern Roberts; chorister, Charles C. Swain and Sister Bates was sustained women's leader. Branch officers will be elected the first of the year.

A special missionary effort is to be carried on during the winter months by local men. The Saints are praying that God will bless their efforts.

Hamilton, Ontario

Young People Hold Rally

Toronto young people were guests of Hamilton Saints, September 23, at which time the young people of that branch held a rally. The visitors presented a play for their contribution to the evening's enjoyment. Saints of Hamilton accommodated the visitors from Toronto and elsewhere in their homes.

Nine-thirty prayer meeting convened Sunday morning with a large group of young people in attendance. The service was in charge of District President Wilson, assisted by E. M. Kennedy, of Hamilton, and S. Crump, of Toronto. The meeting was later turned over to Apostle D. T. Williams. A marked degree of the Holy Spirit was present.

Apostle D. T. Williams delivered a sermon at the eleven o'clock hour on the position of the church in the world. Many favorable comments were heard during the day in regard to the effort Apostle Williams put forth in order to make the meetings successful.

Brother Wilson, assisted by A. W. Kennedy, conducetd a round table, at two-thirty.

At seven o'clock Brother S. Crump, of Toronto, voiced an earnest appeal to the young people to prepare to do their part in the redemption of Zion.

The young people served meals in the basement of the church, and give much of the credit for their success to the women's department, for their willing donations and service.

At the closing meeting, the district president pledged himself to do all he could to make possible another young people's rally.

Sault Saint Marie, Ontario

New Officers Take Charge

Branch officers, elected at the business meeting early in September, took office October 1. W. A. Bushila is the pastor, and G. A. Edwards his associate, while Frederick Miller is director of the church school. A corps of willing workers was elected to assist them in the work of the branch and church school.

Brother Bushila was ordained an elder July 8, 1933, and Frederick Miller a teacher August 20. These two brothers have been called to places of responsibility, and the Saints pledge their support.

Brother and Sister Ferguson, of Port Huron, were called to Sault Saint Marie

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by the serious illness of Sister Ferguson's brother, Harry G. Campbell. During their stay Brother Ferguson presided at the Sunday morning prayer service, also the evening meeting. The Saints have been strengthened and edified by his good advice.

Harry Campbell, a deacon, who underwent a serious operation a few weeks ago, is gradually improving. The members pray for his speedy recovery, and ask the prayer of all in his behalf.

Harvest festival services were enjoyed Sunday, October 8, and the church was neatly and cheerfully decorated. G. A. Edwards had the lesson for the prayer service. A short program followed in the Sunday school worship period. Then in the evening W. A. Bushila preached. The collection of fruits and vegetables constituting the thanksgiving offering was distributed among needy Saints.

London District Conference

Stirring Sermon—Uplifting Services

A good representation from all the branches in London District, Canada, went to Saint Thomas to attend their conference September 30 and October 1. The business session opened Saturday at 2.30 p. m. with District President James Winegarden in charge, assisted by his counselors, Bishop J. C. Dent and J. E. MacGregor. Elder John Shields was also associated with them.

At this hour the following district officers were elected: President, James Winegarden, of London; counselors, J. E. MacGregor and J. C. Dent, of London; supervisor of church school, Robert Atkinson, Saint Marys; assistant supervisor, Miss Grace Perry, London; district missionary, Elder Percy Farrow; secretary, Miss Clara Schlotzhauer, Stratford; music director, David Withrow, Stratford; bishop's agent and treasurer, Clarence Weeks, Delhi.

A musical program on Saturday evening was much enjoyed by everyone. There were piano duet and trio numbers by young women of Corinth and Stratford, piano solos by a member from London; vocal selections by singers from London and Saint Thomas, violin contributions, and readings.

On Sunday the prayer service was well attended. Sacrament was served and the time was occupied with prayer, testimony, and song.

At eleven o'clock Elder Percy Farrow as the speaker, delivered a message of grave importance to the church. For a text he chose to read Matthew 5: 20 and associated with it John 3: 3.

Apostle D. T. Williams gave a singularly uplifting and helpful discourse in the afternoon.

In the evening Elder Farrow was again the speaker, concluding the conference with a sermon which set forth our responsibilities toward the present generation and Zion.

Independence

Teachers' and Leaders' Institute Begins

It was with the spirit of hope, helpfulness and prayer that the teachers' and leaders' institute opened its two-week session at the Stone Church last night, sounding abroad the call to leadership and service for Christ. In most of the group prayer services October 18, special prayers were offered for the success of the school.

Sunday's services at the Stone Church led up to the thought and theme of the institute. In the morning, Elder W. Earl Page, director of Religious Education, used as the theme of his talk, *"The Call to Service,"* reading *Doctrine and Covenants* 85: 21 and 4: 2. The two-thirty prayer meeting in the afternoon was for all teachers and leaders in Independence, and an hour of earnest, worshipful communion was enjoyed under the leadership of Elder Richard Bullard.

President Frederick M. Smith was scheduled to deliver the opening message of the institute Sunday night, but was detained at his home in Kansas City by a cold.

Pastor John F. Sheehy took his place in the stand and delivered an earnest and forceful sermon on the testimony of Paul: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." (Romans 1: 16.) He pleaded for an awakening of the Saints, a deeper consecration to the cause of Christ and a more complete and perfect keeping of the law. A large congregation gave attentive audience to his discourse.

The Stone Church Choir sang two hymns, *"I'll Go Where You Want Me to Go,"* and *"Jesus, Savior, Pilot Me."* The congregation joined the choir in singing such stirring songs as *"Let Us Shake Off the Coals," "We're Marching to Zion,"* and *"I Love to Tell the Story."*

"Leadership Work in the Church" was the theme of President F. M. McDowell last night at the opening inspirational service from seven-thirty till eight-twenty-five. Each evening an inspirational service will precede an hour class period. Speakers this week are Pastor John F. Sheehy tonight and tomorrow night whose topic is *"The Prophetic Message of the Restoration,"* and Bishop J. A. Koehler Thursday and Friday on *"The Prophetic Message of the Bible."* Next week Apostle F. Henry Edwards will preach two nights on *"Enduring Convictions,"* and Elder C. Ed. Miller on *"Service of Love."* All students will participate in a dedication service to conclude the school November 3, Friday.

This week teachers' classes are held from eight-thirty until nine-twenty-five, departmental workers being instructed as follows: Beginners, Mrs. Tessie Smith; primaries, Miss Ruby Williamson; juniors, Mrs. H. A. Higgins, of Kansas City; intermediate, Mrs. Nellie Blackmore; young people, Elder Blair Jensen, of Lamoni, and adults, Elder C. B. Woodstock.

Leaders' classes will be held at this hour four nights next week. Women's leadership will be taught by Mrs. Alice M. Edwards; girls' leadership, Miss Leta Moriarty, Mrs. Blanche Mesley, and Miss Margaret Fifield; boys' leadership, H. Roe Bartle, Joseph Scanlan and Ernest Modlin; priesthood, Elder Cyril Wight, and administration, Elder C. B. Woodstock.

New Young People's Council in Action

The newly-elected young people's council swung into action last week, holding its annual city-wide carnival Saturday night, October 21, in the lower hall of the Auditorium. The place was the scene of merrymaking and festivity. Most popular among the entertainment features were Madame X and her fortune telling and the archery contests conducted by the To-Ko-Lon Class. Money made by the various stands will be applied to the expense of young people's activities this winter.

This year the council is composed of thirty members representing the ten congregations in Independence. Young people representatives come as follows: From the Stone Church, 6; Walnut Park, 5; Liberty Street, 3; Second Church, 3; Spring Branch, 3; Englewood, 2; Enoch Hill, 2; Gudgell Park, 2; Sugar Creek, 2, and East Independence, 2. Cecil Walker, of Liberty Street, is the new council president, and Roy Settles, of Second Church, is vice president; T. A. Beck, of Stone Church, is treasurer, and Mrs. Leonard Roberts, of Spring Branch, is secretary.

Second Church

Elder R. S. Salyards, sr., was the Sunday morning speaker here, his theme being *"Revelations Foretelling the Signs of the Times."* An organ prelude by Billy McPherson opened the service, and the choir sang the anthem, *"O for a Thousand Tongues to Sing."* Elder B. C. Sarratt was in charge of the service.

Downstairs Gordon Cable was in charge of the junior service. The congregation repeated the Lord's Prayer, then a talk was given by Imal Burke whose theme was *"Forgiveness."* Geneva Edmunds told the story, *"The Unforgiving Servant,"* which was then dramatized.

Elder B. J. Scott was the evening speaker and his theme was *"The Promises of God for the Obedience of the Law."* The girls' chorus, directed by Mrs. John R. Lentell, furnished music for the service.

Liberty Street Church

There will be no young people's weekday activities at Liberty Street during the teachers' and leaders' institute now being conducted at the Stone Church.

Last Wednesday evening after their

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preliminary program, the young people joined the older members of all groups for regular prayer service, and engaged in an hour of testimony and prayer. Many of the young people took active part.

A "Walking Marathon" was the contribution of Liberty Street's young people to the carnival held Saturday night in the lower room of the Auditorium.

Harold Buseth played a piano prelude at the church school Sunday morning. Gertrude La Grece and Ethel McClees sang *"Fight the Good Fight."*

"Thy Holy Day Returning" was the opening hymns of the eleven o'clock service, and the choir sang *"The Woods and Every Sweet-smelling Tree."* Elder W. N. Inman, pastor of Second Church, delivered the sermon.

The old Religio is being revived at Liberty Street, and meets every Sunday evening from six to seven-thirty. Part of the period is taken up by study courses, lectures, etc., and the remainder is given over to varied programs. Harry Blake is in charge, Lucien Amos, vice president, and Stafford Holsworth, secretary. The programs are arranged by Pastor Lentell and Mayble Tignor, chorister; Ruth Tignor is pianist.

Elder J. W. A. Bailey delivered his Sunday night sermon on the text, "He that believeth on the Son of God hath the witness in himself." This was the last of a series of three sermons.

Hubert Mills played a trombone solo, *"A Night in June."* Elder E. T. Atwell sang, *"The Heart That Was Broken for Me."*

Walnut Park Church

The church school is growing. Sunday morning four hundred and fifty-nine were present, of which number one hundred and one were recorded as visitors. Following the class period a quartet composed of four members of the Butterworth family, Lois, Velva, Robert and Eddie Butterworth, sang *"Fairest Lord Jesus,"* accompanied at the piano by Drexel Mollison.

Brother and Sister Fred Horn were elected as teacher and assistant, respectively, of the Swastika Class, Sunday morning.

At eleven o'clock Elder D. S. McNamara was the speaker, his text being, *"Choose ye this day whom ye will serve."* The choir, directed by Sister Minnie Scott Dobson, sang *"Burst Ye Emerald Gates,"* as an anthem. A soprano solo, *"More Love to Thee, O Christ,"* was sung by Mrs. Ruth Bean Gold. Preceding the sermon, Thomas Ellsworth Masterson, son of Brother and Sister Thomas Masterson, was blessed by Elders Frank McDonald and C. K. Green. Brother Green is the baby's grandfather. Elder Hubert Case was the speaker Sunday evening.

Two daughters of Brother and Sister Charles Hamm have been married recently. On September 30, Martha Hamm was married to Byron Hedeen. On October 21, Marie A. Hamm and Frank R. Sadler were married. Both ceremonies were performed by Elder Ira G. Clutter at his home.

Enoch Hill Church

The Saints on Enoch Hill are pressing on with a new determination to keep the law in every respect. Midweek prayer services are being held in the homes of the members. Last Wednesday the young people met with group thirty-two. Forty were present.

The women's department held an all-day meeting at the home of Sister W. J. Brewer Thursday.

Early Sunday morning prayer services are being held with good attendance. The Saints are expressing their desire to live worthy the blessings they receive.

The junior church school, under a corps of faithful and efficient workers, is doing well.

Elder A. K. Dillee was the morning speaker Sunday, and in the evening Evangelist U. W. Greene. At the latter service Sister Willis Young sang *"Grateful, O Lord, Am I."*

At the morning hour the choir sang *"The Creation,"* and Brothers William Shakespeare and Millard Pace sang *"Close to Thee."*

Several from this district are attending the teachers' and leaders' institute which is now in session at the Stone Church.

Spring Branch Church

The Wednesday night and Sunday morning prayer services continue to be a source of strength and help to the Saints of this district.

Bernard A. Fitzpatrick and Miss Helen May Davison, of Kansas, were united in marriage by J. S. Andes Sunday, October 8. Brother Fitzpatrick was formerly a teacher of the boys' class at Spring Branch. The young couple have the congratulations of the Saints.

From the list of new officers for the year, printed several weeks ago, the name of J. S. Andes, assistant Sunday school superintendent, was omitted. Brother Andes plans to give all the help he can to Alma Tankard, the superintendent.

Spring Branch observed College Day, October 15, having as the morning speakers T. A. Beck and Almer Sheehy. Appropriate music was furnished by two Graceland College girls.

Elder George Jenkins, the evening speaker, used a two-way chart in presenting his theme.

Elder Robert Fish was the morning speaker last Sunday and Patriarch Ammon White occupied the evening hour. At 6.30 p. m. the church school program was given by Brother Jacobsen's class.

Saints of this district were glad to have with them their former pastor, G. W. Eastwood, now one of the assistant pastors in Zion, and Sister Eastwood, also Brother and Sister F. A. Cool, who recently moved into this community.

The women's department will hold their first meeting of the season tomorrow at the church.

The priesthood meeting was held at two-thirty Sunday, the Spirit's presence being felt by the good number present. Plans for visiting in the district and other endeavors were discussed.

Kansas City Stake

Central Church

The home-coming of the Plus Ultra Class of Central Church Sunday, October 15, will be remembered as a happy event. Thanks to the splendid response of the past members, a fine feeling of fellowship prevailed.

Beautiful musical numbers were provided during the day by past and present members: Mrs. Pauline James Arnson, Mrs. Clayton J. Wolfe, Mrs. Everett Bowser, Miss Lucille Sandy, Mrs. Alfred D. Hitchcock, George Anway, Clayton J. Wolfe, Frank White and Central Choir directed by Eugene Christy. The large choir at the evening service was made up of Plus Ultra people only.

Pastor Cyril E. Wight delivered the morning sermon. Elder John F. Sheehy was the evening speaker.

One hundred and seven remained for the one o'clock dinner served by Central Women's Club, assisted by the girls of the Anti-Can't Class. Roy A. Thrutchley was toastmaster and introduced Miss Nena Young, class president.

The class officers joined with the home-coming committee in extending thanks to all in attendance and in looking forward to an even more complete and happy gathering next year.

Chicago, Illinois

First Church

With the opening of the school year and the close of the vacation season First Chicago Church activities are taking on a new flavor of life and vitality. The Sunday evening services have been restored to the local program, the choir is again making its contribution, and there is talk of the orchestra being recruited to greater strength than last year's endeavor in that direction. During the past few months additional musical talent has appeared and there is every intention of putting it to work.

At the annual business session, September 27, Brother H. T. McCaig was reelected branch president. His counselors this year will be Elders A. O. Skinner and J. A. Jacques. The latter was elected director of religious education. His staff has not yet been announced.

At a recent meeting the young people's group chose Bert Hayden and Nina Campbell as their leaders. A well-

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planned campaign of activities for this group is in prospect for the months ahead. One of the responsibilities assumed by the young people's group is the sponsoring of the Sunday evening service the first Sunday of each month. October 1, was the first of these endeavors.

The Saints of this congregation were deeply moved by the unexpected death of Sister Bessie Kain, who collapsed at the wheel of her car while on a motor trip with her father and mother to points of church interest. Just as they were leaving Nauvoo, after having spent an enjoyable visit there, she crumpled up at the wheel and passed on without uttering a word. Only divine interposition saved the car from being wrecked and its occupants from being killed or injured.

The date for First Chicago annual home-coming dinner has not yet been set, but some preliminary work has already been done in preparing for this event. Word will be sent out in ample time for all former members and all present friends of the branch to make their arrangements for meeting here in a grand reunion.

Saint Louis, Missouri

Grand Boulevard and Carter Avenue

Improvements in this neighborhood such as the widening of Grand Boulevard to one hundred feet, have fostered unsettled conditions here. Nevertheless for some time the branch has enjoyed splendid services. Sunday morning attendance and interest were splendid during the summer months. The Wednesday evening social services have taken on new interest and concern to the many dependable members. Regular Scripture reading and discussion have evoked considerable interest and comment which have been good for the membership.

The pastor has been busy supervising the work and visiting the sick. Many have been blessed and other suffering ones are improving.

The women's department has resumed regular meetings at the church each Thursday at 10.30 a. m. A number of special meetings held in the homes of the members during the summer were largely attended and social features were attractive.

Recently Elder Charles S. Warren was the morning speaker. His kindly manner, spiritual influence and deep reverence for God and the gospel make his ministry of great benefit.

At another of the morning services Apostle J. A. Gillen ministered to the Saints. He was especially careful to advise prayerful and devout lives on the part of the members.

At this service the infant son of Howard and Ruth Ann Elliott was blessed by Apostle Gillen and T. J. Elliott, and given the name Thomas Howard Gray. He was born last fourth of July.

A very pretty wedding occurred at the church September 12, that of Miss Dorothy Pauline Elliott and Edward Merrill Joy, of Providence, Rhode Island. Jane Lloyd sang two songs. The bride's brother, Howard Elliott, gave her away, and she was attended by her sister, Evelyn Elliott, Mrs. Howard Elliott, and Miss Sybilia Dorothea Lloyd. The double ring ceremony was read by Pastor T. J. Elliott, the bride's father. After a trip to South America the newly-married couple are at home to their friends at 740 Broad Street, Providence, Rhode Island.

The pastor's sermon on a recent Sunday, *"What We Believe and Why We Believe It,"* was favorably commented on by many.

The young people's Players' Guild is again active. They are planning their fall and winter's work and have some phases well under way.

There is a rumor that a Three-C's Club is to be organized. This indicates important educational work for the members who desire to study and progress under the direction of those who teach in this Community Culture Club.

A new effort receiving attention is the inaugural of a young people's Sunday morning prayer meeting.

Council Bluffs, Iowa

Twenty Baptized During Missionary Series

Elder E. Y. Hunker has just concluded a successful series of meetings here during which twenty were baptized. This was the best attended series held in Council Bluffs for a number of years. With the exception of a few nights attendance ranged from 175 to 250. Brother Hunker preached very forceful and convincing sermons and the audiences were largely made up of nonmembers.

Each evening the sermon was preceded by song service. At the close of the series interest was high and many hoped that Brother Hunker would come again soon. His closing sermon was preceded by a one-act play given by Omaha players.

Apostle J. A. Gillen attended the sacrament service in August, giving the opening admonition to the Saints. The church was crowded. That evening Brother Gillen spoke to a large congregation. He requested the song, *"Higher Ground"* be used as the opening hymn. W. T. Spanswick and Sister J. S. Garner sang *"Blessed Savior, Thee I Love."* Brother Gillen preached Monday, Tuesday and Wednesday evenings also.

Many Council Bluffs members took advantage of the opportunity to attend the reunion at Woodbine August 11 to 20, consequently local attendance for two Sundays was small. On the morning of August 20, a number of the young people met at the church at 5.45 a. m., and motored to Woodbine for the early morning prayer service.

Council Bluffs has lost a well loved member, Sister Katie Rasmussen, who passed away August 24. Elder Ray Whiting preached the sermon. Sister Katie will be greatly missed here. She was a friend to all, always ready to give a helping hand wherever she was needed.

Sunday, September 16, district conference was opened here with a devotional service at 9.45 a. m. Elder E. Y. Hunker gave his personal testimony as the opening talk of the meeting. The service was one of spiritual depth and significance, so much so that two women who are not members of the church, testified that they felt the presence of the Spirit there.

Bishop W. T. Wellman, of Omaha, spoke at the eleven o'clock hour, using as his theme the last two principles of the gospel. The choir sang *"Praise the Lord,"* by Wooler. In the evening Brother Hunker preached the first of his series of sermons previously mentioned.

The young people met for breakfast and early prayer service at the church October 8.

Elder O. Salisbury, of Saint Joseph, Missouri, spoke that Sunday morning, and was greeted by a large audience. He was pastor here for a number of years and his visit was welcome.

The women's department is preparing to serve meals at the church on Thursdays. They have sponsored this activity in former years.

The priesthood are organized for an intensive campaign of visiting this fall and winter. With new members comes added responsibility and more need of teaching and instructing the membership.

Apostle R. S. Budd in Central Texas

Visits Houston, Marlin, New Baden, and Hearne

Saints of Central Texas District were recently made very happy when Apostle R. S. Budd visited and encouraged them with his sermons and counsel.

Brother Budd spent Sunday, October 1, at Houston, preaching morning and evening to large numbers of Saints and their friends. On the following day he and District President C. W. Tischer drove to Marlin, where he spoke in the evening to a good crowd. The Spirit was abundantly present. The two brothers spent the night with Brother J. R. Allen and on Tuesday drove to New Baden where they visited Brother J. M. Clevenger, Brother James and Sister McDonald. There the apostle preached in a schoolhouse to a goodly number. On Wednesday they drove to Hearne visiting Brothers Leonard and Adam Nunley and their families. Brother Budd preached in the evening and left that night for his home in Missouri.

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Columbus, Ohio

Third Anniversary of Tabernacle Congregation

On the evening of October 14, this congregation opened its third anniversary exercises with an entertainment and refreshments. President A. E. Anderton gave a short history of Third Church, and was followed by Patriarch J. E. Matthews. There were also readings, instrumental numbers and vocal solos by members of the congregation. Then a mock trial was presented by C. W. Clark, A. E. Anderton, and C. Schafenberg.

Flowers from Sisters Sensabaugh, Sidwell, and Bennington as well as from First Church beautified the church for the services.

On Sunday the church school period preceded Brother E. L. Ulrich's morning sermon, *"Your Part."* A trio composed of Sister Ulrich and her two sons sang *"Speed Away,"* and Brother and Sister Ulrich sang *"Sweet Peace."*

Then the women spread a bountiful dinner free to everyone. They also served the evening meal.

A. E. Anderton was in charge of the 2.30 p. m. meeting and Brother Rockwell was the speaker. His theme was *"Our Goal."* Patriarch J. E. Matthews also spoke briefly.

The evening speaker was Brother Matthews and he discussed *"Our Destiny."* A duet selection was sung by Ted Dougherty and Earl Welsh. There were also anthems by the young people's choir at all services of the day.

The services of this day made a definite impression on the hearts of all the worshipers. A calm and helpful influence prevailed at the meetings, in songs, prayers, and sermons.

Minneapolis, Minnesota

Fifth and Queen Avenue, North

The church, decorated with gold-tinted autumn leaves, was the scene of a happy social affair the evening of October 6, when friends and relatives met to honor Brother and Sister Charles Lundeen on their golden wedding anniversary.

At eight o'clock in the evening to the strains of Lohengrin's *"Wedding March,"* Brother Lundeen, attended by two grandsons, Kenneth Wolfe and Robert Prouse, waited for the bride as she came down the aisle attended by her bridesmaid granddaughters, Margaret Wolfe and Helen Prouse. Pastor C. H. Johnson told of the vows taken fifty years ago before the pastor of the Lutheran Church in Minneapolis and how these vows during their wedded life had been holy and sacred. Following a blessing on the bride and bridegroom of half a century, all were seated to enjoy a program of vocal solos, instrumental numbers, and readings. Letters of congratulations from President F. M. Smith, Presiding Patriarch F. A. Smith, Bishop G. L. DeLapp, and Elders Blair Jensen and L. S. Wight were read. Then a golden gift, two five dollar gold pieces, was presented, and the company passed to the basement where congratulations were given Brother and Sister Lundeen.

Guests were seated at long tables decorated in gold and white, and old friends gave talks, read original poems, and told anecdotes while light refreshments were served. To these the honor guests made response.

Brother and Sister Lundeen have lived at 427 Knox Avenue, North, for forty-seven years. Missionaries and their many friends have found welcome at their home. Brother Lundeen was pastor at Minneapolis for nine years. Both are stanch supporters of the church. They have visited and ministered to those in trouble and sorrow. They have reared to manhood and womanhood two sons and three daughters, and have ten grandchildren, and one great-grandson.

Minneapolis Branch is rich to have such a father and mother in its midst, and the Saints hope Brother and Sister Lundeen may be spared for many years of service and cheer.

Events in Southwestern Texas

District Day in August—Semiannual Conference in September

San Antonio.—The semiannual conference of Southwestern Texas District met with First San Antonio Church, September 24, opening with an eight-thirty prayer meeting in charge of pastors of First and Second churches, R. W. Jett and Guy Rentfroe. Sunday school at 9.45 was directed by Floyd Jett and Rouss Eastham. Apostle R. S. Budd preached in the morning at eleven o'clock, and was endowed with a marked degree of the Spirit.

Lunch was served on the church lawn at noon cafeteria style. People were there from Bandera, Medina City, Beeville, Pipe Creek, Austin and both San Antonio churches. Just as the women were beginning to clear up the lunch, rain made its appearance and everyone helped to get chairs, dishes and other equipment under shelter.

Though the rain continued at intervals throughout the day, the spirits of the people were not dampened. District President J. A. Robinson and Apostle R. S. Budd had charge of the 2 p. m. business meeting and the spirit of peace and harmony prevailed. The following officers were chosen for the year to come: District president, G. R. Kuykendall; counselors, J. A. Robinson and T. J. Jett, jr. Tedd Dorow was sustained secretary-treasurer of the district and Madelyn Galbraith was chosen supervisor of religious education. Emma Jackson was selected musical director. A rising vote of thanks was given Brother and Sister J. A. Robinson for their splendid work in the district as president and musical director.

As a theme for his evening service, Brother Budd chose to discuss, *"The Tongue, the Unruly Member."* Following this sermon Brother Fred Sherrill was ordained a deacon.

Splendid music was contributed to the conference by the choir in charge of Sister Emma Jackson.

Southwestern Texas members regret the loss of Brother and Sister Hiles and their daughter, Mary, who have moved to Independence to join their daughter, Flossie Waite.

August 27, was set apart as District Day, and Saints from First and Second San Antonio churches, from Bandera, Medina City, Pipe Creek, and Tuff, met at the church at Bandera. There they enjoyed Sunday school in the morning and preaching by young Harry Robinson who was assisted by his father, J. A. Robinson. Harry's mother directed the music and sang the solo, *"Jesus, Savior Pilot Me."* At noon the Saints went to the banks of the Medina River, where lunch was spread. A musical concert by First San Antonio musicians, directed by Sister Emma Jackson, entertained the gathering at two o'clock. Then came short speeches from R. W. Jett, pastor of First Church, San Antonio, Guy Rentfroe, pastor of Second Church, and W. H. Mannering.

Pleasant Valley Branch

Near Lucasville, Ohio

The Sunday school has increased in power and effectiveness during the last three months. Attendance has increased fifty per cent. Preaching services are of high order. Pastor Francis May preaches on Sunday nights and Priests W. L. Altman, Orville Altman, and Teachers Norman Pollock and Charles Altman assist.

This branch had its first home-coming services September 24, and more than forty Saints and friends came from Nauvoo, Ohio, and McDermott branches. The program included a sermon by Elder Rexroad, of Nauvoo, whose subject was *"Zion."* Elder J. E. Wiget, of McDermott, spoke on *"The Gathering,"* and Elder Richard Shope on *"The Necessity of Consecration."* Luther Crabtree and Walter Culp recalled the time of their former services here. Besides the speakers mentioned the congregation enjoyed "helps" in speeches and songs by the Rexroad family and Marie and Margery Copas.

October 8, under the hands of the pastor, Orville Altman was ordained a priest, Charles Altman a teacher, and William Crabtree a deacon. For the first time in many years this branch has a full quorum of officers, and the Saints are looking forward to a nearer approach to Zionic ideals.

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Webb, Saskatchewan

Saints Gather for a Sunday of Services

An enjoyable time was had at Webb, Saskatchewan, Sunday, October 8, when a truckload of Saints motored from Bracken and a few from Maple Creek, and joined the local members in a day of gospel services and visiting.

At three o'clock in the afternoon a prayer and sacrament meeting was held after which Elder J. H. Miller spoke on the subject of faith, basing his talk on Hebrews 10: 28, 29; 11: 4.

The company gathered at a near-by schoolhouse to listen to the evening sermon, *"The Gospel of Christ,"* by Elder Anson A. Miller. Several nonmembers were present and made favorable comment.

Visitors returned home on the following day.

Lansing, Michigan

Missionary Spirit Carries Branch Forward

At the business meeting and election of officers of Lansing Branch September 25, Elder S. A. Barss, who has faithfully served as branch president for several years, requested that he be relieved of this work. Elder John Luce was chosen branch president with Elders Jesse Shelley and Alva Dexter as counselors. Other officers of the branch were chosen and Elder Clarence Dudley was elected church school director with Maurice Baker as assistant. Supervisors of the departments are: Adult, Elder S. A. Barss; young people, Eugene Paige; children, Viola Fiscus. At the close of the hour a rising vote of thanks was given Elder Barss in appreciation of his years of service.

A second meeting was necessary October 4, to complete the transaction of business for the branch. The business meeting of the women's department came the next day, Sister Ercell Trescott being retained as president with Sister Baker as secretary and treasurer. This department has ably done its share of branch work.

Elder Leonard Dudley and Sister Dudley visited their daughter, Sister Jesse Tischer, here recently. Elder Dudley gave some good sermons to Lansing congregation.

Brother and Sister Marshall Wharton and daughter, Beatrice, moved back to Lansing a short time ago, and were made very welcome. Sister Wharton is a good helper in the women's work; she has also been chosen friendly visitor.

Sister Martha Luce has so far improved in health that she is able to be at home. She spent many long months at the Ingham Tuberculosis Sanatorium. She is now assisting Sister Wanda Ferguson in the music department.

Sister Myrtle Yates is still at the sanatorium and by her saintly life and patience in affliction, is doing her bit to spread the gospel light. She needs the prayers of the Saints.

Brother and Sister David Main and family, of Ava, Missouri, moved to Lansing recently and are welcome additions to the branch. Brother Main has been in very poor health, but is now improving.

Apostle D. T. Williams has visited this city and given several helpful lectures during the past year.

The Saints of Lansing are not discouraged by the loss of their gospel tent by fire, as related in a recent Lansing letter, but are determined that the gospel shall be preached in this city. Elder S. A. Barss has been selected to head the missionary forces for the winter, and all are hoping much good can be accomplished.

A few Lansing members have visited the World's Fair in Chicago. Many of them were privileged also to attend the Park of the Pines reunion and to see and hear President F. M. Smith.

Davidson, Oklahoma

Six Baptized by Elder Z. Z. Renfroe

Saints of this branch feel that they have good reason to rejoice at the result of a series of meetings held by Elder Z. Z. Renfroe. Attendance and interest were most encouraging. Brother Renfroe baptized five adults and one girl during the meetings.

Elder B. A. Howard and family, of Erick, Oklahoma, were welcome visitors to the branch September 3. Brother Howard preached in the morning on *"Repentance."*

At the annual business meeting held September 20, the following officers were chosen: Z. Z. Renfroe to continue as pastor and have as his counselors Elders E. B. Stafford and Iral Parker. Helen Ridings will continue as director of church school; Edythe Skinner was re-elected director of music.

The branch is lining up its forces for the winter's work. The young people's Religio class was organized September 24, with Eunice Chappel president and Z. Z. Renfroe teacher.

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The Bulletin Board

Conference Notices

Conference of Northeastern Illinois District will convene with Central Chicago Church October 27-29. Friday night the program will be sponsored by Central Church. Saturday the schedule will be full: Prayer meeting, 10.30 a. m.; business meeting, 2 p. m.; class work, 4.30; Recreational leadership taught by J. A. Jacques, and Financial Administration (for deacons and tithing solicitors), A. O. Skinner; concert by Deselm Band, 7 p. m.; preaching, 7.45. On Sunday the program will be: Prayer meeting, 8.30 a. m.; church school classes, 10. Adult work taught by C. A. Edstrom, (for superintendent and adult teachers); children's work, Sister Nelson (for teachers of children); pastoral work, H. P. W. Keir (for pastors and priesthood); music, Ruby Newman (for those interested in choir and church music); general classes. Sermon at 11.15 a. m.; priesthood meeting, 2 p. m., also women's meeting in charge of Mrs. H. T. McCaig; sacrament service, 3.30, presidency in charge. Housing and feeding of conference guests are in charge of Central Church.—The Committee.

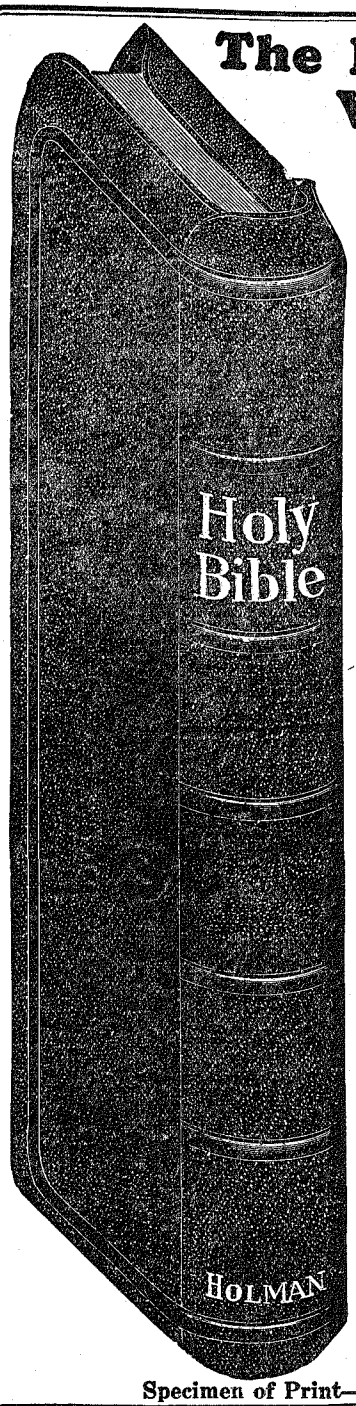
Detroit district conference will be held at Pontiac Church, Pontiac, Michigan, October 28 and 29. Opening service at 10.30 Saturday morning. Election of officers Saturday afternoon. Young people's concert Saturday evening. Services all day Sunday. Apostle D. T. Williams, Elder W. Patterson and Elder D. E. Dowker will be the speakers.—Kenneth Green, president.

Our Departed Ones

SCOTT.—Thomas George Scott, son of William and Margaret Elizabeth Scott, was born January 21, 1864, at Hanover, Ontario, where he grew to manhood. Married Margaret Dodson at Port Elgin, Ontario, in December, 1886, and to them five children were born. All of these died in infancy except a son, Joshua C. Scott, of Independence, Missouri. Mrs. Scott died July 15, 1926, and Mr. Scott has since that time made his home with his son and family. He was baptized into the church June 18, 1905, and July 16, following, was ordained a deacon; was ordained a priest January 27, 1915. After a year's suffering with cancer he died October 7, 1933, at Independence. Besides his son and family there survive an adopted daughter, Myrtle Scott, and many friends. The funeral sermon was by Joseph Luff. Interment was in Mound Grove Cemetery.

MAYNE.—Arthur Mayne was born May 4, 1873, at Salford, England. When a boy he roamed the streets of his native town selling newspapers, but he grew to be a man who succeeded in founding several businesses. He served his apprenticeship as an upholsterer and was married at the age of twenty-one. Shortly afterward he started in business as a furniture repairer in his own home and gradually became proprietor of the business as a household furnisher in Ashton New-road, Beswick. He was baptized into the church, March 19, 1896, and for about forty years was a member of the congregation at Gospel Hall, James Street, Bradford. He was a stanch and loyal member of the church, and held several official positions in his branch. He died September 17, 1933, at his home in Droylsden. The funeral took place Wednesday at Droylsden Cemetery, a service having been held at James Street Gospel Hall, by G. W. Leggott, who also took charge of the committal service at the cemetery. Left to mourn are his wife, children, grandchildren, and other relatives.

MORROW.—Minnie Garner Morrow died at her home in Ponoka, Alberta, Canada, at the age of 59 years and 2 days as the result of a paralytic stroke which occurred September 29, 1933. She lingered about a week, never recovering enough to talk with members of her family. She was the fourteenth child of Henry and Ann Mahoney Garner and was born October 4, 1874, near Mondamin, Iowa. Married Daniel A. Marrow September 15, 1897, and was the mother of three children; two



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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē′ṣus [r]from Găl′ĭ-lee to Jôr′dạn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?

A. D. 26.
CHAP. 3.
r ch. 2. 22.
s Dan. 9. 24.

13 And leaving Năz′ạ-rĕth, he came and dwelt in Cā-pēr′nạ-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled which was spoken by Ē-ṣā′jas the prophet,

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survive her. A son gave his life in service in France. She was baptized in childhood into the church and was a faithful and exemplary Christian. Besides her husband and two daughters, she leaves three sisters: Mrs. Margaret Myers, of Missouri Valley, Iowa; Mrs. Mary Carter, of Sioux City, Iowa; Mrs. Bertha Edwards, of near Mondamin. She was a devoted mother and wife. The funeral services were conducted at Magnolia, Iowa, Elder J. F. Mintun preaching the sermon, assisted by Elder A. M. Fyrando. Interment was in Magnolia Cemetery.

CHAPMAN.—John Chapman was born September 20, 1845, at West Lavington, Willshire, England, and came to America when fifteen years old. He enlisted in the United States Army, October 20, 1862, serving until the close of the Civil War, and receiving an honorable discharge. After 1870, he spent his life in Iowa, except when visiting his children. Married Miss Martha I. Wilson, March 5, 1868, who died in 1920. He was the father of eight children, five of whom survive him: a son, Frank, of Gurley, Nebraska; and four daughters, Amelia J. Kilmer, of Winnebago, Nebraska; Alice E. Graybill, of Persia, Iowa; Kate L. Gatrost, of Long Beach, California, and Gertrude M. Gatrost, of Walthill, Nebraska. Besides these he leaves nineteen grandchildren and twenty-two great-grandchildren. He passed away October 15, 1933, at Winnebago, Nebraska, at the home of a daughter. He was baptized into the church in July, 1874, and served in the priesthood a number of years. The funeral services were conducted and the sermon preached by Elder J. F. Mintun, at Persia, Iowa, in the residence of a grandson. Interment was beside his wife in the cemetery near Persia.

ACKER.—Mary Almeda Shippy was born at Roundo, Ontario, Canada, September 27, 1857. She was the youngest daughter of Joseph W. and Julia Shippy. At the age of nineteen years she moved with her parents to Hersey, Michigan. Was united in marriage to William H. Acker, September 29, 1880, at Evart, Michigan. To them five children were born, one dying in infancy. She became a member of the church when twelve years old and remained a faithful Saint throughout her life. Died at her home in Rapid River, Michigan, August 9, 1933, leaving to mourn, her husband and four children: Erma B. Howe, of Horton, Michigan; J. Irene Johnson, Bellingham, Washington; Warner L. Acker, Rapid River, Michigan, and William V., of Marquette, Michigan; one sister, Alice M. Skinner, Killarney Lake, Alberta; six brothers: Charles H. Shippy, Lynden, Washington; Hiram E., Killarney Lake; J. Ambrose, Rapid River; Andrew T., Lake, Michigan; George E., Jordan River, Saskatchewan, and Melvin E., Palo Alto, California; seven grandchildren, and many other relatives. The funeral was conducted at the home by Allan Schreur, of Gaylord, Michigan, August 11, assisted by Missionary J. J. Ledsworth. Interment was in Rapid River Cemetery.

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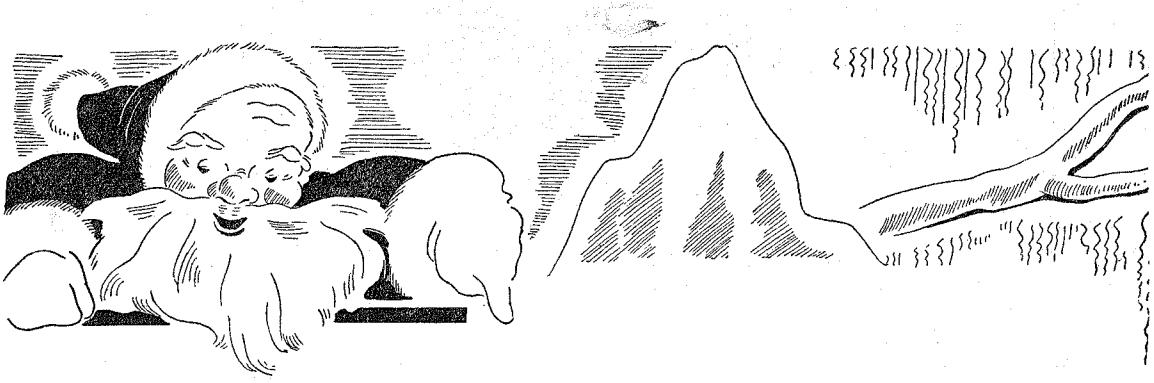

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The Need of Church Organization

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"Keep the Law"

November 12—December 3

Volume 80 OCTOBER 31, 1933 Number 44

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CONTENTS

EDITORIAL:
- The Test of Faith 1379
- Dangerous Playthings 1379
- Men You Ought to Know 1380
- Can You Answer These? 1380
- The Financial Law 1380
- Representative Comments 1381

YOUTH'S FORUM:
- "Thanks for Everything!" 1382
- Carnival Ideas 1382
- Washington and British Columbia Young People Will Exchange Publications 1382

NEWS BRIEFS 1383

ARTICLES:
- Your Friends Who Serve You, by L. F. P. Curry 1384
- The Need of Church Organization, by C. E. Wight 1385
- "The Raven"—A Spiritual Interpretation by President Frederick M. Smith 1387
- Freedom in the Church 1388
- The Royal Road, by Florence Tracey 1389
- The Life of H. N. Hansen, by Poul S. Nielsen 1391
- Ode to My Lord, by Eleanor Johnstone 1394
- The Readers Say— 1395
- Weekly Health Letter, by A. W. Teel, M. D. 1396
- Worship in the Junior Church, by Harley A. Morris 1397
- Question Time, by A. B. Phillips 1398

THOUGHT PROVOKERS:
- Progress for the Church, by Dwight D. W. Davis 1394
- Religious Routine, by C. J. Lant 1395

NEWS OF CHURCH AND HOME 1399

THE BULLETIN BOARD 1406

The Pigeonhole

The Place of Honor

(A John Sheehy Story)

A short time ago I went to Graceland College and stood at the desk talking to the manager. A young fellow came in. I don't know what state he had come from, but he had come to sign up. Evidently he had been sent to see the room assigned him, and was just returning from the inspection: "I don't want that room," he declared. "Why not?" asked the young woman at the desk. "I just don't want it." "You'll have to see the manager," said the young woman. "There will be no changes," stated the manager. "But there will have to be," argued the youth. "Very well, if there are any changes, you suggest who is to have that room which is not good enough for you!" This suggestion took the young man's breath. "Oh," he stammered and reddened, "I just couldn't do that!" "I thought so," smiled the business manager.

In this church there are some places not so attractive as others, some not so much in the public eye and favor. But all places must be filled by those who are eager to magnify their calling. When we as Latter Day Saints learn to accept our place and work, whatever the task is, and consider it God-given, we shall redeem Zion.

Dame Rumor Errs

"The Chief" and the Managing Editor enjoyed a great big chuckle the other day over the latest awkward blunder of the gossipers. It seems that the Independence Chapter of the Amalgamated Grapevine went into a sizzle of whispering to the effect that the Editor in Chief had submitted the article on Poe for publication in the *Herald,* and that the M. E. had refused it. The report was greeted with grins by those who know better.

The facts are that the M. E. read it and asked for permission to publish it. He hopes you will enjoy it as much as he did. It's in this issue. And the M. E. would be happy if there were a greater interest among church people in this type of literary criticism.

Shop Notes

The Press Room Proletarian says: "The trouble with us radicals is that if people disagree with us we think something is wrong with them. But if they agree we are so surprised that we wonder what is wrong with *us!*"

Betty came romping in after lunch the other day, a smudge of chocolate on her cheek.

"Been eating candy?" we asked.

"No," she answered, "I've been helping Roosevelt in the 'Buy Now' campaign to break the depression."

The Perennial Lover was in a state of glum. "Unless some new girls move to town," he said, "I'm going to be dateless. I've gone with everybody here, and they're tired of me!"

"Young man," the Grouch admonished him, "courting a girl is like practicing a religion—You can be faithful to only one at a time. Remember the Scripture, 'No man can serve two masters.' But you have tried to serve many."

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Editorial

The Test of Faith

"It Is Your Life" It is recorded in the Holy Scripture that when Moses had made a long exposition of the law to the children of Israel, he sang a song of exhortation before the assembled hosts. Then he made this significant statement:

"Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land."

Keep the Law The financial law of the church is not a vain thing. It is the life of the church in more than one sense. Not only does it provide for the necessary material support, but it also measures the loyalty and devotion of the people. A loyal people will obey the law. "Keep the Law," say the church leaders, because they know that the life and strength of the church are dependent upon it. We must keep the law ourselves, and we must teach our children to keep it if the gospel is to be preached to all the world, and the mission of the church be carried on.

The Long, Steady Pull Some time ago the Presiding Bishopric issued words to this effect, "We have met the crisis; now for the long, steady pull." There have been occasions and necessities for sacrifice drives and special offerings. Now we are ready for the "long, steady pull" of keeping the financial law. We hope that the time will come when there shall never be a necessity again for sacrifice drives. Intermittent periods of generosity are often followed, if not preceded too, by long periods of neglect. The flourish of satisfaction that people get from making a gift in a public way does not last long. But in keeping the law we have the enduring satisfaction that we are engaged in building Zion, which is our great task.

Material for Action Recent issues of the *Herald* have contained helpful materials for the use of church officers in teaching the law to the people. This issue contains more of the same kind. Other publications are advertised that explain the whole law in detail. There is now no excuse for anyone to say that he does not know or understand. The church is doing all in its power to make the whole matter clear. At this point we reach the test of our faith and devotion to our ideals. Can we—*will* we "Keep the Law"?

L. L.

Dangerous Playthings

Crowding Populations Surplus populations in Europe are a sore spot of danger. They are the breeding grounds of many a discontent, and the natural playthings of revolutionists. Unemployed, discouraged, sometimes despairing—their lot cannot be made worse, no matter what happens. Their nations need more land, more resources to provide for them and keep them busy, but these things are not available, unless they can be wrested from other nations. These surplus populations create a dangerous pressure. They are easy recruits for Europe's many armies.

Armies According to observers, Europe is bristling with uniforms, shaking with the steps of marching men, who are forever stepping up to frontiers and looking ominously over them. Then there is some brutal border "incident" in which a patrol of soldiers on one side kills a lone sentry on the other, and the trouble is on.

National Honor And as a result we see, as we have seen in the past, the spectacle of Japanese soldiers defending the honor of their country on Chinese soil, a German army protecting the Fatherland in Belgium, and an Allied army stomping up and down the Rhine to keep a prostrate Germany in her place. Actually, behind all these pretenses of national honor, are other and more mercenary motives: the desire for land, trade, resources, or commercial rights.

The Race of Armaments It is all right for little boys to want the largest dogs, the best jack-knives, the fastest bicycles, and the loudest cap pistols. The trouble is that the nations are acting like those little boys. The largest army, a "navy second to none," the fastest aircraft—these are the objectives in a costly race that is threatening to bankrupt the world. It is now impossible to pay the cost of the kind of warfare that the technicians have invented.

Population Control The earth can be made to support many more people than it does at present. But we will some day reach a limit. There is only so much space, and it will only support so many. To breed more people is to develop a situation where the surplus population can only be taken care of by war, famine, or pestilence. We have beheld the effects of all these things, and they are horrible. Nations must some day learn to produce fewer and better people, and to take better care of them. A Christian future for the world demands it.

L. L.

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Men You Ought to Know

President Frederick M. Smith

He became President of the Church May 5, 1915. His father, "Young Joseph," had been President from 1860 to 1914, and his grandfather was the founder of the church. He is not so old but that there are many people still living who knew him when he was "just a boy." He is still young at heart, and has many interests, one of which is represented in his article in this issue.

Can You Answer These?

Is there a promise of blessings provided we obey the financial law?

Who should pay tithing?

Is it correct to receipt as "tithing" sums received from nonmembers?

Should a person pay tithing on gifts received?

These and many other questions are answered in the new *Handbook of the Financial Law,* a recent publication put out for the Presiding Bishopric.

Every serious student of the church will want a copy of this important little book. It will figure in all discussions of the basic financial law of the church during the coming year. It is the best statement of the principle of tithing so far published for the church.

Handbook of the Financial Law,

Each, postpaid ..... $ .15

Per dozen, postpaid 1.50

HERALD PUBLISHING HOUSE
Independence, Missouri

The Financial Law

The church is the chosen instrument by which God purposes to preach the gospel in all the world, to nurture his people in the ways of righteousness, and to establish Zion, "the pure in heart." In order to accomplish this great work, a certain amount of financial means is necessary to provide for the work of the church and to carry forward its missionary and Zionic program. To supply this need God has commanded his people to contribute of their temporal possessions in proportion to their ability and according to his law. This is called the financial law of the church.

There are three fundamental reasons why we are under financial obligations to God and his church.

(1) We are the creatures of God, and receive from him all the material things of life to be used as his law directs. To refuse compliance with his will in the use of the material things intrusted to our care is ingratitude and rebellion.

(2) The happiness and salvation of mankind is a matter of responsibility which must in justice be shared by all. We are a part of the social fabric, and the brotherhood of man is co-extensive with the Fatherhood of God. Therefore we owe both God and man a share in our material resources.

(3) As members of the body of Christ—his church—we have covenanted to love God and man, to whom we have pledged our devotion and service.

The first observance of the financial law is incumbent on us as soon as we become conscious of our responsibility to obey the gospel of Christ. It may, and probably should, precede our obedience in baptism. If not before, it should certainly follow immediately after. It is an earnest of our repentance and desire to obey the whole law of Christ. If we have long had our names on the records of the church and yet we have not consistently rendered an accounting and done what we can to pay our tithing, we have not fully obeyed the gospel. Unless we make earnest effort to understand the law and to comply with it, the Lord's work also must suffer and we must necessarily stand condemned.

Parents should teach their children, both by precept and example to observe all the commandments. For their failure to teach these things they are answerable to Him who gave the law (*Doctrine and Covenants* 68:4). Children, however, become answerable for their own deeds when they arrive at years of understanding.

God could have accomplished his major purposes in some other way, but he chose to permit men to share the responsibility with him; and in sharing, to attain for themselves the spiritual development anticipated in the gospel.

(An extract from the *"Handbook of the Financial Law."*)

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Representative Comments

On the new "Handbook of the Financial Law" and the "Keep the Law" Program

Omaha, Nebraska, 115 South Thirty-fifth Street.
October 21, 1933.

PRESIDING BISHOPRIC,
Dear Sirs:

This will acknowledge receipt of your *Handbook of the Financial Law*. I am thoroughly delighted with the contents and wish to congratulate the Presiding Bishopric on this publication.

I really feel now that we should get somewhere in the teaching and keeping of the law and trust there will be no let up, even after December 3.

I would like to see this Hand Book placed in the hands of every member of the priesthood from one end of the earth to the other, with instructions that they study and teach it as presented. I am sure that this action would bring profitable results as well as eradicate many misleading statements going out from our priesthood which causes confusion and misunderstandings among the members.

I have written each solicitor of Northeast Nebraska and Southwestern Iowa Districts, concerning the "Keep the Law" period from November 12, to December 3, 1933, and we will do everything we can to make this a success. Our program includes the reading of the law as contained in the Handbook to the congregation of each branch. This is in line with the ancient Jewish custom of reading the law at their special services following the Day of Atonement. As a church, it is high time we were reading the law to the congregation and seeking forgiveness from our heavenly Father for not having kept the law during the past.

Very sincerely yours,
W. T. WELLMAN.

October 16, 1933.

BISHOP G. L. DELAPP,
Dear Brother DeLapp:

Received the pamphlet on the law of tithing in which the questions and answers covering practically every phase of the experience of this Latter Day Saint people have been treated upon and I believe it is one of the finest things I have ever seen. I think that I have answered every question that is printed therein at different times and under different circumstances but to have the whole matter in pamphlet form is, I believe, the best thing that has come from the Bishop's office in many a day. I would like to see one of these pamphlets in every home. I think it would be valuable to have it there.

I have for several weeks been preaching on keeping of the law and I am most pleased to see the church taking this stand and I trust that as soon as opportunity is given to contact the membership (which we are endeavoring to do in Far West Stake in order that everyone may be fully posted as to what the law is) that the church will make the keeping of the financial law along with some other things a test of fellowship. I cannot see why we should go limping along as we have done for so long a time. If this be the church of the Living God, let us keep her laws, and if it isn't, let's cast it aside and go our own way. Maybe you think I am a little drastic but, Brother DeLapp, I believe the time has come when we should determine whether we are going to stand for this church or against it and you know and I know that those who will not keep the law are against us. They are idlers in the kingdom and the law specifically states that there is no place for the idler here.

I want you to know that I am arranging for a most strenuous campaign during this period of time and not only during that period but following it. I have been driving hard already and expect to keep at it.

With very best regards,

Yours truly,
MILO BURNETT,
Bishop, Far West Stake.

Herrin, Illinois.
October 15, 1933.

MR. G. L. DELAPP,
Dear Sir and Brother:

Received your letter of October 7 on Keep the Law Program. Will say that we will make every effort to cooperate with you in this matter. Brother Allen, our pastor, and myself are trying to make our branch a 100 percent on paying tithing before the end of this year, if it is only a few cents. Just to get them started on this point of keeping the law. We have very little work down here, but we can at least make an effort.

Sincerely yours,
F. E. BUCKLAW.

520 South Thirteenth Street.

Excerpt from letter of Ray Whiting, Council Bluffs, Iowa.

"We are all mighty pleased with the way you fellows are putting on the drive to "Keep the Law." I was just talking with Gerald Gunsolley a few minutes ago and he, too, is happy the way you are going after it. It sounds much better than a sacrifice drive and I am sure it is better. We will be glad to do all we can to push this in these two branches."

Excerpt from letter of Steven Robinson.

We are making special plans for the general church financial program, "Keep the Law," November 12 to December 3.

In Des Moines all classes of the church school will teach from the quarterly edited by the Presiding Bishopric and all sermons will be on the subject, special work by the priesthood and special workers. The sermon topics are as follows:

Divinity of the Financial Law
Plan of the Law
Divine Social Order
Salt of the Earth (Keep the Whole Law)
What Consistent Paying of Tithing Will Do
Obedience to Heavenly Vision

I am giving special attention to the various branches and groups of the district that the program of the general church will be emphasized.

The *Herald* has come this morning, and we note the "Keep the Law" program that is contemplated. We have been interested in this phase of the work for many years. We have taught the adult class here for the last three Sundays, and preached in the mornings, and this has been the trend of our teaching and preaching. We also visit each day at noon in the homes of the Saints, and we have been talking this "Keep the Law" strongly to them. As a result one married couple came this morning with a check for $50.00 and asked us to send it to the Bishop for them, and they are filing their inventory. Many others will do so. We notice that special material is being sent out to the officers, and we wish that you would have this material sent to us, also, as we wish to help in this movement, and to be thoroughly informed, so that we can present the matter in accordance with the program you are outlining.

Sincerely yours,
RICHARD BALDWIN.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

"Thanks for Everything!"

With these words, written in wavering penciling, Rutherford B. Hayes, once President of the United States, ended his last note to his friend of many years, Edward Bok, the famous journalist. Their friendship, begun when Bok was a struggling young newspaper man and Hayes was president, was a thing very precious to them. Is it not fitting that these words, "Thanks, thanks for everything!" should be the last message from one great friend to another?

"Thank you!" Only two short words, but what a help they can be if spoken sincerely. Some wise and thoughtful person has observed that one should never be too busy to be courteous. I should like to add to this that one should never be too sure of a friendship or of institutional favoritism to omit the "Thank you" when a privilege is granted or favor received. Someone else has compared courtesy in daily living to the oil which causes great machines to run without friction or noise.

"Be courteous. Young people often think it is smart to be rude. This is a mistake. All great men are kind and courteous," said a lecturer on the topic, *"Ten Good Rules."* This was his second rule. To it he added as his seventh rule: *"Cultivate good manners.* When you get into college, and later, when you get out into the world, you will find that you are often judged by the way you act in the presence of others."

Doctor Frank Crayne writing on, *"The Boy and His Job,"* for the Houston (Texas) *Post,* says: *"BE POLITE* (I hope the printer will set that in capital letters). There is no one little trick that will help you make good more than getting the habit of being polite."

A courteous "Thank you" is the commonly conventional way of expressing gratitude, and everyone of us has many reasons for being grateful. Indeed so great and numerous are the blessings of life for us who are young people that we should feel little hesitation in showing our thankfulness in word and deed. The Scriptures teach us to be thankful for all things. Life without gratitude is very barren. Happy is the person who early learns to be grateful and to express his gratitude sincerely.

I have friends who say "Thank you," and I have friends who forget to either because they are careless or because they are not thankful. But as time passes I think I have a deeper appreciation of my friends who exercise the royal prerogative of being kind and courteous. It is a kindly thing to be considerate and grateful. Jesus gave thanks.

As for myself—why, when I think of life and friends and sunshine and work that challenges my best, I just can't help but want to say a big and resounding "THANK YOU" for every one of my blessings. I want to be great in the important matters of consideration, courtesy, and gratitude. I want to say as did Mr. Hayes—"Thanks for everything!"

> A smile, a cheery "Good morning," a bit of kindly, thoughtful courtesy to a friend or stranger—they're not *little things,* not any of them.
>
> Really, there aren't any *littles* in this complicated, complex life we live. They're all *greats!* Therefore, let's keep our eyes open and our hearts warm, lest we carelessly let one pass unheeded.—Lora E. Clement, in *The Youth's Instructor.*

Carnival Ideas

Do your young people like to do things? Do they give hearty approval and support to big events involving the interest and help of everyone? Are they looking for something "different" this fall and early winter? Then why not try a carnival? It is one of the most surprising, laughable and varied of endeavors you could undertake. In a carnival, programs, jollity and refreshments are combined in a mammoth, noisy entertainment.

Here are some of the ideas gleaned from a city-wide carnival sponsored by the Independence Young People's Council, October 21, in the lower room of the Auditorium. These young revelers are happy to pass their ideas on.

In one corner let Professor Soapstone, "the illustrious magician," and No-Talk-Ray, the clown, give their performance at intervals. The professor should have some really good magic tricks, and if the clown is a good never-succeed-at-my-trick mimic, the act will be splendid entertainment. In front of the tent or booth, ballyhooers and banjo players should attract the crowd to see "the show."

Men, women, boys, and girls may in another part of the room be invited to "ring-a-peg," using jar rubbers and clothes hooks. Prizes for good shots are tiny China dolls, and booby prizes of small mirrors bring a laugh from everyone.

Right now a "walking marathon" is popular. Each performance should include from three to five minutes of walking by eight or ten couples and a short program. The drama, *"Oh!"* has proved very effective as the program feature. Nothing but the word "oh" is said, but it is uttered with a great variety of expressions. A mock wedding will add romantic flavor to this booth, too.

And don't forget balloons, those of the dirigible-like proportions and the colorful, noisy squawkers. A carnival crowd isn't a carnival crowd without noise and plenty of it. Balloons always sell well.

Madame X, the fortune teller, is always popular. Tuck her away in an isolated booth and see how long that booth is isolated.

One of the most original things you can do is to have a Penny Arcade. Prepare several pasteboard boxes with peepholes, interior lighting and huge signs. Call these the "Eleven Wonders of the World." Here are starter ideas for your boxes: "What Holds Our Loving Home Together," inside can be seen two or three large nails; "For Women Only," a powder puff, lipstick and rouge; "The Largest Petrified Elephant in Existence," a very small china elephant. Carnival crowds like jokes even on themselves.

Prince Ali Bendo may supplement the efforts of Madame X and "Read the past" and "Know the future." See him.

Of course a carnival is not a carnival without its clown band, its Negro minstrel, and its refreshment stands where everything from chili to cookies may be bought.

Washington and British Columbia Young People Will Exchange Publications

The young people of Seattle and British Columbia District get out mimeographed copies of a monthly *Bulletin.* At present it consists of seven typed pages. They are anxious to exchange their paper with other districts or stakes. Address Averil Sprague, Route 2, Lyndden, Washington.

Our attention is also called to an error in typing which occurred when excerpts were made from the letter of Dwight W. Davis on page 1297, the issue of October 10. An entire line was omitted. We reproduce the corrected paragraph:

"It was particularly pleasing, at this meeting, to learn that the respective supervisors were unanimous in the thought that we should do more to give our young people a working knowledge of the history of this church, its organization, and its beliefs and principles than has heretofore been true. We cannot be intelligently consecrated to that with which we are not familiar."

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NEWS BRIEFS

Fall Activities Review

Throughout the church the fall and opening winter activities have been many and varied, and all have been attended by the spirit of love and service. The time of the Saints has been more than crowded with branch home-comings and observances of special days and anniversaries, district institutes, conferences, young people's conventions, missionary campaigns, organization of classes and departments for a full program of winter's work, and preparations for the "Keep the Law" period (November 12 to December 3).

In addition to these came the programs and festivals characteristic of harvest-time. The big, church-wide Harvest Home Festival at Independence early in October, had its smaller counterparts in such branches as those in Manchester, England, San Bernardino, California, Sault Saint Marie, Canada, and many others.

Missionaries Visit Wales

Missionary Fred Davies completed his stay in Wales a short time ago. Most of his time was spent visiting the scattered Saints, according to the *Southern England and Wales District Herald.* The work at Llanelly is moving forward rapidly, and the members are meeting together under the influence of God's Spirit.

Apostle John W. Rushton paid a second visit to Wales not long ago and reports good interest shown.

New Officers in Utah District

When Elder A. M. Chase resigned as pastor of the Reorganized Church in Salt Lake City, in August, the congregation elected Elder R. R. Robertson to take charge. Elder Frank Veenstra, until a few months ago missionary to Holland but now appointed to Utah, succeeds Brother Chase as district president, and is also pastor of Ogden Branch. He and Sister Veenstra, an energetic missionary pair, are now hard at work in the district.

After two years of untiring service in Utah District and particularly in Salt Lake City, Elder and Sister A. M. Chase have left the State for a much-needed vacation and rest. It was with regret that Utah Saints saw them go.

Denver Branch Hears Visiting Speakers

Denver, Colorado, Saints have lately profited by sermons from President Elbert A. Smith, who was present at their rally day services October 15, from Elder R. S. Salyards, sr., and from Apostle M. A. McConley.

All departments of the local are active, and the priesthood, under the direction of Pastor Glaude A. Smith, are just concluding an intensive visiting campaign.

Joys to Sing for Church

"Singing for the church is my greatest joy," recently said Sister Gertrude Allen, soloist at the Midland district conference held at Nuneaton, England, September 23 and 24. Sister Allen won the Leamington Eisteddfod a short time ago, also several gold medals.

President F. M. McDowell Devotes Time to Priesthood Interests

President F. M. McDowell is giving his time to the interests of the priesthood. With Elder Blair Jensen he visited nearly all of the branches in Lamoni Stake, addressing congregations and making personal contacts with the priesthood. Then a short time ago he spent several days in Far West Stake in company with Ward A. Hougas, stake president, interviewing priesthood members. Last week-end Brother McDowell and Apostle R. S. Budd visited Oklahoma City Branch. Next week-end he will again be helping in Far West Stake, leaving shortly thereafter for a six weeks' visiting campaign on the western coast including California, Oregon and Washington.

In these priesthood visits the needs of the church are stressed and the ministry are urged to give their loyal support to help supply these needs. General officers realize that local men are now carrying the burden of branch responsibilities in many cities, and that frequently they need encouragement, instruction, and inspiration. A large majority of the priesthood are pledging their loyal support and sincerely consecrating themselves to their tasks.

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Your Friends Who Serve You

By L. F. P. Curry
Of the Presiding Bishopric

IN THE CHURCH is a group upon whose willingness to serve in priesthood, teaching, or other capacity, complete reliance may be placed, in fair weather or in foul. They care for the meeting place, kindling the fires in winter, and opening to the breezes of summer; they receive your tithes and offerings for local or general use; they visit your homes to counsel or encourage; they preach and teach, as their calling may be, happy in the opportunity to serve.

Often their presence is taken as a matter of course; infrequently are they thanked for what they are at pains to give. Really, they must have the heart to serve, chiefly because they feel themselves to be part of the extended arm of Christ who said (John 20: 21), "As my Father hath sent me, even so send I you"; and who addressed those sent with these kindly words: "Henceforth I call you not servants; . . . but I have called you friends." Called to friendship with Christ, they seek in friendliness to serve their brothers.

Included in this group of friendly helpers are the bishops, bishops' agents, solicitors, and their respective assistants. It is of them and their work that we wish to write. For some months we have been endeavoring to multiply their numbers. Several reasons for this exist. First, almost all of them perform their church work in the time remaining after daily duties of their occupation are over; thus the burden upon their scanty margin of time is often heavy. With more to help, the physical and spiritual strain upon each will be decreased, and effectiveness increased. Second, a sufficient number will be able to visit the members personally, in some cases teaching the temporal law, in others answering questions, or in a friendly way inviting to obedience. And this visiting is not a matter of a brief period, like that of November 12 to December 3, but the weekly routine through each year. Third, when the time arrives to put forth a strong effort to pay the church debt, we expect to have a sufficient number in this group, trained, dependable, and experienced, to contact, smoothly and quickly, the entire membership for this purpose. Fourth, the expansion of our Zionic movement positively requires sufficient workers in this group who know what is to be done, how to do it, and how to enlist and train others in the enterprise.

To increase the value of these workers, instruction through the written word and personal contact is needed. Of course, many have already reached a development in their ministry which may leave nothing for us to offer, but almost everyone may profit from obtaining a clearer conception of the plans and activities being developed at headquarters for the attainment of our objectives as a church. Hitherto, various leaflets of instruction and formal articles in our church paper have appeared. As an aid to the work of teaching the law in the period above referred to, we have now issued a *Handbook of the Financial Law,* placing a copy in the hands of each bishop, agent and solicitor, and district and branch presidents. The publication will be made generally available very quickly. Official articles will continue to appear from time to time, and we hope these workers, particularly, will have the time to study them carefully. As a further means of development, we desire to arrange for visits of the bishops to the center place, where specific projects may be studied, and specific methods of execution worked out and understood. From such visits these men would return to their local communities much better able to carry on their work, and officials at headquarters will have received the benefit of their counsel and experience. Furthermore, at times the members of the Presiding Bishopric will proceed to convenient points of assembly throughout the country, to which will have been gathered for a brief but very concentrated period of study, the local bishops, agents, solicitors, and their assistants. Thus, on the ground, by means of this personal contact, understanding may be more fully established. If all workers know their duty, and faithfully instruct the members as to theirs, keeping the law will not be a difficult matter, as long as the will to obey is present. Unfortunately, some of this interchange of counsel and instruc- *(Continued on page 1393)*

The Building of the Kingdom—

The work of the church cannot be carried on without organization and means. Faith, good will, devotion are indispensable; but they are not all-sufficient. Works are also necessary.

In this article Bishop Curry gives us the first sketch of that kind of organization and work which is necessary to start the foundation of the material kingdom of God.

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The Need of Church Organization

By C. E. Wight

THE CHURCH has for too long a time been considered a thing apart from the ordinary affairs of life. It has been conceived of as a fellowship whose purpose is primarily a preparation of the individual for a dim and more or less misty future.

This attitude has developed a state of mind reflected in a recent meeting composed of a group of men who came together to discuss certain economic phases of our religious experience. The meeting was being addressed by an economic expert. In the course of his talk he said, "Of course, I realize that religion and business are two separate and distinct things."

He was immediately challenged by one of the group, who replied, "We do not accept that. We believe that religion should be carried right into our business, that it should become the basis of business."

It is the attitude of this man of the world, an attitude held to by the vast majority of people, which makes difficult the consideration of a religious organization on the same basis that we would consider any other organization.

THE DIVINE INTENTION

It is true that there is a vital religious experience that must come to the devotee of religion, an experience that cannot be discussed in terms of dollars, pounds, or bushels. But this experience is only the impelling force, or motivation, leading the individual to the doing of religious acts.

If every individual were to respond to his religious drive, executing his religious acts without relation to the religious acts of his fellow men, religion would be valueless in the matter of accomplishment of certain ends.

There is a scriptural statement to the effect that "one shall chase a thousand and two shall put ten thousand to flight." In other words, the strength of the individual increases in geometric ratio when he joins with his fellow men for the accomplishment of his purposes.

Was it the intention of the Creator that the religious impulses with which he endowed all men should be lost because of the failure to organize them? That they should be ineffective because of the puny effort of each to work alone and unaided?

GOD'S ORGANIZATION IN NATURE

Every created thing bears mute testimony to God's use of organization in the working out of his divine plan. Pick up the tiniest flower that blooms by the side of the pathway. Study it under the microscope and note the perfection of its organism. Many functions to be performed for the development of the flower, and adequate provision made for the carrying out of each function.

An interesting story appeared in a recent issue of a leading magazine, indicating the placing of an instinctive plan of organization in the make-up of one of the tiniest insects, the ant. According to this author, a careful study of ant life within a colony shows each individual member bent earnestly upon the accomplishment of a given task.

Certain ones go out for the gathering of food; others have domestic duties within the hill; others do sentinel and guard duty. At the close of the day a large pebble is rolled into each entrance, and if a straggler comes attempting to gain admission after closing time, his efforts are resisted most strenuously by the porter within.

The strangest part of the whole story is found in that the minutest study fails to reveal any apparent leadership or direction. Apparently the tiny fellows are working in harmony with their instincts. And yet, following out these God-given instincts a perfect organization is manifested.

THE NEED OF ORGANIZATION AMONG MEN

With man, of course, it is different, in that he is not a creature of his instincts. His powers of thinking and willing set him apart from the lower forms of life. He is godlike in potentiality, in that he has the possibility of bringing himself to a place where he can not only fill one small niche in an organization of his fellow men, but can prepare himself for other and higher places in either the human or divine types of organization.

We have rather assumed in the preceding statement that man would fall into some kind of organization. Is this necessary? It is true we have shown that God uses organization in the building of a flower, or an ant hill, but is it necessary that man, his highest creation, shall also be bound to an organized group?

Look at the matter first from the purely selfish standpoint of the individual. Can he better himself more in an organized group? or by working alone?

Suppose that a group in a certain state decides on the latter basis. They immediately set to work to make possible the fullest expression for the individual by the destruction of all organizations.

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First, the laws of the state must go. No longer is the individual to be restricted by any "thou shalt not." He is to be free to go and do as he pleases.

No property rights are to be recognized. If I have a beautiful home and my neighbor has a poor one, if he is a stronger man than I am, he may by force eject me and take possession. I have no recourse, for the law has been done away.

There is now no money, for with the destruction of the law, and without the weight of public opinion and organized society behind it, there can be no such thing as legal tender.

With the destruction of the laws of the land, and to give the individual absolute freedom, the laws of the church are next discarded.

Henceforth there are no laws of marriage. The strongest man becomes possessed of the woman of his fancy, by "stone age" methods.

Such a condition of "freedom" from organization and restraint would not be tolerated for long by its most ardent advocates. Presently, two or three of the weaker ones would combine for protection against one of the stronger. Then the stronger would bring others to his aid, and soon we would find a number of organized groups fighting among themselves.

A strong organization gives to every individual a finer and bigger freedom than does the dissolution of organization. In the leading thought of the world it is recognized that the fighting and bickering of the world can never cease until the entire world is brought into some semblance of organization, based on the high ideals that prompted the organizing into one central government of all the thirteen colonies of the New World.

It is seen, that even from the standpoint of the selfish individual, the organization of society is good. But it is infinitely more necessary if each individual is to be given the opportunity of releasing his higher powers. Without organized society it would be well-nigh impossible for the individual to express himself through the avenues of love and service.

The world, if it is to be truly free, needs more and not less organization. The manifestation of organization is admitted in the physical world. Its need in the business and political worlds is undisputed. But in the religious world, what? Time was when the recognition of a need for definite organization for spiritual things was lacking. But today the emphasis is being changed. Men everywhere are becoming aroused to the necessity of making a practical test of religion here, recognizing that if the present is cared for the morrow will take care of itself. And this practical religion is only possible if we have well organized religious life and work.

The Organic Form of the Church

We have already suggested that all nature gives evidence of God's use of organization in his building of the universe. Let us return again to an examination of the flower.

What is it that gives value to the flower? Is it the substance—the matter making possible its existence? Separate these corporeal elements into their constituent parts and it will be seen that these of themselves have not made the flower appeal to you.

You enjoy the flower for two things: its beauty and its fragrance. These are both spiritual and not material entities. But how are these spiritual entities given to the flower?

Pluck a few of the petals and immediately is the beauty of the flower destroyed. Extract the aromatic substances and its fragrance is gone. Henceforth this flower does not appeal to you as a thing to be desired.

But note: While it was the loss of beauty and fragrance that made the flower undesirable, yet these spiritual entities were lost through the destruction of its physical perfection.

If this analogy is to be held good in our consideration of the organization of the Church of Christ, it immediately suggests to us this thought:

While the message of our Master is the important consideration, yet it cannot come to us in all of its power and beauty if the bodily structure through which it is to work be destroyed.

Paul had some such thought as this in mind when he used the body of man as an illustration of the Church of Christ. It will be recalled that he speaks of the many and diverse parts of the body, each being necessary for the performance of the many and diverse tasks of seeing, hearing, walking, etc. Remove the eyes from the body, and the function of sight has been destroyed. Henceforth is the body crippled. In like manner, if there is taken from the organic structure of the church any part necessary to the full expression of the message of Jesus, then is that message made less complete. Its beauty or power is destroyed.

Three Tasks of the Church

Now the church exists in order that the life-giving purpose of the message of Christ may be fulfilled. In a more detailed sense, we must see that there is within the structure:

1. The possibility of keeping constantly in touch with God, in order that the message may be fully and intelligently presented.

2. Such officers as will permit the testimony of the Christ to be taken to the nations of the earth.

3. Those who have *(Continued on page 1393)*

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"The Raven"---A Spiritual Interpretation . . .

By President Frederick M. Smith

(Edgar Allan Poe's famous composition is given a novel interpretation in this new type of critique. It was first presented over the radio as part of a Graceland College program. This presentation aroused much discussion, and brought many letters of appreciation to the author. He was finally persuaded to offer it to the Managing Editor, to whose discretion he left the decision as to its suitability for Herald readers. We are glad to present it here as a criticism of life, philosophy, and letters.—L. L.)

SOME MONTHS AGO I was with two writers of verse, one at least nationally, and the other more than locally known for their compositions. We were discussing various phases of literature, and in the course of our conversation I casually spoke of *"The Raven"* as being a great poem. The lesser of the two literary lights mentioned, seemed surprised and said, "Why, you do not hold *'The Raven'* to be a great poem, do you?"

"Yes," I said. "One of the finest written in our language."

He then turned to the other writer with the question, "Do *you* think *'The Raven'* is a great poem?"

The literateur thus addressed happened to be a life-long student of Poe, and in his own name has acquired not a little fame as a writer of verse; and so his answer pleased me much when he said quietly, pensively, and after a short meditative delay:

"Yes, I would rather have been the author of *'The Raven'* than of any poem in the English language."

This answer may have indicated ambition as much as it did appreciation of Poe's poetic masterpiece. I am sure, however, that it revealed an intimate knowledge of the poem and a sense of its hidden meaning.

OPINIONS DIFFER WIDELY on the merit of *"The Raven,"* even among literary critics and students, and some hold Poe to have been a mere rhymster who built his jingles like a toy-maker would construct his wares. On the other hand there are some who have sensed that behind and beneath the perfectly constructed metrical compositions of Poe lie meanings deep and soul-stirring. In foreign countries, France, Italy, Spain, Germany, and Great Britain, Poe has always been highly praised. In our own country in more recent years there has been developed a better understanding and appreciation of him as poet and scholar. Perhaps we have been slow in grasping the depths of mind and the extent to which it made excursions into the philosophies, histories and literature of oriental and western peoples and brought back to us words, thoughts and traditions which he meaningfully and in his matchless manner wove into his compositions and verse. As a prose writer of mystery he long ago won a first rank place; but as poet and depictor of the things that stirs the soul we have been tardy in giving him his due rank.

IN *"The Raven,"* Poe has given us one of his best literary productions; and yet it is likely that on none of his verses do opinions differ more widely, though from its first appearance it was hailed as the work of a genius. It is possible that even yet its real greatness is not generally recognized. Held by some to be a tinkling trifle with a catchy refrain, I believe it to be the outpouring of his very soul as he contemplated its ruins. It was forged white hot from those ruins, and depicts the deep despair of an ambitious man viewing his wrecked and hopeless life.

I fancy I hear someone say, Why raise the question of how *"The Raven"* came to be written? Has not Poe himself, in great detail and much refinement, told us how and why he came to issue it? A pertinent question surely.

In that so termed explanation Poe gave an excellent description of how a poem *might* be constructed mechanically perfect. But we know, as did he, that poems that live beyond the current issue of the paper or magazine in which they are published are not made in such fashion. To have their verse perfect ought to be the desire of every writer, but the form alone though perfect in detail cannot make an abiding poem. It must breathe a message that lives in the experiences and aspirations of men, a song of exaltation, or the murmurings of despair. Poems must carry feeling. No one today takes Poe's explanation of the writing of *"The Raven"* seriously. The literateur smiles when it is mentioned, the editor sneers. Poe's explanation may be termed a brilliant satire on poem building.

And there was probably a reason for the writing of the explanation. Poe had a high regard for the ability of the American reading public to intuitively recognize what is great in composition, either prose or verse, but he also believed that this intuition was not always accompanied by ability to understand fully. But the reading public *felt* what was behind the story of *"The Raven,"* and pity for the man, whose soul cry of agony it was, showed itself in some quarters. And Poe proudly repulsing pity, tried to escape it by telling the public how he came to write the poem. But it is an explanation which does not explain. I doubt not that not only did Poe shrink at the thought of pity from the public, but he also shuddered at the thought that perhaps he too completely laid bare his own soul in his masterpiece.

Speaking of the poem itself, all will agree that in rhythmic construction it approaches perfection. To his chosen measure he clings with fidelity. In coloring, it is outstanding in beauty. It is rich in figures of speech which require a breadth of learning even to understand, and reveals the wide scope of his reading. The selection of words with respect to delicate shade of meaning is exquisite in its accuracy, while the fanciful setting of the reclining and lucubrating student reflects a touch of luxury almost oriental. Add to this his almost perfect rhyming, the masterful use of alliteration, and the unique refrain, and we have a poem charming and attractive in its mechanical and literary perfection.

BUT THIS IS NOT ENOUGH for a great poem. That *"The Raven"* has that something else essential to greatness is attested by the grip it takes upon all who read it. Charmed by its smooth literary beauty though we may be, as the closing refrain reverberates through our minds, as it will, it leaves us feeling for the meaning of it all. We are hushed by a sense of having stood in holy places and having caught a glimpse of what is not often revealed to man. And so it is. We have seen the great soul of a despairing genius laid bare, though the full significance or meaning of it all may be only partially grasped.

If there be a hell, it will be filled with remorse. To be filled with remorse *is* hellish. What brings greater or deeper regrets than consciousness of having failed to do the right thing? The saddest words, you know are, "It might have been." If now, these pangful thoughts torture us at the memory of some misdeed, wrong words spoken, or failure to do or say what should have been done or said, how much greater, deeper, and more prolonged will be the

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agony of remorse which comes at the first movements of consciousness that because of innate weakness, inherent or acquired, unrelieved by lack of proper use of talent, or created by vicious habits or attitudes, one can never more rise to the heights of ideal. To live momentarily below one's ideals will bring remorse which may be assuaged by the thought or determination to do better next time. But when there comes the conviction that never can one reach his ideals, and especially when that prohibition is a creature of his own making, when one becomes aware that always must one, because of sinning away his day of grace, continue to function and live on a plane below that which might have been possible, remorse is multiplied a hundredfold, and one is sure to be plunged by the thought into the nadir of despair. Infidelity to vows, infidelity to trust, infidelity to friendship, infidelity to morals are all grief producing; but catch these all up into infidelity to higher ideals, and realize that this infidelity has become so fixed that never can one get rid of it or rise above it and one can then sense the deepest feelings of remorse and despair which man can experience.

Such is the remorse depicted in *"The Raven."*

WITH RARE SELECTION Poe chose for the symbol of his ideals a beautiful maiden. What can more appropriately symbolize lofty but insordid ambition, sincerity of purpose, fidelity in the broadest sense of being true to ideals, the finer instincts, and the refinements of true culture? What can stand as a finer symbol of those ideals which have for their expression racial progress and uplift? It was not a fortuitous movement of the pen that caused Poe to write the name Lenore, as the rare and radiant maiden whom, when lost to him, "the angels name Lenore," though because snatched from him she was "nameless here forever more." From the effects of the blow which takes away a sweetheart, one may duly recover, and to some extent find another to take her place; such a departed lover we can hold in sweet memory; and loss of her need not cause continuous remorse. But conscious that fidelity to the loftier ideals was forever beyond his reach, that never more, even in a future Aidenn would he be able to clasp this "rare and radiant maiden," filled the poet with the despair which enabled him so effectively to breathe the spirit and genius of *"The Raven,"*—infidelity.

Again, it was not mere caprice which caused Poe to select the raven as symbol of infidelity. And well may we believe that the poem was not intended merely to relate adventures of a sodden crow seeking the shelter of a room lighted by the lamps of a student reading late to find surcease from sorrow over the death of a lover. The wet and ungainly fowl, were he fowl only, and not symbol, would doubtless have flown on the morrow. But the croaking crow was well selected by Poe to become symbolic of the fact that into the soul had come the consciousness never again would the raven of infidelity leave him. How apt the symbol, how ominous the bird, how terrible the thought!

The longing in his heart to be able to rise above his own weakness and despite them reach his ideals is depicted when he addresses the bird:

"Prophet!" said I, "thing of evil!—
prophet still, if bird or devil!
By that Heaven that bends above us—
by that God we both adore,
Tell this soul with sorrow laden if,
within the distant Aidenn,
It shall clasp a sainted maiden whom
the angels name Lenore—
Clasp a rare and radiant maiden whom
the angels name Leonore."
Quoth the Raven, "Nevermore."

Nevermore!

THUS was declared to his soul the fact that his birthright was gone.

And in the agony of his soul he cries out, pleading to be relieved of the incubus of infidelity, and he orders the bird to leave. How meaningful does the stanza become where he cried:

"Be that word our sign of parting, bird
or fiend!" I shrieked, upstarting—
Get thee back into the tempest and the
night's Plutonian shore!
Leave no black plume as a token of
that lie thy soul hath spoken!
Leave my loneliness unbroken!—quit
the bust above my door!
Take thy beak from out my heart, and
take thy form from off my door!"
Quoth the Raven, "Nevermore!"

"Take thy beak from out my heart, and take thy form from off my door," is not the language of a mere rhymster. It is the cry of agony wrung from a great soul in ruins.

To emphasize the position I take that the whole poem is allegorical and symbolic, note this. It begins like this:

"Once upon a midnight dreary," indicating the past, long ago—or at least not the present.

"Ah, distinctly I remember, it was in the
bleak December."

Doubtless he remembered the very hour when this consciousness of infidelity, irremedial infidelity, was first borne in upon him, when he pleaded for the ebon bird to remove from his heart the ruthless beak. But the Raven said, "Nevermore!"

Now note the change in time. It was "in the bleak December," "once upon a midnight dreary." But now in the less sthenic moments of despair he dejectedly says:

"And the Raven, never flitting, still is
sitting, still is sitting,
On the pallid bust of Pallas just above
my chamber door;
And his eyes have all the seeming of a
demon's that is dreaming;
And the lamplight o'er him streaming
throws his shadow on the floor;
And my soul from out that shadow that
lies floating on the floor,
Shall be lifted—Nevermore."

And so the great soul-stirring poem closes with the gloomy thought that out from the shadow of the ominous bird of infidelity would nevermore rise the soul of the poet.

Is it a poem of despair? Yes, to men who fail to rise above the evils confronting them and who yield at last irretrievably to the temptations of infidelity.

As an allegory with potent symbolic meaning *"The Raven,"* is a poem of tremendous power as well as almost transcendant poetic beauty, and is in the fore of poetic compositions, not only of America, but the world.

Freedom in the Church

WE HAVE EVER HELD that there was freedom in the church for the expansion of the intellect and the affections, for the increase of that which tends to make men wiser and better, for the attainment unto every higher, holier good to which men may legitimately aspire; that there was a right to think, to speak, to act, subject only to the general rules of ecclesiastical government under which church unity is secured unto us, and the specific commandments of God unto the church.

"Neither be ye called master," is in the same strong spirit as, "But he that is greatest among you shall be your servant"; "for one is your master, even he whom your heavenly Father sent, which is Christ."

We cannot rejoice in scism, nor in the arraying of brethren in spiritual controversy, one against another; but having understood that the gospel was for the elevation of man, for the opposing and suppression of evil and falsehood; for the upbuilding of right and true principles, which honorable men, seeking for life eternal, may advocate, sustain, and abide by; and to which the outcast and depraved may seek for deliverance from their depravity and alienation from God, we can but hail with gladness the evidences daily accruing of an early return to right ways of thinking, when men will, in their desires for the advancement of the cause of God, dare to counsel together freely and fairly, without fear of censure or hate, or the exercise upon them of arbitrary power, wielded by their fellow men.—*Church History,* volume 3, page 554.

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The Royal Road

By Florence Tracey

V

Fundamental for the Moment

A LIGHT STEP in the hallway, a gentle knock on the door. Without removing her face from the pillows, Larry Verne reached a tear-wet hand for her wrapper. "I'm such a baby!" she gulped half aloud as she sat up and poked her arms into the sleeves of the garment, "I'm *such* a baby, and somebody *would* have to catch me like this!" She wondered who it was. Eldred Hampton was the only one who had ever knocked at her door. When Nancy was in town she just bounced right in. It must be Mrs. Hampton.

Half an hour before Larry had succumbed to a storm of self-pity. She seldom cried over herself, but for hours she had wrestled alone with her problems concerning Greg. She had not talked with Mrs. Hampton as she had originally planned to do. Somehow, since John's letter had arrived, she did not have the heart to approach his mother with her doubts concerning priesthood. Eldred Hampton seemed utterly happy over her son's call to service. True, Greg was living up to his promise to be just as he had been before the night he had asked her to be his wife; but the young woman knew that the matter could not go on long as it was; that circumstances would force an issue before many days. She had decided that it would be best for both of them not to see each other again, and for thirty-six hours she had been trying to steel herself to tell him about it, and to refute his arguments. She would ask him not to come to see her any more. But it was a hard struggle, horribly hard; she felt as though she were tearing her heart out. How could she bear never to see him except as they passed on the street or met by chance at the church? Life ahead without Greg would be a vast gray stretch of nothings—but, she would finally get over feeling this way; she would go on, and she would show the world that she could be happy! Tonight she had resolved to remain in her room, to come to an ultimate decision concerning Greg, and perhaps to write to Nancy.

The knock sounded for the third time. It suggested finality.

"Come in," called Larry imagining with something akin to despair how uninviting she must look sitting in the middle of her bed, clad only in her green-print pajamas and orange-trimmed, nile-green wrapper; her eyes red, hair tousled, and nose shiny! "Come in," she called a little louder.

The door knob turned, and on the threshold stood Carmen Blaine. "Why! Why!—" she gasped, "I'm—am I intruding?"

"Of course you are!" savagely thought Larry, wishing that it were possible to snatch up and hide the traces of her sorrow from the well-bred surprise of this immaculate young woman. "And I don't think I'll ever forgive you for butting in on my privacy like this!" but in her heart she knew she would.

"I'll not stay if you'd rather I didn't—if I'll be in the way—" the visitor offered, and started to turn away.

This would never do, to let her go away without a shred of explanation! "Oh, no, don't go!" Larry was astonished at the eagerness in her own tone. She scrambled to her feet and held out a trembling hand: "Please don't go—I—I'd like to talk to you. You just happened to catch me feeling a little blue. I'm sorry. Truly, I'm not so much of a baby *all* the time! Won't you stay?"

How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite openly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him. Among her reasons is the rather startling one that she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household, and who are destined in strange ways to influence Larry's life.

A HURRIED APPLICATION of powder and a stroke of the hairbrush worked wonders in restoring her appearance and composure. Her guest, seated in the only chair in the room, a comfortable, cretonne-covered piece of furniture beside the lamp, watched her in tongue-tied silence. "She's shocked at finding me this way," thought Larry. "I wonder if she never cries?"

In the meantime she chattered on: "I've wished so often you'd come up to see me, but you seem awfully busy. I've been over to your apartment twice. Once you were just going out, don't you remember? The other time you weren't there at all."

"My working hours are rather irregular," the explanation was half apologetic, "and then I have my Sunday school class, and a study class, and a club; so I'm not at home very much." That was the longest speech Larry had ever heard Carmen make.

"You are doing a lot of church work, aren't you?"

"Not a lot, but some."

"John used to hint this and that about your activities, when I first came here. I have wondered how you managed time for all of them. It must be nice to be, oh—sort of settled." Thank goodness, her eyes were not so red now! She strolled to the bed, dropped down upon it, and smilingly punched a pillow. "You see I have the college girl's habit of lounging in my bedroom and wrecking everything. I got that when I went to school in Chicago. Don't you like just to lounge?"

"I've never done it," the other confessed; "I've never been to college."

"Well, neither have I; I just went to business school, but there were several of us girls who roomed together, and it was great fun." Of course Carmen had never found lounging tempting with that mother and that little sister around!

"But—I'd almost forgotten why I came up to see you," Carmen laughed a little nervously. "I came to invite you to do something. I suppose Mother Eldred has told you about John?"

Larry nodded.

"Well, Doc wants to take some of us up Sunday, and Mother Eldred is going to turn her boarders over to the mercies of Aunt Annie for the day. We wondered if you and Greg would like to go; you see there'll be just Doc, and Mother Eldred and myself. Have you ever been to Lamoni?"

"No, I haven't. Oh, I should *love* to go. I've heard so much of Graceland and wanted to see it for just ages! Nancy has urged me to come up several times, but Greg isn't awfully lucky getting the use of their car for a whole day." For the moment she forgot she was talking to Carmen Blaine, the girl who had impressed her as being "different"; she was thinking out loud. "It would be great fun, and you're very nice to invite me. Have you heard definitely that the ordination is going to take place Sunday?"

"Yes, I got another letter from him today. It will be at the Coliseum in the afternoon. John will be happy to have so many of us come up. At such times as that in one's life, it's a wonderful thing to have friends." The simplicity of this statement appealed to her hearer.

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Surely Carmen knew something about what she was saying. She numbered her friends by the score, and seemed to know and like everyone. At that moment Larry who was comparatively new in Independence, felt almost friendless.

"What time do you plan to start?"

"Well, fortunately I have an early shift this Saturday, but at that I presume I shall be working the latest of any in the crowd. Doc said four o'clock would be convenient for him. Do you think Greg—"

"I know he'll be happy to go. When he calls tomorrow I'll tell him about it."

"Then I'll tell Doc to count on the two of you," and the visitor started to rise.

"Must you go so soon? You've only just come." Larry started up, too. "I'd love to have you stay. Won't you? We can talk. You see I've heard so much about you from John and his mother and Doc that I feel as if I ought to know you." She did not add how very lonely she had been since Nancy's departure for school last fall, and how she had longed for the friendship of a girl her own age.

"I've heard a lot about you, too," politely returned Carmen. "Mother Eldred fairly dotes on you, and Doc—well, he just can't think of things nice enough to say about Larry Verne."

"I'm glad they do like me. They're wonderful people, and I hope some of my radical ideas—or at least I'm beginning to think they're radical among all you faithful ones here in Independence—won't shock you so that you never come again."

"Aren't all of us radical at some time or other?" was the visitor's question.

EXACTLY TWO HOURS, twelve chocolates, and a handful of peanuts later, Larry huddled against the head of her bed. She was looking at Carmen who, sometime before in the enthusiasm of their tete-a-tete on mutual interests and difficulties, had removed her shoes and dress and now lay prone on her stomach across the bed. Her small feet had a way of jerking upward with a little kicking movement to emphasize her words. Her chin was propped on her hands. As she spoke she looked meditatively at the wall on the other side of the bed. "Our training has been different, Larry, and our environment, too, but it's funny how our attitudes are so alike. I blame myself a lot," impulsively she turned and laid a hand on Larry's arm, "for some of the lonely and miserable experiences you have been through this winter. I've thought of you lots of times and wondered how you were making your adjustments to Zionic"—was there a little irony in the use of that word?—"conditions. But I promise it won't happen again. We girls must stick together."

"It's been grand to talk to you!" choked Larry, pausing to trace a pattern on her knee and to steady her voice. "I've been afraid to talk to Mrs. Hampton for fear she'd be shocked at my apparent lack of faith. So many older people are astonished at the seeming heretical ideas of us younger folks."

"You're no heretic," laughed Carmen. "And don't be afraid to talk to Eldred about *anything*. She's absolutely shock proof; I've tried her out. She's always a big help and comfort, and she never talks to other people about your problems."

"But isn't she awfully fundamental?"

"Do you mean a Latter Day Saint with deep and sincere convictions? Yes, she's that, but she's sensible, and she's not a bigot."

"Well—"

"Talk to her all you please. I have. My goodness, if John Hampton knew all the things I've discussed with his mother, he'd hold his breath for a week!" Carmen had a delightful laugh, a small gush of sound that fell on the ear like a shower of dew on a path.

"I'm afraid I've been awfully selfish tonight," apologized Larry; "we've talked mostly about me. Can't we appoint a session to discuss you soon?"

"Let's wait until after Sunday. I'm so glad you can go with us, Larry, truly I am." The glow in her eyes held the warmth of friendship. "Somehow I feel tonight that I've found you out and that we're going to be great friends—almost sisters maybe," she finished a little shyly, "because John really does regard you as his sister."

Larry's gray eyes brightened with gratitude. With Carmen's counsel and friendship, life would be much pleasanter, and then she recalled that she had not mentioned John's comment on the Royal Road. She wanted to know what Carmen thought of that.

"And about this priesthood complex of yours," her guest went on as she sat up and thrust her toes into black pumps, "I wouldn't worry. We're alike in that—we don't understand all we know about it. There are lots of young people in the same boat, and—take it from me—lots of older ones, too. We mustn't be too critical because men who accept the priesthood are just as human as the rest of us; but we must study and pray over it. John and I have talked about priesthood considerably, and he has read me some very good passages on the subject from the *Doctrine and Covenants*. What do you say about our getting together and reading and studying some of those sections? It would be a big help to me to be straight on the matter before John comes home this spring."

"I'd love to!" enthusiastically declared Larry. "I'll remember to read the eighty-third section as you told me."

AND SO IT WAS that after her guest had tripped down the stairs, Larry brought her recently-purchased copy of the Book of *Doctrine and Covenants* from her desk, and began to read. But the words seemed not undesirable. The sentences flowed on almost without end. It was something about the priesthood God had given to Moses and Aaron and people who had preceded them and followed them. It mentioned two priesthoods, one that was "after the holiest order of God" and a "lesser" priesthood that was given to Aaron. Indeed all of it was very confusing. It meant nothing to her, and surely it meant nothing to Gregory.

For fifteen minutes she persisted in her reading. Then she closed the book utterly discouraged. Would it ever mean anything to her? Was she always to go on not knowing, not understanding, not conscious of the beautiful things in the church? Somewhere from off memory's shelves, as if in answer to her questions, there fell into her consciousness the words of a Sunday school text, words from the past: "Ask and it shall be given you." Those were the words of Jesus, and he was the Savior who had come to save men from their troubles, sins, and misunderstanding. He had promised that. Wouldn't it be wise to take him at his word?

Quickly she dropped to her knees beside the bed: "O Lord," she prayed, "I'm ashamed that I don't know more about thee, and I don't want to bother you with my little problems; but thou hast promised us that when we ask we shall receive. Help me with understanding and strength—I am so weak! Please help me. If these are thy words," her hand lay on the cover of the book, "let me understand them. Amen." For another moment she lingered on her knees, and when she arose, a new buoyancy seemed to flood her soul.

Again the girl picked up the book and turned to the eighty-third section. Words, simple, understandable words, seemed to start out of the page at her. These words assured her that priesthood was holy, that it was God-ordained, and that all who received the priesthood, received the heavenly Father and his kingdom. There was a warning to the priesthood to heed the words of eternal life and to live according to God's commandments. Yes, the warning was plain. It seemed as though God recognized some of the difficulties which would face his servants and was helping them in advance by telling them to obey him and live by his words.

The next paragraph was a rebuke: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all."

Her head drooped. Indeed she felt the most condemned of them all. Both vanity and unbelief had played their parts in her thinking. She had lightly considered some of the ordinances and orders

(Continued on page 1394.)

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The Life of H. N. Hansen

The first missionary to go to Denmark from the Reorganized Church of Jesus Christ of Latter Day Saints. Compiled from his own writings and other sources.

By Poul S. Nielsen

BROTHER HANSEN had the surprise of his life when a man named Lund, who was attached to their tithe office came to him and asked him to have a public discussion, Hansen to affirm that Joseph Smith, the son of the prophet, was the rightful leader. The speaker on their side was to be a Mr. W— who was to affirm that polygamy was according to the Bible. It was Brother Hansen's turn to speak the first night, and if he had not gone out into the open, there to pour out his prayers for help to God, it is hard to tell if he would have had the courage to meet Mr. W—, for he heard that gentleman was supposed to know all about those subjects. Our brother presented his side of the question in such a manner that the other man decided not to present his side, but announced that there would be no meeting the next evening, as had been agreed. This the chairman who did not want to take sides, refused to allow and he announced that the meeting would be next evening as previously arranged.

When next evening came the Utah faction felt disturbed and Mr. W— did not want to open the meeting, but after some whispered conversation between some of their elders he finally got up and said that he had made two mistakes in that he had promised to defend polygamy and to debate with an apostate. For this latter name he was called to order by the chairman whereupon he lost all confidence in himself and proceeded to misquote Scriptures from the Bible. For this he was called to task by Brother Hansen. This angered him and things did not get any better when the chairman suggested that he look up the Scriptures before quoting them. He could not find his Scripture and finally two of his brethren were going to help him find what he wanted. This made things still worse, for they happened to find readings with which he either was not acquainted or had no use for just at that particular time. The result was that the meeting ended without Mr. W— using his allotted time.

At another time in West Jordan he hired a hall belonging to one of their bishops. His subject was that young Joseph was the rightful leader. The next evening the bishop thought that he had better have some who knew their subject to answer him. He accordingly sent for A— J—, then church historian. But A— J— had not heard the talk of Brother Hansen the previous evening, except by what others told him. He did not exactly know what to say and flew wide of the mark, finally closing by saying, "My God, what have we done that we should be cast out?" He repeated this question and then answered himself by saying, "We have done no worse than Israel of Old." Brother Hansen thought that they had done plenty and was anxious to give a reply. But although the bishop would rent his hall out for worldly things, he would not let him have it even though he offered to take it any evening when it was not occupied.

FOR SOME TIME he had been working about twelve miles south of Salt Lake City, but now he went farther south towards the town of Lehi. He was somewhat discouraged. In his home were his wife and child ready to welcome him and here he was amongst strangers. The temper did all he could to discourage him and get him to quit. Even though he tried to pray to his Creator it seemed like he could not find the words that he wanted to use. Those were his feelings when he arrived at Lehi where he was kindly received by Brother and Sister Clark who always had a helping hand for messengers of the gospel. He told them about his troubles but not about his temptations. When he retired that night the Tempter tried to overpower him more than ever. But he thought of the promise of God that if we will trust him he will help us. Once more he tried to pray but it seemed to him that his prayer did not reach any farther than the ceiling. He was awake for a long time but at last his weary eyes closed and he rested. How long he slept he did not know but found himself awake, a bright light flooding his room and heard a sound like a door and window were opened. A voice was speaking to him as plain as he ever heard anyone talking. It was no dream. He was awake and arose on his bed to look around but did not see anyone. He did not know if the vioce that he heard was such a one as others would have heard if they had been present. He did not know if he heard it with his bodily ears or perhaps it was the inward man that heard and understood. But to him it was as clear and plain as one man speaking to another. The words were the well known words in the *Book of Mormon,* "There shall no man amongst you have more save one wife, and of concubines he shall have none."

He was not afraid and not surprised, but felt a hallowed peace take possession of his soul. It was to him a sign of the goodness of God and of his mercy. It was not so much what he heard or seen, but it was that peaceful influence it brought unto him that made him happy. He felt that the chains of darkness were torn asunder and that the Lord had delivered him. The Spirit of God rested upon him; he was no longer bowed down and sad, but free and happy. Tears were rolling down his cheeks; but they were not the tears of sorrow but of gladness. For now he understood that his lot was the best that could be had as he was found worthy and acknowledged of God. Later on he thought that the Lord gave him this sign to strengthen him and show him that he was with him.

He had other experiences later on in life, but the darkness that surrounded him at this time and the power that was trying to overcome him just then made him more downhearted than anything he ever experienced. While in Utah he met with several who claimed that they were married to the prophet. He was careful to get their statements of time and places in writing and then later on it was easy for him to prove by old newspapers and marriage records that they were, in plain language, lying.

HIS ADVERSARIES, if we can use such an expression about people who claimed to be children of God, would stop for almost nothing in order to hurt him. One time in Coalville some classes of people became so threathening that his friends without his knowledge had the night marshal called out of bed to be ready to protect him.

Two men, one a missionary who had recently returned from Minnesota, and a fluent speaker, together with school teacher, Aaron Hardy, with whom our brother had held a discussion, were so very much wrought up by the work done by him that they would not even greet him on the street. They all three prophesied that dire things would happen to him. So did a man named Larsen in Sanpete County, who arose in a public meeting and stated that if he did not reform a terrible punishment from the Lord would come over him.

Ten years later when Brother Hansen again visited this community he was expecting to meet these old friends (?) of his. In ten years nothing had happened to himself, so who could describe his feelings when he was informed that two of them were dead, one of them being striken while preaching in the temple, and the third one, the school teacher, was imprisoned for the second time for polygamy. Brother Hansen felt sorry about this, for he could not help but think about all they had done to him.

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Some years later he happened to meet the school teacher again, but he was then a changed man, for he came across the room to speak to him.

At another time at West Jordan a man did not like what Brother Hansen had been preaching, so he started to prophesy that unless he (Hansen) would repent and quit his preaching against their teachings his days would be cut short. Brother Hansen never did quit and still he lived to be seventy-two years old. So you who read this can draw your own conclusions about their prophesying on that subject. But in spite of all Brother Hansen met many fine people both in the church and outside.

One year while in the Utah mission he was associated with Elder T. W. Chatburn and together they were attending a district conference in Salt Lake City. During this conference a prayer and testimony meeting was held in which H. N. Hansen had an unusual experience. Brother Chatburn quite frequently delivered a message by the Spirit. On this occasion he was directed to speak to the Saints assembled and as he began doing so the adversary caused Brother Hansen to doubt and the thought entered his mind: This is all of man. But instantly the same words that were being spoken by Brother Chatburn were given to him. Instead of doubting he was able to confirm the message. There was erected a strong attachment for the men with whom he came in contact in Utah as well as elsewhere and he often spoke of different ones with whom he had labored as having enjoyed many experiences together.

BROTHER HANSEN labored in other states besides Utah but he thought of his experiences in these states as more or less common to all missionaries. It seemed that his main fields of preaching were to be in Utah and in Denmark, for after an absence of more than thirty years we again find him in his homeland where he arrived in Aalborg the thirteenth of September, 1907, where Brother P. T. Andersen, another one from Hazel Dell, had gone to preach to his countrymen. For many years Brother Hansen and his father and mother had lived north of Weston, Iowa, on their farms. His father was a deacon in this branch and he himself had given the lot on which the first Hazel-Dell church building was standing.

At the time when we find our two brethren in Denmark, a preacher of the Danish state church (that is, Lutheran), together with a bishop Moeller from Aalborg were going to speak against Mormonism. The preacher's name was also Moeller, but he was from Aarhus, another town in Jutland. Brother Hansen was present. It was easy for one who was informed to see that they were mostly speaking against the Utah faction, but at that they were quoting things not exactly true. Evidently both church men thought that they were fighting the Utah church for our men did not say who they were. The preacher from the town of Aalborg together with many preachers from the country side came to listen to a meeting that our missionaries had announced and as they figured on that they might need some help with these "bad Mormons." They had to send for Bishop Moeller again. Although our brethren had rented a big hall, so many came there to listen to the defeat of the "Mormons" that it was necessary to get the biggest hall in town for the meeting. Brother Hansen showed from the *Church History* and from an old edition of *Doctrine and Covenants* that polygamy was a teaching of the Utah church. Later on they talked about children's baptisms, but when the Lutheran preacher commenced talking about the Utah church and quoted from *The Pearl of Great Price* he was corrected by the chairman, whereupon he declared that if he had known this was a Josephite meeting he would not have come. Although there were several of the Utah people present they did not have nerve enough to come forward in defense of their beliefs.

Another time when the preacher who was going to talk about "those bad Mormons" came into the hall where Brother Hansen and other friends were seated he saw him sit by the wall. When he saw him he said, "I want to tell you that that man is a Mormon. That man with the whiskers." Brother Hansen had large whiskers. The preacher spoke against the Mormons using usual attacks and concluded by recommending all to read a tract: *Luk Dören for Mormonerne (Close the Door for the Mormons)*.

When Brother Hansen saw this he went the next day from door to door and delivered his tracts and all but one received them. Later on it was necessary to ask for police protection as several young rowdies tried their best to disturb their meetings. Evidently they had learned from the preachers that nothing was too bad to do to a "Mormon." After a time Brother Hansen went to Copenhagen where he wanted to put in some advertisements in *Aftenposten* (*The Evening Mail*). He had several put in but one day as he wanted to have another one put in he was informed by the office girl that it was against their rule to print advertisements for the Mormons. He explained what church he represented to her and told her that he was not a Mormon the way they took it to be. She asked him several questions and finally told him that she would take his advertisement, but that she doubted very much if it would be printed. But if it did not he could get his money back, if the editor would not permit it to be printed. Someone, without a doubt, had been telling the editor some stories without any foundation of truth for the next day the advertisement was in the paper and he had no further trouble in getting into the paper what he wanted.

While on this mission he again visited the place of his birth, but did not know very many as he had been away for thirty-three years, many of the companions of his youth having gone to their Maker, many moved away, and a second generation were now holding sway, to whom he gave tracts, but held no meetings. He also visited in Norway and Sweden where a few fellow Saints bid him welcome to their homes.

After arriving to America he once more went to his old battleground, Utah, where conditions had greatly changed. Salt Lake City was now as fine a city as any in the United States, but the priesthood had changed somewhat, as polygamy was not practiced, but still their were plenty of evils that he preached against.

After returning from this mission, he rested, then again went to the land of his birth, but not alone, for his wife was with him. Brother Hansen, without a doubt, liked to go to Denmark, but to his wife it must have been a great trial unacquainted as she was with the customs of the country as well as the language. True to the signs of the last days their efforts did not prove as profitable as they could wish for in the great city of Copenhagen, as all other world metropolises, many forces of the evil one are at work in our days to hinder the work of bringing salvation to mankind. And why should anyone spend his time on listening to one of those foolish "Mormons"? For some cause or other it seems hard for the people of Europe to distinguish between the Utah faction and the Reorganized church. At this time there were being printed in the organ of the first named faction some articles about their beliefs for the benefits of their Danish members. Brother Hansen tried to show them wherein they were erring from their own standard books. Later on he wrote to the one of that church who was in charge of their work in Denmark, and advised him that he was going to lecture about *"The Secrets of Mormonism Laid Bare."* This man was Andrew Jensen who came to the meeting and delivered the usual line of talk, but he was reproved by our brother who proved to the assembly from Andrew Jensen's own writings that he was contradicting himself. The work of Brother Hansen bore some fruits this time for he had the opportunity to baptize several persons in the blue waters of Oresund. He and Sister Hansen visited both Norway and Sweden as he was made overseer over this Scandinavian mission, where at that time there were seven men from our church working in proclaiming the gospel.

(To be concluded.)

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THE NEED OF CHURCH ORGANIZATION

(Continued from page 1386.)

the right and qualification to feed with spiritual food those brought into the organic fold through the effort of the messenger of righteousness.

Keeping in mind these three tasks, note the words of Paul as expressed in Ephesians 2: 19, 20:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

And again in Ephesians 4: 11, 12:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The Prophetic Function of the Church

It will be noticed at once that the greatest stress is placed by Paul on the prophetic and apostolic functions. In fact, they are indicated as being at the very foundation of the building of the temple of the Lord.

The sacredness of the prophetic office in olden times is clearly established. Its importance in the apostolic church is by Paul reaffirmed. Jesus is not without testimony, for he told his disciples that the Holy Spirit which was to be sent after his departure would "show them things to come."

The Holy Spirit could not reveal things in the future except to such as rested under the prophetic gift.

We find, then, that the carrying forward of the divine purpose was made possible in the first regard, that is, that there was maintained the possibility of the receiving of the will of God through divinely appointed officers of the kingdom.

The Proselytizing Function

There is perhaps no work of the Master more clear than that having to do with the second phase of the purpose of church organization: namely, the carrying of the gospel message to the world.

Christ chose twelve men who were to be special witnesses to the world of his life, his death, and resurrection. His parting message to these men was, "Go ye into all the world, and preach the gospel to every creature."

Paul, in the period of time following that of our Master, indicates that the apostolic office was of such importance as to deserve mention as one of the foundation stones of the structure known as the kingdom of God.

It would be folly to think of building up a church without missionaries to carry on this work. No church of the present day would think of so doing. It is interesting to note, however, that in the present day missionaries are thought in some quarters necessary for the carrying of the gospel to the heathen only. In the days of apostles, these men seemed to find it necessary with the assistance of the seventy, to do missionary work not only among the heathen, but also among those who apparently felt that they were already of the household of God.

Feeding the Flock

What provision, if any, was made for the carrying forward of the work of the local congregation, after it had been established by those sent as special witnesses for Christ?

It must be remembered that at first the task of caring for the local membership was not at all arduous. But as the converts began to come into the kingdom by hundreds and by thousands, it was discovered that if the apostles were to be free for the full discharge of their missionary function, they must appoint others who could look after the task of caring for the local needs.

So they chose seven men who were to care for this work, leaving the apostles free to give themselves "continually to prayer and to the ministry of the word."

By the time of Paul's writing to the Philippian saints, the bishops and deacons had evidently become established as leaders of the local flock, for this letter is addressed to the saints, "with the bishops and deacons." The exact function of these offices is not clearly pointed out, but it is generally understood that they had to do largely with temporal matters, the deacons acting as assistants to the bishops. It is also evident that the bishops had considerable to do with the spiritual aspects of the work.

Another group of church officers is mentioned in Acts 20. Here we are told that Paul called together the elders of the Ephesian church, and gave them definite instruction as to the carrying on of the work after his departure. His language would indicate that these men were to be left in charge of the local work:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

In certain places, the terms *bishop* and *elder* are used interchangeably, but it would appear that the former is rather a specific, and the latter a general term.

The Church of Today

We find, then, that in the apostolic church full provision was made for:

1. The receiving of the will of God.
2. The carrying of the message of Christ to the world.
3. The effective building of the local work.

We come now to consider the church of our present day. Paul tells us that the apostolic and prophetic functions were not merely temporary features of the church activity. On the other hand, they were to remain until "we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Believing as we do that the world has not yet even begun to come to a perfected condition, we hold with Paul that we must yet have in the structure of the church those able to carry out the various tasks assigned.

We hold that God can and will speak to his people today. The world has need to hear his voice, that its perplexities may be cleared away. This voice cannot be heard without those to catch the message.

We hold that with countless millions of the world's inhabitants yet unconverted to even a nominal obedience to the message of Jesus, we have increased need of the apostolic function.

None will deny the local needs. But with men to care for these and these alone, how can it be claimed that we have a completed structure? As a church we believe in following the divine pattern in our building. We believe that we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

YOUR FRIENDS WHO SERVE YOU

(Continued from page 1384.)

tion must wait until our finances permit the broadening of our activities. This must not be forgotten.

After all, the keeping of the law relating to temporalities is a spiritual adventure. We may interpret the law in such detail that it becomes merely a set of rules as obstructive as those of the scribes. On the other hand, if when interpreting it, we remain fully conscious of the fact that the nearer we keep to principles the more effective the law will be, we shall be able to apply it so that life will be more kindly, secure and just. The purpose of the law is not to compel human beings to conform to a rigid pattern, but to transform mankind into free and upright souls, conscious of their dependence upon each other, and of living, moving and having their being in God. To some, the defeats of recent years may mask the light ahead, but the light is indeed before us, and, if we will unitedly push forward, may soon be clearly seen.

Think of these things as the workers, your friends who serve you, move among you from November 12 to December 3. Answering the call which has come to them, they seek no personal rewards, but only to help you and the church. Teach-

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ing the law, they will tell you that response to it will relieve the financial needs of the church. And please remember—if everyone will keep the law, there will be no deficit.

THE ROYAL ROAD

(Continued from page 1390.)

of God's church. Suddenly she felt crushed by her lack of understanding. Oh, for the faith and conviction of Eldred Hampton! For the trust and sympathy of Carmen Blaine! For the helpful spirit of Joe Dockerly!

Abruptly she laid the book on her desk. That feeling of buoyancy of a few minutes before was gone. She stared at the post of her bed, laughed uncertainly to herself, and as she snapped off the light thought: "You've gone fundamental for the moment, Larry, my dear."

(To be continued.)

Ode to My Lord

By Eleanor Johnstone

When gentle breath of Love Divine
Was breathed upon this clay of mine,
I instantly became a living soul
With immortality my destined goal
Of endless ecstasy
Or deathless misery.
Through flesh and spirit one but twain,
The flesh ascendancy would gain,
And future were too dread to contemplate,
Had Jesus not transcended man's estate.

No words could ever call to mind
The love he has for humankind,
That he, who spoke and forth came heav'n and earth,
Deemed man of such inestimable worth,
He lived a man's own life
Yet conquered fleshly strife,
To demonstrate what could be done,
If man's determination won,
Then gave himself that man have right to be
Participator of eternity.

He proved that human flesh and worldly sense can be subdued,
That everlasting peace would recompense for lusts eschewed.
Could man but see the light
To get his bearings right,
He would acknowledge Christ both Lord and King.
He then would understand
The good of Christ's command
And to those precepts he would cling,
Endeavoring to pattern after One
Whose earthly birth made him the Father's Son.

Thought Provokers

Progress for the Church

By Dwight D. W. Davis

INVARIABLY problematical situations, if approached humbly and prayerfully, result in growth. In their solution errors will be made; however, there is but one justification for mistakes: that we profit by them.

* * *

I AM AWARE that spiritual progress is achieved only insofar as we realize that it depends upon certain increments or additions to our heritage. We must recognize that we owe a debt to the past (for the rich cultural and spiritual content it has given us), and that if we are to learn economically in the present we must utilize to the fullest our capacity for vicarious experience.

* * *

SO LONG as we fail to obey the commandments we have no blessing—this is spiritual Babylon. But so long as we obey the commandments of God and fail not, we shall receive those blessings of promise that will enable His people to become "of one heart and mind"—this *is Zion.*

* * *

A PROPER PERSPECTIVE of the cultural and spiritual heritage transmitted to us by our forefathers of the restoration and reorganization will so influence the thoughts and the actions of our people that they will unitedly rise up and declare: "Zion must be redeemed." This thought must become a functioning part of the lives of our people; and to the end that it shall, we should plan all our activities to inculcate this basic Latter Day Saint belief into their lives.

* * *

BEFORE Zion can be established, we must rid ourselves of the placid languor of contemplative indifference.

* * *

THERE IS NOTHING fugacious nor ephemeral about the work of this church; for "the works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught." It is requisite, therefore, that each of us allign himself with those spiritual forces that create within the desire to spend and be spent in service for the Master.

* * *

THE GREAT ECONOMY of God has made provision for the establishment of but *one* unified program of religious activities that will provide for the spiritual, temporal, educational, and social, needs of *all.*

* * *

ONE IMPERATIVE NEED of the hour is that we, who are the teachers and leaders of the church school, should renew our every effort in an endeavor to impart a working knowledge of the history of this church, its organization, and its beliefs and principles, to every member and nonmember; for we cannot be intelligently consecrated to that with which we are not familiar.

* * *

I BELIEVE the great call of this church is still missionary in its outlook. This means *personal evangelism,* implying that the membership have first a working knowledge of the gospel before presenting the message to their friends, *as well as formalized effort through preaching and teaching.*

* * *

NOT UNTIL we get our priesthood to glimpse the beauty of service can we expect the membership to follow. Without the ordinances the people perish; without a functioning priesthood the ordinances cannot be administered. The path of duty should be plain to all.

Religious Routine

By C. J. Lant

Isn't it strange, that we never miss the well until the water is all gone? Some times as we are sitting surrounded with everything that life could afford for our happiness and comfort here on earth, yet fail to see it, and then sometimes when we stand back and view it from afar off we are brought face to face with the facts in the case and can *see* more clearly.

For this reason we are inclined to believe that the outlying districts are really the best training field for the work and hungering and thirsting as we do sometimes for the real gathered condition makes us search the Scriptures more thoroughly; and yet perhaps learn to appreciate and love the work more than those sometimes who have it with them daily and take it as matter of fact.

And I find this condition generally amongst those who have been reared in the church and, presumably, cradled in its teachings. Not that they do not understand and know the gospel, but it has become a routine affair rather than a spirited message, one that should carry weight and force greater with each sermon and each prayer and testimony.

A soldier is accustomed to routine, following the different calls from early morning until late at night, with dogged, servile, automatic, unquestioning attitude; how many times do we in the church answer the calls in the same way, church school, morning worship, evening services, the midweek prayer service, with testimonies that the ancients used and scarcely if ever a genuine offering of thanks; usually only petitions.

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The Readers Say---

Let Us Keep the Law

I enjoyed the sermon, *"Our Spiritual Rebirth,"* by Apostle E. J. Gleazer, printed in the *Herald* a few weeks ago. "As I was blind, now I see." Day by day I see and understand more God's purpose in us in these latter days, and I feel sure that we will obey and keep *all* his commandments including that of the financial law. I know Zion will be redeemed.

I love the gospel and believe all Latter Day Saints have the work at heart, but some have not waked up yet, and I believe also that at this period of the year when "Keep the Law" is being heard on every side and when the bishop's agents and other officers are visiting and talking with the people, many are going to be made conscious of their responsibilities. If each financial solicitor would ask each member to file his inventory and make a payment on his tithes, no matter how small that payment, and then return at a stated time each month for another payment on the debt of tithing, I think the members would meet their responsibilities to the Lord.

I have faith in God and his promises, and he has said that if we will do as he has told us, he will bless us more than we are able to receive.

All of us should be humble and prayerful as we go about our work. We should cooperate. We should exercise faith in God and in each other. We should sacrifice. We know that we love that for which we have sacrificed whether it be for our children for new furniture for our homes, for a new car, or for the church. Let us sacrifice for the cause of Christ this winter. The church fills a place in our lives that nothing else can fill.

My desire is to do my part, to help others to see their way clear to cooperate. If we will do our heavenly Parent's commandments, he will smile upon us and lead us to Zion.

MRS. J. L. MCARTHUR.

JAY, FLORIDA.

Nickels Pay Her Tithing

It is only during the last two years that I have been paying tithing, and I wonder if my experience will help another member who thinks he does not have enough income to pay tithing.

Until the last year or more, I felt my tithing was so little that when I had a dollar I could give, I put it in the oblation or gave it in other offerings, and the church records did not show that I had given anything. One day an elder said to me: "Your tithes are a debt you owe just as much as any other debt, and you are under obligation to pay."

After that I began to pay tithes. This year I believe we have had less money than any previous year I can remember, yet I was able to pay more tithing than ever before, also to give a small oblation offering.

This is how I managed it. Every time I shopped, when I came home, I looked over my change, and every nickel I had, I put into a can. This I did from sacrifice week last year until sacrifice week this year, and it was surprising how those nickels grew. I did not realize how fast they made dollars when they were put away and added to from time to time.

MRS. HOWARD GILLASPIE.

MYSTIC, IOWA.

Her Faith Justified

I wish to add my testimony that the Saints may know of God and his goodness to me. Recently I had an infection in my foot that was getting quite serious. I asked daily if it was God's will that I might be healed. To satisfy my family I went to the doctor, but all the time I knew if it were healed, that it would be through God's goodness. My rapid recovery was remarkable.

The *Herald* means a great deal to me. I attended the district conference at Fort Madison in June. Brother McDowell was there and gave many inspiring talks, admonishing the Saints to be up and doing.

Saints, I always remember the sick and afflicted, and those at the head of the church. Pray for me that I may ever be faithful.

MRS. EMMA L. NEWBERRY.

ARGYLE, IOWA.

An Instance of Divine Blessing

Just four months prior to the birth of our daughter, and two months before our son Marvin's second birthday, I was visiting my parents who lived on a farm in the northern bush country. The little son wandered down to the barn.

It was fly time and a band of wild prairie colts had sought shelter in the barn from the torture of winged pests. The family at dinner in the house, heard a wild scream, and on rushing to the barn, discovered the little fellow on his knees, bruised and bleeding.

The horses were kicking and fighting in a wild melee, but over the child, with her nose on his head, stood the old Arabian family pet so wise as to be almost human. Her ears laid back, she kept the frenzied horses at bay until help arrived. Had it not been for her loyalty, Marvin would without doubt have been trampled to pulp.

Pale and only half conscious, the little one was carried to the house where it was discovered he had a fracture at the base of the skull beside minor injuries. The doctor declared an operation to be the only chance as fragments of bone were pressing on the brain. As we bade good-by to the family, they were stricken with grief, but I smiled and said, "Don't worry, he will be all right," for I felt that God was with us and would bless the child.

When he was taken from my arms and carried into the operating room, I knelt in prayer, and at once the Spirit rested upon me and a voice said, "Fear not, for mine angel will guide the doctor's hand."

In four days the boy was running around the hospital, and from the time of his operation he slept and ate as usual.

This is only one of the many blessings which our Lord has granted me, and I desire to show my gratitude by giving him whole-hearted service.

LOTTIE CLARKE DIGGLE.

SASKATOON, SASKATCHEWAN.

Miss Mamie Clement has recently gone from Scammon, Kansas, to 729 West Jackson Street, Ottawa, Illinois, and would like to communicate with Saints living in Ottawa. Though not a member of the church Miss Clement was a faithful attendant of the Scammon Church School, and wishes to continue to meet with Saints in her new home.

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WEEKLY HEALTH LETTER

"Tooth Neuralgia"

By A. W. Teel, M. D.,
Church Physician

Mouth infections are peculiar to man and domesticated animals. Wild animals are not subject to caries or dental decay. Unsound teeth may affect the nerves, eyes, nose and throat or any part of the body. In order to be healthy one should always keep the teeth, tonsils and sinuses in a healthy condition. It seems from the standpoint of efficiency that modern conditions are out of adjustment because of our environment and habits of eating and drinking. Unfortunately the mucous membranes of the mouth do not have a protecting power which is so manifest in other parts of the body. Mouth cleanliness is very important as it contains many bacteria that flourish within its portals. It is a very common practice among physicians before starting medical or surgical treatment to have the dentist give the mouth a careful inspection as the teeth may be the cause of trouble. The uncompromising warfare that the dentist maintains on diseased teeth is certainly commendable. The pain in the tooth is an indication of an altered structure or disordered function and is a warning that the function of a nerve has been disturbed. And if this warning is left unheeded may degenerate in various complex systemic symptoms with or without neuralgia in various parts of the body, with their accompanied disordered functions. Sometimes there may be a distinct pain in the ear although this organ may be perfectly sound and without disease. Very often the cause is found to be from an unerupted third molar.

Sometimes such an unerupted tooth may be the cause of an unstable nervous condition giving arise to various emotional state melancholia or hysteria, yet the pain may not be manifest as a toothache and no relief is obtained until the tooth comes to a normal position or is surgically removed. Neuralgic pains may be brought about by pulp stones which are small calcified bodies within the teeth which shut off the normal blood supply interfering with the proper function of the nerve. This may not be easy to control as it may be the result of some constitutional defect. If it is due to fillings being placed too near the pulp it can be remedied. Sometimes these symptoms are caused by dissimilar metal fillings being placed so as to come in contact producing slight electrical charges with resultant slight shock or pain. Tumors or cysts are sometimes found pressing on a nerve causing considerable pain and annoyance. These tooth neuralgias are often very difficult to locate and require the utmost skill upon the part of the physician and dentist. The x-ray photograph is often of very great value especially in those individuals who are toothless and still have wandering pains sometimes resembling toothache. In this class of cases the teeth have been extracted necessarily in a manner to cause destruction of the supporting bony structure which serves to hold the teeth in their sockets. As age advances a certain amount of the jaw bone is absorbed leaving the principle nerve of the jaw in a dense calcified bone and whatever remaining nerve may exist beyond the jaw is shocked with its nerve impulses until the sufferer, dentist, and physician are all unable to tell what part of the face is involved. The eye surgeon is always interested in having the teeth inspected, as a diseased tooth may be the means of toxins reaching the eyes, because of the teeth being intimately connected with the lymphatic and blood circulation. In all cases when the patient has glaucoma or cataract all diseases of the teeth, tonsils and sinuses should be attended to. There is a very common disease called iritis which is an inflammation of the iris that is often caused by an abscessed tooth. Many cases fail to improve until a dentist is consulted. At some other time I will have something to say about the teeth and their relation to the nose and throat. Before closing, however, I wish to say that malposition of the teeth, diseased tonsils and adenoids may interfere with the growth of the face causing deformity.

Miracles are neither a violation of the laws of nature, nor a suspension of them, nor a modification of them. Every miracle known to the New Testament was undoubtedly done in accordance with the laws of nature. When we talk about the laws of nature, we refer simply to the laws of nature which we ourselves have some knowledge of; but what are these laws? Name them. How many have you? Have you named them all? Would you dare say that you have them *all?* Until you are sure that you know all the laws of nature, you cannot say that a miracle is a violation of natural law. Many laws of nature have been discovered only recently. It was yesterday that Marconi got hold of a law by means of which he has been able to perform what seems to me the most wonderful miracle wrought within the last hundred years. . . . If we could see the universe as it is, we should undoubtedly see that everything which Jesus did was done according to law.—Charles Edward Jefferson, in *Things Fundamental.*

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Worship in the Junior Church

II.—The Spirit of Worship

By Harley A. Morris

WORSHIP is an attitude of mind that is formed, (1) at the stimulation of a conscious need; (2) with the knowledge of a source of supply; and (3) with the knowledge of a method by which we may tap that source and make it potent for our cause. If the divine nature in man has not been strangled, he turns to God, and his turning is his worship. If the individual has lost his consciousness of a divine relationship, or if he be misguided, he may turn to gold or other idols and render to them his devotions. The task of the junior church, then, is threefold: (1) to give the child a concept of an ever-present God; (2) to awaken in him a recognition of his own need of divine help; (3) to direct the spirit and process of worship along lines that will produce appreciable results.

Certain environment and mental stimuli favor worship, and the purpose of the junior leader is to embody as many of them as possible in his program. One notices that in the programs published in the *Herald* a prelude of quiet music opens the service. There is a good reason for this. Children respond to music, and if the leader suggests a period of meditation or silent prayer while the prelude is being played, a hush will settle over the group, so that, whether their thoughts follow the trend requested or not, their minds will at least be more receptive to that which is to follow.

One of the best methods I have ever seen of impressing the children with the solemnity of this period of quiet music was that employed by a certain leader and his wife. At the first chord they stood quietly with bowed heads, and remained so until the music ceased. The children caught the spirit exemplified in their leader. One of the worst methods for anyone to use is to make of this period an opportunity for last-minute consultations with the musical director or assistant, or for a hasty survey of the Scripture or what not. However important it may be to make such consultations or surveys, one needs to remember that a last long look at the marble, top, or real live cricket is just as important to Willie Jones. The leader who successfully used this spirit to woo the spirit of worship will not know how the congregation employs it because his own eyes will be closed.

Mahatma Gandhi says: "Worshiping God is singing the praise of God." To an extent he is right. Certainly praise has a definite and valuable part to play in the worship program. Bishop Ken, when he was chaplain of a boy's college, thought it not amiss to praise God thrice daily. When, therefore, he had written the three hymns that came to be known as *"Morning," "Evening,"* and *"Midnight"* hymns, it was found that each one concluded with the words of the *"Doxology"*: "Praise God from whom all blessings flow," etc. Children love to sing praise-hymns because of the vigor in words and tune that they possess. Experiment with the *"Doxology"* has shown that its use each Sunday immediately following the prelude is not too frequent. Have the children stand; a single chord on the organ gives the pitch and the voices blend in this beautiful call to worship. In an incredibly short time all will have learned the words and the short hymn will be sung with a fervor and enjoyment that amply justifies its inclusion in the program. Few hymns have the legendary wealth of this simple number. Occasional brief stories of how others found in the singing of the *"Doxology"* expression for their praise and thanksgiving, all help the children remember that it is a praise-hymn.

Prayer hymns are also valuable in producing an attitude of worship. Ofttimes, if the words of the hymn are read by a leader before the singing of it, the children will grasp its spirit better. Often, too, a prayer hymn sung as a solo, with the congregation kneeling, may be very effective.

All of these features have as their one purpose the fostering of those thoughts and that environment that will make the opening prayer, when it is offered, the natural expression of all. And scripture readings, calls to worship or stories, if they precede the prayer, need to be selected and presented with this purpose in mind. Of these three, stories are of especial value in fostering the prayer spirit. They should, however, be short and to the point without being preachy. Their situations need to be simple and not too uncommon; and the climax should show how the characters found through prayer a natural solution to their problem. The telling should be done in a quiet manner with few if any gestures. The Bible, *Book of Mormon,* and *Church History* teem with stories suitable for this part of the program.

The church is the school of religion. We join it to get instruction, inspiration, fellowship and help in living the good life. Surrender to Christ, worship of God, Christian life, fellowship and service, these are emphasized in the church because they concern that life.—Henry H. Barstow, in *"A Teaching Church," Church Management.*

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QUESTION TIME

Can one obtain forgiveness of sins by partaking of the sacrament?

The eucharistic sacrament is in the nature of a memorial and a renewal of covenant relationship with the Lord. Forgiveness of sins is not conditioned upon this rite, but upon true repentance and confession of sins. In the book of the Beloved Disciple we are informed:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9.

The word *confess,* as used here, is a translation of the Greek term *homologeo,* which is compounded from the base of two other Greek words, and together have the significance of acknowledgment and a covenant. The meaning appears to be full confession and a covenanting to reform. It is only after one has repented that he is worthy to take the sacrament, hence we are told that:

"Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."—1 Corinthians 11: 27.

While it might be true in some instance that one would repent, confess, and covenant with God and take the sacrament, and be forgiven, it would not be the act of receiving the rite which would cause forgiveness, for the forgiveness of his sins should be obtained prior to partaking, by which one may worthily come to the table of our Lord. It is clearly stated that remission of sins is through the blood of Christ, of which the Inspired Version says in connection with the institution and purpose of the sacramental wine:

"For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe in my name, for the remission of their sins."—Matthew 26: 24.

From these and other passages it becomes clear that it is the blood of Christ which was shed for remission of sins, and the sacrament was instituted as a memorial of that great sacrifice and the covenant which was made with his people. By partaking one indicates his desire to remain in that covenant.

What does the word Mormon mean, and was it known outside of the Book of Mormon?

The meaning of the word would depend upon the manner in which it is used, as it has been applied to various uses in the past. In the *Book of Mormon* it means the name of a celebrated general and religious leader of the Nephites, and also of a place located in the borders of a land "infested, by times, or at seasons, by wild beasts," though Mormon itself was termed a place of beauty.

The most ancient use of the word that I have discovered was among the Greeks. It had several forms, some of which depended upon its case ending. Standing alone, its common form was *mormo,* but when the word following began with a vowel, it was *mormon,* the last letter being added to avoid a repetition of vowel sounds in succession. For instance, we have *mormon, onos, e;* but the other form would be *mormo,* genitive *oos.* The Greeks used it to mean "hideous she monster" or "bugbear," being employed thus in stories. Tracing it back to about 280 B. C., Aetolus used the root word *mormos,* and Hesychius (uncertain date) spelled it *myrmos,* there being two forms of spelling, it appears.

In natural history *mormon* is the name of a kind of African baboon known as the mandrill. The puffin, an Arctic sea bird of the auk variety, is also called the mormon. There is a similar word found which was the name of a man. The *Ulster County Gazette* of January 4, 1800, contains a Paris news item date October 14, in which the name of General Mormons is found. I possess a copy of this paper, in which is this language:

"Buonaparte and Berthier have not arrived alone from the banks of the Nile. They were accompanied by Generals Lasles, Mormons, Murat, Andicoffie, and citizens Mons and Bertholet."

Is fish included as meat in the Word of Wisdom?

The text (86: 2) specifies "flesh" of beasts and fowls, and evidently does not apply to fish. I believe the word *meat* does not occur in the revelation, though of course the animals and fowls mentioned would be meat.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Conference for Southern Wisconsin

District President Speaks Recommendations

Southern Wisconsin District met in conference at Madison October 14 and 15, beginning with a prayer service Saturday morning. In the afternoon reports were heard and there were talks by Apostle J. F. Garver, Elder R. E. Davey, and Elder H. W. Woodstock. The business meeting convened at seven o'clock. The bishop's agent reported tithes and offerings for the year, $1,705.30.

The district president, in his report, gave recommendations touching on various phases of district activities as follows:

That the priesthood continue in their preparations to be of service in their respective branches.

That more of the members should prepare themselves for effective teaching in the church school, and that if possible or feasible, the branches should have teachers' training classes.

That a greater effort be made to cultivate the gift of music for branch services.

That the young people be more diligent in their study and in their preparation for work, for on them the church is depending for vigor and strength.

Officers elected for the district were: President, H. W. Woodstock; associates, Harry Wasson and George Noble; district clerk, Leda Colbert; treasurer, Charles Hoague; director of religious education, Harry Wasson; superintendent of music, Irene Walker; delegates to General Conference: Leda Colbert, Robert Brigham, Harry Wasson, Mary Woodstock, R. E. Davey, and Paul Utenhemer.

A communication came from Lancaster Branch asking for the ordination of V. E. Edwards to the office of elder and Conan Edwards to that of teacher.

The conference voted to ask for licenses of such members of the priesthood as continually refuse to function even when labored with, until the time when they are qualified for service.

Action on a joint reunion with Northeastern Illinois was deferred until a later conference.

At eight-thirty a young people's service was directed by the young people's organization of Madison.

Sunday began with an early morning prayer hour. During the church school service the junior choir sang hymns.

Apostle Garver preached at eleven o'clock, and the Madison choir sang *"Largo."* Dinner was served by local women in the church basement.

At the one-thirty ordination service the two brothers from Lancaster were set apart for their respective offices. In the Edwards family the priesthood ran from father to son and grandson. The grandfather helped to ordain his grandson. Following the ordinations Brother Garver spoke to the general assembly on the beauty of priesthood.

R. E. Davey preached on *"Victorious Achievements"* at the mid-afternoon service.

This was the largest conference crowd ever had by the church at Madison. The seven branch presidents of the district were there as well as other members from every branch.

At four-thirty a benediction service was held by Madison Branch, there being songs by the congregation and a short talk and benediction by Apostle Garver.

Mikado, Michigan

Working and Studying Together

Branch members are going forward with new zeal. Eighteen Saints of this branch attended the district conference at Coleman.

A novel way of raising money was employed on a recent Friday evening when the women had a pancake supper at the home of Sister Slater. The money raised is to be applied to the purchase of new hymn books.

Mikado members are looking forward to a visit and lecture from Apostle D. T. Williams, to be given in the near future.

The young people of the branch plan to give a chicken supper November 15. This is to help with branch expenses and to add to the purchase of hymn books.

The church school bought twelve of the new quarterlies on financial law, and students are finding them exceedingly interesting. The young people in their Friday night meetings are studying the life of Paul.

Brother M. A. Summerfield has promised a week or more of his services here, also Brother Matthew Umphrey, of Bentley, is going to help, and G. W. Burt, of Beaverton. The Saints look with hope to their assistance.

Honolulu, Hawaii

Saints of the Islands Enjoy Rally Day

Rally days are quite the usual thing with branches on the mainland of the United States, but with Honolulu Saints they are rare. Indeed native Saints did not know just what a rally day was until August 6, of this year. Through the prayers and house-to-house visits of the priesthood and the whole-hearted response of the membership of all branches the city-wide effort of rally day was a spiritual, educational, and social success.

The priesthood desired to conduct the program just as the programs of rally days on the mainland are conducted, so the following services were carried out.

At 8.30 a. m., after a most beautiful and earnest prayer by Patriarch G. J. Waller, seeking divine aid and invoking a special blessing upon all the meetings of the day, about one hundred and fifty Saints, under the leadership of Priests Elias Kaawakao, Jacob Kiefer and David Kumata, met in prayer service. This was an inspiring hour and many of the young took part.

The Sunday school program at 9.45 was in charge of the superintendent, Emma Kaeo Kaawakao and her associates. Brother Waller spoke feelingly of his rich experiences in Sunday school work, told how many of the leading members of the church were brought in through the schools held in various parts of Honolulu. David Kumata, one of the promising young ministers in the Japanese Branch, told some of his experiences in Sunday school work and his conversion to the church. Robert Ching, a faithful and energetic worker in the Chinese Branch, talked interestingly. Sister George DeTray, for years past associated with the Stone Church congregation in Zion and a specialist in primary work, gave a word picture of what has been done in Independence and what can be done in Honolulu. An interesting feature of the program was the singing of the songs of Zion by the children.

The sacrament at eleven o'clock was in charge of the elders of the Hawaiian Branch, Brother Waller giving the address. The priesthood at this meeting represented seven different nationalities. The room was well filled, and this was one of the most spiritual meetings ever held in Honolulu. At no service in the entire church, with perhaps the exception of General Conference, will one find a better portrayal of "God hath made of

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one blood all nations," than at such a meeting as this. Here met in the bonds of Christian love and fellowship, each heart yearning and praying for Zion's redemption, were Hawaiian, Japanese, Chinese, Portuguese, German, English, and American Saints. All mingled their prayers, testimonies, and songs in praise to "Our Father who art in heaven." Traditions and practices of centuries past were cast aside for the "Light" of our Elder Brother. Is it any wonder that God's Spirit was felt in power?

The women's department, led by Sister Louisa Kaeo and her loyal workers, served lunch at one o'clock. The fifty gallon punch barrel prepared by Elias Kaawakao, was in charge of the newly-ordained deacons, John Antone and John Ledo. Food was again served at five o'clock.

A round table and problem meeting was in charge of V. B. Etzenhouser at 2.30 p. m., and proved successful as the speakers and voluntary responses were enthusiastic and entered into the spirit of the hour. Elder Henry Mahi and his priesthood chorus sang two fine numbers. The subject, *"Preparation,"* by Joshio Motsumoto, deacon of the Japanese Branch, was well received. *"Youth's Part in the Latter-Day Restoration"* was given by Lilley Yap, of the Chinese Branch, and brought out very clearly the part which the young people have played in the work of the church and suggested what might be expected from them in the future.

It is interesting to note that all three branches in Honolulu are made up largely of young people which is good assurance of continued growth in the work of the church. Elder Charles Lee, of the Hawaiian Branch presidency, spoke on *"Opportunities Presented by the Church."* Brother Lee is the oldest elder in the branch in point of experience and service with the exception of Brother Waller. His talk called forth lively discussion.

"Young People in Action," led by Brother Jacob Kiefer, lately ordained a priest, was much enjoyed. This subject is the all-important one right now among the youth. They are very anxious to organize themselves as the youth in the various stakes and districts on the mainland. An outstanding response was given in the discussions by Sister Ella Kekoa, one of the teachers from the Island of Molokai. Being a teacher and a mother, she brought to the attention of the meeting some of the vital problems facing the youth of the islands. Several songs, directed by Presuela Piltz Kramer, musical leader, were pleasingly rendered during the hour.

The program of the Religio was directed at 5.30 p. m. by "Queenie" Piltz and was in the nature of a pageant of nations. Several attractive Hawaiian girls, under the leadership of Sister Molly Antone, rendered native melodies. They presented a pretty picture, their hair decorated with gorgeous hibiscus, the Hawaiian leis draped around their shoulders, as they smilingly strummed their ukuleles and sang. The Japanese girls in their beautiful silk kimonos of brilliant color, sang quaint songs of the Sunrise Kingdom. These young people are learning the songs of Zion, too, and some fine singers are being developed. The Chinese gave a variety of musical numbers using both male and female voices. Their ability to use instruments also was the matter of favorable comment. The Hapai sisters and Alice Dias, of Hilo, rendered piano and vocal numbers. These young people are accomplished musicians and take prominent part in the musical life of their community.

Patriarch G. J. Waller brought the day to a fitting close at seven-thirty, delivering one of his forceful and inspiring sermons. The spirit of love, unity, and earnest devotion filled the day.

V. B. ETZENHOUSER.

Bremerton, Washington

Units of Branch Cooperate to Promote Better Spiritual Condition

About twenty from Bremerton attended the Northwestern reunion at Silver Lake in August. Everyone derived much benefit from this gathering, and many lessons were brought home and taught those who could not go.

On Labor Day the men of the branch met at the church and worked. At noon the women brought lunch baskets and all ate together. When the food was cleared away it was found that so much remained that the company decided to stay until after the evening meal. Accordingly, each person found something to do and a profitable day was spent.

A number of social activities have been enjoyed this fall. Everyone seems eager to be busy, and branch activities are going forward.

The business meeting was held September 25, and those elected to serve for the coming year are: Pastor, A. W. Lundeen; church school director, W. G. Day; clerk, Cora A. Jones; president of women, Mary Mascher; superintendent of adult department, D. W. Brown; young people, Floyd Bouse; children, Eva Lundeen; chorister, Floyd Bouse.

All departments of the church school are functioning properly since more room was given by work on the basement. The junior church, superintended by Eva Lundeen, is well established.

Bremerton Branch is in better spiritual condition now than ever before. The last sacrament meeting was one long to be remembered.

On a recent Friday a social evening was enjoyed at the home of W. G. Day, the occasion being to welcome home Brother and Sister Larson after a year's absence, also Brother Troyer, whose ship is in the Navyyard. Sister Larson is contemplating a visit to Sweden and is planning to leave this month. She will go by way of the Panama Canal. Brother Troyer is a young man who was recently ordained a priest. His ship, the *U. S. S. Tennessee,* will be in the yards until about the first of the year. Brother Troyer is stepping into the work of the branch and will be much help to the pastor. Bremerton Branch has no priest.

Portsmouth-Nauvoo Branch

Pool and Fifth Streets, Portsmouth, Ohio

Attendance at Portsmouth Branch has been quite low during the last few weeks due to the Saints' visiting other congregations. September 10, Creola Branch was visited and a spiritual meeting was reported by those who went. Many from this congregation enjoyed the annual home-coming of Pleasant Valley Branch, September 24. Some spent October 1 in Dayton where the district conference was in session. At that time two young men were ordained to higher offices in the priesthood: Charles Monroe to the office of priest, and Harry Culp to that of teacher. Now there are three elders, three priests and two teachers in this branch.

The business meeting was held September 15, and the following officers were chosen: Branch president, O. A. Rexroad; secretary, Nellie Rexroad; treasurer, James Cheffins; solicitor and publicity agent, Martin Crabtree. The church school was reorganized September 17, Elder Walter Culp the superintendent, James Cheffins, assistant superintendent and treasurer, and Blanch Bealor, secretary.

The Bible class was organized September 21, James Cheffins superintendent.

A week later the women's department organized for the coming year. Sister Rexroad was elected leader and Julia Culp her assistant.

Due to the district conference on October 1, sacrament service was held here October 8. The emblems were carried to several members who have been bedfast.

Battle Creek, Michigan

Four Are Baptized

The Saints of Battle Creek, Michigan, love the old, old story of Jesus and his love. This was evidenced by their response to the twelve preaching services lately held there by Elder A. Whitehead.

One Thursday morning they gathered at a picturesque spot in the city and Brother Whitehead led four more men and women who were willing to take on them the name of Jesus, into the waters of baptism.

Battle Creek members pray that these new brothers and sisters will be led by the Spirit of the Master to give their best to his service.

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Graceland Home-coming

Graceland's tenth annual home-coming, October 20, 21, and 22, proved one of the most inspiring and enjoyable events in the history of the institution. Graceland alumni, their relatives and friends came from many States to celebrate the three gala days of football, drama, worship, renewing of friendships and acquiring of new ones, and the many other activities that go toward making a Graceland home-coming.

The first assembly was held in the chapel on Friday afternoon, and its witty speeches and enthusiastic singing provided an appropriate beginning for all the home-coming festivities. Home-comers arrived in a steady stream all afternoon, and that evening the College Players presented *"David Garrick"* to a well-filled Coliseum. The old eighteenth-century play was excellently performed under the direction of Miss Forence Thompson, and was greatly appreciated by the audience judging by the frequent bursts of laughter that filled the building. Immediately after the play, a general get-together was held in the basement of the Coliseum. Under the leadership of Mr. Cheville, the group joined in the singing of pep songs and was led in several college yells by Paul Utenhemer, an old cheer leader of merit.

Saturday a Big Day for Home-comers

Open house was held in Walker Hall Dormitory from eighty-thirty to nine-thirty Saturday morning. A pep program in the chapel followed, E. E. Closson in charge. The orchestra played Graceland songs and marches. Roy Cheville later led the assembly in the singing of *"Alma Mater Hymn"* and *"Oh, Fair Graceland,"* Wilbur Chandler in the role of soloist. Official announcements were made by Doctor Charles F. Grabske for the Alumni Association, Monroe Carter for the *Acacia,* and Ross Mortimer for the *Tower* publication. Interesting talks were given by Mrs. Lena Graham, *"Some Personalities Seen at Other Graceland Home-comings";* President F. M. McDowell, *"What the Home-comer Had to Come Back to Twenty Years Ago";* Coach A. R. Gilbert, *"Some High Points in the History of Football at Graceland,"* and the usual enthusiastic talk by John Garver, Graceland's alumnus *de luxe.* At 2 p. m. Graceland's football men met the Washington Junior College team in a hard-fought gridiron battle at North Park.

Alumni Dinner Saturday Evening

The alumni dinner at 5.30 p. m. in the dining room of Walker Hall was presided over by President G. N. Briggs. Two hundred and fifty home-comers and students took their places at the long, tastefully-decorated tables, to partake of an excellent dinner and chat of this and other home-comings and all kinds of experiences of bygone days on the campus and in the classroom. A program of music, toasts and addresses followed, the home-comers being especially appreciative of the vocal numbers rendered by the Graceland Ladies' Quartet and the Octet. The theme of the program was *"Returns on Investments."* Miss Maurine Greene, of Tabor, Iowa, spoke on *"Returns Received";* President F. M. McDowell, *"Returns Expected,"* and Apostle John Garver, *"Returns Not Tabulated."* These talks gathered up the spirit of the home-coming, and helped one to understand what the occasion meant to those who have become imbued with the spirit of the church college. Miss Doris Nelson read the *"Home-coming Tower of 1950,"* which proved highly entertaining. A social hour was held in the reception room of Walker Hall immediately after the dinner, and various organizations were holding parties until a late hour.

Inspiring Worship Services Sunday

Home-coming would not be complete to the majority of home-comers were they to leave the hill without renewing their acquaintance with a Graceland fellowship service. Space in the chapel was at a premium by 8.45 Sunday morning when the fellowship service opened under the leadership of Roy Cheville, who spoke on the subject, *"Eternalities."* Home-comers and students spoke from full hearts of the things which they had found to be lasting in their lives. Many of those present were able to tell how an appreciation of the lasting and worthwhile things of life had come to them in the chapel which had become a holy place to them. At the eleven o'clock service at the Coliseum, Bishop G. L. DeLapp spoke on the topic, *"The Place of Graceland College in the Church."* The address was inspirational and thought-provoking.

Ava, Missouri

Saints of Community Spend Happy Day

Several Saints of Ava Branch are absent at this time, some having gone to Kennett, Missouri, to pick cotton, while others have gone north to find work. This leaves the branch with fewer workers.

Sunday, September 24, Miss Margaret Gettys, a popular member of the young people's class, was baptized by F. V. Elliott. At eleven o'clock, Brother James Dobson conducted the confirmation service. At noon, Miss Margaret Gettys and Russel Carriker were united in marriage. The bride and bridegroom were attended by Miss Mayme Gettys and Grant Dobson. The ceremony was performed by Brother J. E. Morris. Elder F. V. Elliott, who was in charge of the morning service, gave a short talk on the ideals of marriage, the sanctity of the home, and the church doctrine concerning these things. A vocal duet, *"I Would Be True,"* was sung by Lillian Freeman and Winnie Dobson. A basket dinner was served at noon, after which the bridal couple departed for Texas, where Brother Carriker is employed. The Saints from Four Corners were in attendance during the day.

The vacancy in the office of vice president of Religio, left by Mrs. Carriker, was filled by Frederick Elliott, jr. Eldon Morris is now secretary of Sunday school, and Winnie Dobson has replaced Alvin Dobson, who is in Kennett, as branch chorister.

Salt Lake City, Utah

Family Is United by Baptism

J. R. Goodman and his two sons were baptized August 27, Elder A. M. Chase officiating. They were confirmed at the eleven o'clock service, and Brother Goodman's infant son was blessed. A good Spirit was manifested, and the Saints were happy to welcome three more members into the branch.

Following this service a business meeting was held, this being made necessary by Brother and Sister Chase's leaving Utah on a much-needed vacation. Their resignation was accepted by those present, the congregation expressing gratitude and love for the untiring services of this missionary pair during more than two years.

Elder R. R. Robertson was elected to succeed Brother Chase as pastor.

Meetings held in the park during the summer months have been quite successful, and some of the people who first heard the gospel there, are now coming to the chapel.

Elder Frank Veenstra, pastor of Ogden Branch and president of Utah District, held a series of meetings in the Saints' church here last month. Sister Veenstra was also here, and the help of this energetic pair was much appreciated.

Elders Veenstra and Robertson met with Provo Saints, and ordained Albert Philips to the office of deacon. Members of that branch are grateful to have another member of the priesthood. Brother Veenstra remained there to preach a few times to the Saints who are hungry for spiritual food. But Brother Robertson returned to Salt Lake City after the morning service, to conduct a meeting in the park at 5 p. m. and one at the chapel at eight o'clock.

Sister Hauser, from Colorado, who is in Salt Lake City, has been very ill for some time and recently underwent a serious operation. She is with her sister while convalescing. She is very faithful, and has been administered to several times. She and her sister invited the Saints to hold a cottage meeting with them, and this seemed to help and encourage her. Her friends feel it is

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through her own faith and that of the elders that she is recovering.

Members here know there is much to be done for the cause of Christ. They are enjoying the blessings of the Lord and are trying to express their gratitude by service in his name.

Race Track, Montana

Helped by Visiting Speakers

Apostle M. A. McConley was a guest speaker at Race Track, October 10. Brother McConley has worked with these Saints at different times in western district reunions.

A most interesting and enjoyable gathering was held October 14 and 15. Saints from the different branches in the district met on the reunion grounds. Saturday night a program was presented. Sunday morning, church school convened with Warren Peterson in charge. At eleven o'clock, Brother F. L. Casey, from Polson, Montana, delivered a most instructive sermon, *"The Law of the Lord,"* dealing with the present necessities, the problems, and the future responsibilities of the church and its people, challenging every member to demonstrate his religion.

At noon a bountiful basket dinner was served and the afternoon was spent in renewing acquaintances. At five o'clock the Saints left for their homes.

The Anaconda, Deer Lodge and Race Track locals are planning a halloween party, at which time the ghosts and goblins will make their appearances in weird costumes.

The young people of Race Track have secured the assistance of Mr. William Hoskins in their choir work. Mr. Hoskins is a talented singer and has had considerable work along the line of organizing choirs and glee clubs.

Conference Brings Advancement to New York and Philadelphia District

Representatives Gather at Scranton for Business

The conference of the New York and Philadephia District, held at Scranton, September 16 and 17, may be summed up as an important advancement of the work in this region. All branches were represented and gave reports. The business meeting convened Saturday evening with Elder H. L. Livingston, of Philadelphia, in charge and Elder E. Walter Lewis, of Scranton, acting as secretary pro tem. Reports were received and other items of business were transacted after which the meeting adjourned and Apostle Paul M. Hanson closed with prayer.

At the social hour which followed a play entitled, *"Wanted a Correspondent,"* was presented by Scranton young people. Musical selections were given by Mrs. Maude Hedglin and William Davies, of Scranton and G. F. Quendenfeld, of Philadelphia.

Sunday morning the priesthood met with Apostle Hanson in charge. Then the church school convened. Three young men who had been approved for ordination at the business meeting Saturday were to have been ordained, but due to the absence of two, only Brother William Hyde, of Bloomsburg, was ordained to the office of priest. The ordination took place in the prayer service which followed the church school.

The afternoon session, Apostle Paul Hanson, the speaker, had good attendance and the Saints seemed to be drawn closer to God and to each other at this hour.

In the late afternoon the visitors enjoyed a treat when they were conducted through the plant of a local coal company, and given opportunity to observe how a modern mine is operated.

The spirit of cooperation reigned throughout the conference. The only unfortunate part of the gathering was the inability of Pastor R. J. Hawkins to attend the meetings due to a mine accident in which five men lost their lives.

Midland District (England) Holds Semiannual Reunion

"These Last Days and the Message of the Latter Day Saints"—Theme of Gathering

Midland district members assembled September 23 and 24 in the Queen's Hall, Nuneaton, for their semiannual reunion, it being the first time the church has held public meetings in that town. Two families of Saints live there and requested that the September reunion be held at Nuneaton.

Spiritually, financially, and numerically speaking this was the best reunion held for some time. Three general church appointees, Apostle John W. Rushton, Bishop A. T. Trapp and Missionary F. O. Davies, were present, the last named being the first speaker of the meetings. His talk came on Saturday evening and was followed by speeches by Elder J. Franklin Schofield and Bishop Trapp.

Though some had long distances to travel by road and rail, many Saints were present for the prayer service which opened Sunday's sessions. At ten-thirty in the morning Brother Rushton, the speaker, took for his lesson Matthew 12, and delivered an inspirational sermon.

Lunch was served in the hall at noon, and junior church school opened at 2 p. m. Speakers were Missionary F. Davies and Brother W. Sykes, of London. Then came a program of music.

The good Spirit was present during the afternoon fellowship service.

Tea was served in the hall, then came the closing session of the day. Brother Rushton was again the speaker.

The soloist of the day was Sister Gertrude Allen, of Birmingham, who sang four times.

Though weather conditions were unfavorable, every branch in the district was well represented, and the Saints rejoiced over the reunion. They pray God to bless the members at Nuneaton who are endeavoring to open up the latter-day work in that place.

English Saints Hold Harvest Festival

Gospel Hall, James Street, Bradford

At this season of the year the Saints are reminded of the never-failing promise of Jehovah, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8: 22).

Members of this branch have enjoyed a wonderful year, and so they came together on a recent Sunday to give thanks and offerings to the Lord for his goodness. Their little church was brightened with an array of fruit and greens.

The choir sang the call to worship, *"Come, Ye Thankful People, Come,"* at the 10.45 a. m. service. The congregation sang, *"O Worship the King," "For the Beauty of the Earth,"* and *"O Thou Whose Perfect Goodness Crowns the Year."* Psalm 136 was the Scripture reading, and Miss May Holden sang, *"Away to the Harvest Field."* Apostle John W. Rushton, the speaker, talked on *"Continued Goodness of God,"* following which Miss Florence Hayward sang, *"Arise and Away Ye Reapers."*

In the afternoon a young people's service was directed by H. Barrington. Miss May Holden talked on the harvest of the fields; Miss Dorothy Hayward read a short poem, and the congregation sang, *"Father Thy Paternal Care."* Miss Clark then read from the New Testament the words of Jesus, "Follow me and I will make you fishers of men," and Miss Ada Bailey talked on *"The Harvest of the Sea." "Why Should I Crave for Goods and Wealth,"* was a solo by Miss Edith Noble. James Schofield gave a short talk on the harvest of humanity stressing his text, *"Break up the fallow ground,"* and the Scripture reading, Matthew 7, was by Walter Baguley. Mrs. Chorlton sang *"O Reapers of Life's Harvest."*

Pastor G. W. Leggott took charge of the evening service, and many rejoiced to see him so restored to health. Brother Rushton was again the speaker and read 1 Corinthians 3. The choir sang, *"Work for the Night Is Coming,"* and *"Bringing in the Sheaves."* Mrs. Minnie Brian sang, *"Send Us, Lord, the Sunshine and the Rain."* Then in conclusion Miss Edith Noble sang, *"My Task."*

Many friends of the Saints joined in the services of this day, and their presence was much appreciated.

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Independence

Teachers and officers of Independence are giving loyal support to their leadership institute now in session at the Stone Church. For six nights they have assembled for the seven-thirty inspirational services, listening to splendid discourses by President F. M. McDowell, Pastor J. F. Sheehy, Bishop J. A. Koehler, and Apostle F. Henry Edwards. They have appreciated also the help of musicians and readers in these services. The classes for teachers last week from eight-thirty till nine-thirty were given good attendance. The institute this week is stressing leadership work, and will conclude with a dedication service Friday night.

The women's department of Independence will bring to a close a year of sacrifice for general and local church Saturday night with a banquet served by the Laurel Club at the Auditorium. It was a year ago that the women workers were first called together by officers of the general and local church, and, under the leadership of Sister C. C. Koehler, launched their sacrifice drive. This continued until spring and a sum of six thousand dollars was raised for general church use. Then after a short rest, the women began another campaign, working this time for local expenses. Each week they have collected their sacrifice offerings and brought the envelopes to the church on Monday to be counted.

The funeral of Elder A. H. Parsons was held at the Stone Church at ten o'clock this morning. Brother Parsons passed away at Dumont, New Jersey, October 27, leaving to mourn his wife, Mattie Parsons, one daughter, Veneta Parsons Stockwood, and two grandchildren, of the home; a brother, Otto R., of Mansfield, Missouri; three sisters: Mrs. Cora Ogelsbie, of Nevada, Missouri; Mrs. Olive Taylor, of Holden, Missouri, and Mrs. Retta Fender, of Appleton City, Missouri. Interment was in Mound Grove Cemetery. Brother Parsons was born February 8, 1857, and has served the church many long years as a minister. He was ordained an elder in 1882.

Stone Church

Apostle F. Henry Edwards delivered an excellent discourse on *"The Restoration"* Sunday morning, to a large congregation. His effort was well received. The Stone Church Choir, directed by Paul Craig, furnished the music for the service and with Mrs. Pauline Arnson, soloist, sang *"Jerusalem."* Elder H. G. Barto, assisted by Apostle J. F. Curtis, was in charge of the hour.

This being the opening Sunday of annual Girl Scout Week in America, the two troops of the Stone Church, 37 and 46, attended the morning service in a body, and were made welcome by Brother Barto.

One of the most effective and beautiful services ever given at the Stone Church was enjoyed Sunday evening. All parts of the program harmonized to teach the lesson of brotherly love and peace. Following a brief organ recital by Opal Goode Doty and the fifteen-minute song service, directed by Colin Ferritt, George Anway, tenor, sang *"The Rosary."* Pastor John F. Sheehy then delivered a short talk on *"Peace,"* relating several incidents which happened during the World War and the Civil War, and stressing the horror of armed strife and conflict. He closed with the quotation, "I have nothing to give for war, but everything to give for peace." A short play, *"The Lord's Prayer,"* was presented by members of the White Masque Players, Mrs. Helen Brackenbury directing.

In the junior worship service the short story project of the Stone Church reached its climax Sunday. Eight juniors representing as many classes told Bible stories which they had written. First place went to Imogene Petentler with her story on Samuel. She will represent the Stone Church against the representatives of other congregations in Independence. Helen Louise Resch with *"Peter"* was second and Jack DeLonge with a story of Joseph was third. Following the stories a playlet showing the love of Ruth for Naomi was presented by the Junior Dramatic Society directed by Mrs. Olive Moses.

Second Church

Elder J. W. A. Bailey will begin a series of illustrated chart lectures on the *Book of Mormon* November 5, to continue each Sunday evening from six-fifteen to seven o'clock for four months.

Ivan Dillee was in charge of the morning service and Almer Sheehy, the speaker, chose for his text, "Fear God and keep his commandments, for this is the whole duty of man." The choir furnished music.

Downstairs Gordon Cable was in charge and B. C. Sarratt was the speaker. *"Forgiving One Another"* was his theme, and Mrs. Totty told the story, *"A Net Coming Through."*

Elder R. L. Fulk was the evening speaker, and his topic was *"Are We Being the Good Samaritan Today?"* Virgil and Alice Woodside furnished the music.

A good number of local officers and teachers are attending the institute now in session at the Stone Church.

Liberty Street Church

Three representatives have been chosen from this district to have place on the Independence Young People's Council: Cecil Walker, Hubert Mills, and Gertrude LaGrece. All have been active in promoting the youth program of the church, especially in recreational work and the missionary trips taken during the summer. Cecil Walker has been made president of the council.

The eleven o'clock service Sunday was an "information program." Harry Blake, bishop's agent, gave a complete report of the financial status of the local and urged that all cooperate to the fullest extent with the workers of the women's department who have been striving diligently to make collections necessary for the maintenance of the Lord's house. The choir sang, *"Father, Thy Children Bow in Adoration."*

The Religio which meets at six o'clock each Sunday evening, offered an interesting program to the large number attending. Mary Arterburn told the story, *"In Nazareth."* Effie May and Alice Zion sang a duet, being accompanied by Inez Davis. Fred Friend gave a humorous reading, *"The Clinging Vine and the Sturdy Oak."* Sister J. R. Lentell, soprano, sang a solo, accompanied by Gertrude Davis. At the close of a short business meeting Pastor John R. Lentell took up the study of the *Doctrine and Covenants.*

Elder S. S. Smith was the evening speaker.

Walnut Park Church

Following the class work of the church school Sunday morning, a novelty number was given by the orchestra, under the direction of Brother Orlando Nace. *"Consecration"* was played by the orchestra, Walter Gibler playing a saw solo as a part of the number. All classes of the school reported excellent attendance. The new officers and teachers are becoming accustomed to their duties, and things are running smoothly.

Speakers Sunday were Evangelist Ammon White at eleven o'clock in the morning, and Elder C. Ed Miller in the evening.

The Swastika Class held a party Saturday evening, October 28, at the home of George and Charles Stowell. It was the first social affair of this young people's class since their new leaders, Brother and Sister Fred Horn, took charge. Twenty-five members of the class were present. The evening was occupied with the playing of games and the serving of refreshments.

Nineteen officers and teachers of the church school are attending the institute which is being held at the Stone Church.

Enoch Hill Church

The young people met with Group 33 North last week. It was difficult for the presiding elder to bring the service to a close because of the desire of those present to participate.

Thursday morning at nine o'clock the women's department met at the church and went to the home of Sister Neal Crandall for an all-day gathering.

Friday evening the young people spent a pleasant evening on the church lawn. The tang of autumn in the air, the rustle of falling, yellow leaves, and the smell of wood smoke added to the evening's enjoyment. They roasted wieners.

The following evening the boys and girls of the intermediate department en-

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joyed a party at the home of Sister Willis Young.

Early Sunday morning prayer services are increasing in interest and attendance.

Each class in the senior church school has been asked to present a program during that hour. Sunday the Dorcas Class of middle-aged women was first to respond to the invitation. *"Friendship"* was their theme.

Sister Louise McDonald will have charge of the Oriole movement on Enoch Hill, and also will work with the girls in the church school.

Elder C. Ed Miller was the speaker at eleven o'clock. Dorothy Winegar and Jean Thomas sang.

Elder J. E. Martin was the evening speaker and took his message from the *Book of Mormon.*

Spring Branch Church

Prayer service Sunday morning was in charge of Robert Fish and Arthur Peer. A splendid spirit was enjoyed.

The speaker at the eleven o'clock hour was Elder Jesse E. Smith. His subject was *"Faith."* Miss Mildred Bath sang a solo, *"Twilight and Dawn."* She was accompanied on the piano by Jean Terryberry.

The program at the church school service at six-thirty was in charge of Brother Robert Fish's class.

Elder A. J. Tankard was the evening speaker, and took his text from Luke 15. A quartet selection was sung by Gladys Dixon, Fern Belk, and Otis and Benson Brown.

Brother and Sister Morris Jacobsen gave a halloween party for two of the young people's classes at their home Friday evening.

The contest of the Evens and Odds for attendance is over and the Evens lost. They will entertain the Odds at a halloween party at the church tonight.

The women's department will meet at the home of Sister Jacobsen on Thursday of this week at one o'clock.

Gudgell Park Church

October 15, Pastor Walter Chapman spoke to this congregation, stating plainly those things which hinder individual advancement as well as the advancement of the group.

That evening at six o'clock the district held its first Religio session of the season. The adult class is taking up a study of financial law.

At seven-thirty Elder R. V. Hopkins began a series of meetings. He will occupy four Sunday nights and will try to help his listeners understand why they are here and God's great purpose and plan concerning them.

Elder Charles Pooler was the morning speaker October 22, and his subject was *"The Financial Law of the Church."*

Last Sunday morning Pastor John F. Sheehy preached on keeping the law. Elder Hopkins continued his subject of the previous evening meetings.

East Independence Church

Election of officers for the year to come was held a short time ago. Elder Frank Minton will serve another year as pastor with Elder Clair Austin as assistant and church school director. T. W. Thatcher is bishop's agent and custodian. Katherine Friend is the chorister, Jennie Butler, pianist, and Iva Edgerton women's supervisor and branch correspondent as long as she remains in the district. James Stowell is the assistant superintendent of the church school, Edith Meador, chorister and Ida Green, pianist. Eugene O'Neil is leader of young people. Superintendents of other departments will be appointed later.

On October 8, the congregation was pleased to have as speaker Elder D. O. Cato who is chief of police in Independence. Civic conditions as problems to be solved by the community and church were brought clearly to the attention of all.

That afternoon a number of East Independence singers took part in the Harvest Festival Chorus. East Independence members also had a booth at the festival which exhibited two hundred and eleven quarts of fruit besides vegetables and grains for the relief of the needy this winter.

A new family has moved into this community, Brother and Sister Earl Cox. They are welcome additions to the group.

Elder Earl Hoisington occupied the pulpit at the eleven o'clock hour October 15, and Elder H. V. Minton in the evening. Special musical numbers added beauty and dignity to the services.

Santa Ana, California

Active in Church Endeavor

Many Santa Ana Saints attended the Southern California district reunion, receiving unmeasured spiritual blessings.

Attendance at church services increased during the summer months.

Friday, September 29, Pastor and Sister A. M. Starkey, treated the choir to a steak bake at Irvine Park. When the young people reached the park, they found not only steak, but salad, vegetables, and desserts prepared for them. After supper, games and visiting were the program of the evening. Sixteen choir members were in attendance, with their leader, Sister Leila Lacey.

A fine feeling of earnest endeavor is being expressed by the young people. Their class, under the direction of the leader, Robert Lacey, met Friday, October 13, at the home of Levine Parks, where a pleasant evening was spent in games. The young people are well organized, meeting twice a month. Rodney Engel is president of the class.

On the same evening, the young married class met for an informal social time at the home of Sister Dorothy Fink.

The ladies' aid meets once a week for an all-day session. At eleven o'clock, a prayer service is held. Those who are unable to join the ladies' aid, meet with them for the regular prayer service.

A number of Santa Ana Saints drove up to San Bernardino to attend the services given in connection with their harvest home festival. The prayer and preaching services were followed by a play, presented in the evening, *"Timbers for the Temple,"* which brought a fitting climax to the day.

Denver, Colorado

Every Department Is Busy

Members of the priesthood, directed by Pastor G. A. Smith, have begun a campaign of visiting among the Saints. It is hoped that all members of the church may be visited by the last of October.

The Columbine group of women met on Thursday, September 14, at the home of Sister Ella Thompson. The meeting was well attended and plans were formulated for the winter's work. Women of the Loyal Workers' Group meet once a week at the church and spend the day quilting.

The Columbine group met with Mrs. Ruth Robertson Thursday afternoon, October 5. A short program, in charge of Mrs. Alice Milligan, was presented, and refreshments were served by the hostess and Mrs. Milligan. It was decided to gather a store of clothing and nonperishable articles of food to be held in charge of a committee and given to those in need during the winter. Plans are under way for a rummage sale and a bazaar. The Loyal Workers are cooperating in all these enterprises.

The young people's group held their regular monthly luncheon and meeting Sunday, September 17, at the church.

Mrs. Harrison B. Coon passed away, September 14, after an illness of several months. Sister Coon has been a faithful member of the branch for many years, and until failing health made it impossible, she spent much of her time and strength visiting and encouraging the sick and helping the needy.

Members of the dramatic club presented the play, *"Thanksgiving Ann,"* at the evening service on Sunday, September 24. The play, the theme of which is stewardship, was directed by Mrs. Bertha Black, with the following cast: Glenn Bruno, Elaine Salyards, Dorothy Wildermuth, and Ammon Christensen.

Sunday, October 15, was the annual rally day with a very good attendance. The Saints had the pleasure of having with them President Elbert A. Smith, who preached morning and evening. A basket lunch was served at noon in the lower auditorium, and a round table meeting was held in the afternoon.

Brother R. S. Salyards, sr., has spent several weeks in Denver with his son, Richard, and daughter, Zaide. The members have greatly enjoyed his kindly presence and helpful sermons. He vis-

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ited the branches in Colorado Springs and Fort Collins and preached for them.

Apostle M. A. McConley also has been in Denver for two brief visits.

Lynn Coven, who was seriously injured about two months ago, is still in a precarious condition at the Colorado General Hospital. He was helping a fellow workman lift an electric refrigerator from a truck when it slipped from the man's hands and fell upon Lynn's chest, injuring his lung very badly. He is the son of Brother and Sister Louis Coven.

Kansas City Stake

Dramatic Activities

Preparations are well under way for the fourth annual one-act play tournament sponsored by the Kansas City Stake O. B. K.'s, to be held at Central Church on Monday and Tuesday, November 6 and 7.

This year the plays will be entered under three sections—folk or period plays, modern plays, and religious dramas. Seven groups have entered the following plays: *"The Bishop's Candlesticks," "Where Love Is," "The Lord's Prayer," "Aunt Martha Pays," "The Man Who Came Back," "Ambition,"* and *"Old Walnut."* Garland Tickemyer is serving as production manager.

Fourth Church entered the Missouri Sunday School State Play Tournament presenting *"The Bishop's Candlesticks."* In the Kansas City section of this tournament they were ranked equal second and highly commended for their appropriate setting. Garland Tickemyer, who played the part of the convict, was warmly praised for his outstanding work.

In February the stake council is planning to sponsor a Greater Kansas City Tournament in which plays from all denominations in Kansas City and Independence will be entered.

Armourdale Church

Rally Day, October 15, was a genuine success. By means of postal cards many old friends and members were notified, and returned for a pleasant, spiritual, and happy day. Worship service from nine-thirty to eleven o'clock in the morning was impressive, and was followed by a spirited sermon by Elder H. A. Higgins, pastor of Quindaro. At twelve-thirty lunch was served in the junior room. The peak of activity and interest during the day came from two-thirty until five in the afternoon prayer service. Elders Julian Gouch, Charles Strader, and Edward Tucker were guests.

After this service all went home for a short period of rest and returned for a musical feature at 7.30 p. m. The orchestra and choir had especially arranged for this service and rendered some beautiful numbers in a unique program entitled *"Be Ye Consecrated,"* directed by James Hawkins.

Armourdale is happy to announce the reorganization of the orchestra. The choir also is reorganized and will be directed by Sister Marie Rushfelt.

Pastor Gough is recuperating from his recent illness and hopes to be back at his post of duty soon. The local church is appreciating the untiring efforts of Brother Edward Baker, temporary pastor. He is visiting, directing, instructing and generally making himself much loved by the congregation.

This congregation was well represented at the Stake Leadership School.

The O. B. K.'s are entering the drama contest and their play is being coached by Eddie Baker.

A successful "workers' banquet" was held October 17, at which discussions for service and improvements were held and local problems were analyzed.

Armourdale is looking forward to a series of stereopticon lectures to be given by Brother Baker in the near future. The orchestra and choir will assist.

Under the leadership of Bishop's Agent Vernon McCann, this group is hoping to give complete cooperation during the "Keep the Law" period.

Argentine Church

The women's club served a chili and Italian spaghetti dinner and supper October 17, at the home of their president, Sister Florence Foster, clearing almost twenty dollars to be presented to the stake bishop for local expenses.

Elder George Mesley, of the stake presidency, was the speaker the evening of October 22, and read Matthew 7, beginning with the twelfth verse.

Gladstone Church

Under the direction of Pastor Harry H. Sevy and the new officers, Gladstone group is showing increased activity and attendance. The church school director is William L. Barham; chorister, Earl Cox; young people's and O. B. K. leader, Lawrence Good; junior church leader, Mrs. Victor V. Smith. All these are constructive workers.

The women's department was organized with Mrs. R. H. Carver as president and workers have started on specific assignments that will greatly benefit the group.

Recent speakers have been Elders E. W. Lloyd, Charles G. Lewis, and Bishop C. A. Skinner. Brother Skinner, who is the stake bishop, is continuing a series of lectures, explaining in plain terms the financial law of the church.

In early October about twenty-five young people and adults had a wiener roast at Budd Park. A Halloween party was another social attraction.

Fourth Church

Two young men of this congregation were ordained to the priesthood in an impressive ceremony conducted by Elders James O. Worden and Marion H. Sneed. The ministerial charge was given by Elder Thomas McCormick. Garland Tickemyer was ordained an elder and Dale Brady a deacon. Both young men are working diligently. Brother Tickemyer presented his first sermon here October 1.

During the week of October 8 to 15, a series of meetings was held presenting the fundamentals of the gospel from the viewpoint of youth. Priest Lloyd Siebert, a young man of this group, was the speaker. Special music was furnished each evening. These services were greatly enjoyed by all who attended. Some young people from other groups were there.

For the past month a forum on *"Religion in the Home"* has been held at six-thirty each Sunday evening, discussion being led by Eugene Bivens. Some fine points have been brought out.

Holden Stake

Warrensburg, Missouri

At the recent business meeting held by Elder W. S. Macrae and Elder G. R. Wells, Warrensburg's pastor, S. M. Andes, was retained and Brother John A. Bozarth was elected as his assistant. Other officers are: Church school director, Ammon Andes; adult supervisor, Walter Johnson; young people's supervisor, Leamon Johnson; primary supervisor, Lillian C. Johnson; women's leader, Sister S. M. Andes; pianists, Jonnie Raveill and Jewel Banks.

During the past two weeks workers have been repairing and redecorating the church. Edgar Raveill has been in charge and has sacrificed much of his time to work at the church. A splendid spirit of cooperation is being shown by all the members in donating their labor. Those who cannot help in this way are helping financially.

The women's department gave a pie social and had concessions for amusement. The proceeds amounted to sixteen dollars.

The young people's division is planning a hallowe'en party to be held at the S. M. Andes residence.

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The Bulletin Board

Conference Notices

The annual conference of Alabama District will convene at Pleasant Hill December 1 to 3. There will be preaching December 1 at 7 p. m. On Saturday there will be prayer meeting at 9.30 a. m.; business meeting at eleven, this being the election of officers and delegates to next General Conference, and the transaction of other business.—W. H. Drake, district secretary, McKenzie, Alabama.

Central Michigan Young People to Meet

The meeting of Central Michigan young people will be held Sunday, November 12, at Saginaw, Michigan, in the Masonic Temple, corner Johnson and North Washington Streets. The meeting will convene all day and special speakers will be present. Prayer service will begin at 8.30 a. m. with Elder Hubert Case, Apostle D. T. Williams, Elder Percy Farrow, Elder William Grice and Brother Otto Bartlett in charge. Brother Farrow, of Sarnia, Ontario, will speak at 10.30 a. m., and Apostle D. T. Williams will give a talk on the organization of a State-wide young people's unit at 3 p. m. A special program, arranged by Harry Runkle, district musical director of Central Michigan, will be given at 2 p. m. Everyone is requested to come prepared to provide his own meals. A dining room will be available to those bringing basket lunches. Also as many as possible should bring their own songbooks. All are welcome to attend these meetings, and a special invitation is extended the districts surrounding Central Michigan. —William Ash, superintendent of religious education; Blanche Engle, Midland, Michigan.

Pastoral

To Branch Presidents and Members of the Church in Rock Island District, Greetings: In order to comply with the request of the general church officers in the observance of the "Keep the Law" period, and also to be in attendance at the annual business meetings of such of the branches as have requested my presence, I am submitting the following proposed program: Muscatine, November 1 to 3: Business meeting on Friday the third. Cedar Rapids, November 4 to 6: Business meeting on Sunday the fifth. Waterloo, November 7 to 9: Business meeting on Thursday the ninth. Oelwein, November 10 to 13. Anamosa, November 14 to 16. Fulton, November 17 to 20: Business meeting Sunday the nineteenth. Savanna, November 21 to 23: Business meeting Thursday the twenty-third. Rock Island, November 28 and 29. Moline, November 30 and December 1. Kewanee, December 3 to 6: Business meeting Thursday the fifth. Princeville, December 7, cottage meeting. Peoria, December 8, cottage meeting. Pekin, December 9 and 11. Farmington, December 12, cottage meeting. Galesburg, December 13 and 14: Business meeting Thursday the fourteenth. Dahinda, December 15: Business meeting Friday the fifteenth. Joy, December 16 to 18. Millersburg, December 19 and 20. Matherville, December 21 and 22. The majority of the meetings held during this period will be in the interest of teaching the financial law, as requested by the general officers. Some of the branch presidents have requested my presence at their annual business meetings. In such places one meeting will be set apart for that purpose. All branches should organize for the observance of the "Keep the Law" period. During this tour of the district I shall try to avoid holding meetings on Mondays and Saturdays. Please note the dates set for your branch, and try and make all necessary arrangements for the meetings.—E. R. Davis, district president.

Notice

The departmental conference of Southern New England District will be held at Boston Branch, Number Ten Sewall

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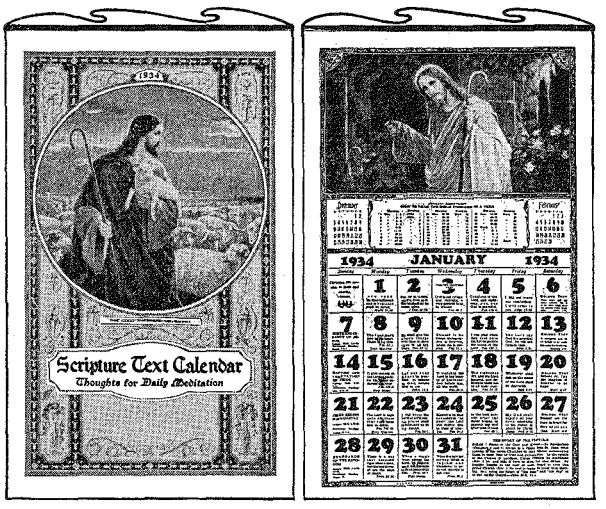

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Street, Somerville, Massachusetts, Saturday and Sunday, November 11 and 12. The first meeting will be held Saturday, November 11, at three o'clock. Apostles Paul M. Hanson and F. Henry Edwards will be with us. A very interesting and instructive program is being prepared. We are expecting a large attendance. All are welcome.—E. L. Traver, district president.

Change Hours of Meeting

Beginning November 1, services at Beloit, Wisconsin, will be held one hour later. Church school, 10 a. m., and morning worship at 11.—Alma May Brookover, publicity agent.

Marriage

HILL-CARLSON.—The marriage of Miss Czerna Hill, daughter of Mr. and Mrs. W. R. Hill, and George Carlson, son of Mr. Eph. Carlson, was solemnized Friday night, October 20, at 8 p. m. at the home of the bride's parents at Chanute, Kansas. Elder Amos T. Higdon, of Independence, Missouri, read the ceremony. Miss Mildred Hill, sister of the bride, and Francis Johnson, of Girard, brother of the bridegroom, were maid of honor and best man. The bride was given in marriage by her father. Preceding the service Mr. Donald Gibbs sang, *"O Promise Me,"* and *"I Love You Truly."* Miss Martha Baird played a violin solo, *"Ah, Sweet Mystery of Life,"* and Miss Helen Loy played the bridal chorus from *"Lohengrin"* as the processional. A reception followed the ceremony, refreshments being served to seventy-five guests. After a short honeymoon, the bridal pair will make their home this winter with Mrs. Carlson's parents, and will locate on a farm next spring.

Our Departed Ones

MILLS.—Charles Martin Mills was born October 16, 1842, at Willoughby, Ohio, and died at Independence, Missouri, October 3, 1933. He was married to Harriett Ann Williamson, September 20, 1866, who preceeded him to the other side five years ago. He leaves to mourn his departure, two daughters and three sons, and nineteen grandchildren, and six great-grandchildren, besides many other relatives and many friends. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, April 16, 1876, at Pittsfield, Illinois, and was ordained a priest, August 8, 1897, and remained an earnest, faithful worker unto his death. He moved to Independence in 1884, and made it his home ever since; he was in business with his brother, Henry Mills, for a number of years. A citizen of sterling integrity, a soldier of the Civil War, and a faithful true husband and father, he lived a long useful life and earned a glorious rest. The funeral sermon was by Frederick A. Smith, assisted by John F. Weston. Burial was in Mound Grove Cemetery.

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Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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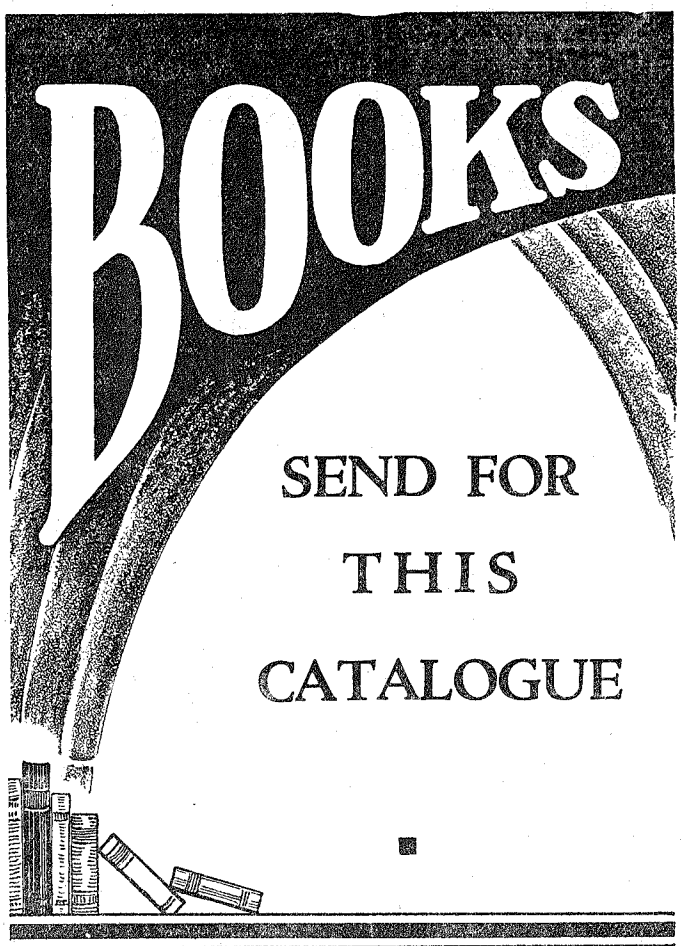

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The SAINTS' HERALD

November 11 for Peace Day

A Proposal to the Civilized World

"Keep the Law"

November 12—December 3

Beginning next Sunday the church is making an educational effort to acquaint all members with the financial law, its spiritual implications, and the responsibilities involved.

The officers of the church solicit the earnest cooperation of all pastors and members of the priesthood in this effort.

The Law We Are Teaching

By L. F. P. Curry
Of the Presiding Bishopric

"Except the Lord Shall Build the House"

By Evan A. Fry

Volume 80 | November 7, 1933 | Number 45

www.LatterDayTruth.org

THE SAINTS' HERALD

November 7, 1933

Volume 80 **Number 45**

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.
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INDEPENDENCE, MISSOURI

CONTENTS

EDITORIAL:
"To Obey Is Better Than Sacrifice" 1411
Our Commitment to Peace 1412
To the Unemployed 1412
Men You Ought to Know 1412
November 11 for Peace Day 1413
NEWS BRIEFS 1416
ARTICLES:
The Awfulness and Futility of War 1414
Are We Heeding the Prince of Peace? by L. B. M. 1415
The Law We Are Teaching, by L. F. P. Curry 1417
Fundamental Studies 1418
Worship in the Junior Church, by Harley A. Morris 1419
"Except the Lord Build the House," by Evan A. Fry 1420
The Royal Road, by Florence Tracey 1421
Parents and Religious Education, by Fern Weedmark 1422
The Life of H. N. Hansen, by Poul S. Neilsen 1424
The Readers Say— 1426
Weekly Health Letter, by A. W. Teel, M. D. 1428
Two Paths to One Goal 1428
Real Worth, a Poem 1428
Question Time, by A. B. Phillips 1429
YOUTH'S FORUM:
Heard at the O. T. Z. Rally of Far West Stake 1423
The Hidden Thing 1423
"Enduring Convictions" 1423
NEWS OF CHURCH AND HOME 1430
THE BULLETIN BOARD 1437

The Pigeonhole

Who Pays for the War?

(A John Sheehy Story.)

In a far eastern sea coast town came the call of the President for "75,000 volunteers." Young men laid down their fishing nets and joined the colors. In a quiet little fisherman's shack a young husband bade good-bye to his bride of only a few weeks. She followed him to the only road in the town and as he took his place with the little company of fisherman soldiers, she waved good-bye and tried to be brave.

No one thought much of war in the early days of the Civil War. This call from the President truly would end the trouble started by a few rebels in the South. Stop crying! No one will be hurt! The boys will all be back in a few weeks!

But the weeks went on into months and the months into years. Each month more boys left town for the front. Every month a report of someone from the little town killed.

The young bride was growing old in a few months. A baby came to the humble home. With the coming of the baby came a message also from the War Department informing the young mother that her husband was missing.

The strain was too much for the little frail woman of the sea. Something in her brain snapped. Every day she would go down to the road and as someone passed she would ask, "Is that you, Jim?"

The war was over. Jim came home. She never knew him. When he entered the little house she asked, "Is that you, Jim?"

He tried to comfort her. He tried to help her understand he was back, but every day she would ask, "Is that you, Jim?"

Jim lovingly and tenderly cared for her. He grew to be an old man, and when he died they buried him beneath the stars and stripes.

Years after Jim died a stranger visiting at the home would hear an old, old lady ask, "Is that you, Jim?"

Shop Notes

The Editor contemplated the shop in amazement. After the quiet of his own den, it sounded like pandemonium. Machines, ranged in rows, acted like monsters. Linotypes chattered, presses—devouring tons of paper and rivers of ink—roared and thundered, the guillotine crashed spurting a shower of paper trimmings into the air, the stitching machine with an evil clatter bit and chewed the papers, narrowly missing fingers. Piles of paper, books naked of jackets like little corpses, stood ghastly 'round. The Editor retreated to his den, surprised that he and his kind had caused it all.

Busy

"I'm glad to see people busy," the pigeon had ceased to preen himself on my sunny windowsill, "but many times I'm sorry to see what they are busy about."

Many people are only window shopping when they look for religion. Of course, this doesn't make it any easier for the churches that are struggling heroically with the social and personal problems of those same people.

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Editorial

"To Obey Is Better Than Sacrifice"

The Coming Week Next Sunday—November 12—the church goes into action for the most intensive period of teaching and instruction concerning the financial law of the church that has been undertaken in recent times. Already a great deal of enthusiasm has been developed among local officers. Responses from the members have been very encouraging. This period of instruction will continue until December 3, when it is expected that many people of the church will have complied with the law by the filing of inventories and the making of arrangements to pay tithing.

The Law Defined We are in better shape than ever before to undertake such an effort of education for compliance with the financial law. It used to be that the interpretation of the financial law was left to the individual, and there was much irregularity, with every member following the dictates of his own conscience. Now the officers of the church have studied and discussed the matter, and after careful consideration they have produced a uniform interpretation for the church. This will result in fairness for everybody who desires to comply. There is no longer any basis for uncertainty or doubt. The whole matter is clearly and plainly set out in the new pamphlet issued by the Presiding Bishopric, entitled the *Handbook of the Financial Law*. Every officer should have an opportunity to study this important little work.

The Whole Law An elder who was preaching on the subject recently said that if one wishes to operate a motor car he must observe all the laws involved: lubrication, fuel supply, cooling and radiation, inflation of tires, etc. A failure to observe any single law will result in a total failure in operation. They all go together. If not, they all fail together. He quoted, "The law of the Lord is perfect, converting the soul." Nothing is perfect until it is complete. If anything is left out, it is not complete, therefore not perfect. If the whole law is not observed, permanent benefits cannot be obtained from the observation of a part of it.

Have We Failed? If we have failed at any point, it has been in the observation of the financial law of the church. For a hundred years we have preached the "Six Principles" of the gospel, but it is only in recent times that people have seriously considered the financial law of the church. Too many have felt that tithing and stewardship—and especially tithing—were not a part of the gospel plan. To this one thing, if to no other, we can attribute our failure to make the progress we should have made.

What to Do All over the church, pastors, bishops and their agents, and members of the priesthood will be teaching the law. Will your pastor be cooperating in this work? All over the church members will be making an accounting of their affairs to determine what they owe to the Lord in tithes. Will you be among them? They will be studying the inventory blanks preparatory to filling them out and filing them with the bishop. Will you also help?

A Test of Fellowship One brother suggests that the time may come when compliance with the financial law, like compliance with the "Six Principles" of the gospel, will be made a test of fellowship. We are not prepared to say. The observance of one's religious duty, like his entrance into the church, is a voluntary matter. But a true and complete conversion will lead to obedience. Samuel once cried in vexation to the children of Israel, "To obey is better than sacrifice." Obedience is better than sacrifice, as we have found. And a period of instruction for the observance of the law is better than a sacrifice period for the whole church.

L. L.

Good men are the strength of the world. And how does the world know that a man is good? By the degree in which he reveals God. A good man is kind, sympathetic, and cheerful. A good man comforts others. He is unselfish in his concern for others and in the use of his possessions. A good man is generous. He is a leader for righteousness and is aggressive in fighting issues of evil consequence. A good man devotes his time to matters of first importance. He is always found in good company and has a regular place which he fills when institutions to which he belongs are conducting business. A good man loves.—Fletcher Nelson, in *"The Way of a Good Man," Church Management.*

Great hearts alone understand how much glory there is in being good. To be and keep so is not the gift of a happy nature alone, but it is strength and heroism.—Jules Michelet.

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Our Commitment to Peace

"And again, I say unto you, Sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace, unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good."—Doctrine and Covenants 102: 11.

The world's incorrigible and irretrievable wickedness has been the theme of a great deal of talk among professing Christians for generations, and a belief in its ultimate destruction has been almost an article of faith by some.

Even now it is the habit of some to abandon the world to its wicked ways, give up all hope of any good or happiness in this life, and prepare solely for the life to come. By people who hold to these sentiments, all persons who believe otherwise are regarded as bordering on heterodoxy.

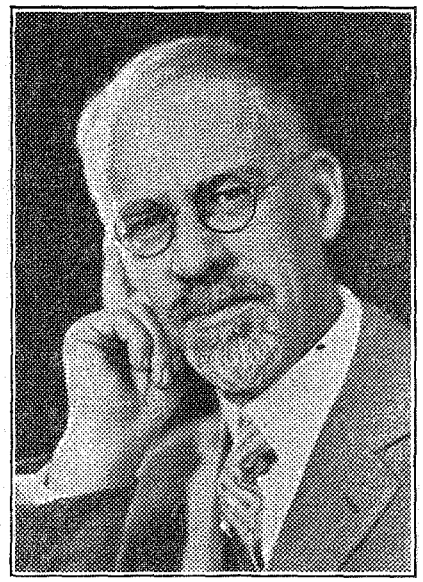
Whatever our doubts and fears may be, whatever feeling of skepticism we may harbor concerning the fate of humanity, we are committed to the support of peace. War may come, but our faith teaches us to work to the extent of our strength for the righteous cause of peace.

To the Unemployed

The Business Manager of the *Herald* is making a special offer for a limited time to unemployed members. It has already produced results and obtained employment for a number of people. A rate of one cent a word per insertion is offered for people who desire to advertise for positions. This rate is far below the cost of publication, but it is offered in the hope that it may serve as a means of helping get people in touch with jobs. The only reason that any charge is made is to prevent a flood of requests from persons not seriously interested. This special rate applies only to requests for positions.

It is becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish sufficient purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by anyone nation acting alone. World cooperation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.—From "Labor Sunday Message, 1932," prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

Men You Ought to Know



ELBERT A. SMITH
Of the First Presidency

"I was born . . . . in the old Mansion House at Nauvoo," wrote "Brother Elbert" some time ago. "The event was of considerable importance to me, but the world took little note and moved on in an indifferent, heartless sort of way." The whimsical humor that touches this statement appears often in his speaking and writings, which have endeared him to many people.

He first worked for the "Herald Office" as a binder. When he resigned after eight years he was foreman of his department, but was not allowed to be free of the publishing interests long, for he was soon asked to join the editorial staff of "Autumn Leaves," of which he was later the principal editor. It was in 1906 that he became an associate editor of the "Herald," thus following in his father's footsteps.

In April 1909 he became a member of the First Presidency, and Counselor to Joseph Smith, President of the church, after whose decease he became a counselor to the incumbent President, Frederick M. Smith. In both pulpit and press he has been making a distinguished contribution to the church for many years.

The artist who can realize his ideal has missed the true gain of art, as "a man's reach should exceed his grasp, or what's heaven for?"—Edward Dowden.

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November 11 for Peace Day

A Proposal to the Civilized World

ARMISTICE DAY—November 11—celebrates the ending of only one war. It ended fifteen years ago this day. It was to have been a "war to end war." The statesman who called it that fortunately did not live to see the present result of his dream. War is not ended by war; but like the ancient dragon of mythology who, having one head cut off, promptly replaced it with two, war has increased and multiplied, and the threats of war have become the terror of the earth.

It is good that the world celebrates the ending of that scourge of blood and hate—the World War—rather than its beginning. Nobody cares to remember the day it began. Its anniversary is not marked with red figures on any calendar we have seen. The greatest heroes of that period of history, even at this day, are not the generals who carried it on, but the mediators who attempted to bring about peace after the catastrophe.

There is little need for Armistice Day on November 11. That war is over. But War lives on. The fighting ceased long ago, the echoes of its bombardments have died away. But the wreckage remains to be cleared up, and other wars threaten the world with disaster. It is hardly enough to devote a day to the memory of a war that is now past. No constructive purpose is served by a holiday so limited. What is really needed is a Peace Day, and November 11 would serve as well for it as any other date on the calendar.

We Suggest—

That November 11 each year be celebrated internationally as Peace Day instead of Armistice Day.

A day for talking peace to our neighbors, teaching peace and its ideals to the children, the occasion for making friendly overtures to other nations, for celebrating the victories of peace.

In spite of the prevalence of the war spirit, the armies of peace have done much good, prevented many wars, and promoted good will. We offer them Peace Day for November 11.

IF ARMISTICE DAY could be changed to Peace Day for all the world—if it could be used in the interest of peace and for the promotion of the ideals of peace, something more real would be accomplished for the welfare of humanity than by all the wars that have ever been fought.

And now, why not a Peace Day? A day when we shall look to the ending of all wars? No possible military victory—as we have seen since the World War—can be as great or important as peace. The council table is more important than the battlefield. The statesman is more important than the soldier. The finest patriots are those who preserve the peace, not those who provoke war. And even after war has done its deadly work, and exacted its horrible toll of life and property and suffering, there always comes the need of the council table to arrange peace.

Peace is the worthiest objective of international relationships. Civilization goes forward in peace, but is pushed backward in war. We could at least devote one important day in the whole year to discussing peace, and teaching the means and methods of peace to our populations.

We should not care to see a Peace Day that would become just another name on the calendar, like "apple week" and many another futile gesture that is begun only to be forgotten. There are too many meaningless celebrations now.

But this day—Peace Day, November 11—should be designated for a campaign for peace, in which every thinking Christian should participate, for which newspapers could publish articles, and for which religious journals could furnish program suggestions and materials helpful to ministers and other speakers who are willing to discuss peace. The movement could be broad enough, eventually, to go very properly to the school children, who would hear about the heroes of peace, the men and women who have given their lives to the promotion of international understanding and the settlement of strife.

PEACE DAY ought to come. It ought to be one of our greatest holidays—an international holiday—not for merrymaking, but for one of the most serious purposes and needs that confront humanity. We don't care who establishes it. We don't care for a bit of credit. Let somebody else have that. If it is ever to be established it will be because denominations with larger followings than ours and publications with larger circulations than ours take it up.

Perhaps the idea of a day devoted to peace lacks glamour and romance—it contains nothing of the flavor of audacity *(Continued on page 1237)*

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The Awfulness and Futility of War

(Notes taken from a topic discussion by Howard K. Williams in "Young People's Leader.")

The war-like spirit is always degenerating to every high and noble impulse. It is for the young people of this twentieth century to pull off the pretty mask of war and see that it is what Sherman said it was—"War is Hell!"

Anybody who pictures war as pretty and noble and of value to progress, is not telling the truth. Perhaps, sometimes we must fight, but be not deceived; *everybody* loses in warfare, victors and conquered. . . .

War is passion, and passion of any sort leads to passions of other sorts. Every war has been a signal to let loose the passions, and like the opening of Pandora's box, when the lid is once off, then all the passions come crowding out. . . . We have right under our eyes the last war and its sequence.

The stories of immoralities in France are too common and too awful to be recited. Boys who were clean were led into unusual surroundings, herded like cattle, fatigued beyond endurance; taught to hate and not to care, and it is not a marvel that many a clean boy was dirtied for life. Nothing but God could save a life under those conditions, and back came plea after plea—more chaplains! More need for building up morale! And since the war our country has gone crazy morally—an epidemic of racketeering; of shooting; of self-indulgence, until we have the sad, awful spectacle of the building up of morale of the last fifty years, broken, and the dirty saloons coming back—all an aftermath of the undermining influence of the war.

War always gives false ideas of honor. . . . Military show always parades false ideals of heroism. "There will be two classes of people after this war," pompously said a youth as he donned an officer's uniform, "those in the war and those not in the war." He thought he was somebody because he put on a uniform. New clothes never make a man great, not even a military uniform. Let us admit the thrill it gives us to see a well-trained army. Let us admit that people are more or less impressed by show, and the show of gold braid and a flashing sword. It still remains that it is not much more than silly child's play.

The bravery of a soldier on a battlefield, as many will tell you, is a sort of insanity in comparison with the steady courage of the missionary in the face of danger, or of the reformer in some great cause.

And war is such a useless thing. There isn't a single war of history, but might have been avoided, if people had not been such childish fools. Not one! War never settled anything. The World War was proclaimed grandly to be a final fight for world peace. And do we have it? A little patience and a little sense and we might have settled the whole matter of American rights without the Revolution; but a pig-headed king on the English throne blocked the way against the good judgment of the best Englishmen of his day. Common sense to know that the sea was big enough for all the vessels of all the nations would have obviated the need for the War of 1812. A common obedience to the teaching of so small a book as Philemon would have cleared up the whole matter of slavery without having the Civil War. Quietly putting the former Kaiser in an asylum for feeble-minded, along with a few of his advisers, would have paved the way for world peace, more than the great, horrible war has ever done.

War is futile! War is awful! War is immoral! War is vain and silly! The only war that is of value is war against sin and evil, and herein lies opportunity enough for heroism that is real, for courage that never brings sorrow.

To a Nine-inch Gun

Whether your shell hits the target or not,
Your cost is five hundred dollars a shot.
You think of noise and flame and power,
We feed you a hundred barrels of flour
Each time you roar. Your flame is fed
With twenty thousand loaves of bread.
Silence! A million hungry men
Seek bread to fill their mouths again.

—Author Unknown.

What Others Say About War

Great Britain lost 900,000 killed and over 2,000,000 wounded, or about one in twenty of her population killed or wounded. France lost 1,360,000 killed and over 4,000,000 wounded. Practically all of the men in France between the ages of nineteen and fifty were called to the colors. Out of every six, one was killed, and three of the remaining five were wounded.

If you were to stand at the Arc de Triomphe—perhaps in a dream—and see the army of the French dead pass, four abreast, at double quick, four men every second, you would stand there for five days and five nights while four men each second, that army of the dead went by. Think of it! You would stand there another five days and five nights while, more slowly, the army of the permanently maimed, the crippled, and the blind, went by. I do not know how long it would take for the widows and orphans of the war to pass. There are 630,000 war widows and orphaned children in France today.—J. F. B. Mitchell.

It is not possible for the human mind to comprehend the significance of ten million men and boys killed in the war. All of us have stood in line for hours as we watched some huge procession. A parade of ten million soldiers, marching from daylight to dark, ten abreast, with each line only two seconds behind another, would require forty-six days to pass a given point.

As ghastly as these figures appear, they do not tell the whole story. Of the 5,983,600 men listed as "prisoners or missing," a considerable percentage were undoubtedly killed in action. It was officially estimated in England that 60 percent of the missing were probably dead. The estimate in Canada was 56 percent, and in France 40 percent. If, therefore, half those listed as "prisoners or missing" be presumed to be dead, the total death toll is increased by 2,991,800.—Kirby Page.

We have seen them walking footsore, burden-bearing, falling by the wayside. We know of babies born on the way, and the mothers carrying newborn babies for miles. We have seen refugees packed by main force into stifling freight cars and slowly hauled, with many long interruptions, somewhere into the interior, hungry, filthy, weary, depressed. This happened to 1,250,000 people in Belgium, to 2,000,000 in France, to 500,000 people in Italy, to 300,000 in Greece, 300,000 in Serbia, to 2,000,000 Armenians (except that they walked out into the desert and most of them to death), to 400,000 in East Prussia, to huge but unknown numbers in Roumania, Russia, and Austria —all told to some 10,000,000 people.—Doctor Folks.

One of the most serious costs of the war is found in its biological aspects. The 13,000,000 dead soldiers included an extraordinarily high percentage of the best manhood of the nations. The weaklings and degenerates were rejected. The

(Continued on page 1425.)

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Are We Heeding the Prince of Peace?

By L. B. M.

HOW WONDERFUL it would be if on this the eve of another Armistice Day, the world would pause to hear again the clarion prophecy of Isaiah, foretelling the coming of our Savior! Would that every man, woman and child might hear and believe that promise! Would that every Latter Day Saint might be stirred by it to sense his responsibility! Listen: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." (Isaiah 9: 6, 7.)

Some call him Jesus the Master of all. To others he is the Great Teacher. Still others like to speak of him as the Great Physician, or the Savior of the World, the Son of God, the Messiah. But particularly at this time of the year when another Armistice ("A temporary suspension of hostilities by agreement."—Webster) Day is close, I like to think of Jesus as the PRINCE OF PEACE.

RECALL with me the words of the angel to the shepherds tending their flocks on the hillsides of Judæa: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Was this not a message of peace and assurance? And then the angelic host of heaven burst upon them singing: "Glory to God in the highest, and on earth peace, good will toward men."

"Good tidings," "great joy," "all people," "glory to God," "peace," "good will toward men." Those are some of the most beautiful words in the English language. Contrast with them these: "Gun fire," "shot and shell," "horror," "agony," "suffering," "hellish din," "blood," "grim," "mud," and "death."

THE WORLD TODAY must go far to find peace. There are battlements in China freshly stained with human blood. There are struggle, strife and confusion in a dozen countries and states. Fear spreads her wings of gloom over many nations. Everywhere are economic unrest, uncertainty, suffering, idleness, revolution. A winter of want stares us, the whole so-called civilized earth, in the face. Is it not time indeed that we turned to Jesus, the Prince of Peace, the One who came to live among men that we might have the life more abundant? Should we not turn from lesser things and heed him?

How often we have crucified him by our ignorance, our indifference, our mockery, our bigotry! Men have scoffed loudly at the words of Jesus: "Have peace one with another." "It can't be done," they say, "so long as men are men!"

"Have peace one with another." Yes, the Master of men uttered those words. And yet we dare to listen to them, and then raise our hands in prayerful petition: "Oh, Lord, thou Prince of Peace, be on *our* side in this fight!" We squabble among ourselves, with our families, with our neighbors, in our branches. We ignore modern revelation which says: "Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit." (Read *Doctrine and Covenants* 117: 13.) And yet we bemoan the fact that the Spirit does not seem to be with us—and we wonder *why!*

THERE IS A PLACE which I associate closely with the quality of peace. It is a beautiful spot on the Calcasieu River in southern Louisiana. Let us stand on the bank of this river at evening when the pale golden sun is dropping behind the high trees of the western swamp. Like a deep mirror spreads the wide, smooth river at our feet, without a ripple, without a stir on the surface of the waters. In the distance a water bird slowly flaps its way homeward. Lilies and mosses and the heavy breath of the swamp fill the air with sensuous odors. Still. Peaceful. Breathing calm, beauty, assurance. PEACE. Such a scene reminds me of the words of Isaiah to Israel: "O that thou hadst hearkened to my commandments! Then had thy peace been as a river." (48: 18.)

Peace is more than talk. It is something *we* must live. It should start in *our* homes as Latter Day Saints and citizens of our country. It is well at this Armistice time that we think seriously of our great need for peace, and that we sing the Sunday school song:

"Heavenly sunlight is flooding my soul,
Jesus my Savior has perfect control;
Heavenly sunlight is flooding my soul,
And Jesus has full control."

Is that sunlight the sunlight of peace? and does Jesus have full control of our lives? Do we have peace of soul? peace with our family? our neighbors? our church? our nation? What do we, you and I, know of peace?

Jesus said: "Have peace one with another."

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NEWS BRIEFS

Portland Ministry Into New Territory

In the past year Portland district ministry, according to a report to their recent conference, have given new impetus to outlying branches and missions and carried the gospel into new territory. District officers have visited Tillamook, Silverton, Sherwood, Hood River, Bend, and Condon, Oregon; Vancouver, Camas, and Longview, Washington, and other points. They have called men to the priesthood, helped to inspire efficient local leadership, and kept before the people the immediate church objectives and Zionic ideals.

Hymns in Tahitian Language

About seventy hymns in *Zion's Praises* have been translated into the Tahitian language by missionaries who have labored in the islands. The native Saints love to sing their hymns of Zion.

Wabash Visit a Busy Time for A. C. Barmore

"I do not remember being busier at any time during the whole course of my ministry," says Elder A. C. Barmore of his recent visit to Wabash, Indiana. He attended and took part in twenty meetings. He began services Monday, October 2, preached thirteen sermons, held one baptismal service and one confirmation and two blessings services. He baptized eight whom he confirmed, blessed seven children, held communion service, and attended Sunday school. While there he lectured for forty-five minutes to the local high school on *"Australia,"* eliciting much interest.

"I am convinced that Wabash is in a fair way to come forward in our work," states Brother Barmore; "there should be a branch there. Forty-one members now live in that city."

Long Trip to See Isolated Few

While on a visit to Parsons, Kansas, a short time ago, Elder Amos T. Higdon, president of Spring River District, in company with Norman Gray, of Parsons, took a six-hundred-mile automobile trip to visit isolated members of the church in that region.

Picture Gallery At Branch Anniversary

One hundred and forty pictures of former and present pastors and members of Pittsburgh, Pennsylvania, Branch, exhibited on the walls of the church, helped to recall memories of pioneer and early church days there at the anniversary and home-coming service, October 22. The branch was celebrating its seventy-second anniversary and the sixty-eighth anniversary of the organization of its Sunday school.

Graceland's Priesthood In Lamoni Service

"Preparation for the Ministry of the Church," was the theme of the last Graceland home-coming service on Sunday evening at the Coliseum. Four Graceland students were speakers, and fourteen young men of the college, all holding the priesthood, took their places on the platform and conducted the service. They represented the following States and countries—California, Illinois, Missouri, Iowa, Alabama, Maine, Washington, Nebraska, British Columbia, and Australia.

Feminine Entertainment Ideas

They don't forget the food. Never. They know that guests are happy when they eat. In many branches the women are busy promoting activities not only designed to entertain and cheer the membership, but also to make new friends for the church. Here are what a few are doing:

In North Manchester, England, the women had a potato pie supper following a lantern lecture.

At Hibbard, Indiana, their last "family" supper was attended by two hundred. This function was planned to bring about better understanding between Saints and their neighbors.

Beloit, Wisconsin, women experimented and found that a plate supper with a brief program at the church, is approved by everyone.

Parsons, Kansas, Branch took to the out-of-doors for a wiener roast the other night. Their idea was to enlist the interest of nonmembers. Over fifty were there as guests.

First Chicago Church will have a New England dinner, November 10, at their annual home-coming.

Independence, Missouri, women banqueted a crowd of more than five hundred, celebrating the completion of a year's sacrifice drive.

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The Law We Are Teaching

By L. F. P. Curry
Of the Presiding Bishopric

WHEN, from November 12 to December 3, we engage in a church-wide project of teaching the temporal law, it will be especially worth while to study the background of the law which has been restored to us, that to which the law applies, and the purpose served by keeping the law. Such a study, incidentally, may be helpful in making clear the divinity of the Latter Day work.

The dramatic revelation of the law, including that governing temporal concerns, was made against a background centuries old. Through Moses on Sinai the law relating to basic elements in human conduct was given to the children of Israel (Exodus 20). Christ reiterated this aspect of the law, his statement being found in Matthew 19. These elements were restated because of their enduring value to the individual and the race. It is therefore of extreme significance that in 1830 before the law applying to temporal things was given, these eternally basic principles (section 42:7), upon which a cohesive society depends, were again put first. With such a background existing, the "first principles" of Hebrews 6 lead naturally into all those parts of the law required to enable mankind to grow towards perfection. Thus, Moses almost fifteen hundred years before Christ, Christ himself in the meridian of time, and the Martyr eighteen hundred and thirty years after Christ, constitute a spiritual sequence whose significance is seen as the underlying nature of their teachings is comprehended.

Life and the Law

The keeping of the law . . . . calls for cooperative individualism in the administration of all those material and spiritual things to which the law applies.

Life is the use of houses and lands, the making, sale and consumption of goods, the education of our minds, the development and application of our abilities—all these and more. The law throws round us a set of guiding principles by which our lives may be made free from poverty, immorality, injustice, lack of opportunity. There are no fetters save those which prevent willful persons from injuring others whose aims are towards peace.—Bishop Curry.

THIS IS A BACKGROUND of eternal principles. There is another background formed by persons. When the church in the year 1830 A. D., was commanded to "go to the Ohio" (section 38:7), where the Lord would reveal the law, no one knew how the stage had been set for this action. In one respect, at least, the preparation for the revealment to come had been started before Joseph Smith, junior, received his first vision in 1815. This refers particularly to the spiritual changes which were taking place in Sidney Rigdon, then a Baptist minister, which culminated in his conversion to the church at Mentor, Ohio, in 1830. In 1812, Rigdon was pastor of the First Baptist Church in Pittsburgh, Pennsylvania. A student of the Scriptures, eloquent, apparently popular, he became dissatisfied with the creed he was commissioned to uphold, and subsequently withdrew from membership. Without stopping to trace his intermediate steps, we find him, in the summer of 1830, pastor of a small, independent group of worshipers at Mentor, Ohio, who were seeking to follow the Bible completely. Open-minded, convinced that the churches of the day were preaching only part of the gospel, and were not organized in accordance with the Scriptures, Rigdon and his followers were prepared to receive the gospel, for they wanted the mind of God. Then, at Kirtland, three miles distant, in a country covered with oak and chestnut, maple and hemlock, and cut through by a beautiful stream, a people had been living who held "all things common." They, too, were seeking a better way than in their opinion was afforded them in the world. To such groups came the first missionaries of the Restoration; the one, open-minded towards the spiritual elements of the gospel, the other ready for a forward step in the matter of property and income.

Could there have been a more sympathetic atmosphere for the reception of the law which was to restore the gospel in its fullness, setting up an original approach to the holding and use of wealth, entirely new to that century which was already boiling with the ideas of an awakened world? The background of principle fused with the background of personality, to form a perfect scene for the dramatic unfoldment of the first act of a play that was to take for its presentation more than a century.

This unique background of the law enhances the importance of the application of the law to life. The force of this is readily seen when we notice the

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tendency to departmentalize life, put its various forms into compartments. It may be well enough to split life into segments for purposes of study, but we must remember that however arbitrarily divided, life still remains a unit. For no one can say accurately, Now I am a merchant, now a musician, now a traveler, and think that each activity denotes a different man. Notwithstanding the variety of one's daily experiences, they happen to the whole man, their effect is felt by the one person, who must accept responsibility for his acts. Therefore, the theory underlying the law, whether applying to the temporal or the spiritual, is that life is indivisible; that it is a manifestation of the eternal; that it is responsible; that its status may be improved; and that things put into its hands, whether talents or materials, are to insure "enough for all and to spare," and to develop mankind into acceptable sons of God.

If (and how many things in this troubled world depend upon a supposition), if the entire gospel law were really applied to life and in effect in western civilization, there would be, for example, no European question. France and Germany, England and Italy, Russia, America, and all the other nations would be at peace, each seeking his neighbor's good, rather than his own selfish purpose. But people, even very good people, find it most difficult to efface self-interest from the decisions of their daily life which affect others. Perhaps the explanation of this is that the instinct of self-preservation, from which spring so many human activities, to be socially helpful must be expressed in the light of another instinct, equally strong, which leads us to seek association with our brother. In other words, the keeping of the law, based upon the theory sketched above, calls for cooperative individualism in the administration of all those material and spiritual things to which the law applies.

LIFE is the use of houses and lands, the making, sale and consumption of goods, the education of our minds, the development and application of our abilities—all these and more. The law throws round us a set of guiding principles by which our lives may be made free from poverty, immorality, injustice, lack of opportunity. There are no fetters save those which prevent willful persons from injuring others whose aims are towards peace. Life, indeed, cannot be split into parts, and the law applies to the whole life.

Proceeding upon the assumption that human life is modifiable, we look inward and take note of our racial fears of physical danger, our feeling of economic insecurity, our longing for the realization of happiness. Perceiving in the gospel a social plan for the achievement of these things, we must beware lest in application the social exclude the divine, in that the human desire for improvement sometimes forgets that material progress often shuts out God. It is useful, therefore, to ask anew the purpose of the law.

It is difficult to answer this question without perhaps seeming other worldly, too elusively ideal and impractical. Yet, without arguing that point, may we not say, that the purpose of the law is to enable us to live at peace in a world all too willing to fight; to be decently human without being angelic; useful without being offensive; to build up the things that endure without being slaves to their material supports, knowing that ideas are eternal, but material things decay; to have clean, serviceable government, cultural opportunities for personal improvement and social advancement; to move in an economic order that demands of everyone his best and distributes to everyone his full need; to develop a religious atmosphere broad, free, in touch with the living God; to embody the Christian life in a failing world, cheerfully, fairly, courageously, unafraid.

Turning from the background to the application of the law, fully alive to the purpose the law would accomplish, and thinking again of our present need, may we once more invite all to keep the law, for if everyone will keep the law there will be no deficit.

Fundamental Studies

People often write asking about material for teaching and study that will deal with the history, doctrine, and organization of the church, especially for those who want to begin at the beginning and get a background for further study.

For this purpose we wish to take this opportunity of recommending to these inquirers, and to all others who ought to be inquiring, a work that represents the combined efforts of several of the best writers in the church. *The Angel's Message* tracts serve a purpose that is served by no other publication.

Every person who is seriously interested in the church can profit by owning these tracts. They are especially helpful for young people who want to be able to tell the story of the church to others. If one could have nothing else besides the three standard books of the church, his first choice of material should be these tracts. They are concise, and they give all of the essential information.

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Worship in the Junior Church

III.—Prayer and Its Use

By Harley A. Morris

PRAYER, one has said, is the heart of worship. But not all prayer is worship, nor is worship necessarily prayer as we most commonly think of it. Yet because prayer is both a natural and familiar form of worship, we should carefully foster it in the junior church.

Hypothetically let us suppose that our program has proceeded in a manner to instill into one group the spirit of worship, and the time has arrived for the opening prayer. How shall we present ourselves for this feature? Shall we stand, remain seated with bowed heads, or kneel? Or having thus carefully built up the mental attitude, does it really matter? I presented this question in a simpler form to a group of juniors at one time, and the answer was unanimous—kneel. Afterwards I saw that it could scarcely have been otherwise.

From the time a child first learns to lisp a tiny prayer, he does so at his mother's knee. Later, at the family altar, he kneels with the rest. The stories he hears of praying are those of Daniel kneeling toward Jerusalem, Jesus kneeling in Gethsemane, and others. True, he may hear of the Pharisee standing in the market place, but he hears, too, that something about this prayer did not ring true, and his mind may as likely pick on this as any other feature to explain it. So, from earliest usages, the child thinks of prayer in terms of kneeling.

But there are other reasons, too, that influence the selection. We stand to sing, to read, to speak, for any of a dozen purposes. We sit to listen to the sermon, to rest. Indeed, sitting is, habitually, the very attitude of rest and relaxation. But when one kneels to pray, there comes a conscious break from whatever has been engaged in. The change is distinct from all else. Though there be diverse reasons why one stands or sits, one kneels to pray.

And there is yet another reason. Children, I may say boys, especially, have an inordinate curiosity that impels them to be looking around lest something go on in their vicinity and they miss it. Standing or sitting postures, if they do not positively invite such inattention, certainly do nothing to militate against it. Kneeling does. One does not so readily see the covert playfulness of Johnnie, two seats in the rear, if one is kneeling toward the altar. These suggestions are not mere theory. In actual experience they have demonstrated their applications.

Perhaps one of the reasons kneeling is not more frequently used with juniors is the desire to avoid confusion. This is a problem if children are not instructed properly in the art of kneeling, if one may use the term, or if seats are such that any slight movement causes them to creak. The latter objection needs reference to the deacon, but the former may be handled easily and effectively by the leader. The common practice of turning entirely around in the narrow space between the seats is confusing, unnecessary, and discourteous to the leader, if not actually disrespectful to the altar of God. A simple demonstration to the children of the ease of slipping forward off the seat, dropping to one knee, while the hands find support on the back of the seat ahead, will solve the problem of confusion, especially if a few words of commendation are given when the act is performed with unusual quietness.

It need scarcely be mentioned that this or, indeed, any position may become wearisome through a long and rambling prayer. If there be any place in any service for such a prayer, we do not know it; but assuredly it has no place in the junior program. Children are by nature direct and to the point. Their own prayers are naturally short and conspicuously bare of large and high-sounding words. Let the junior leader learn the beauty of simplicity in his prayer and the spirit of it will more readily awaken a response in the congregation.

Religion should act in us as a chemical analysis of the soul, to see that it is kept as pure and serene as possible. The method of the analysis varies according to race or country.

Greece said: Be moderate—know thyself.

Rome said: Be strong—order thyself.

Confucianism says: Be superior—correct thyself.

Buddhism says: Be disillusioned—annihilate thyself.

Hinduism says: Be separate—merge thyself.

Mohammedanism says: Be submissive—bend thyself.

Modern Materialism says: Be industrious—enjoy thyself.

Modern Dilettantism says: Be broad—cultivate thyself.

Christianity says: Be Christlike—give thyself.

—J. D. Bush, in a Y. M. C. A. address at Shanghai, China.

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"Except the Lord Build the House"

An Armistice Day Radio Talk

By Evan A. Fry

I HAVE SELECTED as a text this morning the first verse of the 127th Psalm: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

Today we are to celebrate the anniversary of the day which saw the cessation of the actual hostilities of the most universal and most disastrous martial catastrophe that the world has as yet known. This day, in the year 1919, the war to end war was brought to a close; yet today statesmen and politicians tell us that there are more armed men in Europe than there were in 1914. A recent report stated that five million men were trained and under arms in one country alone. Nations eye each other with wariness and suspicion, and keep increasing their armaments to try to keep pace with their suspected neighbors. Germany is in the throes of an internal disturbance that threatens to break out again at almost any moment in a more or less serious disturbance that might embroil other nations. Russia is still in the midst of a great and boldly startling economic and political experiment. China is embroiled in a destructive civil war which is wreaking havoc on the peace and prosperity of her own citizens and of those foreigners who have lived within her borders and exploited her riches for so many years unmolested. South America erupts periodically with another revolution. India is keeping England on a bed of nettles, where she squirms about and tries to think up what to do next. All over the world are problems of economic stress and unemployment, with a few rich capitalists getting richer while the poor man gets poorer and has the flame of his hatred of the capitalist fanned by suffering and injustice.

It begins to seem that the war to end war was a farce; and I say this with every respect for the memory of those who gave their lives and their youth that America might finish the task she had so gloriously and so conscientiously begun. In 1918 we thought that war was ended for all time; but now some few optimists still cry "peace, peace," when there is no peace, while the pessimist looks the world over without finding a place where man is really living in peace and harmony and brotherly love with his neighbor. Even in some of the most civilized portions of America, no man who has more than ten cents in his pocket is safe on the streets without an armored car and an escort of machine guns and sawed-off shotguns. Is this the peace for which the very flower of our nation's manhood gave wealth and health and youth and life itself?

I wish I had time this morning to read nearly all of the sixth chapter of Jeremiah. If you have some spare time on this holiday morning, I wish that you would get out your Bible, blow the dust off the top of it, and read it, and see whether you think some of the things that ailed the people of Jeremiah's time may not also be responsible for some of the lack of peace among the people of the world today. Let me quote just a verse or two from this chapter:

> "From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. . . . Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Verses 13-16.)

FROM one end of the world to the other the force of this condemnation should be felt. Selfishness—covetousness—these are the sins that are destroying nations and individuals today just as they were in the time of Jeremiah. Man mechanically mouths over meaningless words about the brotherhood of man, but economically and racially and politically he is always just on the verge of war with his brother. He waits only for an excuse to fly at that brother's throat to wrest from him the thing which has aroused that cupidity and avarice which seem to be inborn and ineradicable in every man. All over the world today men are crying out in despair against the economic systems which allow men to starve to death or at least to go cold and hungry in the midst of plenty, while a favored few heap dollar upon dollar and lustfully cry for more. The warnings of Bible prophecy fall upon deaf ears; the lesson of the French Revolution has been forgotten, and the lesson of modern Russia has not yet been learned by the rest of the world.

I think we are safe in saying that if the nations of the world were living in all respects as God has so often commanded, we should not need to hear continual rumors of *(Continued on page 1437)*

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The Royal Road

By Florence Tracey

VI

At the Turn of the Yellow Light

"HI, THERE, you ol' angel!" and Nancy in a new crimson frock, gave Larry a breath-taking hug. "Why—it's the whole family, isn't it?"

Doc's blue Chrysler had just pulled up in front of Walker Hall where Nancy and John were waiting to welcome their week-end guests. Larry and Carmen would spend the night with Nancy at Walker Hall while Mrs. Hampton had accepted an invitation to room with friends downtown. John had made arrangements for Doc and Greg.

"It's simply too gorgeous for words to have you girls here for even so short a time as tonight and tomorrow!" gushed Nancy. "I never dreamed of such good luck! I've simply pleaded with Larry to come up all winter. And now, in honor of the occasion, I broke a regular Saturday night date, so that we could talk like old times."

WALKER HALL was lovely, Larry decided, and she enjoyed the decorous dinner service. The girls were friendly. She found the beauty and luxury of the mammoth reception room inviting, but not half so pleasing as Nancy's own room.

Nancy shared with Eleanor Hart, from Michigan, one of the dormitory's "corner" rooms, and she had arranged everything for the night. Carmen was to sleep with Eleanor, "Because you know, my dear," the hostess explained, "you'll be ready to go to sleep hours before I shall be ready to quit talking, whereas Larry, being used to me, will manage to keep at least one eye open!"

The night began with two hours of lounging and brisk conversation. Carmen told of young people's activities at the Stone Church, the work of the young people's council, the recent play contest, and Nancy chattered about Graceland until Larry almost felt that she, too, was a Gracelander.

"And now," Nancy began after they had put out the lights, "you've told me so many things that I feel as if I'd had an actual visit home, but you haven't said one word about Rowe. Whose his latest now? Tell me—I'm interested, and don't dare spare my feelings—does she have red, purple, or golden hair?" Her laugh was light.

"I don't see Rowe very often," Larry returned.

"Do you Carmen?"

"No—"

"All well and good then. That means that he's running true to form," Nancy's tone was teasing, but Larry understood that tone; "he's into some mischief, and getting himself talked about, I'll bet. We'll have to get to the bottom of this. How often does he come to church, Larry?"

"Oh, I see him nearly every time I'm there."

"But if you're up to your old habits, you don't go often yourself."

"Yes, I do. I go nearly every Sunday morning."

"Tsk, tsk! my dear, Sunday night is the crucial hour for a popular young fellow. What do you and Greg do on Sunday nights now that I'm not there to hector you?"

"Sometimes we go to church, but more often we go riding," was Larry's deliberate reply; "at other times we have dinner out and then—sh, sh, once not long ago we went to a show!"

"My stars, what are the youth of Zion coming to!" ejaculated Nancy in mock astonishment. "And in all your wanderings you don't stumble into Rowe?"

LARRY shook her head.

"And you, Carmen—this is an inquisition—what do you do on Sunday nights now that your beloved is away?"

"I'm pretty busy usually. You see I'm vice president of the W. H. Y. Class that meets at six o'clock in the evening, and I go fairly regularly. Sometimes I stay for church, but other times I drop in to see one of the girls, or a shut-in; a sick person gets so lonely on Sunday evening I've found. Occasionally I have some handcraft work to prepare for club or for my Sunday school class. And the rest of the time I—"

"What rest of the time?" gasped Nancy. "My dear, you're too sweet and thoughtful for words! Be careful or you'll die—the good die young you know! Honestly, Carmen, I admire your type, I'd like to be like you, but I'm just not built that way!"

"Why, is conduct on Sunday evening an index to one's goodness?" laughingly returned the other. "Somehow I always thought it a matter of choosing to suit your taste." She did not intend her remark as a rebuke, but the undertone in it caused Larry's face to burn.

SOME TIME LATER when gentle, even breathing from the other bed told them Carmen was asleep, and before Eleanor came in from her date, Larry rolled over: "Nancy, don't you worry about Rowe," she admonished. "I don't think he's up to anything unusual. When he comes to church, he generally sits alone."

"Oh, I'm not worrying about him," the answer was equally hushed, "not exactly. I'm not any more worried over him than I am over Nancy Bart. Don't you know, dearest, that I don't *dare* start worrying?"

"You're not playing on anyone's feelings here at school, Nancy?" How nice it was to be able to talk to this gay, restless girl straight out of your heart! Larry felt that no matter what happened, what changes might come into their lives, she would always love Nancy Bart.

"No, I'm not. I remember that lecture you read me before I came away to school. You certainly missed your calling, my dear, in not planning to be a philosophizing school-teacher! At least I'm trying not to play on anyone's feelings. There's a little fellow here from the South whom I've been dating. I haven't told him much about Rowe, and —well, I guess he does like me a little."

"All of which means that he's head over heels in love with you. Oh, Nancy, how can you? Don't you know this game of playing with hearts never pays? It's bound to hurt somebody!"

"Rather sure of that, aren't you, Miss Victorian?" drawled Nancy.

"Yes, I am."

"Why, what makes you speak like that? Has something happened to my child since Nancy was home at Christmas? Come—tell me about it." And two hands seized Larry by the shoulder.

SLEEP was the least of these girls' plans and intentions. During the dark hours, they talked in whispers, telling all the little things that had hap-

(Continued on page 1425.)

How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite openly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him. Among her reasons is the rather startling one that she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household, and who are destined in strange ways to influence Larry's life.

Carmen Blaine, fiancee of John Hampton, makes an unexpected call on Larry, catching her in tears. This breaks down the wall of reserve between them, and Larry learns that there is another viewpoint on the matter of priesthood.

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Parents and Religious Education

By Fern Weedmark

THE CHRISTIAN HOME is the first school of religious education that influences the life of the child. The parents are the first teachers. What is your home doing for your child? The home is a place of shelter, protection, and comfort. And, too, the home is a place wherein people *live;* sharing and growing together in happy comradeship. The home is a place wherein gentleness, thoughtfulness, honesty, consideration and good manners are practiced by the parents in relation to all members of the family, relatives, friends and associates. We are talking now about the Christian home.

What kind of regard should be manifested by one member for another in the home? What should be the attitude of parents toward children?

There are homes where precept and example conflict. Parents talk about and profess to believe one way and act the opposite. Our children learn more by what they see us do than by what we tell them. Mr. Vieth, in his book, *Teaching for Christian Living,* says: "Example is so powerful that if it is good, nothing else is necessary." Too often we destroy our own influence for good by violating the rules we set up for our children. Do our children drink coffee? Of course not! Coffee is not good for children. We tell them so. They hear the same thing at school and Sunday school. What then, makes it good for mother and dad? And why is it that mother and dad get along well and remain away from Sunday school and also from church when they are "tired or busy"? They wish the children to go, and send them. And why is it, I wonder, that some parents insist upon the children getting their rest, and yet they can play bridge until the wee hours of the morning. We instruct our children in regular habits such as proper food at proper hours: but what of the example set by adult members of the family? Waffle parties after church; midafternoon teas; heavy refreshments at social gatherings and numerous other unnecessary indulgences. Are parents always consistent?

Are parents always honest? With ourselves and with our children? Do we keep our word as faithfully with our children as we do with our friends? And are we careful about making promises? Do we answer childish questions honestly and sincerely? It does take a great deal of our time. What happens to the child when he hears mother fib just a wee bit about his age on the train? Or when dad jokes about saving a dollar at someone else's expense? Or, perhaps playing "not at home" to agents or collectors?

Are we teaching our children to be courteous? We are if we are courteous to them. We are teaching reverence in our homes when we are reverent. Parents' attitudes toward the church, the priesthood, and all holy things, exercise a large influence on the child's attitudes. Do we worry and fret about everything under the sun and at the same time attempt to teach our children about "God's care"? *What* do we talk about in our homes? It might be well for us to use as a family motto, "Philippians 4: 8," using the word "talk" in place of "think" in the last phrase.

Are we thinking about the part music and literature play in our children's lives? Better yet than thinking, what are we doing about it? Do we have a place in our time schedule for worship together? Do parents and children play together these days? Just *what* are we parents doing, not *for* our children, but *with* our children? A real home is one in which there is sufficient time for home ideals to be practiced. Real parents are those who are guides and living examples in Christian living. The spirit of the home influences every member of the family. The way the child acts away from home, his views, manners, and prejudices, reflects the home spirit. Mr. Vieth says, quoting from the above mentioned book, "if they misbehave, we owe them an apology. It is likely they are imitating our past performance."

Parents have a right to expect guidance from the church as to effective ways of interpreting religion to their children. The church in turn has a right to expect the cooperation of the home in its work of building character that is Christian. After all, the church has the child for such a short time on Sunday. Can we afford to allow the movies to have him twice as long the day before? We read in the Psalms "children are an heritage of the Lord." However, our responsibility cannot be transferred to the church. The church and the home must go hand in hand.

Good, Christian homes do not just happen. Someone makes them what they are. I wonder, is there a place in "religious education" for "parent education"?

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - - -

Heard at the O. T. Z. Rally of Far West Stake

By the Rambling Reporter

THE QUARTERLY RALLY of Far West Stake's O. T. Z. ("Onward to Zion") organization of young people was held October 28 and 29, at Cameron, Missouri, and the theme of the gathering was, "What of 1943?" Elder Blair Jensen, president of Lamoni Stake, was guest speaker over the week-end. Here are brief excerpts from speeches and testimonies by the young people themselves.

"The next ten years, I hope, will bring the awakening of our faith, the establishment of our works as young people of the church."

"We can expect of the church in the next ten years what we are able to put into it. The church can advance no faster than we advance. Our goals for that period of time should be (1) To pay off the church debt; (2) To evangelize the world, and (3) to Zionize the church."

"To a waiting world Zion's inhabitants must make increasingly effective the fact that the Word has been made flesh."

"One of the goals we should set for ourselves to reach in the next decade is to see that we are fully converted to the gospel of Christ."

"We cannot consider too seriously our obligations individually and collectively to the church. Every young person should make an effort to prepare for service. Desire to prepare alone will not suffice. We must prepare."

"Are we ready to answer the call? Do we realize that many of us will find our place of service in small group endeavors, doing small but important services?"

"I want to use all my life for the church, to eliminate from my thoughts and actions all that will take from the service I can give."

"By working together we go forward."

"I wish to pledge my life to Christ this morning, I realize that the church is a big thing in my life."

"I want to go forward and do all I can for the church even though that 'all' may be small."

"I want to let righteousness rule in my life."

"I am very thankful that I am a Latter Day Saint."

"I want to shed the light of godliness about me, so that all who come in contact with me will be aware of the love of Christ."

"I realize that my foundation which was builded in the church and at Graceland means more to me than anything else in life because when I come in contact with worldly things, I am able to say 'No.' My foundation has been firmly laid."

The Hidden Thing

Two thousand years before Christ, some Egyptian priests who had been paid large sums to embalm the body of a royal princess, put into her splendid mummy-case the body of a common Egyptian, dipped in asphaltum. They laughed over it, I suppose, saying it would make no difference, for it would never be known. But after forty centuries had passed, the case was opened by Gliddon and Agassiz in the Tremont Temple in Boston before a large audience, and the cheat was detected. It may have added a pang to the sufferings of the faithful Roman sentinel who stood at his post before the gate of Pompeii till he was gradually buried in the burning ashes, that no one would ever hear of his fidelity. After fifteen hundred years the city was excavated; and the skeleton of the soldier, in his rusty corselet, was found.

Every hidden thing comes to light at last.—James Freeman Clark.

"Enduring Convictions"

(Notes on a sermon by Apostle F. Henry Edwards preached at the Stone Church, Independence.)

I am more convinced than ever before in my life that this is the Church of God and that it is the instrument divinely appointed to work out the salvation of mankind. Nevertheless, as I read of the New Testament church and compare with it our church today, I find in all too many places and for all too long periods of time some of the characteristics of the Church of Jesus Christ lacking in us. This is our problem, yours and mine. . . .

What is the basic reason that our church is living under par today? Why is it that all too frequently the power which ought to characterize the message of the ministry of the gospel of Christ is lacking?

In my thinking I have been led to consider one or two things. One is that our faith and witness of our Christian enterprise is altogether too individual. I feel that the body of Christ is weak even though some members are strong.

If you will read carefully the New Testament and with equal carefulness the *Book of Mormon,* if you will study the genesis and coming forth of the Restoration, you will find that the purpose in the mind of God is that the church shall be a fellowship of workers knit together by common love, understanding, and purpose. Always in the Scriptures it is made clear that discipleship is fellowship and that the gifts and blessings of God are given to those who enjoy this fellowship.

As I read the record I find that this healing power, this unquestioned energy of spiritual grace present in the early church, brought the gifts of God to the church, not so specifically to individual members of the church.

One of the convictions which ought to endure among us is that these gifts shall be given us of God when we as a people shall rise in spiritual power and together make possible the benediction of divine grace which God seeks to pour out upon us.

Members of the body not knit together in such fellowship as ought to be characteristic of the body of Christ are the reason for our not enjoying many of the spiritual gifts and blessings. In this body of Christ the "together-ness" ought to be more marked than it is. We should be more concerned with respect to the physical, mental and spiritual well-being of each other. All ought to be conscious of a great reserve of spiritual power on which the ministry can draw.

We as members should be saturated with the conviction of power and blessings of the gospel of Christ, and should raise ourselves together to draw from the storehouse of blessings available to us. . . . When the whole body—ministry and laity—is bound together in a fellowship that will not be denied, when this whole body comes before God in the spirit of true understanding and sharing, then God will bless the ministry with a full portion of his Spirit and power. . . .

I believe with all my heart that this is the church of God. I believe that there are days of spiritual power and new understanding awaiting the body of Christ, but these great days are for the *whole body.* President Smith, the Council, the Bishopric, the Twelve, the seventies and pastors cannot bring this about by themselves, but when all are drawn together in the bonds of deep and genuine concern, then healing, wisdom, knowledge, power, and the abiding energies and graces of Christ will come to his church.

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The Life of H. N. Hansen

The first missionary to go to Denmark from the Reorganized Church of Jesus Christ of Latter Day Saints. Compiled from his own writings and other sources.

By Poul S. Nielsen

BOTH Brother Hansen and his wife left again for America on the sixth of March, 1913, in order to get home for General Conference. At this conference he was again appointed to take charge of the Scandinavian mission although he had hoped that the work would go to someone else, and permit him to spend some of his declining years with loved ones at home. But true to the instinct of a genuine missionary, he did not murmur but got ready to leave in September. For a few days before the time of leaving on this trip he was very ill and many of his friends sought to discourage his attempts to leave until he should recover, but he was determined to go and before the journey was ended he was well again.

This time his wife also went with him to Copenhagen where Brother Hansen thought he would try a new way to reach the people. He advertised in the newspapers a subject for his meeting and invited everybody who wanted to talk to come forward and speak on this subject. But no one could speak the second time before everybody who wanted to speak first had a chance. The subject advertised for the first night was: *"True Christianity."* This meeting was a great success and it was agreed to have for a subject the next night: *"Is Baptism by Water Necessary to Gain Eternal Life?"* Brother Hansen opened the meeting with a few suitable remarks after which pandemonium broke loose, for there were several Lutheran preachers in the congregation and also a few from other denominations and they answered the question in a personal way and asked him questions, but he soon found out that if an answer did not suit their fancy they had no use for it. The meeting got almost beyond control of the chairman, several leaving the hall before it was closed. But order was restored when two came on the platform and demanded order.

AS THERE WERE SEVERAL members of our faith in Germany, he decided to travel to that country and visit those scattered Saints. He left Copenhagen the seventeenth of February, arriving in Berlin, the capital of Germany, the same evening. The next day he traveled to Wittenberg, so well known in history as the town of Martin Luther and Philip Melanchthon, where the Reformation had its beginning. Here he was bid welcome by Brother Alexander Kippe. They had never seen each other before but the bond of church fellowship was enough to make them feel like friends towards each other. In company with Brother Kippe he visited the Saints in different parts of Germany where he had his first experience in preaching with an interpreter. Five were baptized while he was there by Brother Kippe. Brother Hansen had the privilege of ordaining two brethren to the priesthood. Things like that help a missionary away from loved ones to perform his task when he sees that the work he is giving his life to further goes on.

This summer started what is known in history as the World War. It seemed to our brother that this was the most terrible thing that he had ever had to experience to see nations who professed to be followers of the meek and lowly Nazarene arm themselves and try to destroy each other. While on a second trip to Germany during this mission he had the horrors of war brought forcibly home to his loving heart. He was this time in Hamburg, that great seaport of Germany where he met with Brother Kippe, our only missionary to that country at that time. It was a great wonder to him to have so many come to the meeting to hear his preaching that was translated to them by Brother Kippe, for in his native land where all could understand him the interest for the Lord's cause was at a very low ebb, few caring to come and listen. He records in one of his letters that when he visited the Sunday school at Hanover there were thirty-four children and eleven grown-ups at the meeting. Many of these children came from homes where their parents were not members of the church.

Brother Hansen had to procure a passport from the American legation in order to make this trip, as all foreigners who did not have one would be made prisoners of war. He tells us that of a total membership in Germany of about one hundred, fourteen were called to the colors. After this trip to Germany he went on a trip to Norway and Sweden to look after the work in those countries and upon his return from this trip he received the sad news that his old friend, President Joseph Smith, was dead. It was a hard message for him to receive for he had loved him very much. He and his wife, who was always lonely in this foreign country, left for America in March of 1915, where they stayed, building themselves a home in Underwood a short distance from Weston, Iowa, there to spend their declining years in local work. But Brother Hansen was not idle, for we know that he did much preaching in the neighborhood also being elected president of the Underwood branch. From then on he continued to be in touch with the work in Scandinavia by writing very many articles on different subjects for publication in *Sandhedens Banner* (The Banner of Truth) a paper he himself helped to get started in the early 'eighties.

HE HAD many sermons on many subjects printed in this paper, and we cannot help thinking that this mission in his native land was uppermost in his mind at all times, and that he tried his best to keep the work going in that corner of the Lord's vineyard. Many other articles did he write in defence of the church he loved, especially against polygamy of which he had seen such evil effects while in Utah as a boy and as a missionary. This was, as before mentioned, in the time of the war, and his heart could not understand that mankind could be so cruel and do such bad things as were blamed on the different parties to this terrible conflict. The political feeling ran rather high in those days and to the surprise of all, himself not excepted, he was nominated for the office of mayor of Underwood. Many of the electors got rather upset at this for they thought that he who was a preacher might cause them very severe inconviences if elected. But he was elected as all who were for law and order—in other words the good element of the town—saw to that. He proved to be so well liked that when the time came for the election he was nominated and elected again. While serving this time he was called from this life.

Brother Hansen was sick for some time before he passed away, February 3, 1922, and while on his sickbed he was administered to by his fellow workers, and on the last afternoon he was strengthened by a visit of Brother Joshua Carlisle, another one of our old time defenders of our faith. Almost his last words were: "I do not regret anything I have done for the church. I only regret that I did not do more." After this he prayed to the Lord that if it was his will he was willing to go but if he could be spared yet a little while it would be all right with him to tarry. After this he passed away peacefully. At the funeral that was held from the Underwood church, Patriarch Frederick A. Smith preached the sermon, assisted by Brother Joshua Carlisle and Peter Muceus, two friends who were dear to him. Brother Muceus had worked with him in his mission in Scandinavia. Brother Hansen served the church as teacher, priest, elder and seventy, but above all as a

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true missionary, always willing to give the best that he had that the cause of the church might be brought onward, to do what he could to help in the salvation of his fellow man.

Although his life was not full of spectacular happenings, he was like his Master in Galilee—a man who spoke the language of the common people. He lived for them and worked for them to his last day and by that kind of people he was beloved. His memory still lives in the hearts of those across the sea with whom he came in contact and not less in the hearts of us who live on this side of the Atlantic ocean, who became acquainted with him and worked with him.

THE ROYAL ROAD

(Continued from page 1421.)

pened, exchanging ideas, groping into the future, hoping—always hoping.

It was beginning to grow light in the east when Nancy rose on her elbow and regarded her friend in sleep-eyed solemnity: "You're a peculiar girl, Larry Verne. There aren't many of your tribe left. You're so everlastingly conscientious that—that, well I don't know whatever will become of you!"

"Is it peculiar to be considerate of a man's feelings? Oh, Nancy, I wish you could tell me what to do: Shall I keep on going with Greg and plan to marry him and live in uncertainty about his status in the church? If I marry him feeling the way I do about the priesthood and he were called, I am afraid I should learn to hate him."

"Don't be silly. Don't consider the other things—just think how much you love him, and your heart will tell you what to do," returned the hostess with serenity.

"You know that won't work!" hotly declared Larry. "It won't work for you and it won't work for me. That's not the way out, Nancy! That little piece of advice of yours is typical of your happy-days-are-here-again - and - always attitude, my dear, and I do wish you'd snap out of it. Why do you want people to think you are the most light-minded, frivolous, hard-hearted creature in the world?"

For a long moment Nancy did not reply. When she did her answer was a bare whisper: "You know why, Larry."

"Yes, I think I do."

Larry was thinking of that long-night conversation on the way home Sunday evening. She was tired and sleepy, and the others laughed at her.

"You ought to be sleepy," Carmen teasingly reprimanded her; and then to the others, "I do believe she and Nancy stayed awake and talked all night!"

"Did you?" from Greg.

"You'll have to make alowances for Larry and Nancy," remarked Mrs. Hampton. "They used to be together so much before Nancy came away to school that they had to make up for lost time."

"What were you talking about?" softly queried Greg, giving the girl at his side a look which seemed to turn her heart around; "Can't you tell me?"

She leaned heavily against his arm and smiled: "You wouldn't be interested," she fibbed. She was thinking of the afternoon service, of John's ordination, the light in his face, the expression about his mouth, his steady gaze. How proud his mother had been! How proud his sweetheart!

Never had the girl felt more humble and reverent than when the stake president, Brother Cranford, had delivered the charge to the candidates for ordination—there were three of them—and then to the standing congregation. She had wished that they would sing *"Holy, Holy, Holy."* That was the way she had felt.

And then when the service was over Mrs. Hampton had clung to her son's arm, listening gratefully to the words of Brother Cranford: "John is one of our outstanding boys—we count on him, Sister Hampton. He has a good influence with those of his own age, and a good set of ideas, too. I expect to see him rise in the work of the church."

"By rising, does he mean he'll be a missionary someday?" Larry had demanded of herself.

Not until then had she realized what good background Joe Dockerly made. He had not uttered half a dozen words in the Coliseum, but all of them had been conscious of his sustaining presence. Now as the people came forward to shake hands with John and the two other candidates, Doc stood behind Eldred Hampton and her son as if he were a sheltering shadow. Larry dropped back beside him after she had shaken John's hand. But Greg gripped the hand of his newly-ordained friend, and huskily declared: "It's great, old fellow! I'm glad for you. I'll be boosting you."

And now as they were on their way back to home and routine, she was leaning against Greg and wondering how long he would feel that way about John's call. Would he always? Did she want him to think of it as sacred, holy? Would the happenings of this day be of any significance in the future.

(To be continued.)

Twelve Things to Remember

The value of time.
The success of perseverance.
The pleasure of working.
The dignity of simplicity.
The worth of character.
The power of kindness.
The influence of example.
The obligation of duty.
The wisdom of economy.
The virtue of patience.
The improvement of talent.
The joy of originating.

THE AWFULNESS AND FUTILITY OF WAR

(Continued from page 1414.)

strongest, the keenest, and the most upright lost their lives in appalling numbers. It is too soon to measure the cost of this sacrifice of the best young life of the world.

Let us now gather together in a comprehensive summary the outstanding human costs of the war: 10,000,000 known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees.

The whole world was shocked and stunned when the *Lusitania* went down with the loss of a thousand lives. To equal the twenty-six millions dead in war, it would be necessary to sink a *Lusitania* every day for seventy years, or one every week beginning nearly a century before the discovery of America by Columbus and continuing to the present hour. Or to express it in another way, the average loss of life was 16,585 for each of the 1,567 days the war lasted. This is equivalent to blotting out every breath of life in a city the size of Ithaca, Marshalltown or Billings each day of the war; or destroying every human life in a city like Berkeley, Macon, or Atlantic City every three days during the war.

We can enter into the sorrow of one widow and visualize the loss of one orphan, but millions of widows and orphans are beyond our powers of comprehension. We can suffer with one injured friend, but our sympathies are too narrow to include millions of suffering men. We can measure the human cost of war to one family, but our minds are too feeble to grasp its meaning for the whole of mankind. "The harm done to the white races by the war," says Doctor Folks," is unprecedented, many-sided, deep-seated, incapable of exact measurement, but t r u l y terrifying."—Kirby Page.

What will you do to prevent war?

Honesty

There is an old saying that "honesty pays, in the long run." Honesty pays in a short run, or even in a five minutes' walk, for that matter! To be honest and fair, shouldering your own mistakes will give you flavor and savor with older folk who are keen judges of human nature. What employer of labor would look favorably upon the young fellow who asserted loudly that he never made mistakes? Should the keen-eyed boss speak his mind he would probably say, "We want workers here, not liars."—G. W. T., in *"Our Measure of Praise or of Blame," The Challenge.*

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The Readers Say---

The Beauty of Following Christ

I love to read of the blessings God gives to his people. My family and I have been wonderfully blessed in times of sickness and trouble. I feel sure that if it had not been for the mercy and kindness of a loving Father, we would not be here today.

It is nice to feel that we are on the way to recovery when under the care of a doctor, but when God heals us, it is quite a different experience. When we are raised up from beds of sickness by the power of the Father, the peace and joy which come to us cannot be described. We are reminded of the Scripture: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13.)

I marvel when I think of the Christ. He, being the Son of man, understands our human qualities, and being also the Son of God, he is in constant touch with heavenly things. He has told us that there is only one way for us to obtain the gifts and blessings which the Father has for us—by doing the will of the Father. To this purpose and cause must we give our atention, consecrate our time.

The testimonies and experiences of the Saints of bygone days should fire us with zeal and undying love for the work whereunto we are called. The same Lord that blessed them will bless us so long as we keep his laws.

My experience in the latter-day work assures me of its truthfulness. Thirty years of my life have been spent in the Reorganized Church. In all that time I have never once heard anything taught or upheld but the pure doctrine of Christ, the gospel as God intended man should teach it. I believe it is the only plan whereby man can hope to reach celestial glory which is the greatest reward the Father and Son can give the faithful. I know that this gospel is the plan whereby God will reinstate man, but man must do his part and his part is to keep the laws and commandments God has given him.

If we do the things required of us, we receive wonderful blessings in this life and celestial glory after death. The Lord requires the heart and a willing mind. It is not hard to understand why he requires these, for they express just what we are. My prayers are for the advancement of God's kingdom on earth.

MRS. A. STOUTENBURG.

RAVENNA, ONTARIO.

Success to the Herald!

It is my pleasure to tell you of my knowledge of the *Herald.* My parents joined the church in 1873. My father at once subscribed for the *Herald,* and continued to take it until his death in 1896. After that the subscription passed to me. I have continued it ever since though my older brother, Charles, and other members of the family have also taken it.

In addition to this I have had access to bound volumes of the *Herald* since the first year of its publication; I have read it from its beginning. I have done much research work in church history and biography, and so passed back and forth through all the volumes. At the same time I read and reread the doctrinal articles.

A. C. BARMORE.

BATTLE CREEK, MICHIGAN.

If We Keep His Commandments . . .

I was baptized into the church on my eighth birthday twenty-three years ago this month. During the last ten years I have neglected attending church and did not take much interest until about a year ago. My wife was ill and when she was blessed through administration, and united with the church, I was made fully aware of the rut in which I had been living.

I am afraid a large number of Saints are not aware of the rut of indifference in which they are traveling. But let me assure you that it is as the Lord stated in prophecy to the Saints at the Stewartsville reunion; his hands are overflowing with blessings for us if we will observe his law.

This is a wonderful promise. Ahead of us we have the "Keep the Law" period. If we are obedient to the call of the church, and school ourselves in the law of God, we can expect the blessings he said he would give us. In *Doctrine and Covenants* 86: 3 we read: "And all Saints who remember to keep and do these sayings (speaking of the Word of Wisdom) . . . shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

These are wonderful promises, but until we show him that we are willing to do our part, can we expect the blessings?

In these trying times it is a comfort to turn to Him who knows our every need for guidance when the world demonstrates that it is not safe to rely upon the arm of flesh.

Brother Birch Whiting's testimony in the *Herald* a few weeks ago, gave me added faith that the church will not fail, but shall indeed establish Zion, and the time draws shorter with each setting sun.

May God bless each Saint that he or she may be humble and prayerful, and may wisdom and understanding be given the church leaders.

C. E. POWELL.

SAINT JOSEPH, MISSOURI.

The Testimony of Daily Living

I realize that one of the greatest testimonies we can give is the testimony of a daily life of earnest obedience and righteousness.

We teach the gospel by the way we live. I have been particularly impressed by this truth by the needs of those who are engaged in junior church work. How the little ones are depending on us for good examples! The things we present to them may be the means of their carrying this work to many in future years. One of the children in our junior church does not belong to the church, but she is taking home everything we teach, and her parents say that there is much difference in the child. They also say: "There is something different in your church because our children never before brought home the teachings as they do now."

Not only must we teach for the children's sakes, but sometimes for the parents also. I have heard of instances where little children caused their parents to obey the gospel. How true is the Scripture, "A little child shall lead them."

MRS. HENRY SMITH.

WAYNE, OHIO.

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The Readers Say---

Thankful for Clearer Understanding of the Scriptures

I am thankful for the gospel and for the great love which God has for his people. I am thankful for the three standard books of the church, the *Book of Mormon,* the *Doctrine and Covenants,* and the Inspired Version of the Bible. I had set for a goal for the year to read and study these three books, and this goal I hope to reach about December 15.

Never had I understood the full value of the Inspired Version of the Bible until I compared it with the King James Version, studying both. Also in reading the *Book of Mormon* and *Doctrine and Covenants* I have received a clearer vision of the mind and will of God to provide for his Saints.

I am thankful for my patriarchial blessing which has been a great comfort to me in the past year for I have been called upon to go through much sorrow and trial. But God has been mindful of these times and has told me what to expect.

I desire to move out in the great work of God and do those things which he requires at my hand. I wish to serve him to the best of my ability.

I am thankful for the clearer understanding which is mine of our Scriptures. The *Book of Mormon,* which is a record of God's dealings with the people of the western hemisphere, particularly appeals to me. Its truth the world cannot deny or defeat. Those who are unwilling to accept the book at its true worth, are robbing themselves of much good and help. The Bible, as we all know, is a record of God's dealings with the people of the eastern hemisphere. The Book of *Doctrine and Covenants* is a record of God's dealings with his people in this dispensation of time.

It is my desire to warn my neighbor as I have been warned and to do good among my fellow men. God has blessed me many times, and I wish to be more worthy of these blessings, an instrument in his hands. To this end I ask your prayers, that I may be faithful and true, always able to make the most of the opportunities that come to me, and bring those who are honest in heart to a full knowledge of the great love of God for his children.

E. B. JOHNSON.

LA VETA, COLORADO.

God Answers Our Prayers

God hears and answers our prayers if we go to him in faith and humility. He will guide us and lead us in times of trial if we put our trust in him.

I have had many experiences which proved conclusively to me that the Lord was helping and blessing me and my family. Several years ago we were isolated, and an elder came to our town. He told me that if I could get the use of the schoolhouse he would preach to us. Being new there, I was not acquainted with any of the schoolboard members, but I prayed over the matter, asking God to open up the way for our services. And then one day I chanced to meet one of the board members and we began talking of school matters. This was my opportunity, I asked him for the use of the schoolhouse for preaching services. He readily granted permission.

Some time after that we moved to the country. No elders were near, and I prayed the Lord to send some there. In the summer I heard that an elder was in town holding meetings and so the children and I went to hear him. He was a stranger to me, but in prayer meeting he assured me that my prayers had been heard and that laborers had been sent into the field. Later more elders came to that town and organized a branch.

The Lord has blessed me in many ways, more than I feel worthy to receive. My prayers are for God's people the world over.

BRIDGET MARGLIN.

WILBURTON, OKLAHOMA.

Bible Texts for the "Keep the Law" Period

The following texts are recommended for general reading, also as suggested sermon material for ministers who are occupying the pulpits during these days of preparation for the "Keep the Law" movement now under way.

"Give ear, O my people, to my law: incline your ears to the words of my mouth."—Psalm 78: 1.

"The law of the Lord is perfect."—Psalm 19: 7.

"The law is light."—Proverbs 6: 23.

"Keep my commandments, and live; and my law as the apple of thine eye."—Proverbs 7: 2.

"Hearken unto me, ye that know righteousness, the people in whose heart is my law."—Isaiah 51: 7.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Proverbs 28: 9.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he medidate day and night."—Psalm 1: 1, 2.

"Not the hearers of the law are just before God, but the doers of the law shall be justified."—Romans 2: 13.

"I delight in the law of God."—Romans 7: 22.

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25.

The Church Challenges

The work of God is forward. The greatest sermons of the Christian religion are still to be preached. The greatest hymns remain unwritten. The greatest executive work remains undone. The future is full of promise and possibilities. Zion and the warning of the world are still to be accomplished. The church offers the greatest challenge ever offered mankind. Here is the place for one seeking life.

JAMES E. BISHOP.

STEUBENVILLE, OHIO.

Request Prayers

Sister W. H. Taylor, an aged member, living at Beatrice, Nebraska, desires the prayers of the Saints, that she may be healed of her affliction. She wonders if any Saints live near her; she would like to be administered to.

Mrs. R. E. Hansen and Mrs. J. Rae Cook, of Blackfoot, Idaho, desire the prayers of the Saints for their father who has been ill four years, that he may be healed.

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WEEKLY HEALTH LETTER

Syncope

By A. W. Teel, M. D.,
Church Physician

SYNCOPE is another name for fainting and every one should know what to do in this emergency. I have been surprised that there are so many people who know so little about reviving a person who has fainted. In this condition the heart has failed to send the normal amount of blood to the brain. The brain is peculiary susceptible to anything that interferes with the circulation of the blood in it. When a person faints the brain is deprived of the proper amount of blood producing an anemic condition resulting in unconsciousness. If you see a person who is likely to faint remember it is a lack of blood in the brain and the first thing to do is to have him lie down or what is better to sit down and bend him forward until his head is below his knees. By doing this you may prevent him from fainting or, if he has fainted, restore him to consciousness.

If the patient has not lost consciousness while you hold his head in a lowered position instruct him to try to bring his head up you resisting his effort and this exertion will bring more blood to the brain. If the patient has lost consciousness and lowering the head below the knees does not bring relief then the next thing to do is to place him on his back with his head lower than his feet and if it is possible for the victim to swallow give him a teaspoonful of aromatic spirits of ammonia diluted with eight or ten tablespoonfuls of water. If he is unable to swallow place a few drops on a piece of cotton and hold it beneath the nose. Another first thing to do is to loosen the clothing around the neck and chest or any constricting bands of wearing apparel that might interfere with the efforts of the abdominal muscles to restore the respiratory act.

Friends sometimes are the victim's worst enemy by becoming excited and crowding around the patient in such a manner as to shut out the much needed air and interfere with the treatment. Stimulating applications to the skin in severe cases is very beneficial. Bathing the face with cold water, slapping of the hands and face and the application of cold compresses to the head are likewise beneficial. Many serious injuries has been observed by all practicing physicians. The fainting spell usually attacks the victim so suddenly that he is unable to protect himself from a possibly severe or fatal injury. If there is any weakness of the heart it is still more serious. Some people are more susceptible to pain than others and some may faint because of breathing bad air, excessive heat or disgusting odors. Nervous excitement, pain, overfatigue, hunger or shock are frequently contributing causes. Those subject to fainting spells should have a thorough physical examination. All persons should know what to do in such emergencies until the arrival of the physician.

Two Paths to One Goal

Though much has been written foolishly about the antagonism of science and religion, there is indeed no such antagonism. What all world religions declare by inspiration and insight, history as it grows clearer and science as its range extends display, as a reasonable and demonstrable fact, that men form one universal brotherhood, that they spring from one common origin. . . . The psychologist can now stand beside the preacher and assure us that there is no reasoned peace of heart, no balance and no safety in the soul, until a man in losing his life has found it, and has schooled and disciplined his interests and will beyond greeds, rivalries, fears, instincts, and narrow affections. The history of our race and personal religious experience run so closely parallel as to seem to a modern observer almost the same thing; both tell of a being at first scattered and blind and utterly confused, feeling its way slowly to the serenity and salvation of an ordered and coherent purpose. That, in the simplest, is the outline of history; whether one have a religious purpose or disavow a religious purpose altogether, the lines of the outline remain the same.—H. G. Wells; *The Outline of History.*

Real Worth

When you think of a man you seldom think
Of the knowledge he has of books,
You seldom think of the clothes he wears,
His habits, or faults, or looks.
You seldom think of the car he drives,
Nor the bonds his gold has bought;
When you think of a man you mostly think
Of some kindness he has wrought.

You judge him not by the blocks of stock,
Nor his power of name or pen,
You judge a man by the place he's made
In the hearts of his fellow men.
You judge him more by the fight he's made
By the way he has faced the strife,
And not the amount of the bank account
He's managed to get in life.
You think of the friend he's been to man,
The good that he has done,
And you judge the sort of a man he is
By friends that he has won.

—By Orrin A. DeMass, in the *Texas Optometrist.*

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QUESTION TIME

What is the difference between tithing, surplus, offerings, and consecrations?

In its practical application the tithe is a tenth of one's possessions held in ownership, so-called. If one possessed a thousand bushels of wheat on which he had borrowed $300, the amount borrowed would be deducted from the price of the wheat in order to determine the value of what was actually owned. Hence one's net worth is the amount on which the tithe should be paid. From year to year he should then pay a tenth of his increase on the property thus tithed.

Surplus has been defined by the Joint Council of the Presidency, Twelve, and Order of Bishops as follows:

"Surplus is that part of a man's possessions, whether moneys or properties, of which he has no present or immediate need; the word *need* being determined by the man's position, sphere of action, his business, and his dependents." —Action of September 25, 1925.

It will be apparent from this definition that one may have a surplus at some time after his tithing has been paid, if he should find himself in possession of more than he needs for his own use and that of his dependents.

An offering consists of a voluntary contribution, either to some specific use or to the church generally, out of one's possessions on which tithing has been paid. In this sense the tithe is not considered as an offering, but is a payment of that which is owed to the Lord. The offering, then, must come out of tithed possessions. However, if one has no increase in any particular year, he may make an offering out of the possessions previously acquired —on which of course his tithing had been paid.

The term *consecration* applies to that which is consecrated, that is, set apart to the Lord or his work. Therefore it may be in the nature of an offering, or it may be surplus or tithing, as the case may be. If it is set apart and devoted to the Lord and his work, it may properly be called a consecration. It may be a general or a special consecration, according to its intended purpose.

Does Doctrine and Covenants 76:4 teach that the sons of perdition will not be resurrected?

The paragraph referred to deals with the subject of redemption, and shows that the sons of perdition will not be redeemed, though "all the rest shall be brought forth by the resurrection of the dead." This evidently refers to the fact that they will not be included among those who shall be thus brought forth and redeemed "in the due time of the Lord." However, this could hardly be taken to contradict the plain statement of Jesus that:

"All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of dammation."—John 5: 28, 29.

Paul also declares that "there shall be a resurrection of the dead, both of the just and unjust." The same teaching is found in the *Book of Mormon* (pages 106-108), which clearly states that the resurrection shall be brought to pass "upon all men." Thus, while the sons of perdition will not be again redeemed (having once received the grace of Christ and spurned it), yet they must be resurrected and be brought to the great judgment bar of God.

How many stakes are there now, and where are they?

Aside from the center place, or Zion, which had been designated as a stake in a revelation given in 1901 (Section 125: 10), there are now organized the stakes known as Lamoni Stake, Far West Stake, Kansas City Stake, and Holden Stake. Headquarters of these stakes are respectively at Lamoni, Iowa; Saint Joseph, Missouri; Kansas City, Missouri; and Holden, Missouri. Each stake embraces certain territory surrounding its headquarters in which branches or local congregations exist, but these local congregations form a part of the stake organization, and do not function as separate units independent of the stake itself, though each holds its local meetings much the same as branches in the various districts, but under the supervision of stake officials and regulations.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Parsons, Kansas

All-day Meetings Bring Members Together

Parsons Saints enjoyed a visit from District President Amos T. Higdon recently. During his stay here, he visited some of the families in their homes, and he and Brother Norman Gray made a motor trip of about six hundred miles, visiting isolated members in this part of the district.

On Wednesday evening the Saints met at the home of Pastor Henry Ford, and a good prayer service was held. The night before Brother Higdon's departure, the Saints met at Forest Park, where they enjoyed a watermelon feed.

Officers elected September 10, for the coming year took their respective places October 1. Those elected were Pastor, Henry Ford; church school director, Glenn Bruch; publicity agent, Arthur Laymon; branch treasurer, Norman Gray; secretary, Glenn Bruch; chorister, Norman Gray. Brother Harry Burrows is the new midweek teacher, and was appointed to serve as church school secretary. The teaching staff also has been appointed.

The women's department held election of officers at its last meeting. Mrs. Fern Miller is the president; Mrs. Arthur Laymon, vice president, and Mrs. Eva Burch, secretary-treasurer.

On September 17, the members attended the all-day meeting of the young people of the district at Independence, Kansas. The various activities of the day were enjoyed. The play presented by the Independence group was inspiring and very well presented.

Some of the Saints attended the all-day meeting at Cherryvale, October 1. There were four baptisms, the results of the work of the Saints who meet at Cherryvale in the Sunday school from time to time. One candidate was an adult, Glen Trout, and the others were children, Delma and Freddy Honeywell, and a little boy whose last name is Hart. These were led into the water by Brother Glenn Bruch, of Parsons, and confirmed under the hands of Elders Charley Anderson, of Independence; Norman W. Gray and Daniel Gray, of Parsons, and Brother Pender, of Coffeyville.

Sacrament service came after the confirmation and the following towns were represented, Independence, Liberty, Coffeyville, Toronto, Parsons, and Cherryvale.

On the evening of October 6, the branch had a wiener roast on the creek north of town. The evening was spent in games and general good time. The purpose of this event was to interest nonmembers in the church, and over fifty were in attendance and guests of the branch.

Topeka, Kansas

1114 Clay Street

September 17, was the occasion of a visit from District President Dave Little and Apostle R. S. Budd, for the morning services. This was Brother Little's first visit since recovering from his operation. At the eleven o'clock hour, Brother G. G. Cadwell, who has been in charge of the branch for some time, presented his resignation as pastor, and Charles Fry was chosen presiding officer. A vote of thanks was tendered Brother Cadwell for his services in the branch. He will still assist in the priesthood when he is present. Brother Fry was transferred to the district some time ago, and is now located in Topeka. He will be able to give time to the interests of the work. Several plans have already been made and will be carried out during the winter months.

Sunday evening the young people and adult classes will be combined, at which time topics of a practical and doctrinal value will be discussed.

Other branch officers for the year are: Church school director, F. O. Kelley; supervisor of young people, O. E. Weedmark; children's supervisor, Mildred Goodfellow; custodian of funds, F. O. Kelley; chorister, Anna Alfrey; secretary, Mrs. H. C. Pitsenberger.

A number of Saints from this branch were privileged to attend the Harvest Festival, at Independence, as well as to make their offering.

A good spirit prevailed at the sacrament served in charge of Pastor Fry. Experiences of the pastor added much to the interest and encouragement of those present.

Elder G. G. Cadwell occupied the stand, October 15, at the eleven o'clock hour.

Prayer meetings are taking on deeper spiritual aspect and are increasing in quality as well as attendance.

Mobile, Alabama

Feel the Missionary Spirit

Saints of Mobile Branch recently had occasion to rejoice as a result of a visit from Apostle James A. Gillen. A series of six sermons was preached, presenting the doctrine of Jesus Christ, and giving counsel, advice, and warning to the members. The Spirit of God was felt to a marked degree during the meetings. Attendance was good, and many nonmembers were present each night. At the following Wednesday evening prayer service, the Saints were blessed and the Spirit was made manifest.

The following new members are welcomed to Mobile Branch: Edna Cochran and Raymond Booker, of Missouri, and James Cooper, of Florida.

Brother Raymond Booker has been chosen assistant church school director and leader of the young people. The young people's class meetings, held each Tuesday evening, are well attended. A program is furnished at each meeting.

The women's department meets each Thursday, and of late they have been busy making several quilts, which have been sold, the proceeds helping out with branch finances.

A teachers' training class is held each Monday evening, and special interest is shown.

October 22, the topic for the eleven o'clock service was *"Procrastination,"* and at the evening service, *"Waiting for the Precious Fruits."* These subjects were ably presented by the pastor, Amos Berve, leading up to the study of the *"Financial Law,"* which was the subject for the eleven o'clock service, Sunday, October 29.

Mission work at Bayou La Batre, in charge of Elder Oscar Tillman, is progressing rapidly. Sunday school and preaching services are held regularly each week.

Mission work has also been established at Orchard, fourteen miles north of Mobile, where a group of about fifteen Saints live and are unable to attend services in Mobile. This work is in charge of Elder Henry Hough.

Pastor Berve recently spent two weeks at Bayou La Batre, where he went for a much needed rest, being on the verge of a nervous breakdown from overwork. He left Mobile, October 23, for Escatawpa, Mississippi, to hold a week's series of meetings. He returned October 29, to be present at the meeting of the

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financial solicitors, making final preparations for the campaign designated as *"Keep the Law"* period.

Mildred Booker was recently elected supervisor of the junior department of the church. The juniors have an enrollment of sixty-three members, and are taught in eight classes. They gave a fruit shower to Aubrey Scarcliff, October 29, at his home where he has been ill for some time. A junior choir has been organized, and furnished special music for the eleven o'clock service, October 7.

Portland District Conference

Encouraged by Spirit of Unity and Achievement

A spirit of unity characterized the Portland district conference, held at Portland church, October 20, 21, 22. Especially was this so at the annual election of district officers on Sunday afternoon, Apostle M. A. McConley occupying the chair. The following officers were elected: Elder J. L. Verhei, district president; Elders A. Livingston, A. V. Nelson and Mark Yeoman, associates; Elder Livingston, director of religious education; Elder Yeoman, business manager; Miss Matie Young, secretary; Lila Livingston, musical director; Fred Hawes, auditor; and Leslie Hunt, publicity agent, this being an appointive office. Every office save that of business manager and musical director was filled by a unanimous vote, and a new office created—district supervisor of junior church, Sister Effie Verhei being elected to the position.

Excellent reports of district work were turned in by the presidency and Missionary Harold I. Velt. In the past year new impetus has been given to outlying branches and missions and the work has been carried into new territory. District officers have visited Tillamook, Silverton, Sherwood, Hood River, Bend, and Condon in Oregon, and Vancouver, Camas and Longview in Washington, and other points. They have called men to the priesthood, and helped to inspire efficient local leadership, always keeping before the people our immediate church objectives and the Zionic ideal.

The numbers arranged by the music department, under the direction of Sister Lila Livingston, assisted by Fay Buchanan, branch director, contributed largely to the success of the conference. The program Friday evening was arranged entirely by this department and included many beautiful selections. Singers were in costume and the stage was decorated in an autumn motif, making the evening a high point of the conference. A Japanese pantomime by Matie Young and Rose Kinney opened the program; Fay Buchanan rendered the aria, *"One Fine Day,"* from *"Madame Butterfly"*; The *"Gypsy Sweetheart,"* song by Mrs. Simpson, was made colorful by a gay costume and fine interpretation; Freda Young, always a favorite, gave two solos; quartet numbers, *"Mighty Like a Rose,"* and *"Kentucky Babe,"* were sung off stage while a Negro mammy with a bundle in her arms occupied the stage center in an old rocking chair; two Indian songs were sung by Lila Livingston, dressed in the picturesque costume of an Indian maid. There were also a skit by Roland Barker and Lloyd Verhei and a choir number.

The music department furnished special numbers throughout the conference and a beautiful worship program Sunday evening. Soloists were Freda Young, Mrs. Simpson, and Fay Buchanan, sopranos; Lila Livingston, alto; Lloyd Appleman, tenor; and Perry Hunt, organist.

At the district young people's meeting Sunday evening, Floyd Soneson was elected president, Clifford Bryson, vice president (Both these young men have been ordained to the Aaronic priesthood.) and Leslie Hunt, secretary-treasurer. The young people are being stimulated to put more zeal into their work and make their organizations a credit to their respective branches.

The following men were ordained to the priesthood at a special service Sunday afternoon: George Webberly, of Vancouver, priest, and Frank Keiser, of the same town, deacon; Clark Livingston, a Portland priest, who has been in charge of the Sherwood mission, Elder; and Clifford Bryson, of Portland, priest. The conference also voted for a recommendation from the district presidency to provide for Walter Danser, of Myrtle Point, to be ordained to the office of elder, subject to the approval of his home branch.

Conference at South Addison, Maine

Ministry Address Members From Two Districts

What proved to be a very successful conference took place at South Addison, Maine, October 21 and 22. It opened Saturday evening with a business meeting, and continued its services throughout Sunday. Approximately thirty-five people represented Western Maine District along with their district president and a goodly number from Eastern Maine.

Helpful talks were given by Elders E. F. Robertson and Newman Wilson, Pastor Jones and Brother Henry Eaton, of Stonington, and by Brother Rogers, of Jonesport, the oldest member of the priesthood in Eastern Maine. Outstanding in the evening talks was the point, what a blessing to the church the organization of Zion Builders has been.

Sunday's services began with a nine o'clock prayer meeting conducted by Brother Jones, formerly of Scranton, Pennsylvania. Many beautiful testimonies were given.

Sunday school convened at ten o'clock, the men meeting by themselves with Elders Wilson and Robertson in charge, and the women and children with various members of the priesthood presiding.

The morning preaching service was impressive, the sermon being delivered by Brother E. F. Robertson.

In the afternoon Elder N. M. Wilson preached an inspiring sermon on present-day difficulties as signs of the times.

The congregation was instructed on making decisions in a sermon by Brother E. F. Robertson in the evening.

Graceland's Young Priesthood in Service

Stress Ministerial Preparation

Fourteen young men of the student body of Graceland College took their places on the platform of the Coliseum for the evening service of College Day, October 22. Confidently and reverently these young men, each a member of the priesthood, conducted an inspiring service of music and short addresses which proved a fitting climax to the homecoming season.

The meeting opened with the group singing the familiar hymn, *"With Thankful Hearts, We Come, O Lord."* Ammon Roberson conducted the congregational singing, and Jack Sanford offered the opening prayer. *"Preparation for the Ministry of the Church,"* was the theme of the service, and four short talks were given on the topics, *"Sound Character," "Sociality," "Analytical Study,"* and *"Spirituality."*

Marion Cooper, the first speaker, emphasized the fact that sound moral character is the prime prerequisite for the young men who would serve the church. Without that priceless attribute the young man is disqualified from service. J. C. Stuart spoke on the type of sociality needed by the minister, for he must love people, and be not only willing, but able to work with them. Walter Johnson urged the necessity of analytical study by the ministry of the church, who must be willing to give not only their hearts, but also their heads to God in order that the church shall move toward its goal. Blaine Williams appropriately closed the series of talks with a short discussion on the subject of spirituality in the lives of young ministers. The minister cannot serve acceptably unless there is the quality of spiritual insight and steadfastness within him. "The young minister," he said, "should be quick to recognize the presence of the Spirit of God, and be ever desirous of developing that presence within his life."

In closing the service, Elder Roy Cheville introduced each of the young men on the platform telling his name, ministerial office, and home location. The

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following men were found in the semicircle: Ethan Godfrey, California; Jack Sanford, Illinois; Floyd Mengel, Missouri; Walter Johnson, Australia; Ammon Roberson, Illinois; Fisher Carlile, Iowa; Clarence Dreadin, Alabama; Ralph Merrill, Maine; Reed Emslee, Washington; Clifford Wood, British Columbia, Canada; Russell Ralston, California; Blaine Williams, Iowa; J. C. Stuart, California, and Marion Cooper, Nebraska. These men are enrolled in a wide variety of courses at Graceland, where their talents are being developed for more efficient service in the church, the future of which is brighter because of the potentialities resident within this consecrated group.

Oelwein, Iowa

Branch Has Recognized Community Standing

The Saints enjoyed the association, teaching and preaching of Patriarch A. Carmichael during July. District President E. R. Davis ably assisted Brother Carmichael during the three days of special services. Attendance at the classes was small, but the interest was good. Evening and Sunday services were attended considerably better. Saints from Cedar Rapids and Waterloo came on Sunday and enjoyed the services and picnic dinner and supper. A few received patriarchal blessings during Brother Carmichael's stay.

The Blue Bird girls enjoyed several hikes and wiener roasts during the summer. Brother and Sister George McFarlane took the young boys and girls on an overnight hike. The girls have passed the Blue Bird age and discussion is now being given the possibility of an Oriole group. A few of the girls already belong to the Camp Fire Girl organization.

Brother John Hodges, who has lived at the Old Folks' Home, is now here with his son. He is very feeble, but still attends church, walking many times a week the distance of several blocks. Still his spirit is young and his zeal in the work is strong.

The annual election of officers was held in September. Brother George McFarlane was sustained branch president. Brother Charles Shippy is again church school director. He will have as helpers in the various departments the following: Jessie Sims, leader of the adult division; Ruth Smith, young people's leader, and Ruby McFarlane, children's leader.

The Emma Burton Circle will work again this year under the direction of Sister Ruby McFarlane. Classwork is the main feature of each meeting. The course, *"Food and the Body,"* has been completed and a short course on *"Color —Its Combinations and Uses,"* is to be taken up next under the teaching of Sister Bonnie Shippy. The women are trying to learn things that can be applied in everyday life, things that will make them better mothers, wives, homemakers, yes better Latter Day Saints. As an interlude between the bigger courses, the women have been discussing the article, *"The Stewardship of Women,"* by Mrs. J. A. Gunsolley, that appeared in an August issue of the *Herald.*

Oelwein Saints can happily say that they are recognized in the town as a group. They have been asked to take part in different public activities. Within the past six months the pastor has taken part in at least three important events. He assisted in the baccalaureate services of the high school commencement; participated in the dedication services of the new post office, and was the speaker at one of the nearby cemeteries on Memorial Day. Recently local Saints were selected on a committee of the Welfare League. These events show that a better spirit of fellowship prevails toward this church. The members pray that the barrier will be broken down completely, and feel that much depends on their standing as good Latter Day Saints.

Chicago, Illinois

First Church, 4416 Gladys Avenue

Saints of First Chicago Church have many plans and events ahead of them. They extend an invitation to all former members and friends of the congregation, to attend the annual home-coming and New England dinner to be held at the church November 10. In past years good food and entertainment combined with the companionship of Saints have made these gatherings successful, and they expect this year's event to be no exception to the rule.

November 12, Sunday, will be rally day for this group.

Instead of the regular Thanksgiving service they will have a Thanksgiving eve service at the church, November 29.

Waterloo, Iowa

Branch Enjoys Numerous Social Events

Elder E. R. Davis was a guest at Waterloo during the summer. July 8, he presented some helpful thoughts from the Youth Conference. On the night of the twelfth, he gave a clear and convincing talk on the divinity of the *Book of Mormon* and fulfilled prophecy.

July 25, the branch met in Cedar River Park for a picnic supper in honor of Sisters Emma Roosa, Emma Talley, Grace Wolff and Ivy Fisher, whose birthdays all occur within the same week.

July 23, the young people gave a party at R. C. McCormick's for Kemman Fisher.

Sunday, July 30, about fifty of the church people surprised Mr. and Mrs. R. C. McCormick, the event being their wedding anniversary.

A surprise party was held for Mr. and Mrs. Ritchie, of Cedar Heights. A set of dishes was presented to them.

Kleta Finley, of Newton, Iowa, who is attending State Teachers College at Cedar Falls, worshiped with this branch several times.

Daisy Black and Marie Barnett, Graceland girls who are teaching near Hampton, worshiped with Waterloo Saints, October 1.

Robert Allen made a short visit to his mother and wife's people, at Lamoni. While there he attended the union prayer meeting.

New Castle, Pennsylvania

Two Candidates Are Baptized

A baptismal ceremony took place at New Castle October 15, Elder W. G. McCune officiating. Brother McCune was assisted by Elder Lamont Ryhal in bringing two adult candidates into the church. The confirmation service was in charge of Elders Ryhal and McCune.

New Castle Branch is looking to the future with high hopes. With their group of spiritual young people, they believe they can realize all their ambitions for the church.

Vancouver, British Columbia

Have Concluded Successful Year

According to the various reports from the officers, Vancouver Branch has concluded another successful year. The financial report showed that the Saints are well aware of the local and general church needs, and have made many generous contributions.

At the business meeting, September 26, the following officers were elected: pastor, George E. Miller; counselors, James E. Johnston, and Isaac McMullin; secretary, Emily McMullin; treasurer, Edwin Spargo; church school superintendent, Norman Morrison; adult supervisor, John Gerrie; young people's supervisor, Nelson Henry; junior supervisor, Bertha Morrison; branch chorister, Percy Quance; organist, Hazel Stanbridge.

Services are still being held at the home of Sister Mary McConnel, Central Park. Brother A. C. Martin recently held a series of services there. As a result of these meetings, Sister Ruth Harrison was led into the waters of baptism, by George E. Miller.

M. H. Cook, veteran missionary, has been holding a series of services at the church, and his sermons have received good audience.

Brother A. A. Lind, who was baptized two years ago in Saskatoon, was in Vancouver recently.

The women's department gave a Thanksgiving dinner, October 9. A good dinner was served, and a program dur-

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ing the evening provided entertainment. For the Thanksgiving service, the ladies decorated the church with autumn leaves, sheaves of corn, fruit and vegetables, which will later be presented to needy families. The women will be led this year by Sister Gerrie. At their request, the branch has made several alterations in the church kitchen, so that meals can be served more easily.

After a season of work, planting, weeding, and caring for the grounds, the lawn around the church makes a splendid appearance.

Beloit, Wisconsin

236 South Lawrence Avenue

The annual business meeting was held October 8, Elder Henry Woodstock, of Madison, in charge. Officers elected for the coming year are: Branch president, Harry A. Wasson; church school director, Wilbur Johnson; secretary, Clara Barton; treasurer, Noah Johnson; librarian and publicity agent, Alma May Brookover; pianist, Shirley Johnson; janitor, James Ferris. Other officers are to be appointed by the branch president and church school director.

During the past year Beloit has been fortunate in having speakers from other branches nearly every Sunday. Among these are Henry Woodstock, Lee Root, Carl Wirth, and Floyd Griswold, of Madison; C. C. Hoague, of Evansville; E. W. Dutton and Cleo Heide, of Janesville.

Through the efforts of Brother Alman West, West Beloit Branch now has a new member in James Ferris.

The children of Sister Clara Barton, Lane and Birdie Lou, and two children of Sister Enolia Stone, Norbert and Rita Mae, have been blessed.

September 22, the women's department, under the leadership of Sister D. E. Martin, sponsored a plate supper at the church. A brief program was given. A large crowd attended and all reported a good time.

The women of Janesville Branch have been meeting with Beloit women during the summer months.

Shirley Johnson is in the hospital at present recovering from an appendicitis operation.

This branch was represented at the recent district conference at Madison by Brother Alman West.

North Manchester, England

Women Meet to Organize

The women of the branch met to organize September 28, and their service was presided over by the branch president, Elder F. Smith. During the evening a lantern lecture was given on *"The Life of Christ,"* by Elder Smith. This was followed by a potato pie supper. Then Priest William Cooper, who is a ventriloquist, gave a few program numbers for the entertainment of all.

Pittsburgh, Pennsylvania, Branch Holds Anniversary and Home-coming Day

Recall Persons and Events of Historic Significance

Pittsburgh, Pennsylvania, Branch held its seventy-second anniversary, commemorating the organization of the branch, and the sixty-eighth year of the organization of the Sunday school.

The branch was organized in a shoeshop belonging to Brother James Spratley, in Allegheny City, (now North Pittsburgh, Pennsylvania,) April 7, 1861. High Priest Jesse Price presided. Thirty-five members formed the charter organization. They chose Josiah Ells as their president. The Sunday school was formed in the same city on June 25, 1865.

For some years the Saints met in halls in Pittsburgh until a church building was erected on Miller Street, Pittsburgh, in 1901. This church was sold and another building was erected in the Beechview section of the city and dedicated in 1921, where services are now held, with Elder E. B. Hull as the pastor.

Many prominent men and women of the church received their first impressions and instructions in Pittsburgh Branch. These went from this branch proclaiming the gospel story to various parts of the world.

At the home-coming and anniversary celebration, held in the church on Sunday, October 22, the history of the branch was read; also reminiscences written by relatives and friends of the lives of Josiah Ells, the Hulmes family, Jacob Reese, D. L. Shinn; in addition, verbal accounts were given regarding the branch and its members by Gomer T. Griffiths, and A. K. Booher. Letters with similar information were received and read from C. Ed Miller, Anna M. Reese, M. H. Graeser, Hattie (McDowell) Bartlett, Mary E. George, Joseph B. Rogers and J. A. Jaques.

An entertainment was held during the Sunday school period in which each class of the school participated. The program included songs, readings, violin and piano solos.

An informal banquet was held, following the church services. At the close of the meal Frank L. Shinn, toastmaster, presented the following speakers: E. B. Hull, Gomer T. Griffiths, A. K. Booher, T. A. Dershimer and Anna Shinn. Toastmaster Shinn stated that five generations of the Shinn family have been identified with the religious life of Pittsburgh, beginning in 1822.

The church was gaily decorated with flags of various nations, and the members enjoyed themselves reminiscing among the one hundred and forty pictures of former and present pastors and members, which were on display around the walls of the church.

The celebration was truly delightful and throughout the program there was prevalent a true home-coming spirit among old and young. It was a day long to be remembered and cherished in the hearts of the members of the Pioneer Sunday school and Pittsburgh Branch.

Far West Stake

O. T. Z. Rally

Far West Stake O. T. Z.'s enjoyed another rally October 28 and 29 at Cameron, Missouri. The weather was favorable and a record attendance marked all services. Many drove long distances to be present on Saturday night. Nearly every group in the stake was represented.

The rally opened Saturday night with a local stake talent program. The theme of the rally, *"What of 1943?"* was worked out in the Saturday night program which consisted of four talks by young people, with musical numbers from the various branches. Wayne Simmons discussed the question *"What Will Ten Years Mean to Me?"* and Garland C. Snapp talked on *"What Will Ten Years of My Life Mean to the Church?"* Mona Armstrong answered the question, *"What Can I Expect of the Church in Ten Years?"* and Alma Hale asked *"What Will WE Do in the Next Ten Years?"*

Following this, a recreational program was offered with two short skits furnished by the Cameron young people and a reading, *"An Airplane Romance,"* was given by Marybelle Bear. The Cameron Saints entertained the visitors overnight.

Sunday's activities started with a lecture by Elder Blair Jensen, president of Lamoni Stake, at the church school hour. He treated the subject, *"The Vision of 1943"* in a forceful, challenging manner, giving definite places where the young people *must* occupy in the next ten years.

During a musical interlude directed by L. G. Ehlers, the adults went to a special service provided for them at which time Bishop Milo Burnett present a fine sermon. At this period a male quartet from Cameron gave two special numbers.

Then followed the one service of the rally that is strictly the young people's own service. The fellowship service has come to hold a high place in every young people's gathering in the stake and some wonderful services have been experienced. This one was no exception and during the service Elder Blair Jensen spoke in prophecy to the young people after which Elder Ward A. Hougas also spoke to the young people and then called seven young men to offices in the Aaronic priesthood. All are under thirty years of age and two under twenty. Kenneth Piepergerdes, Norman Hinderks and Emery Benjamin were called to the office of priest while Deyo Edwards, Quentin Marks, Ken-

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neth Wood and Donald Hale were called to the office of deacon.

In the afternoon Elder Jensen gave another lecture on the subject *"Unattained Goals."* Preceding the lecture a double quartet from First Saint Joseph Church gave a short prelude including a musical reading by Gladys Christiansen.

A council composed of the various supervisors and presidents of the local groups met to elect officers for the coming year and to discuss plans. The next rally date was set for January 27 and 28, at Saint Joseph.

The closing service of the day was held at five o'clock in the form of an installation and ordination service. The officers for the coming year were installed with a few remarks by Leonard G. Ehlers, stake supervisor of activities. Kenneth Piepergerdes is the new president, Garland C. Snapp will act as vice president, and Helen R. Beadnall will serve as secretary-treasurer.

The ordination of five men to offices in the Aaronic priesthood was an effective close for an outstanding rally. Three of the men ordained were called at a previous convention. Elders Blair Jensen, Howard Timm, Frank Hinderks and Ward A. Hougas officiated in the ordinations of Herman Johnson and Ernest Sherman to the office of deacon; Will L. Butler to the office of teacher, and Garland C. Snapp and Wayne Simmons to the office of priest. Music was furnished for this vesper service by a double quartet from Stewartsville. Following the ordinations the congregation sang, *"I'll Go Where You Want Me to Go"* as a response. The rally was closed with *"I Would Be True."*

Guilford Branch

The eighteenth annual home-coming of Guilford Branch was held Sunday, October 15. Although weather conditions hindered a large number from attending, about one hundred and fifty enjoyed the services of the day. Evangelist U. W. Greene, of Independence, was the speaker at the morning and afternoon services. Preceding the afternoon sermon a guest hour was held at which Brother R. M. Jeffries, of Stewartsville, and Raymond and Harry Jensen, of Bedison, spoke of their associations with the Guilford Saints. Music was furnished for all services by the choir and girls' chorus. Because of the weather no service was held at night.

Preceding home-coming day Brother Greene held services Wednesday, Thursday and Friday nights at the church. His timely counsel and advice gave the members a deeper appreciation of life and the gospel. Brother Greene gave fourteen patriarchal blessings while at Guilford. Miss Helen Beadnall, of Saint Joseph, was the stenographer.

At the monthly meeting of the O. T. Z. Class held Thursday night, October 12, the officers were elected for the coming year. Leola Torrance was elected president; Lavora Jobe, vice president and Bertha Mildred Nelson, secretary-treasurer.

Sisters Neva Ross and Emma Nelson attended an all-day meeting of the Saint Joseph women's department Thursday, October 26, at which time Sister C. C. Koehler, of Independence, and a corps of her workers met with the women.

Fine Spirit at Northern Wisconsin Conference

Early Work in Porcupine Valley

The Northern Wisconsin district conference convened October 7 and 8, with Frankford Branch, located in Porcupine Valley, ten miles from Durand. We had expected Apostle J. F. Garver to attend, but circumstances were such that he could not be there. So the district president, with local members of the ministry, decided to go on with the conference and make it as successful as possible. In this they sought the aid of the heavenly Father.

The writer had spent the previous week holding several meetings and visiting many homes of the Saints, and when the time of the conference arrived, was pleased to see a large attendance.

Saturday evening a fine program was given by those present, mostly by the young Saints of Porcupine. It was a clean, cheerful, helpful program.

Next morning at eleven o'clock the Saints spent an hour in short speeches, given by workers who were visiting the conference. These were much enjoyed. The other meetings, those of prayer, business, and preaching, were well attended and a fine spirit prevailed throughout the conference. Nearly all the district officers were reelected for the coming year.

At the close of the conference they were pleased to see the Saints starting their homeward journey, happy and encouraged to continue their labors in building up the church.

Nearly forty-five years ago Brother Herb Curtis, a young missionary, came to Porcupine Valley. He met considerable opposition but continued in his work. Since that visit many good people in the valley have obeyed the gospel. Brothers W. A. McDowell, Charles Burr. T. W. Chatburn, and other long-time missionaries have labored successfully there. Brother Manley Shedd and family are quietly assisting in the work there at present.

Some good meetings have been held in recent months at Sparta, Black River Falls and Chetek. At the first-named place we have no church building, but with the help of Brother and Sister Alva Jerome, in whose home meetings have been held for a number of years, a small Sunday school has been maintained and other services conducted. An interesting group of Saints is there, some traveling thirty miles to attend Sunday school.

LEONARD HOUGHTON.

Juniata, Michigan

Host to One-day Meetings

Saints of Juniata acted as hosts to a one-day meeting of Eastern Michigan, October 29. District President William Grice and his counselors, William H. Sheffer and Myron Carr, had charge of the day's events. Although the day broke dark and threatening, the worshipers knew the moment they entered the house of the Lord, that his Spirit was there in abundance.

Elder Grice opened the first service, one of testimony and prayer, at 9.30 a. m. Many told of experiences enjoyed years ago, and although old faces were missed from the group, the same Spirit was there in power. Tears of joy coursed down the cheeks of many as they listened to the prayers, songs, and testimonies. A gift of admonition and encouragement was also given. Those in charge thought it wise to extend the meeting to the noon hour so that all might occupy.

A bounteous potluck dinner was one of the contributions the women made to the success of the day.

The afternoon was divided into three forty-minute sermons given by Elders Carr, Grice, and Sheffer.

The Saints of Otter Lake came in a body and others were present from Saginaw and Shabbona, helping to swell the attendance to seventy.

Juniata Saints are encouraged to press on as a result of this gathering. They want to do all they can to assist the church.

Outstanding Conference for Chatham District

Many Attend—Spirit of Fellowship Is There

The conference of Chatham District, held at Windsor, October 7, and 8, was outstanding not only in the large number present but also in the spirit of fellowship and cooperation which was there.

For several months previous to the conference Windsor Saints had been planning and preparing for this occasion. Their chief objective in this preparation was to remodel the church kitchen. Several of the men worked night and day for a long while in order that everything might be in readiness.

Conference began with a prayer meeting at nine o'clock on Saturday, followed by a short busines session, both services being well attended. At the main business meeting, held during the afternoon, the following officers were sustained for the coming year: District president, Elder D. J. Williams; his counselors, Elders S. E. Mifflin and R. T. Brown;

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secretary, Royal Wood; treasurer, Bishop John C. Dent; Director of religious education, S. E. Mifflin; director of music, Sister Edith Moore. Saturday's activities were pleasingly climaxed by a musical program sponsored by the Zion Builders, of Windsor, under the leadership of Sister Pearl Harnden.

Sunday was filled with inspirational services. No doubt the longest to be remembered of these was the morning prayer hour in charge of Apostle D. T. Williams and Elders R. T. Brown and D. J. Williams. The meeting was alive from start to finish with the spirit of testimony, prayer, and song. Two special prayers were offered for several who are sick and in great need of God's blessing. Divine exhortation and counsel to observe more of the gospel law were given the Saints at this service. Associated with this were several wonderful promises, one of these being that those who are sick will be healed if all the members more closely obey the law.

Independence

Women Complete Year of Service

Too much credit cannot be given the women's department for their work of the past year. They have shown what consecration, cooperation, and persistent labor and sacrifice can do for the church. Within a period of twelve months they have, by consistent and vigilant effort and saving, given to the church funds, general and local, a sum of $7,614.72. Their two sacrifice campaigns, led by Mrs. C. C. Koehler, have been the means of bringing greater unity into the feminine forces of the center place, and have shown what real endeavor can do for the church. In the first campaign, begun in October, 1932, and continued until early June, 1933, a sum of $6,052.14 was raised for the general church. Then in the latter part of that month they rallied their forces for a drive in behalf of local funds, and raised $1,562.58 in four months.

They celebrated the completion of a year of arduous endeavor, November 4, with a mammoth banquet at the Auditorium when five hundred guests were served by the Laurel Club. President F. M. Smith talked on the ideals of the women's organization, Bishop G. L. DeLapp discussed the financial law, and Pastor J. F. Sheehy was toastmaster. Songs sung at the banquet were originally written for the women's Monday afternoon programs.

During the coming year the women will direct their efforts to the promotion of better homes in Zion and relief work. They will endeavor to raise the standards of living in the homes by teaching and visiting. Bishop DeLapp asked them in his talk Saturday night, to keep up the teaching of the financial law in the homes and to continue to gather money from the homekeepers for whatever cause it may be designated, tithing, free will or sacrifice offering. They hope before 1934 is gone to have fifty per cent of the church members in Independence giving to church needs, whereas only thirty-five percent are now paying. Weekly meeting and visiting will be had in the forty-six groups in the center place with a monthly meeting of the general women's department.

Six hundred attended the inspirational services of the teachers' and leaders' institute, October 23 to November 3, and three hundred took class work, studying under a corps of fifteen teachers.

Speakers at the inspirational hour during the second week were Apostle F. Henry Edwards and Elder C. E. Miller. At the dedication and consecration service on Friday night, closing the institute, President Elbert A. Smith was in charge, and in the stand with him and assisting on the program were Elders D. S. McNamara, John F. Sheehy, Evan A. Fry, C. Ed. Miller, Earl Higdon, W. Earl Page, and Apostle F. Henry Edwards.

The work begun by the school will be carried forward by six o'clock Sunday evening services in all the churches in Independence. These services will include a short worship program, class work, music, and preaching.

Stone Church

Sunday evening marked the opening of sessions of the six o'clock continuous service of worship, study, and preaching. Classes for adults were organized in Bible and *Book of Mormon* appreciation, the financial law, religious drama, worship material, priesthood (*"Industrial Zion"*), and boy and girl leadership. A young people's class is giving attention to a study of the Inspired Translation of the Bible, another to church history, and a third to a study of the junior department child.

President Elbert A. Smith was the speaker at seven-thirty Sunday, and chose for his subject, *"Qualities of Leadership."* His Scripture reading was from Luke 2. Music was furnished by the Stone Church Choir, directed by George Anway. Solos were sung by Mrs. Nina G. Smith and Mr. Mark Anway.

A large crowd of people participated in the worship sacrament service Sunday morning at the Stone Church, enjoying the sacredness and peace of the hour. Pastor J. F. Sheehy was assisted in the stand by President Elbert A. Smith, Elder H. G. Barto, Elder D. S. McNamara, Bishop G. L. DeLapp, Bishop J. S. Kelley, and Elder Earl F. Hoisington.

Downstairs a second communion service was held for those who could not find seating place in the meeting upstairs. More than a hundred worshipers enjoyed the spirit of solemnity and unity which prevailed. Elder T. A. Beck presided over this service, assisted by Elders H. L. Barto, W. Earl Page, and S. A. Thiel.

Miss Kathleen Snead, daughter of Mr. and Mrs. William Howard Snead, of this city, was married to Gerald Jones, son of Mr. and Mrs. Grant Jones, of Lamoni, at Van Nuys, California, October 20. The ceremony was read by J. G. Carmichael in the presence of a group of friends, and the bridal pair will make their home at Wilmington, California. Both Mr. and Mrs. Jones formerly attended Graceland College.

Second Church

Pastor William Inman gave the sacrament talk to the assembled congregation last Sunday morning, and with him in the stand for this service were others of the local ministry. A special prayer was offered by J. H. Robinson, and Sam Inman gave the oblation talk.

A full house was present at six-fifteen Sunday evening for the *Book of Mormon* class taught by Elder J. W. A. Bailey.

A short song service preceded the evening service which from now on will begin at seven-thirty instead of eight o'clock. Patriarch Ammon White was the speaker and talked on the *Book of Mormon.*

Walnut Park Church

Gloomy and unfavorable weather failed to affect greatly attendance at services Sunday. Four hundred and fifteen were present at the church school, and the church was well filled for the communion service following.

Pastor Frank McDonald presided over the sacrament service, assisted by Elders M. T. Williams and C. K. Green. Preceding taking of the oblation, Brother Robinson of the deacons' quorum talked of the needs of the poor and the purpose of the offering. Opening remarks were by Elder M. T. Williams, and following the serving of the emblems, Pastor Frank McDonald spoke of the importance of the covenant which had just been renewed, and urged the Saints to greater zeal in living up to the ideals of the church.

Elder Amos Chase occupied the pulpit in the evening.

The Dorcas Society, an organization of young women of Walnut Park, at a recent meeting, elected the following officers for the new year: President, Katherine Dobson; vice president, Hazel Sanders Mitchell; secretary, Marybelle Sanders; treasurer, Helen Mann. This group meets once each week to sew for the needy. On Last Friday, November 3, the club met at the home of Violet Chase and sewed during the afternoon. In the evening a steak supper was served, observing the first birthday of the organization.

The Crusaders' Class of the church school, a group of young people taught by Brother Odess Athey, recently elected the following new officers: President, Robert Butterworth; vice president, Jean Dillee; secretary-treas-

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urer, Henry Countryman; chairman of social committee, Bethel Davis.

On Sunday, October 29, a Walnut Park young people's council was formed at a meeting attended by two representatives of each young people's class in the church school, together with the four representatives in the general young people's council of the city of Independence. Ammon Badder was elected president; Frederick Fish, vice president, and Wilma Smelser, secretary-treasurer. The purpose of the organization is stated as: To sponsor worth-while projects for Walnut Park young people in cooperation with the pastor.

Liberty Street Church

Several members of this congregation attended the teachers' and leaders' institute which closed last Friday night at the Stone Church. They feel blessed in having an inspirational and educational program to help fit them for better service.

An appropriate musical program added to the attractiveness of the church school hour Sunday morning. Church school work is being carried forward very efficiently by the new superintendent, Bernard Hurshman. Brother Hurshman took the place of Harry Blake who is devoting his time to the duties of bishop's agent for the congregation.

Gloomy weather prospects had no effect on the small group of Saints which met at eight o'clock Sunday morning for prayer service. The love of God and their fellow men is always very much in evidence in meetings of these members.

The solemnity and peace which befit such an occasion accompanied the sacrament service for November. Thirty minutes were well spent in offering testimonies and prayers.

Following an uplifting program of music at the Religio hour in the evening, Pastor John R. Lentell conducted an interesting discussion on *"The Doctrine and Covenants."*

"O Worship the King," was the musical prelude sung by the choir at the evening service, and later they sang, *"Turn Ye Even to Me,"* and *"Remember Now Thy Creator."* Apostle J. F. Curtis gave an interesting sermon to a large and attentive congregation.

Enoch Hill Church

Sunday afternoon, Bernice Barbara, daughter of Brother Russell Waterman, was baptized at Second Church by Elder E. E. Thomas.

Enoch Hill members who took advantage of the teachers' and leaders' institute, conducted for two weeks at the Stone Church, feel greatly repaid for their attendance.

A son was born to Mr. and Mrs. Clarence Riddle at their home Tuesday, October 31, and they have named him Bobby Raymond.

The young people met at the home of Brother and Sister H. E. Winegar, their director, for a halloween party. The spirit of friendliness and real fellowship seems to dominate the young people living on Enoch Hill.

The Saints met in union prayer service last week as is their custom each Wednesday preceding the first Sunday of the month.

The priesthood of this congregation are united in their determination to lead the people to higher levels of spirituality. The membership have pledged themselves to follow their leadership.

A pleasant all-day meeting was enjoyed by the women last week at the home of Sister Esther Kramer. A sewing class under the direction of Sister Verla Waters will be held each Thursday as a part of the women's program. Their speciality will be the remodeling of old clothing.

Pastor E. A. Thomas' class presented the program on the theme, *"Jesus Needs Us Now,"* at the church school Sunday morning.

Communion service was given large attendance, Elder Joseph Martin in charge.

Pastor John F. Sheehy was the evening speaker Sunday.

Spring Branch Church

The eight o'clock prayer meeting Sunday morning was in charge of M. C. Jacobsen and Jesse E. Smith. A goodly spirit was present and those present felt glad they had the privilege of being present.

Much interest is shown in the class work in the Sunday school, under the direction of Superintendent A. J. Tankard and his assistant, Brother Andes. A talk was given at the close of the class work by Brother F. A. Cool who with his family has moved into this group.

The sacrament service at eleven o'clock was in charge of Pastor Morris Jacobsen who was assisted by Elders Salyards, Fish, and Cool. At the opening of the service a piano duet was played by Gladys Smith and Mrs. Frank Boyse. The talk on oblation was given by Bishop's Agent Robert Fish. A solo, *"My Task,"* was sung by Mrs. Frank Boyse. A short talk on *"The Sacrament"* was given by Brother Salyards.

The program at the six-thirty church school was in charge of the young people of Brother Jesse Smith's class.

The speaker of the seven-thirty hour was Patriarch U. W. Greene. Brother Greene took as his text the one word, *"Saints."*

The women's department met at the home of Sister Jacobsen the past week. Thursday, November 9, they will meet at the home of Sister Fish at 2 p. m.

Grand Rapids, Michigan

Interest Increases in All Endeavors

Church activities are going forward in Grand Rapids, under the splendid leadership of Pastor Walter F. Ryder and his counselors, A. F. Shotwell and Merill E. Champion. Interest in all departments is growing.

A choir of about sixteen voices has been organized by Gladys Silsby, and adds much attractiveness to the Sunday evening services.

The Sunday school had a contest during June, July and August, to increase attendance, and the contest supper was given October 12, about one hundred attending. The tables were decorated with autumn leaves and flowers and a good program followed the meal.

The women's department meets every two weeks for an all-day session with a study period in the morning, a potluck lunch at noon, and a devotional meeting in the afternoon. They have made their aim for the coming year the attainment of spiritual heights.

The young people, too, have an aim—the accomplishments of things set forth by the Tenth Legion. A party was held at the church October 13, about fifty-four young people being there. Numerous games were played and while refreshments were being enjoyed, a program consisting of musical numbers and readings, was given. The young members attended a prayer meeting Sunday morning, October 22, in charge of Merrill Champion and David Young, of Battle Creek.

Friday night, October 6, many Saints braved the rain and went to the home of Brother and Sister Harper, to bid them farewell before they left next day for their new home in Detroit. They had lived at Grand Rapids twenty-three years and had many friends, both in and out of the church, who regret to see them leave. A gift was presented Sister Harper and one to Brother Harper, from the women's department, by Brother Shotwell, and then the gathering enjoyed a pleasing program of music and readings.

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Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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NOVEMBER 11 FOR PEACE DAY

(Continued from page 1413.)

and personal risk involved in war. Perhaps it lacks the elements that appeal to the masses. But we are hoping that civilized peoples are on the way to becoming fed up with the cheaper and more sensational appeals of military glory.

The glory of war is decadent, outmoded. There awaits the world the vastly greater glory and satisfaction of enduring peace—IF the world has the intelligence and soul to aspire to it.

L. L.

"EXCEPT THE LORD BUILD THE HOUSE"

(Continued from page 1420.)

wars and reports of actual bloodshed. A verse from the 119th Psalm says, "Great peace have they which love thy law," and another verse from the 48th chapter of Isaiah gives the antithesis of that: "There is no peace to the wicked." Certainly the world has no peace today, and I believe we do not have to look very far to know the reason. The world is steeped in wickedness and sin.

Perhaps you think I have wandered far afield from my text: "Except the Lord build an house, they labor in vain that built it; except the Lord keep the city, the watchman waketh but in vain." Men may preach and practice defensive armament; they may make solemn treaties and sacred alliances, but unless men are obeying the laws of God—the laws of unselfishness and kindness and brotherly love—unless they are building the kingdom of heaven upon earth; and unless God is their helper in that building, they labor in vain. Millions of trained and armed men, millions of huge guns or battleships or airplanes or poison gases or terrible engines of destruction cannot protect a nation which knows no God and refuses to listen to his will. On this Armistice day of sacred memories, we pray that America and the other nations of the world may speedily turn from their sin and begin to build the kingdom of God upon earth; that their building may not be in vain, and that the whole world may have the peace that passeth understanding.

The local minister of one of our prominent churches ended one of his church service advertisements with these two gems of thought:

"Real Christians do not carry their religion like a load; it carries them."

"People seldom lose their religion by a 'blowout.' Usually it is just a slow leak."—Selected.

The Bulletin Board

Conference Notice

The annual conference of Northwestern Iowa District will convene at Dow City, Iowa, November 18 and 19. The theme of the conference will be *"Keep the Law."* The election of district officers and delegates to the next General Conference will be taken care of at this conference. Apostle J. F. Garver, and Elder E. Y. Hunker, missionary in charge, will be present. We trust every branch will be represented. All branch clerks will please mail statistical reports at once to the district secretary.—Mrs. Ruby Adams, secretary, Logan, Iowa.

Notice to Musicians

Musicians of Southern Michigan and Northern Indiana District: A young people's rally is to be held at Lansing, Michigan, November 18 and 19. It is also to be a rally for all our musicians and everyone is urged to attend and come prepared to help. The adult choirs will sing the following numbers: *"Remember Thy Creator,"* Adams; *"New Every Morning Is the Love,"* Billiard; *"Send Out Thy Light,"* Gounod. All young people between the ages of thirteen and sixteen exclusive, are urged to learn the following numbers which are in *The Golden Book of Favorite Songs: "Praise for Peace"; "Flow Gently, Sweet Afton,"* and *"Sweet and Low."* We would appreciate it if the soloists would come prepared for special work. Those that play instruments are being depended on to bring their instruments to help in song services. A good and interesting time is promised. Your help is needed. —Louise Evans, district chorister.

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The Friday evening program, November 17, sponsored by Lansing young people for the entertaining of those attending the district young people's con-

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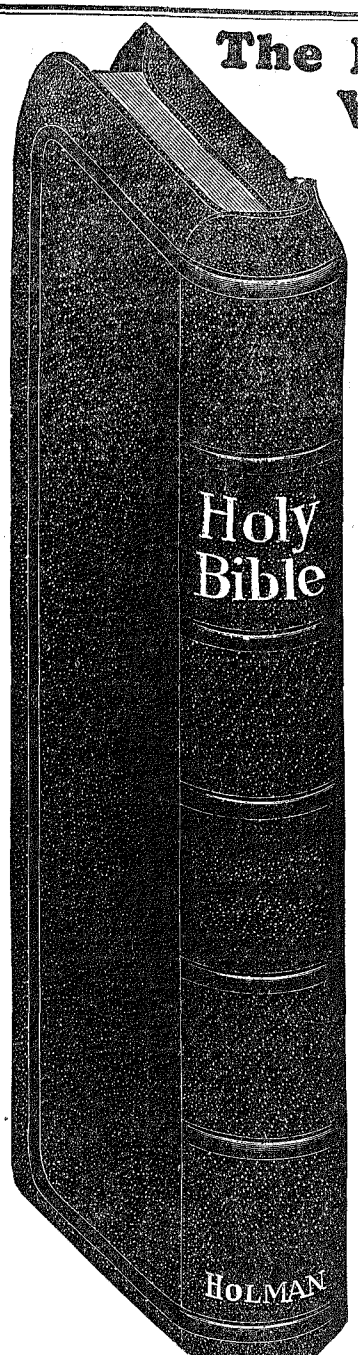
vention, which convenes at Lansing, Michigan, Novmeber 17, 18, and 19, will begin at 7.30 p. m. It will be an illustrated lecture given by Al Gainer, of Lansing, a former school teacher and extensive traveler through the western States. Scenic views of the Rocky Mountains and national parks, also pictures of the renowned redwood forests of California will be shown. Many of these views were taken by Mr. Gainer, and he went to considerable trouble in securing the others. Brother Fred Kuhn, of M. A. C., East Lansing, recommends the pictures highly.—Mrs. Tressa Baker, publicity agent.

Conference Minutes

SOUTHERN NEBRASKA.—District conference was held at Lincoln, October 20 to 22. Apostle R. S. Budd was the speaker Friday evening, talking on the text, "The glory of God is intelligence." W. A. Smith was in charge. Following the sermon a reception was held in the basement of the church, Sister Esther Schrunk in charge. Saturday began with a 9.30 a. m. prayer meeting in charge of Apostle R. S. Budd and District President Otis L. D'Arcy. Many expressed themselves as being greatly encouraged by this service. Elder D'Arcy was the eleven o'clock speaker. Brother Budd was chosen to preside at the 2.30 p. m. business meeting. Following the reading of the minutes came reports from the district president and his assistant, B. M. Anderson; a report from Missionary W. A. Smith, and reports from branches and groups. Reports of the district secretary-treasurer and the bishop's agent were also read. Then Brother Budd commended the district for its splendid financial support. Seven delegates to next General Conference were elected: Audentia Anderson, B. M. Anderson, Otis L. D'Arcy, Francis Schrunk, Roy S. Budd, E. J. Lenox and Blanche Farrar. Action was taken empowering the General Conference delegation to cast the full vote of the district and in case of division to cast the majority-minority votes. District officers elected are: President, Otis L. D'Arcy; assistants, W. E. Poague and B. M. Anderson; Mrs. F. W. Black was sustained secretary-treasurer; director of church school, Blanche Farrar; chorister, Audentia Anderson; bishop's agent, E. N. Byergo. Brother Budd then talked briefly with regard to the priesthood making their reports regularly. Then the motion for adjournment to meet again at the call of the district presidency, was made. The remainder of the program of the conference was presented by Brother Budd, who preached in the evening, was in charge of the Sunday 8.30 a. m. prayer service, preached at eleven o'clock, and was in charge of the 2 p. m. round table discussion. Those remaining for the evening service were privileged to hear District Missionary W. A. Smith.

KENTUCKY-TENNESSEE.—District conference convened with the Swindle Schoolhouse group September 9 and 10. The first service was a prayer meeting at 10 a. m. Saturday, Elder S. E. Dickson in charge, assisted by Elder O. S. Caldwell. The business meeting convened at 2 p. m. with the district presidency, C. B. Gallimore and D. R. Dortch in charge. Elder P. B. Bowlin was absent. Elders S. E. Dickson was associated with the presidency in charge, by conference action; Sister Flossie Gallimore was chosen secretary, and O. S. Caldwell was selected as chorister. On the reception committee were William Hicks, Cleveland Reynolds and Irvin Alkins. After the reading of minutes, it was suggested that statistical reports be read for approval. Mays Hill, Paris, Farmington, High Hill and Swindle Schoolhouse reports were approved, and ministerial reports came from Elders E. Y. Bumpass, D. R. Dortch, O. S. Caldwell, and C. B. Gallimore; Priests Cleveland Reynolds, L. O. McAlister, and John Lee Byrd; Teachers Mason Caldwell, W. M. Hicks and Porter Reynolds; Deacon Albert Johnson. These reports were approved and adopted, and reports of the bishop's agent and district president were read and adopted. The recommendation from Mays Hill Branch to the conference that Robert Dortch be ordained a priest was read, but due to the fact that Brother Dortch's name has not been transferred to Mays Hill Branch from Southern Missouri District, although he has resided near Mays Hill for a year, action on the ordination was deferred until next conference. Recommendation from Mays Hill Branch that Joseph Gately be ordained to the office of deacon was approved. The district president presented the name of Brother Connie Caldwell, of Hickman, Kentucky, to the assembly to be ordained to the office of priest. This was approved and the ordination provided for. The conference acted to do away with the document passed at the last conference touching on the district presi-



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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus *from Găl'i-lee to Jôr'dăn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?

A. D. 26.
CHAP. 3.
r ch. 2. 22.
s Dan. 9. 24.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-sā'jas the prophet,

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dency's expense, and to make a new one. The new document provided that the funds be collected in the same way but that the district president have the power to dispose of them as he sees fit. Paris, Tennessee, was chosen as the place for the next conference to be held the second Saturday and Sunday in December. Elder S. E. Dickson talked on *"Prepare to Meet Thy God, O Israel."* In the evening he was again the speaker and *"Faith"* was his theme. Sunday at 9 a. m. prayer and sacrament meeting convened and proved to be a spiritual helpful service. *"Restoration"* was the subject of a sermon in the afternoon by S. E. Dickson.

NORTHEASTERN. KANSAS. — The semi-annual conference of this district was postponed July 29 and 30, owing to the serious illness of District President Dave Little. It convened at Atchison, October 14 and 15. The conference was presided over by the district president, associated with Apostle Roy S. Budd and District Missionary Charles Fry. The first service was a prayer meeting at eleven o'clock Saturday morning, in charge of Frank G. Hedrick and Charles Fry. Business session was held at two o'clock. In response to the usual order of reports, Brother Fry made a verbal report of work done since his coming to the district in June. Minutes of the previous conference were read and approved. Statistical reports from Topeka, Atchison, Blue Rapids, and Fanning, together with that of the district were read and accepted. The bishop's agent and district treasurer, O. E. Weedmark, reported a summarized list of contributions to the general church with the percentage contribution which totaled $484.13 during the first six months of the year. Expenditures for the district, $22.66; balance on hand, $1.24. His report as district supervisor of religious education showed an itemized list of points for each group and local, with an increased interest in some of the schools, and two new study groups for the three months ending June 30. A ministerial report was read from Robert Monroe, pastor of Scranton Branch. Brother Budd made a verbal report for the reunion committee, and by vote it was decided to retain the committee, as previous legislation provided, with same powers and privileges, the committee is to report at the next conference. The invitation from Topeka for the next conference was accepted and the date set for the second Saturday and Sunday in January, 1934. By request of the chair, Brother Budd took charge of the election of officers. Brother Charles Fry was unanimously elected president of the district. A vote of thanks was tendered Brother Dave Little for his faithful service in the district. The other officers are as follows: Secretary, Mrs. H. C. Pitsenberger; chorister, Mrs. Edna Williams; superintendent of religious education, O. E. Weedmark; treasurer, O. E. Weedmark; member of auditing committee, William Twombly. Dave Little and William Twombly were appointed and approved as counselors to the district president at a subsequent meeting at which time the president called attention to the necessity for the enlargement of the district budget which, under existing conditions was inadequate. The report of the committee on the resolution of condolence to the family of the late Patriarch Samuel Twombly was read and accepted. This committee was appointed by the chair during the interim of conference and was composed of Frank G. Hedrick, Mrs. C. J. Sheets, and Mrs. H. C. Pitsenberger. The church school session was in charge of District Director O. E. Weedmark, assisted by Gilbert Hedrick and William Twombly. A picture appreciation, *"The Light of the World,"* was given by Fern Weedmark. An illustrated talk on baptism by Charles Fry was given for the senior young people and adults. The children's department was in charge of Anna Leutz. Preceding the sermon at eleven o'clock Sunday morning, by Apostle R. S. Budd, a violin quintet from the Annis School of Violin rendered a number. The sermon in the afternoon was by Charles Fry, assisted by Evan Fry, of Kansas City. Brother Budd also preached Saturday morning. Music for the conference was in charge of the district chorister, Mrs. E. F. Deller, assisted by local talent at Atchison. A vote of thanks was extended to Atchison Saints for their hospitality to the conference visitors.

Our Departed Ones

SNOW.—Margaret Caldona Snow (nee Rickman), was born January 31, 1855, in Graves County, Kentucky, where she grew up to womanhood. She was married to Charles L. Snow in 1887. To them were born five children. Two died in childhood. Three, Carl and Liburn, of Independence, Missouri, and Ova, of Saint Louis, survive her. Also two sisters, Mrs. Sarah Vincent, and Miss Martha Rickman, of Graves County, Kentucky, together with ten grandchildren, and many other relatives mourn the loss of mother, sister, grandmother, and friend. Her religion was one of good deeds. She passed from earth life October 3, 1933. The funeral was held at the Second Church in charge of Elder S. H. Fields; sermon by T. C. Kelley.

WOLFE.—Bessie Ruth Garrison, daughter of Mr. and Mrs. Omer Garrison, was born in Mount Vernon Township, near East Salem, Illinois, June 23, 1905, and died October 6, 1933. She was united in marriage with Bert E. Wolfe, June 11, 1930. She is survived by her husband and two children, Carl Wayne Casey, age 8, and Madeline Casey, age 10; her parents, Mr. and Mrs. Omer Garrison; two brothers, George R., of Opdyke, Illinois, and Burrell Garrison, of Zion, Illinois; two sisters, Mrs. Cecil Cooprider, of Winthrop Harbor, Illinois, and Mrs. Illene Douglas, of Chicago, Illinois, besides other relatives and friends. In her girlhood days she was a member of the Second Baptist Church, of Mount Vernon, Illinois. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder J. M. Henson, January 29, 1933, at a series of meetings held by Elder R. L. Fulk. The funeral was held at East Salem Church, Elder J. M. Henson, presiding. Interment was at the cemetery adjoining the church.

MOORE.—Guy Emmerson Moore was born near Urbana, Ohio, December 2, 1883. Died at his home at Independence, Missouri, October 22, 1933, after a short illness. He married Florence M. Atkins, at Independence, January 5, 1910, and to them one son, Comer Jensen, was born. Mr. Moore was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Independence, Missouri, June 5, 1924, and remained a member until his death. He leaves to mourn, his wife, son, two sisters and four brothers besides other relatives and many friends. The funeral sermon was preached by Patriarch Frederick A. Smith, assisted by Elder Roy Howry. Interment was in Mound Grove Cemetery.

WELDAY.—Ralph R. Welday, son of Mr. and Mrs. S. J. Welday, passed away at his home in Cedar Rapids, Iowa, October 12, after a lingering illness. He was born September 15, 1886, at Libertyville, Iowa, and when a young man went to Burlington, where he attended business college and afterward accepted a position with the Leopold Desk Company. About ten years ago he went to Cedar Rapids to accept the position as manager of the Nash-Finch Company which he held until 1931. He went to Davenport then as manager of the Martin-Wood Fruit Company there. During the World War he served his country in connection with the food administration. August 9, 1911, he was united in marriage to Minnie Ortleb, who survives him. He also leaves one daughter, Annalee, and a son, Ralph, jr., at home; his mother, and a brother, James, both of Fairfield, Iowa, and a sister, Jessie Griswold, of Allerton. Mr. Welday united with the Reorganized Church of Jesus Christ of Latter Day Saints, February 11, 1917, and remained a faithful member. He was ordained an elder, August 21, 1921, and served the church in that capacity. For some time he held the office of bishop's agent in Eastern Iowa District. Brother Welday was always a conscientious and faithful tithe payer, and wherever he was called upon to serve, he rendered a most efficient service. He loved his family and his home, and through his upright life and kind deeds he made many friends. He was well known and respected in the business world, and was successful in his businses projects. Funeral services were held from the Saints' church at Burlington, Iowa, Sunday afternoon, October 15, sermon by E. R. Davis. Burial was in Aspen Grove Cemetery.

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The SAINTS' HERALD

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Evolution--A Guiding Power

By John W. Rushton
Of the Quorum of Twelve

We Begin—

This is the first week of our educational effort to teach the people of the church to "Keep the Law." All of us are called to assist—all of us are needed in this important work. Will you help?

"Keep the Law"

November 12—December 3

Henry Richard Mills

A Biographical Sketch

By Arthur H. and F. W. Mills

Blue Pencil Notes

By E. A. S.

Worship Suggestions for December

Volume 80 November 14, 1933 Number 46

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THE SAINTS' HERALD

November 14, 1933

Volume 80 Number 46

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
Ward A. Hougas, Business Manager

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CONTENTS

EDITORIAL:
- Topics 1443
- Blue Pencil Notes 1443
- Men You Ought to Know 1444
- Market Tips 1444

NEWS BRIEFS 1446

YOUTH'S FORUM:
- Speaking of Self-pity 1448
- Friendship 1448
- Council Bluffs Orioles 1448
- The Seething Mind of Youth 1448

ARTICLES:
- Evolution—a Guiding Power, by John W. Rushton 1445
- Are You With Us? by L. F. P. Curry 1447
- Henry Richard Mills, a Biographical Sketch 1449
- The Royal Road, by Florence Tracey 1451
- Crucifying Christ 1452
- How Children Learn to Pray, by Harley A. Morris 1453
- Weekly Health Letter, by A. W. Teel, M. D. 1454
- Question Time, by A. B. Phillips 1455
- The Readers Say— 1456
- Maxims Ever Young 1460

WORSHIP SUGGESTIONS FOR DECEMBER:
- The Church School 1458
- The Children's Division 1459

NEWS OF CHURCH AND HOME 1461

THE BULLETIN BOARD 1470

The Pigeonhole

Hearts and Minds

"When we are talking about consecration," says the Pigeon, "I am inclined to make the comment that a mind given to the Lord is like a purse given to the church: it is worth only as much as the giver has put into it. An empty purse is no charity to the poor; and an empty mind is a shabby gift to God." And, having delivered himself of this, Pigeon ruffled his feathers. But he was not through speaking.

"And hearts are like checks," he continued. "They are only as good as the integrity of the signatures that guaranty their worth. An insincere intention makes a heart utterly worthless."

"Many a man has given himself to the kingdom of God, which was thereby impoverished by containing one more incompetent who could not pay in service for his spiritual upkeep."

When we come into the church we bring certain assets and liabilities with us. Do we weigh them to see which is the heavier? Can we weigh our kindness in ounces and our bad temper in tons? Or can we measure our willingness to give and do in excess of our natural selfishness?

Seats

"There are two kinds of places to sit," says Pigeonette. "One is on top of the world, and the other is on top of a volcano. And, "she added, with a sweep of her wing at a late autumn fly, "I haven't seen any maps around here lately."

"The normal working force of the human race exists about in the following proportion: out of every thousand in our so-called human race, there are three who work, thirty who criticize, three hundred who merely watch, and six hundred and sixty-seven who aren't even interested in what is going on. That's why it's so hard to get any work done, either in the church or out of it." And we rather suspect that Pigeonette thinks the Pigeon, at his very best, ranks among the critics.

The excuse is frequently offered for some earnest bungler, "Oh, but he's so sincere!" Probably so, but that doesn't make the mistakes of ignorance and tactlessness any the less damaging.

Name and Address, Please!

The Neatest Snub—

Came to the Business Office in the mail the other day. It was from some unidentified correspondent at Casey, Illinois. It was clearly and completely addressed, but on the reverse side there was neither name nor message, nor the address of the sender. Refusing to speak to us like that!

Which reminds us that many times the office cannot fill orders nor answer inquiries nor correct mistakes, nor any of the other hundred and one things patrons want, when they omit full names and addresses. It is not enough to know that your name is Yon Yonson—we must know *which* one of the thousands of Yon Yonsons you are, and your address will help identify you.

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Editorial

Topics

THIS WEEK we begin. Last Sunday was the first day of the "Keep the Law" period. All over the church pastors and members of the ministry are discussing the financial law of the church with their congregations. Questions will be asked, information given, inventories filed, and tithing paid. The church is beginning as a united body to make preparations for obeying the law.

VOLUNTARY CONTRIBUTIONS for the support of the church are irregular, undependable, unsystematic, and inequitable. Some undergo hardships by paying too much, and others escape by paying too little. The burden of supporting the church is thus unfairly distributed. The system of voluntary contributions has never been entirely satisfactory, either in the church or out of it.

TITHING provides a system of complete justice and equity. Under it, the poor are not oppressed, nor are the rich unduly taxed. The records show who has done his duty and who has not. And when one has done his duty, he has the satisfaction of knowing it, and he needs not fear that he has not paid as much as conscience and fairness would dictate.

THE CHURCH will take a great step forward when the members are paying tithing. Adequate financial support will be assured. Sacrifice drives will no longer be necessary. There will be a steady source of income on which the Presiding Bishopric can count for the liquidation of debt, and the planning of the budget. Missionaries can be returned to the field and new ones appointed. The work of the districts can be developed, and a foreign missionary program given some real support. At the same time we can carry forward the preparation for a real foundation for stewardships and the building of Zion. These are the possibilities which await us, *if* we will seriously endeavor to keep the law.

KEEP THE LAW. This is not only our slogan; it is our salvation as a church. If we cannot keep the fundamental, primary law of church citizenship—tithing—we cannot keep the greater laws of stewardship, and Zion will become a lost hope. But we can keep the law. We can if we will. We must determine now, each and every one of us, to do our part, and not wait for others to do theirs first.

L. L.

Blue Pencil Notes

I SEE," said Deacon Goodentart, "that they are manufacturing a loud speaker with a range of ten miles. That is going to make it easy for the preacher to reach the congregation but awfully hard for us deacons to take up a collection."

BROTHER C. Ed Miller reports that he now weighs more than he ever did before in his life. How much does he weigh? One hundred and twenty-five pounds (when he stands still long enough for the scales to register). He attributes a gain of five pounds to the fact that he has abandoned his habitual onion sandwich at bed time and has switched to tomatoes. The gain is fine—we can never have too much of a man like C. Ed Miller, but how does he gain on tomatoes and perpetual motion?

AMERICANS having repealed prohibition will now proceed (with their usual penchant for extremes) to become the hardest drinking nation on earth. Skillful advertising will popularize the habit with boys and girls and the future fathers and mothers of the nation will be well alcoholized as well as nicotinized. The Devil knows his psychology and his chemistry.

SAYINGS OF CHILDREN often have a spontaniety and freshness that is more than amusing. A small girl of my acquaintance was visiting her uncle and aunt. She was permitted to say grace at the table, a new experience for Barbara, and she seemed to enjoy it and made the most of her right to "self expression." One evening the supper was unusually late, and evidently she grew both impatient and hungry, and when given permission to say grace bowed her head and prayed: "Dear Jesus, here it is almost eight o'clock and we are just setting down to eat our supper!" This was her way of telling the Lord her immediate troubles; it also gave her a chance to express her opinion of the household management. Older people sometimes "get even" in prayer.

THE LITTLE DAUGHTER of Blair Jensen, president of the Lamoni Stake, was brought to the Independence Sanitarium in a serious condition with appendicitis. It was necessary to take a blood test or give a hypodermic, or something of the sort. The nurse warned her: "This may hurt." The little girl replied: "I don't mind—my daddy taught

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me to be tough." After the operation was all over and she was out from under the effects of the anæsthetic and night had come, she required her nurse to kneel down by the bed and put her head on the pillow while the childish prayer was offered up. "My mamma always does that," was her comment. A girl whose father has taught her to be "tough" —courageous—and whose mother has taught her to pray would seem to have a future before her. Children who have been taught nothing of enduring value by father and mother are unfortunate and the future is not propitious for them.

THE WOMEN of Independence have just completed a task in a way to enthuse all observers. About a year ago the Presidency and Bishopric assigned them the task to raise $6,000 to assist in caring for missionaries' families. The women organized and went at the task systematically. Rain or shine, hot or cold, they canvassed every group in town each week and met *en masse* at the Stone Church each Monday afternoon. They completed that task in June of this year and were assigned another task to raise certain funds for the local churches; that job has been done, also. The thing that I admire about their work is the sustained effort put forth over a long period of time. That is a lesson our people must learn. So many of us rush at a new task with great enthusiasm and vigor. Soon the enthusiasm wears off and we grow dilatory and slacken our effort or quit entirely. We must learn to coordinate our endeavors and harden our wills to keep at the task with sustained effort until the objective sought is realized. It is the long, steady pull that wins.

THERE IS ANOTHER pleasing report to make. We have constantly urged local people to foster missionary endeavors in their own immediate localities. So we are pleased to note that one of the oldest and most thoroughly established organized classes in Independence, the Y. K. T. Class, is launching a missionary campaign in Liberty, Missouri. A hundred years ago when the Saints were driven from Jackson County they found a hospitable refuge in Liberty. They had trouble in Clay County later but the people of Liberty were not its instigators. Now our young people go back there after this long time with the gospel message. They have been well received and have the free use of a hall on the public square. Elder John Sheehy is to be the speaker during an initial series lasting two weeks. Then we trust the class will settle down to a steady, long sustained endeavor to put the mission over. Here is a hint for others. Where a local group can organize, select a likely opening, and back up such an endeavor with musicians, automobiles, and a sufficient guaranteed attendance of Saints to make a sure audience each Sunday night until the work is well established, where this can be done and the effort is sustained, the chances for success are vastly greater than when we dodge about here and there, more or less at random, endeavoring to get a hearing without proper preparation and support. ELBERT A. SMITH.

Men You Ought to Know

FLOYD M. MCDOWELL
Of the First Presidency

He is the youngest member of the First Presidency. How young? you ask. Oh, pretty young yet; but if you want to know exactly you'll have to ask him. It's not our business to let out any secrets.

Here's the record in brief: the son of a missionary and a devoted mother who was determined to see him get an education; a student, then a college instructor, a rapid rise in the ministry, and a call to the office of the Counselor to the President, Frederick M. Smith. Since then a strong advocate of education and a friend of the young people.

He is now devoting much attention to the problems and development of the priesthood.

Market Tips

A big special section devoted to Christmas gifts will be a part of next week's edition of the *Herald.* This will contain prices on many beautiful and useful gifts not manufactured by our plant, as well as our regular lines of books, cards, calendars, and other gifts.

Watch for this special section. It will save money for you. Be church- *(Continued on page 1447)*

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Evolution--A Guiding Power

By John W. Rushton
Of the Quorum of Twelve

SINCE Charles Darwin's epochal work, *The Origin of Species,* evolution by some has been regarded as the "causation" of all things; and the destroyer of religious faith, by many. And, according to the action of some state legislatures in America this antagonism still exists. It may be that if we could understand the meaning of evolution as used by men who have studied it we should not be so fearful of it and its implications. At least we may be sure that truth no matter of what classification, will be agreeable and mutually consistent.

Qualified exponents of evolution do not claim for it other than that it is a method or process of "continuous and progressive change according to well-defined laws, determined by the resident forces within." A method or process implies an "Intelligence" working through the process or by the method for the accomplishment of a purposive end.

Students of the New Testament have appreciated this definition of evolution by Joseph LeConte and have found in it peculiar justification of the Christian doctrine of "regeneration." In the conversation of our Lord with Nicodemus when explaining what He meant by a "man being born again," Jesus said, "That which is born of flesh is flesh. That which is born of Spirit is spirit." Involution or the quality of "the resident forces within" an organism determines the possibilities of evolution. Flesh from flesh. Of which, says Saint Paul, entrance into the Kingdom is impossible. So, for the Kingdom of God with which Christ was concerned, no matter how refined and cultured that life of the flesh may be, it was not the quality necessary for citizenship in that Kingdom. Hence the imperative: "Ye *must* be born again."

The New Birth is concerned with the change of the "resident force within." And then according to the "well-defined law" which while variously designated, is the "gospel of Jesus Christ," the evolution may progress until the end God has in view is attained. This is vaguely hinted at but never concretely described as for instance Saint Paul quoting Isaiah says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." And, Saint John: "Beloved now are we the sons of God and it doth not yet appear what we shall be: But we know that when He shall appear we shall be like Him; for we shall see Him as He is."

This resident power of "seeing Him" continually and progressively changing will finally reach the "high mark of our calling in Jesus Christ."

In the latest work on Evolution Professor Broom, formerly professor of geology and zoology at Victoria College, Stellenbosch, South Africa, presents some striking suggestions which seem to make evolution compatible with an intelligent faith in a Divinely ordered universe. As to the course of events in which many see nothing but a "succession of fortuitous mutations which, by the selection of the blind forces of nature, have resulted in the evolution of a Shakespeare and a Newton from fish," Professor Broom says: "He can trace intelligence behind it all."

> "The end seems to me to differ too greatly from the beginning to have been the result of chance.
>
> "Curiously enough, the evolution has apparently not all been the result of one intelligence. We seem to see many agencies at work—some beneficent, some malignant; but amid it all some power has guided the man evolution to man. And man seems to be the end foreseen from the beginning.
>
> "It almost seems necessary for many physiological processes to call in something of the sort. And in medicine we see many things taking place that are hard to explain unless we assume some controlling agency. We have a host of interesting cures of disease, usually spoken of as mental healing, faith healing, divine healing, Christian Science, which cannot be explained by physical laws. Those who have never seen such cases deny that they occur. A medical man myself, I have no hesitation in stating that I have seen many healings that seemed little less than miraculous."

According to Professor Broom "the evolutionary clock has so completely run down that it is very doubtful if a single new genus has appeared on earth in the last two million years" which seems to drive us to the conclusion that there was no need for further evolution after man appeared, and that the evolution of man must have been deliberately planned by some spiritual power.

Here perhaps is the most interesting and arresting statement by Professor Broom which seems to fit in with the religious concept of man's final destiny. Having traced the evolution of man from fishes and via the large-brained, erect-walking ape, it is submitted "the aim has been, the production of human personalities, and personality is evidently a new spiritual being that will probably survive the death of the body."

"Probably in the very near future, man will begin to realize the important position he occupies on earth; and very *(Continued on page 1469)*

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NEWS BRIEFS

From Independence: "Keep the Law"

All members of the Independence Young People's Council have pledged themselves as individual church members, to keep the law by filing their inventory or making their financial statement, before they engage in the "Keep the Law" activities the council has mapped out for all young people of the center place.

Beginning last Sunday (the opening day of the "Keep the Law" period) young men were sent to each of the church schools to make a four-minute talk on the importance of abiding by the law.

A "Keep the Law" rally will be held November 25 and 26, Independence young men and women meeting at Walnut Park Church.

Young Michiganders to Pay for Reunion Auditorium

It is the aim of the young men and women of Northern and Western Michigan districts to pay for their own auditorium, now standing on the Park of the Pines reunion grounds, before the opening of next year's reunion. Each local is doing its part, raising money by means of a wide variety of social events.

Kansans Sponsor Two-Day Institute

A two-day institute was the big event sponsored by young men and women of the Wichita, Kansas, Branch, October 7 and 8. And to make it particularly worth while and pleasant they invited Apostle R. S. Budd to be there and deliver a series of lectures.

California's Cry— "Zion Builders All!"

"Zion Builders All!" is the slogan of East Bay Branch young people (Berkeley, California). Their organization, sponsored by Miss Elva Sturges, held its second initiation service September 24, taking in twelve new members. They enjoyed their annual banquet a few days later, the theme of both events being *"Honoring the Keeper of the Gate."* A fascinating program of worship, study, fellowship, and recreation tie these young people together under the presidency of Walter Weldon.

Washington Youth Hub of Sunday Evening Activities

The Sunday evening meeting of the little Pasco Branch in Washington, is a young people's service. They have *Book of Mormon* study, and one class is now reading the book, *The Call at Evening,* written by Miss Jessie Ward who also lives in the State of Washington.

Missourians Make New Stage Curtains

Not long ago the O. Y. P. Class of Carthage, Missouri, made new curtains for the stage in their church, adding greatly to the appearance of the room.

When the branch asked the help of all, this autumn, the class of young people united with the women's department in an endeavor to make possible much-needed church repairs. They gave a play, *"Mother Mine,"* to swell the repair fund.

Wyoming Members Discuss Their Problems

Oshoto, Wyoming, young people like to talk over their problems. Lately they have enjoyed two helpful round table meetings at the usual Sunday morning sermon hour.

"Organize Yourselves," Say Youthful Illinois Legislators

That all branches should organize their young people under the new plan of religious education was the recommendation made by youthful members of Rock Island District at the recent district conference. At this gathering the district youth held their own election and transacted other items of business. They are learning early to assume their share of church responsibility. Four young men were ordained to offices in the priesthood.

Devotional Services in North Dakota

Helpful programs characterize the Fargo young people's devotional hour. They meet for a special program of worship every third Sunday evening at seven o'clock.

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Are You With Us?

An Official Communication

IN CONNECTION with the "Keep the Law" campaign, extending from November 12 to December 3, we have presented four brief messages. In the first it was shown that the sacrifice of the church during 1932 had brought results, for $113,273.92 of debts were paid; and we called to the attention of the church the existence of a deficit which could be erased if each of us will keep the law. Our second message dealt with the national recovery program and its effect upon the church. In this, mention was made of the reemployment already effected, diluted by numerous strikes, but the response in income of the church could not yet be noted; on the other hand, rising costs of operation of the church were being felt. The recovery already seen encourages us to look forward to a period of more complete stabilization during which everyone, as well as the church, should "get their house in order." Thirdly, we wrote of the servants of the church, including the priesthood and laity, particularly referring to the effort already made to coordinate the work of the bishops and their assistants, and plans for mutual development to be put into effect. This was bringing to the notice of the church a definite purpose to increase the effectiveness of the financial department so that our effort completely to discharge the debt of the church, when the time comes, as well as to carry forward the building of Zion, would be performed by an experienced band. Lastly, we ventured to point to the deeply interesting background of the restoration of the law; outlined very briefly the application of the law to life; and in general terms stated the divine intent of the law, its purpose in us. Some readers, perhaps, found in all of this some incentive to enlist heartily in the plans of the period before us.

THE AIM of this present message is simple. It is to ask the church to stand as one in keeping the law. Assuming that the teaching of the law goes on unceasingly in church schools and from every pulpit of the church, there is need to urge that we keep the law we know.

The Presiding Bishopric is not interested in gathering money, trying to solve the often disheartening problems of church members, or caring for the varied temporal interests of the church, merely for the sake of those things. They do desire to see emerge out of our trials as a people and as a church, men and women thoroughly informed about the law of God, altogether alive to their responsibilities as disciples of God, and intelligently fervent in the discharge of those responsibilities. In the past two years there has been an undoubted development in these matters, and a more vital spiritual life is evident. If such results continue, our part of the work will be a joy.

We wish to have our people cheerfully and faithfully file their inventories and tithing statements, pay their tithing and give their offerings. Such contributions, eventually, we expect to see discharge the church debt, finance our missionary program, and establish the temporal aspects of Zion. But if in this we as a people fail to develop until the "celestial law" becomes in us second nature, no enduring basis for the spiritual Zion will have been found, and the gathering towards which all of us look will be in vain.

Therefore, present work, and plans for future work have these objects unceasingly in mind. Those who keep the law will be able to participate in reaching our destiny. Law keepers are Zion builders.

Do you not agree that our plans for the period beginning November 12 and ending December 3 are fundamental to the growth of the church? It is our deep belief that no better basis for future development exists than keeping the law, and that as to our present problem, if everyone will keep the law there will be no deficit.

Are you with us?

THE PRESIDING BISHOPRIC,
By L. F. P. CURRY.

Market Tips

(Continued from page 1444.)

minded this year in your giving. The standard books, church stories, and other items will be greatly appreciated by relatives and friends, and will help in the good work.

In the face of rising markets, this is the year to stock up on church books. It will be many years before prices are so low again as they are now. Paper costs are going skyward, some kinds being more than double what they cost a short time ago. Wage schedules revised by the NRA also boost costs. These raises will ultimately be paid for by the consumer. The answer is to buy now while prices are low.

HERALD PUBLISHING HOUSE
Independence, Missouri

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

Speaking of Self-pity—

"My, but I was scared there for a moment!" Mary Lou Garney confided to her chum, Gertrude Laughlin. The Happy Girls club business meeting was over and with much chattering and laughing the members were leaving. "Why, Trudy, for a minute I thought Miss Huntington *had* it!"

"Oh, I was sure Miss Goodrich would be chosen," replied the other girl, setting her new fall hat at just the proper angle and, from the mirror flashing a smile at her friend.

"But just imagine what it would be like if Miss Huntington—"

"No, don't. Save your imagination," the other cut in sharply. "I'm not going to waste my time or energy thinking of what would have happened to the Happy Girls if Miss Huntington had been chosen leader. Maybe she's all right in other ways—but I can't stand her self-pity!"

"She only makes herself more unhappy by thinking what a tough break life has given her," declared Mary Lou. "I wonder if it has ever occurred to her that other people have their troubles, too. Of course she's lost her mother and she had a disappointing love affair and she didn't get to continue her work on her master's degree as she planned, because of her sister's illness, but, goodness, she has lots of things to be thankful for."

Gertrude laughed. "What a cheery body you are, Mary Lou! When you begin to lecture, you sound exactly like mother."

"I'm not lecturing," protested Mary Lou, "I'm just endeavoring to—"

"Play the Pollyanna, of course, don't I know you?—" teasingly, and then more soberly: "but you know I'm just as happy as you that Miss Goodrich got the majority of the votes. She'll make a splendid leader—and personally, I adore her!"

A moment later the two young women, their arms linked, were walking down the elm-lined avenue. "Funny what makes us so different," Gertrude ruminated aloud. "I like Miss Huntington—sometimes; but I admire Miss Goodrich. I pity a person who is always miserable and moist-eyed over her own difficulties; but I'm crazy about a woman who makes the most of her difficulties the way Miss Goodrich has. If Miss Huntington would only get over the idea that she is a martyr; turn up the corners of her mouth—and her mind, too—and grin! But can you imagine her doing that? No. To her grinning is one of the forbiddens—it's sacrilegious!"

Friendship—

There is nothing so hygienic as friendship; nothing so wholesome and heartening! We are all travelers in the wilderness of this world, traveling to find a few honest friends. . . .

Friendship is a privilege, an opportunity. Through it we express ourselves. For it is only by trying to understand others that we can get our own heart understood. . . .

Friendship is also a responsibility—an investment. The dividends we draw out of the business of friendship are determined only by what we have invested in it.

I used to think that friendship meant happiness; I have learned that it means discipline. Seek how we may, we shall never find a friend without faults, imperfections, traits, and ways that vex, grieve, and annoy us. Strive as we will, we ourselves can never fully fulfill the ideal of us that is in our friends' minds; we inevitably come short of it. . . . There is never a greater education nor development possible than in friendship.—Agnes Lewis Caviness, in The Youth's Instructor.

"You're a pretty good preacher yourself," giggled Mary Lou; "but truly, with Miss Goodrich and her personality and energy, I don't see why the Happy Girls can't be the best club in town this winter, peppy, and cheerful."

"We will," Gertrude's tone was determined. Then her black eyes twinkled with fun, and to express her thoughts she resorted to an old trick of hers, that of paraphrasing the verses of others. This time it was Shakespeare's Othello who suffered:

"A woman who thinks of others first, Mary Lou,
Is the immediate jewel of my soul;
She who pities self; gets no good done;
Lonely, self-centered, slave of her own squeezy conscience;
But she who warmly smiles on others always,
Is a help and a blessing to all.
And makes me glad indeed."

"The more I study Nature, the more I stand amazed at the work of the Creator. I pray while I am engaged in my work in the laboratory."—Pasteur.

Council Bluffs Orioles

On September 8 the first dedication of Orioles was had when fifty-two girls took the Oriole pledge in a beautiful and impressive church service. The number of new girls joining the movement has increased the number of Oriole Circles in Council Bluffs from five to ten. Two of these have fully qualified and are registered with the Girls' Headquarters Committee. These are:

The Waupee Circle (meaning White Hawk, or strength and fearlessness), Neva Emerine, Monitor.

The Oogechee Circle (Coming Daylight), Irene Turpen, Monitor.

Another dedication service is being planned for early in January. The circles are meeting once in two weeks during the school year. Progress is being made in achievements leading to ranks and honor awards. Mothers of the circle committee are lending most valuable assistance in the work of the girls.

Each circle is engaged also in projects designed to earn money to purchase uniforms. An Oriole Bazaar and Mother Goose Carnival are being planned for an early date.

The Seething Mind of Youth

Sit in the snug quiet of an undergraduate's room at midnight in Oxford, or listen to the talk of youth over a Lyons' tea-table in Leadenhall Street. Ask what is in the mind of the hot-headed youth of Delhi or the undergraduates of the flaming renaissance movement that radiates from the University of Peking through China and is transforming the leadership of the most numerous people in the world. Ask what the young Negroes, whose older brothers have come back furious from the war to demand equal rights with the whites, are saying. Look at the daughter and mother in an English home gazing at each other physically across three feet of dining table, but intellectually and spiritually across the deepest and widest chasm that has ever separated two generations. Read Rose Macaulay's *Dangerous Ages,* J. E. Buckrose's *The Privet Hedge,* and all the hundred other novels of today that reveal the heart of the new youth. Over all these ranges of life, and in every continent of the world today, you will find the seething mind of youth facing the new problems of the new world in a new way.—Basil Mathews, *Zion's Herald,* October 18, 1923.

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Henry Richard Mills

A Biographical Sketch

By his sons, Arthur H. and Frank W. Mills

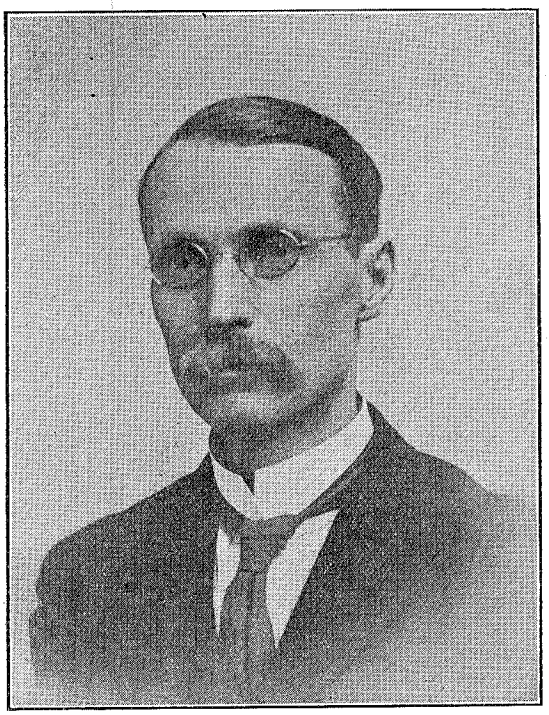
ON October 16, 1812, in the little pioneer settlement of Markham, Ontario, Canada, there was born to sturdy English parents a son, afterwards to be known among men as Cornelius Mills. When manhood's estate was reached he espoused a maiden of like stock named Nancy Barry and they twain assumed the duties of establishing home and family. In due time children came to them and about 1835, yielding to an impulse to seek new fields (or was it the promptings of that "divinity that shapes our ends"?) this little family removed to the United States, finding a haven in the northern part of Ohio, on the shores of Lake Erie, almost directly north of the village of Kirtland. The pioneering spirit that impelled them, also led them to find ample activities in this undeveloped section, that was not to see the advent of the railroad for almost fifteen years.

At that time the village of Kirtland was famed because a young and rapidly growing sect, hated and persecuted, and derisively alluded to as "Mormons," had, in the face of almost insurmountable obstacles, erected a temple, imposing and beautiful, consecrated to the worship of God.

THE RELIGIOUS FERVOR of this sect was naturally at this time glowing ardently. Its disciples were diligently proclaiming their new-found faith and were making converts rapidly. Their message could not fail to reach the ears of Cornelius and Nancy Mills. To them it was "the voice of the Good Shepherd," which they gladly heeded, and they were baptized into the church on New Year's Day of 1837, by Elder John Taylor. On October 29 of that same year Cornelius was ordained an elder and himself began to proclaim to others the doctrines of his faith.

In the midst of this religious zeal and almost under the shadow of the sacred temple, the family of Cornelius Mills grew. Other children came; first Charles, on October 16, 1842; and then on October 8, 1844, the subject of this sketch was born. We feel constrained to briefly include Charles in this article for the reason that he and his brother Henry were boon companions all their lives, associating continuously in many ways. It is believed that they were blessed as children within the hallowed walls of the Kirtland Temple. They both entered the gospel covenant at the same time and both served the church faithfully until the end of their lives. They loved each other like David and Jonathan of old; their lives continually manifested this attachment and "in death they were not divided," Henry following his beloved brother in just five days. Of them, Mr. William Southern, jr., editor of the *Independence Examiner*, touchingly wrote in his issue of October 11:

"Within the month two men have died in Independence whose lives meant much to their home city and yet they were modest and unassuming and not before the public and never sought or held public office. The men were brothers. Charles M. Mills was 91 years of age and Henry R. Mills was 89. The brothers came to Independence in 1884 and lived, worked and died here. Independence knew H. R. Mills perhaps the better of the two. He was engaged in business here for 41 years. Always a kindly, simple, friendly man, he made friends of all who came in contact with him. Both of these men were fine and useful citizens and their lives were in accordance with their professions."



HENRY RICHARD MILLS
As he appeared at the time of his later activity in the church.

IT WAS the peculiar lot of Cornelius and Nancy Mills, whose souls found happiness in their faith, to pass through a most trying religious experience. They witnessed the church of their ideals grow until it bade fair to fulfill their fondest hopes. Then, at its zenith, in 1844, they were saddened by the martyrdoms of the prophet and the patriarch of the church; a blow, that, unrealized, was to mean the shattering of all their expectations. They were forced to witness the gradual fading of all those precious hopes because of the dissensions that seized the church and the apparent disintegration of their beloved faith. To complete the dark picture they witnessed the devotees of the temple gradually forsake it and the sacred building itself ultimately dishonored and put to base uses.

It is no wonder that they could no longer find pleasure in surroundings that reminded them of buried hopes. Hence, about the year 1852, Cornelius and his family again sought another home and found it at Pittsfield, the seat of Pike County, in western Illinois. Here he established himself in his vocation of carpenter and builder, which he followed until incapacitated by an injury in his seventieth year, which ultimately brought about his death. Here he buried faithful Nancy in 1854 and here in 1863 he again heard "the voice of the Good Shepherd," and again allied himself with the church in the Reorganization. He thereafter "built up the work" in that vicinity, recalling the scattered Saints of that section; and when he died, June 11, 1884, the little chapel which he and his carpenter sons had built was crowded to capacity by his fellow townsmen, of all faiths, who came to do him reverence. Thus we leave him. We have felt he should be honored at such length because his life was so typical of many who passed through "the dark and cloudy day," and it had such great bearing upon the lives of his sons, that its influence should not be ignored.

THE BOYHOOD OF HENRY RICHARD MILLS was not unlike that of many other poor boys in like circumstances, easily recounted in "the short and simple annals of the poor." Bereft of his mother at the age of ten, he had much to do in shifting for himself, although his hard-working father largely supplied the lack of mother to his children and held the little family together until all attained maturity and ultimately occupied stations of honor in society. A short time with his father at the carpenter's bench; a few years at clerkships in various business enterprises; some miscellaneous ventures of his own, bring Henry to the year 1868,

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when, with the loan of $300 from his future father-in-law, he embarked in the retail business of merchandising such wares as books, stationery, art and fancy goods, home furnishings, etc., which vocation he was to follow persistently until his retirement in 1927. In this business he established a most enviable reputation for dependableness; and at the close of his business life he had the record of over fifty-nine years of honorable dealings, with never an obligation that was not fully met and discharged; and at his retirement he was the oldest business man in Independence.

It is but just at this time not to overlook one very important episode in the life of Henry R. Mills,—the period of the Civil War. Pike County, Illinois, is a part of that territory made illustrious by the activities of Abraham Lincoln, who was several times a visitor in that section, settled by pioneer stock from the East. "Honest Abe" had appeared in speeches at Pittsfield, and later he was here heard in one of the famous Lincoln-Douglas debates. Thus the ideals of this great American were impressed upon the minds of this patriotic section. When the breaking out of the Civil War inflamed the nation its challenge was heard by the sons of Cornelius Mills. First Daniel, then John, then Charles, gave their service to the nation that its battles might be fought. Henry sought to do likewise but was forced to remain at home, partly on account of his youth and partly because his father felt that he could not afford to give more than three sons to his adopted country. But the urge of his country's call persisted with Henry and finally his pleadings won a reluctant consent and he enlisted in the army of the Union, in which his brothers were engaged. He was ordered to Camp Butler, at Springfield, Illinois, to which he repaired with many others, to await the ordinance of being "mustered in" the regular army. Sanitary conditions at this camp were very bad and before he could take the oath of soldierhood he was stricken with camp fever which almost finished his earthly career. When able to travel he was invalidated home. After recovery he again prepared to reenlist, when the news of Lee's surrender came and further enlistments were refused by the Government. But it must be remembered that he saw some military service, although in a different way. While his brothers were at the front, a "home guard" had been formed. Pike County was a border county touching Missouri and invasions were both threatened and feared. Because of his skill in playing the flute Henry was drafted as fifer for this little band. Several times he was called upon to use his ability to inspire the footsteps of this home guard, to repel threatened invasion.

In 1852, when Cornelius Mills came to Illinois, the church in its scattered condition existed only as a memory, in many respects an unsavory one. Unlike many of those whose hopes had been shattered, he did not cast his lot with any other church. However, his children were attracted to other churches and in his youth Henry received baptism into the Christian Church, at that time the strongest and most militant sect in that section. Herein he experienced the happiness of a church home until he, too, heard "the voice of the Good Shepherd." He gave to this church both loyalty and service; was chosen to various activities in it and earned for himself the esteem of its membership. In its popular society he formed many pleasant attachments. The chief of these was a young maiden, Barbara Emmett Hicks, the daughter of Colonel and Mrs. Daniel B. Hicks, of hardy Vermont stock, whose ancestors had served in the Revolutionary War, Colonel Hicks himself being an elder in the Christian Church and a banker of integrity and repute. Barbara gave to Henry her hand in marriage on February 25, 1869. For almost sixty-five years this pair lived together in unswerving devotion until death severed the bonds they always esteemed as holy. Of this union three children were born: Arthur Hicks Mills, Frank Westle Mills, and Mabel Mills Underwood, all of whom, with their mother, are surviving.

WE NOW COME to perhaps the most touching period of the life of Henry R. Mills. He was living most happily within a choice circle wherein friends and social privileges had multiplied and attendant pleasures were on every hand. A family of worth and renown had taken him into their hearts; a loving wife and cherished children were at his side; his business had prospered until he had attained a position of honor in the community. His whole future seemed most bright and promising. Into this serenity came unannounced a missionary of his father's faith: Mark H. Forscutt, a man of rare powers and one who has had a most interesting place in the annals of the Reorganization. Preaching services had been arranged for in one of the churches of the town and because these services were of the church of his father, Henry Mills *casually* went one evening to hear the speaker, who was reported to be unusually interesting. How seldom do we realize what the consequences of a casual action may sometimes be! The sermon of that evening contained a message that reached the consciousness of Henry Mills; which made him think seriously and ultimately investigate. He, too, in his turn, recognized "the voice of the Good Shepherd." Needless to name the results. On the 16th day of April, 1876, he turned his face away from the sweet allurements of social standing and renown, business prospects and promising success, and gave his life to that sect that was "everywhere spoken against," being baptized and confirmed by Elder Jackson Goodale, a faithful pioneer of the gospel in that section.

What were the results of this momentous (to many mistaken) step? To some of his former friends his name became almost anathema; he was summarily ousted from his place and activities in the Christian Church; one evening a mob, inflamed by potations from the local dramshops, gathered in front of his place of business and with vile oaths and epithets taunted him, defying him to come out into the street, boasting what they would do to "that damned Mormon" should he do so. Even the family of his beloved wife almost forsook him, offering to her a haven of refuge should she choose to return to the parental home. But NO! she, too, was made of the fiber of which the strength of the church is composed and refused to leave her place at his side. She herself was in time to hear "the voice of the Good Shepherd" and in eighteen months from then, when another faithful servant of the church, Thomas W. Smith, brought the gospel message to Pittsfield, she also turned her face from the things her husband had sacrificed and was baptized into the church on November 9, 1877, by Elder Smith, confirmed by him and her husband's father.

IT *cost something* in those days to become a member of this church. Pike County, Illinois, lying along the Mississippi River, is only a short distance south of Nauvoo and Carthage, where the distressing scenes and too often shameful occurrences of the church's "dark and cloudy day" were matters of common knowledge. He who forsook the popular faiths of that day and entered into a church so laden with approbrium voluntarily took upon himself all the disgrace attached to such a disreputable cause. But Henry and Barbara Mills dared all this; and they in time lived to see the name of Saint a thing of credit among men.

Before we pass to a later period it is well to note the influence that Mark H. Forscutt had upon the lives of these devoted Saints. Elder Forscutt was a musician of material attainment. He had even in those days done much for the hymnology of the church and wherever he had labored had stimulated "the service of song in the house of the Lord," giving to the churches where he visited some valuable material, both poetic and musical, for hymns, some of which have become very dear to the church. Henry Mills, himself a musical enthusiast of some considerable culture, was fired by the zeal of "Uncle Mark" and he, too, turned his attention to the creation of some musical settings for some of the church's hymns. Thus there came to be given to the church

(Continued on page 1468.)

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The Royal Road

By Florence Tracey

VII

Great Expectations

GEE, LARRY, but you look swell! Like the old lady, Martha Washington, herself!" Greg's scrutiny was thoroughly appreciative. "Turn around—I want to see you—"

"No, no, you must kiss my hand, sir. Back in the days of our Colonies, gentlemen never rushed in upon ladies with 'Gee, but you look swell!' Remember your manners," chided the girl.

"Oh, my fair lady, thou lookest wonderful, beautiful, nay even magnificent, most intrepid—"

"Do hush!" and Larry laughed gaily, excitedly, "you sound as if you were talking of the Washington Monument instead of me." Gracefully she pirouetted across Eldred Hampton's living room. Her costume was becoming. No one could blame Greg for all his enthusiasm, least of all Eldred and Doc who watched them with interest. With her silvery wig of real hair, the tightly-basqued, full-skirted dress of delicately figured orchid taffeta, billowy with trimmings of gold cloth and lace, and her mother's pearls at her throat, a necklace she wore only on great occasions—the young woman resembled an old-fashioned cameo.

"Prithee, kind sir—did they use prithee that way in Washington's time?—" she whispered from behind an ivory-handled fan of gold silk, "when do we start?"

"Anon, my dear damsel," and Greg struck so dramatic a pose that Doc chuckled.

"You make something of a figure yourself, Greg," he observed, "where did you get all the riggin'?"

"Rented it—how do you like all the fuss and feathers?"

"It's gorgeous, Greg, makes you look so romantic!" Larry's gray eyes danced; "but I ask you—*did* the men of that time actually dress like that?"

"Sure they did," from Doc. "The men used to be the veritable cock robins of the species known as *homo sapiens.*"

"I see where they got the sap part," growled Greg as he struggled to adjust a bunch of lace and some ribbons at his throat; "and then they have the nerve to say the world isn't getting better!"

GREG was elaborately clad. The black velvet coat, waistcoat, and knee-length breeches fitted him well. There were silver buckles at his knees, a chain or two on his waistcoat, ribbons and bows galore. A sword dangled from his waist, and the colonial hat with its stiff frame, black cloth, and bit of lace defied description.

"Where did you get it all?" Larry urged Doc's question.

"Rented it. It's costing me four dollars to wear all these trappings." He gestured distastefully. "And if you think I'm comfortable in them, you're funny. Why," there was exasperation in his tone, "I feel as if I would suddenly wake up and find myself bouncing about in my underclothes I warn you, Larry, if I act conspicuously tonight, it will be because I feel that way."

"You look no less conspicuous than General George Washington himself," and smiling, Doc resumed his reading.

"Lookee, what Mother Eldred loaned me to wear!" and the girl displayed a bracelet of curious workmanship. "It's an heirloom. I'm almost afraid to wear it, but she says it's all right. And it does add to my costume, doesn't it?"

How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite openly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him. Among her reasons is the rather startling one that she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household.

In spite of her determination not to marry Greg, Larry finds herself unable to resist accepting his invitations to go with him. It is a struggle between her love and what appears to her to be the wisest course.

"It's a beauty," Greg was examining the band on her wrist. Strands of gold of great fineness were braided together to form a design that was barely distinguishable, the head of a lady, a rose or two, all inclosed by diminutive wreaths. The ornament circled Larry's white wrist, and there was something about the glow of the rich metal and the carefully wrought workmanship which suggested antiquity, art, selectiveness.

"My mother's mother brought it from England seventy-five years ago," Mrs. Hampton explained. "It has been in the family, passing from eldest daughter to eldest daughter, for more than two hundred years."

"I—I don't believe I'd better wear it, Mother Eldred." Larry was toying with the beautiful thing, longing in her eyes. "If something were to happen to it, I'd never get over it. It's such a valuable piece. I love it!"

"There, there, child, I thought we had that all settled once. It will be perfectly safe. What could possibly happen to it?"

"I might lose it—that fastener is old—"

"Nonsense, my dear, go ahead and think nothing about it. I've worn it a number of times. It adds so much to your dress, don't you think it does, Greg?"

"It goes with the dress all right."

"Do you think it's safe, Greg?" Larry seriously questioned.

"Well—I don't see what could happen to it. You'd feel it if it were to slip off, wouldn't you?"

"I guess so." She slipped the ornament back into place, and regarded it caressingly.

"Did you bring the coach and four?" Doc was feeling the spirit of the occasion.

"That I did not," rejoined Greg. "They rode horseback in those days. The horses await at the curb."

"Horses!" mocked Larry. "You—"

"Don't you remember reading, my dear, in the historical annals of our delightful country that our first Presidents rode horseback to get inaugurated? Or did I read my history backwards?"

"Of course they did, but that was because Washington—the city, I mean—was nothing in those days but a little out-of-the-way country place surrounded by dirt roads or no roads at all. Ordinarily they rode in carriages in those days; I insist upon it—at least for the ladies."

"Mebbe so, mebbe so. I guess then it *is* the coach and four that are outside. Got all your bags and baggage?"

Then they were gone calling back gay good-byes.

FROM AN UPSTAIRS WINDOW Sallie Ruth Blaine watched them out of sight, and turned back to her jigsaw puzzle with a sigh of self-pity:

"Some people get *all* the breaks!" she announced with the air of a martyr being led to the stake. "I never get to go *any*where or see *any*thing or *any*body, because it's, 'You belong to the church and shouldn't do that," and 'Latter Day Saints don't approve of such things,' and all that! They do, mother—I know they do!" The pretty lips were not pretty now; they were pouting. "Someday I'm going to do it too, you watch!"

"I don't like to cross you, Sallie Ruth," Mrs. Blaine's lips tightened as she spoke; "but there are times when I must. Mother knows best. You are altogether too young—"

"Too young!" derided the girl, "too young for what, I'd like to know? Other

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girls my age get to go out to dances and to parties. Their mothers—"

"Sallie Ruth, you're being rude, my dear!" severely, and then wheedlingly: "You know, I promised you a new dress —"

"You bet I know it," the girl laughed unpleasantly: "That's the thing that's keeping me home tonight when Playland is giving a colonial masked ball. Why, Mother, Rex asked me to go weeks ago, and I had to say—I can't, Rex, mother won't let me! It's a jip I call it, but as long as I'm getting a new dress out of the deal—" and she resumed her seat without finishing her sentence and calmly began to hum as she selected another piece and tentatively fitted it into her puzzle.

"You wouldn't dare be so rude if Carmen were home," sighed her mother.

Downstairs Doc wandered to the piano, took up a piece of Larry's music and idly turned the leaves before he spoke: "I really didn't expect Larry to go to that affair tonight."

"She hasn't told me a thing, but judging from their actions I believe there's been a bit of unpleasantness between her and Greg, and I wouldn't be surprised but what she feels a little obligated to go," surmised Eldred. "I believe right at the last, if it hadn't been for the excitement of the new and different and the appeal of that costume, she would rather not have gone, but Larry's only twenty-two, Doc, and she likes parties and fun, and besides I'm sure she promised Greg sometime back that she would go."

"That's odd, I was under the impression that he was the one who wasn't so anxious to go. They don't go to public dances much, do they?"

"I think not. Larry has a pretty well developed Latter Day Saint conscience, but once in awhile when she's feeling independent, she just up and shows 'em—meaning the church. Funny, isn't it, how long it takes us to educate our young people out of saying 'them' when they think of the church?"

"Lots of us old people do the same thing, my dear," and Doc stooped over her chair for a long moment, looking into Eldred's eyes. To him she was beautiful. To her he was handsome, gracious. And now they simply looked at each other with the understanding that is given mature individuals who have suffered much.

"Of course there are," Eldred Hampton was matter of fact, "but somehow I expect more of these youngsters than I do of our generation, Doc."

"Do you think your expectations are justified?" He sank comfortably into his reading chair. "By that question, Eldred, I mean that while we may expect more of our children today because of their superior advantages don't you think we fail to consider the mounting list of disadvantages? Why, I feel sorry for the little city fellow today. He has so little to test his grit. He hasn't anything to do—no wood to chop, no chores, no particular errands. Has to hire himself into a club to play tennis to keep his muscles fit, or go in for athletics in high school, and later on he has to take on the gymnasium and the golf links. He leads a sort of delicatessen existence—everything is done for him, prepared for him, canned for him. He doesn't have the chance nowadays to get his hands down into the earth, to have pets, to learn how to cherish some honest-to-goodness hardship. No, instead, his mother lets him run the streets; he goes to the movies for a thrill, or a prize fight; he drifts. He has no resistance to grow against—and do you know what that does to a tree? It causes the tree to spread its roots out on or near the surface of the ground, and the first little wind that comes along, takes the tree down to the ground. On the other hand if the tree, from its sapling stage up, has to contend against severe winds, it sends its roots down into the earth, and has a sure hold."

"That's all true, Doc, but these young people about us—they're so lovely, so promising—"

"And so pathetic!" he moodily appended.

"Don't say that!—"

"Oh, yes, they are—pathetic. I love them, from the bottom of my heart I love them. I admire their youth and almost envy them their energy and enthusiasm and opportunities. They seem promising now, but in five years, well, five years will tell the story—"

Seeing that he was in no mood for arguing, Mrs. Hampton did not answer. Presently the man continued:

"Dreaming of the moon! chasing rainbows! searching, sear—" his voice broke. After another pause: "They'll never find it, Eldred—nothing but a world of *things!*" His voice was contemptuous.

"Oh, Doc, dear, you mustn't talk that way," Eldred spoke softly. "You mustn't. They're really not pathetic—it's because you're blue! Why," and she gave a shaky little laugh, "some of them are wonderful—think of John!"

"But, John's one in a thousand. These others aren't like him."

"Give them time, give them time enough to find themselves. They'll surprise you," she counseled.

"I hope you're right. I hope they will." Wearily he dropped his head against the back of his chair, and closed his eyes.

Mrs. Hampton regarded him tenderly for some moments. At last she put aside her magazine, arose, and went to him.

Gently she laid her hand on his forehead, and he put a hand over it: "Tired tonight, dearest?" she queried.

"Oh—the same—old—thing," he answered with an effort. "Some times when I think of it, Eldred, it just gets me—it just get me! I think I can't go on with it in my life. . . . And then I think of you, Eldred, brave, patient, true to your trust, and it makes me see what a coward I really am!"

"Don't talk that way, Doc, don't," she pleaded. "You're the bravest man I know. I'll always admire you for what you've done—are doing. And someday—" she did not finish her sentence, but stooped and kissed his forehead where her hand had rested.

At that, his arms drew her down, and he kissed her lips. "Yes, someday," he repeated, smiling wanely.

(To be continued.)

Crucifying Christ

The most interesting thing that one saw, or could have seen, at the World's Fair, in Chicago, in 1893, was not the evidence of the world's material advance. It was a simple little painting that I watched man after man, woman after woman, hour after hour during the days of the Exposition, study and ponder over. It was a picture of the crucifixion; only the city was not Jerusalem, it was Paris. Here on one side, on the brow of a hill, standing beyond the smokestacks and the turmoil of a modern city, around the foot of the cross, not in the dress of Palestine, but in the artisan's dress of our present day, stood the disciples while the women took down the body. Over the brow of the hill, with clenched hands, looking down over the city, was Simon Peter, feeling all the horror of pity and wrath and shame at the city that had crucified the Lord. The crucifixion is not only an event of nineteen hundred years ago in a far-off land, in Jerusalem. The cross of Christ is raised everywhere, up and down the streets of our modern cities. We crucify the Son of God afresh today. We do it by denying His claim to be the Son of God. We let ourselves down thus to the very level and ground of the men who actually crucified Him nineteen hundred years ago. "And every spirit that confesseth not Jesus is not of God; and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already" (1 John 4:3). We lend ourselves to that spirit of antichrist when, like Pilate, we wash our hands of Him, saying, "He is of no concern in our lives." Thus we crucify the Son of God anew. We crucify Him by repudiating His Spirit, and we repudiate His Spirit by indifference to truth, by intolerance, by our hardness of heart.
—Robert E. Speer.

"Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God himself appears."

—Studdert Kennedy.

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How Children Learn to Pray

IV.—Group Participation

By Harley A. Morris

WORSHIP can never be indulged in by proxy. One may partake of the spirit of worship while another acts as mouthpiece, but attention must be given individually to the prayer. Children seldom, if ever lend themselves to the service in this manner, however. For this reason, when the leader habitually does all the praying, prayer becomes a bare ritual rather than an expression of group worship. It becomes, therefore, a major objective of the junior church to teach the child to pray and to afford him ample opportunity to do so.

The average leader finds himself confronted with three general types of children: (1) the forward child, religiously inclined, who enters into the service enthusiastically; (2) the backward child, shy and bashful to the point of giving an impression of stupidity; (3) the impulsive child, who engages in church work and everything else with zeal one moment and irresponsiveness the next—who chafes at inactivity. In working with these three groups, the tendency is to let the forward child take the lead. On him the leader heaps the greater portion of the work because he does everything so gracefully. He becomes the "showbird" of the flock. The idea is implied that the program is adequate to the development of all the youngsters to this level if they were normal.

The results of this method are obvious. The tendency of the forward group is toward pride, self-satisfaction and independence. They lose consciousness of the need of God in their lives. Too frequently they become worthless, or nearly so, in church work because of the formation of this superiority-complex in their character.

The backward group, as they grow older, retire even more deeply behind the protective armor of their reserve. Whatever potentialities they may have possessed are smothered. They become passive members, contributing with their finances and presence at the service, but losing the thrill of personal participation.

The active, impulsive youngster, instead of finding free expression in the work of the church, is driven from it to outside interest. With this group the tendency is away from the church rather than toward it. Yet they are the type that, if they are held, will make a great contribution to the work.

How shall the junior leader organize his program so as to instill into these various minds an appreciation of the spirit of worship? There are methods and means without number.

One of the finest features for the promotion of group participation in worship is the sentence prayer. With the introduction or salutation of the prayer by the leader, it becomes a not too difficult task for each child to contribute one simple sentence to the petition. The children enjoy it, too, and for all it offers an opportunity to branch out occasionally into more difficult forms of prayer. There are, however, certain dangerous tendencies in the use of the sentence prayer that need to be guarded against. The first of these is the rut of repetition. One frequently hears a child repeat the same sentence over and over each Sunday. Similarly one frequently hears adults repeat catch phrases in their prayers. The tendency is the same in either case. When prayer becomes a habit it ceases to be worship.

An effective method of combating repetition is to talk quietly and briefly on the theme just preceding the sentence prayer. Point out the relationship of the theme to our lives and suggest how our prayers may bear a relationship to the theme. For instance, if the theme is faith, we may pray for faith in God, in others, or in ourselves; we may pray for stronger faith, or a living faith—all meaning the same thing, perhaps, but expressed in different language. The result is more thought in their praying, as well as improvement in their powers of expression. Always, every encouragement must be given to the backward and slower-thinking children. A moment's meditation just preceding the prayer will give opportunity to all to prepare to take part. The leader needs frequently to check closely on the responses in the sentence prayer, to be sure that all join with some regularity.

Occasional variations relieve any monotony that may ensue from frequent use of the sentence prayer, and, too, give new prayer experiences to the individual. On one occasion, for instance, ask a junior to begin the prayer and another to conclude it when all have contributed. Again, you may use the sentence, prayer for closing instead of opening the service, explaining before hand the essential difference between an opening and a closing prayer. Another variation is to select three or more juniors to collaborate in the prayer. It may be wise, for the first few times, to suggest before hand the points each one should cover in his portion. So one may begin the prayer and offer thanks for past blessings. The second member continues with a prayer on behalf of the membership, general church, etc., while the third prays for the present service, and closes the prayer. These and other means will suggest themselves to the leader as effective toward a growing junior participation in the worship period.

As soon as practical, juniors should be expected to offer the prayer *(Continued on page 1468)*

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WEEKLY HEALTH LETTER

Constipation

By A. W. Teel, M. D.,
Church Physician

THE EXPERIENCE of many physicians and those engaged exclusively in medical research have learned that man suffers from diseases brought about as a "penalty of civilization," not the least and one of the most common is constipation. Unless there is a thorough emptying of the intestinal canal every day, constipation exists. Those who have sedentary habits and an improper diet are most frequently affected. Children on account of their activity are not so prone to have it. Under proper diet the bowels should act several times a day. The beginning of peristalsis starts with the act of chewing and swallowing the food which ends in defecation. The chief causes of constipation is insufficient intake of water, concentrated meat diet and the eating of soft cooked foods and the lack of cellulose or waste material. In all cases special attention should be given to securing sufficient abundance of bulky foods which will stimulate the sluggish intestinal tract. Many of our refined foods provide too little bulk. Primitive man had no such trouble as he consumed foods in their natural state. The consumption of foods rich in vegetable fibers, such as cabbage, lettuce, asparagus, string beans, dried beans, celery, prunes, spinach, raisins, figs, onions and fresh fruits eaten with their skins. Raw vegetables served with olive oil, which has an added laxative effect, are very efficient. Two or three tablespoonfuls of bran added to the daily menu is a safe and effective means of counteracting abnormal elimination. Bran may also be used in the form of muffins, bran bread or crackers. When cereals are used care should be taken that the bran has not been removed such as is found in wheat, rolled or cut oats. Bran is not only excellent for its bulk or fiber but it also contains the vitamin B and iron. Vitamin B aids in normal elimination by its ability to increase intestinal tone. Iron prevents anemia by building up the always needed good red blood and if well tolerated should be added to the diet. Foods having an abundance of vegetable acids, with the exception of blackberries, such as oranges, lemons, tomatoes and other fruits and fruit juices are very valuable. The fruit juices should be taken early in the morning or late at night. Those having a weak or embarrassed heart action should avoid gas forming foods such as onions, cauliflower, spinach, honey and carbonated water should also be included. In such cases fruit juices and bran are preferable to bulky vegetables. Water, especially if taken in the morning on an empty stomach, unless there is an extreme lack of muscular tone, is a valuable aid to digestive function. In addition to increasing the bulk of food, lubrication in some cases is necessary on account of a dryness of the mucous membranes. Mineral oil "purified liquid paraffin" which is not a food, softens the feces, and accelerates the movement of the fecal mass. Some advise one half ounce to an ounce should be taken at each meal. But I have been in the habit of prescribing one or two ounces to be taken upon retiring in order to prevent leakage and continual coating of the bowel which might interfere with nutrition. The oil has no drug effect and is not fattening. Agar-agar—"Japanese sea weed" is a form of cellulose similar to that found in many foods while mineral oil is simply a mechanical lubricant. The Japanese sea weed can be procured in any drug store. The granulated form is preferred. A teaspoonful or two may be taken three times daily and mixed with any kind of food but is usually taken with cereals or milk.

Somewhat recently there has been placed on the market a seed resembling flax seed and is known as plantago-psyllium seeds. They have no drug effect and have been found very beneficial in long standing or obstinate cases of constipation. Their stimulating and mucilaginous qualities are a valuable aid to the lubricating effects of mineral oil, bulky foods and agar-agar. There is nothing disagreeable in this remedy and in mild cases two teaspoonfuls once or twice daily will be all that is required. Some prefer to take them in hot water allowing them to stand for a few minutes until the mucilaginous condition develops to facilitate swallowing. In stubborn cases it may be necessary to take as much as two tablespoonfuls once daily.

The enema should be regarded as an emergency method and not regularly employed. It affords rapid evacuation of the lower bowel. Usually only a small amount of tepid water should be used. The patient being in a reclining position, the hips slightly raised and the water bag elevated about two feet. As a rule it is best to secure the advice of a physician when it is necessary to resort to this method of relief. It is easy to produce an enema habit.

A great deal more might be said concerning this disease, but space forbids. However, I wish to emphasize the proper posture of the body, the avoidance of purgatives on account of their tendency to irritation. Many people bring about this condition by exaggerating their bowel defects and keeping their minds focused on them. It is very important not to worry about bowel sluggishness although it is also important not to be careless about it. Some cases may require surgical or medical attention but it may be said with absolute confidence that in the majority of cases a fair trial of the measures suggested will bring relief.

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QUESTION TIME

Why did 1 Timothy 5: 23 advise the use of wine, while Doctrine and Covenants 86: 1 disapproves its use?

Paul's advice to Timothy, cited above, was evidently occasioned by Timothy's "infirmities," which seem to have been concerned with his stomach. It therefore was apparently advised as a remedy, and not as a common beverage. The fact shows that Timothy was not a habitual user of wine. Many things are recommended to individuals when in need of medical care which would not be helpful to those who are in good health.

The advice in the *Doctrine and Covenants* is preceded by the warning:

"In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, . . . that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him."—86: 1.

This warning is against the common beverage use of wine or strong drink, because of the "evils and designs" of evil men. This agrees with section 26: 1, which warns the Saints not to purchase wine or strong drink of their enemies. Commonly the wine sold commercially is intoxicating, and is therefore a strong drink, though not so strong as whiskey, brandy, and some other distilled liquors. Conditions in the "last days" are evidently such as to require this warning, and the efforts of the federal and various state governments to protect the people from adulterated foods, drinks, and drugs, were caused by the evil designs of men, many of whom did not hesitate to use poisons in the goods sold to the public. No one knows how many have died from the effects of such adulterants, but it is certain that it would be many thousands of people.

Could anyone be a "prophet, seer, and revelator" to the church except its president?

While it must be recognized that God will speak through whom he will, yet there is prescribed order in his ways. As early as September 1830 a revelation was given which declared:

"No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses; . . . for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead."—*Doctrine and Covenants* 27: 2.

This clearly provides that the president or prophet of the church properly called and installed is God's chosen instrument through whom revelations shall be given to the church, and it also provides for his successor. However, it appears that Hyrum Smith, who had been associated with Joseph as one of the presidency of the church, was at one time appointed to the office of patriarch of the church, and as such he was to be "a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph." (107: 29).

Clearly expressed, as this language is, yet the question is a mooted one as to whether or not this was designed to apply solely in his office as patriarch over the whole church, which provided that:

"He shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven."—107: 29.

It seems to be generally held that the powers conferred upon Hyrum applied specially to the duties of his office as patriarch, perhaps with the further duty of voicing the word of the Lord if required, in case an emergency should arise by the sudden death or other incapacity of the appointed president.

What was the "abomination of desolation" in the holy place, in Matthew 24: 15?

This text refers to the prophecy of Daniel, by Jesus, who warned his people of Judea to "flee into the mountains." It is believed that this was fulfilled at the time Titus with his army beseiged Jerusalem. At this time thousands starved and desolation was prevalent everywhere in Jerusalem, called the "holy city." Luke 21: 20 refers to the same event, and calls Jerusalem by name. Josephus states that the Romans brought idols and sacrificed to them in the temple. It is recorded that the Christians heeded this warning, and fled from Jerusalem, so that not one of them perished there.

A. B. PHILLIPS.

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The Readers Say---

Finds Opportunities to Minister

My wife and I miss the regularity of church services enjoyed in our old home branch, Scranton, Pennsylvania, but circumstances being as they were, we accepted the invitation of our son and daughter, given some months ago, to come to Maine.

Certainly this is one of the most striking and inspiringly beautiful parts of God's creation. There is beauty in every part of this broken coastline.

We were cheered by an invitation from Elder E. F. Robertson, president of Western Maine District, to attend the reunion this summer at Brooksville. Then came a kind and encouraging letter from Patriarch U. W. Greene, which made mention of our previous travels in England and Wales during his mission to Europe. He stated that he thought we would be appreciated by the Saints in Maine, and this assurance has proved true. This letter revived old memories of Brooksville, Jonesport, Deer and Little Deer Islands, and Stonington.

Many of the Saints are anxious to have us visit them, offering to fetch us part of the way in their boats and with other means of conveyance. Brother and Sister Linscott, of Ellsworth, took us to South Addison in their car, enabling us to attend the Eastern District conference, October 21 and 22. We were largely among fishermen and farmers and their hospitality made us feel that we were more than welcome.

Attendance was good, the people gathering by means of boats, buses, and other kinds of vehicles. The presidents of these districts, Brothers Newman Wilson and E. F. Robertson, are very good leaders, and an attractive feature of both the reunion and conferences is the brevity of the concise prayers and testimonies offered.

These meetings and get-togethers are made possible through such stanch people as the Eatons, Landers, Billingses, and others. The names Greene and Sheehy are household words in Maine. Everyone seems to hold these brothers in esteem.

We receive the little paper, *The Southern England and Wales District Herald,* from London, England, and Brother J. W. Rushton's attempts to help the work in England and Wales cheer us; also the progress which is being made in Ireland. We wish Brother Fred Davies success in southern Wales. We are inspired by the loyalty of a few good people there.

We have an intense desire to minister in the name of Jesus, and one brother has said that wherever there is a desire to minister, the opportunity will be given. We wish to be loyal and dutiful.

THOMAS JONES.

FRANKLIN, MAINE.

Though Isolated, Enjoys the Gospel

Dear Saints, I wish to tell you what the gospel means to me. I love it, and also enjoy reading the church publications. I live so far away from any branch, that all I learn of the church is what I read from the *Herald* or other publications.

I ask an interest in your prayers that I may be a faithful Saint.

MRS. MARY M. THOMAS.

BELLAIRE, MICHIGAN, R. R. 3.

Finds Progressive Group at Hammond

Present circumstances compel me to be away from my home in Independence and my family, and though I am homesick at times, the good Saints here in Hammond do much to cheer and encourage me. There are a number of Independence Saints here too, many of them endeavoring to build up the branch.

Brother Roy Smith, the pastor, and his wife are a lovely couple. His father and mother helped to organize the branch. There are many other fine church members here.

I miss the *Herald* if I do not get a copy each week. I subscribe for it to be sent to my home address, and Sister Hazel Smith has it here for sale each Sunday, so I buy the single copies for my personal use. I enjoy reading the sayings of "The Pigeon." The instructions of our President and others of the editors are very helpful as also are the many stories, letters and sermons. All help me to live nearer my Redeemer.

Whenever I have the opportunity to tell the gospel story I do my best to uphold the truth. My prayer is for the church, that we may all grow Zionward.

J. H. THOMAS.

HAMMOND, INDIANA.

Long-isolated Member Keeps in Touch With the Church

The Lord has been good to me, blessing me in the many ways which bring joy to those who try to be faithful and put their trust in him.

It is almost sixty years since I was baptized into the church, and I cannot remember the time when we were without the church papers in my father's home, nor in my own home. Not only the *Herald, Autumn Leaves,* as it was then called, and *Ensign,* but the quarterlies came, that I might study and teach my children the gospel lessons. Most of my years have been isolated from the church and its privileges, yet it was my desire to keep in touch with the work of God.

The *Herald* brings much that is inspiring and encouraging to its readers. I enjoy the good articles, especially the testimonies and sermons, the inspired pieces given by the servants of God. These feed my hungry soul, and since I am afflicted with deafness so that I do not get the good out of spoken sermons when it is my privilege to attend church services, I feel that I could not do without the *Herald.*

My prayer is for the unity of the Saints and the progress of God's work.

MRS. J. L. SCHALL.

PALO ALTO, CALIFORNIA.

Finds the Herald a Comfort

I have taken the *Herald* about fifty years and I want to read it as long as I can see. It is a great comfort to me. I am past eighty-two years of age.

ELIJAH RAGGS.

GREENFIELD, OKLAHOMA.

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The Readers Say---

Notes From Southern Indiana Missionary

The conference at Indianapolis, August 12 and 13, proved a blessing to all who were present. Sister Dutton joined me there and has been with me at the following places, where we have held services or visited. From the conference we went to Derby, Indiana in the car of Brother Leonard Glenn who, with his son, Edson, was present at the conference services.

We spent a week at Gerald school, and another week at the Saints' church south of Derby, then about eight days at Millstone School.

Then came a call from Louisville, Kentucky, for me to preach the funeral sermon of Elder William N. Hanner, a faithful worker, who is greatly missed by Louisville Branch.

Following that we visited a few scattered members at Cannelton, and from there were taken to Sulphur by Mr. Cleatis Lewis. At Sulphur I preached one sermon, and W. G. Maymon took us to Dry Run. There I continued the meetings begun at Sulphur over a week and another Sunday. Services the following week were conducted at a schoolhouse four miles south of Milltown. While staying at the home of Brother and Sister Joseph Maymon, I had the pleasure of baptizing their two daughters, Alma and Bertha.

I opened meetings in the church occupied by the Saints at Marengo, the next week, and the following seven days was at Byrneville, where Sister Lee Byrne was baptized.

Another week of services in the Saints' rented hall at New Albany, and on October 20, I was called to Lancaster, Wisconsin, to the funeral of Sister Lacretia Pennock. Four days later I was again in Louisville. On Monday, October 30, I preached the funeral sermon of the sixteen-months-old baby girl of Brother and Mrs. Joseph Shanks. That night I attended the special business meeting of Louisville Branch, and next day left for Birdseye, Indiana, where we visited Brother and Sister John W. Thrasher. On Wednesday we came to Petersburg, where we had preaching at night in the home of Brother and Sister Solomon Shoaf. Our next stop will be at Washington at the home of J. D. Harbstreit, where we will engage in meetings for a week.

The autumn has gone quickly. I hope that all scattered members as well as those living in branches will remember that November 12 to 26 is time for special instructions as to the law of the church, and from November 26 to December 3, Saints and friends of Southern Indiana District will comply with the financial law of the church, paying tithing, making offerings, and helping in every way. The church is in great need of all that can be done. And as we near the time when we celebrate the birth of the Christ, let us remember him who gave all that we might live.

If present arrangements work out, we hope to leave for our home at Galva, Illinois, the Monday before Thanksgiving. This will be my first time at home since early in May. I have had much to do.

I had the pleasure of meeting Apostle Paul M. Hanson at Louisville, October 20, but because I was suddenly called to Wisconsin, our conference was short. All the Saints who heard him Friday and Sunday were much pleased and edified.

May the good Lord bless the church and especially at this Christmas time, that we may all remember the Great Giver, and serve in his name.

JASPER O. DUTTON.

PETERSBURG, INDIANA.

Prolonging the "Cloudy Days"

Apostle J. F. Garver occupied the pulpit Saturday night at our recent conference (Rock Island District, Illinois,) and also Sunday morning. He described the "night" in which we are now laboring and the hope that "the morning cometh." Never has the church needed our support as now, and if we say, "We will wait until the financial difficulties have been adjusted, and then we will help again," we are helping to prolong the cloudy days. Numbers who can afford to buy the luxuries of the world often insist that they cannot pay one cent to the church. Is it not time that we "Keep the Law"?

MRS. JOHN C. STIEGEL.

MOLINE, ILLINOIS.

Turn to the Future

Think not or dwell longingly upon the wonderful meetings and blessings of the past, but turn to the future. It grows brighter day by day. God lives and is leading his people. Let us follow where he leads. His power is just as great as in the past; his arm is not shortened, and his love is not lessened. Let us, Saints, press forward in the cause of Christ to the redemption of Zion.

S. E. HORTON.

CASEVILLE, MICHIGAN.

The Testimony of Nephi

Hearken unto these words, and believe in Christ. And if ye shall believe in Christ, ye will believe in these words; for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good. And if they are not the words of Christ, judge ye: for Christ will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness: and I pray the father in the name of Christ, that many of us, if not all, may be saved in his kingdom, at that great and last day.—2 Nephi 15: 11-15.

Request Prayers

Hazel Gallingesg, of Massena, New York, requests prayers for her mother who has been ill since July 4. The family wishes Saints to pray that she may be relieved of suffering and restored to health and strength. They have faith in the healing power of the Master. The sufferer has sought the help of several physicians but relief has not come to her.

Reynold Billings, now in the Central Maine Sanitorium at Fairfield, Maine, desires the prayers of the Saints throughout the church. He is a Latter Day Saint and his home is Deer Isle, Maine. He wishes all his brothers and sisters to unite their faith with his and pray God that he may have a speedy recovery from the disease which afflicts him.

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Worship Suggestions for December

The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "BE BORN INTO CHRIST."

FIRST SUNDAY, DECEMBER 3

Theme: "Pray for His Coming."

Prelude: *"I Know That My Redeemer Lives,"* N. S. H., 169; S. H., 187.

Call to Worship: *Doctrine and Covenants* 108: 5; down to . . . "nigh."

(S) Hymn Response: *"Redeemer of Israel,"* N. S. H., 190; S. H., 158.

Prayer.

Scripture Reading: *Doctrine and Covenants* 108: 7, 8.

Hymn: *"Come, O Thou King of Kings,"* N. S. H., 179; S. H., 251, verses 1 and 2.

Talk:

It has been said that to a Christian the history of the world may be summed up in three phrases: "He is coming!" "He is here!" "He is coming again!" So much does Christ mean to his followers that all experience, and all of history is interpreted in terms of devotion to him. To us who are endeavoring to follow Christ, this is not merely an intellectual definition of fact. It is much more. It is a passionate desire to see him and be with him, that urges us to pray for his coming.

If the desire to be with the Lord is really within us, it will stimulate us to purify our lives, that his companionship can be enjoyable to us; for no one can remain in the presence of Christ and fail to do something about his sins. When we pray for his coming, our prayers should be uttered with the consciousness that we are striving to make his advent possible. Only then is our prayer really answered.

(S) Hymn: *"Hosannahs Now Shall Sound,"* N. S. H., 179, verses 3 and 4.

(S) Commission: *Doctrine and Covenants* 49: 5. "Behold I say unto you."

(S) Benediction.

SECOND SUNDAY, DECEMBER 10

Theme: "Watch for His Coming."

Instrumental Prelude: *"Glory Be to God on High!"* N. S. H., 114; S. H., 144.

Call to Worship: Isaiah 11: 1-4.

Response by Congregation: Psalm 119: 81.

Prayer.

(S) Hymn: *"Joy to the World,"* N. S. H., 170; S. H., 141, verses 1, 3, 4.

Scripture Reading: The testimony of Isaiah. Isaiah 53: 1-6.

Hymn: *"Love Divine,"* N. S. H., 131; Z. P., 143, verse 1.

Scripture Reading: The testimony of Alma. Alma 3: 83-89.

Hymn: *"Love Divine,"* verse 2.

Scripture Reading: The testimony of John. Revelation 7: 9-17.

(S) Hymn: *"Love Divine,"* verses 3 and 4.

(S) Commission: *Doctrine and Covenants* 85: 38.

(S) Benediction: 2 Thessalonians 2: 16, 17.

THIRD SUNDAY, DECEMBER 17

Theme: "Worship the Son."

(A Gift Service.)

Prelude: *"There's a Song in the Air,"* N. S. H., 138.

Preparation for Worship: Congregation sing one verse, No. 137, N. S. H., *"It Came Upon a Midnight Clear,"* Z. P., No. 140.

Leader Reads: Luke 2: 8-14.

(S) Hymn: *"O Come All Ye Faithful," N. S. H.,* 145.

(S) Prayer.

Scripture Reading: Matthew 3: 1-11.

Talk:

Very often we think of Christmas as a time to pay homage to each other by giving and receiving gifts: sometimes giving with the anticipation of receiving at least as much as we give. No motive can be further from the spirit which moved God to give the best he had for us. He gave Christ for our sakes, because we needed enriching. He had no thought of reward.

Christmastide offers an excellent opportunity for us to pay homage to our Lord. To really appreciate the spirit of Christmas we must love those less fortunate than we, and give to them that they may be enriched. Our gifts should be offered to those most in need of help. As we lay them on the altar this morning, let them be given with the affection of our lives, because God loved us first.

(S) Hymn Processional: (While this hymn is sung, the congregation may file up and lay their gifts in an appropriate place.) *"As With Gladness Men of Old,"* N. S. H., 143.

(S) Commission: John 3: 16, and 1 John 3: 16-18.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish; but have everlasting life." "Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue only; but in deed and in truth."

(S) Benediction.

(Note on carrying out the service:

This service will be more effective if in the background there can be a manger scene, Mary holding the child, Joseph bending over them. It can be revealed just as the service opens or during the reading of Matthew. During the singing of verse one of *"As With Gladness Men of Old,"* three costumed wise men may go forward, offer their gifts, and take their places in the tableau. The people can then follow them, laying their gifts at the feet of the Christ Child and passing on back to their places.

If such an interlude seems unwise the offering may be taken in the usual way without a processional.)

FOURTH SUNDAY, DECEMBER 24

Theme: "Hear the Testimony Concerning Jesus."

Prelude: *"Watchman Tell Us of the Night,"* N. S. H., 134; S. H., 316. (Can be played as an instrumental prelude, or the first two verses may be sung by an unseen quartet.)

Call to Worship: John 1: 1-5.

(S) Hymn: *"Immortal Love, Forever Full,"* N. S. H., 156, verse 1.

(S) Prayer.

The Testimony of Benjamin: 125 years before Christ. Mosiah 1: 93-103.

Hymn: *"We May Not Climb the Heavenly Steeps,"* N. S. H., 156, verse 2.

The Testimony of Nephi: Nephi 1: 9-15.

Hymn: *"Angels, From the Realms of Glory,"* N. S. H., 135; S. H., 330, verse 1.

The Testimony of Luke: Luke 2: 8-13.

Hymn: *"Shepherds, in the Fields Abiding,"* N. S. H., 135; S. H., 330, verse 2.

The Promise Through Haggai: In the message given through the prophet Haggai God again speaks of the coming of Christ, but this time he is to be the desire of all nations.

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Read Haggai 2: 4-7, beginning with "Be strong, all ye people of the land."
Hymn: *"Sages, Leave Your Contemplations,"* N. S. H., 135, verse 3.
The Promise of Christ: *Doctrine and Covenants* 98: 5, to "There shall be no more sorrow because there is no more death."
(S) Hymn: *"Saints Before the Altar Bending,"* N. S. H., 135, verse 4.
(S) The Lord's Prayer.

FIFTH SUNDAY, DECEMBER 31

Theme: "Overcome in Love."

Prelude: *"Love Divine,"* N. S. H., 131; Z. P., 143.
Call to Worship: *Doctrine and Covenants* 38: 1, 2.
Hymn: *"Watchman, Tell Us,"* N. S. H., 134, verse 1; S. H., 316.
Leader Reads: *Doctrine and Covenants* 38: 3.
Hymn: *"Watchman,"* N. S. H., 134, verse 3.
Leader Continues: Isaiah 9: 2-7.
(S) Hymn: *"The Doxology,"* N. S. H., 14; S. H., 214.
(S) Prayer.
Talk:

In a very real way Christ came to the earth nineteen hundred years ago, and was heralded by heavenly portents, and spiritual and physical blessing among men. But this first coming was not the end of his work among men. The same spirit which moved then, is offered to us today. Christ can come again in the measure of our increased obedience to his word. This ministry of love awaits our obedience. What Christ did when he came here first, he desires to continue among men through us today. This incoming of God into human life is the preparation for his personal return to the earth for the second time, in glory.

We yet remain with a tremendous responsibility, which Christ himself awaits a full discharge. As a people we must purify our lives and yield obedience to the law of the kingdom of God, and then the song of Emmanuel, "God with us," will be sung by all the nations of the earth.

(S) Hymn: *"Gracious Spirit, Dwell With Me,"* N. S. H., 192.
(S) Benediction.
Note:
(S)—Means that congregation is to stand.
N. S. H.—New *Saints' Hymnal.*
S. H.—Old *Saints' Hymnal.*
Z. P.—*Zion's Praises.*

The Children's Division

Prepared by Fern Weedmark and Mildred Goodfellow

FIRST SUNDAY, DECEMBER 3

Sacrament Service

It is suggested that the boys and girls meet in Sacrament service with the adults. At the close of the class period a few minutes may be spent talking about the purpose of the sacrament. See junior quarterly, *"The Junior and His Bible,"* by Myrtle A. Weber, April, May, June, 1931, Lesson Ten, for helpful suggestions.

SECOND SUNDAY, DECEMBER 10

Theme: "The Spirit of Christ in the World."

Prelude: *"Joy to the World,"* new *Saints' Hymnal,* 170.
Call to Worship: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52: 7.)
Hymn: *"Joy to the World,"* new *Saints' Hymnal,* 170.
Prayer.
Scripture: "Thou shalt call his name Jesus; for he shall save his people from their sins." (Matthew 1: 215.)
Hymn: *"Glad Tidings," Zion's Praises,* 149.
Sermon Talk: Explain briefly and in as simple words as possible why it was necessary for a Savior to come into the world. Tell of the prophets God sent to warn the people to repent, and the promises of a Messiah they gave; also of the persecutions of the Israelites and how they looked forward to the coming of the Messiah. At this time of the year we hear people speak of the "Christmas spirit," and they plan to do kind things for other people, especially those in need. The angels' message was "on earth peace, good will toward men." (Luke 2: 14.) Christ's Spirit prompts people to be kind and loving to each other and help those in need. He is pleased when we do these things.
"What the Prophets said about the Promised Savior," by junior boys.

His nation: Seed of Abraham. Genesis 18: 18, 22: 18. "Star out of Jacob." Numbers 24: 17.
His tribe: Judah. Genesis 49: 10.
His birthplace: Bethlehem. Micah 5: 2.
His family: Jesse. Isaiah 11: 10. David. Jeremiah 23: 5.
His name: Immanuel. Isaiah 7: 14. (See also Isaiah 9: 6.)
(There is a well-written story about Isaiah and his prophecies about the Messiah, in *The Pilgrim Elementary Teacher,* December, 1932, page 561.)

Hymn: *"There's a Song in the Air," Zion's Praises,* 180, new *Saints' Hymnal,* 138. This may be sung by the junior choir or the whole group.
Story: *"Fifty Divided by Three," Stepping Stones,* December 25, 1932, or *"Where Love Is, There God Is,"* page 157, *Knights of Service,* by Emerson O. Bradshaw; also page 156, *Ethics for Children,* by Ella Lyman Cabot, or *"Little Jean,"* page 71, *Christmas Stories and Legends,* by Phebe A. Curtiss.
Closing Hymn: *"Love Divine," Zion's Praises,* 143, new *Saints' Hymnal,* 131.
Benediction.

THIRD SUNDAY, DECEMBER 17

Theme: "God So Loved the World." (John 3:16.)

Prelude: Medley of Christmas hymns.
Call to Worship: "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish; but have everlasting life." (John 3: 16.)
Hymn: *"It Came Upon the Midnight Clear," Zion's Praises,* 140, new *Saints' Hymnal,* 137.
Prayer.
Scripture: Luke 2: 8-14. (Memorized by juniors.)
Hymn: *"While Humble Shepherds Watched Their Flocks,"* new *Saints' Hymnal,* 139.
Sermon Talk: The shepherds were the first ones to hear the Christmas story. They hurried to Bethlehem to see the Savior who had been born there. When they saw him they were so happy that they told everybody they met what the angels had told them, and they praised and glorified God. It must have been wonderful to see the Christ Child and to worship him that first Christmas. We cannot see him now, but we may worship him and do the things he wishes us to do. If we are faithful, we shall see him some day face to face. (Revelation 7: 15, 22: 4, and other passages.)
Dramatization: *"The Message to the Shepherds,"* as given in Luke 2: 8-14, or *"The Road to Bethlehem," Departments' Journal,* December, 1928. (If desired, omit reference to the wise men, as that story will be used in next Sunday's worship service.)
Special Christmas music by junior choir or chorus. *"The First Noel,"* new *Saints' Hymnal,* 146, or *"In Little Bethlehem,"* a song leaflet, 5c, William H. Dietz, Chicago, Illinois.
Story: *"The Shepherd Who Didn't Go,"* found in the book, *The City that Never Was Reached,* by Jay T. Stocking; also in the book, *Christmas Stories and Legends,* by Phebe A. Curtiss, or
Picture Appreciation: *"Arrival of the Shepherds,"* by Le-

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rolle. A large copy of this picture may be purchased from David C. Cook Publishing Company. Elgin, Illinois, for 15c. A short printed description accompanies the picture.

Closing Hymn: *"Silent Night,"* new *Saints' Hymnal,* 147.
Benediction.

FOURTH SUNDAY, DECEMBER 24

Theme: "They presented unto him gifts." (Matthew 2:11.)

Prelude: *"We Three Kings of Orient Are,"* found in *Golden Book, Gray Book,* and other books containing Christmas carols.

Call to Worship: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matthew 2:2.)

Hymn: *"Oh, Come All Ye Faithful,"* new *Saints' Hymnal,* 145.

Prayer.

Scripture: Matthew 2: 1-12.

Hymn: *"O Little Town of Bethlehem,"* new *Saints' Hymnal,* 144.

Sermon Talk: Tell the story of the wise men who came from the east; how happy they were when they found the Christ Child, and the gifts they gave him. Tell of gifts given to the Christ Child now, Christmas baskets, community Christmas parties and Christmas trees for unfortunate people. If your group is carrying out such a project, tell about it. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25: 40.) If our hearts are filled with love for Jesus and we help some of his children who are in need, we are giving a gift unto him. Tell about the Christmas offering, its purpose, etc. When we give to Christ's church, we are giving to him.

Dramatization: *"We Three Kings of Orient Are."* This should be given by three junior boys, wearing appropriate costumes.

If the boys and girls bring their Christmas offering this morning, or if they bring gifts for a Christmas basket, the offering or gifts may be presented at this time. While the music of *"We Three Kings of Orient Are,"* is played, the boys and girls may take their gifts to the front of the room.

Special Christmas music by junior choir or chorus.

Story: *"The Legend of the 'White Gifts,'"* or *"Her Birthday Dream,"* found in the book, *Christmas Stories and Legends,* by Phebe A. Curtiss. Other stories: *"The Gift," Departments' Journal,* December, 1927; *"The Star," Departments' Journal,* December, 1927; *"The Little Camel that Walked to Bethlehem," Departments' Journal,* December, 1928.

Closing Hymn: *"Silent Night," new Saints' Hymnal,* 147.
Benediction.

FIFTH SUNDAY, DECEMBER 31

Theme: "I will surely give the tenth unto thee." (Genesis 28: 22.)

Prelude: *"Consecration,"* new *Saints' Hymnal,* 293.

Call to Worship: "O come, let us worship and bow down; let us kneel before the Lord our Maker." (Psalm 95: 6.)

Response: "For he is our God; and we are the people of his pasture, and the sheep of his hand." (Psalm 95: 7.)

Hymn: *"Oh, Worship the King,"* new *Saints' Hymnal,* 9, or *"Holy, Holy, Holy," Zion's Praises,* 131, new *Saints' Hymnal,* 39.

Prayer.

Scripture: Leviticus 27: 30; Proverbs 3: 9; Matthew 10: 8b; 2 Corinthians 8: 7b.

Hymn: *"Something to Do," Zion's Praises,* 228.

Sermon Talk: Texts: Genesis 28: 22; Malachi 3: 10.

See Sermonette, *"Tithing," Stepping Stones,* June 12, 1932.

See *Church History,* volume 1, page 529, covenant of Joseph Smith and Oliver Cowdery to pay one tenth. Tomorrow is the first day of the New Year. Let us start it right by making up our minds to pay our tithing during the next year. Explain the *Junior Stewardship Record Books.* Bring one to show to the boys and girls. Explain why and how inventories are made in stores the first of the year. Then explain *"A Junior's First Financial Statement,"* found on page 3 of the *Junior Stewardship Record Book.* Explain the principle of tithing by showing ten objects (pennies, apples, or similar articles) and taking the Lord's part, one-tenth, from them. This will illustrate how small a part the Lord asks of us. Tithing is a debt we owe the Lord. He has promised to bless us if we pay this debt. (Malachi 3: 10.)

Story: *"Jacob's Promise."* Genesis, Chapters 28 and 32. (This story should bring out the fact that when Jacob made the promise in Genesis 28: 22 he had very little property; he used a stone for a pillow, but the Lord blessed and prospered him, so he had large flocks and many servants. Genesis 32: 5.)

Hymn: *"Consecration,"* new *Saints' Hymnal,* 293, by junior choir.

Story: *"Try Me Now," Stepping Stones,* October 15, 1933. Other stories: *"The Stewardship Garden," Stepping Stones,* May 4, 1930; *"Ellen's Covenant," Stepping Stones,* January 8, 1933; stories in book, *Stewardship Stories,* by Guy L. Morrill.

Closing Hymn: *"The Song-Gift," Zion's Praises,* 162.
Benediction.

Maxims Ever Young

Stephen Allen, formerly Mayor of New York, was drowned many years ago and in his pocketbook was found a printed slip with the following maxims. They are as appropriate now as they were in Stephen Allen's day. Principles like these are never old-fashioned or out-of-date.

Keep good company or none. Never be idle.

If your hands cannot be usefully employed, cultivate your mind.

Always speak the truth. Make few promises.

Live up to your engagements. Keep your own secrets if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If one speaks evil of you, live so that none will believe him.

Drink no kind of intoxicating liquors; nor use tobacco in any form.

Ever live (misfortune excepted) within your income.

When you retire think over what you have done during the day.

Make no haste to be rich, if you would prosper.

Small and steady gains give competency with tranquillity of mind.

Never play at any game of chance.

Avoid temptation. Through fear you may not withstand it.

Earn money before you spend it.

Never run into debt unless you see a way to get out again.

Never borrow, if you can possibly avoid it.

Do not marry until you are able to support a wife.

Never speak evil of any one. Be just before you are generous.

Keep yourself innocent if you would be happy.

Save when you are young to spend when you are old.

Read over the above maxims at least once a week.

—*Church Management.*

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Great Northwest Continues to Grow

Branch Organized at Willapa, Washington

It is good to belong to a going concern, and to see its growth and development over a period of years gives one renewed faith in its stability. And though sometimes the growth is slow and the waiting long, nevertheless, the work of the church is onward.

We have been made to realize this again as we have participated in the organization of a branch with forty-five charter members at Willapa, Washington, a short time.

The Beginning and Years of Waiting

About forty years ago Samuel Ellsworth and family moved to Willapa, followed a few years later by Roger L. Walden and family. They were true to their faith and eventually, about 1908, Elders George Thornburn and William Johnson visited there and held some meetings. The only public building available was a public dance hall in Old Willapa, and there they preached the old Jerusalem gospel, but with little apparent success.

The years went by with little of progress until 1915, when Mrs. Nina B. Wolfenbarger was baptized. She left Willapa for a time but moved back, and while making a visit there about 1918, Elder Swen Swenson received spiritual direction that eventually a branch would be raised up at Willapa, and that it was Sister Wolfenbarger's duty to stay there, and she would have an important part to play therein.

During the years following, Elder M. H. Cook and, others visited, there occasionally but with little visible results. Meanwhile the little group of Saints, Sister Wolfenbarger and others, tried to live their religion.

The Harvest Begins—Mission Organized

In May and June, 1931, the Reverend Bulgin, a traveling evangelist, held meetings at Willapa, and two of Sister Wolfenbarger's daughters were awakened to a desire to unite with the church, expressing the Reorganized Church of Jesus Christ of Latter Day Saints as the church of their choice.

Elder M. H. Cook sensed that there was something happening, and communicated the circumstances to Elder H. I. Velt, then missionary and district president. In July, 1931, Elders Velt and Cook held meetings and Brother Cook baptized four, three of whom were Sister Wolfenbarger's daughters.

Following this, as opportunity permitted, Elder Velt and his good wife virtually "camped on the job" and during October and November, 1931, twenty more were baptized, among them Sister Ralston, the superintendent of the Union Sunday school.

November 29, 1931, Apostle F. Henry Edwards organized the work at Willapa into a mission with a Sunday school and a woman's club. They continued to operate successfully, receiving assistance and encouragement from Brothers Velt and Cook from time to time.

In 1932, President F. M. Smith visited Willapa and ordained Joseph P. Wolfenbarger to the office of priest. This visit did the Saints much good. One more was baptized during the year and the Saints grew in grace and understanding.

But the lack of a church building was keenly felt. For as the work grew, religious prejudice increased and no suitable public meeting place was available. So meetings were held in private homes.

A district day was held in January, 1933, and Bishop D. S. McDole and Elder Monte Lasater, district president, visited there with Elder H. I. Velt and myself. We left them encouraged and looking forward to the time when they would have their own building.

Branch Organization Authorized

By this time, there were forty-two members living in the vicinity of Willapa, and while visiting there Elder Monte Lasater and Elder Velt were directed by the Spirit to select five men for ordination: Joseph P. Wolfenbarger, elder; Joseph F. Hall, priest; Wesley W. Walden and Oliver Ralston, teachers; and Albert Ellsworth, deacon.

At the district conference at Silver Lake in August, 1933, these ordinations and the organization of a branch were authorized.

Branch Organization Effected

Elder H. I. Velt and I went to Willapa on Thursday, October 26, and following the preaching service the next evening, we felt there were others who should be baptized and thus be charter members of the branch which was scheduled for organization on Sunday, the twenty-ninth.

Our hopes were realized the following day It rains often and long at Willapa and Saturday was running true to form. But three fine young people had requested baptism. So we repaired to the river between showers and Brother Velt immersed them, making a total of thirty-five baptized since July, 1931.

Sunday came in cloudy, with intermittent showers, but it did not seem to dampen the ardor of the Saints. They had important work at hand for the Master, and a little rain and mud were not permitted to interfere with their plans.

The Williamuse Dance Hall in East Raymond had been secured for the day's activities. So just twenty-five years after the first meetings were held in a dance hall in old Willapa, a branch was organized about a mile distant from there in the same kind of a building.

Two carloads of Saints came from Seattle, one hundred and seventy-five miles distant. Four carloads came from Centralia about fifty miles away, and local friends joined with the Willapa Saints for the day, making a congregation of over one hundred.

Sister Emma McDole, district director of religious education, had prepared some beautiful souvenir programs for the occasion, suggesting the theme for the day, *"Children of God."* The ten o'clock hour was profitably used for a worship program and instruction on the work of the church school, under her direction.

At the eleven o'clock hour, a confirmation and ordination service was held. The three young people baptized the day before were confirmed and the five brothers selected as spiritual leaders were set apart to the ministry. Everything was peaceful and orderly and for the time being, the dance hall became to us the house of God, and all the services of the day were graced by his Spirit. Though this meeting lasted until 1 p. m., there was perfect attention, even on the part of the small children.

A basket dinner was served and the spirit of fraternity characteristic of this great latter-day work was manifested. While our physical bodies were fed, our spirits were also refreshed by the associations which the occasion permitted.

At two p. m. we reassembled for the organization meeting. As Brother Lasater read the names of those who were to be charter members, they arose and remained standing until the whole list had been read.

I wish you could have seen the brothers who had been ordained and the fine group of Saints to whom they are to

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minister. With us, you would have had justifiable pride. We are happy to see such a fine group organized for branch activity.

Other officers having part in the services of the day were: Elder C. E. Wheeler, of the district presidency; Elder Dwight Davis, young people's leader; Austen Earl, director of music; M. H. Cook, superannuated minister; Elder Alma Johnson, pastor at Seattle, (whose father, William Johnson, was one of the first missionaries at Willapa); Elder Cecil Schmid, until recently city missionary in Chicago, but now pastor at Centralia.

The male quartet from Seattle, and Sister Donna Crown, of Centralia, rendered special musical numbers.

Altogether it was a wonderful day. I came to Centralia following the afternoon program, and as the young people in the car sang the songs of Zion, my spirits were refreshed and I felt anew that it was good to be a Saint of latter days.

Thus the work in the Northwest is onward. May God's peace and blessings attend and may success crown the efforts of this new branch.

MYRON A. McCONLEY.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue, South

Rally day was observed here on a recent Sunday. Apostle J. F. Curtis and Elder P. T. Anderson were speakers. Several isolated Saints were able to be present.

"Forgiving One Another," was the theme of the church school which convened at ten o'clock. A short program was given by the children. The choir sang, *"Ashamed of Jesus."* Apostle Curtis's morning sermon was followed by a community dinner served at the homes of Sisters Rotzien and Wiedling. Elder P. T. Anderson preached at two-thirty and a prayer and testimony service was enjoyed at six-thirty, followed by the preaching hour, Brother Curtis in the stand.

The annual business meeting was held and Elder H. E. Ratcliffe was reelected pastor; Courtney Rotzien, branch clerk; Ferne Shackow, chorister; Elsie Brown, pianist; Courtney Rotzien, church school director; supervisor of adult division, Sister Thomas Hunter; young people's supervisor, Sister J. F. Rotzien. Sister Fred Wiedling was chosen women's leader.

District President W. McElwaine, of Lansford, North Dakota, and Bishop's Agent Charles Young, of La Moure, visited here recently and preached helpful sermons.

The ladies' aid held a pie social and fish pond at Sister R. T. J. Walker's home, the proceeds going to pay the pavement tax of the church.

The young people have devotional service every third Sunday evening at seven o'clock. Halloween parties have lately entertained the young men and women and the children.

Santa Barbara, California

Enjoy All-day Outing

Friday night, October 27, Santa Barbara Branch entertained at the church with a halloween party.

Saints from Santa Barbara, Ventura, Ojai, Santa Paula, and surrounding territory gathered at the home of Brother and Sister G. H. Stuart for an all-day meeting, October 29. The use of the community hall was secured for the services. Special music was furnished by the orchestra and choir of Santa Barbara Branch. L. L. Sutherland delivered an address both morning and evening. Those present were inspired to do their best for the church.

Mission Branch

Marseilles, Illinois

October 8, Elder Roscoe Davey was the speaker at the morning and evening services.

The women held their annual chicken supper October 11, serving more than three hundred people. The event netted the branch ninety dollars.

A variety shower was given a recent bride, Mrs. Signard Eike, in the basement of the church, October 14, one hundred and forty people being present. She received many nice presents, and a dainty lunch was served the company by the hostesses who were cousins of the bride.

Elder H. C. Castings, of Des Moines, Iowa, was the speaker the morning of October 15. He was accompanied to Mission by Joe Knox, of Pleasantville, Iowa. The evening program was prepared by Dorris Fewell, Charlotte Williamson, and Lois Anderson.

Graceland College Day, October 22, Miss Lois Hartshorn talked on Graceland at the eleven o'clock service, explaining most interestingly courses and activities. Elder Turner spoke on education, and the choir sang a Graceland song.

Mrs. Caroline Erickson, one of the oldest members of Mission Branch, died at her home in Miller Township, October 25. She was born near the place of her death eighty-one years ago, November 8, and was the widow of Ole Erickson who preceded her in death six years. They were parents of eight children, four of whom survive: Mrs. Celia Thorson, of Grundy County, Illinois; Miss Alice Erickson, of Chicago; Mrs. Olive Osmunson, who lived with her mother; one son, George, who lives on a farm adjoining the old home. There also survive eleven grandchildren, three great-grandchildren; three sisters, Mrs. Kate Gaulter, of Lamoni, Iowa; Mrs. Cora Olson, of Kankakee, Illinois, and Mrs. Margaret Olson, of Kempton, Illinois. She became a member of Mission Branch July 18, 1867. The funeral services were conducted at the home October 29, Elder I. E. Turner the speaker.

Walter Anderson and Vernon Hougas attended the recent conference in Chicago.

Carthage, Missouri

819 West Chestnut

Carthage Branch was fortunate in having Missionary J. Charles May, of Independence, conduct a series of meetings, September 28 to October 8. Elder May presented beautiful colored slides of scenes in the South Sea Islands and Hawaii, together with his native songs, with guitar and ocarina accompaniments. Several nonmembers are deeply interested in the church as a result of his sermons.

Elder S. N. Gray, of Joplin, is following up Brother May's series of meetings with chart lectures. Brother Gray visits Carthage every second and fourth Sunday of the month.

District President Amos T. Higdon was a guest at Carthage, October 4 to 9, visiting and strengthening the Saints. He preached a powerful and instructive sermon Sunday morning.

The annual branch business meeting was held September 26, the following officers being elected: Branch president, Elder A. M. Hogan; clerk, Sister Elsie Luider; treasurer and solicitor, Sister Jessie Roads; music supervisor, Harry Shank; librarian, Carl Hobb; historian, Frank Shank; publicity agent, Nellie Hogan; church school director, Frank Shank; adult supervisor, Sister Lena Hobbs; young people's supervisor, Nellie Hogan; children's supervisor, Virginia Green; Christmas offering, Edith Cale.

The women, under the leadership of Sister Hobbs, are piecing and quilting quilts to help raise money for church repairs.

The O. Y. P. Class, taught by Sister Martha Green, is also endeavoring to help with the repair work. This class has made new curtains for the stage which adds much to the appearance. A play was presented, *"Mother Mine,"* to help swell the repair fund.

A splendid Graceland program was presented Sunday, October 22. A special collection was taken.

Brother and Sister J. J. Lender entertained seventy of the Saints and friends at their home at a halloween social, Friday, October 27.

A large number of the young people went to Joplin to attend the district halloween party, October 26. One of the young men is driving a school bus, which

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provides a good way for traveling with little expense.

Plans are being made for the special Thanksgiving program, and the homecoming day, December 3. This branch is also observing the church-wide "Keep the Law" period, from November 12 to December 3.

Each third Sunday of the month, the eleven o'clock service is given over to the junior church, and the young people have charge of the evening service.

Carthage Branch was invited to join the movement being promoted in Jasper County, to encourage community song services. Each Friday night a special song service is enjoyed.

The one hundred Saints living in this city have a nice little church home and are working harmoniously together, doing much for the church and praying that they may develop individually and collectively into Zion building material.

Fall Conference Unusually Successful

Harmony and Understanding Characterize All Services

The annual fall conference of Rock Island District at Rock Island, Illinois, was greeted with exceptionally fine weather and large attendance for this time of the year. Elders E. R. Davis, L. G. Holloway, J. F. Garver, Thomas Beil, and Monte Carter, of Lamoni, Iowa, motored over on Friday to be present throughout the gathering, each contributing to the spirit of inspiration and friendliness. Apostle Garver is always welcomed in this district, for the members have learned to enjoy his fellowship not only as a superior officer, but as a friend and counselor. Missionary Holloway will probably remain in the district until the holidays. He begins a series of meetings at Clinton, Iowa, this week.

Monte Carter gave a fine talk at the opening program of the conference Friday night. Thomas Beil, president of the young people's organization, entertained with piano selections, and readings were contributed by Lucille Hegwood, Janice Lathine, Barbara Ann McAdams, and Evelyn Eckright. Marion White and Louise Gunlock also gave musical numbers.

Saturday morning was occupied with prayer service and round table, Brother Garver presiding and drawing attention to some of the problems which confront the church in relation to the gathering and to stewardships.

Business session came on Saturday afternoon. The young people were permitted to retire to the lower auditorium to transact their business, where they reelected Elder L. W. Stiegel as sponsor; Thomas Beil, president; Verl Bean, vice president, and Fritz Stiegel, secretary-treasurer. They recommended that every branch should organize its young people under the new plan of religious education.

Delegates for next General Conference were elected as follows: E. R. Davis, Mr. and Mrs. C. A. Beil, Edward Jones, L. G. Holloway, L. W. Stiegel, Mrs. A. R. Batchellor, Don Chesworth, Mr. and Mrs. John C. Stiegel, Thomas Beil, Elizabeth Beil, Leslie Davis, Marjorie Holmes, Lockwood B. Moore, Bert E. Sartwell, and J. F. Garver.

The bishop's agent's report showed a total of $1,766.25 collected in tithes and offerings for the year 1933. In the district treasury there is a balance on hand of $403.15 including $376.28 in the build- and loan fund.

The following officers were chosen for the coming year: District president, E. R. Davis; first counselor, Edward Jones; second counselor, C. A. Beil; secretary, Winifred Stiegel; treasurer and bishop's agent, John C. Stiegel; superintendent of music, Nola Epperly with Thomas Beil as assistant; nonresident statistician, Marjorie Holmes; auditor, A. J. Gray; superintendent of religious education, John C. Stiegel; historian, Ruth Benson; budget committee, the district presidency, treasurer, and L. A. White.

Apostle Garver was the Saturday night speaker, delivering a stirring discourse. He also preached at eleven o'clock Sunday.

The young people enjoyed an early Sunday morning prayer service under the leadership of L. W. Stiegel and Thomas Beil. The general prayer service at nine thirty was a spiritual occasion. Brothers Garver and Holloway spoke under the heavenly influence with words of admonition, counsel, and encouragement.

The afternoon service Sunday was impressive, four young men being ordained to offices of responsibility. Don Cassidy, of Clinton, Iowa, was ordained an elder; Thomas Beil, now a student at Graceland, a priest; William Fritz Stiegel, of Moline, a priest, and Leonard Hendricks, of Henderson, Illinois, a deacon. Those officiating in this ordinance were Apostle J. F. Garver and Elders E. R. Davis, L. G. Holloway, and F. C. Bevan. In his charge Brother Garver impressed the fact that no ordinations are to be considered as badges of honor and authority, but badges of responsibility and promises to respond to the call of duty and service.

Sunday evening an hour's program was presented by outlying branches, under the supervision of Sister Nola Epperly. Musical numbers displayed unusual talent. Special choir selections were given at the preaching services by the Tri-City Choir which has been meeting regularly at Moline under trained leadership.

Missionary L. G. Holloway gave a very effective sermon Sunday night on the theme, *"What Lack I Yet?"*

Oshoto, Wyoming

Conduct Preaching, Study, Discussion and Social Services

Branch officers were elected September 24. H. L. Hartshorn is the branch president; F. V. Cole, superintendent of religious education; Audrey Stubbart, secretary and chorister; Sister T. C. Gray, treasurer; Enid Stubbart, organist, and Clifford Cole, branch correspondent.

They have had preaching services nearly every Sunday immediately after Sunday school. October 15, Branch President H. L. Hartshorn delivered a splendid sermon on the financial law.

A discussion meeting was enjoyed October 22, questions being taken up which were brought in by members of the group. Two young people's round table meetings also have taken the place of regular sermons.

The women's Laurel Club, led by Mrs. Gray, is planning an agricultural project to help establish a fund for the club. They have appointed a social committee which is planning a gathering for each month.

Hibbard, Indiana

Confirmation Service a Time of Blessing

The two-week series of meetings conducted here by Elder A. Whitehead, was brought to a close the evening of October 3. These two weeks were highly enjoyed by everyone, for Brother Whitehead delivered some intensely interesting discourses and had the close attention of his audiences.

During the sacrament service in October, while bearing his testimony Brother Whitehead related a spiritual experience promising many blessings to Hibbard members if they are faithful. At present there is only one officer in the group, and the Saints pray for the day to come when they will have a full quorum of officers and an organized branch. This sacrament service was largely attended. A basket dinner was enjoyed at noon by fifty members, and about thirty accompanied Elder Whitehead to the Marshall County Infirmary, where at the invitation of the superintendent and one of the Saints, he gave a talk cheering the inmates.

At four o'clock seven candidates were conducted into the waters of baptism, two adults and five children. The confirmation service in the evening was witnessed by a full house, and the gifts of the gospel were had there. This was a period of unusual blessing.

Reluctantly the members saw Brother Whitehead leave on Monday morning.

The last family supper served by the women's department was attended by over two hundred people, and while not much actual profit in money was made possible by the meal, the Saints feel that such gatherings contribute much to the erasing of contention between them and

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their neighbors of other faiths. They wish to gain the good will of the people in this community, and ask the interest of the church in prayer, that they may be able to realize the blessings for which they are striving.

Decatur, Illinois

Pastor Divides Time With Bloomington Group

Branch attendance is steadily increasing. Interest is being shown in different departments, and friends are expressing a desire to hear more of the gospel. The Saints look forward to the time when Evangelist Richard Baldwin and wife will be with them for a series of meetings.

The women's department is making a good showing under the leadership of Mrs. C. S. Dennis, and has accumulated nearly seventy-five dollars to apply on assessments on pavement, besides helping in other church work.

A joyous time was had at the Halloween party October 26, when the merrymakers met in the church basement. A number of new friends were there.

Pastor O. C. Johnson has been dividing time with Bloomington Saints, holding meetings in the homes there for the past eight weeks. He baptized seven fine people into the kingdom, and others are much interested. Bloomington offers a rich field of opportunity to someone interested in building up the work of the church. Although the Utah Church has gained a foothold there, it is not difficult for the Reorganized Church to win friends to its cause. As much as opportunity offers, Brother Johnson hopes to follow up the work started there and to carry on between Decatur and Bloomington with the assistance of local priesthood members.

Gaylord, Michigan

Local Grows Spiritually and Numerically

This branch is well started on its way toward another happy and successful year. The annual business meeting was held, September 18, Elder Allen Schreur being chosen pastor and Elder Elmer L. Parkes, church school director.

An impressive promotion service was carried out by the young people with service as the theme.

Included in the activities already recorded for the new year is the supper sponsored by the young people, the proceeds to go toward the debt on the young people's auditorium at the Park of the Pines. The aim of the young people of Northern and Western districts is to free this building of debt before next reunion. Each local is doing its part.

The young people's class with its supervisor, Elder Elmer Widrig, had a halloween dinner for the members and their guests.

Gaylord members regret to see Elder Hector McKinnon moving away. The help and talent of this family will be greatly missed. They are moving to East Jordan.

The district conference was held at Gladstone, and four carloads went from the lower peninsula. They reported a good crowd and splendid time. This is the first conference held in the upper peninsula for several years.

The women's department is working under the leadership of Sister Lucy Parkes, and attendance is the best it has ever been. Time is divided between study and handwork.

Mr. and Mrs. Dwight Henrietta are the proud parents of a son whom they have named Thomas Alan.

Apostle D. T. Williams has visited this branch several times in the past year, and attended the conference.

Elder and Sister J. J. Ledsworth called on Elder and Sister Allen Schreur recently on their way to Chestoria, where they are holding a series of meetings.

Some fine people have been added to this branch recently. The church school has grown considerably, and workers are endeavoring to continue to push forward in their undertaking.

Young People at East Bay Branch

Take Twelve New Members Into Organization

On September 24, the young people of East Bay Branch (Berkeley, California,) held their second initiation service. At this time twelve additional members joined the organization, which is known by its slogan, "Zion builders all."

The Friday following this service the annual banquet was held. The theme for both events was, *"Honoring the Keeper of the Gate."* The background was a lattice fence and gate of gold, twined with greenery.

Purple asters added the second of the church colors (purple and gold).

This organization has grown under the supervision of Sister Elva Sturges and much praise is due her for her tireless efforts towards the success of it.

The group had some splendid events during the months that are past. They have held picnics, hikes and parties. A circus in which nearly all of the young people took part, was outstanding because of the feeling of fellowship that existed. They have held vesper services, round table discussions, fellowship services, and sponsored several preaching services. In all of their activities they try to follow the counsel of the Lord. The refreshments and banquet are planned in harmony with the Word of Wisdom, and they end their evenings of fun early.

The following officers were recently elected for the coming year: Walter Weldon, president; Bernice Bonham, vice president; Zelma McKee, secretary, and Robert Hawley, treasurer.

Bradner, Ohio

All Departments Work Together

Recently Bradner Branch held its annual business meeting, and the new officers took their places. The branch is endeavoring to work more fully under the church school plan than it has in the past. Those in charge are: Branch president, Elder William Smith; church school director, Elder Edward Patten, assistant, Cleo Smith; supervisor of adult division, Sister Glada Wirebaugh; young people's supervisor, Walter Wirebaugh; children's leader, Sister Mary Smith. Brother Oria Smith is priest in the branch, Brother John Shultz, teacher, and Brother Brandon Smith is branch treasurer. Sister Edna Shepler is acting as branch clerk, Sister Hazel Smith, music director, and Sister Maude Smith, publicity agent.

A fine spirit prevails in local church endeavors. The Saints have been working by various methods to raise money for a new church roof. This means that a considerable effort is being exerted by some families who have been hard hit by the depression. God has been good to his children here, however, and none have had to go hungry.

The women's department has taken on new life, and the meetings are very helpful. Sister Hazel Smith, the leader, has prepared booklets with outlines of the programs of the weekly meetings for the first quarter of the year. The financial arm of this group has been busy helping to lighten the branch load. A secret traveling box was sent among friends in the town and has been gathering a quantity of nickels, dimes, and other coins.

The young people's class handed out small paper hats to friends from whom they wished a contribution, asking them to measure the inches around their heads and place a penny in the hat for each inch measured.

Even the children have been busy gathering in the change by passing little paper shoes among their friends, that they might place the size of shoe worn in pennies in the little container.

These are but a few of the ways in which all the departments work together to assist the local.

A number enjoyed the halloween party at the country home of Brother and Sister Henry Smith. There lunch was served and the money turned into the church coffers.

Elder W. S. Hettrick, of Philadelphia, spent several days here, visiting his wife and Saints. He was present at the sacrament service November 5.

This branch was well represented by its priesthood members at the commun-

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ion hour, there being six present beside Brother Hettrick. Bradner is blessed with five elders, one priest, one teacher, and two deacons.

The district conference, held in September at Oak Harbor Branch, was attended by several members from this place, who shared with other conference attendants the fine hospitality of Oak Harbor people. This conference was one of the best held in the district. Patriarch and Sister Gomer T. Griffiths, of Kirtland, were there; Elder Jacob Halb, district missionary, of Middletown; Bishop H. E. French and Brothers Matthews, Anderton, and Gray, of Columbus.

Independence

Independence launched into the "Keep the Law" period Sunday with earnestness and seriousness of purpose. Keeping the law was the day's theme in the center place, for very many Latter Day Saints here are vitally interested in this movement.

On Sunday evening programs and speakers in most of the congregations of Independence were supplied by the O. B. K.'s of Kansas City Stake, and the efforts of these young people were gladly received.

The Standing High Council of the church is meeting regularly on Wednesday night in the office of the First Presidency, each week during this winter, to consider questions concerning the interpretation of church law.

Stone Church

Bishop J. Stanley Kelley was the morning speaker Sunday, choosing for his subject, *"Keep the Law."* He discussed the different phases of the law, and admonished the Saints that keeping God's law is also keeping man's law.

Music for the morning service was furnished by the Stone Church Choir, directed by Paul N. Craig. The anthem, *"Send Out Thy Light,"* was sung, Mrs. Hazel Scott Withee at the organ. Solos were sung by Mrs. Nell Kelley and Mr. Albert Brackenbury. Mr. Brackenbury was accompanied at the piano by Miss Alice Woodside. Elder H. G. Barto was assisted in the stand by Elder J. E. Vanderwood.

Members of the Stone Church congregation were happy to have as guests of the evening O. B. K. young people of Kansas City Stake. They furnished the program and the speaker, Elder C. G. Mesley, originator of the O. B. K. movement, who presented a dynamic talk. The To-Ko-Lon Class, of the Stone Church, had a line party at this service, sitting in a reserved section. After the service a short reception was held in the dining hall in honor of the Kansas City guests.

The Y. K. T. Class, of the church school, is sponsoring a two-week series of missionary services at Liberty, Missouri, Pastor John F. Sheehy the speaker. The series began Sunday night, and the class invites all who can to help with attendance. An auto caravan leaves the Stone Church each evening at six-thirty with the exception of Friday and Saturday. Next Saturday the class is having a baked goods sale at the Safeway Store on Maple Avenue for the purpose of raising funds to help carry on these services.

Among those who have lately gone to their reward was Sister Alice May Epperly, wife of James A. Epperly, who died November 12. Sister Epperly was born April 27, 1884, at Kewanee, Illinois, and had been a devoted Latter Day Saint since her baptism August 10, 1895, by Alma Whitehouse. She leaves her husband, two daughters, Nora E. Etter, and Mabel I. Epperly, one grandchild, other relatives and numerous friends.

Liberty Street Church

The *Doctrine and Covenants* Class which for two years has been meeting on Tuesday nights has changed its time of meeting to six o'clock Sunday evening to become a part of the Religio. The teacher at the time the class was formed was Sister Florence Carr. This organization recently purchased four volumes of *Church History* to be added to the library. Cecil Walker is the president and Pastor John R. Lentell is the teacher.

Midweek prayer services were resumed last week, the last two having been canceled because of the large number attending the institute. The spirit which prevailed at the young people's meeting was deeply felt in a story told by Sister Lentell, *"Where Love Is, There God Is Also."* This feeling was carried over into the prayer service of Group 25.

A short talk on *"The Law of the Church,"* was given by Albert Nigh at the church school Sunday morning. Pastor Lentell was the eleven o'clock speaker, stressing the topic, *"Keep the Law."*

Sunday evening Religio was well attended. After the class period came a program of readings and musical numbers.

At the seven-thirty service music and speaker were furnished by the young people of Quindaro Church, Kansas City Stake, Berwyn Lungwitz spoke on the financial law in special connection with the young people. After the service a get-together and fellowship meeting was held in the dining room.

Walnut Park Church

The splendid attendance which has characterized Walnut Park's school was maintained Sunday morning, when 434 were counted in the various classes. Superintendent Closson was again in the stand, following a vacation trip to Wisconsin. Following the class work a violin solo, *"Canzonetti,"* by Tschikowski, was played by Eloise Higgins, accompanied by Dorothy Koehler Waters.

At eleven o'clock Pastor Frank McDonald spoke to the congregation, taking his text from James 1, and concluding his sermon with a resumé of the work of the congregation during the first ten months of the year. He complimented the good work of a number of the departments, and spoke hopefully of the future. The sermon was preceded by a string trio selection, *"One Fleeting Hour,"* by Orlando Nace, Milford Nace, and Maurine Nace; and by an anthem, *"God Is Love,"* by the choir, under the direction of Minnie Scott Dobson. Solo parts were by Fred Horn, baritone, and Carletta Norman, contralto.

Sunday night's service was especially interesting because of its unusualness. Members of the O. B. K. Council of Central Church, Kansas City, were guests, and furnished both the program and the speaking. Following the service the visitors were guests of Walnut Park young people at a chili supper in the lower auditorium of the church. The program which the Kansas City young people furnished was as follows: Prelude, Lucille Sandy; trumpet duet, Lorraine Sandy and Royce Stoener; violin solo, Frank White; prayer, Norman Anderson; vocal solo, Genevieve Burgoon; trumpet solo, Edith Munden; talk, Glen Faler; vocal solo, Larry Seigle, and prayer, Doctor E. P. Nelson.

Enoch Hill Church

The Dorcas Class spent a pleasant evening at the home of Mrs. Henry Hartman last Tuesday, electing officers for the coming year. Mrs. Charles Warren was sustained as president and Mrs. D. Street as secretary.

The women's department is enjoying splendid midweek get-together times, and attendance is increasing.

J. L. Wisecup was baptized at Second Church early Sunday morning and confirmed under the hands of Elders Charles Warren and E. E. Thomas at the eight o'clock prayer hour.

Elders W. J. Brewer, E. E. Thomas and Charles Warren are the newly-appointed elders in charge of the groups in this district.

The young people's class, under the supervision of E. H. McKean and Ruth Hays, were in charge of the worship service Sunday morning, and several fine numbers were given. Miss Alma Dixon, representing the young people's council, gave a four-minute talk on *"Keeping the Law."* The worship theme was *"Service."* Pauline Alexander talked on *"Our Part in the Redemption of Zion."*

Elder E. E. Thomas was the eleven o'clock speaker, and the choir sang, *"There's Home at the End of the Road."* Dick Bullard sang *"God's Way Is the Best Way."*

Sunday evening after a half hour of song service a splendid program was presented by O. B. K. members of Kansas City Stake, representatives from Fourth Church and Malvern Hill. Marion Snead was the speaker. In this service, too, the theme, *"Keep the Law,"* was

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stressed. Following the sermon hour, the visiting young people were entertained by Enoch Hill young men and women.

Englewood Church

Officers elected for the year for Englewood congregation are: Pastor, R. W. Howery; assistant pastor and church school superintendent, Elder A. G. Hougas; supervisor of younger people, Arthur Welch; chorister, Albert Brackenbury; bishop's agent, Glen Closson; custodian, Robert Clow; junior superintendent, Mrs. H. E. Waite; primary superintendent, Mrs. Fred Koehler, and kindergarten superintendent, Mrs. R. W. Howery. Mrs. Arthur Welch is church school chorister and Richard Howery, librarian.

Willing workers are making some much needed improvements in the primary room.

The young people have been staging a contest to increase attendance at their Sunday evening six-fifteen service.

Brother and Sister G. M. Hiles and daughter, Mary, parents and sister of Perry Hiles, former pastor of this congregation, have taken up their abode with Brother and Sister Waite and daughter, Frances, and are numbered with this group. Sister Waite was formerly Flossie Hiles.

Elder G. W. Eastwood was the speaker Sunday morning, November 12, and his theme was *"Scriptural Obedience to Law."* Raymond Bliel, of Kansas City, sang a solo, accompanied by his sister, Mrs. Stella Howery.

At the family worship period of the church school in the morning Brother Guinn Bronson talked to children and grown-ups, emphasizing obedience to law.

In the evening Armourdale O. B. K.'s furnished the program and speaker who was Eddie Baker. Following the program, Kansas City guests were entertained at the home of Pastor R. W. Howery.

East Independence Church

Elder R. L. Fulk and wife recently visited this group on Sunday. He occupied the pulpit morning and evening. The following Sabbath Elder George Jenkins and wife spent the day here, Brother Jenkins speaking twice. These two long-time missionaries preached with power and deep love for the gospel.

Miss Elizabeth Friend, daughter of Mr. and Mrs. Harry Friend, of this group, was recently married to Donald Stark, of Blue Springs.

Halloween was celebrated by young and old at the homes of Pastor Frank Minton and Clair Austin.

Twelve women of East Independence attended the banquet sponsored by the women's department of Independence at the Auditorium, Saturday night, November 4. They report a splendid time.

The November sacrament hour was characterized by a peaceful spirit, and the local priesthood were in charge. Brother and Sister A. J. Tankard and family, who lived in this community about eighteen years ago, were present. J. T. Butler preached the evening sermon.

Kansas City Stake

The stake conference will be held next Sunday and Monday. The speaker Sunday morning at Central Church will be Presiding Bishop L. F. P. Curry. There will be union prayer service at 2.30 p. m., and in the evening President Elbert A. Smith will be the speaker. The stake business meeting will convene Monday evening, November 20, at 7.45.

Fourth Annual O. B. K. Dramatic Tournament

The fourth annual O. B. K. drama tournament was held at Central Church, November 6 and 7. Seven groups participated and the standard of their productions reflected great credit on their directors and casts.

This year the stage was better equipped with overhead lighting facilities, a rheostat, and curtains, and when all the difficulties of these things have been mastered, they will add to the smoothness of the tournament.

The services of the Central and Grandview church orchestras were greatly appreciated for the preludes and intermissions.

This year the plays entered were grouped in two sections, modern and period. The judges, Miss Margaret Sturges, Mrs. Albert Brackenbury, and Frank Jennings, all of Independence, awarded first place in the modern section to Quindaro's production, *"Ambition";* and in the period plays to Central's *"The Lord's Prayer."* This play was also awarded the O. B. K. trophy for first over all. Season ticket holders voted for the most enjoyable play and gave an overwhelming decision to Fourth's play, *"The Bishop's Candlesticks."*

Special mention was given to Rebecca Dunn for her portrayal of Mademoiselle Rose in *"The Lord's Prayer,"* Garland Tickemyer, for his fine interpretation of the convict in *"The Bishop's Candlesticks,"* and David Ryder as the boy in *"Where Love Is."*

Armourdale was commended for the adaptation of their set, and every play had some outstanding features that were highly commendable.

Garland Tickemyer was director of the tournament, Ralph Freeman business manager, and Walter Ingoldsby and Dan Reynolds gave freely of their time to make new lighting equipment.

The complete program for the tournament follows: On Monday evening Bennington Players presented *"Old Walnut,"* directed by Pansy Sampson; Armourdale players, *"The Man Who Came Back,"* Eddie Baker directing; Malvern Hill players, *"Aunt Martha Pays,"* Harold Buddemeyer directing, and *"Ambition"* by Quindaro players, Mrs. Eddie Baker directing.

On Tuesday evening Central players presented *"The Lord's Prayer,"* Wallace Burlington directing; *"Where Love Is,"* by Mount Washington players, Mrs. Mae Price directing, and Fourth players, *"The Bishop's Candlesticks,"* Mrs. J. O. Worden, directing.

In February the council plans to sponsor a Greater Kansas City tournament, open to all denominations.

Central Church

The Women's Club of Central Church reports October club work successful beyond their highest hopes. Attendance was excellent, the result of the work of Mrs. Wickham, the energetic attendance committee chairman.

The program committee gave lovers of Kansas City and Missouri a real treat and new appreciation of city and State. The beautiful word picture of autumn beauty by Mrs. Blanche Mesley and the paintings by Paul N. Craig, gave a new value to the land which the Lord has called Zion. Colonel Ruby D. Garrett also gave a splendid talk. Music was furnished by Mrs. Clayton Wolfe, at the organ, who played as an organ solo the composition by Powell Weaver, a Kansas City organist, entitled *"Gothic Cathedral"*; and Mrs. Fred Wamsley sang two songs for which Sir Carl Busch, noted Danish composer who has lived in Kansas City for many years, wrote the music. They were *"Under the Greenwood Tree"* and Tennyson's *"Crossing the Bar."*

Mrs. Lott Sandy, treasurer, with her band of friendly visitors, is having great success, according to the testimonies at prayer meetings and to the old and new friends at other services. The women's total collection to date is $228.86.

Social events, girls' circle activities, the gathering up of clothing and shoes, visiting, the collecting of money, and the prayer meeting dinner held November 8, are some of the activities which take the women's attention. They have been quilting and sewing, too, and their Scottish teas are proving of great social value and helping to swell the treasury. They are also planning to sponsor a "Gift Chest Opening" and turkey dinner December 8. In addition to these numerous interests Central Women's Club has a chorus, directed by Gene Christy, which meets at the church for rehearsal Wednesday at 11 a. m. All who wish to sing are welcome.

Mount Washington Church

Mount Washington women will shortly begin a house to house canvass of their group in the interests of church finances. Mrs. Walter Zimmerman was chosen leader for this work, and has twelve assistants.

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The following speakers occupied Mount Washington pulpit during October: Doctor Charles Grabske, Elders T. C. Lentell, George Winegar, and W. F. Bolinger, Priests F. F. O'Bryan and Ivan Dillee, Bishop C. J. Hunt, and Elder C. G. Mesley, of the stake presidency.

The O. B. K.'s presented their play, *"Where Love Is,"* Sunday evening, November 5, at the church. This play was their feature at the stake dramatic tournament, held at Central Church Nober 6 and 7.

The boys' volley ball team won the Kansas City stake championship this season, and the silver trophy which goes to the team for a year, is now proudly displayed. The team must win this trophy for three consecutive years before it is theirs permanently.

Halloween parties added to autumn festivities during the latter part of October, several being enjoyed by church school classes.

Grandview Church

The October sacrament service was in charge of Pastor C. G. Mesley. Bishop C. A. Skinner made the opening remarks. In the evening he discussed *"The A. B. C.'s of Zion Building,"* and at the close of the service Sister Skinner told a story, *"The River of Love"* which Brother Skinner illustrated with a chalk drawing.

October 8, during the family worship period Miss Blanche Thornton, of the Jessie Lee Home for Orphan Children, of Seward, Alaska, gave an educational talk, describing the home, climate conditions of the country, and customs of the people. The home is supported by the Women's Foreign Missionary Society of the Methodist Church.

Elder C. E. Wight preached a series of Sunday evening sermons in October. His themes were *"Revelation and You," "The Church and You," "The Philosophy of Jesus and You,"* and *"Your Response."*

The O. B. K.'s and the Gleaners Class had a Halloween party at the home of Mr. and Mrs. W. T. Faley October 31.

North East Church

Lloyd Seibert, a priest from Fourth Church, is conducting a series of special meetings here which began November 5. He was successful in a series held at Fourth Church, and his meetings here compose his second effort of this kind.

Elder H. R. Higdon was the morning speaker October 29, and was blessed in his effort in giving a helpful message.

The older young people's social at Brother Meisker's home was an enjoyable event. Brother Merlin Strong is the young people's leader.

Bishop C. A. Skinner will be with this congregation three Sundays in November teaching the law.

The sister of Pastor H. F. Davis has been visiting him, and during her stay has been very ill, but is now slowly recovering. Sister Emma Bramwell also has been ill.

Far West Stake

The fall months have been months of activity in this stake with the O. T. Z. rally at Cameron, the home-coming at Guilford and President McDowell's tour of the stake. But, in addition to these more important events, there are the many activities that do not attract much attention but which form the foundation of the work of the stake. Behind every successful stake rally there must be loyal workers in the local branches, and to these local workers and ministry goes much of the credit for the carrying on of the work under the present handicaps. Besides the strictly local workers, there are a number of loyal men who are filling one, two and three appointments every Sunday in the various churches throughout the stake, driving many miles at their own expense. A comprehensive "Keep the Law" program will be carried out during the period set aside.

President F. M. McDowell in Stake

President F. M. McDowell made a complete tour of the branches in this stake, meeting personally about one hundred and forty members of the priesthood. In addition to the personal consultations, seven general meetings were held with good attendance and interest.

Cameron was the first objective where Brothers McDowell and Ward A. Hougas spent October 22. President McDowell preached at the morning service and Elder Hougas at night. In the afternoon and evening they met with twenty-six men of the priesthood from Cameron and Far West branches.

Tuesday morning found them at Richmond where they met the priesthood of that branch after which they drove to Kingston and talked with the men there before noon and then spent the afternoon at Oakdale. A general meeting was held at Maple Grove that night for the branches of Maple Grove and Stewartsville. Wednesday was spent with the priesthood of Maple Grove in the morning and Stewartsville in the afternoon.

Starting in the northern part of the stake on Friday, November 3, they met the priesthood of Bedison, Sweet Home, King City, Ross Grove and Guilford branches. A general meeting was conducted at night at Guilford with several neighboring groups joining with them. Saturday and Sunday were filled with appointments and services in Saint Joseph. The priesthood of all four of these churches met President McDowell and he preached at First and Second churches.

Maple Grove Branch

Bishop Milo Burnett spent October 22 with Saints at Maple Grove. An all-day meeting was held and Stewartsville Branch joined in the activities. Attendance was unusually good at all services. Bishop Burnett spoke very forcibly in the morning and again at the evening service. In the afternoon a prayer service was conducted.

President F. M. McDowell held an evening service at Maple Grove during his recent tour of the stake. A good crowd greeted him and listened to his message. The following morning he held consultations with each member of the priesthood. He was accompanied and assisted by Elder Ward A. Hougas.

Trenton Mission

A renewed interest is being shown in the work at Trenton. More regular services are being held. On November 5, an all-day meeting was held at which time it was hoped that Bishop Burnett could outline the financial law and program. Bishop Burnett and his daughter, Mrs. Letha Timm, who is stake supervisor of women's activities, met with the Saints for their church school and sacrament services but were forced to return to Saint Joseph before the afternoon meeting, due to Sister Burnett's illness. Before leaving, however, Bishop Burnett outlined the work to be covered in the afternoon session which enabled local workers to carry out the program.

Stewartsville Branch

After enjoying another splendid stake reunion, the Saints have returned to their various local activities. Brother A. E. McCord gave a forceful sermon September 3 at 8 p. m., using for his theme text, "Gather my saints together unto me, they that have made a covenant with me by sacrifice."

September 7, there was enthusiastic interest shown at the semimonthly meeting of the young people. Volley ball was enjoyed after the service. The young people very much appreciate the hearty cooperation of their pastor, Gordon Hidy, in all of their activities.

Sunday, September 10, at 10.45 a. m., Elder Ward A. Hougas, stake president, gave a fitting and impressive sermon.

The church school teachers were chosen for the new year September 24. Sister Anna McCord was chosen to assist in conducting the junior church services. All sense their responsibilities and have an earnest desire to help accomplish the desired goal of helping to build God's kingdom. Promotion Day was observed October 1.

A new and continued interest is being shown in the Wednesday night prayer service, resulting in an increased attendance.

A number of the women from Stewartsville met Thursday, October 26, with Saint Joseph group of women,

(Continued on page 1469.)

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HOW CHILDREN LEARN TO PRAY

(Continued from page 1453.)

unaided. And, above all, the opportunity should be given to each one with whatever frequency is possible. The use of the Lord's prayer, both in unison and by an individual is of value, too, in encouraging prayer. Occasional talks on the meaning of the prayer will help to keep in mind the fact of its being a prayer rather than a recitation.

With all the various methods and means at hand, the leader has yet another point to watch if best results are to be realized. He must have about him a spirit of expectancy. When an assignment is given, it must be with the impression that he expects it to be carried out. So, too, in his attitude toward the group, he must let the children realize that he expects the worship period to proceed in an atmosphere of worship. Similarly, and this is paramount, he must actually expect the spirit of worship to be present—he must expect it so much that his expectancy is imparted to others.

Happy, indeed, is the group of juniors who can grow up familiar with the influence of God's Spirit in their church life; who can come to church with the determination to enter into and partake of the service. And to the end that the church of tomorrow may possess the true spirit of worship, the junior church of today needs to rededicate itself.

HENRY RICHARD MILLS

(Continued from page 1450.)

those of his songs which have become loved in the church, and which remain to this day. They are, *"Evening Thought"* ("As musing I sat all alone"), *"Pittsfield"* ("God is marshaling his army"); *"Barbara"* ("Think gently of the erring") and *"The Angel Message"* ("I have found the glorious gospel").

Eight years of life among the little band of worshipers at Pittsfield, and then, his faithful father having gone to his reward, Henry Mills was, on September 6, 1884, ordained an elder and pastor of the little flock his father had tenderly nurtured. But ill health had for a long time assailed him and he felt led to seek a more favorable climate. His brother Charles had already removed to Independence and was sending back glowing accounts of the spiritual enjoyment he had found in the church at that place. So, in November of 1884, accompanied by his faithful wife, who thus tore herself from all the happy associations of her former life, he moved all his possessions to the place designated as the future location of the city of Zion.

THE INDEPENDENCE *branch* at that time numbered about four hundred souls and was being zealously and faithfully shepherded by Elder Frederick G. Pitt, who at the time of this writing still abides with us, honored and loved by many. Compared to the conditions now prevailing, the Saints at Independence were in many ways in a state of undevelopment. But many stanch, devoted Saints were there, among whom the young family of Henry Mills soon found ample association. Church activities soon came to him, first as a leader of singing in the Sunday school. Later, he was chosen as superintendent of the Sunday school, a position which he occupied for a number of years. Directorship of the church choir was also a post he filled for several years. In this manner we come to the period of the church's history when, in the providence of God, the first "stakes" of the church were organized. On the 24th of April, 1901, he was chosen and ordained to the office of high priest and made a member of the Standing High Council of the Independence Stake, under the hands of Elders F. G. Pitt and E. L. Kelley. During this same period he had also been serving the church as a member of the Board of Publication. And during all of this time he had continued his activities as a merchant in Independence, his place of business being for forty-two years the building he had purchased soon after coming to Independence.

ON May 26, 1927, he suffered a stroke of appoplexy which affected his entire left side. It appeared for awhile that his faithful life was drawing to a close but he rallied and in time partially recovered; but his business career had to end. He now entered the period preparatory to his end and gave himself to reading, meditation and the ripening of a character that he had desired should be like the image of his Savior. On October 3, 1933, his beloved brother Charles preceded him to the Great Beyond, at the age of nearly ninety-one, and this loss affected him keenly, ruthlessly severing one more of the very few ties remaining in his life. On the following Sunday, October 8, he quietly celebrated his own birthday, the eighty-ninth anniversary of his life. It was marked by the receipt of a number of cards of congratulation and some gifts from friends and family; and quite a number called in the afternoon to felicitate him upon the event. It was a happy occasion for him, spent in the manner he most desired; and when the time for retirement came he sought his bed in the best of spirits. Sleep came to his tired, feeble body; but from this sleep there came no awakening except that which greeted his gentle spirit when he reached "the other side." The condition of his body gave clear indications that the anniversary that commemorated his entrance into this life also served as his natal day into the Greater Life. Truly, a beautiful ending for a beautiful character.

Of Henry Richard Mills it may be truly said that his life-long struggle to live after the pattern of his Savior resulted in the attainment to a large degree of the image of his Master, whom he truly loved. Had he chosen to do so he could, like Paul, have said of himself, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

[Editor's note: We here present a selection of memorial verse written after the death of Henry Richard Mills by one of his sons, Frank W. Mills. A note from the author, and the poem follow.]

Author's Note

After an anniversary day pleasantly spent in receiving the greetings of friends and acquaintances; my father retired for his night's rest, evidently feeling very happy.

But when he fell asleep, it was to wake no more on this earthly side; but on that heavenly shore to which he looked forward.

On the following morning, when I realized that my father had departed during his hours of sleep; I wrote a few verses to supplement the poem written on his anniversary, the day previous.

The Landing on the Other Shore

By Frank W. Mills

The boat has landed over there
In that bright realm beyond compare.
Though mortals here must sadly weep
They know God gives his loved ones sleep.

He fell asleep! So we shall say
Until we cross the darkened way
"God giveth his beloved sleep"
And watches while their treasures keep.

Oh! Blessed thought, that we may go
To harvest that was sown below.
And with bright angels we may sing
The harvest festival they bring.

We sing the "Angel Message" true
Its tone ascends beyond the blue
Where angel voices catch the sound
And sing of "glorious gospel found."

And while today our hearts are sad
We welcome message true and glad
Celestial glory! Gift most blest!
That comes when God gives gift of rest!

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EVOLUTION—A GUIDING POWER

(Continued from page 1445.)

great changes must come about when once he clearly recognizes that, while the evolution of his body is nearly finished, the evolution of his personality is little more than begun, and that it may evolve to heights he cannot even image." So, once again science as the "handmaid of religion" invites "faith" to dare believe that while beginning as a child of "dust," he will be "clothed in immortality" and that our humanity sometime will be "the city of God."

My reference to the book of Professor Broom is taken from *The Daily Mail* and the title of the book is *The Coming Man.*

MANCHESTER, October 18, 1933.

NEWS OF CHURCH AND HOME

(Continued from page 1467.)

(Far West Stake Continued.)

where they had the privilege of hearing a talk by Mrs. Charles Koehler, of Independence, on the successful work which has been done by the women of Independence during the past year. It is hoped to institute the plan here and success is looked for under the consecrated leadership of Sister Frances Mauzey.

The stake young people's rally, held at Cameron October 28 and 29, was largely attended by Stewartsville young people, and as usual they contributed their part to its success. Miss Mona Armstrong gave one of the principal talks Saturday night. The Hinderks and Powell quartets were included in the musical numbers.

The communion services during the recent past months have been largely attended and have been of a high spiritual nature. The sacred gift of prophecy has been experienced.

President F. M. McDowell and Brother Ward A. Hougas held a priesthood meeting here at the church October 25.

An adult halloween party was held in the basement of the church, Monday night, October 30. The decorations of gorgeous autumn leaves, chrysanthemums, jack-o-lanterns, and ghosts added much to the beauty and spirit of the evening.

A party for the young people was given Halloween night at the home of Brother and Sister Hale McCord.

First Saint Joseph Church

First Church had the privilege of hearing the Aeolian Ladies Chorus, of Independence, at the vesper service, October 22. The chorus, under the direction of Paul N. Craig, gave an hour concert, assisted by George Anway, tenor, and Mrs. JoZelma Taylor, reader.

Elder H. C. Timm was the speaker at the morning service. On the previous Sunday, Elder O. Salisbury, pastor of Second Church, was the speaker at the vesper hour. Other speakers for the month were C. N. Jensen, Elders John Ruoff and T. E. Hale.

At the church school hour, October 22, the director presented Mrs. Letha Timm with a gold seal certificate in religious education. Sister Timm is the first to gain this high mark of achievement here and is to be congratulated on the completion of this work.

The women held an all-day meeting Thursday, October 26, at which time Mrs. C. C. Koehler, of Independence, and a corps of her workers met with them. There were representatives from several branches in the stake as well as from the other churches in the city. After luncheon, Mrs. Koehler discussed the activities of the women in Independence during the past year, particularly stressing their financial campaign.

Halloween was the occasion for two parties. The O. T. Z.'s met at the church and then drove to a farm some ten miles away where the evening was spent around a large bonfire and rambling over the surrounding country in a game of follow the leader.

The children's division had a party at the church to which all parents and adults were invited. The lower room was decorated in true halloween style and the entertainment included most of the pastimes so well known around halloween time.

The local choir participated in the Harvest Festival Chorus in Independence and the combined choirs of First and Second Churches are rehearsing the same music, intending to present it at both churches before Thanksgiving.

The Saint Joseph priesthood met individually with President F. M. McDowell Saturday and Sunday, November 4 and 5. Sunday morning President McDowell gave a challenging theme talk in the sacrament service at First Church. At the vesper service he delivered a splendid sermon after which he spoke again at Second Church at seven-thirty.

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The Bulletin Board

Notice of Appointment of Bishop's Agent

Notice is hereby given of the appointment of E. F. Yerrington, as bishop's agent, of the Central Oklahoma District, to succeed A. A. Bailey, of Tulsa.

We wish to express our appreciation of the work of Brother Bailey who has served faithfully in this capacity in the past. We also commend to the Saints of the Central Oklahoma District Brother Yerrington who comes highly recommended.

Solicitors will please forward reports for the month of November to E. F. Yerrington, 2737 N. W. Twenty-first Street, Oklahoma City, Oklahoma.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by
THE FIRST PRESIDENCY,
By F. M. SMITH.

Pastoral

To the New York and Philadelphia District: A week of meetings are being held in Philadelphia, November 19 to 26. Apostle P. M. Hanson and F. H. Edwards will be with us to conduct classes each night. Over the week-end, the 25th and 26th, all the branches of the district are invited to participate in the services. Particularly we would like to meet the priesthood, to talk over some of our common problems and ideals. The services for the week-end will be as follows: Saturday, 5.30 p. m., supper at church for visitors; 7 to 9 p. m., class work or preaching; Sunday, 8 a. m., priesthood prayer meeting; 9.30 a. m., worship service; 10 and 11, Apostles to speak; lunch; 2.30 p. m., priesthood conference; 2.30, prayer service for visitors; 5 p. m., supper; 6.30, baptismal service and confirmations. Please give this as much publicity in branches as possible, and all plan to meet with us.—Henry L. Livingston, district president.

Conference Notices

Spring River district conference will be held at the Nowata, Oklahoma, church, corner of Hickory and Wettock, November 24 to 26. A program will be rendered Friday evening under the direction of the young people; a prayer meeting Saturday morning at nine o'clock and business session at ten and again at two in the afternoon. There will be preaching at night, and the regular services on Sunday. The branch presidents should see that the contributions for the district budget, together with the other reports are sent to the district secretary and treasurer, Mrs. C. E. Wilson, 1225 Lyon Avenue, Springfield, Missouri. Presiding Bishop L. F. P. Curry will meet with us if he can.—Amos T. Higdon, district president.

Special Service for Des Moines District

Saints of Des Moines District will have a special service for the filing and receiving of inventories and tithing reports Sunday, December 3, at Des Moines, 717 East Twelfth Street, Bishop G. L. DeLapp the special speaker. We should like Saints of all branches, groups and all scattered members to attend. Services include church school at 9.30 a. m.; special inventory service at 10.30; sacrament, 2.30 p. m.; class work, 6.30, and preaching, 7.30. We should appreciate it if the scattered Saints would write to the undersigned for inventory and tithing blanks.—Stephen Robinson, district bishop's agent, 2212 Thirty-ninth Street, Des Moines.

All-day Meeting

All-day services will be held at Armada, Michigan, November 19, under direction of Detroit district officers. The first service will be held at 9.30 a. m. and others at 11, 2 p. m., and 7.30. Those in charge are trying to secure Elder William Patterson, of Port Huron, as the afternoon speaker. Brother William D. Holmes and family are the only Saints at Armada, and they ask all Saints who can to come and help in their services. The invitation is extended to neighboring districts. Please bring basket lunch. Since the place of meeting is not yet known, visitors are asked to drive to the home of Sister Mildred E. Holmes, 694 East Main Street. Her name will be on the house, also notice of where to go. Members are asked to pray for this service, that if possible a mission may be opened at Armada. There will be special music.—Mildred E. Holmes.

Conference Minutes

SOUTHERN INDIANA.—The one hundred and thirty-fifth conference of this district convened with Indianapolis Branch, August 12 and 13, opening with a 9.30 a. m. prayer meeting, J. O. Dutton in charge. This proved to be a spiritual service, and Floyd Gatrost was instructed to prepare for work in the ministry of the church. The women's depart-

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ment served meals in the basement. Business meeting began at 2 p. m. with J. O. Dutton in the chair. The conference voted that he and associates, Elders H. W. Burwell and A. W. Gage, preside over the conference. Sister Nita R. Ferguson, district secretary, was not present, and Floyd Gatrost was chosen secretary *pro tem.* Reports were received from Elders J. O. Dutton, J. L. Glenn, A. W. Gage, H. W. Burwell, W. O. Robertson, C. H. Fish, C. N. Maymon, W. N. Hanner, and C. A. Nolan; priests, H. C. Humphrey, E. A. Jaegers, W. E. Kreutzer, James Welch, J. R. Byrn, A. G. Bennett, and W. G. Maymon; teachers, H. B. Thompson and R. Z. Weyler; deacons, Frank Martin, S. M. Stacy, W. H. Martin and Charles Shanks. Branches reporting were Derby, Byrneville, Louisville, and Indianapolis. Marengo failed to report. Reports were received from J. O. Dutton as district chorister and superintendent of religious education. W. O. Robertson reported as district treasurer as follows: Total receipts, $24.92; disbursements, $14.25; on hand $10.67. A resolution from Louisville Branch favoring the ordination of Charles Homer Shelton to the office of deacon, was considered and the ordination provided for. It was provided that the chair appoint one of each branch to receive donations for the Harvest Home Festival. Derby was selected as the place of the next annual conference. Election of officers was as follows: President, J. O. Dutton; he named as his counselors, H. W. Burwell, and A. W. Gage; secretary, Nita R. Ferguson; district treasurer, W. O. Robertson; chorister and director of church school, J. O. Dutton; auditing committee, Sister Katie Gahafer, Sister Hanner and Sister Nita R. Ferguson. It was moved that they sustain the following general church officers: P. M. Hanson, of the Twelve; J. O. Dutton, district missionary, and W. O. Roberston, bishop's agent. The following were elected delegates to General Conference: J. O. Dutton, Mrs. J. O. Dutton, A. W. Gage, Mrs. A. W. Gage, Robert Weyler, James Welch, Mrs. James Welch, and Mrs. Charles A. Nolan. It was moved, seconded and carried that each branch take a collection each month to be sent to the district treasurer. The meeting adjourned at 5.15. H. W. Burwell was the evening speaker, J. O. Dutton in charge of the service. On Sunday A. W. Gage was in charge of the 9 a. m. church school; sacrament service at 10.15, J. O. Dutton, H. W. Burwell and A. W. Gage in charge, assisted by Priests James Welch and H. C. Humphrey. In this meeting the spirit of prophecy was enjoyed, Brother Glenn Tice being called to the office of priest. At 2 p. m., A. W. Gage was in charge of preaching service and called a vote of Indianapolis Branch on the ordination of Glenn Tice, then the conference voted on the matter, and Brother Tice was ordained a priest by J. O. Dutton and A. W. Gage. A vote of thanks was tendered Indianapolis Branch, especially the women's department, for the wonderful care extended throughout the conference. J. O. Dutton was the evening speaker after which the confernece adjourned according to previous resolution.

Our Departed Ones

SLOAN.—Thomas Jefferson Sloan was born in Wayne County, Kentucky, December 16, 1863. His boyhood was spent in the State of his birth. In 1883, he moved with his parents to Cameron, Missouri, and was united in marriage to Nancy Ellen Stanfill in 1886. To this union were born three children: Freddie L., Sherman J., and Earl O. Earl preceded his father in death in November, 1922. Mr. Sloan was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, May 4, 1902. Departed this life October 28, 1933, at his home at Cameron. He leaves to mourn, his wife, two children: Mrs. B. C. Elvert, of Kansas City, and S. J. Sloan, of Cameron; five grandchildren, one great-grandchild, three brothers and two sisters. A good man has gone to his reward. He was a kind husband, loving father, and fine neighbor and citizen.

BEEKMAN.—Ruth Ann Coonce, daughter of Mary E. and Henry Coonce, was born December 18, 1892, near Fortescue, Missouri, and passed away at her home near Big Lake, October 5, 1933. She was baptized by Elder J. W. A. Bailey, February 16, 1914. She was united in marriage to Jasper Beekman on October 14, 1914, and to this union seven children were born, the first dying in infancy. She leaves to mourn, her husband and six children, Mary, Rachael, Richard, Amos, Ruth Ann and Joseph, all of the home; her mother and step-father, Mr. and Mrs. S. P. Lundy; one brother, Noah Coonce, Rulo, Nebraska; two half-sisters, Mrs. Roy Stone and Mrs. Carl Kent, of Fortescue; one half-brother, Junior Lundy, of Forest City, as well as other relatives and friends. Most of her life was spent near her home except for one year which was spent at Mount Vernon, Missouri, in the State Sanitarium. She was confined to her bed for about two years during which time she received all the help that loving hands could give her. Funeral services were held at the Saints' church, Elder J. L. Bear, of Saint Joseph, officiating. Burial was in the old cemetery near Mound City, Missouri.

PENNOCK.—Lacretia Ann Pennock, daughter of Thornton and Elizabeth Oats, was born February 28, 1874, in Little Grant Township, Grant County, Wisconsin. After an illness of several months, she passed away October 19. She married Joseph Willis Pennock, November 24, 1898, and one daughter was born to them, Elve E., who died in infancy. Besides her husband, Mrs. Pennock leaves to mourn, one sister, Mrs. Bessie Loush, of Little Grant, two nephews, three nieces, many other relatives and friends. She united with the Reorganized Church of Jesus Christ of Latter Day Saints, July 7, 1901, and was a devoted member to the end. The funeral was held at Lancaster, Wisconsin, Elder J. O. Dutton preaching the sermon, assisted by Elder G. E. Noble. Interment was in the cemetery on the road to Bloomington out of Lancaster.

EGEL.—Emma Cornelia Brown was born January 28, 1858, at Champaign, Illinois, and died at the Independence Sanitarium, October 31, 1933. July 9, 1874, she was married to Davilla Manlove and to this union were born five children: Truman C., Clarence O., Ethel C., Edith G., and Verna A. Three years after his death in 1892, she married John Lehman, who lived only six months. To this union one child, Donnie, was born, who died in 1924. She remained a widow for fourteen years then married John Egel, of Stewartsville, where they lived a few years, then moved to Cameron, Missouri. There Mr. Egel died in 1923. She was baptized into the church July 9, 1895. Was a loyal, devoted wife and mother and a true Christian, leading many to see the light of the gospel. She was a charter member of Cameron Branch. Left to mourn are: two sons, three daughters, four sisters, one brother, eleven grandchildren, and two great-grandchildren. Funeral services were held at the Saints' church at Cameron in charge of F. L. Hinderks, and interment was in Graceland Cemetery.

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Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

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While we exercise care in the acceptance of advertisements appearing in these columns, we cannot guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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MECHANIC, holding priesthood, eight years Chevrolet experience, wants job with Latter Day Saint, preferably in Missouri. William Bunch, Oilton, Oklahoma. 45-3t*

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The SAINTS' HERALD

The Temple Lot and Its History

By S. A. Burgess, Church Historian

Thanksgiving

Let us be thankful for what we have, not vainly regretting what we have lost.

Let us share the good things of life, both spiritual and physical, with the weak and unfortunate, in order that the world's little treasure of happiness may be increased.

Is Your Mary in the Clouds?

An Article About Girls

By Leta B. Moriarty

Blue Pencil Notes

By E. A. S.

"Keep the Law"

Volume 80 November 21, 1933 Number 47

www.LatterDayTruth.org

THE SAINTS' HERALD

November 21, 1933

Volume 80 Number 47

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
Ward A. Hougas, Business Manager

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INDEPENDENCE, MISSOURI

CONTENTS

EDITORIAL:
- Blue Pencil Notes 1475
- Across the Desk of the Editor in Chief 1475
- General Conference Oratorio 1476
- Men You Ought to Know 1476
- We Think This Is Important 1476

NEWS BRIEFS 1479

YOUTH'S FORUM:
- Marriage—Inside, or Outside? 1480
- The Good Time Is Now 1480
- Shiny Elbows, by Edna Lucille Cox 1480
- The Testimony of a Searcher, a Poem 1480
- It isn't Easy 1480

ARTICLES:
- Is Your Mary in the Clouds? by Leta B. Moriarty 1477
- I Shall Not Worry, a Poem 1477
- The Necessity of Loyalty If We Would Attain the Goals of the Church, by Lottie Clark Diggle 1478
- The Origin of Thanksgiving Day in America, by Lynn E. Smith 1481
- The Temple Lot and Its History, by S. A. Burgess 1482
- The Royal Road, by Florence Tracey 1485
- Weekly Health Letter, by A. W. Teel, M. D. 1488
- The Readers Say— 1490
- Question Time, by A. B. Phillips 1492

THOUGHT PROVOKERS:
- Overcoming Difficulties, by B. H. Thomas 1487
- Something to Think About, by C. J. Lant 1487
- Spiritual Growth, by Anna Burhart 1487

NEWS OF CHURCH AND HOME 1493

THE BULLETIN BOARD 1501

The Pigeonhole

Redeeming Zion

(A John Sheehy Story)

One morning at the conclusion of our early morning radio worship, Paul Craig and I were in the studio. We had been discussing Zion and her benefits and blessings. Paul turned to me and said: "John, let's you and I build Zion." He meant it, and he had hit upon the solution of our Zionic problems—"Let's *you* and *I* build Zion."

In the Old Testament Joshua thought serving the Lord a personal matter which began with the perpendicular first person singular pronoun. He said: "As for me and my house, we will serve the Lord."

With God helping us, redeeming Zion is a *You* and *I* proposition.

Courage

This one happened at the American Royal Show. The editors had been invited with other members of the Missouri Press Association to attend.

There were about twenty riders in the big sawdust ring, putting their mounts through their paces, at this moment riding at a sharp canter.

One thoughtless spectator tossed a large paper into the ring just in front of a lady rider. Her mount jumped and whirled around, throwing her. Luckily, she was not trampled by the other horses. With real courage, she remounted, and rode so well in the rest of the exhibition that she took one of the prizes.

Sometimes we "get thrown for a loss," and it is a real test of courage, whether we accept defeat, or get up, forget our bruises and go on again with what we started to do.

An "Old" Story

"Talk about your inspirational services!" the Pigeon was enthusiastic, "I experienced one the other night. I was privileged—and by that I mean I was privileged, I'm not just airing the old expression—to hear a pastor in the pulpit telling the old, old story with all the earnestness and ardor of his big soul. And when I looked into the faces of the people who sat listening, well, I recalled the words of a song Latter Day Saints like to sing:

'I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.'

"Those words are true—I know they are after that service. And I have a deeper appreciation now both of the song and of good pastors and their work."

Pigeonette

"I like to watch some men," says Pigeonette, "they are so funny. They are most humorous when they get to taking themselves seriously. As soon as a man gets to the pompous stage, you know that he has reached the limit of his development."

It is easy to raise a temperature on religious enthusiasm, but it is of little use unless it is reasonable, literate, and effective in changing lives.

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Editorial

Blue Pencil Notes

"DO YOU REALLY THINK there was a Tower of Babel?" asked Sister Goodentart. "Yes," replied Deacon Goodentart, "that was where Solomon kept his seven hundred wives."

THESE ARE TIMES for strict economy and contentions cost too much—the church cannot afford them now. I was with Brother Floyd McDowell when two elders composed personal differences of long standing. Brother McDowell said to them: "I have suspected in the past that you two men took pleasure in your quarrel—you must look for your recreation along some other line from now on." Saints may well forego the expensive luxury of personal quarrels as a part of the sacrifice required in these times.

YEARS AGO Brother Elbert Clarke of Colorado Springs returned from Sunday service, and Sister Clarke said to him, "What did the preacher preach on?" "That is it," replied Brother Clarke, "he preached on and on."

AT A TIME when I was very ill and very despondent a physician who was somewhat skilled in spiritual ministration as well as in *materia medica* advised me: "When you are feeling so badly, especially at night when you are unable to sleep, try thinking about your blessings. Forget your ills and recount your blessings." I found the course advised very helpful. I remembered that I had the church, with all that it stands for: faith in God—hope of immortality. I had my family, loyal to the last ditch. I had many very fine friends. In these times of trouble, incident to world conditions, the Saints may very well seek comfort recounting the blessings that remain to them; and especially so at Thanksgiving time.

THIS SAME PHYSICIAN also gave me three maxims: "Look up, not down. Look out, not in. Look forward, not backward." Let us look up; not down. That is, let us aspire to a higher plane than some do who seem to think only of eating, drinking, smoking, money getting, and sensual dissipations. Look out, not in. Self-examination and introspection are helpful at intervals, but the man who is habitually introspective becomes morbid and pessimistic. Let not the church spend its time in critical self-analysis, constantly finding flaws within itself and conditions to deplore and condemn and gossip about. There should be enough self searching to discover and correct fundamental errors. But for the most part we should be looking out and about us for opportunities to serve: either in missionary or pastoral capacity. Look forward, not backward. We may seek to correct the mistakes of the past, to brood over them and become embittered and despondent is fatal. We may at times rejoice in the memory of past blessings, to constantly seek to clutch them to our bosoms while bemoaning the spiritual poverty of the present is also fatal. The church generally seems to be getting its head above the troubled waters that have sought to engulf us of recent years. Men are beginning to look forward and to plan for a concerted, organized, consecrated forward surge in missionary endeavor and Zion building, if and when improved economic conditions make such a move possible. Let us look forward and move forward.

ELBERT A. SMITH.

Across the Desk of the Editor in Chief

MANY TIMES in the past two years I have been called upon to write letters of condolence to friends who had suffered the loss of loved ones. It seems that the last two years has required more of this than at any time in my experience. In reply to one such letter I received a letter which indicates a depth of feeling not appreciated in some quarters and also indicates that many times we are misunderstood because of our efforts to conceal our feelings. From my own experience I can appreciate the sentiments expressed by the mourning brother who writes:

"Your letter of condolence reached me in due time. I thank you from the bottom of my heart. As you may well appreciate I have been the recipient of literally hundreds of expressions in one form or another. Your letter was just such a letter as I would expect you to write, and yet when I received it I was surprised. It was the most sensible letter of them all and one which has been of great comfort and strength to me. I was prepared to be misunderstood. To be misunderstood has been such a large part of my life that another one would not add much to the load. An outward manifestation of grief is hateful to me. I'd rather choke than let anyone think that anything in life could hurt me. Maybe I have turned the philosophy of the Saints into stoicism, but I try to believe the Lord when he said, 'My burden is light, my yoke is easy, put it on.' I have so schooled myself (of course not completely) and have been very much misunderstood."

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BROTHER ELLIS MINOR, who is occupying some of the church land in Taney County in the Ozarks, writes to me frequently, and I know something of the difficulties through which he has passed and which still confront him, but the fine pioneer spirit with which he has entered upon his work and is carrying on is indicated by the following from a recent letter:

"We are still hanging on and wondering if the tune of the Raven will prevail. It is a hard job to build a ranch, to herd a bunch of sheep, to send children off to school or college, keep the larder full, and shoes on the feet of the children, and at the same time keep up the vision people in and out of the church expect; but it seems as though my life lies along this line, so on we go. We are surely glad to do it and rejoice when we feel that others have an interest in our work. I know our task can be accomplished and when it is painted white, then others will think so, but the living and the doing are hard."

Then remembering the number of times that I have suggested I should like to visit them because of my great interest in that part of the country and in admiration of its beauty, he adds:

"It isn't so beautiful here now, but the same spirit prevails in the Ozarks, so come down and we will get a turkey if possible."

F. M. S.

General Conference Oratorio

The oratorio selected for performance at the next General Conference in April, 1934, is the greatest dramatic oratorio ever written, *Elijah,* composed by Felix Mendelssohn.

We want all singers who are expecting to attend General Conference, who find themselves capable of singing this music, to prepare to sing with the chorus. We especially urge the singers who sang in Brother Gresty's oratorio, *The Course of Time,* to join us.

We advise that you procure a copy of the oratorio immediately; *ask for the* SCHIRMER *Edition.* If not convenient to purchase books where you live, write to Paul N. Craig, care of The Auditorium, Independence, Missouri, at once. He will quote you special quantity prices, and mail you copies as soon as you order. Do not delay getting the music, as the time is none too long to allow for the mastery of this great music.

All choruses in Part I of the oratorio will be used except Chorus No. 9. Only Choruses No. 22 and 29 of Part II will be used.

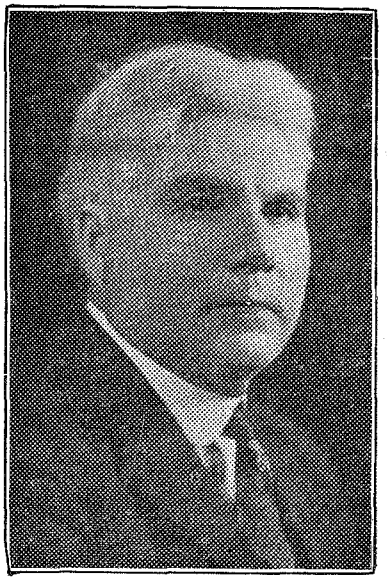
Will the pastors and musical directors please bring this to the attention of those who should know of it.

Watch the *Saints' Herald* for further information.

MABEL CARLILE,
General Director of Music.

LAMONI, IOWA.

Men You Ought to Know



J. A. GILLEN
President of the Quorum of Twelve

It is probably unnecessary to say that he is one of the best loved men in the church, but we want to say it anyhow.

Brother Gillen completely absorbs himself in his work. He does his best preaching at a temperature of 104°F. Although his hair has become white in the service of the church, he is strong and vigorous, and able to do an amount of preaching that would exhaust younger men.

We Think This Is Important

(And It Is!)

Two changes of business policy should be called to the attention of all readers:

Three weeks notice should be given for a change of address to become effective. If you are moving, allow that amount of time, and send in your order early.

No more back numbers of our weekly periodicals can be furnished. If your *Herald* subscription expires and you wait three months to send in your subscription, you will be unable to secure the intervening numbers. Present publishing conditions and costs make it impossible for us to maintain a sufficient supply of copies to continue our former service on back numbers.

HERALD PUBLISHING HOUSE
Independence, Missouri

"The wealth of man is the number of things he loves and blesses, which he is loved and blessed by."

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A Chat for the Parents and Friends of Our Youngest Women—

IS YOUR MARY IN THE CLOUDS?

By Leta B. Moriarty

"I JUST DON'T KNOW what I'm going to do with Mary," says a perplexed mother of four boys and an only daughter. "She goes around the house with her head up in the clouds, seeing little that goes on, hearing even less, and generally thinking only about herself."

Mary is a quiet, usually well-mannered girl of thirteen. You probably wouldn't call her pretty even though she does have a lovely complexion and pretty dimples. Until a few weeks ago, she seemed just as wide awake and alert as any other girl of her class; but now her dreamy "spells" mystify her mother and irritate other members of the family, particularly the boys when Mary fails to do something she has promised or something that is expected of her.

What has happened to Mary? Permit me to generalize.

Up until her twelfth or thirteenth year, the normal girl is a child. She runs and plays. Her hair is tousled by the wind, and she likes it. She does not worry about freckles or smudgy hands or torn dresses. Her imagination runs riot. First she is a fairy princess imprisoned in the ancient castle of the maple tree; next she is a little Negro girl down in Africa swimming for her life from the crocodiles. Then perhaps she is a stunt flyer, or a cow girl riding the western prairies, or a fairy. She is a veritable tomboy.

SUDDENLY the door of womanhood opens, only a little way, but enough that the girl catches a glimpse of a different world. She pauses in her play. She is fascinated, a strange fascination which makes her wish for long skirts, for clean, polished fingernails, for carefully curled hair. She feels within her the stirring of a new self.

She is an adolescent now, we say, and how fast she is growing! It is easy to say these things, but by no means easy to understand the various colorings of and conditions affecting adolescence and approaching womanhood.

This new self that she has found becomes the girl's center of things. All experiences are measured and weighed in their relation to this self. The girl's world takes her to the clouds. She dreams of many things—good schooling, popularity among her schoolmates, a job much above the ordinary, or more probably she will call it a "career," college thrills, travel, and a home someday in which she will preside as the happy wife and mother. Nor is this glamor of dreaming limited to the future. It exists for her in the present. The whole world seems to be her lover. She "adores" it; she uses all the adjectives she knows. She is a profligate user of superlatives.

One of the Problems

of girlhood is here discussed by one who is herself a strong friend of young girls. As a friend and worker with them she has had years of experience, in the Sunday school, in other local and church activities, and as an officer in the Girl Scout organization.

Other articles, discussing other intimate problems of girls, are promised for future publication.

WITH THE VISTAS of womanhood opening, widening, inviting, our thirteen or fourteen-year-old finds herself face to face with certain adjustments that must be made in the next few years — physical adjustments, mental, spiritual. She must adapt herself to new conditions at home, at school, in the church. She must choose a vocation. And all the time her mind is crowded with the wonders of this new self, with plans for new clothes, with love of books and music and good friends. Oh, so much to do! and so little time in which to do them!

One authority on this question has said that the reason there is so much misery and unhappiness in home-life today is because the girl in her adolescence is not trained to live. She is not urged to learn the fundamental law of kindness and consideration. Instead she flounders in a world dazzling and attracting beyond her powers to comprehend. She fails to learn in the home many of the things which it is her right to know and which will help her in years to come. Sometimes those who love her most take the attitude: "Oh, she's young yet. There's time enough. Let her stay young and untouched by the knowledge of maturity. In this day of youthful frankness and cynicism, it is nice to see her innocent." Thus the girl is denied useful and practical lessons by those who wish most to provide for her future.

It is well to remind ourselves that in spite of glorious hopes and dreams which our little castle-builder may concoct, most of the girls in our community are destined to live amid the commonplaces of life, very much as you live and I live. Most girls will find their time occupied by the demands of home-making in later life, or the duties of a school-teacher, or whatever profession or trade they choose.

It is the task of those who love girls and call themselves friends of girls to help the girl blend her experiences up in the clouds with the problems of everyday life. This must be done gently, understandingly, wisely. The girl in her teens must be prepared for everyday life, or she may fail to learn that:

"The trivial round, the common task
Will furnish all we ought to ask,
Room to deny ourselves, a road
To bring ourselves daily nearer God."

And what of Mary? There is nothing wrong with her. She has entered this adolescent "up in the clouds" time of her life. With wise mothering and leading, Mary will come down to earth again and learn to adapt herself to the everyday world. How soon she makes the adjustment and the success with which she does it depends to a very great extent on the girl's innate adaptability and on her chumship with her mother.

Books recommended for the leader of girls: *Womanhood in the Making,* Margaret W. Eggleston, Doran, 1923; *Understanding the Adolescent Girl,* Grace Loucks Elliott, Holt, 1930; *Girlhood and Character,* Mary E. Moxcey, Abingdon, 1916.

I Shall Not Worry

The future, like an untrod path
Before me winds away.
I know not what tomorrow holds,
I can but live today.
But though beyond its flame-etched rim
I may not haste nor see,
I shall not worry what it is
The future holds for me.

I will try to greet each new born day
With calm and cheerful mind.
Serene that mete it sun or storm
The strength I need I will find.
For wiser hands than mine have shaped
My life as it should be
I shall not worry what it is
The future holds for me.

With noble heart I will do my best
The tasks that to me fall;
Cast out vain hopes of yesterday
That have gone beyond recall.
When weary then my couch I seek,
Sore tried, but conscience free,
I shall not worry what it is
The future holds for me.

—Alice S. Boehm.

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The Necessity of Loyalty if We Would Attain the Goals of the Church

By Lottie Clarke Diggle

LOYALTY is the most desirable of all characteristics, because embodied within it are so many virtues. The Savior stressed the fact that love was the fundamental principle of righteous living, but to be loyal, a Saint must not only be motivated by love for mankind, but he or she must be constant, unswerving in fidelity, devoted and self-sacrificing.

Loyalty is the keynote of friendship, the comfort of parents, an absolute necessity in wedlock, an assurance of success in sport, and the foundation of any organization, be it club, lodge, or church. Disloyalty is a crime, classed in the same category as murder, by all civilized nations, and is justly punished with summary death.

The bitterest drops in the cup which our Savior drank to the very dregs, were his because of the disloyalty of his disciples, who failed him in his hour of need. Unwilling to forego a few hours of sleep, his followers left him alone through all the long night of sweating agony. From the depths of his disappointment he voiced the heart-broken reproach, "Could ye not watch with me one hour?"

AND PETER, warm-hearted, zealous, impulsive, lied and cursed to save his coward's skin. How he must have been cut to the heart when his Lord bent his suffering eyes upon him! To Peter's credit be it said, however, that the terrible lesson learned that day was never forgotten, and from that time henceforth, he remained loyal through persecution, imprisonment, and even unto death.

Are we as Saints deserting the cause of Christ? Are we leaving Him to watch alone? Are we continually wounding Him by our disloyalty, our selfishness in seeking our ease and pleasure; or are we standing by even as John, the beloved, stood on the danger zone at the foot of the Cross? Because he "stood by," Christ intrusted his dear mother to his keeping. Only to those who are today loyally waiting, will be given the great work of God.

How we love to sing that good old hymn, "When the Roll is Called up Yonder, I'll Be There!" But unless we are "Johnny-on-the-spot," when the roll is called down here, unless we are ready to answer the call of service, we might more appropriately sing, "When the roll is called down yonder, I'll be there." (See Revelation 20: 15.)

MOST of us recall the disaster of the *Titanic,* designated in glaring newspaper headlines as "A super ship," "Unsinkable." It was the acme of luxury having palatial equipment in all its appointments, and the elite of two continents offered small fortunes to be included among the passengers on its maiden voyage; the aristocracy of Great Britain mingled with the multimillionaires of the United States. It was indeed a gay throng which embarked on the mighty vessel.

As they neared the banks of Newfoundland, twice the radio call came, warning of danger from icebergs, but twice the operator disregarded the message, resting in the false security that was to be their undoing. Suddenly there was a mighty crash; the ship had struck an iceberg. There was no confusion. The captain ordered all women and children to the lifeboats. The crew and male passengers stood back, outwardly calm, self-effacing, loyal to duty and their ideals, and all the while the members of the orchestra played unfalteringly. As the colossal ship upended and sank beneath the icy waters of the Atlantic, to the listening ears of the shivering occupants of the lifeboats, floated the strains of *"Nearer, My God, to Thee."* Verily, "Greater love hath no man than this."

Are we, who call ourselves Saints, going to be less loyal to our church, to Zionic ideals, to the Christ whom we profess to follow? Are we, who claim to be the children of light, willing to allow the luster of their loyalty to outshine our own? Perish the thought! Why are Saints, Saints? Because they hold on when it is easier to let go; because they allow neither calumny, nor backbiting, nor hypocrisy, nor weakness to permit them to lose their grip; because they push on when they feel like standing still; smile when they feel like tears, and keep silent when it would be a relief to hurl vindictive epithets, and last, because they are loyal to the church and all it means to them. The initials L. D. S. might also stand for Loyal Devoted Saints.

A Saint may mourn his inability to preach, or to teach, to sing, or play the piano, but all can help by their prayers and presence. A loyal Saint will not absent himself from services for trivial reasons. *What though Sister Jones hurries from house to house carrying tales? She is but a rattling window in the house of God and everyone sees through her. And what matter if Elder Brown surreptitiously thrusts his chew of tobacco in his cheek when he meets a church member? He is but a rotting timber in the church's foundation, which will, without doubt, be replaced by another. And what though Sister*

(Continued on page 1500)

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NEWS BRIEFS

Official Whereabouts and Activities

As Thanksgiving draws near it is interesting to note the world-around locations as well as the services which are being rendered the church by members of the leading quorums.

President Frederick M. Smith has been in Southwestern Texas District the past few days, and is not expected home until the latter part of this week.

President Elbert A. Smith is now at home in Independence. He is devoting considerable time to preaching and writing.

President F. M. McDowell is visiting branches along the western coast of the United States in the interests of the priesthood. He first went to Los Angeles. Last week end he spent in San Francisco.

Apostle James A. Gillen has been giving generously of his efforts to Oklahoma Saints, holding a series of services at Miami.

Being a member of the Graceland College Board of Trustees, Apostle J. F. Garver was in Independence last Thursday for a meeting of that body. He returned to his mission work immediately.

Apostle Clyde F. Ellis is laboring in the Society Islands Mission, where he has been since July.

Another Sanitarium experience for Apostle J. F. Curtis. He underwent another operation there about two weeks ago, but is now at his home, recuperating.

Apostle M. A. McConley spent last week-end at Vancouver, British Columbia, and is on his way to Chilliwack.

Philadelphia, Pennsylvania, is the meeting place of Apostles Paul M. Hanson and F. Henry Edwards. They are working together there, having recently been helpers at the departmental conference of Southern New England District, held with Boston Branch.

Hundreds of Michigan Saints testify to the quality of service Apostle D. T. Williams is giving in sermons, lectures, and counsel.

Apostle John W. Rushton is using these November days to conclude his work in England, where he has been, with the exception of time spent in visiting Scandinavian countries and the Continent, since the last day of July, 1932. He will return to America on the Alantic Transport Company liner, *Westernland,* landing in New York about December 11. From there he will come direct to Kansas City and thence to his home in Southern California.

Apostle E. J. Gleazer is laboring in the West. His present mailing address is Sacramento, California.

From the typewriter of Apostle George G. Lewis comes report of missionary tours in far-off Australia, of administrative labors, of sermons preached, of organizations effected. Nor does he forget to mention the lovely things of Australia's early summer—the gorgeous flowers, days at the seaside, and the warm-weather church outings. Brother Lewis is working at Sydney until Christmas.

Presiding Bishop L. F. P. Curry spent a busy week-end in Missouri November 18 and 19. In addition to conferring with general administrative officers, he preached on Sunday in Kansas City Stake.

There is scarcely a busier man in Independence than Bishop G. Leslie DeLapp. He is called out of town to preach almost every week-end, but Sunday he remained at home to meet with Bishop Curry.

G. W. Leggott Pastor for Forty Years

"A record of forty years' devoted service was suitably recognized on Sunday at the Gospel Hall, James-street, Bradford, when Mr. G. W. Leggott, of North-road, Clayton, was presented with an illuminated address," is the opening sentence of the press story printed by the *Ashton-Under-Tyne Reporter* for October 28.

The gift was presented to Brother Leggott by Thomas Brian, senior, oldest member of the branch, and there were speeches honoring the pastor from a number of members including Apostle John W. Rushton.

Graceland's Board of Trustees Meets

The Graceland College Board of Trustees held a meeting at the Auditorium, Independence, November 16. All trustees were present except F. M. McDowell who is in California. Those who assembled to transact business for the college were Apostle J. F. Garver and Elder Blair Jensen, of Lamoni, Iowa; Mrs. Audentia Anderson, of Lincoln, Nebraska, and Doctor Charles F. Grabske, Patriarch Albert Carmichael, and Bishop G. L. DeLapp, of Independence.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

Marriage—Inside, or Outside?

For obvious reasons, the name of the author of the following letter cannot be given. But readers will thank him for his effort to help others avoid a tragedy that has come within his observation, and touched his own life. Clearly, what he has to say is of the greatest importance to young people.—Editors.

Youth and romance! We all thrill at these words and we want to connect them in our minds with happiness. It is of romance and happiness that I want to write.

In Section 111 of *Doctrine and Covenants*. we are told that those who marry out of the church will be considered weak in the faith. Those contemplating such a step may not think seriously of this statement, but if there are any such, I wish that I could appeal to them on the question of their own happiness. They are all expecting much happiness.

First we will admit that many who marry outside the church are fortunate enough to bring their companions in, but many more do not. A lack of harmony in one's ideals brings about unhappiness. If a compromise is made we lose some of our own spirituality and we withhold from the church the talents and the service which we might have given. In times of trial or sorrow this realization will bring deep remorse. We may not even be permitted to raise our children in the faith that we have been taught to love. If we do stand stanch in our faith and decide to be active in the church in spite of everything, then friction and unhappiness result.

One of the well known men of our church has told that he was influenced by a sermon preached from the text found in 2 Corinthians, 6: 14, "Be ye not unequally yoked together with unbelievers," to the extent that he broke his engagement with his sweetheart out of the church when, after a talk with her he learned that she would not consent to have him do church work. He later married in the church and was sent on foreign missions and with his companion found happiness in service and a realization of their highest ideals. Who can judge what might have been the loss to the church if this man had married out of the church?

I feel that I even might have made some contribution or could have developed my talents better in the years since I left Graceland, if I had not married out of the church. I see others who have made their choices out of the church and there is in every case something lacking in harmony or happiness. Those who have married in the church, though they may have trials, are in most cases going on in a unity of purpose, which brings happiness.

And so, dear youth of the church, think long and prayerfully before you make your decision, and if you want to be happy, marry in the church.

The Good Time Is Now

There was never a better time than the present for the young people of the world. For starting in business, for establishing a new service, for opening the way with new enterprise, the immediate future offers great opportunity.

The world is in a valley between two mountains. It is just now rubbing the bruises suffered in a fall down the steep mountain back of it; and it is picking itself up preparatory for the ascent of the mountain ahead.

In the recent economic cataclysm, old businesses have failed, old services have discontinued, old leaders have been retired.

It is a time of opportunity for youth. The leaders, the thinkers, the captains of industry for tomorrow are in the schools of the country today.

Shiny Elbows

By Edna Lucille Cox

Why is it that people, in talking or thinking of equality, always look up the scale of man's riches, instead of down to the poor man's shiny elbows and threadbare clothing? Do the rich lead the more perfect life?

It is said of the poor that they are happy because they don't know any better. Is that true, or do the poor more quickly perceive the real values of life because of the lessons taught therein? At least, they are more humble and willing to give, to work, and to sympathize.

Most of the churches are kept up by the poor, anyway; because the poor really realize how much a little can help. So, it would be well, if, in looking for a standard of measurement, the person might look again and see behind threadbare clothes, and remember that material gain is not all that counts. The poor might furnish a better standard for equality than the rich.

The Testimony of a Searcher

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods unnamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush,
I heard His voice upon the air.

And even as I marveled how
God gives us heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned,
And all that there was still to probe—
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be;
And from that kindly ecstasy
I knew God dwelt within my heart.

—Bliss Carman.

It Isn't Easy

To apologize. To begin again. To admit error. To be unselfish. To face a sneer. To be considerate. To endure success. To keep on trying. To profit by mistakes. To give and forget. To think and then act. To keep out of the rut. To make the best of little. To shoulder deserved blame. To subdue an ugly temper. To maintain a high standard. To recognize the silver lining—but it always pays.—Jerome P. Fleishman.

"Democracy in the last resort depends not so much on the machinery of government, as on the spirit of the people, on its unexhausted and growing fund of good will and understanding, on its capacity for social magnanimity and unselfish service. In proportion as this spiritual humanism is diffused throughout all classes of the nation, only in that proportion will the right atmosphere for Democracy exist."—General Smuts.

"The Power of Environment is tremendous, so tremendous that there is only one power greater, and that is the power to alter environment. We know that we can, if we will, say to our environment, 'I will; be thou improved.' And in this power lies the sole hope of human progress."—G. K. Hibbert.

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The Origin of Thanksgiving Day in America

By Lynn E. Smith

ANOTHER THANKSGIVING is at hand. The season of harvest has passed and the entire nation pauses to offer its thanks for the bounties of life, and the partial recovery of the American people from the throes of depression. Many have been put back to work and given a chance to earn the necessities of life. We today have just as much cause for giving thanks to our Creator as did the Pilgrims of early colonial times. In our observance of the day let us look back to the origin of the custom.

The real origin of Thanksgiving in America as a day especially set apart for prayer and rejoicing goes back to the fall of 1621 when Governor Bradford of Plymouth Colony set aside by proclamation a day of thanksgiving. Since that time the leaders of the country have set aside certain days for such observances. Since Lincoln's proclamation in 1864, it has become the custom for the President of the United States to issue a proclamation each year calling the nation to prayer on the last Thursday of November.

TO REALIZE FULLY the meaning of the day to the Pilgrim Fathers one must go through the history of the founding of the first colony on the New England shores. There are books other than dry histories which take the reader into the life of the colony, giving him a clearer insight into the characteristics of the men who founded our democracy on the base of religious toleration. A book which does this and which also remains true to historical fact is *Standish of Standish* by Jane G. Austin.

The Pilgrims left their native land for a dream of religious freedom. For this dream they were driven out of England and into Holland just across the channel. In Holland they found that they had to work doubly hard in order to make a living; their children were drifting from them, and they were gradually being absorbed with the life of Holland and scattered without establishing anything of permanence. Also, having a hope of laying a good foundation for the advancement of "the gospel of the Kingdom of Christ" in the remote parts of the world, they decided to move to the New World and establish a community of their own. The first groups later made the same pilgrimage but it is the *Mayflower* and the *Speedwell*. The latter, however, sprung a leak soon after it left port and had to turn back, unable to complete the voyage. So the *Mayflower* made the perilous crossing alone, taking only a part of the company that had planned to go. Due to storms and deception on the part of the captain of the vessel they were landed on the desolate coast of New England instead of on the shores of Virginia where they had planned to settle. Other groups later made the same pilgrimage but it is the first small band in which our interest lies.

The first chapter of the book *Standish of Standish* takes up the story on a Monday morning after the *Mayflower* has reached Cape Cod. The Pilgrim Mothers were in their glory for it was wash day, and the Pilgrim Fathers—well, it suffices to say that they managed to find other tasks of higher import to keep them busy. Yes, the Pilgrims were as human as the men of today. After exploring the coast line they started to build their little colony at Plymouth, knowing not what the next few months had in store for them. Out of one hundred and one who made the crossing only fifty lived to see the coming of spring and the planting of the crops for the next year. In order to keep the Indians from learning of their great loss in numbers during the winter they leveled the graves of their dead and planted wheat where the mounds once were. Thus they were forced to say good-bye even to the graves that they had loved. Stern necessity was their task master.

IN GRATITUDE for the plenteous harvest of 1621, Governor Bradford proclaimed a day of thanksgiving and sent four men in search of game. The men returned struggling under a burden of wild fowl, principally turkeys. Thus early in the history of the observance of thanksgiving does our good friend the turkey make his appearance. At dawn of that first Thanksgiving Day one of the cannon that crowned the hill-top thundered forth a salute which called the Pilgrims together to march to the meeting house where the service of thanksgiving was led by Elder Brewster. After the service followed the dinner to which came ninety friendly red men under King Massasoit, bringing with them an additional supply of venison. Following the dinner Captain Standish led his little army through various manœuvers which frightened the red men so much that they went in search of further game. The feast lasted for three days in which games were played by both the red men and the white men. The Indians also held their ceremonial war dances. The hearty fellowship founded between the Pilgrims *(Continued on page 1500)*

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The Temple Lot and Its History

By S. A. Burgess

It appears that when President Frederick M. Smith was in San Francisco in June, 1933, he was interviewed. The *Messenger* for August, 1933, makes the following statement:

"In an article written by Sam Ewing in the San Francisco *Daily News* on page 13 of the issue of June 29, 1933, covering the visit to San Francisco of Frederick M. Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints, several false statements concerning our Church of Jesus Christ of Latter Day Saints were published. Among such untrue statements as therein attributed to Frederick M. Smith is the following:

" 'We have a legal title for the real church under a decision of the U. S. courts against the Utah hierarchy under the presidency of J. Heber Grant. In a court suit over property in the 1890's we won the title.' "

The *Deseret News* of Salt Lake City for August 19, 1933, in the Church Section, republishes the article with the following introductory paragraph:

"The *Messenger,* official organ of the San Francisco stake and published by the stake presidency, in its August issue, carries the following interesting article concerning the ownership of the Jackson County Temple Lot, in answer to a statement made in San Francisco, recently, by President Frederick M. Smith, of the Reorganized Church of Jesus Christ of Latter Day Saints."

The *Zion's Advocate* for August, 1933, again republishes all that appeared in the *Deseret News* with its own introductory paragraph as follows:

"The following article reprinted from the Church Section of the *Deseret News,* proves that the leaders of the Reorganized Church are still deliberately misrepresenting the true status of the Temple Lot title. We thank our Utah friends for stating the facts so clearly on so timely a question. The only exception we take to the article is the statement that Edward Partridge was the first bishop of the Church of Jesus Christ of Latter Day Saints. As a matter of fact, the name of the church from the date of its organization on April 6, 1830, to 1934, was simply 'The Church of Christ.' "

Upon the whole the article published by the *Messenger* (which is stated to be a Utah publication) is fair in its discussion of the history of the Temple Lot. There are some misleading statements, for example, that Judge John F. Philips went out of his way to attack that church. But we shall not attempt to review that article critically nor to discuss the early name of the church.

We hardly need assure our readers that President Smith made no such statement as is above alleged. His statement only had to do with the decision by Judge Philips that the Reorganization is the true church in succession with like doctrines to those held by the church from 1830-1844. But is it not a little surprising that this statement should have been published and attacked three times, yet not one of the above periodicals took the trouble to ask first if he had been correctly reported.

Our Attitude

We have no desire to criticize Mr. Sam Ewing, the original reporter. It is not surprising that one entirely unfamiliar with the facts should make some inaccurate statements. Nor do we wish to reflect on any of our friends of the various factions of the church. The facts are repeatedly stated inaccurately.

In offering the following review we are not attempting to present a particular viewpoint or write authoritatively for the Reorganized Church of Jesus Christ of Latter Day Saints, nor against any other organization, but only to present the facts as fairly as possible without regard to whom may be affected. It does at least represent our present understanding of the situation.

A Brief History

On August 3, 1831, Joseph Smith with others dedicated a spot about half a mile west of Independence for the erection of a temple. Later, in December of that year, Edward Partridge, the bishop of the church, purchased over sixty-three acres for $130 which, it is generally agreed, included the spot so dedicated. This purchase was not only to secure the Temple Lot, but also lands for other purposes of the church and for the settlement of the Saints.

Thereafter the members of the church were driven out of Jackson County in 1833, and in 1838 from the State of Missouri.

There appears on the records at the court house in Independence a declaration of trust which purports to have been made by Edward Partridge while fleeing for his life, a deed to certain named persons stated to be the children of Oliver Cowdery. This deed was duly acknowledged in March, 1839, but was not recorded until 1870.

After the death of Edward Partridge in May, 1840, the widow and three of the five children of Edward Partridge, in 1848, executed a quitclaim deed to one James Pool. By a succession of deeds thereafter this title purchased by Pool was transferred, so far as affects about two and one-half acres to Granville Hedrick. It is this land which

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was the basis of the Temple Lot suit in the early 90's.

The Temple Lot Suit

Though this land was purchased, it appears that it was not built upon until the Reorganized Church had erected the Stone Church across the street from it. When a start was made to build upon the lot, notice was served that the Reorganized Church claimed it as the successor of the original church. To try that particular question a suit was filed in the United States Circuit Court. The basis alleged by the Reorganized Church was that Edward Partridge had purchased the land with church funds for the use of the church, that particularly it was his purpose to secure the spot dedicated for the temple. Hence the suit was brought in equity. Now so far as the evidence is concerned, the witnesses of both churches testified to this original purchase and all considered and agreed that this two and one-half acres was at least part of the Temple Lot and was so designated.

There has been some dispute as to the exact spot. Some claim that it was to the east of River Boulevard, but we think the weight of evidence is that a stone was placed somewhere within that two and one-half acres. There has been dispute as to which corner was marked. There is a question as to how large a plat was included in the Temple Lot and how large a temple was to be erected.

If a little common sense is used, we can easily picture the situation when these men went out and stood upon a spot that they did not own and designated in a general way that this would be the place for the erection of the temple. When it is considered in this light, as the most suitable location, it is not difficult to estimate at least with close approximation where they stood.

As to the size of the lot, as was stated by one of counsel for the Church of Christ and repeated, there were no definite bounds of width or depth determined. As to the size of the building there appears no historical record at the time, but in June, 1833, Joseph Smith and his associates in the First Presidency of the church sent a letter to Zion providing for the laying out of blocks in the middle of a plat, 990 feet by 660 feet, with instructions that twelve temples should be built upon that block. Such a block would have been laid out in a practical way on the top of the hill, and might have required the purchase of other lands to the north and west, but they were driven out before this could be done.

Oliver Cowdery Deed

The Oliver Cowdery deed has been called in question because when the genealogy of the Cowdery family was printed such children were not found as belonging to Oliver Cowdery. In fact if they had a son John seven years old, he would have been born before their marriage. Upon that we merely note in passing, first and most important, that this was a declaration of trust and even though names entirely fictitious had been inserted, a court of equity would be ready to appoint proper trustees.

Second, the deed is informal, but the reasons for that are easily apparent from the conditions under which it was executed, as he was fleeing for his life, nor did he ever claim to be an expert attorney.

Third, while Oliver Cowdery did not have a son John, his brother, Dr. Warren A. Cowdery, did have such a son and of the age set forth. Further, while Oliver Cowdery had no son, Joseph Smith Cowdery, he did have a daughter aged one year named Josephine. Further, although he had no daughter named Jane, children are sometimes given nicknames and Marie Louisa would appear to correspond with such a description. It is easy to understand that Edward Partridge might be mistaken with regard to the parenthood of a nine-year-old boy, especially when the family name is the same, also as to the sex of a one-year-old child. But as pointed out in the suit as well as now this deed was presented primarily as a declaration of trust.

Legal Answer of the Church of Christ

Now if the Church of Christ had by their attorneys claimed to be the church in succession, the matter would have been squarely at issue and the outcome might very well have been quite different so far as possession and title is concerned. But without regard to the position taken by the members of that organization their attorneys in the formal plea made quite different assertions. First, they denied twice in their answer that Edward Partridge purchased this land in trust for the church. Since Edward Partridge had moneys of the church and was the financial officer, this is very close to a legal denial that this land was the Temple Lot dedicated by Joseph Smith. Second, they claimed that if there had been such a trust the Utah church was the true church in succession and not the Reorganized Church, because the Utah church taught and practiced polygamy, which, they alleged, was introduced by Joseph Smith.

In the third place they claimed the Temple Lot by adverse possession, but this was only made after what should be stated as their first claim of defense. The denial of the trust was not an affirmative claim. The first affirmative claim was a line of title through James Pool.

In the Abstract of Evidence published by the Reorganized Church in some way a vital part of the answer of the Church of Christ was omitted, and

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because it is so important for the right understanding of the case, we herewith insert it:

"Deny—That one faction of the church which plaintiff assumes to represent retired therefrom led by Brigham Young, went from the State of Illinois to Council Bluffs, thence to Salt Lake City; and that said Brigham Young and his followers were a faction or seceding party from said church, and that another faction led by A. T. Strang, and another led by Gladden Bishop, and others led by other men located in different parts of the United States, and taught doctrines and beliefs not in harmony with the teachings, tenets and doctrines of the mother church. And deny that the church which plaintiff assumes to represent had any mother church, or any organization whatever prior to the time of the alleged secessions and divisions in 1846, and deny that it was composed, after said alleged secessions, and divisions, of those who held to the same doctrines and the same system or organization as did the 'Church of Jesus Christ of Latter Day Saints' as originally constituted. Defendants allege that said Church of Jesus Christ of Latter Day Saints is identical with the church that was led by Brigham Young and by him located in Utah Territory, and practicing the same tenets and doctrines as were practiced by the same church at Nauvoo, Illinois, including the doctrines of tithing, baptism for the dead and polygamy.

"Defendants further allege that after the great body of said Church of Jesus Christ of Latter Day Saints moved as aforesaid from Council Bluffs, Iowa, to Utah territory, a small number thereof remaining behind separated themselves from the church aforesaid, some following J. J. Strang, others W. B. Smith, others Sydney Rigdon and others other factional leaders, and that from dissenters from these the so-called Reorganized Church of Jesus Christ of Latter Day Saints was constituted. That in one form or another it has propagated a combination of tenets and doctrines peculiar to its organization by and through a system unknown to the adherents of the Church of Jesus Christ of Latter Day Saints, from which it claims to have descended as from a mother and from Joseph Smith, Senior, as a father, who inculcated and practiced polygamy, a tenet which said Reorganized Church of Jesus Christ of Latter Day Saints at least publicly repudiates.

"Defendants deny that Edward Partridge took the title of said land in trust for the Church of Jesus Christ of Latter Day Saints, or in trust at all, and deny that anyone since that time has held said property in trust for said church, or for any descendant or successor thereof.

"Deny—That plaintiff ever exercised any ownership or control over said property, and deny that it has been recognized by the public authorities as church property and not taxable; but aver that defendant church, by its members and its trustees, has for more than twenty years, held the possession thereof openly, notoriously, actually and adversely to all the world, and paid the taxes thereon." (*Abstract of Evidence,* page 544.)

Now a court of the land will not consider questions of succession and true or false doctrine unless the title to real estate is involved, but when land is purchased for the use of a church those who teach the same doctrine, whether many or few in number are considered to have the right of possession and title. Hence there have been many cases in which the courts have heard evidence as to the doctrine of a church which first took title and the doctrine of the various factions. For this reason, once the United States Circuit Court found that the land had been purchased for the use of the church (a temple lot) it began an examination to determine which church was alike in doctrine with the church of August, 1831. It will be noted here that the Church of Christ did not claim to be that successor, but offered the church in Utah as successor. Furthermore they gave as a dominant reason for this the practice of polygamy. Once, then, this was found to be the Temple Lot, so purchased, it became necessary to determine this question of successor, and to determine that question it was essential to consider who was responsible for the introduction of polygamy.

It is true that Edward Partridge had taken the title to this land in his own name, but that was because the constitution of Missouri forbade, at that time, a religious corporation, or taking in the name of a church.

How the Church in Utah Came In

When it came to the trial of the case the first evidence of the Defendant, the Church of Christ, appears to have been taken in Salt Lake City and in Provo, Utah. Fourteen witnesses, members of the church in Utah, testified in an attempt to involve Joseph Smith in polygamy. Three women testified that they were married to Joseph Smith. It is interesting to examine their testimony as a whole, when they were under oath and before a responsible court. An important point here is that it is apparent that at least two, if not more, came and testified without a legal subpoena but at the request of leading officers of the church in Utah. Among the witnesses were Wilford Woodruff, president at that time of the church in Utah, and also his immediate successor, Lorenzo Snow. There was other testimony in the case to show the interest of the church in Utah and a voluntary effort to assist, as witnesses there came at the request of officials of the church in Utah.

They have denied at various times that they were parties in the case or that they were particularly interested. But it is clear that it was not the Reorganized Church nor Judge Philips which brought them in, but it was the answer of the Church of Christ, and then the fact of this testimony taken in Utah which was furnished by them. It was first the act of the Church of Christ and, secondly, that of the church in Utah which made it essential that the Judge should consider that organization. Furthermore, in equity it would have been possible to have brought them in as parties. If they chose to assist in this other way, that was of course their privilege, but it is evident that they were at least to that extent involved in giving this testimony.

A Problem of Equitable Procedure

There is today and has long been difference of opinion as to how *(Continued on page 1489)*

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The Royal Road

By Florence Tracey

VIII
Behind the Mask

WHAT IS PRETTIER to the city-bred person than the reflection of long rows of lights on shiny, wet streets? The dazzle of hundreds of electric signs through the mist? The flare as of fire against the sky from tall, smoking chimneys?

This was the picture which greeted Larry and Greg, as the Spurgeon family Chevrolet nosed itself into one of the principal traffic arteries between Kansas City and Independence on the way to the Playland.

The night was cold, the air crisp, and Larry tucked her satin-clad feet close to the car heater before she spoke.

"It's beautiful, isn't it, tonight?"

"Very beautiful!" Greg's tone was ardent. He was not looking at the lights, he was looking at her. She started to tease him about that, but a certain little grim line about his mouth caused her to change her mind.

"The sleet makes it even more beautiful, though it is dangerous," she commented, hoping to steer the conversation away from an uncomfortable theme.

"Yes, haven't you noticed that many times the most beautiful things are the most dangerous—a magnificent snowpeak, for instance, or—a beautiful woman?"

"The nerve of you to compare a woman to a snowpeak!"

"I didn't—I just said—"

"Oh, well, don't say it, Greg. Don't be philosophical this evening for goodness sake! Let's have some fun!" She put her hand through his arm and looked up at him provocatively. The car swerved to one side. The driver spoke:

"There, see what you do to me—"

"Are we to meet the rest of the gang there?" she broke in.

"Yes, Ben's bringing them in his car—Dora Lou, Dart and Bernice. And say—you can't guess who I ran into today in the city? Rowe McCarley. Think he's coming out to the dance, too. Said he was coming if he could find a costume."

"Rowe!" distastefully. "Why does he always have to be around?"

Greg was surprised: "Why, my dear girl, he isn't—we haven't bumped into him for ages."

"Well, then I wish we wouldn't bump into him for half a dozen ages!" Larry could not account for her seemingly unreasonable dislike of Nancy's finance. She really did not know him well, but when he was about, she felt uncomfortable, almost unsafe. Tonight that feeling was even stronger than usual. "Greg, I hate to dance with him. If he's there, you do all you can to keep him away, will you?"

"Naturally—do you think I'm going to let anyone else dance with you any more than I have to for common courtesy's sake?"

Her sigh was one of relief: "Then that's settled! Now let's talk about pleasanter things. Do you have a mask?"

"Pleasanter things, did you say? What's so pleasant about masks? Yes, I have mine—got it today, and tried it on at home. Feels as comfortable as if I were wearing a toothbrush on the side of my face."

She giggled. "Mine doesn't feel very wonderful either, but we have to wear 'em—we must have mystery and romance at this affair you know."

How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite openly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him. Among her reasons is the rather startling one that she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the whithaired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household.

In a mood of adventure, Greg invites Larry to a great costume ball in the city. She goes, wearing a valuable bracelet, an heirloom belonging to Eldred Hampton.

ELDRED HAMPTON had guessed correctly when she told Doc that Larry and Greg did not often go to public dances. They had gone only once or twice and then it was to a small summer pavilion situated on a chain of lakes known as Crest Lakes, not far from Independence. Crest Lakes was known to the young people of neighboring cities as a "nice floor," "good water" and "passable food." It was not particularly exciting, just a nice little place tucked away among the hills and trees and lakes and frequented by a very youthful clientele. There Larry and Greg had matched their steps to the langorous drone of saxophones on warm autumn evenings.

Larry liked it. There was something about the rhythm, something about the surroundings, but most of all, something about Greg, that made her very happy on such occasions. And yet in the very midst of such happiness, she realized that she must not do this often—she must not habituate herself to such a pastime. Her father had not wanted her to dance back in high school days; he had never explained his reasons, but she still remembered his words: "I'd much rather you didn't, daughter." Her conscience, when she paused to let it speak, told her that she was not setting a helpful example for girls younger than herself, and so she had refused several invitations to go to larger dance halls in Kansas City.

BUT THIS TONIGHT was to be a great affair, honoring the two hundred and first anniversary of the birthday of George Washington. The Playland, one of Kansas City's most popular dance houses, was "throwing" a mammoth masked ball, and dancers from all over the country had been given notice of the event, and invited to come to frolic in costume. There were to be professional numbers in costume, the minuet, and others. The orchestra was the best to be had in Missouri. An exceptionally fine time was promised to everyone. Greg had asked her to go with him a month ago, and after several days of consideration, Larry had accepted. She had never been to anything so grand, and, after all, she knew of no one depending on her for a good example, did she?

. . . Never had she seen anything like it. Hundreds of dancers in gleaming silks and velvets. Myriads of colored lights. Streamers. Confetti everywhere. The great glassy floor. The measured step of many feet in the waltz. The grace of the dancers who gave the special numbers. The ease, the hospitality, the friendliness of the place—it was fun!

The orchestra thumped and wailed as she seemed to float away from it with Greg to the far side of the long room, and back again. How handsome he was tonight! How the touch of his hand thrilled her!

Then—in a moment—Ben or Dart would cut in—and she would see Greg with Dora Lou or Bernice.

It was after one of these intervals, that she was again skimming over the floor with Greg when he grumbled: "This mask—it feels like a feather duster with glue on all the feathers!"

"Half an hour ago it was like a kitchen mop with broom straws stuck through all the strings," the girl laughed, "and before that it was a piece of flypaper. Don't worry, foolish, it won't be long now. All masks come off at midnight."

"But, gosh, another hour!" he puffed.

And how many things can happen in an hour! If Larry or Greg could have known what the next hour held for them,

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they would happily have left the floor without unmasking, secured their wraps, and gone home. But they had not an inkling of the things in store for them.

. . . "Have you seen that little creature in the bright red dress with the silver 'swappings' as Ben calls them?" demanded Dora Lou as the two couples paused to rest and watch the dancers. "See, there she is over there with that short fellow? Can she dance! But she's like the rest of these beautiful things—absolutely heartless."

"And might a mere man ask why?" from Greg. "True I can't get much of a look at her through this confounded mask, but judging from the glimpses I have caught, I would say she's presentable."

"Sure you would, being a man," there was hint of grimness in Dora Lou's tone, and her hand rested on Ben's arm as if to keep him from responding to siren glances. "But take it from me, that woman is a go-getter. I don't know who she is, nor who she is apt to be, nor anything about her, except that I've watched her dance—and I know that she gets what she goes after."

"Never let one woman get to talking about another," Ben observed and then with mock meekness. "What say, baby, let's dance?"

Larry began to watch the little dancer in scarlet. Could she dance! She glided. She triple stepped. She followed her partner flawlessly. She had beautiful hair, exquisite hands, and a tantalizing figure. Larry was almost grateful for the masks which kept one's partner from seeing too plainly. And certainly it was no pretense that Greg was not seeing very much from behind that mask, for he had bumped into several couples and apologized: "So sorry, this cock-eyed mask, brother, you understand."

Unwillingly Larry's eyes followed the step of the diminutive red dancer. There was something decidedly familiar about the man with whom she was dancing now. Where had she seen him before—or had she?

AT THAT MOMENT Dart cut in, whispering that he was perishing of thirst and that Bernice had deserted him. They sought refreshments in the balcony.

"Like all this rah-rah, Larry?" demanded the young fellow parting himself for a moment's time from the consumption of a crushed fruit phosphate.

"U-um," Larry did not commit herself, just wiggled her mask experimentally. It was warm and uncomfortable, something like a mild mustard plaster.

"Your get-up's grand," her partner gallantly proffered before attacking a club sandwich. "I like you in that color."

"Thanks. From the feminine point of view tonight," she was looking out over the balcony railing, "the party is a revelation. I never knew there were so many bow-legged men in the world as there are at this moment on that dance floor."

"Then I presume bathing has never been one of your summer sports, or your education would be more complete."

"I confine my bathing chiefly to the bathroom," she flashed back.

"That's a shame."

"Whatsa shame? . . . Pardon the intrusion, but isn't your voice familiar?" A dancer whom Larry had passed often on the floor was standing beside them. He wore the red uniform of a British Colonial soldier. "Why—Dart, old fellow, I *thought* it was you."

Recognition gripped Larry. Of course she had seen him before, the one who had danced so much with the little creature in crimson. She would know that voice anywhere—Rowe McCarley.

"Who's the girl friend?" the soft voice went on.

"Larry, you know Rowe, don't you?" Dart was brusk.

"Oh, Larry Verne!" The three words were a caress.

Desperately the girl glanced about for Greg. He had promised to rescue her from Rowe McCarley, but at this moment he was dancing with Dora Lou. Then she found herself moving away with Rowe, and Dart was gone to find Bernice.

They danced one dance; they danced two dances. Would Greg never come? Whether it just happened that way, or whether Rowe designed it so, they never passed Greg; they seemed always to be on the opposite side of the room from him. Now he was dancing with Bernice, and where were the rest? Dora Lou was dancing with Dart—and Ben—why, he was leading the scarlet-gowned dancer in this waltz!

THEN she lost sight of Greg in the crowd. She did not want to be rude to Rowe, but she wished awfully to be rid of him and his smooth amenities. His very presence seemed to stifle her. Several times she smiled feebly at his attempts at wit. Surely now at any moment, Greg would appear. He had promised he would.

Suddenly she caught her breath. Rowe, ever attentive, bent even closer, "Did you say something? It's deucedly noisy in here."

"No—no, I didn't say anything," she hoped her voice did not sound as hollow as she felt. There not twenty yards away was Greg leading the little flaming dancer. Evidently his vision through the mask had improved! She could not keep her eyes away from them. And he had promised to cut in if Rowe McCarley danced with her! How skillfully he steered the way through the crowd—how wonderfully his partner followed him! Larry felt suddenly sick and tired.

"Pretty swell dancer isn't she?" Rowe chuckled slyly.

"Who?" Larry pretended innocence.

"The girl dancing with Greg, the one you were watching just now." Larry could have stepped all over his feet with joy.

"Oh, she'll pass," she feigned carelessness.

"She ought to—she's a professional. Has been in vaudeville stunts since she was a kid."

"Who is she?"

"O real little New Yorker, born there, raised there—an' everything—Broadway—"

"Don't they have names in New York?" There was an icy edge to Larry's tone which her partner chose to disregard.

"Sure, they have names, little un, several of 'em. Take your choice—this child is known as the Whoopie Lady, Kitty Wren, and the Baby Kid, but her real name in Dagmar Shelby. Cute kid. Come on over—I'll introduce you."

At that instant Ben's friendly face appeared over Rowe's shoulder, and Larry was free to wonder: How did Greg happen to meet her? What was Miss Shelby doing to keep him away from her so long? Had he forgotten his promise?

THE LAST HALF HOUR before midnight seemed an eternity to Larry. She was avoiding Greg now. The world had gone suddenly very flat and very dull. She wanted to leave. Why had she come anyway? This was nothing but a miserable farce! She had come mostly to please Greg—and now! She could have cried right there on the floor. But after all, there was nothing like the appearance of popularity and fun to keep up one's pride. She danced again with Rowe, and then giggled as he presented a friend, Mr. Johnson, a sleek-haired fellow of perhaps thirty-five whose graces seemed to consist chiefly of affectionate terms, glowing glances, a possessive grasp, and a hop-and-hop dance step. Larry disliked him even more than she did Rowe, but she would not let Greg see how left out she felt, how hurt she was. He didn't love her at all or he couldn't act this way—and especially after he had promised. . . .

There he was dancing with that Dagmar Shelby—wasn't that the name Rowe had called her?—again. Oh, very well, if that was his game. . . . She tossed her head and seemed to give close attention to what Mr. Johnson was murmuring.

Ten minutes till twelve! Gone was the glamour of the evening. The music rattled in her ears. The scraping and gliding of hundreds of feet seemed to be on her very heart. This was torture, and so warm! She reached for her handkerchief which all evening she had tucked under her bracelet. When her fingers failed to meet the silken touch of the material, she glanced down. The handkerchief was not there. It must have slipped out from under the—but—why—what? The bracelet was not there either! Stock still she stood, staring confusedly at a white wrist that was accusingly bare. (To be continued.)

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Thought Provokers

Overcoming Difficulties

By B. H. Thomas

ON OUR JOURNEY along life's pathway, we are bound to encounter stumblingblocks. They are hardly noticeable at the start, but as we grow, we are sure to encounter some of the things that have a tendency to hold us back. Those who possess the courage and the power of will, are the ones who surmount these obstacles. Two of these obstacles are *gossip* and *criticism*. When you set out to do big things, you are bound to attract attention, but when you are made a target for criticism, its a sign you are getting away from the crowd. The finger of scorn was pointed at Jesus, yet he went on to the end. It was gossip and criticism that cost the life of Joseph the Martyr. When you leave the low places, you can't expect to receive praise. That should prove to you that all men are not equal. Slander can never harm a clean character. Keep going until you are out of reach of the gossipers. Naturally the higher you climb, the harder it is for them to see you.

Only when you stop and fight back, do you show smallness, and when you do that, you are bound to hear, "If I can't get up to where you are, I'll pull you down to my level." People who are sensitive should consider the origin of these two weapons. The wail of the weak comes from the deep, but so long as you know that you're right, dare on.

Rubbing shoulders with the crowd always has attracted attention. You can't expect to be noticed if you stand still. When people talk against you, it proves they can't keep up with you. Swimming against the tide is hard work for the weaklings and your opinion against the world is, the world's opinion against you. In addition to your limitations, you have God on your side and that's stronger than all human voices in existence.

Do your duty as you see it and not the gossipers' way. Pray for wisdom and light to dare on. The power of endurance is measured by your strength of will. You're bound to meet people who have stopped climbing and can't stand to see anyone pass them, but keep going; you'll see less of these people at the top of the hill.

About the cheapest thing in the world is talk. Especially the kind you can't hear. Strong men are too busy to talk about their fellowmen; that's why the weaklings can't succeed. When you know you're right, of what value is the opinion of other people. Leaving the unimportant is bound to bring wails of resentment. Importance of any kind always has gained recognition. In forging ahead, you can expect gossip and criticism. Satan must speak through someone, that's why he chooses the weak for the job, but don't stop, climbing the hill strengthens the will. Sterling characters are won by those who overcome. Strength of will is seldom seen in careless, shiftless personalities. Saint Paul was too strong for gossip and criticism. The Roman empire could not stop him. The dungeons and prisons could not hold him; that's the kind of material that made Saint Paul.

A good way to ward off these satanic weapons, is to smile and be so busily engaged in your good works, that you won't have time to be swayed by the opinion of people who can't rise above their own natural weakness. When gossip or criticism is directed at you, it is a sign you've been looked over and they've decided you're doing something, but don't blame the crowd. People usually shake the tree that bears the most fruit.

Something to Think About

By C. J. Lant

Scene: A lunch counter, on the coast route highway; in southern California.
Place: Near Santa Barbara.
Time: 4 a. m.

THE NIGHT PATROLMAN in this district had gone down to the lunch counter to get a bite to eat. One of the "wildcat" stages had discharged its passengers for lunch on its way to Los Angeles from San Francisco. Two women were seated on the opposite side of the room facing the patrolman; they were having a cup of coffee, one of the children was scarcely more than a nursing baby. Its mother was trying to pour the bitter solution, called coffee, down its throat. The child rebelled and began to cry.

This service station is about the only place open after midnight, between Los Angeles and Santa Barbara and most of the transportation companies have their drivers stop there for the servicing of their trucks; a man walked in and seated himself beside the patrolman facing the two women. He immediately began to gaze toward the same thing that had attracted the attention of the patrolman.

After a few moments, both men turned and looked at each other, full in the eye; some mutual attraction held the gaze, and neither spoke, but looked at the woman again, the baby continued to cry; after the women had finished the coffee, they went out and got into the car, the mother of the smallest baby seated herself at the wheel of the second "wildcat" stage and produced a big black cigar and proceeded to light it up and puff as big as you please.

The patrolman called the attention of the second man to this scene and both began to talk about the feeding of coffee to nursing babies, the second man began to tell the patrolman about his family of children, whose cheeks were red and rosy, and he spoke about the growth and development of his youngest daughter, who was but three years of age, and many people thought that she was six or even older, and some thought that she should be in school.

He continued to extol the virtues of his family and his wife who made whole wheat bread and fed them all, mostly vegetables and good fruit; in fact he was an apple grower from Watsonville, California; and at the time was transporting two trucks loaded with apples to the Los Angeles market.

"In fact," the fruit grower remarked, "we observe the word of wisdom at our house." The patrolman reached into his pocket and produced his certificate of ordination and said: "We do some of it ourselves." The second man reached out his hand and said, "Well, brother, I am a deacon. Let's shake hands." The two parted after an exchange of addresses and both giving an invitation to visit the other. Is the work spreading?

Spiritual Growth

By Anna Burhart

IT IS RECORDED in the Scriptures that even though a man be so zealous of reward that he is willing to give himself to be burned, it profiteth him nothing. On the other hand, if one gives a drink of water to a little child in the Spirit, he shall in no wise lose his reward. Such is the striking difference between growing for the sake of reward and a like act, desiring to serve.

It seems strange one can become so enamored of a cause as to give himself to be burned in its interest, however martyrs are greatly in abundance throughout the pages of history. And yet, there has never dawned an epic of time, where there have been a sufficient amount of people, imbued with that wholesome zeal for service as to eradicate poverty and greed.

Jesus lamented: "The poor ye have with you always." The need is so great and the need is the call to service for those who wish to give in the Spirit of Jesus Christ.

"The gift without the giver is bare." No insult is so great as that which is offered in an adverse spirit. "Freely ye have received, freely give," was the admonition of Him who gave most and best.

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WEEKLY HEALTH LETTER

Diphtheria

By A. W. Teel, M. D.,
Church Physician

DIPHTHERIA is an acute, specific, contagious disease, beginning with an infection of the throat, and characterized by a local exudation, and glandular enlargements, systemic poisoning, and having, and may be followed by, various forms of paralysis. It is one of the most dreaded of all the respiratory diseases on account of its high mortality. It is nearly always present somewhere but most frequently during winter and spring, although epidemics may begin at any time. The disease is less deadly than formerly since the discovery of an antitoxin.

It is closely allied to scarlet fever, and it occurs during the course of measles, small-pox, typhus fever, the membrane developing in the throat during the progress of these diseases. Like all other diseases of the same kind, all conditions of bad hygiene increase its virulence and favor its diffusion. Unquestionably the chief cause of its spread is contagion. Many nurses and physicians have fallen victims to their devotion. If the healthy are not kept apart from the sick, all the children are commonly affected. Such adults as are frequently with them seldom escape some degree of the disease. The more intense the activity of the poison the more severe and dangerous it becomes. It is the experience of physicians and nurses that it is more fatal in poorly ventilated houses and small apartments on account of the poison being denser and more virulent, and conversely, when there is a single case in a large ventilated house or apartment, its virulence is lessened. According to some statistics I have at hand, boys seem to be more susceptible than girls. Children above one year are more apt to take the disease than adults. From the second to the fifth year the greatest mortality is attained.

Any acute or chronic irritation of the throat invites the contagion especially those having diseased tonsils and adenoids. The germ of diphtheria is chiefly communicated in the exudations and secretions of the nose and throat. The exhaled breath and those engaged in swabbing the throat, unless very cautious may become infected by the ejected matter by the patient gagging or coughing. The germ adheres with considerable tenacity to the floors, walls, and articles of furniture. It is more likely to adhere to woolen goods of all kinds, especially to bedding, carpets and curtains.

Healthy persons have been known to spread the disease but the most dangerous carriers are those that have a mild attack of sore throat not considered sufficiently severe to consult a physician. While the disease has been relatively mild during some of the epidemics in recent years, Europeans' experience leads them to believe that it is becoming more virulent. Many cases lose their lives by suffocation from obstruction of the larynx or else by a false membrane forming in the trachea; and others may die from postdiphtheritic paralysis especially if it affects the nerves of the heart or of respiration; other cases may lose their lives by toxin in the blood. Antitoxin if administered in time is a specific cure for most cases. Every well educated physician does not hesitate to use it in all recognized cases but it should not be forgotten that the cured patient may be a carrier. Like typhoid, healthy persons may also be carriers, and for this reason teachers and students should have periodic examination for this disease and other well-known infections. The Schick test, which is very simple and easily performed by any physician, reveals whether or not the person is manufacturing a sufficient amount of antitoxin. Fortunately in recent years means have been provided for inducing the body to manufacture it if it is lacking. If the Schick test shows a lack of antitoxin in the blood it is well to have the person immunized with toxin-antitoxin. Toxoid is a toxin altered by age with a drug, usually formalin, which eliminates most of its irritating characteristics and serum reaction. By this method it is believed by many health workers that this deadly disease may become extinct. Those who have had a large experience with it are enthusiastic with its notable results. Much good has resulted from this procedure and no harm has resulted and it may be cited as one of the most recent triumphs of education in the prevention of diseases.

Everything used by the patient or with which he comes in contact should be reserved for him alone. The room should be stripped of all unnecessary furniture, carpets and draperies. Like all other contagious diseases the patient should be isolated, and tongue depressors, instruments, spoons, etc., should be immersed in carbolic acid solution or thoroughly boiled. All clothing, bed linen, etc., should be sterilized by exposure to super-heated steam or by boiling. After the patient's removal from the room, the room and the contents should be disinfected by formaldehyde gas. Before leaving the room the attendants should wash their hands and immerse them in an antiseptic solution. On entering the room all attend- *(Continued on page 1500)*

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THE TEMPLE LOT AND ITS HISTORY

(Continued from page 1484.)

far a court of equity should be bound by technical points, or should such a court go to the heart and the realities of the case and consider and decide it according to the facts and the testimony. Judge Philips did take it according to the testimony of both sides, which showed that despite their pleadings the Church of Christ was claiming as the successor. With regard to the Pool deed he found that it was not properly acknowledged. Further, as may be noted, it was only a quitclaim deed. Third, it was not a deed from all of the children of Edward Partridge; and in the fourth place, one of those who signed, the daughter Emily, though the widow of Brigham Young, testified that they made no claim to own this land and that Pool must also have been aware of that fact.

Much evidence was produced to show that this particular tract had been known ever since the thirties continuously as the Temple Lot, plot, plat, or block and the argument was made that no one could buy without notice of such a claim, and this view was also taken by Judge Philips in the United States Circuit Court.

Now, on appeal, Judge Thayer decided the case on the pleadings. Again, he did not consider it on the basis of any possible claim of the Church of Christ being a faction or the successor. It is true that there is a general statement before his decision, but such statements were no part of the findings. The vital part in his decision was that while the Reorganized Church was suing on the claim of an equitable title, the Church of Christ had not made that claim of themselves to be the successor, but had denied the legal title underlying the trust. They denied first that Edward Partridge ever took it in trust for the church. They denied that it was ever so held, but that they had purchased the apparent paper title for their organization. This is a further technical point and Judge Thayer was an able student of the law of equity, an excellent man. It does involve, however, the point above suggested, whether in equity a case should be tried according to the outstanding facts or technically according to the pleadings.

The attorneys for the Church of Christ in their arguments in the Circuit Court and also in the United States Circuit Court of Appeals stressed the fact that they claimed legal title and that they made no claim for the equitable title as the successor of the church of 1831. They did not assert any association on their own part, nor did they attempt to set forth their own doctrines and show any similarity or likeness to the church of 1831. They did deny that the land was bought in trust. We repeat that because it is the vital point in the decision, that they did not claim to hold the land under the alleged equitable title or trust nor to be connected therewith.

The court of appeals did not discuss the question of the accuracy or inaccuracy or legality of the Pool deed. Their decision was based on adverse possession, the continual holding of an apparent title. As Judge Thayer stated the pleadings left them, as claimed by the Reorganized Church, to be mere trespassers upon the premises, who could be removed only by a legal action of trespass. In the decision this point was emphasized.

The Reorganized Church asked that the case be remanded with opportunity to amend pleadings and to assert the legal title, but this was refused on the ground of lapse of time and that it would tend to throw a cloud on the title to other holdings in the sixty-three acres.

Never Tried by the Supreme Court

An attempt was made to take the case to the Supreme Court of the United States on a writ of certiorari, but this was denied. It has been repeatedly stated by our friends of the Church of Christ that they gained possession through the order of the Supreme Court of the United States. That is not true. The Supreme Court did not try the case at all, but refused to take jurisdiction.

Status Today

It is true that the Church of Christ has both possession and also the legal title today as the result of the decision of the United States Circuit Court of Appeals. All the other land in the sixty-three acres including that on which the Auditorium stands is derived from the same title through Pool.

The Court of Appeals did not modify in the slightest particular the decision of Judge John F. Philips that the Reorganized Church of Jesus Christ of Latter Day Saints is the true successor to the original church, nor did it affect in the slightest degree the fact that Judge Philips, after considering the testimony offered from Utah, acquitted Joseph Smith of the accusation of being guilty of teaching or practicing polygamy. The Court of Appeals did not even attempt to consider, whether the land was originally purchased in trust or as to the legality of the Pool deed, but rested the weight of its decision on the fact of an apparent title, and the actual holding of the land by various parties for a term of years.

The Church of Christ has objected to the use of the word "squatters' right." It will be noted that this came into the case through their own pleadings, that they claimed to hold by adverse possession, and from the decision of Judge Philips, and also from the position taken by the Appellate Court especially in the rehearing. But at the same time we should in fairness note that they did attempt to secure the apparent title as it then existed, and that they take by the same title that is now the basis of all the other titles on the sixty-three acres without regard to previous defects or equities or inequities.

There sometimes arises a bit of humor, and there is such in the statement by some of our critics that the decision of Judge Philips is *res judicata*. That term means that it is decided and cannot again be called in question. It is a thing that is settled and should remain settled. With this we quite willingly agree and it is particularly true on this question of true succession and of polygamy.

It is in this connection that ministers of the Reorganized Church have from time to time referred to that decision, while many times, if not always, they also inform the inquirer that possession and title is with the Church of Christ.

In the article above published in the *Messenger* and copied as stated, the statement appears that neither the church in Utah nor the Reorganized Church owns any of the Temple Lot:

"No part of the 'Temple Lot' is owned by the Reorganized Church. Unfortunately neither does our church own any part of it. To this day it is peacefully owned solely by the Church of Christ."

This statement is rather broad. It may be quite true as to themselves, for while they own a number of acres and hold it as a pasture, out of this original sixty-three acres, it is the lowest land in the whole tract. Its nearest point is diagonally to the southeast from the holdings of the Church of Christ, but the declivity is quite rapid. As to the Reorganized Church, it owns the land both contiguous thereto at each of the four cardinal points and we believe also to the northeast, northwest, and southwest. That owned by the church in Utah is to the southeast. But that owned by the Reorganized Church is all of it on much higher ground. Furthermore the Reorganized Church owns the west part of the block known as the Temple Lot. According to the lay of the land, in view of the fact that no stakes were driven to define width and depth, we may concede that the Church of Christ owns part of the Temple Lot, but not that no one else owns any part thereof.

This is offered in the hope that it may settle many questions among our readers as well as others. We are quite open to any further evidence if any exists which could qualify any part of this statement. It should not be a matter of controversy, but only of stating and understanding the facts.

The parasite, sin, is killed by raising the tone of the health of the organism upon which it feeds. These men at Pentecost found their pettinesses killed by the sense of spiritual health.—E. Stanley Jones, in *The Christ of Every Road.*

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The Readers Say---

Supporting the "Keep the Law" Program

November 8, 1933.

The Editor, *Saints' Herald.*
Dear Brother:

Attached herewith is an excerpt from a letter of Franklin Steiner who is Bishop's Agent of the Mobile, Alabama, District.

"I wish to go on record as saying that in my opinion the present 'Keep the Law' campaign is one of the most forward looking movements ever undertaken by the church. Without a doubt the results will be far greater and more lasting than could possibly come through those periods known as 'Sacrifice Weeks.'

"We are teaching at two class periods the solicitors of the Mobile Branch, prior to November 12. In the church school every class will be taught during this period by one who is qualified for this work. Each person will be personally contacted and in this way we hope to be able to do our part in this campaign. We are organizing each Branch in a similar way."

The following is an excerpt of a letter from Amos T. Higdon:

"We are pleased to get the report that the Spring River District has contributed more during the first nine months of this year than we did during the same period a year ago. Of course, you know that we now have the Springfield, Missouri, Branch on our records, and I find that the branch there has paid in $237.58 since it was voted into the district. By substracting that sum from what we have paid it shows that the district as it was a year ago lacks $83.29 of having paid in as much as was done last year.

"It is our intention to do what we can to keep up our record, but I am not sure we are going to be able to do it. We are doing what we can to get all the members informed in regard to their duty. The different branch presidents and solicitors are preparing special sermons and classes in order that our people may be fully informed."

Yours sincerely,
THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Their Terrible Need

I believe that if we could look into our missionaries' homes and see the worry and distress we would be anxious to pay our tithing. About a month ago I was visiting with one of our elders who was a seventy, but had to quit the missionary field because of ill health. He does local work in a Latter Day Saint Church seven miles from his home. He told me their income was one dollar a week, earned by his wife washing. He said he hadn't had a day's work since January and wouldn't have been able to do it if he had have had the work. They live in a building that used to be used as a chicken-house, to save paying rent. He had fifty cents in his pocket, was expected to drive his car fourteen miles in order to preach on Sunday and still live until the next washday. They have no children to help them in their need. He gave his best years to the church and now when they are old and needy the church has to fail them because of no money. I made the remark that if we couldn't support men who had given their lives to the church we'd better shut up shop, and he quickly replied, "We can't do that; we might lose trade."

I think every member of the church should not only be instructed about the financial law, but should be made to realize the importance of obeying it the same as the law of baptism. Hoping we will sometime soon come to the "unity of the faith."

IDA MAE HILL.

DAVIS CITY, IOWA.

Assurance Brings Happiness

My entering the church of Christ in January, 1932, proved a glorious experience to me. Elder Frank Lacey baptized me. Since that time I have found my love for the doctrines of Christ growing, and I have rejoiced. I have been told that if I cherish the right spirit, the Lord will bless me and give me his peace.

These things give me the assurance that I am in the right church, and I take courage in the cause of Christ. I feel that I have many things for which to thank the heavenly Father. I have come through dangerous places, and I believe that God has watched over and cared for me throughout all my life. I have faith in his love and watchcare. The Spirit rested on Patriarch W. A. McDowell when he gave me my patriarchal blessing.

Through the *Herald* pages I want to thank Doctor A. W. Teel for his medical advice. I am following it and find myself much improved.

WILLIAM SHIPPY.

POMONA, CALIFORNIA.

How They Are Keeping the Law

Just a word with regard to our work in the district, I thought you might be interested in knowing what we are doing. I have visited five of the seven branches comprising our district, in the interest of the "Keep the Law" drive which was announced in the *Herald.* In my first visit to each branch I am taking up the subject, *"Why We Should Keep the Financial Law."* When I have this completed I expect to make a second visit and discuss the subject, *"When and How We Should Keep the Financial Law."* The response we have met with so far has been most gratifying, with the exception of one branch. Each of the other branches already has its plans well under way to put this drive on in real earnest. I feel quite sure that we will more than double our present list of tithe payers in the district. Possibly we may not double the amount of tithing in the district, as those we will be taking on will no doubt be mostly poor people who will only have a small amount of tithing to pay. But as I see it, it is not dollars alone that count. If the Saints should all line up and show that their hearts are in the right place, whether their contributions amounted to little or much, the Lord would ask no more and his work would move as never before. May the Lord bless his church and his people is my prayer, and to this end we will work.

BUELL SHELLEY,
District President of Western Michigan.

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The Readers Say---

The Challenge of Activity in the Church

I find myself becoming very interested in contributing to "The Readers Say" pages and now after perusing a couple of issues and upon the completion of another week of university study, I feel the urge to write.

It seems that this is a testing time for me, testing my zeal and loyalty to the church. Before me there are two alternatives, one to remain in this university town on Sundays where no Latter Day Saint church services are held, or the other, to travel almost forty miles to the nearest organized branch which is located at Muscatine, Iowa. It so happens that my means of travel must be by hitch-hiking, even though we have been warned against it by the *Herald.*

To me there is only one *choice.* I must worship with members of our church for in those times I feel I can come closer to the Diety.

In the two months that I have been located to Iowa City I have traveled to Nauvoo, Muscatine, and Rock Island Branches which involves a distance of almost 460 miles in four trips.

The district conference at Rock Island which I attended, was outstanding in my opinion, and the spirit of the conference was of a high order.

My testimony is that the effort of getting to these branches has been offset many times by the experiences which have been mine. It has been a pleasure to hear the gift of prophecy exercised and we have been admonished along certain points, especially to be *active* in the forwarding of the church. I can appreciate the responsibility that rests upon us and can see as a major point the word "Active" standing out. When one is active and simultaneously prayerful and humble he can accomplish much and be a partaker of the wonderful feeling which we call the Holy Spirit. We cannot overemphasize the spirit of activity in our work.

There came to me at the historic town of Nauvoo a testimony which I have been seeking for a number of years, and it is because of this experience and others not so outstanding that I am anxious to keep myself in line with the church and that is impossible without an effort to keep in close contact. We can fool ourselves into thinking that we can sit idly by and enjoy the blessings of the workers, but I disagree with this conception in its entirety.

The church holds out to us a challenge and it is our privilege to choose whether or not we shall accept it. Often when in doubt as to my action and when in a hesitating frame of mind, I feel burning within me anew the spirit of the restoration, the spirit of the Prophet, the spirit of the martyrdom, the spirit of Nauvoo, the spirit of service, all of which combined I believe to be the Spirit of God. Then there can be no hesitation, for God's way is the right way.

My worthy friend, Dwight Davis, and I once concluded that "if this church means anything to us, it should mean all," and I pass that on to the *Herald* readers, to the youth of the church, and especially to college students who are isolated from church privileges. In my solitude I often repeat to myself the words of a wonderful poem, which I preserved a number of years ago, and have valued very highly, and now I pass it on. With this thought in mind we cannot but succeed in the tasks before us.

"O God, make me a man!
Give me the strength to stand for the right
When other folks have left the fight.
Give me the courage of a man,
Who knows that if he wills, he can.
Teach me to see in every face
The good, the kind, and not the base,
Make me sincere in word and deed,
Blot out from me all shame and greed.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O God! make me a man.

DONALD CHESWORTH.

FALL RIVER, MASSACHUSETTS.

Willing to Cooperate

"THE PRESIDING BISHOPRIC,
The Auditorium.
Dear Brethren:

This is to inform you that your letter, *re*—"Keep the Law" and the *Handbook on the Financial Law,* have been received. Thank you. Am glad to receive it, as it will be helpful. Being so plain we will endeavor to teach the law and give every member an opportunity to obey it.

Trusting much good may be done,

Yours prayerfully,
IRA I. BENHAM,
President of Alberta District."

SUNNYBROOK, RURAL ROUTE 1, ALBERTA, CANADA.
October 29, 1933.

Request Prayers

Mrs. Henry Landis, of Chicago, Illinois, a member of the church, desires the prayers of the church that she may be given strength and faith to pass through some unusual and disturbing experiences which are now hers. She would like them to fast and pray that God will be with and help her.

Mrs. Maude Davis, of Glencoe, Oklahoma, desires prayers for a friend, Mrs. Leo Perish, whose husband disappeared from his home at Stillwater, Oklahoma, last Wednesday. They are a young married couple. Relatives and friends were seeking the lost man's whereabouts by radio broadcast every hour Saturday from Ponca City, Oklahoma.

The First Cause

Primitive, unscientific folk might be satisfied with saying that the earth was supported by a gigantic elephant, and the elephant in turn by a tortoise. But we must go farther than that. We must ask what supported the tortoise. And ultimately we come to some first cause responsible for all the others.

A man cannot lift himself by his bootstraps. You cannot throw a chain up into the air and suspend it from nothing. If Archimedes is to move the earth with a lever, then he must have some fulcrum on which to rest it. From what does this series of causes we have traced in the universe start? What is the fulcrum from which the solar system is moved? A series of causes, each of which is dependent for its own being upon the cause just above it, cannot be infinite. We come ultimately to a First Cause, which is itself uncaused and independent. That cause we call God.—J. Elliot Ross, in *Truths to Live By.*

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QUESTION TIME

Should Christians study the Old Testament, or only the New Testament?

A careful examination of the Old Testament will reveal the fact that God made known the underlying principles of the gospel ages before the so-called Christian era. It is true that these principles appear not to have been so clearly understood by most people prior to the advent of Christ, but we find them expressed through the prophets repeatedly. There is a definite connection between the Old and New Testaments in this respect, and one will hardly obtain a comprehensive grasp of the plan of salvation without a knowledge of this connection, which is to be found by a comparative study of the whole volume, the Bible.

It is clear, therefore, that the best equipped Christian is one who thoroughly understands the whole book, and the relationship of the eras in which God revealed himself for the development of mankind. The same is true of a study of the New Testament and latter-day revelations. No age is really complete and independent of prior ages, and some of our most valuable lessons, by which progress is possible, will be obtained by such comparative study.

When oil is being consecrated for religious use, must the container be opened?

The historic background may not be very illuminating to this subject, inasmuch as there does not appear to be any divine instruction concerning the "consecrating" or setting apart of oil to be used for administering to the sick. Under the term "holy anointing oil," etc., the use of oil in the consecrating or "sanctifying" of things and persons devoted to sacred work is mentioned several times in the law of Moses. I know of no direct command that can be identified positively as such to consecrate the oil to be used in this way. But it seems reasonable to infer as much from the language used in Exodus 30: 25; 30: 31, and 37: 29, for the Hebrew word translated "holy" actually means *sacred, hallowed, consecrated,* or *dedicated.*

It appears therefore that the "holy anointing oil" was actually dedicated or consecrated, either by act of man or of God, though no record of a ceremony of doing so remains for our examination or information. The custom of setting apart objects to be used for religious purposes has been long established, and if anointing oil were not to be thus set apart, it would appear to constitute an exceptional omission of this ceremony. However, in the absence of definite rules governing the manner of doing so, it would doubtless not invalidate the act of consecration to set the oil apart before the container has been opened. The matter would be optional with the elder who consecrates it, as there might be a reason for his choice, such as when oil is consecrated to be shipped to another place, which has often been done.

Should a wife, beneficiary of a deceased husband, again tithe the insurance she receives at his death?

If a man and wife paid tithes jointly, which is usual, any tithes paid on the premiums paid in would not be tithed again by her. But any amount received in excess of that on which tithes had been paid would be tithable by her when she receives it. The amount of the premiums paid represents an investment, and should be tithed when the investment is made; that is, the amount actually invested is tithable the same as any other investment.

But in case a man and his wife have paid tithes separately, solely on their own property as separate individuals, the beneficiary wife should pay tithes on any insurance received at the husband's death or before, unless she herself had paid the premiums and had paid her tithing on the amount thus invested.

Please explain the meaning of the "seven Spirits of God" in Revelation 4: 5.

Jewish theology recognized the number seven as a perfect number in dealing with sacred things, and in the text it seems to comprehend the perfect whole of the divine graces. Seven lamps of fire before the throne of God were declared to represent these seven Spirits, probably as the seven qualities or aspects of divine illumination, the identity of which is not made known. It may imply his omnipotence, omniscience, justice, love, graciousness, truthfulness, and omnipresence, manifested in his works and creatorship.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Saskatoon, Saskatchewan

Annual Events Help This Branch Along

Saskatoon Branch held its annual chicken dinner in the church basement, October 27. Although the weather was bitterly cold and rather stormy, a fair-sized crowd was present to do justice to the food prepared by the women. Saints of Shellbrook sent a contribution of thirty-two plump chickens, and boxes were also received from Delisle, Vanscoy and Floral. The amount realized from the dinner, added to a legacy received from a brother of Sister Mogenson, in Sweden, will be sufficient to finance the radio services from November 12 until the second Sunday in April. The radio commission has allotted Elder Ward L. Christy the hour from five to six for his broadcast.

Funds were generously contributed for the finishing of the church basement. It was sealed with beaver board, the woodwork painted, the walls kalsomined, and new curtains were put up at the windows and the partition between dining room and kitchen. The bare rooms have been transformed into a cheerful, homelike place of meeting.

An excellent program was arranged to follow the dinner. The radio male quartet consisting of Messers Geldart, Mackie, Hemsworth, and Neufeld sang, *"Sleep, My Lady, Sleep,"* and for an encore *"The Scarecrow,"* song. Mrs. Eric Boland, Sister Lila Smith, Brother Christy and Mr. Neufeld sang three numbers, *"Juanita," "Old Black Joe,"* and *"The Church in the Wildwood."* Mr. Laban Geldart gave much pleasure with three solos, and Sister Pearl Denton read a Scotch selection. The young people's choir contributed an original sketch around a realistic campfire, and sang songs.

The financial law will be taught to adults and young people in this branch in accordance with the suggestion of the general church, by Elder Ward L. Christy. Sister Christy will instruct the children concerning the fundamentals of the same subject.

The branch is contemplating an entertainment for November 24, to raise funds for the purchase of hymn books.

Brother and Sister Gendron and Sister James motored to Saskatoon from Meadow Lake with Elvin Anderson last week. Elvin is teaching the Makwa school near Brother Gendron's homestead.

Mrs. Chris Piedt and Mrs. Andrew Taylor, members of this branch, passed away recently. Sister Piedt was a faithful and loyal Saint and a most unselfish worker in the church. Two of her sons, Frank and Henry, are elders and are rendering consecrated service. Her husband and four other children survive her. Mrs. Taylor was an invalid for thirteen years. Prior to that time she served as V. A. D. nurse in England during the World War while her husband fought in the ranks. She was a patient sufferer, a woman of high ideals and beloved by all who knew her. The Saints feel deepest sympathy for Brother Taylor and their only child, Mrs. Reid, in their sorrow.

Brother A. J. Cornish, of Senlac Branch, paid Saskatoon a flying visit a few weeks ago on the evening that R. B. Bennett, Premier of Canada, was to speak in the city. He withstood the urgent appeals of his neighbors who had accompanied him, to hear the first man in Canada, and attend the local weekly prayer service.

The annual rally day was held here, October 1, those attending receiving a veritable outpouring of the Spirit in all the services. Following the morning church school session and class work, Brother C. E. Diggle spoke inspiringly at eleven o'clock on *"Growth Through Giving";* Henry Piedt delivered a ten-minute address on *"The Functions, Duties and Responsibilities of Priesthood";* Frank Piedt described in humorous vein the difficulties of leadership in a rural community, and Brother Christy followed with brief and pointed summary of all the subjects. Music for the hour was furnished by the choir and a quartet and provided a fitting background for the talks.

A bountiful meal was prepared for all in the basement, and when the guests were seated Brother Christy offered thanks. The assembly then sang *"Consecration,"* and Brother Diggle read Isaiah 62: 6, 7. After the lunch, Sister Christy, as mistress of ceremonies, gave an address on *"Goals and Guideposts,"* and Sister Saul told a story. The quartet sang a number and Sister C. E. Diggle spoke on *"The Necessity of a Loyal Student Body."* Then Sister Irma Denton told a story, *"Loyalty."* Sister Christy read an excellent paper prepared by Arthur Gendron on *"Education in Recreational Activities,"* and Henry Piedt spoke on *"Education in Spiritual Growth."* Sister Ethel Piedt followed with *"The Place of the Child in Religious Education,"* and finally Brother Paul Schmidt spoke briefly on *"Keeping Alive the Goals of the Church in Rural Communities."*

Then the Saints dispersed to meet upstairs for the business session. Brother Christy was sustained branch president, and chose Brothers Beckman and Henry Piedt as counselors. Sister Beckman was reelected secretary, Sister Christy was chosen supervisor of religious education, and Brother Christy chorister.

A spiritual feast was enjoyed at the 2 p. m. sacrament hour. Brother Christy was the evening speaker, and the choir sang, *"O, Love That Will Not Let Me Go,"* and Mr. Mackie sang *"Crossing the Bar."*

Those who attended the Friday evening church school session October 13, enjoyed scenic movies of the Bermudas, the Saint Lawrence, and the Canadian Rockies.

Wichita, Kansas

Water Street at Osie

Besides the regular Sunday morning and evening classes, Saints are taking advantage of other opportunities for their education. A class taught by Elder J. W. Wooten meets each Tuesday evening, the subject being *"Zion."* A group of women meet each Wednesday afternoon for the study of English, Mrs. B. B. Root being the teacher. The priesthood take advantage of a class especially for them which meets an hour each week before the midweek prayer meeting.

The choir members are hard at work on their Christmas Cantata, *"His Natal Day,"* which bears promise of a beautiful rendition.

At the meeting for the annual election of branch officers on October 4, the officers chosen for the coming year were: Pastor, Arthur E. Stoft; counselors to pastor, Elders J. W. Wooten and R. Melvin Russell, the latter filling the place made vacant by the death of Elder W. E. Williams early in the spring; secretary, Anita Wilson; music director, Mrs. Paul Nelson; director of religious education, Mrs. Minnie Barraclough; superintendent of adult division, Mrs. K. N. Coplen; superintendent of young people's division, Mrs. Lena Curtis; superintendent of children's division, Margaret Williams.

The young people's division sponsored a two-day institute on October 7 and 8, at which time Apostle R. S. Budd was

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present and delivered a series of splendid and helpful lectures.

The women of the branch have commenced their fall activities. The first meeting was held at the home of their leader, Mrs. A. A. Buschow, where the book, *Miss Bishop,* was reviewed by Mrs. E. C. Nelson in an entertaining way. A number of books will be reviewed this winter, one meeting to be held each month in the homes of the members. Mrs. Charles J. Slawson in charge of the reviews.

The young people greatly miss one of their number, Fred Epperson, who left Wichita, October 7, to make his home in Independence.

Several members have been ill in recent weeks. Mrs. Minnie Barraclough and son, Philip, who have been dangerously ill are now much improved. Saints are deeply concerned regarding the illness of Mrs. Ralph Hague, who has suffered greatly for months and is not yet showing improvement.

A sad blow to Mrs. J. L. Crandell was the death of her youngest daughter, Eva, age twenty-five, on October 27. For several years Eva was secretary of Wichita Sunday school. With a sunny disposition, ready wit, and the ability to make friends, Eva won her way into the hearts of all she met, both in business and social circles. She will be greatly missed by her friends, but especially by her sorrowing mother, three sisters and one brother.

The young people's class of the church school, of which Elder I. G. Whipple is teacher, journeyed to Hutchinson, October 29, where they entertained the Saints with a program of music and short talks on various subjects. A basket dinner was served in the park, and the young people returned home late in the afternoon.

Whittemore, Michigan

Rapid Progress in Church Work

Several Saints from this congregation attended the district conference held at Coleman, Michigan. All came back greatly strengthened, and with a desire to work harder for the church.

Two all-day meetings have been held recently, one by district appointment with other branches invited. District President Hubert Case, was present, with the local priesthood. The second, with Brother M. A. Sommerfield, of Tawas City present. This meeting was more locally attended than the first. A fine spirit prevailed throughout both. Elder Sommerfield has devoted much of his time and labor to this district, and is a welcome guest.

October 11, a chicken supper was served in the basement of the church. The proceeds reached almost fifty dollars.

Priesthood meetings are resumed with renewed interest, the men being desirous of visiting the homes of the Saints.

The women's department, under the direction of Sister Martha McNiel, is moving forward, cooperating with branch officers.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

The month of October started with a good sacrament service. The Spirit of God was present to a marked degree.

The women's department met October 12, with their usual potluck dinner. The meeting was called to order by singing, *"A Steadfast Faith."* A paper, *"The Latter Day Glory,"* was read by Sister J. E. Matthews. The purpose of the meeting was for a get-together for the members of the First Aid Society organized in Columbus. The following charter members were present: Sisters H. J. Hovey, L. C. Lewis, Nathan Weate, Ida Ferrell, A. H. Nieman, and J. E. Matthews. Each sister gave a short talk.

Apostle Paul M. Hanson, minister in charge of Southern Ohio District, preached Wednesday evening, October 25, telling of his experiences while in Australia. Apostle Hanson was also the guest speaker Sunday morning, October 29, taking for his theme, *"The Realization of an Ideal."*

Other speakers for the month were Elders R. E. Madden, S. E. Dickson, G. H. Kirkendall, William Mickesell, Patriarch J. E. Matthews, Bishop H. E. French, Teacher Chester A. Carey, and Priest Harry J. Hoffman.

A halloween party was enjoyed by the Sunday school, October 26, in the social room of the church. Doughnuts, cider, and apples were served.

The Tabernacle, Third Church

The visit of Apostle Paul M. Hanson was the closing feature of October's activities. He spoke in the afternoon at the tabernacle and the building was filled. Bishop H. E. French and the pastors of the other congregations in the city were present, also District President A. E. Anderton.

The month of October was a beneficial season for this congregation. It opened with a helpful sacrament service, and the pastor was the evening speaker. Music was furnished by local singers.

On the following Sunday C. H. Foster was the morning speaker, and that night the Tabernacle pastor spoke at First Church while Elder Vickroy spoke here. His theme was, *"Which Is the True Church?"* A number of nonmembers heard the discourse and the anthem sung by the young people's choir.

Brothers Hinkle and Brush continue their building program. Brother Hinkle erected a new vestibule in front of the tabernacle which, with its double doors, will protect the worshipers from winter's cold blast. Brother Brush installed the furnace, also the light for the vestibule. These men have worked well and have added pleasing finishing touches to third church's new building.

The women gave a Swiss steak supper with good success, and the entertainment included a black face act by Don and Jim Bohlen.

The Gleaners Class held its annual wiener roast a short time ago.

Goodland, Kansas

Enjoy All-day Rally Services

Saints of Goodland enjoyed an all-day rally meeting, October 29. Visitors from Seibert, Genoa, and Colorado Springs were present.

After the class session, Brother Floyd Engstrom, superintendent of the Sunday schools of Eastern Colorado district, gave a short talk concerning the work of the different schools in the district. He stressed the desirability of all teachers possessing the gold seal certificate.

Elder J. D. Curtis, of Colorado Springs, delivered the message of the morning. It was through Brother Curtis's missionary efforts twelve years ago that many Saints of this locality first heard the gospel.

During the afternoon, Elder J. R. Sutton, of Genoa, Colorado, and Elder J. D. Curtis were the speakers, their theme being, *"The Judgment."* Musical numbers were presented by Elder J. D. Curtis, who sang, *"Under His Wing,"* and *"Building,"* by Mrs. J. E. Robinson and her father, Brother McCoskrie.

Rally day concluded a seven-week attendance contest of Goodland Sunday school. Mrs. Pauline Roberts and Mrs. Kenneth Ingram were captains of the sides. The losing side will provide an entertainment for the winners.

All Saints passing through Goodland are cordially invited to stop and visit the branch.

Pasco, Washington

Have Ingenious Ways of Raising Money

Brother Alvin Buckley, minister in charge, is doing all he can to keep the latter-day work growing at Pasco.

About thirty-two are enrolled on the Sunday school records, and the school assembles at ten o'clock on Sunday morning. Brother Buckley preaches at eleven o'clock, and the young people's meeting comes in the evening. They have *Book of Mormon* study, and one class is studying the book, *The Call at Evening.* In connection with this evening study period, a short program is enjoyed, and everyone is required to take part.

Sister George is the branch financier, and her responsibility is to provide ways to raise money to meet expenses. She is striving to do her part. She made a large red rose and every second Sunday in the month, the members bring their pennies and drop in the rose. This pro-

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vides a fund to buy flowers for those who are sick. Another way Sister George invented to raise money was made apparent when she brought to church a little church building of pasteboard. On the third Sunday the members put their sacrifice money into this church. Once a month also, they have a party at one of the homes and each one donates a pie or cake or whatever is asked of him. These are sold at a stated price which lies within the means of all, the money going into church funds. In this way, small though the number of Saints at Pasco is, they are able to provide for their own expenses and help the missionary on his way.

Webb City, Missouri

Oronogo and Second Street

The regular branch business meeting was held September 5, in charge of District President Amos T. Higdon and Pastor Ira O. Waldron. The following officers were elected: Pastor, Ira O. Waldron; church school director, James M. Jones; home visiting pastor, Roy G. Oehring; financial clerk, Frank Stokes; secretary, Mildred E. Fletcher; chorister, Mary M. Hobart; pianist, Clida Spencer; librarian, Frank Brooks; publicity agent, Mildred E. Fletcher; historian, Nelvita Cowen; solicitor, Hettie Sutherland; adult supervisor, Clara Stokes; young people's supervisor, Albert Cobb; children's supervisor, Neva Trumble; church school secretary, Hazel Spooner; chorister, Dorothy Motteb; pianist, Helen Spencer; librarian, Maxine Hood.

Sister Hettie Sutherland's class met recently at the home of Harold Fry, where a potluck supper was enjoyed. Music furnished the evening's entertainment.

Missionary J. Charles May visited this congregation, October 2. His pictures and lecture on the South Sea Islands were instructive.

Webb City Branch was saddened by the death of Felix E. Bouse, an active member of the church. For a period of ten years he served in the office of deacon. Funeral services were held October 16. Pastor Ira O. Waldron preached the sermon.

October 20, the members of the branch met at the church for a potluck supper. The affair was in charge of Clara Stockes, Albert Cobb, and Neva Trumble. Eighty-five members were present. Following the supper, a play was presented by the women, *"How the Story Grew."*

The Zion Builders' Class recently entertained at the home of Hettie Sutherland, with a bunk party. A waffle breakfast was served.

September 19, a miscellaneous shower was given at the home of Brother and Sister C. H. Hobart, in honor of Hazel Bogner, who before her marriage was Hazel Spencer.

Brother and Sister Hobart have just returned from Chicago. They attended the World Fair while there, and returned by way of Independence, visiting relatives. Huston Hobart, who is a student at Park College, Parksville, Missouri, has been spending a few days visiting his parents.

The November sacrament service was well attended. Pastor Ira O. Waldron spoke words of admonition and advice to several departments as well as different members.

Niagara Falls, Ontario

Enjoy Week-end Rally

A rally was observed by this branch Saturday and Sunday, October 14 and 15. Other congregations were invited to attend. On Saturday evening a concert was presented at the church, local talent taking part. Toronto Branch was present and assisted. Much amusement was caused by the play given by the Toronto Saints, *"Ask Me Another."*

The Sunday activities opened with a beautiful day. Prayer service commenced at nine o'clock, District President J. A. Wilson in charge. A spiritual feast was enjoyed, and under the influence of God's Spirit several of the members were given divine direction.

The eleven o'clock service was in charge of Brother Bert Gozzard, of Toronto, assisted by Brother McDonald, of Lowbanks. The speaker, Elder Frank Mesle, gave an interesting talk. The noon meal was served by the women's department.

In the afternoon service, Sister Plato Whitford, the musical director for Port Huron District, gave an interesting talk on *"Music."* Brothers Ernest Newton and Elder Oliver, of Toronto, were the speakers. They stressed loyalty and faithfulness to the church.

Branch President M. A. Ware presided over the evening service. Elder D. Clatworthy, of Forte Erie, was the speaker.

Weeks were spent in renovating the small church for this and future occasions. It was beautifully decorated with flowers.

Fulton, Iowa

Missionary Meetings Generate New Interest

A two-week series of meetings was held at Fulton recently by Elder L. G. Holloway, of Lamoni. The services were well attended, the hearers showing great interest in these missionary sermons. At one of the services the gift of prophecy was enjoyed.

Each night preceding the preaching, a program of musical numbers was given by the young people. A wiener roast and games provided recreation for all one evening after the church service. Nearly one hundred people participated.

Since Brother Holloway could not be present the last Sunday, Brother Clarence Beal, of Clinton, was there. An all-day gathering was held, the congregation sharing a basket dinner at noon and enjoying the visit together.

A branch contest is causing much interest and friendly rivalry. The object is to increase church attendance. Two sides have been chosen with captains, and points are being given for attendance at service, for visitors brought to church, for lesson preparedness, and for promptness. At the end of the year the winning side will be given a party. Many of the young people who formerly remained only to Sunday school, now stay to church also.

North Platte, Nebraska

Profit From Help of Guest Speakers

Pastor E. R. Sivits was the guest speaker, October 29. His subject was, *"The Financial Law."* At the same time Elder I. F. Payne held services at a country schoolhouse.

Bishop W. T. Wellman was a welcome visitor, November 5. As he was rushed for time, his talk was brief, but contained much food for thought.

Members of this congregation were invited to attend church at Eustis, November 19, at which time Elder W. A. Smith was holding a series of meetings. Apostle Roy S. Budd and Elder O. L. D'Arcy were present.

Sister Elsie Hale Sutterfield, of Thune, Nebraska, is in the local hospital, seriously ill.

All missionaries passing through North Platte, are cordially invited to stop in and preach.

Houghton Lake, Michigan

Enter Season of Study and Learning

The young people of this branch have organized themselves, and are meeting each week for study. The first and third weeks of each month are devoted to the study of the Bible, Brother Howard Gilliam, teacher. The second and fourth weeks are in charge of Brother Roy McDonald.

Sunday services have been carried on regularly at the church, at South Houghton Heights, with Frances McDonald, pastor.

At present the Religio is studying the *Book of Mormon,* under the leadership of Roy McDonald and W. D. Ferguson.

The evening of October 19, was enjoyed by this congregation. Apostle D. T. Williams was the speaker, on *"Christainity and the Social Revolution."* Brother Williams proved himself to be an interesting and experienced teacher.

The following Saturday and Sunday, October 20 and 21, were devoted to listening to H. A. Doty, of Traverse City.

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Brother Doty presented illustrated lectures on *"Palestine and the Holy Land."*

Financially, this branch has not progressed very rapidly, but their spiritual progress has given them considerable reason to feel encouraged.

Traverse City, Michigan

No Halt Here in March Forward

President Buell Shelley, of Freesoil, Michigan, was a welcome guest at Traverse City, October 27. He delivered an interesting talk on the financial law.

At the annual election of branch officers, Elder H. A. Doty, senior, was elected branch president; Wayne Evans, clerk; Myrtle B. Conklin, treasurer; Harry Doty, music director.

The church program has been changed some of late and is very well liked by all who attend.

October 29, an illustrated lecture was presented by Jay C. Doty, on *"The Dead Cities of Yucatan."* The pictures showed what has been found in America during the past few years, affirming the truth of the *Book of Mormon.*

The evening service is in charge of the young people, once each month. Interesting programs are presented.

Saints of Traverse City, were pleased to have as their guests, October 29, Brother and Sister James Davis, of South Boardman, Michigan. This venerable couple, well known to many Saints, have spent practically their entire life among Saints from Canada to Florida, and always find a welcome wherever they go.

Miami, Oklahoma

Missionaries Lend Aid

Elder Amos T. Higdon was here several nights, teaching a class on *"The Financial Law."* He was also here for sacrament service November 5. A good prayer and testimony meeting followed the passing of the emblems, a portion of the Spirit being enjoyed throughout the hour.

Elder J. Charles May was also here a short time ago, giving a lecture on the South Sea and Hawaiian Islands. His colored stereopticon pictures of scenes of the islands and the natives, their customs, labors and worship, impressed the audience with the realization that the Spirit of the Master of men dwells with those of dark skins as well as those of white.

Miami members are striving harder to do the will of him who is the Giver of all blessings. They are expecting Apostle J. A. Gillen to start a series of meetings soon, and pray that the results will be for the good of everyone. The Saints want to remain faithful to their trust, and hope to see nonmember friends embrace the faith.

Kirtland, Ohio

Temple Is Center of Numerous Activities

The branch business meeting was held during September. Leading officers were: President, Elder John L. Cooper; church school director, Sister Au Vergne Proper; adult superintendent, Robert Flack; women's leader, Sister Maude Mason.

A recent baptism was that of Brother Warner, of Kirtland.

Of late the list of Sunday visitors at the Temple has included the following: Reverend George Albert Smith, apostle of the Salt Lake City, Utah, Church, and wife; Mr. Stoddard, R. F. C. leader of the State of Ohio, and wife, and Brother and Sister Alfred Hulmes, of Detroit.

A fine response was given the services of October 22, when Graceland College Day was observed, William F. Webbe the morning speaker.

Patriarch G. T. Griffiths was the speaker at the County Home Infirmary, located at Painesville, Ohio, the afternoon of October 29. The people at the infirmary enjoy talks by representative of this church.

A free will offering supper was given a short time ago by the women's department under the leadership of Sister Maude Mason. Two hundred were served, and net proceeds amounted to eighteen dollars.

Among the recent speakers at the Temple were Pastor John L. Cooper, Elders George Neville, Joseph Biggs, Albert Woutters, and David H. Proper, and Patriarch G. T. Griffiths.

Rally and decision day were observed, October 29, some of the Saints bring visitors with them to the Temple. Psalm 92 was used as a responsive reading, and there were two numbers by the children's choir and an appropriate story by Sister Beatrice Gale. A male chorus sang during the morning worship, and a response and anthem were contributed by the choir, Sister Anna Householder, director; Sisters Irene Flack, pianist, and Adeliene Clough, organist. The sermon was by Pastor John L. Cooper. Basket dinner was served at the auditorium, Sister Maude Mason in charge. At the evening service congregational singing was enjoyed and another good sermon, Elder Albert Woutters, the speaker.

The young people, Arthur Sheppard, leader, enjoyed a halloween pie social, October 20. A community halloween party was held at the school for older folks. Sister John L. Cooper, leader of the children's division, held a masquerade party the Thursday before halloween.

Bishop E. L. Traver and wife from the East were in Kirtland recently. Sister Traver and Sister Joseph Biggs are sisters.

Flint, Michigan

Every Department Is Busy

Elder A. H. DuRose has again been chosen pastor over Flint Branch. G. E. Burt and Theodore I. Bush were chosen associates. G. E. Burt was appointed director of religious education, and Theodore I. Bush placed in charge of priesthood visiting. Mrs. A. H. DuRose was appointed supervisor of the adult division; Mrs. Kate McNamara supervisor of the young people's division, and Mrs. Verna M. Burt, supervisor of the children's division. Mrs. Ruth Wallace was appointed director of music.

The various groups and departments are getting well under way for a successful year. The choir and the children's division are preparing Christmas cantatas. The young people's division sponsored a halloween party for everyone at the church, October 27, and will present a three-act play in the near future. A halloween carnival was held in the church on Monday night, October 30, by the Tuesday Club. The north side group of women sponsored a supper at the Baltimore Boulevard Church on October 19, with satisfying results. The Friday evening recreational activities are being directed by Mr. and Mrs. Leslie E. Flowers.

Recent speakers were L. E. Flowers on the themes, *"An Alabaster Box,"* and *"Depressions* 33-1833-1933"; Allen C. Pohly, *"The Heel of Achilles";* Franklyn S. Weddle, *"Worship,"* and Elders Kenneth Greene and A. B. Smith, of the district presidency. President Frederick M. Smith spoke, October 17, on the theme, *"Zion."* Apostle D. T. Williams used for his theme on October 28, *"Christianity and the Social Revolution."*

Saint Clair, Michigan

Home-coming Renews Interest in Branch History

This branch had a rally and homecoming September 10. Elder William Patterson, of Port Huron, was the guest preacher, giving two inspiring sermons to large audiences.

The morning prayer service was presided over by Elder J. N. Muir, of Port Huron, assisted by Elder Robbins, of Kimball, Ontario, and the local pastor, Elder George Skinner. Many former members were present and enjoyed the association of older Saints who were workers with them.

The choir directed by Elder G. Orlow Coburn provided special anthems for the occasion. They were assisted by Brother Albert Heath, of Detroit, who gave two violin solos, and Brother Louis Bender, of Port Huron, with his cornet.

Saint Clair Saints are proud of their little chapel which comfortably seats about one hundred and forty. Last year the trustees, by local subscriptions, secured enough money to reshingle the church with asphalt shingles. This

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year the women's department purchased carpet to cover the entire floor including rostrum and vestibule. They secured the services of Brother John Wonsey, of Marine City, assisted by themselves and by men of the congregation, to redecorate the walls, seats and pulpit. While this was being done, services and Sunday school were held in the basement.

The branch was organized thirty-four years ago, July 18, 1899, with six charter members. Others were received by letters from their respective branches. Elder and Sister George Skinner were the only charter members present at the rally. The church building was finished and opened May 7, 1911, and dedicated October 21, 1917.

Brother Henry Lively may rightly be called the father of this branch. He moved to Saint Clair from Canada, forty-four years ago last April, bringing with him his wife and two children, Herbert and Mamie. Accompanying them were Brother and Sister Thomas Brown, Sister Lively's father and mother. These constituted the only members in Saint Clair at that time; but soon Brother Lively had elders come to hold meetings in his home, and some were added to the fold as a result of their efforts. The group met at various homes for prayer services and Sunday school. Brother Lively is still living and enjoying the services at the church and visiting among the members.

Portland, Oregon

Birthday Social Begins Winter's Events

The beginning of winter's activities at Portland Branch was a festive birthday social early in October at which each month in the year was appropriately represented. There were the twelve tables, each with its host or hostess who contributed a musical number or a recitation for the evening's entertainment, and each guest contributed a penny for each letter in his name. The total sum came to about eleven dollars which paid for the party and left some over for an offering.

The tables were cleverly arranged, Sister Lila Livingston being in charge. April and August were especially outstanding. Sister Hattie Barker was the hostess for April. The place cards were the three books of the church, and the nut dish was made to represent Kirtland temple; the cake also. Ardath Young was hostess for August. Her guests sat on blankets on the floor, over which sand and sea shells were scattered to represent the beach. A large cake was artistically covered with tiny shells. Refreshments were served from large clam shells and punch in soda-pop bottles.

The hundred or more guests who were present had an unusualy enjoyable time.

October 31, was the occasion of another entertainment in the basement of the church, this time a gay halloween party. Bertha Appleman was chairman of the program committee which sponsored prizes for the prettiest, funniest and best represented character. Here too, the crowd numbered above a hundred, and all wore some kind of masquerade. The kiddies' party was held the preceding evening, Sister Effie Verhei in charge.

Independence

Independence young people will hold a rally next Saturday and Sunday at Walnut Park Church. The opening event will be a banquet Saturday evening at the Auditorium. Sunday will be a busy day—prayer meeting at 7.30 a. m.; church school at nine-thirty, and sermon by President Frederick M. Smith at eleven. A round table for the discussion and consideration of young people's objectives and problems will be held at 2.30 p. m.

The Messiah Choir held its first rehearsal of the season at 4 p. m., Sunday, Stone Church, George Anway directing. Handel's beautiful oratorio *The Messiah* will be the choir's gift to the community again this year. It will be given as the Christmas Eve vesper program, five-thirty to six-thirty, December 24, with Brother Anway directing. Robert Miller and George Miller will accompany the chorus at organ and piano. This choir is composed of singers from congregations in Independence and Kansas City Stake.

Bishop J. A. Koehler is teaching a class on *"Industrial Zion"* on Tuesday night of each week at the Stone Church, at the request of the First Presidency. The subject matter which he is presenting has the approval of First Presidency and Presiding Bishopric. The course is designed primarily for priesthood members, but other students are welcome.

Stone Church

Second Peter 1: 13 was chosen as one of the texts for the morning sermon. Pastor John F. Sheehy, the speaker, based his sermon on *"Keep the Law,"* emphasizing the fact that if we love God we will keep his commandments, all his commandments.

Music for the service was in charge of the Stone Church Choir, directed by Paul N. Craig. Mrs. Hazel Scott Withee played the organ, and Mrs. Pauline Arnson, soprano, was the soloist.

Elder J. W. A. Bailey delivered the evening sermon in the form of an illustrated lecture on the *Book of Mormon.* A large congregation listened to his discourse. Music was again furnished by the Stone Church Choir.

Second Church

An organ prelude by Mrs. Sam Inman opened the eleven o'clock service Sunday. Elder Sam Inman was the speaker and *"Keeping the Law"* was his theme. The choir, directed by Earl Audet, sang an anthem, Mrs. Will Inman singing the solo part.

Gordon Cable was in charge of the morning junior service, and Phinus Beebe gave a talk on the effects of strong drink. Mrs. Sarratt and her daughters, Corlyn and Adys, sang *"Dare to Be a Daniel,"* and Mrs. Sarratt's story was *"Be a Real Daniel."*

Music in the evening was furnished by a girls' chorus directed by Mrs. Sam Inman. Elder Harvey Minton was the speaker, and his topic was *"Building on the Foundation of Truth."*

Speakers November 12, were Elder William Inman in the morning on the subject, *"The Restoration,"* and R. L. Bishop in the evening on the question, *"Do We Know How to Use Life?"* Music was furnished for the later service by O. B. K. young people of Mount Washington Church, Kansas City Stake.

Walnut Park Church

Four hundred and fifty-two were reported present at the church school Sunday morning, continuing the splendid attendance of the past several weeks. Preceding the class period, Guinn Bronson, of the Stone Church young people, talked in behalf of the "Keep the Law" movement, and after the class work the school was entertained by a piano and organ duet, Maurine Nace occupying at the piano and Drexel Mollison at the organ.

At eleven o'clock Elder George Jenkins was the speaker. Preceding the sermon the choir, directed by Minnie Scott Dobson, sang *"I Heard the Voice of Jesus."* At the same hour Almer Sheehy spoke to the junior service in the lower auditorium.

Evangelist U. W. Greene occupied the pulpit in the evening.

One of the pleasant social events which took place recently was a "New England" dinner served for the teachers and officers of the church school and their husbands or wives, in the basement of the church on the night of November 10. Seventy-five were served, the menu consisting of Boston baked beans, Boston brown bread, hot rolls and butter, and baked apples with whipped cream. Entertainment features consisted of numbers by a male quartet composed of R. G. Blackburn, Erwin Moorman, Fred Horn and C. G. Closson; talks by Pastor Frank McDonald and Sister Erwin Moorman, and two soprano solos, *"To a Hilltop"* and *"Thanks Be to God,"* by Bernice Griffith.

Liberty Street Church

All groups met at the church last Wednesday for prayer service. This was the most active union service in some time, many taking part. Prayer and testimonies extended thirty minutes beyond the usual closing time.

The basement of the church was the setting of a bountiful and well-prepared

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banquet Thursday night. A large number of officers and teachers and their guests attended. Pastor John R. Lentell and Elder M. A. Smith gave talks on the tasks and problems of teachers and officers. Music was furnished by an instrumental trio and Las Favorites Chorus. This was the first public appearance of the chorus, a group of young women directed by Mrs. Lentell. Bernard Hurshman, church school superintendent, was master of ceremonies.

Elder D. S. McNamara was the Sunday morning speaker, bringing before the people vital points in connection with the establishing of Zion. This was his first sermon at Liberty Street.

Following the Religio hour Sunday evening Elder J. E. Vanderwood talked on *"Keeping the Law of Health."* Music was furnished by Las Favorites Chorus.

Saints of this congregation mourn at the loss by death of Sister Hattie Maria Willoughby November 15, at the Sanitarium. Sister Willoughby was the mother of Sister John Zion. The funeral was held from the Liberty Street Church, Elders H. L. Barto and Ammon White in charge. Interment was in Mound Grove Cemetery. Sister Willoughby is survived by her husband, Leonard S. Willoughby, six sons, six daughters, a number of grandchildren, four brothers, three sisters, and many friends.

Enoch Hill Church

Last Wednesday evening the young people met with Group 32 at the home of Brother and Sister Fred Lewis. Elder Charles Warren, assisted by Brothers C. E. Beal and Lawrence Martin, was in charge.

The music department of the congregation spent a social evening at the home of Brother and Sister Claud Gouldsmith on Thursday. Brother and Sister Gouldsmith are faithful members who have spent many years assisting with the music of the church. Brother Claud was the first chorister here and Sister Emma was pianist for several years. More than sixty were present.

The worship period of the church school Sunday morning was in charge of Elder H. E. Winegar's class.

Elder Charles Warren was the morning speaker, and music was by a double mixed quartet.

That evening Elder E. T. Atwell spoke on *"Evolution."* Sisters Charles Warren and Amos Allen sang *"A Friend to Man."*

Spring Branch Church

Attendance at Sunday school November 12 seemed larger than usual and great interest in class work was shown. A good talk on *"Keeping the Law"* was given by Brother W. J. Burton of the Y. K. T. Class, Stone Church.

Elder Leonard White was the eleven o'clock speaker Sunday and his theme was *"Zion."*

The evening service at eight o'clock was in charge of the young people of North East and Gladstone congregations, Kansas City Stake. They furnished the program and the speaker, Brother Harry Levy, whose theme was *"The Prophetical Approach to Zion."* After this service the young people of Spring Branch and East Independence entertained the Kansas City visitors with a get-acquainted meeting, program, and refreshments.

Cottage prayer meetings the past two weeks have been quite well attended. Sunday morning prayer hours are also a source of strength and help to the members.

Sister Nelson gave an interesting talk at the close of the Sunday school November 19.

Patriarch Albert Carmichael was the eleven o'clock speaker and his text was "While you wait, another waits for you."

Bishop J. S. Kelley was the evening preacher and his theme was *"Keep the Law."*

Englewood Church

Attendance at services is increasing, several new families being present.

Organization for the new year has been completed and all the officers and teachers are working to make the best of their opportunities to service.

Alma Dixon was the four-minute speaker at the church school hour last Sunday morning on the theme *"Keep the Law."* Each Sunday young speakers are sent out by the Independence council, to remind the Saints that we are in the midst of the "Keep the Law" period.

The evening service Sunday was in charge of the Englewood Religio. A young people's choir of nearly twenty voices furnished the music. Brother Almer Sheehy was the speaker. The Religio has agreed to furnish the service once a month, providing music, speaker, and other entertainment.

Sister Ada Koehler is recovering from an accident some time ago when she suffered a broken arm.

A number of the women of this congregation are acting as friendly visitors, working to assist the priesthood by calling on the Saints.

The women's department is busy. A bake sale is scheduled for the near future.

Alpena, Michigan

Six Are Baptized

The special gospel meetings conducted by Missionary J. J. Ledsworth were very successful. Six candidates were baptized at the close of these meetings. The Spirit of the Lord was felt to a marked degree in these meetings by both members and nonmembers. Brother Ledsworth also used beautifully colored pictures with each sermon and they were inspiring.

Wray, Colorado

Enjoy Visit of Elder G. A. Smith

Wray members have enjoyed a busy time since last report. On October 14, the women's department sponsored a harvest festival and a chicken dinner. Both were enjoyed by many of the townspeople and the teachers of the county who were attending an institute. From a financial standpoint this event was quite a success, nor is the spiritual standpoint to be overlooked. All things were carried out with a wonderful spirit of cooperation.

On the fourth Sunday of October junior church was held under the direction of the new department supervisor, Mrs. A. M. Tafflemeyer. The juniors are always greatly pleased and willing to serve in this part of church worship.

November 4, Saturday, brought other enjoyable service when Elder Glaude A. Smith, district president from Denver, held a meeting. This was followed on Sunday by an all-day meeting with church school and sacrament service in the morning and a sermon by Brother Smith in the afternoon. He brought to local Saints great inspiration to go on. Wray church members ask the prayers of *Herald* readers that they may live the law more closely.

Seattle, Washington

First Avenue, North West, and North Thirty-sixth Street

With the new church school year well under way, the following officers are to be found in charge of the work for 1933-1934; Pastor, Alma Johnson; first counselor, Carl Crum; second counselor, Dwight D. Davis; director of religious education, Sister Emma McDole; director of music, Sister Charles Wright; heads of departments: adult, Carl Crum; young people, Grace Emslie; children's division, Mary Jane Johnson; women's club, Elba Crum; pastor of the junior church, Charles Powers. These have the cooperation of other officers of the branch and school.

They have their work well outlined and in hand, and are seeking to reach certain goals this year. With enthusiasm they are forging ahead, and it looks very much as if they are going to succeed in attaining these goals. They want to make this one of the best and most profitable years in the history of the branch.

One achievement already counted this year is the Sunday evening study hour for everyone from six-thirty to seven-thirty, during which five classes are in session. The study subjects are chosen by each class.

The sacrament service October 1, was a good example of how the Saints feel toward the church and its mission. The meeting started at 11 a. m. and continued until 12:45, fifteen minutes longer than usual. Time was well oc-

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cupied by members who testified to the desire that they have to assist in the work. Many more would have spoken but for time.

Graceland College Day was observed October 22, the speaker being Brother Loren McDole, a Graceland alumni, assisted by Eugene A. Davis, also an alumni. His theme was *"Graceland College Stewardships."* It is the hope of many local young people to attend the church college, and they look forward to the time when they, too, may enter the Old West Door.

Activities for the month of October have included the following: The women's club met at the home of Sister Lasater, October 26. After lunch they studied and discussed some of the church hymns.

The Idola Club had a halloween party October 27, at the home of Sister Pearl Sprague. The young people had their party at the same time in the basement of the church.

October 29, Sunday, a number of local people went to Willapa, to help in the organizing of the branch there.

Portsmouth-Nauvoo Branch, Ohio

Pool and Fifth Streets, Portsmouth, West Side

Under the able management of Elder O. A. Rexroad, branch president, the latter-day work is moving forward here, and the Saints have many things for which to be thankful and happy.

October 22, James Roy Brock, grandson of Brother and Sister Martin L. Crabtree, was blessed under the hands of Elders Rexroad and Walter Culp.

October 28, found the members gathered at the Scioto River where John Lions and wife, Anna, were baptized by Brother Rexroad. This brother had been an elder of another church for some time. The candidates were confirmed October 29, Sunday, at the prayer service. During this hour of prayer the worshipers experienced a high degree of spirituality. The gifts of the gospel were enjoyed, and testimonies were given one hundred percent.

The work of the church school is increasing in attractiveness, under the leadership of Superintendent Culp, the young people are now organized into a club called the Royal Sons and Daughters. On the evening of October 30, the club gave a short program of readings and music. Everyone is proud of this club and thinks it worthy the name. Part of the young people's work will be to visit the homes of Saints and others and sing and pray with them.

The branch is making progress in the payment of tithing, but as labor is very scarce tithes will not be plentiful for a time.

Sister Anna Tacket, who has been absent for some months, was able to attend services November 5.

James Cheffins, superintendent of the Bible school, is teaching the doctrine of Christ, stressing the fundamentals of the gospel.

The women's department is growing under the direction of Sister Nellie Rexroad. Recently they purchased several chairs for the church.

Gladstone, Michigan

Rejoice Over District Conference

How glad members of this branch were to entertain the district conference here a short time ago. This was the first to be held in this city, and the Saints, though few in number, were enthusiastic and did their best to make visiting members comfortable.

E. R. Carter, local priest, is to be commended for the untiring effort he put forth to have the conference here, and all local members are grateful to the district presidency for so graciously acceding to their wishes, and also to all who came a distance to contribute to the success of the gathering. Some came as far as two hundred and fifty miles.

The sermons and talks of Apostle D. T. Williams were truly inspiring. Everyone rejoiced to hear him.

Elder Allen Schreur, president of the Northern Michigan District, also Elder J. J. Ledsworth and Elder Amos Guy brought peace and instruction to the Saints in their sermons. It was a matter of regret to all, however, that Bishop Dirk Schreur and Brother Ernest Burt could not be present. Thanks go to Sister Opal Harper for her musical contribution.

The conference as a whole was successful. The Spirit of the Master prevailed, and all seemed to enjoy that feeling of one-ness which so often characterizes meetings of the Saints. When the visitors departed they left behind them the spirit of unity and love and strong desire to go forward.

Four Corner Mission, Missouri

Spirit of Unity Prevails Here

Every member of this mission a tithe payer by January 1! That is the goal set by the mission leader, and the Saints are working to reach it.

Four Corner Mission is blessed with a group of enthusiastic workers whose aim is to "Keep the Law."

Interesting subjects talked on recently by mission leaders, D. A. Fuller and Walter Bullard, were *"Peace," "Do Unto Others as Ye Would That They Should Do Unto You," "Judge Not That Ye Be Not Judged," "What Must I Do to Be Saved?"* and *"Keep the Law."*

The annual business meeting was held November 5, and D. A. Fuller was chosen mission leader for another year with the privilege of appointing an assistant. He chose Walter Bullard. Brother Fuller was also chosen as solicitor for the bishop and Walter Bullard is the mission secretary and correspondent. Sister Jennie Hursh is musical director. Brother Ralph Wilt is again the Sunday school superintendent, assisted by Sister Walter Bullard and other officers and teachers.

Brother Fuller teaches a *Doctrine and Covenants* class on Sunday afternoon. The Saints feel fortunate to have in this class Sister Mary E. Pooler, whose deceased husband was personally acquainted with one of the three witnesses to the divinity of the *Book of Mormon.*

Some of the members of the mission who live quite a distance from the place of worship, bring box lunches on Sunday. These lunches they put together to serve a meal to all.

For Thanksgiving the group is planning an all-day-visit to Brother Walter Bullard's farm. Each family is to bring lunch and all will eat together.

God has bountifully blessed people in this region with crops this year and the Saints feel that they must now do their share by helping to keep the law.

They extend a hearty invitation to all who pass through that part of the state, to meet with them in services. They hold three meetings each Sunday—Sunday school at 10 a. m., preaching at eleven except on sacrament Sunday, and *Doctrine and Covenants* class at 2 p. m. They meet at the home of Brother Clark Hursh, about seven miles south of Ava on Highway Five.

Jonesport, Maine

Review Month's Activities

Intense love of the gospel is a ruling factor in the work and hopes of the people of Jonesport, and they feel that they have many things for which to be thankful.

A review of the activities of the past few months would not be complete were the Easter program omitted. Then the young people of Olive Branch presented the play, *"Easter Dawn"* on Sunday night to a large crowd. The performance was repeated on the following Sunday night. Sister Jessie York was the director.

Sunday school and other Sunday meetings have been successfully carried forward. A fair crowd participates in the midweek prayer meetings.

In the latter part of May a young people's convention and conference was held here, a good crowd attending. Saturday morning made apparent the youthful spirit to go forward for the Master, when the young men and women assembled for prayer service. Following came class work conducted by E. F. Robertson. Archie Begg was in charge of the afternoon class also. At three o'clock recreation consisted of a ball game for the young people of Jonesport and Kennebec. That evening they gathered in the vestry of the church to listen

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to talks by E. F. Robertson, Bishop E. L. Traver, Archie Begg and Harland Billings. On Sunday the worshipers enjoyed a prayer service, talks from members of the priesthood, dinner in the vestry of the church, and sermons from E. F. Robertson and Newman Wilson.

Five young people joined the church during the summer, three from Addison and two in Jonesport.

Jonesport young people had a supper in the church vestry to raise money to pay part of the bus fee to the conference at Vinal Haven. A large number attended this conference. Saturday night each branch presented an entertaining number. Evangelist J. A. Gunsolley gave interesting black-board talks on developing character.

Early Sunday afternoon the people of Jonesport and Stonington left for their homes. They went from Vinal Haven to Stonington by boat and the Jonesport crowd came the remainder of the way by bus.

The following Saturday and Sunday, October 21 and 22, Eastern Maine conference was held at South Addison, and a good crowd was present. The bus came from Stonington with about twenty-five members. Elder E. F. Robertson and N. M. Wilson were the conference speakers. The Sunday morning prayer meeting, a spiritual service, was deeply enjoyed. Stonington Saints had to leave shortly after dinner, to make connections between bus and ferry.

Fort Wayne, Indiana

Small Group Organizes to Do Their Part

Saints of Fort Wayne are buckling on the gospel armor, getting ready to do their part in the redemption of Zion. They are taking a collection each Sunday and this amount is to be applied on the church debt. They are tithing on the first day of each week, paying the Lord his share before it is spent and forgotten. A number are making out their inventories.

A women's department has been organized to meet every two weeks. They have a potluck dinner once each month and spend the day together; also sponsor a social night once each month. Prayer meeting is held every Wednesday night.

Eleven years ago Brother Benham, of Sunnybrook, California, met with Sister Stoehr and daughter and started Sunday school. They now have parts of ten families, or twenty-one adults and six children, attending. The best spirit prevails and not one attendant at services has been lost through dissatisfaction. The local motto is, "One for all and all for each." Thus all are encouraged, and striving for the goal.

Elder A. H. Nieman remains over Sunday each time he comes to Fort Wayne, preaching and serving as occasion demands, and all are strengthened by his efforts. If other elders pass through, the Saints would be pleased to communicate with them. Visitors coming to Fort Wayne should get in touch with the Saints through R. C. Crandall, 518 State, S. M. Nichols, 3317 Robinwood, or J. C. Stoehr, 2015 Harrison.

Detroit Conference a High Mark

Young People Take Prominent Part

The Detroit district conference of 1933 held at Pontiac, Michigan, has taken its place in the hall of memories as one of the most helpful and attractive gatherings of its kind in recent years.

Sermons by Elders William Patterson and David Dowker will long remain with the members. The Saints were lifted closer to the latter-day ideals. The Spirit's presence testified of the quality of the effort.

Elder Kenneth Green, of Detroit, was reelected district president. The Detroit Choir, under the leadership of Mrs. Henrietta Davis, furnished the musical background of the conference.

Saturday evening the young people's organization of the district presented a splendidly arranged musical under the direction of Miss Harryette Schaar, of Lake Orion. Each number was well chosen and beautifully rendered to a capacity house. The young of this district are helping older members to keep alive the gladsomeness of youth.

Bates City, Missouri

Church Work Progresses in Small Group

Under the leadership of Elder Walter Curtis, Bates City Saints are progressing rapidly.

The members of this congregation are scattered a distance of from one to eight miles from the church, but when the weather permits, they are always in attendance.

Brother Richard Bullard was a recent speaker at Bates City. His sermon was full of encouraging advice.

Brother Curtis is receiving helpful response from the members of the priesthood. Each member is in charge of a Sunday service, either being the speaker or providing one. Last Sunday, Deacons J. L. Brown and James Ford were in charge of the meeting.

There are five churches in Bates City, and the young people of each church meet together. They have organized a Young People's Union. They take turns in meeting in the different churches.

Doctor Charles F. Grabske has promised to speak at Bates City, on the Sunday the young people meet at the Saints' church.

WEEKLY HEALTH LETTER

(Continued from page 1488.)

ants should wear a gown of washable material. After convalescence great care should be taken that the patient should be washed with soap and hot water, followed by some of the well-known antiseptic solutions with which the attending physician is familiar. Especial attention should be paid to the hair. The child should not be allowed to return to school for at least four weeks, and not then until smears from the nose and throat have been bacteriologically examined and found repeatedly negative. The urine should be examined for any complications and should be especially free from albumen. Twelve days should elapse after the last exposure to diphtheria before a child should be allowed to go to school.

The Origin of Thanksgiving Day in America

(Continued from page 1481.)

and their guests probably did much to preserve peace until they were strong enough to stand "on their own."

Like a snowball rolling down hill getting larger and larger the farther it goes, this little band of exiles has grown and become one of the largest and mightiest nations of the world. The source of their power was in their devotion to what they believed right. If we today could band together with the same spirit which they had, there is no great task which we could not do.

The Necessity of Loyalty If We Would Attain the Goals of the Church

(Continued from page 1478.)

White's sharp tongue cuts deep? She is as a rusted door hinge. Time was when she was bright but the storms of many seasons have beaten upon her. Perhaps a little of the oil of human kindness and the screw nail of priestly admonition may renew her efficiency.

What though we do not like the way the preacher preaches, or the teacher teaches, or the choir screeches. Let us just keep on, keeping on. Let us stand by our church through thick and thin. Though the leaders may waver or fall, our faith is not or should not be pinned to anything so fragile as human endeavor. Let us fasten our grip to the rod of iron, set our teeth, and hold on. As one famous surgeon declared to his friend, who was marveling at his invincible spirit in keeping going when he was well nigh exhausted. "I always remember the advice given by the trainers to our team when I was at Oxford. 'When you feel you cannot pull another stroke, then sit up and row.'" Let us

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pull "All together in every weather, though the skies be dull or blue."

Let us stand by loyally even as did Job of old, who, when he had suffered every catastrophe that a designing Satan could invent, instead of casting the blame for his afflictions on his heavenly Father, cried stoutly, "Though He slay me, yet will I trust Him."

For Your Notebook

(From *Christ and Society,* by Charles Gore.)

The present condition of our society, our industry and our international relations, though it presents encouraging features yet, on the whole, must inspire in our minds a deep sense of dissatisfaction and alarm, and a demand for so thorough a reformation as to amount to a revolution, though one which the teaching of experience, no less than the teaching of Christ, leads us to believe can only be brought about by gradual and peaceful means.

The evils which we deplore in our present society are not the results of any unalterable laws of nature or any kind of inexorable necessity, but are the fruits of human blindness, willfulness, avarice and selfishness on the widest scale and in the long course of history; and therefore their alteration demands something more than legislative and external changes, necessary as these may be: it demands a fundamental change of the spirit in which we think about and live our common life, and conduct our industry, and maintain our international relations. The cry must be "Repent ye —change your minds," if "the kingdom of heaven" is to come as a welcome gift of God and not as a scathing and destructive judgment.

We should not look for such a change of spirit to come from any simultaneous conversion of men in masses. If we accept the teaching of past experience, we should expect the general alteration to arise from the influence in society of groups of men, inspired probably by prophetic leaders, who have attained to a true vision both of the source of our evils and of the nature of the true remedies; and who have the courage of faith, which can bind them together to act and suffer in the cause of human emancipation, till their vision and their faith come to prevail more or less completely in general mind and will.

Jesus Christ is really the Savior and Redeemer of mankind in its social as well as its individual life in the present world as well as in that which is to come: and there lies on those who believe in him a responsibility which cannot be exaggerated to be true to the principles which he taught, and by all available means to bring them to bear upon the whole life of any society of which they form a part, especially when it professes the Christian name.

The Lord's Prayer

"Christ did not intend that the prayer he gave his disciples as a model should be used in ritualistic repetition—it was to be observed in realistic living," Elder William Patterson, pastor of the Latter Day Saint Church at Port Huron, Michigan, said on a recent Sunday night in his sermon, *"Our Father in Heaven."*

"When Christian people sense the deep significance of the first phrase of that remarkable prayer, narrow denominationalism will give place to the kingdom of God movement and our national boundaries will become demarkations of social, industrial, and commercial convenience," Brother Patterson is reported to have said in a Port Huron press story. "When Christians realize that Christ pointed to a common fatherhood, there will start a family relationship which shall permeate society until the will of God shall be done on earth as it is in heaven.

"The rich man will no longer consider himself superior because of economic power and security, but will consider the poor man of his church and community, his less fortunate brother, and will use his power and influence to raise his standard of life. Many consider this a fantastic idealism but Christ, whom they profess to follow made it real in his life and bids his disciples blaze the trail with Him."

Brother Patterson is preaching a series of sermons on the Lord's Prayer at the Saints' church on Varney Avenue, Port Huron. The subjects in their sequence are: *"Our Father in Heaven," "Thy Kingdom Come," "Our Daily Bread," "Forgive Us as We Forgive," "Does God Lead Into Temptation?"* and *"The Theocratic Kingdom Forever."*

Religion is not merely one thing among many things, or one interest among many interests—business, politics, science, art, education, literature, and the like. It is a way of harmonizing all these in the pursuit of the highest ends. And then it is also a way, or perhaps many ways, of conceiving of those highest ends, and a set of institutions especially devoted to realizing them.—Winfred Ernest Garrison, in *The March of Faith.*

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The Bulletin Board

Conference Notices

Southeastern Illinois district conference will convene at Mount Vernon, Illinois, December 9 and 10. Apostle John F. Garver will be present. Important business will be transacted such as the election of officers and the appointment of delegates for the coming General Conference. Let all who can, be present.—R. L. Fulk, for the district presidency.

Conference for Southwestern Kansas District will be held at Wichita, Kansas, December 9 and 10.—A. E. Stoft, district president; Mrs. L. R. Field, secretary.

Kentucky and Tennessee district conference will convene with Paris Branch, 209 North Market, Odd Fellows' Hall, Paris, Tennessee, December 9 and 10. Saturday morning prayer service at 10 o'clock; business session, 2 p. m.; preaching, 7 p. m. Regular services Sunday. Please forward all reports to district secretary.—Mrs. C. B. Gallimore, Puryear, Tennessee.

Central Illinois district conference will convene at Taylorville, Illinois, December 16 and 17. Apostle John F. Garver will be present. Important business will be transacted, such as the election of officers and the appointment of delegates for the coming General Conference. A large attendance will be appreciated.—R. L. Fulk, for the district presidency.

Ministerial Missionary Institute

Every man holding priesthood responsibility in Southern Ohio District is requested to attend a ministerial missionary institute December 2 and 3, at First Columbus Church, corner Tompkins

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Street and Medary Avenue. First service 3 p. m., December 2. The leader in this institute will be Apostle P. M. Hanson, missionary in charge, and it is his wish that every man, from deacon to elder, be present. Conditions as they prevail today make it essential that every man be prepared for the execution of his duties. A program has been arranged that will be beneficial to all. Come and enrich yourself, that you may be a better minister for Christ. Your attendance at this institute will show that your ministry is appreciated and that you want to qualify yourself for work.—A. E. Anderton, district president.

Communion Service for Florida Members

Sacrament services will be held at the home of Theodore Smith, 1410 Philadelphia Street, Orlando, Florida, on the first Sunday of the month, beginning December 3, at 2.30 p. m. We hope in this way to give the Saints in surrounding towns the opportunity of partaking of the Lord's supper, and meeting with us during the winter months.—F. G. Pitt.

Conference Minutes

NORTHERN MICHIGAN.—District conference convened at Gladstone, October 21 and 22. Apostle D. T. Williams preached Friday evening on *"What Latter Day Saints Know About God."* Saturday morning, 8.30, priesthood meeting; 9.30 prayer service; 11, business session. District President Allen Schreur and Apostle D. T. Williams were chosen to preside over the conference. Brother Alldread was put in charge of administrations; Sister Ada Alldread, secretary. Minutes of the last conference were read and approved. Business was continued at the 2 p. m. meeting, ministerial and branch reports being read. These showed some hard work done in several branches in the district. Allen Schreur was reelected president; Sister Ada Alldread, secretary; Dirk Schreur, treasurer. Allen Schreur retained his counselors, Brother Starks and Brother Dirk Schreur. Brother Hector McKinnon was reelected district superintendent of church school; Sister Opal Harper, musical director. The names of Brother Rowe and Brother Reynolds were voted on and accepted for ordination to the priesthood. This concluded the business session of the conference. Saturday evening local talent staged a play, *"The More Abundant Life,"* following which Apostle Williams gave interesting and appropriate remarks. Sister Gertrude Carter sang a solo, *"To a Wild Rose,"* accompanied by Sister Opal Harper on the flute, and Sister Alma King on the piano. Early Sunday morning, Elders J. J. Ledsworth and Hector McKinnon were in charge of a well attended young people's prayer meeting. Brothers Williams and Allen Schreur were in charge of the nine-thirty general prayer service. *"A Spiritual Life,"* was the theme of the eleven o'clock sermon by Brother Schreur. Apostle Williams preached at 2 p. m. on *"How Beautiful On the Mountains Are the Feet of Those Who Bring Glad Tidings."* This was a wonderful message and left everyone feeling that he wanted to be such a bearer of good tidings. Brother Amos Guy preached at 3 p. m. on *"The Duties of the Shepherds of the Flocks."* At 5 p. m. Brother Ledsworth led into the waters of baptism a young man, Herbert Wescott. At 7.45 Brothers Ledsworth and Warner Ackers confirmed the candidate. Elder J. J. Ledsworth preached the evening sermon on *"What We Must Do to Be Sons and Daughters of God."* This service concluded the 1933 conference.

NORTHEASTERN ILLINOIS.—District conference met with Central Chicago Church, October 27, 28, and 29. The first session was held Saturday morning, a prayer meeting in charge of Brothers Roscoe Davey and Charles Homuth. The business session convened at 2 p. m. The district president's report, also reports of priesthood, branches, etc., were received. Bishop's agent reported tithes and offerings for the year, $5,472.36. Officers elected for the year were: President C. A. Edstrom; associates, R. E. Davey and H. P. W. Keir; clerk, Grace E. Johnson; director of music, Ruby I. Newman; publicity agent, Harold McCaig; C. C. Simpson, chairman of church finance and relief work; associates, Bert Hayden and Richard Keir. Auditing committee, Stephen Lester, sr., and William Keir; director of religious education, Dorothy Pinkerton. The conference approved the selection of Marion Blakley and Bert Hayden as presidents of priest and deacon quorums. A. O. Skinner was sustained as bishop's agent. Communication came from Central Chicago Church asking for the ordination of Brother Ray Hurst to office of elder. The conference, with sanction of President F. M. Smith and Apostle J. Garver, granted the request, and he was ordained at the service Sunday by H. P. W. Keir, C. A. Edstrom and J. J. Oliver. All looked with favor at having a joint reunion with Southern Wisconsin District at Belvidere, Illinois, next summer, and it was so ordered. *"Classwork-Recreational Leadership,"* was ably presented by Brother J. A. Jaques. The DeSelm Orchestra gave a fine program before the preaching service Saturday night, and a rising vote of thanks was extended them for their efforts. R. E. Davey occupied at the evening hour. Central Chicago Choir sang an anthem at this service. Sunday proved a beautiful as well as a profitable day. At 8.30 a. m. the Saints assembled for prayer service under the leadership of C. C. Simpson and Earl Rogers. Church school was all too short. Teachers as well as those listening were enthusiastic over problems presented. Brother Edstrom had charge of adult work for superintendents and adult teachers. Children's work, Sister Lilly Nelson (for teachers in children's work); music, Sister Ruby I. Newman, (for those interested in choir work); general classes, (for all others not interested in special work) the First Chicago Choir sang two anthems and Elder John Grice, of Ohio, preached in the morning service. The priesthood meeting was held at 2 p. m. During this same time an instructive women's meeting was conducted by Sister H. T. McCaig. The closing service of the conference was the sacrament hour, with the Presidency in charge. It has been a long time since so spiritual a meeting was held in Northeastern Illinois District. The power of God was manifested to a great degree, and all seemed reluctant to leave the conference; all rejoiced in God's kindness and love manifested. This was an especially large conference, and Central Church members were entitled to the hearty vote of thanks given for their hospitality.

Our Departed Ones

SQUIRE.—Francis John Squire, eldest son of the late Mary and John Squire, of Newcastle-on-Tyne, England, and husband of Ellen Grey, died at his home, September 27, 1933. He was born November 3, 1863. He moved to Australia in 1884, and joined the government service. After serving for forty years, he retired as principal lighthousekeeper. During his service he came in contact with Elder William Jones, through whom he, with his wife, joined the church May, 1901. He is the father of Frank (deceased), Mary, John (deceased), George, William, Helen, Charles, Margery, and Elian (deceased). Funeral services were conducted by Patriarch J. H. N. Jones, assisted at the graveside by Elder A. J. Corbett. Sunday, October 8, Patriarch J. H. N. Jones preached the memorial sermon, assisted by Bishop Craig.

STAHLLE.—Russel W. Stahlle, only son of Henry and Annie Crick Stahlle, was born at Plano, Illinois, February 18, 1889, where he grew to manhood. In 1917, he enlisted in the United States Army. He served his country honorably both at home and abroad for two years. Upon his discharge, he entered service in the Plano Post Office, acting as clerk and mail carrier, which position he held for five years. June 2, 1921, he married Genevieve Nash, of Hinckley, Illinois. Later they moved to Hinckley, where he went into the furniture and undertaking business. Passed away from a heart attack, September 16, 1933. He was a graduate of the Worsham School of Embalming, a member of the Hinckley American Legion and Masonic Order. United with the church July 20, 1905. The funeral was held September 19, 1933, at Hinckley Methodist Church in charge of the American Legion. Elder R. E. Davey, of Aurora, Illinois, de-

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livered the sermon, assisted by the Reverend E. L. Stanton, of the Methodist Church. Interment was in Oak Ridge Cemetery, at Sandwich, Illinois. He was a devoted husband and through his upright life made many friends. Was well known and respected in the business world. Leaves to mourn, his wife, parents, one sister, Mrs. Hazel Vermilye, of Plano, and a host of friends and relatives.

LELAND.—William B. Leland was born June 9, 1850, at Milford, Massachusetts, the son of William and Mary Waterman Leland. He united with the church in 1883, and held the office of teacher and priest in the priesthood. In 1875, he was married to Ruth Emma Manter, at Plymouth, Massachusetts. He died at the home of his daughter near Mount Pleasant, Iowa, October 25, 1933, leaving to mourn, his wife and six children: Benjamin and Alice, of Plymouth; William and Herbert, of Detroit, Michigan; Mrs. Grace Sampson, of Mount Pleasant, and Mrs. Adelena Patton, of Detroit; seventeen grandchildren, and many friends. The funeral services were conducted by Elder F. T. Mussell at the Coos Funeral Home, Mount Pleasant, October 28. A faithful member has passed on to await the resurrection.

GOODWIN.—Betty Ramsey was born in Goldthwaite, Texas, July 11, 1871, and departed this life October 25, 1933, at the home of her daughter, Mrs. Alma Adams, Tulsa, Oklahoma. She was united in marriage to Edwin I. Goodwin in 1891. She moved with her husband to Holdenville, Indian Territory, in 1895, and lived in that place until moving to Tulsa in 1920. Mrs. Goodwin became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1904, being baptized by S. W. Simmons. She is survived by her husband and six children, Kenneth and John of Tulsa, Oklahoma; Winfred, of Cleveland, Oklahoma; Mrs. Hazel Erter, Kansas City, Missouri; Mrs. Alma Adams, of Tulsa, and Mrs. Iona Goodwin Harrison, of Seminole, Oklahoma; thirteen grandchildren, three brothers and four sisters. Funeral services were held at the Tulsa Church, Brother Emmett Lancaster, pastor, in charge, sermon by Apostle Roy S. Budd. Interment was in the Rose Hill Mausoleum, Tulsa. Mrs. Goodwin was a devoted mother, consecrated church worker, and a true friend, and will be greatly missed among her associates.

OWEN.—Alexander Owen was born August 2, 1865, at Owen Sound, Ontario. Died November 4, 1933, at his home, Porquois Junction, Ontario, after a lingering illness which he bore with Christian fortitude. Was baptized into the church October 13, 1920, at Providence Bay, Ontario, by J. H. Yager. Ordained a priest October 19, 1921. In 1925, he with his family moved to northern Ontario and there although isolated from a branch, he was a true and faithful Latter Day Saint. Leaves to mourn, his wife, son, Alex, jr.; three daughters: Mrs. Pearl Bailey, Mrs. Emily Cashmore, and Mrs. Stella Myers, all of Porquois Junction; nine grandchildren, other relatives, and many friends. The funeral sermon was preached at the home by Elder B. H. Doty, assisted by Elder Albert Shepherdson and the Reverend Roadhouse, of the United Church. Interment was in Porquois Junction Cemetery.

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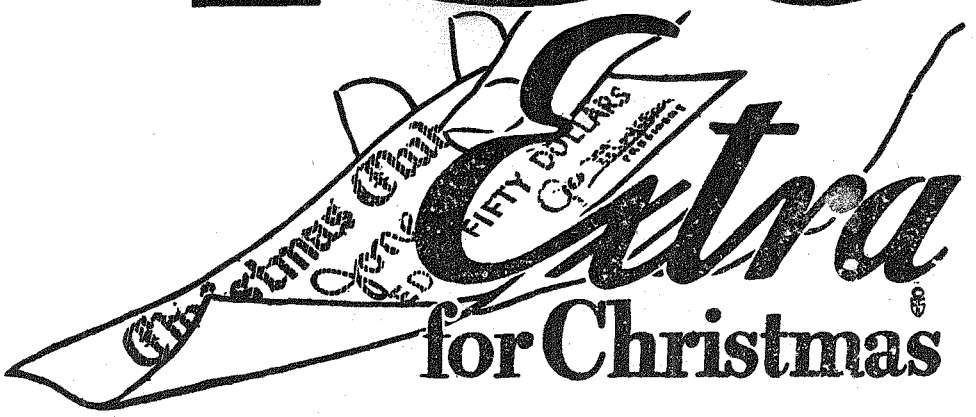

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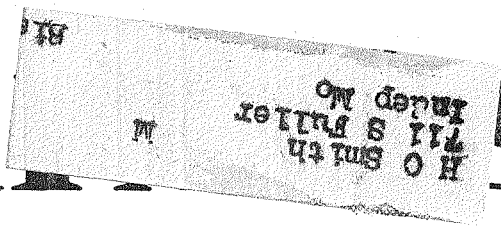

How to Explain Joseph Smith

By Edwin Claus

THE TIME TO ACT

We are approaching the end of the education effort that has been conducted by the church since the beginning of the month with the slogan "Keep the Law."

The time to act will soon be here. Up to the present we have been receiving instruction. It should soon bear fruit in the filing of inventories and the payment of tithes.

The church and its people are interdependent. The welfare of one is conditioned by the welfare of the other. The church can return service to the people in the measure that the people give it steady, consistent support.

What the Church Has a Right to Expect of Youth

By Helen R. Beadnall

An Insufficient Answer to the Josephites

By S. A. Burgess

"Keep the Law"

Volume 80 November 28, 1933 Number 48

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THE SAINTS' HERALD

November 28, 1933

Volume 80 Number 48

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CONTENTS

EDITORIAL:
- Passing Events 1507
- Blue Pencil Notes 1507
- An International Church 1508
- Purchasing Power for the Church 1508
- Men You Ought to Know 1508

NEWS BRIEFS 1511

YOUTH'S FORUM:
- Special Publications for Young People 1512
- Song or Twitter 1512
- A Fine Thing 1512
- Missionary Effort a Success 1512
- Holiday Preparations 1512
- It Didn't Apply to Pigs 1512

THE WORKER'S PAGE 1515

ARTICLES:
- How to Explain Joseph Smith, by Edwin Claus 1509
- What the Church Has a Right to Expect of Youth, by Helen R. Beadnall 1513
- Qualities of Leadership 1514
- Submission, a Poem 1514
- Be Thankful, by John Sheehy 1516
- We Give Thanks, by Frank W. Mills 1515
- Thankfulness, by Lomis 1516
- Thanksgiving Prayer, by Lora Weir Puterbaugh 1516
- A Psalm of Thanksgiving 1516
- The Royal Road, by Florence Tracey 1517
- An Insufficient Answer to the Josephites, by S. A. Burgess 1519
- The Readers Say— 1523
- Question Time, by A. B. Phillips 1524
- Which Way Are You Facing? by Edwin H. Davies 1525
- The Beggar Who Was a King 1525

NEWS OF CHURCH AND HOME 1526

THE BULLETIN BOARD 1535

The Pigeonhole

The Changeless God

(A Story Told by John Sheehy)

As I look at the trees of autumn, I am reminded of the youthful philosopher, Heraclitus, who centuries ago went out to observe nature and study life. Under the stars and in the glare of the noon day sun, he roamed the woods and the meadows. He walked up and down the highways and the byways. He climbed mountains and he descended into valleys. He wanted to know the secret of life. He wanted to know the cause of all things. He wanted to know for himself.

Heraclitus lived about the time of the young Hebrew prophet, Malachi. One day Malachi received a revelation from God. He was directed to make it known to the children of Israel. Accordingly, he reminded them of the God of Moses, of the God of Abraham, Isaac, and Jacob. The burden of the revelation was: "I am the Lord. I change not." Malachi declared by the power of the Spirit of God that God is unchangeable; unchangeable in his infinite love and tenderness and compassion and justice.

The young Greek philosopher and student, up in the mountains, about the same time the message had come to Malachi, returned from his study with this conclusion: "The law of change is changeless." He declared that the cause of all causes never changes. His observations had taught him to conclude that whatever is responsible for all the changes in nature is never changed. Whatever the powerful controlling influence of all things, this one thing, he knew, was unchangeable. The law of nature which gives us green leaves in the spring, and turns them red, gold, and brown in the autumn, never changes. Heraclitus had no name for this controlling force in the universe, so he called it "Law." He had found this revelation in the places where David said, "The heavens declare the glory of God, and the earth showeth forth his handiwork."

Blind, Deaf, and Dumb

"It is astonishing how many people there are who can't or won't read," declared the Pigeon today. "There are signs along the boulevard that tell motorists on the side streets to 'Stop.' Yet many of them plunge out into the traffic without stopping or even looking. No wonder more people are killed each year than the last."

Laws are meant to protect us, but they cannot protect unless the public obeys. People who drive their cars with a headlight or tail-light missing, people who can't or won't learn to signal their turns correctly, people who do not obey the rules of the road are a public menace.

It is necessary to read the signs in order to obey the law.

Every community holds four distinct classes of men and women: those who have risen victoriously over life's battles, those who are fighting valiantly, those who are drifting downstream, and those who already are on the rocks.—*Christian Standard.*

Destruction is not threatening civilization: it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years' time, nor in fifty years. It is sinking now."— H. G. Wells.

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Editorial

Passing Events

Support the President Political *saboteurs,* and persons with axes to grind, as well as honest opponents, were frightened to cover by the early vigor and strength of the Roosevelt administration. Now, however, malcontents of all kinds are beginning to find a common ground for subversive attacks on the President. We may well fear another spectacle of futility in the national administration such as we saw in the deadlocks that occurred between the legislative and executive branches of our government under Hoover and Wilson. We may well pray, too, to be delivered from a repetition of that folly. It is too dangerous a game to bait the government these days.

Doing His Best There were many people who didn't care for Roosevelt as a candidate that have come to admire and respect him as the President. They believe in his integrity, and they wish that he may have a fair chance to test his new policies and so be given an opportunity to free the country of the terrors of the depression. They didn't like his ideas on liquor, they didn't like his Tammany friends, and they still don't like them. But they want to see the man have a chance to put his plans in operation. The President is doing his best, and it is unpatriotic of political enemies, at a time like this, to try to thwart him. In defeating him they may wreck the country. But there are people who would ruin the country to keep the *other party* from succeeding.

The Time for Protest There is a legitimate time for protest. When another election comes the country can evaluate the President and his policies, and decide whether he is suitable to carry his office another four years. Obstruction now may be *legal,* but is not *sensible.* Unity and patience are needed to carry the nation through this crisis.

The Christian's Task Our task is to obey the law, and to support good men in office. Civilization is standing, at the very best, on somewhat wobbly legs just now. Whatever the faults of our government or its officials, we want that government to endure. We must anticipate with dread the chaos that would follow the disintegration into which the wrangling of politicians would plunge us. The chances of the church—and all churches in the world—lie with strong, orderly government.

L. L.

Blue Pencil Notes

THE SON OF A CHURCH MAN who had been a zealous worker was asked what course he intended to pursue. He replied, "The course of least resistance." And he told the truth.

> Count, if you will, their blunders o'er
> Who spend their lives without reserve
> To build the church—they err the more
> Who criticize, but do not serve.

IF ANGER has written the letter, let Charity burn it; if Ill Will has spoken the word, let Humility ask forgiveness.

THE PURITANS thought it sinful to be joyous; their posterity think it joyous to be sinful—which makes two mistakes.

LATTER DAY SAINTS should be on guard against the clever thieves who break the lock in wedlock.

PAUL used hard and unpleasant words to condemn sin. He wrote of the fruit of evil mindedness as "adultery, fornication, uncleanliness." Hollywood has a different word. Hollywood calls it "romance." Hollywood has a school in every community where Hollywood ideas of love and romance are taught.

TRIAL MARRIAGE has its appeal to those who wish to escape the responsibilities, sacrifices, and problems of sustained home and family life—it affords an easy way into matrimony and a quick way out, and puts the mantle of respectability on the shoulders of the philanderer and wanton who flit from love to love: "Always to court and often to wed." And now one Hollywood couple announces a premarriage "trial honeymoon." If the honeymoon is to their liking they may take a dip into "trial marriage."

SIXTY YEARS AGO President Smith saw the development in America of certain tendencies, philosophies, and attitudes touching marriage. He foretold their ultimate effects and his predictions are rapidly coming true. He wrote:

> "The world groans under a loose morality fearful to contemplate; and the course of many talented men and women, in teaching and in practicing the absolution of the marriage covenant for trivial causes, is making the world worse; and indeed, it may be said, with some show of truth, that there will come a time, should the teaching of such philosophers become the rule, that virtue and vice, morality and immorality existed but in name; for that which is now vicious and immoral will by teaching and custom have become the rule.

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The church should be the lever of reform in this matter; and while we preach a purer faith, we should also preach a purer practice; while we teach freedom from spiritual bondage to the world, we must insist upon the sanctity and holiness of the marriage bond; for unless holiness shall begin in the domestic relations, it will never be found in the church nor in the state.—*Church History,* volume 3, page 706.

ELBERT A. SMITH.

An International Church

A letter from a Canadian brother, printed in another section of this issue, very kindly and justly offers a criticism that the "*Herald* is too national for an international church."

We appreciate this comment, and have felt for some time that it is true. It is only partly excused by the fact that so many of the readers and supporters of the *Herald* are in America.

The limitations of viewpoint in editors who have always lived in the one country can only be overcome, in a limited sense, by the assistance of members who live in other lands. News, letters, and articles will help greatly.

We try to be more generous and sympathetic with contributions from beyond our borders than with those from within. Unhappily, some of the manuscripts that come from abroad, like all too many that are produced at home, are unusable.

Our only recourse is to appeal to people of talent, and those with education, in all these other countries, to write for us. They can give us real help in making the *Herald* the international periodical it should be. We assure these friends that their manuscripts will be kindly and gratefully received. It is with the greatest reluctance that we find ourselves unable to use any of them. L. L.

Purchasing Power for the Church

In the *Herald* of November 21 our special gift section made a serious effort to offer to the members of the church an opportunity for holiday purchases unsurpassed in quality and economy. Much more than price savings, however, is involved. There is the matter of the *kind* of purchases that are to be made this year for Christmas presents.

In this we hope that we are making the beginning of an effort to mobilize the buying power of the church and direct it toward the right sort of purchases. The time may come, and come soon, when we can expand this service, thus saving money for the members, assuring a high quality in the goods sold, and helping the church by transacting a volume of business that will bring returns to church funds.

We do not ask any favors. All we ask is that you read the gift section of eight pages in last week's *Herald.* If you find something there that will serve your needs and serve them at a better price than you can obtain elsewhere, we shall be happy to serve you.

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Men You Ought to Know

F. HENRY EDWARDS
Secretary of the Quorum of Twelve

He has one of the most capacious and astonishing memories in the Quorum. This is a great help in his work as Secretary. He fairly revels in church history and biography.

Adopted by America, he is sympathetic with American people, but he remains as English as tea. So much so that his young son, Lyman, who is one of his chief adorations, often accuses him, "Daddy's talking English again!"

Miss Alice, daughter of President Smith, was the first American to understand his speech, and now, as Mrs. Edwards, she still understands him best.

But he has learned to "talk American" well enough that American congregations understand and appreciate his strong delivery and his fine message.

Keep but ever looking, whether with the body's eye or the mind's and you will soon find something to look on.—Browning.

He is, in my opinion, the noblest who has raised himself by his own merit to a higher station.—Cicero.

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How to Explain Joseph Smith

With a Few Thoughts on Priesthood and Presidential Succession

By Edwin Claus

JOSEPH SMITH was an unlearned young man, particularly untrained as to Greek or Stoic philosophy. His mind was likewise unhampered by medieval or modern theology, therefore it was clearly susceptible to the still small voice of the Lord.

The Latter Day work began in our country when political development was the outstanding achievement, but in the liberal arts, the country was immature. All religions were supposed to be tolerated, yet they had more of partisan theology than they had of religion. On the contrary, the early Christian church had its origin, among a number of highly developed philosophies, and oriental systems of mysticism. Christianity did not hesitate to make the challenge, but was later considerably mixed with them.

Furthermore, all great ethnic religions leave their impress upon the social and economic world. Whatever was the social order but dimly hinted at in the New Testament, Christianity did not make great headway until a development of monasticism took place. Its subsequent abuse, together with some other movements, culminated in the Reformation. The Puritan interpretation of the Reformation was planted in New England, and out of this grew up the "New England conscience," which did not pass away until well after the Civil War. In this, chastity, almost to fanaticism, and monogamic marriage were thoroughly ingrained into the New England fibre, but a revolt was brewing, as later indicated by the popularity of Hawthorne's *The Scarlet Letter*.

Thus it can be seen that the Puritanic inheritance was among the few things that might bias the inspiration of Joseph Smith. Without a hint of monastic-celibacy, marriage, to him, was already a sacred institution in the Garden of Eden. It never occurred to Joseph that whatever the social relation, or helpmate condition that did ensue in Eden, it was not marriage, for Adam and Eve did not know that they were sexed; otherwise Joseph was the prophet who spoke as moved upon by the Holy Ghost, and under this inspiration his revelations are of high authority. Without inspiration his writing show much native ability and should be interpreted in the light of his time and environment.

PASSING OVER Joseph's economics and philosophy, it is needless to say that he soon attracted brilliant men to his standard, but he was not the man to submit entirely to the influence of any scholar. He carried out a course of study that has had few parallels, but with it all he kept a surprisingly open mind. Joseph admired the scholarly Pratt, and had him sent to a European University. There is much genius and imagination shown in Pratt's later celestial philosophy, biased as it was by his inherent sex-complex, and to this day British thinkers rate Mormonism as an original American religion because of its attempt to graft Puritan morality on the very old custom of polygamy. By the irony of fate, Pratt paid the price for his subtlety by his "Martyrdom." There is not a more unfortunate character in the whole church than P. P. Pratt, a peculiar story in itself. A pity it is, that he could not have used his brilliant talents to better purpose than to subvert those who were susceptible to celestialism.

Joseph Smith's elucidation of priesthood is the clearest in sacred literature, yet it is not entirely conclusive. He does not fully differentiate the Patriarchate from the other orders. It is evident that if Deity marks the sparrow's fall, the Patriarchate may well have been the priesthood of prehistoric man, for if not connected with the Melchisedec order, the Patriarchate does not contribute to church organization or salvation; but prehistoric man needed no salvation, as in the order of nature he stood only on a higher plane than the lower animals. Primarily, then, patriarchal priesthood had to deal with family life as a group and particularly with the good breeding of that group.

WHEN THE LORD wanted to raise a well-bred nation, He selected Abraham, whom he tested for faith in lieu of the Gospel (righteousness). "Abraham had great faith, which was accounted unto him for righteousness." (Memory quotation.) No Melchisedec ordination took place, though the patriarchate continued to Moses, who endeavored to organize a church under Melchisedec authority, which he received in Midian. After the greatest group baptism on record, Moses labored almost in vain, with a stiff-necked people, with whom the Lord became so displeased, that he wished to destroy them and raise up a nation from Moses; but Moses objected so strenuously, that the Lord compromised by leaving the nation with another inferior order. This time it was the Aaronic Priesthood. With it was submitted a law by which, if they could not be

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good, they should at least be sanitary. Many centuries later the Melchisedec order was given to the Gentiles with greater success. In the Christian dispensation, Paul was the outstanding missionary. He thoroughly understood the efficacy of the Melchisedec order of salvation, but faintly discerned the general church structure. "James, Cephas and John, seemed to be pillars." The validity of Paul's ordinations carried down for four centuries, with the church organization held in abeyance, or in a rejected condition, then came the general apostasy.

In the last dispensation a new world order was met. Legal salvation by the Melchisedec order went into immediate effect in all the church units. With a formal church organization a few years of smooth running would soon usher in the zionistic utopia. It might well have happened in the lifetime of Joseph Smith or his immediate posterity. No long drawn out plan of church perpetuation was called for. No spectacular church dynasty was heralded, for the second advent was near at hand if the Saints could endure in faithfulness for a time; hence it is easily seen why Joseph was exercised so little in a prophetic manner over a succession. This possible succession in the Presidency was in the nature of a special case, for a comparatively short time, a full generation perhaps; therefore a lineal succession could not run into serious abuse for so short a time and hence should be the obvious way out.

HOWEVER, the Lord did manage to inject pertinent statements into the revelations at times, bearing upon the possible succession. In section 27, a revelation given in 1830, the Lord stated that *He* would make the appointment should a successor be needed. In section 34, a revelation given December, 1830, the Lord still retains the right to appoint *another* in Joseph place, and this does not mean twelve. In section 43, given February, 1831, "none else shall be appointed unto this gift, except it be *through him,* for if it be taken from him, he shall not have power except to appoint another in his stead, and *this shall be a law unto you,* that ye receive not the teachings of any that shall come before you as revelation," etc. Here the Lord specifically states the *law of succession.* The language is so strong that only lineal succession can fully carry out the law "through him." Some writers have taken from its context, the supplementary clauses "for if it be taken from him," etc., and interpreted it as only to apply in case of Joseph's transgression. The law of the church amply provides for such an event. Joseph should, in that case, have been tried by the highest court of the church, and it would not have taken his appointment of a deacon, let alone his appointment of a prophet to the Church, he had violated. However this highly hypothetical event only occurred in the minds of blind leaders and their blind; but persecution was so violent that death was constantly before Joseph. To say that he had a premonition of death would be putting it with extreme moderation. He was condemned to be shot. The law of succession compelled him to act. He appointed and blessed his son as prophetic successor, *before witnesses.* In other crises, he appointed and blessed his son *before other witnesses.* Just previous to his death, and knowing that it would be some years before the son could qualify as prophet, he gave what could only have been a temporary appointment to Hyrum, in the hope that Hyrum would prove strong enough to carry onward the church, now so distracted internally. Truly, *to the last,* Joseph struggled to save the Presidency. In all this he acted with consistency, and was not remiss in his appointment, under the law of prophetic succession laid down in February, 1831. In section 87, a revelation given 1833, the law of succession is emphatically repeated. "Nevertheless *through you,* shall the oracles be given *unto another,* yea even unto the Church." While by inference, all previous revelations were given through the prophet to the church, here it is emphatically stated, that the oracles should be given "unto the church" by the *one* prophet appointed by, and through Joseph, and this does not mean a prophet set up by any quorum of the church, however prominent.

In section 107, the possible rejection of the church is considered. There is but slight indication that the church should have been rejected for failure to complete the baptismal font in the temple, nor is there any indication that the Melchisedec authority should be taken from individual church units, because the church should be rejected as an organization. There was no reason why the outside branches should not have continued as ever, except for the psychological effect of the death of Joseph and Hyrum, and the conflicting claims of leaders, but the conditions for church rejection lay right in Nauvoo locally. Baptism for the dead was only one temple ordinance. More important were the washings, anointings, etc., which could only take place in the finished temple, by means of which, they could make atonement for the *cursings* and *judgments,* brought upon their own heads, by the follies and abominations, which they practiced at that time and in that place. They were given enough time to perform the needed rites, at the end of the appointment, hence they were under condemnation, with *no extenuating excuses* for *failure.* Joseph tried to stop those *(Continued on page 1532)*

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NEWS BRIEFS

Thanksgiving

This week all the churches in America are giving emphasis to the Thanksgiving theme. People are counting their blessings. In every branch, in every congregation, Thanksgiving sermons are being preached, testimonies being borne, and other Thanksgiving features are adding to the joy of all. It is well and most appropriate that we think of the latter-day admonition: "Thou shalt thank the Lord thy God in all things."

Apostle R. S. Budd in Nebraska

Apostle Roy S. Budd returned to Independence late last week from a missionary trip to Nebraska. Among other places he called at and assisted Saints at Wilber, Columbus, and Eustis, stressing the "Keep the Law" period. Brother Budd's name was unintentionally omitted from *"Official Whereabouts and Activities"* last week.

Chatham Celebrates Twenty-ninth Anniversary

Chatham Branch, Ontario, celebrated the twenty-ninth anniversary of its organization October 22, with special services. Large crowds attended to hear such speakers as Missionary Percy Farrow, and Bishop J. C. Dent, of London, and to enjoy the music, worship and inspiration of the day. Elder D. J. Williams is pastor of the church which stands at the corner of Grand Avenue and James Street.

San Bernardino Adds Fourteen to Church Roll

Fourteen candidates have been baptized this year at San Bernardino, California. Seven of these were inducted into the kingdom October 22, at the conclusion of a week's missionary meetings, conducted by Apostle E. J. Gleazer.

Belding Young People Find New Name

Belding, Michigan, young men and women are organized in a club under the name L. Y. Z. (Loyal Youth of Zion) for the purposes of worship, work, recreation, study, and the cultivation of a fine type of fellowship. In choosing their name they have added another set of initials to the young people's roster of appellations.

Revival Meetings At Frazee, Minnesota

Elder P. T. Anderson closed a four-week series of wonderful revival meetings at Frazee a short time ago. His sermons generated much interest in the gospel there and greatly helped the isolated Saints. They hope he will be able to return in the spring.

Pittsburg Women Save Their Pennies

By saving their pennies from week to week the women of Pittsburg, Kansas, Branch financed a new basement for their church, and the branch installed a new furnace. All labor was donated by men of the congregation, and only a small debt remains to be paid.

Fort Collins Finds "Keep the Law" Opportune

Fort Collins, Colorado, Branch has found the "Keep the Law" season most opportune. For a number of weeks, according to the branch solicitor, local interest in the financial law of the church has increased until intensive teaching and study on the subject were needed. This the general church "Keep the Law" movement is supplying. The branch goal is—"Every member a tithe payer!"

Eustis Has Priesthood Officers After Thirteen Years

After thirteen years of patient waiting the little group of Saints at Eustis, Nebraska, were rewarded November 19, with the ordination of two priesthood officers, a priest and a teacher. They rejoice in having someone to lead them, and pray that God will bless these men with his Spirit and the faith to perform their work.

Word From New York District Worker

"We have just enjoyed a most interesting and fruitful youth convention at Buffalo, New York," writes Elder P. L. Weegar. "It surpassed in numbers and interest any we have ever held in New York District, that I can recall."

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - -

Special Publications for Young People

The Dorian, "official organ of the Dorian Literary Society" (Australia) enters a new field in local publications for the young people, and sets a high literary standard in doing so. The purpose of the Society, *The Dorian* informs us, is to encourage the development of talent in the writing art. The second number of this magazine contained good stories, articles and essays, with a liberal sprinkling of thoughtful and excellent verse.

News occupies but a small place. There are more than sixty pages, mimeographed, the whole bound in an attractive cover. This is a notable achievement. We congratulate our Australian friends on their splendid effort. The quality is so good that we plan to borrow some items for the *Herald.*

Albert Boynton, genial editor of the San Francisco *Zion Builder,* makes a generous offer to young people who may be interested in planning a branch or district paper. He is willing to share his experience with them and give them the benefit of what he has learned. *The Zion Builder* has achieved a distinctive style of its own, and the sample copies will surprise you at what can be done with a mimeograph. The staff is ambitious, for they "look forward to the time when the circulation will be large enough to warrant the printing of the paper." If you desire information, write to The *Zion Builder,* Danvers and Caselli Streets, San Francisco, California. Care of Mr. Albert Boynton.

The *Herald* Editors would be happy course, to receive copies of all local publications, whether for branch or district, young people or older ones. Thus we have been able in the past to share many good things with the people all over the church.

Song or Twitter

The story is told of a man who had a canary which sang sweetly. When summer came, the man thought it was a pity to keep the canary indoors, so he hung its cage out in a tree in his yard.

This tree was frequented by sparrows in great numbers. Before long the canary's song lost much of its sweetness, and by the end of summer it couldn't sing like a canary any more at all. All it could do was twitter, twitter, twitter, like an English sparrow. It had spent the summer in bad company and it had become like them, losing its finest gift.

With more free time on our hands, it is well for us to think about how we can best spend it. There are ever so many interesting and worth-while things to do. To be busy with interesting things is the best way to keep out of bad company. By doing this we will not only be keeping what is fine and good in our make-up, but we will be growing in character. The song of our lives will not then have deteriorated to a mere twitter, twitter.—*Exchange.*

A Fine Thing——

About our young people of today is their courage. No hysterics, no mock heroics, nor any artificially stimulated spasms of dramatic despair. Just plain, quiet courage, fortitude, and patience. The old "desperate Ambrose" manner of talking is as out of date as the hobble skirt.

They aren't expecting too much from life, and they're prepared to give good returns for what they get. On the whole, they're a cleaner crowd than the so-called "post-war generation." They mature earlier, they take their studies and their opportunities seriously. They are preparing for life.

When we consider the fact that the near future of the world is dependent upon the kind of young people we see coming on, we somehow feel more confident.

Missionary Effort a Success

The Y. K. T. Class of Independence, although not now technically young, is not content to settle down to the comfortable and passive routine of middle age. This live group has registered a success in promoting a series of missionary meetings at Liberty, Missouri, just a few miles across the river from Independence. The class literally interviewed the whole town in advertising the meetings, and is now furnishing transportation, music, and a part of the congregation every evening. The speaker, John F. Sheehy, of Independence, is enthusiastic about the results. Many outsiders have been attending the meetings. If young people elsewhere are interested in something like this, we believe we can get some suggestions for them.

There is a big deposit of sympathy in the bank of love, but don't draw out little sums every hour or so—so that by and by, when perhaps you need it badly, it is all drawn out and you yourself don't know how or on what it was spent. —Emily Post.

Holiday Preparations

The church atmosphere is full of drama these days: dramatic contests, Christmas plays and cantatas, one-act plays, and full evening entertainments. Wherever young people gather they like to participate in plays. It is so much fun to pretend you are somebody else for a while—isn't it?—and have a rest from your own everyday personality; to say lines more clever and eloquent than you could ever think of yourself, and to give other people a bit of clean fun.

We can sympathize with the lady who took her small daughter to the city the other day, fell victim to the spell of the toyshops and brought home some toys long before they will be needed. It may have been once for the small daughter and twice for herself. But who can blame her when things look so pretty? The department store Santa Clauses are out very early this year.

AND that reminds us, are your young people planning to make Christmas happier for some needy missionary family? Will you make up a basket of supplies for some of the poor people in your neighborhood? This is lots of fun. Remember it is not only "more blessed to give than receive," but much more excitement. Start early, before all your money is gone for your own gifts.

It Didn't Apply to Pigs

Two Irishmen were protesting their friendship for each other. One said, "Pat, if you owned the whole world would you share with me?" "Ah, Mike, and you know I would." "Well then, Pat, suppose you had a million dollars, would you share with me?" "Sure, Mike, and you know I would."

"Well then, Pat, supposin' you had two pigs, would you give me one of them?" "There now, Mike, sure and you're going too far. You know I have two pigs."

It is decidedly easier and more comfortable to decide what rich people ought to do with their money and to decide how an employer ought to act, than it is to decide ourselves to do the right thing. This whole matter of the causes and cures of poverty should be approached with sincerity and with the conviction that I ought to do something about it. The young people of today, and the men and women of tomorrow, must come to this problem with sincere endeavors to help solve it. Only the young today can make the world better tomorrow.—Howard K. Williams, in *Young People's Leader.*

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What the Church Has a Right to Expect of Youth

By Helen R. Beadnall

THE CHURCH has the right to expect big things of youth. In fact, the church *is* expecting big things of youth—not in the far distant future but right now. Young people will not only be valuable some day, they are valuable now with distinct contributions to make to the life of the church.

It is a common thing to overlook the opportunities of the present and to expect to do big things in the future. A great twofold task lies before the church—that of establishing Zion and of preaching the gospel to all nations. Or, in other words, the task of Zionizing the church and evangelizing the world. A stupendous task indeed!

It may seem at first thought that this task lies entirely in the future. But does it? It is true, the church is unable to issue a call for its youth to go on distant missions or even local missions. But the church has issued a very definite call to its young people. I wonder how many of us are really willing to answer that call.

Under the rather discouraging conditions with which we are all more or less familiar, about one thousand young people from almost every state in the Union, from Canada and from countries across the water, gathered in a young people's prayer service one Sunday morning at the last General Conference to speak their hopes for the church and their desire to help.

Here was a group of consecrated young people, many of whom were willing to go to the ends of the earth for the gospel they loved. But the church was not in a position to ask that. What could the church ask its youth to do today? President F. M. McDowell voiced this simple, earnest challenge.

"Young people, in this time of crisis, the church needs you. It asks you to do an unspectacular service—to go back to your branch, to teach that class, to lead and to live uprightly before the people of the community. Perhaps the great body of the church will never know of your service of righteousness, but someone will know and someone will respond. Are you ready to seize the opportunity that the present offers and give yourself in unheralded, unsung service to the church?"

If we analyze this call, it falls into two major things that the church has the right to expect of its youth—Service and Character. These two things are both the fruit of Love. Without love, no service, however, great or costly, is of any value in heaven's sight. We need not try doing things for Christ until we love him.

Character, too, is the fruit of Love. If we love Christ, we will have Christ's beauty in our soul. Love for Christ makes us like Christ. But there will be service too. Love is like light, it cannot be hid. It cannot be shut up in the heart. It will live and speak and act. Service is the expression of love.

The Author

She is one of the young people, and a worker for the church in a big way. Secretary of Far West Stake, which has some of the finest young people's organization and activity in the church, she has the experience to know what she is talking about.

Love in the heart of Jesus brought him from heaven down to earth to be the redeemer of the world. Love in his apostles took them to the ends of the earth to tell the gospel story. Love in Joseph Smith sent him to a martyr's death. Love in the youth of the church will cause them to serve.

It is not enough to try to hew and fashion a character into the beauty of holiness although that is very important. The most radiant spiritual beauty does not make one a complete Christian. It takes service to fill up the measure of the stature of Christ. The young man said he had kept all the commandments from his youth. "One thing thou lackest," said the Master, "sell all thou hast, and give to the poor." Service of love was needed to make that morally exemplary life complete.

Your service may not find a place in history. But that should not trouble you. It is the same with the good and useful in every age. A few names are preserved, but the great multitude are forgotten. Earth keeps scant record of its benefactors. But remember, there is a place where every smallest kindness done in the name of Christ is recorded and remembered.

Long, long ages ago a beautiful fern grew in a deep vale, nodding in the breeze. One day it fell, complaining as it sank away that no one would remember its grace and beauty. The other day a geologist went out with his hammer in the interest of his science. He struck a rock; and there in the seam lay the form of a fern—every leaf, every fibre, even the most delicate traceries of the leaves. It was the fern which ages since grew and dropped into the indistinguishable mass of vegetation. It perished; but its memorial was preserved, and today is made manifest.

So it is with all beautiful lives which have wrought for God and man and have vanished from earth. Nothing is lost, nothing is forgotten. The memorials are in other lives and some day every touch and trace, every influence and impression will be revealed.

The church calls Youth to great tasks. Only a consecrated devoted membership with a deep love of Christ overflowing in service can hope to fulfill the great mission of the church. And the hope of the church is in its Youth.

Youth is a time of preparation as well as a time for actual service. Christ himself said, "If ye love me, keep my commandments." In order to keep them, we surely must first know them. We have been told to study and cultivate the gifts given us.

There are many more specific things that the church has the right to expect of its youth. But if there were just one thing, I should say that the church expects its youth to have that great love of Christ in their hearts which will develop a Christ-like character overflowing in humble service.

What the church may demand of you or of me in the future, we do not know. But the church calls its youth today to an unspectacular service—yet one which all may do. In the words of Brother McDowell, it is to lead, to teach that class to live uprightly before your community. Each one has a definite place in the great plan of God. The church needs each one. It is true, it may succeed if you do not answer the call to service, but it will miss your service. May we each find our place and work loyally in it.

My Father has need of the birds and the flowers,
A place for each beautiful tree;
And so I am sure in his wonderful plan
There's a place and a mission for me.

So wherever I go and in all that I do
I crave the clear vision to see
My place in my Father's own wonderful plan,
My task and his blessing for me.

I'd like to use all of my talents and time,
And ever so faithful to be,
That God should not miss any service of mine
To perfect his purpose in me.

Then I must look close through the days as they pass,
The signs of his guiding to see;
And be glad that my Father's own loving good plan
Included a mission for me.

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Qualities of Leadership

(Notes from a sermon preached by President Elbert A. Smith at the Stone Church, Independence, Missouri.)

Selected and Arranged by the Rambling Reporter

(Scripture reading, Luke 2: 41-49.)

There can be no question that the church needs leadership. I am not thinking about leadership as applied to the priesthood alone, or those in pastoral charge. There is scarcely anyone of us who has any force of character at all, but is leading someone. People are following the leadership of all of us.

This leadership is something that we want to tie up to the service of the church. Many times a man or woman with a busy tongue, working assiduously in one community for a period of several years, leads several families from the church. That is not the kind of leadership we want. We want the qualities of leadership which are constructive. There are many, but I propose to list them under five headings.

1. *A leader must have personal convictions.* Deep-seated, enduring convictions are necessary to any leader in the church. A dollar made of silver has a ring that is true. Most people like to hear it. But a bogus dollar does not have that ring. Sincerity of conviction rings in our voice, shines from our eyes, and is shown in our example. It is necessary for any successful leader in this church. Belief in the message of this church and belief in the divinity of his own call are necessary to any minister in the church; they are also necessary to the leader.

Abiding convictions of this sort are a matter of growth. Alma says, "Even if ye can do no more than desire to believe, let this desire work in you." (Alma 16: 151.) Select a few fundamental causes that you recognize to be beautiful, desirable, and admirable. Think about them, talk about them, and if you are a preacher, preach about them. Live by them and gradually add to this store of conviction.

2. *A leader must have the courage of his convictions.* The world is calling to us to surrender our standards, or at least to lower them. This has become easier in late years because of conditions. Now is the time when a leader must have the courage to stand for what he believes is true and good and honorable. Have WE the courage of our convictions?

3. *A leader must have a sense of responsibility.* He is to show the way. That is not all. He cannot say to the people, "That is the way, walk in it," but he must walk that way himself. You demand from those of us who are placed prominently before you that we shall avoid those things which will humiliate the church and embarrass you, and that we shall set the example of constructive righteousness. I wonder if this responsibility does not extend to all the members. Jesus said, "I must be about my Father's business."

> "My testimony is that the gospel works continuously. We see that in the life of the Christ, and from time to time in the lives of those whom we have known. Are we who are leaders following the example of Joseph Smith who was first of all a Christian gentleman and good citizen? As a small lad he was driven from Missouri. He crossed the Mississippi clinging to his mother's skirts, but in later manhood he returned, and he lived such a life, that at his death, the Kansas City Star, one of the greatest newspapers in this section of the country, paid him the tribute of an editorial in which he was designated as 'a Christian gentleman.' "—Elbert A. Smith.

4. *A leader must have that sense of fellowship that is mentioned in the Bible as "brotherly love."* A bull in a china shop has convictions and he has courage, but he has no friends. If anyone is following him it is someone with a pitchfork in his hands. Ours is a ministry of persuasion; it calls for persuasion and tact. "Charity suffereth long, and is kind; . . . charity beareth all things, believeth all things, hopeth all things, endureth all things." (See 1 Corinthians 13.)

5. *A leader must have stability.* Probably one of the most familiar texts in the Bible to Latter Day Saints is found in James, the words which stirred the boy Joseph to inquire of God concerning his church: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." But that is not all; there is a condition to the asking: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (See James 1: 5-7.)

The double-minded man is unstable in all his ways. He is like "a wave of the sea driven with the wind and tossed." The life of a Latter Day Saint leader ought to be steady, flowing onward, and deep like a river. If we are to be leaders, our effort and consecration must be long-continued, enduring all the days of our lives.

Every man or woman who occupies the responsibility of leadership whether it be as a mother of a family, as a teacher of a Sunday school class, as a pastor of a congregation, or as an elder of a group, has his or her period of discouragement when it seems that his efforts are wasted.

Not long ago I was in Colorado, and while there with Brother Glaude A. Smith I drove over Mount Evan, the highest automobile road in the world. From the mountaintop we can choose the road we wish to travel, find the trail, see where we are going, chart our route. But when we are down in the valley among the rocks and trees and shadows, the road is often obscured; sometimes we can see only a very short distance ahead. Let us not then change the course that we saw upon the mountain peak, but let us forge ahead on our way. When you are spiritually lifted up to the mountaintop, determine the way you will take, and when you are down in the valley, keep on going toward your goal.

Submission

There's submission in a sunset,
And resignation;
There's attainment in a noon-day sun;
But the dawn is a revelation,
As irresistible as youth.

Should I see a sunset at the end of life,
What would hold me to my Universe;
Attainment of the zenith sun,
The revelation of the dawn,
Or just submission?

—Art Wellman.

The modern religious education movement belongs to the twentieth century, not the nineteenth. It may be said to have begun with the discovery that education in religion is not merely a matter of imparting knowledge of the contents of the Christian classics, but involves the formation of religious attitudes and the development of ability to make judgments and to choose courses of action in life-situations.—Winfred Ernest Garrison, in *The March of Faith.*

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The Worker's Page

By C. B. Woodstock

Christmas Plays

The following plays are produced by our own people and are especially well adapted for church use. They may be had in mimeographed copies, five for $1.00.

The Sign Foretold, by Herbert D. Floyd. A Christmas play with *Book of Mormon* setting. Time to play, about 45 minutes. Characters 8 males, 3 females; 2 acts.

The Red Man's Quest. A Christmas playlet in one act. Modern, using *Book of Mormon* text. Time to play, about 30 minutes. Various characters.

Christmas at the Inn, by Elva T. Sturges. A Bethlehem scene. Time to play, 45 minutes. Characters, 6 males, 2 females. Also shepherds and wise men.

THE DEPARTMENT OF RELIGIOUS EDUCATION
The Auditorium, Independence, Missouri.

Study the Financial Law

Apostle M. A. McConley writes: "The new adult quarterly, 'A Study of the Financial Law' is fine. Every member of the priesthood ought to have it."

This valuable material has been prepared under the direction of the Presiding Bishopric. In the year's study it covers all phases of church finance, the law of God concerning our use of means, the material and spiritual purposes of observance of the law, the pastoral and missionary objectives of the church, stewardships, the gathering and Zion.

Let us go forward through a clear understanding of the law and ready obedience to its provisions given for Zion's perfection. The October-December quarter deals with *"The Purpose and Plan of Church Finance."* The second quarter, now being printed, discusses *"Local and General Church Finance."*

Prices: In quantities of one to three, 25 cents each; per year, 90 cents each. In quantities of four or more, 15 cents each; per year, 50 cents each.

Order from Herald Publishing House, Independence, Missouri.

When your heart is right with God, you are right with the world. When your heart is right with God, nothing else matters—you are in harmony with everything.—John F. Sheehy, in a sermon at Stone Church.

Junior Stewards Keep the Law

A recent letter from Alto, Michigan, tells of the forming of a Junior Stewardship Club among the young people from ten to fourteen years of age. They feel the urge to "Keep the Law" and wish to observe the financial law in a systematic way. Now the senior class at Alto, ages fourteen to twenty, are sending for record books. This will make a group of about twenty junior stewards in a small branch, following the plan endorsed and provided by the Presiding Bishopric.

A group of junior stewards have just begun keeping financial records at historic Plymouth, Massachusetts.

A class of ten young people at Creston, Iowa, were supplied record books early in November.

Brooklyn, New York, has a group of twenty young people learning the financial law in a practical way through actual record keeping.

The branch solicitor at Herrin, Illinois, ordered thirty record books early in September. He reports a church school of fifty of whom forty-eight are contributing to the church. He says, "The pastor and I are trying to bring our branch up to one hundred percent in paying tithes. We are all very poor in worldly goods, and very few of us are working, but we are going to carry on with all the power we have, and we feel sure that our efforts will be fruitful."

A class of eight at Sherwood, Oregon, have recently ordered record books.

Juniors, intermediates, seniors and older young people will find the record books well planned for their use. Especially in this year when all the church is giving serious attention to a study of the financial law, are these records helpful. They provide a simple explanation of the principle of tithing, stewardship and method of accounting. The keeping of a consistent record is an excellent experience in continuous faithful effort and in good bookkeeping.

Junior Stewardship Record Books may be had through the Department of Religious Education at 15 cents each. If ordered for use in a project under a sponsor, the price is 10 cents each.

The fear of God is essential to control and direct human conduct. I believe in the fear of God, and there is plenty in the word of God that sustains me in that belief. . . . Fear was a part of the angel message and I do not expect to see much accomplished in the redemption of Zion until we have learned to fear God. —E. J. Gleazer, in a sermon, *"The Judgement,"* preached at the Stone Church, Independence.

Leadership

By Anna Burhart

Will the church ever think in terms of leadership, or will it cast its eye about, seeking a place to follow? Its edifice is founded upon the rock of Peter's discovery: the fact that Jesus is the Christ —the Son of the living God. This foundation is so perfect, so unique, so secure. The philosophy issuing therefrom is so simple, yet so dynamic. The gospel is thorough, complete. How then can the church remain static?

Before this gospel plan was submitted to men, it was tested in the great laboratory of life. All through the centuries where it has been placed in operation, progress has been assured. Yet each age has always fallen short of a complete fulfillment.

The Master studied the unseen hand of God in the development of nature until he was able to use this natural power in a way which was called miraculous. He watched with wonder as the dynamic force in the lily bulb expanded and grew until it burst into a revelation of gorgeous beauty, white and gold. He observed the grass of the field "which today is, and tomorrow is cast into the oven." The lesson he gleaned from all this is to the effect that if God saw fit to care for his lower forms of life so meticulously, how much more would he care to sustain his higher development, if men will only grasp that degree of faith in God's law, which will inspire them to exercise it.

The church has a beautiful light of unison and coordination in the spirit of brotherhood. Were it shining from the hilltop, strain and stress would fade away, as darkness dispersing in the light of eternal day.

We are all in danger of permitting our time to be taken up with little things and of missing the doing of the things most worth while. We attend innumerable church-meetings and sometimes forget to worship. We canvass our block and give our money for relief of the unemployed and fail to vote for a reorganization of our economic system that would make such things unnecessary. We talk about love and service and let our lives be controlled by the profit motive. We prate about patriotism and do not try to make ourselves intelligent about our country's needs. We talk about the need of religion and do not even teach our children to pray, nor practise daily prayer ourselves.—*Young People's Leader.*

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Thanksgiving in Prose and Verse

Be Thankful

By John Sheehy

Some time ago a radio station in Los Angeles broadcast a program. Out in the middle of the vast Pacific, a man living on one of the smaller members of the Society Islands group, heard that program. He enjoyed it to the extent that he sat down and wrote a letter of appreciation to the station and particularly to those who had given the program. Their program had helped him, and he wanted them to know that he was grateful. He started this letter of thanks to the United States on a sailing vessel. It took four months for the letter to reach Los Angeles. The radio program was four months old before that letter of appreciation arrived; but now the letter is one of the station's treasures. They are proud of it. Though it took four months, the letter came.

If you have not started to express your gratitude to God in the way God would have you do it, don't wait. Do it now. Do it God's way. Some of us may have to ask forgiveness before we can return gratitude, forgiveness for failure to keep part of the law of God.

We Give Thanks

By Frank W. Mills

For golden grain on sunlit plain,
For autumn fruits now come again,
For cattle on ten thousand hills,
For fish that dart through sparkling rills,

For song of bird, for flower of field,
For precious gems the mountains yield,
For wealth of forest, sea, and plain,
For strong defense on ocean's main.

For blessed nation strong and free
Where God, our King rules destiny,
For men of honor, men of might,
For women crowned with queenly light,

For days and nights of heavenly peace,
For rest at last when labors cease,
For grace to grow and strength to live,
For all God's bounteous hand shall give,

For these and other blessings more
That from God's copious fountains pour,
We offer now our humble prayer
And praise for matchless love and care.

Thanksgiving Prayer

By Lora Weir Puterbaugh

As time draws near Thanksgiving Day
And everyone is glad to pray
To Thee, O God, we love to say
The things for which we're thankful.
We thank Thee for that peace of mind
Away from Thee we could not find,
That peace that comes from Thee to thine
And for that peace we're thankful.
That blessed peace of heart and soul,
That buoys us up when breakers roll,
And moves us on toward the goal
For that blessed peace we're thankful.
A guiding hand that always leads,
That still, small voice that with us pleads,
The Bible true that of Thee reads,
For all of these we're thankful.
A home where joy and love entwine,
For faithful, helpful pal of mine,
For a boy rude, and a baby fine.
To Thee, O God, we're thankful.

Thankfulness

By Lomis

Thankful for life, though life ofttimes is dreary,
Thankful for work, though oft the hands grow weary;
Thankful for song, though sad sometimes the singer,
Thankful for striving, though ofttimes not the winner;

Thankful for sunshine, although some days are drear,
Thankful for smiles, tho' oft we shed the tear;
Thankful for friends to cheer us on the way,
Thankful for blessings given us each day.

Thankful for food, and raiment for our needs,
Thankful for flowers that grow despite weeds;
Thankful for faith in God, and faith in man,
Thankful for desire to do the good we can.

Thankful to live, in these the latter days;
Thankful for place to worship, and to pray,
Thankful for the Gospel Thou hast sent our way,
Great God, accept our thanks, for all, this day.

A Psalm of Thanksgiving

A number of children in a mission sewing-school were asked to hand in a list of the things for which they were thankful. The following was written by a little Jewish girl of twelve years, living on the top floor of a poor tenement, in three small rooms, barren of comforts, and yet with an open door for the Spirit of Thankfulness.

Things that I am thankful for are for my parents, sisters and brothers. The republic schools and the republic libraries, and the beautiful clubs where we are taught how to sew and other things.

For our food that grows so pleasant and for the beautiful stores and places where we get our clothing ready made or the cloth.

For the seasons that we have, for our health and our food.

For our dear homes where we live in.

For our arms and feet that we have, and for our stoves to keep us warm. For the home that the little ones that have no parents.

For the doctors to cure people, and the hospitals for the sick ones.

For our beds to sleep in and for the beautiful quilts to keep us from cold, and for the beautiful phonographs, organs and pianos to keep our homes happy.

For the beautiful parks where we have nice times. And for the telephones which we can talk to each other from far away. And for the teachers that teach us how to be straight and tall.

For the cats and dogs that we take care of and for the law and policemen that protects us from trouble.

For the darkness and light that we have.

For the moon and stars, and for the sun.

For the clocks that tell us our time. And for the calendar to tell us our dates and months. And for the tables and chairs.

For the spoons and dishes that we eat from. And for the gas that makes our homes light in the night.

For the newspapers that we read.

For the ice-boxes to keep our food from decaying.

For the water that we have in our homes. And for the train, cars, and boats that we travel in so easily. And for the druggists where we get our medicine from. And for our lives.

And I have still more things that I am thankful for.—By Caroline E. Bartlett.

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The Royal Road

By Florence Tracey

IX

Detours

IF SHE LIVED TO BE A HUNDRED, Larry knew that she could never forget the horror of the remainder of that night, the twenty-second of February—the excitement among the Playland merry-makers, her own consternation and misery and Greg's penitent concern almost hidden by his gruff business-likeness.

Four days ago now, and nothing had been learned concerning the missing bracelet. There seemed to be no clew. The police were inclined to believe it had been stolen, thinking if it had been lost, someone would have found it in the search which had been conducted.

Larry could not put the loss out of her mind. It huddled there like a dark monster, making her moody and fearful when she was awake, and creeping into her dreams when she was asleep. If she could forget it only for one moment—that would be relief.

This was Sunday morning, and the sunlight streamed in through her window. Yesterday's weather forecast had said Sunday would be a pretty day, and Greg had hinted of a ride in the afternoon. Perhaps it would be warm enough to melt the remnants of smoky snow on city lawns and in the gutters. Perhaps it would be nice enough for her to take a walk alone.

But only for a fleeting second could she hopefully contemplate the opportunities the day might bring. Sadly she yawned and stretched her arms, then pressed the backs of her hands against her eyelids. She was living over again for the hundredth time that hideous panorama of action with its panic and grief. She recalled how Greg had appeared as if from nowhere in the midst of the confusion created when her loss was discovered; how he had taken charge and had set people hunting for the lost article even before he took her to the manager's office to describe the piece; how he had repeated over and over: "Buck up, Larry, everything will be all right." Even yet in her mind's eye she could see the porters hunting, hunting, and finding nothing. She remembered the close attention the house detective gave her story; the questions of the police to all directly concerned over the loss. The lost ad which she had had inserted in the Kansas City papers, closed with the significant words, "Reward Offered." She and Greg had quarreled over the amount that reward was to be and who was to pay it. He maintained that he was as responsible for the loss of the bracelet as she.

No, she should never have gone to the Playland. At the time she knew she *should* not go. She should have listened to her conscience. She had only gone for the thrill, the newness, the big time, and how much anguish it had brought her! But wasn't this, the losing of the bracelet, just one of life's inevitable retributions? she fatalistically asked herself. She alone was to blame; she should have the moral courage to have said, "No," and suggested other entertainment for Greg and herself on that night. But then—accusing herself did not find the bracelet.

How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite openly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him. Among her reasons is the rather startling one that she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household.

In a mood of adventure, Greg invites Larry to a great costume ball in the city. She goes, wearing a valuable bracelet, an heirloom belonging to Eldred Hampton. During the evening, while Greg is with someone else, Rowe McCarley, a member of the priesthood, unworthy of his office, meets Larry. Although she dislikes him very much, she is obliged to dance with him. The evening turns into a very unhappy affair for her, left in the company of men she does not like, and seeing Greg occasionally, at a distance, dancing with another woman.

She reached for the handkerchief she had tucked under the bracelet. Both of them were gone!

Dear, level-headed Greg—how much he had done to help! He had some treasured clews which he hoped would bring light to the problem before long, but the follow-up was taking time. Mrs. Hampton had been very gentle and considerate about the whole matter. She had urged Larry not to think the loss her fault, and cheerfully maintained that the heirloom would be found. Doc had offered wise counsel. Carmen wanted to know if she could be of any help. Was ever a group of friends more comforting, more loyal?

Many times in the past seventy-two hours Larry had told how she was positive that the bracelet was on her wrist until considerably after eleven o'clock, but that it had disappeared shortly before ten minutes till twelve. The fact that no one had found the handkerchief which she had worn under the bracelet, seemed to substantiate the theft theory. But who could have taken it? They had all been cleared of suspicion by the detective and the police on the night of the loss—Larry herself, Greg, Ben, Dora Lou, Dart, Bernice, Rowe, Mr. Johnson, a waiter, and a porter.

On the night following the episode the matter had been generally discussed in the Hampton sitting room. The detective was there to hear it all again—that was the second time he had been out to Independence that day. The Blaines were in and all those immediately concerned over the loss. Conjectures and theories had flown back and forth like English sparrows about a city block, but no solution had been reached. Mr. Farrow, the detective, left, assuring them that every effort would be exerted to sift the matter to the bottom. He wished to call on and question Mr. McCarley and Mr. Johnson again.

WHEN ALL THE REST WERE GONE Larry and Greg had conducted themselves with strained casualness, each battling with pride and dignity to bolster up an air of aloftness. Greg was the first to break through this, and he did so as he stood with his hat in his hand near the door: "There is a little clew," he hesitated, "that I haven't yet followed up. Maybe I'd come nearer learning the truth than this detective fellow. You know they say 'fools rush in where angels fear to tread.' "

"What is it?" the question was remote.

"That Mr. Johnson. Dagmar knows him, says his business—the nature of it I mean, isn't very certain just now—"

"Dagmar?" the tone was cold.

"Yes, Miss Shelby, the girl I was dancing with when I heard that the bracelet was lost. Ben introduced us," Greg's explanation stumbled on. "She says—"

"I don't care what she says! You can just keep it to yourself!" blazed Larry.

"Why—er—whatsa—"

"If it hadn't been for her," the girl rushed on, "this would not have happened!" but she could get no further. Why did she always have that insane desire to cry when she was angry? . . . "Oh, it's terrible—terrible," her voice rose hysterically and she wrung her hands. "I'll never get over it, Greg!"

"What's terrible? What *is* the matter, Larry?" he demanded sharply. "What will you never get over? . . . Larry!" he was shaking her by the shoulders as he spoke. "Stop talking in riddles!" he commanded, "and tell me—what do you mean?"

"If she—if she hadn't been around," stuttered the girl, "in the way—for you

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to dance with, I wouldn't have been worrying. And—if I hadn't been worrying, I would have noticed when the bracelet disappeared! If you'd only been dancing with Dora Lou or Bernice—instead of *that* woman!" Hot tears were washing Larry's cheeks.

For a moment Greg held her away from him and steadily looked at her: "I'll be jiggered!" he slowly ejaculated. "Well, I'll be jiggered twice—so that's the way the wind blew!" On his face was written amazed understanding, whole-souled relief. "Well, if we weren't a couple of dolts—I mean if I wasn't! Here I thought you were purposely dodging—" his voice broke, and for a moment he halted—"Aw, Larry, do you mean you really aren't mad at me?"

His boyish tone swept away all that remained of her hurt and anguish of heart. Her tears trickling down his lapel, her hands gripping his shoulders she managed to choke: "'Course I'm not mad—silly—I thought you were wanting to dance—with her. So—Rowe was the only one around—I did try to get rid of him—and I looked for you—and I wanted you to come so bad to chase him away!" she ended with a small wail.

With something between a chuckle and sob, Greg caught her up and sat down with her on the piano bench: "Larry, darling, I'm awfully sorry it happened that way! We're just too stubborn and too much alike. You see you were so busy dancing with Rowe when I was first left by myself, that I thought you were liking it—you were smiling. And it was so crowded where you were that there wasn't much chance for me to cut in. About that time along comes Ben with this little dame, and introduces us. Well, there wasn't much left for me to do but dance with her, and she is an easy dancer, for a poor stump like me. When I looked over again, you were dancing with that Johnson tramp—"

"Hush, oh, do hush!" she implored. "Let's forget all that part, and hunt the bracelet!"

AND NOW as she lay in bed, how she wished that she had that bracelet and could hand it to Mrs. Hampton with thanks for the privilege of wearing it! She rubbed her eyes again, glanced at her watch, and abruptly sat up. She had promised Carmen that she would visit her class that morning, a group of primary girls. She really did not care about going, but perhaps it would help her to forget about the bracelet—if she could. Anyway the children would be cute.

It was almost eleven o'clock. The Sunday school period was over. Larry had enjoyed the session more than she expected. How the children loved Carmen! The light in their eyes as they talked to her gave their visitor a tiny thrill of envy.

Now the two young women were standing in the lobby of the Stone Church, watching the people file past into the main room of the building. Most of them seemed in a hurry to find a place for the eleven o'clock service.

AFTER the flashy glory and brilliancy of the crowd the other night, Larry decided this was a rather commonplace appearing group—at least its glory was not apparent in elaborate clothing. Faces always interested her. Here were faces wrinkled with care but smiling; eyes glowing with anticipation as if their owners were approaching an invisible feast. There were chins bravely held up. Some who came in stooped under many years. Though all entered with an air of wearing their best, there were threadbare coats and hats that had seen a hard winter. Nothing thrilling about this crowd—and yet, somewhere, down deep, it had a calm buoyancy of spirit, a hope, a work. Larry felt rather than saw this.

There were old men and women, young couples with a baby or two, girls arguing over where they were to sit. Overgrown young fellows by two's and three's hurried up the steps into the gallery. And so many of them spoke to Carmen and smiled, that Larry wished she had begun counting them at the first.

Again as so often before, she was almost overwhelmed with the feeling that she had no place here—that she was an outsider. These people were only smiling at her because she was with Carmen. The thought made her restless.

Hastily she squeezed Carmen's arm: "I don't think I'll stay for church. I think I'd better go home," she whispered.

"You're not sick, are you?"

"No, but I just don't feel up to seeing a church session through—I'll stay with you some other time. Your class was cute, dear," and she was moving out against the crowd.

ONCE OUTSIDE she turned her face in the direction opposite from home and began to walk. This was like old times when she used to walk her problems away. To her there was something spiritually refreshing as well as physically invigorating about walking. It seemed to take the kinks out of body and mind.

She was in no mood for church. She liked the music, but the preaching, well, sometimes she did not like to be preached to. Perhaps she was too independent, too obstinate—but she just didn't. This morning—it was lovely—she wanted to look at the sky, the wet earth; to think of the trees with all of their stored up energy ready to come forth in leaves and blossoms at the call of spring. She pictured the beauty of these streets in summer—trees, grass, flowers, happy children playing. Now the streets seemed asleep, quiet, Sabbath-like.

She felt as if she were running away from something, a something she could not really leave behind. It was like her shadow. Was it—could it be just herself that she could not escape? Sometimes she felt that it was. But the sunshine called her on, and she could not stop.

Almost before she was aware of it, she was passing the Bethel Episcopal Church. It stood on one of the prettiest streets in town, and its great gray building was a place of worship for many. Along the street in front two lines of cars were closely parked. People loitered on the steps of the building. Their Sunday school, no doubt, was just over and church had not yet begun. Passing the spacious steps, Larry looked up curiously to see what kind of attendants found the source of their spiritual life and strength here. A group of boys and girls of high school age was discussing something. One young woman raised her voice above the others: "Come on, we can all go tonight, and it will be great fun! The folks can think we've gone to church, or whatever they please—" Others in the group seemed to agree with her. Larry recognized the speaker at the same instant she looked down, and their eyes met, Sallie Ruth Blaine!

"Oh, hello," she greeted with a tiny rising inflection curiously like her mother's.

As she walked on Larry wondered how long Sallie Ruth had been attending the Episcopal Church, if it was a habit, and if she liked it and why? There were several things to wonder about Sally Ruth who was so different from her sister. Larry knew there were Latter Day Saint young people, who, when they reached the high school age, sought other churches to continue their religious education—and was it so religious? The Bethel Episcopal Church was one of these "attractive" denominations. It was said to offer Stone Church young people their social peers and a free and easy recreational program to agree with adolescent desires. That these churches were drawing heavily from the Stone Church, Larry knew also, was a source of grief to Eldred Hampton and many others honestly interested in the youth of the church.

"It's no wonder they do," Eldred had once said, "for we are so crowded in our church building, and there are so many things that are lacking; but what surprises me is that some of these good old Latter Day Saint parents permit it."

"Do they know?" Larry had asked.

"I don't see how they can help but find out eventually. The young people themselves don't seem to make a secret of it."

"Sallie Ruth is just taking a detour from the way in which she should go," Larry thought whimsically, "but who are you, Larry Verne, to judge anyone else for taking a detour or two, when so far your whole road of life seems to have been made up of detours?"

That was true. She was not at all what she aspired to be. She wanted to be active, friendly, helpful, very much

(Continued on page 1532.)

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An Insufficient Answer to the Josephites . . .

By S. A. Burgess

THE ISSUE OF POLYGAMY is again raised by a recent letter, August 21, 1933, from Heber J. Grant, president of the Utah Church, to W. H. Gilstrap of South Carolina. We are not informed as to the earlier correspondence. Mr. Gilstrap forwarded us the letter and with the letter was a typewritten document headed, *A Sufficient Answer to the Josephites.* The tone of President Grant's letter is very kind but this answer very much surprises us. We regret that space in the *Herald* will not permit the publication of the article in full, but we set forth here the essential parts. The article is stated to be from *Improvement Era,* volume 1, by B. H. Roberts. The first two pages of the article is an attempt to set forth the position of the Reorganized Church. Then follows:

ALLEGED PROPHECY TO DOUGLAS

"In the journal of William Clayton, under date of May 18th, 1843, is the following entry, relating a conversation that took place between Joseph Smith and Stephen A. Douglas, at the house of Sheriff Backenstos, at Carthage, Illinois:

" 'Dined with Judge Stephen A. Douglas, who is presiding at court. After dinner Judge Douglas requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours. He also gave a relation of his journey to Washington City, and his application in behalf of the saints to Mr. Van Buren, the President of the United States, for redress; and Mr. Van Buren's pusillanimous reply—"Gentlemen, your cause is just, but I can do nothing for you;" and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, "You had better go to Oregon," and Calhoun shaking his head solemnly, saying, "It's a nice question—a critical question; but it will not do to agitate it."

" 'The judge listened with the greatest attention, and then spoke warmly in depreciation of Governor Boggs and the authorities in Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment; they ought to be punished.

" 'President Smith, in concluding his remarks, said that if the government which receives into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the saints in the State of Missouri and punish the crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women, and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. *Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter Day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.* He appeared very friendly and acknowledged the truth and propriety of President Smith's remarks.' [Italics indicate underscoring in the original letter.—S. A. B.]

"This prophecy was first published in Utah, in the *Deseret News* of September 24th, 1856; it was afterwards published in England, in the *Millennial Star,* February, 1859. In both instances it is found in the history of Joseph Smith, then being published in sections in those periodicals. Stephen A. Douglas did aspire to the presidency of the United States, and was nominated for that office by the democratic Convention, held in Charleston, on the 23d of June, 1860. When in the convention he was declared the regular nominee of the Democratic party, 'The whole body rose to its feet, hats were waved in the air and many tossed aloft; shouts, screams, and yells, and every boisterous mode of expressing approbation and unanimity, were resorted to.'

"When Mr. Douglas aspired to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader, in the preceding presidential election had polled 174 electoral votes, as against 122 cast by the other two parties which opposed it; and a popular vote of 1,838,169, as against 1,215,798 votes for the two parties opposing. It is a matter of history, however, that the Democratic party in the election of 1860 was badly divided; and factions of it put candidates into the field with the following result: Mr. Abraham Lincoln, candidate of the Republican party, was triumphantly elected. He received 180 electoral votes; Mr. Breckenridge received 72 electoral votes; Mr. Bell 39; and Mr. Douglas 12. 'By a plurality count of the popular vote, Mr. Lincoln carried 18 states; Mr. Breckenridge 11; Mr. Bell 3, *and Mr. Douglas but 1.*' (See tables in 'American Politics,' Bk. vii, pp. 22, 26; also History U. S.—by Alexander Stephens—p. 559). Twenty days less than one year after his nomination by the Charleston Convention, while yet in the prime of manhood—forty-eight years of age—Mr. Douglas died, at his home in Chicago, a disappointed not to say broken-hearted man."

There follows a statement of the alleged cause. Mr. Douglas delivered a speech on the 12th of June, 1857, in which it is stated certain accusations have been made against the people of Utah. He stated that if these things were true drastic steps should be taken. It is not necessary now to discuss how far these accusations may or may not have been true, as the essential issue is, What prophecy was made, and how far fulfilled? In the issue of the *Deseret News* for September 22, 1857, a review is made of Mr. Douglas' speech and again this alleged statement from William Clayton is published. The article continues:

"The prophecy is a fact. Its fulfillment is a fact. God gloriously fulfilled the prediction of his servant Joseph Smith

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the prophet. Stephen A. Douglas did aspire to the presidency of the United States. He received the nomination for that high office, from a great political party. But he had raised his hand against the Latter-day Saints, the people of the Prophet Joseph Smith; and as a consequence he did feel the weight of the hand of the Almighty upon him; for his hopes were blasted; he never reached the goal of his ambition; he failed miserably, and died wretchedly, when his life had but reached high noon. Could anything be more clear than that Stephen A. Douglas felt the weight of the hand of the Almighty upon him? But mark you, THESE CALAMITIES CAME UPON HIM FOR STRIKING AT THE SAINTS OF GOD IN UTAH. IT WAS FOR TURNING HIS HAND AGAINST THEM THAT HE WAS DISAPPOINTED IN HIS HOPES, BLASTED IN HIS EXPECTATIONS, AND DIED HEARTBROKEN, AND WHEN THE ALMIGHTY THUS VINDICATED THE PREDICTIONS OF HIS PROPHET UPON THE HEAD OF THIS GREAT MAN, HE ALSO DID SOMETHING MORE—HE ACKNOWLEDGED THE SAINTS IN UTAH AS HIS PEOPLE, THE CHURCH IN UTAH AS HIS CHURCH, AND THERE IS NO ESCAPING THE CONCLUSION.

"This prophecy was not fulfilled upon the head of Stephen A. Douglas because he raised his hand against the Josephites; that movement had not then taken definite form when Stephen A. Douglas delivered his Springfield speech on the 12th of June, 1857. Joseph Smith who is now the president of that institution had not then given his consent to take the presidency of the 'reorganized church,' so that 'Josephites' can claim no lot nor part in the fulfillment of this remarkable prophecy—the fulfillment of which is such a complete vindication of the Church of Christ from the charges 'Josephites' make against it. And, furthermore, it should be remembered that this vindication came at the time when, according to 'Josephite' contention, the apostasy of the saints in Utah was at its full height. That is, plural marriage was publicly taught and practiced, and in part it was to this that Mr. Douglas alluded in some portions of his speech; the doctrines which are supposed by 'Josephites' to have led the people to follow after false gods were then most taught; and yet, when from the Josephite standpoint, the apostasy of the church in Utah is at its height, lo! God gives his people there this splendid vindication—so far acknowledges them as his people that the man who dares to turn his hand against them, having been warned by his prophet not to do so, he strikes down with death after disappointing his hopes, humbling his pride, and making him an object at which Time would henceforth point his finger. Would God do this in vindication of a people who had transgressed his law, usurped his authority, abandoned themselves to whoredoms, followed after false gods, and corrupted the priesthood? Such a thought is so revolting to reason that it may be dismissed without further consideration.

"But on the other hand, what becomes of the charges of apostasy made against the people whom God thus vindicated? As idle tales are they henceforth to those who will weigh the force of the argument contained in the facts here set forth. I contend that there is no need of endless cavilings over technicalities; nor weary discussions over the sophistries of the 'Josephites.' Here is God's answer to all their contentions, and calumnies. He owns his people, he vindicates his church, by visiting judgment upon the head of one of America's foremost statesmen who raised his hand against the people and church of God. I am content with God's answer to 'Josephites.' It is sufficient." [Capitals and underscoring in original as received.—S. A. B.]

Naturally the first question that arises would be with regard to this alleged statement of William Clayton and its authenticity. It is of interest to note that no such statement appears in the history of Joseph Smith, even after it was thoroughly revised and corrected under the supervision of President Brigham Young. This extract is stated frankly and quite correctly to be external to that history and so appears in the *Deseret News* and also in the fifth volume of church history as published by them. In the latter there appears a long article or footnote on this marvelous prophecy and its fulfillment. It was first published, as they state, as an extract from the journal of William Clayton in the *Deseret News,* September 24, 1856.

Now why was it published at that time? They were having a great deal of difficulty with the Federal authorities. There was a threat of invasion by the United States Army. Numerous statements can be found in the *Deseret News* and in the *Journal of Discourses,* official statements somewhat similar in tone. The essential part of this alleged prophecy is that unless the United States Government should undo the wrongs suffered and punish those that were quite truly guilty of abuse of authority and of acts which would have been criminal if performed by any other than the representatives of the state, the United States was to go down to utter destruction in *a few years,* so that not even a potsherd would be left. In 1856 it could still be claimed as *a few years* they had before them. Also there was the prophecy of December 25, 1832, with regard to the war between the States which would begin in South Carolina. Also there were the facts of history of the growing irritation between the North and South and the warfare in Kansas. That there was going to be a war was very distinctly threatening as well as prophesied by Joseph Smith.

Under these conditions Stephen A. Douglas in answering questions at Springfield spoke on the Kansas question and on slavery and then by request took up these allegations against the Mormons in Utah. That was July 3, 1857.

As to the accuracy of these statements, the first would be quite probably an exaggeration. There were a great many foreigners in Utah, but not nine-tenths of the people. The *Deseret News* for September 2, 1857, makes on the whole a much more accurate statement than this "Sufficient Answer." It only claims that a large part were citizens of the United States, and that Saint Louis and other cities had a larger proportion of aliens. Further, they claimed that most of these had already applied for naturalization papers and were upholding the Government of the United States. In the writings of that time are to be found a good many statements which might easily be looked upon as being treasonable. There were also such counter statements as the above and assurance of loyalty.

A report was made of oaths taken in the "endowment house." This was answered at the time sim-

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ply that they had the right to their secret oaths as much as the Masons or other people. It seems from all the evidence that there was an oath being taken which might well be construed as disloyal. We would not impugn their loyalty today but do note in passing that small children as late as 1931 pointed out to visitors points on the mountains to the East and told how "we fooled the United States armies." This is not considered serious but it does show the traditions that are handed down and something of the attitude of the times.

So far as Douglas is concerned, it is only fair to add that the original speech which we have before us qualifies repeatedly every assertion which he made. He asked that a thorough and impartial investigation should be made and *"if* upon such investigation," *"if* these things are found," *"if,"* then certain actions should be taken, but only after such investigation and such impartial and fair findings. It is not true that these allegations were the same thing that Joseph Smith had explained. They were entirely the result of new conditions in Utah. Such rumors had gone out and they included those that Senator stated and as the above reply states; reference was also made to polygamy and how it might be dealt with. There are several statements of which the exact accuracy may well be challenged. From all the evidence it would seem that only a relatively small percent could have been those who came from Nauvoo and vicinity and a still smaller percent would have been known to Senator Douglas.

It seems rather inaccurate to make him out an insignificant local lawyer in 1843. In fact he was a justice of the Supreme Court of Illinois, had been Secretary of State, and that very year, 1843, he went to Congress, and became a Senator in 1847. He was a man of strong character and then well recognized. We may well concede that such a prophecy as Joseph Smith's in 1843 was significant and remarkable, even if he were not entirely insignificant and unknown, as he was not.

It is quite true, as stated, that this prophecy was repeated in the *Deseret News* of September 2, 1857, and a challenge was made, but at that time such a challenge was not so remarkable as might at first appear. Douglas had twice, in 1852 and 1856, and before the first publication, been a candidate for the Presidency of the United States. True, he was not nominated, but it would hardly take a prophet to forecast, even in September, 1856, that he would again be a candidate. Furthermore, the troubles in Kansas and the failure of squatters' sovereignty, which was already becoming apparent, the increasing division with the South, made it possible for Abraham Lincoln to say positively in 1858 that Douglas would not be President. Many of these elements were developing and more or less apparent a year or two earlier.

As to the election of 1856, our writers have pointed out many times the serious inaccuracy of the figures given. As it happens they are correct except for one figure, but that figure is in the millions place. The Republican Party which for the first time made its appearance polled a vote of 1,341,264. The total vote of the two parties was 2,215,798. That party, which in 1860 nominated Abraham Lincoln, had declared in its platform opposition to "those twin relics of barbarism, slavery and polygamy," yet Lincoln was elected, and with him a Congress that passed the first Federal law against polygamy in 1862.

In the second place great excitement is quite common at a political convention, but Stephen A. Douglas was not nominated at Charleston, as alleged, nor was he nominated by the whole Democratic Party, the party which gave Buchanan his 1,800,000 votes in 1856. It was a split party. Only those who represented the northern states appeared in that convention at Baltimore and nominated Douglas. The southern states before this had met at Richmond, Virginia, and some of the border states met the next day, at Baltimore, and both nominated Breckenridge.

Next, while it is true that Douglas carried only one state and a half, it is of marked significance that while Lincoln now had about the same vote as Buchanan in 1856, 1,866,452, Douglas had the second highest, 1,375,357. He received over 537,000 votes more than Breckenridge, who was in third position. With a split party his race was hopeless, and so state the historians. It was known to be hopeless from the start. With the Democratic states of the south taken from him, and with Abraham Lincoln carrying the banner in the northern states, it was a tremendous personal tribute to the man that he received so large a popular vote.

True he was disappointed in the event, but if he were broken-hearted it was not because of the loss of personal ambition but because of the threatened division of the Union. The rest of his life was spent in an effort to preserve the Union. He was no longer a Democrat but stated plainly that the Nation was divided into but two parties, the patriots and rebels or insurgents. He pled at the time of Lincoln inauguration for unity. He stood beside Lincoln and went under appointment to the Northwest, but Fort Sumter was fired upon. He was a sick man and died, it is true, in June, 1861, but other notable men have died at an early age, including men in the Utah Church. Abraham Lin-

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coln was killed by an assassin's bullet in the prime of his life. Parley P. Pratt was likewise shot down. The list could be greatly lengthened. We do not claim that the hand of God was placed upon these men, and the statement that the hand of God was placed heavily upon Stephen A. Douglas is most certainly not proved.

We were amazed at the publication of such a statement in volume 5 of their history of the church as well as this statement published in the *Improvement Era.* Reference has been made to this alleged prophecy by men among the high officials of the Utah Church several times in the past two or three years. As we examine the evidence, the fulfillment is, to express it mildly, not proved. But even if it were proved, even if Douglas had gone down to a dishonored grave instead of holding one of the honorable names of the nation, still it is difficult to see how any people of even reasonable intelligence could base their claim on this alleged prophecy. For one thing the major statement is the destruction of the United States. That is stated to be in the name of the Almighty. The statement to Douglas is only incidental. How can anyone read it without perceiving not only that the major part has not been fulfilled but cannot be fulfilled, as more than a few short years have passed.

Furthermore, it is grossly illogical to say that because Douglas was defeated this proves that our heavenly Father approves of adultery under the name of polygamy, a thing which he plainly stated in the *Book of Mormon,* Jacob 2, would be an abomination in his sight. In the mind of any intelligent person such far-fetched inferences must fall before the clear declaration we have of the mind and will of God. But in view of all of the circumstances, even if the first part of this prophecy were omitted it still could be in no sense a sufficient answer to the Josephites, to the Reorganized Church of Jesus Christ of Latter Day Saints. Even less is it proof of divine approval of polygamy when we recall that the Republican Party and Abraham Lincoln, despite the stress of the Civil War, passed and signed in 1862 the first Federal law against polygamy.

One further point remains to be noted. Robert D. Foster, quite without solicitation or request, early in 1874 wrote a letter and sent it to Joseph Smith III. In this letter we have a different account of what must after all have been the same incident.

"I will tell you also another prophecy that Joseph Smith uttered in my presence, that has been proved true. That was in relation to Stephen A. Douglas; he said he was a giant in intellect, but a dwarf in stature; that he would yet run for President of the United States, but that he would never reach that station; that he would occupy a conspicuous place in the counsels of the nation and have multitudes of admiring friends, and that in his place he would introduce and carry out some of the most gigantic measures in the history of the nation. This was said when Douglas was Judge in that district of Illinois, and before he ever went to Congress. Has it not been fulfilled? Did he not get Andrew Jackson's fine remitted by law, a thing that was by all considered impossible? Did he not introduce the bills for the covering of Illinois with railroads, without one cent's expense to the general government? Under his management were not the Illinois bonds raised from a condition nearly worthless to a value nearly par with currency? Did he not rule in and through the State of Illinois, work and carry out its destiny for twenty consecutive years, more than any and all other men together? Was he not always one of the greatest men in the Senate? Did he not do more for the line of compromise on slavery than any other one man? Did he not say, 'and cursed be the ruthless hand that attempts to remove it'? Did he not run for President and get defeated? Did he not take the most active part in removing or breaking down that line of compromise? Let the history of Kansas and Nebraska tell the story! Did he not fulfill his destiny and, at last, on his dying bed, bequeath his children to his country, and counsel them to obey the laws and the constitution? Did he not utter these memorable words at the commencement of the rebellion, 'That there were only two parties in all the land; the one he called Patriots, the other Traitors'? Was it not true? Did he not throw his adhesion to A. Lincoln at the time of deep trouble? And does he not now occupy an honored spot in the memory of his many friends, and a sacred spot in his own loved city of Chicago? Yes; this prophecy has been literally fulfilled in my day, and I bear testimony to its truth, when compared with history." (By Robert D. Foster, in *True Latter Day Saints' Herald,* volume 22, page 230.)

It hardly seems probable that he would twice have prophesied that Douglas would be nominated for the Presidency? Which do we accept? We simply quote the two letters on their own merits, but we cannot but note how literally and fully has the forecast been fulfilled as related or alleged by Robert D. Foster and how poor has been the fulfillment as we turn to this alleged extract from the diary of William Clayton.

Certainly such allegations as these are by no means sufficient for an answer to the Josephites.

It seems to us questionable if at any time we have ever said anything that reflects as much on the intelligence of the people of Utah as does the repeated publication and use of this alleged prophecy and its alleged fulfillment. There are many college students in Utah able to look up the facts for themselves, but even without such a search the thing is distinctly *non sequitur.* Finally, we regret to note here again, as late as August, 1933, so emphatic an effort to promulgate polygamy as divine. How is it possible that they can expect anything else but repeated violations of their official statements, so long as they issue such statements as this in the letter to Mr. Gilstrap, and their statement of June 17, 1933, and many other statements which have appeared in quite recent years in the *Deseret News?*

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The Readers Say---

Reserved for You!

This department is reserved for you. A word of testimony, a request for prayers, an experience to share or a criticism to offer: all will be welcome. Short letters can be printed entire; long letters will sometimes be condensed. Perhaps you have something that will help somebody else. Won't you pass it along? Of course, we can't print everything that comes. But we try to print the best.—Editors.

For International Friendship

I am twenty-six miles from a branch, and as I have none of the more modern conveyances, I only get there a few times in the year. I have always come away from those meetings with an inspiration that has stayed with me for a long time. The meeting may not have been outstanding, but a talk with some of the priesthood or members during the day has always been a comfort to me. Any time that I have gone I have always felt that the trip was well worth the effort. These visits are few, so I have to get my spiritual food from the *Herald,* and it does not fail me.

But still there is one thing I would like to criticize, and if I sound harsh, please do not think I intend to be. I think the *Herald* is too national for an international church, in some of its articles. As there are a good many church members in the British Empire, I think you should be able to give them a British Edition on the same principle that you have made other special editions. This is only a suggestion. But I would like to see more friendship between our nations. And as a man that served with the Canadian Army in France, I am against anything that looks like war. May God spare us that we may not see the like of it again, and may you my brothers be blessed with that vision that will be able to bring about the brotherhood of man.

G. C. SWAIN.

PRIMATE, SASKATCHEWAN.

Let the Holy Spirit Guide

In each issue of the *Herald* I see that some have cared enough for the gospel to give much time and prayer to preparing the paper for its many readers. I know their efforts are not in vain. Many times I can give the paper to a friend with whom a spoken word concerning the gospel would be out of place.

I feel that the latter-day cause is something of which all should be proud. The more we study the standard books of the church the more we appreciate the principles for which the church stands. I have just finished reading the Book of Nephi, *Book of Mormon,* in which we are told of Christ's coming to America, bringing the gospel after his crucifixion and establishing his church in the western hemisphere. Surely his appearance on this continent proved that he cared for one people as well as another.

This knowledge has been a wonderful help to me, and I am sure that the remnant of the early peoples of America will appreciate the fact that God has cared for them and saved their history, that they might know the truth and realize his great love.

I did not hear of the latter-day work until I was grown, nor of the *Book of Mormon,* but always I have loved the Indians. And when I heard of and read the *Book of Mormon,* my experience was as the book tells us: "And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if those things are true, and if ye shall ask with a sincere heart with real interest, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost." Of course the power of darkness is sure to interfere when we make a decision to know, but God will give us strength to go on if we are sincere in our craving for truth. Why depend on some preacher to tell us that this book is damned when we have the Lord to point the way? Certainly the Holy Spirit can be relied upon.

As the two apostles walked to the village called Emmaus after the resurrection of their Lord, their hearts were heavy with sorrow. They talked of what had happened. And then Jesus joined them in their walk and talked with them. But they did not know him and yet they marveled because their hearts burned within them as Jesus opened up to them the Scriptures. These men were wise because they let the Holy Spirit guide them. The Holy Spirit does not err. It is the guide to truth, and when we read or hear truth and are willing to obey, the Spirit of God will guide us.

ORA GARRET.

DENVER, MISSOURI.

God Is Ready to Bless

I know this gospel is true and that God hears and answers prayers. Last summer I underwent an operation and did not regain my health as I had hoped. I was still in a serious condition and the doctor had advised X-ray treatments. When Elder William I. Fligg visited us in September, I asked for administration. While he was voicing one of his wonderful prayers, I felt the Spirit rest upon me, and knew that it was God's will to heal me. I give all praise to him who is always ready to bless if we comply with his laws.

We enjoyed Brother Fligg's visit and feel that he is a true servant of God. We are few in number here, but feel that God is near to help us in our efforts. Some afflicted ones are near the other shore; please pray that their parting may be in peace and that we may be faithful.

MRS. ELVA SHERMAN.

GREENWOOD, NEW YORK.

Prayer and Praise

"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations.

"Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

"Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."—Psalm 67.

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QUESTION TIME

Do the laborers in the vineyard (Matthew 20) represent ages, or years of service?

In an incidental way Jesus probably included those of any age who serve him, but some parts of this parable could hardly apply to different ages or eras, but evidently refer to the individual and the time of his life. For instance, in the "eleventh hour" the householder asks certain laborers: "Why stand ye here all the day idle?" This implies that those same persons had been there in the earlier hours of the "day," hence the "hours" could hardly refer to different dispensations in that case at least. Their answer implies the same: "Because no man hath hired us."

The beginning of this chapter (Matthew 20) clearly shows a connection with the latter part of the previous chapter, where Jesus promised a reward to those who faithfully followed him. Consonant with this, the parable states that those hired early in the morning complained because they did not receive more than the "penny" which had been promised them, because they had borne the "burden and heat of the day," while those hired in the eleventh hour had "wrought but one hour," yet had also received a penny. From this we think the main purpose of the parable is to teach that all shall receive eternal life for faithful service, and that none of his disciples should seek preeminence or additional gains above those of his brethren. All parables emphasize some points while omitting others, and every detail may not be equally parallel to actual facts in life.

What is meant by "keys of the ministering of angels" (Doctrine and Covenants 104: 10)?

This applies to the priesthood of Aaron, by which God administers the "outward ordinances" to mankind, under which men may receive the ministering of angels according to the will of the Lord. The keys are emblems of authority to act in the divine name and to confer this authority upon others under God's command. The ministering of angels has always been a part of the divine means by which God reaches his people, but he recognizes the authority of those whom he has sent, and therefore upon earth these authorized servants hold the keys —the power to act and represent God so as to effectively perform his work. It appears to be in this sense that the revelation refers to the matter, and under their administrations angels may also appear and confirm the work of God to men.

Which benefits the church more, prophesying, or speaking in tongues?

Both of these gifts are promised in the Scriptures, and it appears that all have the right to "seek earnestly the best gifts." Which gift might be more desirable would probably depend upon local conditions and the immediate needs of the Saints, or of others where the work of the Lord was being performed. Paul explains the purpose of tongues to be more particularly for the unbeliever. He says:

> "Tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe."—1 Corinthians 14: 22.

It appears that Paul was dealing with the membership when he said that he that prophesieth is greater than he that speaketh with tongues, except he interpret. Hence he desired that those who spoke in tongues should be silent unless an interpreter were present to properly interpret the language to the saints (see verses 2-32). He sums up his remarks by saying: "Covet to prophesy, and forbid not to speak with tongues" (verse 39). It was in tongues that God manifested his power to unbelievers at Pentecost, but more often it is the spirit of prophecy that is given in the meetings of the Saints, and this seems to be according to God's plan.

Is cremating the dead contrary to the will of God?

In harmony with the Egyptian custom, the oldest Hebrew example was embalming. Both Jacob and his son Joseph were embalmed (Genesis 50: 2, 26), and there is reason to think that this was borrowed from the familiar custom they had observed while in Egypt. However, in several instances cremation was observed among the Jews, as in the case of Saul and his sons. It is not forbidden.

A. B. PHILLIPS.

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Which Way Are You Facing?

By Edwin H. Davies

As a people we rely on the unchangeability of God. We think today that he is the same loving father considerate towards his people as in the years past. In the history which has been handed down to us, we find that he has acted just the same when his laws were complied with, hence the promise today as in the past, "Lo, I am with you unto the end, if you observe all things whatsoever I have commanded you."

We gather from the laws surrounding us, that his course is one eternal round. The seasons come and go in their turn, each accomplishing its part in the time allotted it, and we are informed in his word they were created by him, and we sow and reap accordingly, never doubting for a moment that the hand which guides and controls the universe will change his way of doing things, and we go on under the unchangeable rule of the ages, "That whatsoever a man soweth, that shall he also reap."

However, some forms of plant life take in the beautiful, the pure, and lovely things of life. Others again take in deadly poison, and everything that comes in contact with them are badly affected thereby.

This is the lesson we gather from the Scriptures. We read that when God's people followed and observed the law laid down for them, they partook of his Divine attributes and took in all that was lovely, pleasant, and uplifting; but when they turned away from his word, and partook of the opposite nature, they became carnal, selfish, proud and devilish, and soon lost the vision they once had of eternal life.

We often see in the vegetable world growing side by side, a poisonous plant, and a beautiful rose. To the casual eye they appear to draw their supply from the same source, and are watered by the same dews from the heavens, and we ask ourselves why this is so, but on a closer analysis we discover it is the result of what each takes in. One takes from its surroundings all that is deadly, the other discards the poison and absorbs, all that is pure, sweet, and beautiful.

One becomes a menace to animal life, the other a blessing to all those who come in contact with them, by supplying a bloom to gladden the eye and a perfume to please the sense of smell, and to cheer. It has been the same throughout the ages. When men and women have followed the Divine plan, and have drawn their supply from the Lily of the Valley, the Rose of Sharon, they have been the light to the world, the salt of the earth, a blessing to humanity. But time and time again humanity have failed in this respect, not because God has changed his law, or failed in his promises, but the failure has always been on the part of man to closely observe his law.

In the seventh chapter of Genesis (Inspired Translation) we have the story of Enoch, how he served God so well, it is stated that he walked with God. The company you keep is a great factor in directing your actions and ways. It has often been proved, if you walk with or keep company with an individual for any length of time, unconsciously you will be found partaking of his habits and ways, and thinking as he does. Enoch learned to think, and act like God. Was it then surprising to read that he was translated? We read he had great power in the presentation of the word, and his vision extended to the end of time.

Not only was Enoch greatly blessed, but his whole company lived a peerless life, and strictly obeyed both the spiritual and temporal laws. There was no reservation. It was a perfect obedience to a perfect law, that emanated from their Creator, that brought them to that condition. They were absolutely unselfish. There were no poor among them. They belonged to the family of God in the highest sense. Every one loved his neighbor, and we read that such a condition was pleasing to God, that they were taken to dwell with just men made perfect. They took God into their business. If we could emulate them I am certain the same results would obtain, as all through the Scriptures is found the statement, I am the Lord, I change not."

Everything as to the final result of life largely depends upon the way our faces are turned, as we read the story of Lot and his family, who after separating from his uncle, Abraham, pitched his tents towards the two wicked cities of the plains. He had chosen the best part of the country when given his choice by Abraham on separating, which was so different from the spirit manifested by Enoch and his noble band, as they were absolutely unselfish in carrying out the law. However, while he was very rich in flocks and herds, he was facing in the wrong direction. He discovered that every day he mingled with the people of those cities and did business with them, it became more easy to contemplate moving in there, which he finally did. His daughters married the young men of this ungodly place, but when deliverance came, Lot found it was much harder to move out of than it was to move into Sodom. He went in a rich man, probably exchanged his flocks and herds for choice corner lots, but he went out a poor broken-hearted old man. As the laws of God do not change, it is just as fatal to pitch our tents towards modern Sodom as it was in the days of Lot.

Which way are we facing? The wise man hath said, "There is a way that seemeth right to a man, but the ways thereof are the ways of death." The Master said, "I am the way, the truth, and the life." We must give heed to the voice of the Good Shepherd and follow him. There are not many ways to be saved. Just notice how this thought of oneness extends all the way through the Scriptures. "Straight is the gate" (not gates) "and narrow is the way," (not ways) "that leads to life." There is "one Lord, one faith, one baptism, one God and Father of all." (Ephesians 4: 4, 5.) "By one spirit are ye all baptized into one body." (1 Corinthians 12: 13.) Having been partakers of that one spirit, see that you be of the same mind, see that you all speak the same thing; see that there are no divisions among you. Oneness all the way through, and this can only be had by drinking in of that one spirit, which will develop us, by adding line upon line until like Enoch we reach the Divine heights designed we should attain.

The Beggar Who Was a King

One day, at a time when the German mystic Tauler of Strasbourg was seeking a deeper knowledge of God, he met a beggar.

"God give you a good day, my friend," said Tauler.

"I thank God I never had a bad day," said the beggar.

Tauler, astonished, changed the form of his salutation.

"God give you a happy life, friend," he said.

"I thank God I am never unhappy," said the beggar.

"Never unhappy?" said the mystic. "What do you mean?"

'Well," replied the beggar, "when it is fine I thank God; when it rains I thank God; when I have plenty I thank God; when I am hungry I thank him; and as God's will is my will, and whatsoever pleases him pleases me, why should I say I am unhappy?"

"But what if God were to cast you into hell?" said Tauler. "How then?"

The beggar paused a moment and then, lifting his eyes, answered.

"And if he did I should have two arms to embrace him—the arm of my faith, wherewith I lean upon his holy humanity, and the arm of my love, wherewith I am united to his ineffable deity; and thus he would descend with me, and there would I infinitely rather be with him than anywhere else without him."

"But who are you?" asked Tauler, taken aback by his sublime reply.

"I am a king," said the beggar; "a king."

"But where is your kingdom?" asked Tauler.

"In my own heart!" replied the beggar. —From an old book of the fourteenth century.

A Prayer

Our Father, may we not be satisfied to think and live only upon the surface of things.—*Young People's Leader.*

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Deselm Branch

Near Manteno, Illinois

Through the united efforts of the resident members, Deselm Church has taken on an improved appearance. The women and boys worked hard scrubbing the interior, while the men decorated and did the wiring for electricity.

Saints of this branch have been spiritually helped and strengthened by two rally-day services held recently.

October 1, Elder H. P. W. Keir, accompanied by Sisters Keir and Nelson, of Chicago, motored a distance of forty-five miles to hold services. Church school, at ten o'clock marked the opening of the meetings. Sacrament was served at eleven o'clock. A basket dinner was enjoyed by the members and the visitors at noon. Elder Keir preached the afternoon sermon on world conditions and the need of Zion.

November 5, proved to be another red letter day for Saints of this branch. At the request of Deselm members, Elder Keir and wife, Elder C. A. Edstrom and wife, and Sister Nelson, all of Chicago, motored here to hold services. Scattered Saints were reached, and the meetings were held with a good attendance. A brief review of the *Book of Mormon* was given by Sister Nelson, a teacher in one of the local high schools in Chicago. At the close of the class period, Sister Nelson entertained the children with a talk concerning her visit to Rome.

Brother Keir delivered a short talk during the sacrament service, on the necessity of keeping God's law.

At the three o'clock service, District President C. A. Edstrom preached on the importance of keeping the law, in order to reach zionic ideals.

Immediately following this service, Pastor Earl D. Rogers in behalf of the congregation, thanked the visitors for their willing contributions throughout the day.

Through the efforts of Brother and Sister William Cochran, formerly of Chicago, the Central Chicago Choir of twenty-two members, rendered a sacred concert on the evening of September 10. Brother Arthur Sherman is the leader of the choir, and is assisted at the organ by Brother Floyd McNichols. Elder Keir delivered the evening sermon.

A pleasant surprise was in store for members of this Branch, September 10, when Patriarch and Sister F. G. Pitt, of Orlando, Florida, accompanied by Sister Frederick and her brother, William Parks, of Joliet, walked into the meeting room. They were immediately pressed into service. Brother Pitt preached an inspiring sermon. Sister Pitt talked of the South Sea Island Saints and their customs, especially of their devotion to the word of God, and decorum in the house of the Lord. They also sang several songs in the Tahitian language.

Easter Sunday and Mother's Day were observed here with appropriate services.

The high school boys' Sunday school class entertained the children with a halloween party. The guests were thrilled with games, stunts, and refreshments.

A number of local Saints were privileged to attend the Chicago conference. They report a wonderful and spiritual meeting. The Deselm Orchestra gave a concert the Saturday evening of the conference.

Several new members have been added to this congregation recently, Brother William Cochran and family, Sister Millman, her sister, and Harold Pement, formerly of Chicago, and Brother and Sister Otto Nepht, from Brush Creek Branch.

Southern New England Departmental Conference

Apostles Paul M. Hanson and F. Henry Edwards Help

The regular departmental conference of Southern New England District met with Boston Branch, November 11 and 12, Apostles Paul M. Hanson and F. Henry Edwards and the district presidency, E. L. Traver, Daniel F. Joy, and Raymond Bradshaw, in charge.

The meetings began with an address by Apostle Hanson at 3.30 p. m. Saturday, at which time the need and value of religious education and spiritual understanding as well as present opportunities of acquiring these things were presented. A general discussion period followed, questions being answered by Brothers Hanson and Edwards.

That evening Apostle Edwards was the speaker, and he gave emphasis to thoughts connected with our individual and collective needs and responsibilities as Latter Day Saints. He brought out clearly the great need of faith, trust, honesty and self-discipline.

Sunday services began with an eight-thirty prayer meeting for adults and one for the young people in charge of Apostle F. Henry Edwards. Next came a class at 9.45 a. m. for the young people with Patriarch J. A. Gunsolley as instructor. The adult group met at the same hour with Brother Edwards as instructor. Junior church was cared for by Sister J. A. Gunsolley.

Apostle Paul M. Hanson spoke to the adults at 10.45 and Apostle Edwards to the young. In the afternoon Brother Edwards preached to the entire group on *"Teach the Law."*

The conference closed with a preaching service at 6.30 p. m., Apostle Paul M. Hanson the speaker. The church was filled almost to capacity for this hour and the Spirit of God was felt to a marked degree. That Spirit prevailed throughout all conference meetings.

This was Apostle F. Henry Edwards' first visit to this district, and New Englanders hope it was as enjoyable to him as it was profitable for them.

Central Michigan Young People's Convention

Discuss Project of Youth Organization

The Central Michigan Young People's Convention, held at Saginaw, November 12, was a total success. Because of the icy condition of the highways, the attendance was not as large as anticipated, however, about two hundred and fifty were present. Every district in the State of Michigan was represented and some had driven two hundred miles to attend. Much interest was displayed in the subject of a young people's State or general organization. This matter was discussed by the assembly and the general opinion is that the young people want work to do. They want a task to perform which will prove their strength and ability to work together. The matter of organization was left to be further discussed in the various branches and districts, and it is hoped that within a short time a special meeting will be called in each district to lay the foundation and definite plans for this work. Apostle D. T. Williams is our very capable leader of this movement.

Prayer service was held at 8.30 a. m., Apostle D. T. Williams in charge, assisted by Elders Hubert Case, Percy Farrow, Louis Grice, and Otto Bartlett. At 10.30 a. m., Elder Percy Farrow, of Sarnia, Ontario, the guest speaker, gave an interesting as well as beneficial address on the subject, *"Ye Must Be Born Again."* Brother Farrow's consent to be the speaker for this occasion was very much appreciated. Special music for this service was rendered by the Midland Choir, under the direction of Harry

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Runkle. They sang, *"Send Out Thy Light,"* followed by the Midland Octet, singing, *"O Love Divine."*

A program arranged by Harry Runkle, district musical director, and Willis Shrock, assistant, was given at two o'clock in the afternoon. Each rendition was very enjoyable, but the "highlight" of the entire program was a reading given by one of the "youngest" young people, Elder E. S. White, of Bay City, age seventy-eight. It is widely felt that no program is complete without Brother White's offering.

The program was followed by an address and discussion by Apostle D. T. Williams on the organization of the young people. The convention was dismissed by Elder Otto Bartlett and the homeward journey was begun over the snow-covered highways.

Southern Ohio Conference Highly Successful

Gospel Gifts and Blessings Given the People

Sunday evening, October 1, brought to a close the district conference held at Dayton, Ohio.

Since the first day of September Dayton Saints had been preparing to entertain all visiting members. The conference committee appointed to take charge of all visitors was composed of Branch President F. Rieske, Elder F. T. Rockwell, Elder E. L. Ulrich, Sister Ulrich, and Sister Rainey. This committee is to be complimented for the efficient manner in which they handled all details. Visitors were housed free of charge throughout the conference.

Friday evening Elder F. T. Rockwell opened the conference, there being about seventy people present. H. P. Kelly, of Chillicothe, offered the opening prayer. Patriarch Gomer T. Griffiths delivered the evening's message. After seventy years in the church and fifty-eight years in its ministry, Brother Griffiths is still rejoicing in the latter-day work and encouraging the Saints.

Saturday's program began with a social service in charge of Elder F. Rockwell, of Dayton; Elder S. E. Dickson, of Lancaster, and Elder Gard Kirkendall, of Columbus. During this hour manifestations of God's love for his people were given through two of his servants.

Immediately following this service Elder A. E. Anderton addressed a steadily growing congregation. Using as a text "Out of the abundance of the heart the mouth speaketh," he pointed out that things of today and tomorrow must be builded on the truth as revealed of God.

About one hundred and twenty people were served lunch in the dining hall.

Delegates and other members were called together for business session at 2 p. m. The first question before the asembly was "Shall we have a delegate or mass conference?" The answer came in an unexpected way. A motion was made that they abide by *Doctrine and Covenants* 17: 3, and from henceforth all business be taken care of by an elder's conference. The motion carried and everyone seemed pleased with the action.

The following names were presented by the district president for ordination: Brother Culp, of Portsmouth, to the office of teacher; Brother Mitchell, of Creola, elder; Brother Will Crabtree, of Pleasant Valley, deacon; Brother Charles Altman, of Pleasant Valley, teacher; Brother Orville Altman, of Pleasant Valley, priest; Brother Claire Cummings, of Vales Mills, deacon; Brother Monroe, of Portsmouth, priest.

Supper was served free to all at the close of this service.

Elder C. W. Clark preached on Saturday evening on *"The Priesthood."* At the conclusion of the sermon a musical program and short play were given by Dayton members. The play, entitled *"The Play's the Thing,"* was published in the *Saints' Herald.*

At eight o'clock Sunday morning approximately 400 Saints were present for sacrament service. Sister Graber, of Bradner, who was baptized by Elder Ulrich, was confirmed by Elders Gray and Rockwell. Elder John R. Grice, Patriarch G. T. Griffiths, Elder R. M. Gray, Elder J. Halb, Bishop H. E. French, Elder C. W. Clark, Elder A. E. Anderton and Elder F. T. Rockwell, men prominent in the gospel work of Southern Ohio District, occupied the stand. Back of these sat thirty elders. Patriarch Griffiths emphasized the importance of the covenant which Saints make with Christ, and read the two prayers used in the sacrament ordinance. During this hour one hundred and fifty people bore testimonies. Many gifts of the gospel were manifested. During this service also Brother Reeves was called to occupy as a priest in the Aaronic priesthood through Elder A. E. Anderton. The baby of Brother and Sister Russell Rockwell was blessed by Elder Floyd Rockwell, grandfather, and Patriarch G. T. Griffiths. This baby, Marvin John Rockwell, is the fifth generation of the family in the gospel.

Following this service Dayton branch assembled in a special business meeting, voting on and accepting the call of Brother Reeves. This action made possible his ordination at the conference. The ordination service preceded the next meeting and Brothers Culp, Mitchell and Monroe were ordained to their respective offices. The other men will be ordained in their home branches.

Bishop French, of Columbus, was the eleven o'clock preacher, using for a subject *"Light and Character."*

A short musical program began the afternoon meetings. Brother B. J. Reeves was ordained a priest, Elder E. L. Ulrich and Patriarch Griffiths officiating.

A resolution was offered and unanimously adopted by the conference, instructing a committee, to be appointed by the district president, to forward a message, expressing their love and encouragement to Apostle Clyde F. Ellis, now laboring in the Society Islands.

Missionary John R. Grice delivered the afternoon message, *"Achievement."* Patriarch G. T. Griffiths felt impressed to leave a blessing on the conference and did so at the close of this service.

Music was furnished by the Ladies' Chorus, of Dayton, the male quartet, from Highland Branch, robed children's choir from First Columbus Church, and soloists were Patriarch Matthews and Brother Turvey. Brother and Sister Ulrich sang duet numbers. Congregational singing was under the direction of District Chorister Nathan Weate, of Columbus, assisted by Myrtle Beckman, pianist.

District President A. E. Anderton delivered the closing sermon of the conference.

Pittsburg, Kansas

Know the Meaning of Cooperation

New officers were elected for the branch in September as follows: Pastor, S. Farrington; director of religious education, R. G. Smith; church school supervisor, Lynn Smith; treasurer, T. W. Bath; secretary, Mrs. Stella Wiley, and musical director, Beatrice Deaver.

Sunday evening services are well attended as also are the sessions of the department of recreation and expression on Friday evening. Wednesday night prayer services show increased interest. The department of women is much interested in the study of *"The Message of the Book of Mormon."* The women attend exceptionally well and have their work at heart. They are accomplishing much good.

The entire branch has been busy for the past few months, and though the group is small, the workers have accomplished a great deal.

In the early part of July the young people's class installed a baptismal font and July 16, four young people were led into the waters of baptism.

The women's department sponsored a fellowship supper in September. Brother R. G. Smith was toastmaster and District President Amos T. Higdon and Professor I. G. Wilson, of the Kansas State Teachers College, were speakers.

A new heating system was recently installed at the church. The women financed a new basement by saving their pennies from week to week, and the branch installed the furnace. All labor was donated by the men of the church and only a small debt is yet to be paid.

October 29, was Branch President S. Farrington's birthday. At eleven o'clock

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the Saints had a surprise service for him. A special program was given in his honor. He was presented a gift of a silver offering. T. W. Bath, treasurer, was in charge of the service.

The women gave a sacred play, *"Nicodemus, a Servant of the Master,"* November 12, which was much appreciated.

Elder Lee Quick has been greatly missed since he was taken from this district. He always brought good spiritual advice to the branch, and his sermons were thoroughly enjoyed.

Sioux City, Iowa

Sponsor Active Local Program

During the period since the district reunion was held in Woodbine, Sioux City Saints have been engaged in an interesting and instructive program of activities. Several members from the congregation attended the reunion and brought home the spirit of consecration which prevailed there.

An inspiring promotion day program, September 24, gave the members of this church a splendid start on the new year's work. The members of the church school presented special program numbers, during which the different phases of instruction in the classes were portrayed. A candle lighting service of consecration by the senior boys and girls added much to the beauty of the service. Two young people, Dewey Bruggeman and Lenore Streeter, were baptized and confirmed at this service. Two new classes were formed in the adult department of the church school. Work has begun with each class studying one of the quarterlies offered by the department. The young people's class has taken up the study of the *Book of Mormon.* Sister Blanche Haviland, superintendent of the adult church school is following the suggested theme for church school given in the *Herald.*

A marked degree of spirituality characterized the monthly sacrament service. November 5, Brother C. J. Smith spoke under the influence of the spirit of revelation concerning the call to the priesthood of four young men.

Recent speakers have been Elders G. M. Vandel, C. E. Burnett, and C. J. Smith presenting instruction along the lines of the responsibility of the priesthood, the law of the church regarding the call and ordination of the priesthood, and *"Keep the Law."*

Special music has been provided at several of the services by Raymond Smith, Dorothy De Harty, and an octet.

A group of about one hundred people met Friday evening, October 1, at the farm of Sister James Law to participate in a wiener roast. An interesting program of games and songs provided the evening's entertainment.

The women have been active in their work, having resumed their weekly program of sewing, quilting, and study. As a result of their activities, they have been adding to the branch treasury.

The E. O. W. Class of young people has been busy working toward the goals that they have set. September 5, the class enjoyed a steak fry at Stone Park. The usual programs on the third Sunday in September and October were given by the class. They presented *"Living Pictures,"* a musical pantomime, and *"The Play Is the Thing."* On the evening of September 22, the class gave a dinner and an evening's entertainment, *"The Coontown Wedding."* On halloween night, they entertained with a hard-times party

A delegation of young people attended the young people's conference at Missouri Valley, November 5.

A large group of young people recently motored to the home of Sister Streeter to help her celebrate her eighty-third birthday.

On November 8, the home of Brother and Sister Raymond Smith was blessed with an infant son.

Fort Collins, Colorado

Striving Toward Their Goals

The branch held its annual election in September, resulting in the following: K. G. Brolliar, President and pastor; Mrs. Ethel Cable, secretary and clerk; T. S. Moore, director of religious education; Mrs. Letha M. Tilton, supervisor of adult division; Marie D. Hanawalt, supervisor of young people; Mrs. Elsie Moore, supervisor of the children, and Lois Cable director of music. An impressive service was held in October when all officers and teachers of the church school were installed by the pastor.

October 22, after the morning service, nearly the whole congregation repaired to a small lake a few miles from town, where four were led into the waters of baptism by Priest C. C. Cable. The day was ideal and the place beautiful; a foothill of the Old Rockies towered in the West, and the lake was calm. Merle Anderson, a young man, and father was first, thereby setting an example as it were, to the three children who followed, Robert and Louise, his stepchildren, and Patsy, small daughter of Sister Charles Anderson. Confirmation was had the following Sunday morning.

The young people hold a prayer service prior to each sacrament service. They have organized a dramatic club, with Mrs. H. C. Lanphere president, and Carrie Ralston, coach. They are now working on a play to be given November 28. They have their social affairs and help with the homelier duties also, such as cleaning the church, etc.

The branch solicitor states that interest in the financial law has increased in the past few months to the extent that more intensive study and further teaching are imperative, and just now comes the urge from the Bishopric that the teaching of the financial law be stressed for a month. This seems opportune for Fort Collins Branch.

Special interest was awakened during the study of the *Doctrine and Covenants* and has made a substantial growth. The goal of the branch is "Every member a tithe payer."

"Know the Law," is the theme of each Sunday morning eleven o'clock service, the pastor in charge.

The midweek prayer service continues to be attended with interest. It is not merely an old folks' meeting because the young as well as the older ones take part.

Frazee, Minnesota

Revival Services Cheer Saints

Elder P. T. Anderson, of Council Bluffs, Iowa, has just closed four weeks of wonderful revival meetings here. His sermons have been real food for the souls of these isolated members. Much interest was shown in the services, and the Saint hope that the honest in heart will join forces with them in the near future. All have learned to love Brother Anderson and hope that he will be with them again in the spring.

Sister Lillian Jenson, who has been ill for several months with tuberculosis, received a great blessing through the administration under the hands of Brother Anderson.

Frazee members wish it were possible to have this minister of the gospel with them all the time. He has been a help to them in time of weakness and trial. They pray that they may ever be faithful.

Northwest Visits of Apostle M. A. McConley

Spokane

I arrived in Spokane, Washington, from western Montana, October 11, just in time to get a bite to eat and go to the church, where a group of about fifty had assembled for prayer meeting.

Attendance at church services is growing in this branch, and the Saints are reaching out in a missionary way into one of the city's suburbs.

They have done considerable, too, on completing the cement work in their basement. This is nearing a state of completion sufficient to be usable. They hope to have a Thanksgiving dinner in the church rooms thus provided.

I was back at Spokane again for Sunday to Wednesday, inclusive, and met with a fine response from priesthood and laymembers.

Vay Branch

This is off in the hills about forty miles from Spokane. The group of Saints is small, but they are taking renewed interest in local and general activities. They have money in hand to reshingle their church building, mend the windows and effect other repairs, and will shortly be

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better equipped to carry on their meetings.

Two fine families from Missouri, have moved into this group and are lending their aid in local affairs.

Sagle

This is an old branch and at one time was a very strong one. We have a good church building there, but the city is small and the Saints are scattered. There are two officers in the branch, Elders Gunter and Lew Sommers. Under the leadership of these two men the branch has taken on new life.

Some of the Saints from Vay followed us over and attended the meeting at Sagle. It is just about twelve miles over the ridge between these branches.

Coeur d'Alene, Idaho

I visited the before-mentioned country points in company with Elder Stanley Fout, district president, whose residence is Coeur d'Alene. Friday night after church we drove back to Coeur d'Alene and that gave us all day Saturday there. We held meeting at night with good attendance. They have shingled their church and otherwise effected needed repairs since I was last there.

People in Spokane District are looking forward with pleasure to the coming district conference when they hope to welcome President F. M. McDowell.

Portland District Conference

I arrived at Portland the night of the nineteenth from Spokane, and found Elder H. I. Velt on hand.

A fine conference opened Friday night with a district program. Musical numbers and drama were of a high order. We have some fine talent in Portland now.

Saturday's program included a good morning prayer meeting and class work —two forenoon and two afternoon sessions on the theme, *"Zion Building,"* and Elder Velt spoke in the evening to a crowded house.

Instead of having the conference business meeting on Saturday with a "corporal's guard" in attendance, we held it at 2 p. m. Sunday. The church was packed and a good spirit prevailed. Officers of last year were sustained unanimously. An item of far-reaching importance was the acceptance by Portland District of the invitation from Seattle-British Columbia District to make Silver Lake Reunion Grounds the permanent place for their reunions and to join the Seattle-British Columbia District and Spokane District in effecting permanent reunion arrangements in which the reunion equipment of the three districts will be pooled, and the gathering hereafter will be known as the Northwest Reunion. The matter has yet to pass the December conference of Spokane District.

Altogether the conference was very successful. Attendance covered a wider area than usual and seldom if ever has been as large. I think all went home encouraged, their zeal rekindled, their faith stronger, and determined to do their part. With a few more years of progressive leadership and constructive administration, Portland District will be one of of our strong districts.

Independence

Young People's Rally

A rally of the young people of the city of Zion was held at Walnut Park Church Sunday, beginning with the early morning prayer service at seven-thirty, and ending with an open forum meeting which closed at four in the evening. Large audiences were the rule and a splendid spirit of fellowship prevailed. The meeting was sponsored by the Independence Young People's Council.

At the prayer service from seven-thirty to nine, one hundred and sixty were present. The meeting was in charge of Elder John F. Sheehy, pastor in Zion, assisted by President Elbert A. Smith, and Elders D. S. McNamara and Frank McDonald. The meeting was active and enriched the spiritual experiences of those present.

At nine-fifteen the church school convened, in charge of Elder W. Earl Page, director of religious education, assisted by Arthur Welch, of Englewood, who offered the prayer. Sanford Downs, of Walnut Park, led the congregational singing at this meeting and also at the church service which followed. Elder Cyril E. Wight, of Kansas City Stake, delivered the message to the church school, speaking of the great changes that have been wrought in the physical world through the medium of inventive genius, and expressing the belief that as great progress lies before us in the spiritual realm if we will only move forward in the land of spiritual opportunity which is before us. At the conclusion of Brother Wight's talk, Mrs. Helen Page Brackenbury gave a Thanksgiving reading.

In the period between the prayer service and the church school the Walnut Park orchestra played under the direction of Orlando Nace. The orchestra also played the offertory. Drexel Mollison at the organ filled the interval between the church school and the church service at ten-thirty. The church was crowded to capacity at both these meetings, the primary grades swelling the attendance to seven hundred at the church school, while five hundred were counted at the church service in the main auditorium, and a junior service in the lower auditorium drew an attendance of eighty.

Elder D. S. McNamara was in charge of the ten-thirty meeting, assisted by Cecil Walker of Liberty Street, president of the young people's council. President Elbert A. Smith was the speaker, his subject being *"Law,"* and he used as the basis of his sermon section eighty-five of *Doctrine and Covenants.* Among other things he said, "Cells which 'run wild' and disregard law become cancers, and succeed not only in destroying themselves, but the entire body." "Without law no one would long have liberty." "Liberty is like a fire on the hearth, which warms the house; license is a fire on the floor, which destroys the building." He told how our nation was founded with a high regard for law, citing the Mayflower Compact, which ended with the words, "In the name of God. Amen," pledged the signers to enact and obey just and equitable laws; and he expressed the opinion that the growing spirit of atheism is largely responsible for the breakdown of law in America.

Preceding President Smith's sermon, Eloise Higgins played a violin solo and a ladies' quartet from Enoch Hill, composed of Mrs. Ruth Hayes, Miss Ruby Johnson, Mrs. Rilla Johnson and Mrs. May Worth, sang two numbers. They were accompanied by Miss Louise McDonald. The singing of *"Onward to Zion,"* by the congregation, closed the service.

The final meeting of the young people's rally was at two-thirty in the afternoon, and was in charge of Elder John F. Sheehy, assisted by President Elbert A. Smith and Elder T. A. Beck. Guinn Bronson read a poem which had been written recently by Brother H. R. Mills, and Bishop J. Stanley Kelley talked for about fifteen minutes, after which a round table discussion was held. Following the round table a religious drama, *"The Lord's Prayer,"* was presented under the direction of Mrs. Helen Brackenbury.

Stone Church

Almost four hundred young people from the ten congregations in Independence attended the youth banquet Saturday night, which preluded the young people's rally Sunday. The lower room of the Auditorium was the scene of the event, and the meal was prepared and served by the Laurel Club.

Guinn Bronson, master of ceremonies, introduced as speakers Apostle Roy S. Budd, Cecil R. Walker, president of the Independence Young People's Council, Roy Settles, vice president, and Elder T. A. Beck. Appropriate musical numbers and songs by the banqueters added to the effectiveness of the entertainment.

A large congregation listened to the sermon of Elder Ward A. Hougas, president of Far West Stake, at the eleven o'clock hour Sunday morning. He emphasized the fact that the true spirit of thanksgiving is the spirit of living.

Music for the morning service was furnished by the Stone Church Choir, directed by Paul N. Craig. Brother Craig was assisted at the organ by Robert Miller, at the piano by Mrs. Hazel Scott Withee, and Mrs. Nina G. Smith was soprano soloist.

The evening service at the Stone Church presented a wide range of vari-

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ety and entertainment. It began with the six o'clock program and study hour. Following the class period the three winners of the city-wide junior story-telling contest told their stories to the congregation. Helen Louise Resch told *"How the Iron Gate Was Opened";* Imogene Petentler, *"The Story of Hannah,"* and Virginia Taylor, *"Healing the Leper."* These were stories which the girls had taken from the Bible and put into their own words. Music was of exceptional quality and interest. It was supplied by the Stone Church Boys' Choir directed by Mr. Richard Dadney, musical director of Kansas City Central Junior High School; by a boys' quartet from Central Junior High School, and by Mrs. Hazel Scott Withee, organist.

The spirit of thanksgiving dominated the thought of the entire evening's program, and the sermon was by Elder J. E. Vanderwood.

Prayer services of this large congregation continue to be a source of help and inspiration to the members. The various groups meet in the homes of their members, and the young people have their services in the basement of the church in charge of Elder T. A. Beck.

This is the season when people are thinking and talking about Thanksgiving. Saints of the Stone Church will worship at a special Thanksgiving service at ten o'clock the morning of November 30, Thursday.

Second Church

An organ prelude by Billy McPherson opened the eleven o'clock service. Elder B. C. Sarratt, the morning speaker, chose for his subject, *"Being Thankful."* Pastor Will Inman was in charge of the service. The choir furnished the music.

The theme for the junior service was *"Thankfulness."* Gordon Cable was in charge, and Elder Ellis Murdock was the speaker. Mrs. Queen and Letha Hershey each told a story. A vocal duet was rendered by Helen Willoughby and Millicent McCormick.

The evening speaker was Elder S. S. Smith, his theme being, *"What Is in a Name?"* Musical numbers were furnished by Eloise Higgins, violinist, accompanied at the piano by Mrs. Paul N. Craig.

The six o'clock *Book of Mormon* Class was well attended. Elder J. W. A. Bailey is the teacher.

A union Thanksgiving prayer service will be held at the church Wednesday evening, November 29.

Walnut Park Church

Most of the day at Walnut Park Sunday was taken up by the young people's rally for the entire city of Zion. The rally was terminated at four o'clock and at five o'clock a baptismal service was held in the lower auditorium, a boy and a girl being received into the church. Charles Edward Davis, son of Brother and Sister Paul R. Davis, and Rose Mallott, a niece of Sister Davis, were baptized by Brother Davis. It was announced that they would be confirmed Wednesday evening.

One hundred and seventy-seven were present at the religio session and witnessed a special program in the form of a play, *"Our Pilgrim Fathers,"* written by Brother O. L. Athey and directed by Sister E. E. Moorman.

The church service at seven-thirty saw a special musical program preceding the sermon, the choir and orchestra uniting in its arrangement. Two numbers were played by the orchestra under the direction of Orlando Nace; two hymns were sung by a male quartet composed of Erwin Moorman, Arlon Chapman, Milford Nace and Sanford Downs; and the choir sang *"Joy of the Harvest Days,"* under the direction of Miss Maurine Nace, and *"Lord, Thou Hast Been Our Dwelling Place,"* Minnie Scott Dobson directing. An unusually large audience for Sunday evening was in attendance and heard a Thanksgiving sermon by Pastor Frank McDonald.

Group officers and their companions met at the church Tuesday evening, November 21, for a covered-dish dinner and a round table discussion of the problems of the district. Seventy-five were present.

Enoch Hill Church

The funeral of Martha Erter, seventeen-year-old daughter of Brother and Sister Earl Erter, was held at the Carson Funeral Home, Sunday afternoon. Martha will be remembered for her patience and faith during her eight years of illness. Elder W. J. Brewer spoke words of encouragement to the bereaved family.

A son was born to Lawrence and Sarah Brewer, November 16.

Friday the young people gave a program at the church. They are heeding the command of the Lord to his people to qualify themselves for more efficient service.

In spite of the fact that a large number of this district's young people met with worshipers at the early prayer hour of the young people's rally Sunday morning at Walnut Park, there was good attendance at the local prayer service, Elder Claud Beal, Elder William Shakespeare, and Brother Dick Bullard in charge.

At Sunday school the intermediate girls' class, taught by Sister E. A. Thomas, was commended for perfect attendance since promotion day. Elder W. J. Brewer's class was in charge of the worship period.

Enoch Hill was well represented at the young people's convention, and twenty-six attended the city-wide banquet Saturday evening.

Bishop G. W. Eastwood was the morning speaker.

A class on financial law is being held at six o'clock Sunday evening. Pastor E. A. Thomas presided over the class Sunday.

Pastor E. A. Thomas spoke in the evening, his theme being, *"Thanksgiving."* The choir sang appropriate Thanksgiving music, and Richard Maloney sang, *"Let Not Your Heart Be Troubled."*

Liberty Street Church

Liberty Street Choir has chosen *"The Adoration Cantata for Christmas,"* to be given at the church on Christmas Eve. Singers are now at work under the direction of Fred Friend. Also preparations are being made for groups of singers to carry out the old custom of singing carols and radiating good cheer.

Liberty Street was well represented at the young people's banquet and all-day rally Saturday night and Sunday. Those attending brought back to those who could not attend much information and encouragement.

The primary department furnished part of the program of the church school Sunday morning. John Soderstadt, representing the senior young people, sang a tenor solo.

George Atkins was the speaker at the morning hour, and music was furnished by the choir.

The spirit of Thanksgiving has shared the limelight with "Keep the Law" during the last week. It was predominant in the Religio program Sunday evening. Songs, reading, story and playlet pertained to the Thanksgiving season.

A goodly number assembled Sunday evening to hear Elder H. A. Koehler tell of the recognition of Latter Day Saintism in other parts of the world. Two vocal numbers were provided by the music department.

Gudgell Park Church

The house was well filled, November 5, for the sacrament service. That night Elder R. V. Hopkins concluded his series of sermons. Several evenings he was assisted with musical numbers by Mrs. Hazel Moler and Miss Ina Hattey.

Brother Clarence E. Martin, a local man, was the speaker the following Sunday and forcefully presented the importance of keeping the law. Mrs. J. R. Lentell brought her chorus of girls who sang three numbers.

In the evening about thirty young people came from Bennington Heights congregation, Kansas City Stake, bringing their speaker, Brother Garland Tickemyer from Fourth Kansas City Church, and furnishing the music.

November 19, Sister Charlotte Koehler representing the women's department, spoke at eleven o'clock. She stressed the need of better homes and explained the work that the women will attempt to do along this line during the year to come.

The seven-thirty service was in charge of the Young People's Church History class. Five young men gave brief talks, Milton Martin, John Hook, George Martin, Melvin Atwell, and Roy Martin.

A Thanksgiving prayer meeting was held at eleven o'clock, November 26,

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Patriarch W. A. McDowell making the opening remarks. The congregation was rather small due to the fact that many of the young people attended the rally at Walnut Park.

A program of Thanksgiving by the Sunday school children occupied the eleven o'clock hour in the evening. Sister Lois Butterworth, from Walnut Park, has been assisting Brother Fred Mollison in directing the music.

The Gudgell Park History Class is moving forward. Two faithful members have moved away, George Martin and M. R. Atwell. The latter was the assistant chairman and secretary of the class. The class meets each Monday evening at 1515 South Dodgeon Street, and you are invited to be there.

Spring Branch Church

The eight o'clock prayer service Sunday morning was in charge of Brothers Fish and Dixon. The theme for the Sunday school hour was *"Thanksgiving."* A short talk was given by Sister Jacobsen.

Elder J. W. A. Bailey, the morning speaker, chose as his subject, *"Zion."* An interesting sermon was delivered.

Two members of the local priesthood occupied the evening hour. Brothers Arthur Peer and Robert Fish, talking on *"Pay Your Vows Unto the Lord,"* and *"Keeping the Law."*

Many of the young people were missed from the morning service. Spring Branch was well represented at the young people's banquet, Saturday evening.

The young people of this congregation enjoyed a treasure hunt and hamburger fry at the home of their leader, Sister Irene Roberts.

Belding, Michigan

Host to All-day Meeting

Belding Branch, presided over by Elder W. E. Aelick, was host to a fine all-day meeting October 15. District President and Sister A. C. Barmore, D. S. Smith, district supervisor of young people, and wife, and Brother A. Dexter, district supervisor of the Sunday school, were present, as well as a remarkable attendance from Alto, Ionia, and Grand Rapids.

Two babies were blessed, a son of Brother and Sister Dorsoy Bush, and a daughter of Brother and Sister Brown.

Dinner was served by the department of women in the lower auditorium of the church.

The marriage of Miss Ruth Farrington to Theodore Bauman, of Greenville, was solemnized October 18, by District President A. C. Barmore, at the home of the bride's parents.

The L. Y. Z. Club (Loyal Youth of Zion), under the direction of Elizabeth Aelick, formerly of Graceland College, sponsored a halloween party, October 27, with the Recreation Club of Alto Branch as guests. Belding's club returned their visit October 31. A fine time was enjoyed by everyone and the spirit of fellowship and unity prevailed.

The young people are taking noticeable interest in the affairs of the church and much is expected of them in the future.

Apostle D. T. Williams visited Belding, November 7, his evening sermon being, *"Christianity and Social Revolution."*

The women of the branch known as the Willing Workers, have been enjoying a busy fall. November 12, they presented a religious drama, *"The Play Is the Thing,"* at the evening service. The department has been making quilts and sewing for the needy as well as studying the *Book of Mormon.* Sister Borden is president, and the club meets every two weeks.

The local young people attended the young people's conference at Lansing, November 19, and are resolved to cooperate with the church.

Holden Stake

Atherton, Missouri

The November sacrament service was one never to be forgotten. The Spirit of God hovered over the congregation, rekindling latent desires for righteousness.

This branch is heartily cooperating in the "Keep the Law" campaign. Brother D. R. Hughes opened a series of sermons at the eleven o'clock hour, November 12, followed by Brother J. A. Thomas in the evening.

The largest church school ever held in this district met November 19. Brother R. L. Fulk was the morning speaker, preaching a forceful and helpful sermon.

Brother Thomas Clark preached the evening sermon.

The priesthood held a meeting on the afternoon of November 19, in the interest of "Keep the Law."

A teachers' training class is being organized under the leadership of the church school. Quite a number are taking advantage of the opportunity.

Atherton congregation is divided into two groups. The first group, composed of Saints living in and near Atherton, and the second, of the families who live on the church land about five miles northeast of Atherton.

Each group has its own midweek prayer meeting, and the women's meeting. The two groups meet together for Sunday services.

Blue Springs Church

The annual business meeting for this congregation was held immediately following the sacrament service in October. Elder O. W. Sarratt was sustained pastor. Gerald G. Philips was elected superintendent of the Sunday school; A. E. Campbell, chorister; R. J. Stark, secretary; Oscar Story, treasurer.

Special music was provided for the evening service by the orchestra. W. E. Poague, of Lincoln, Nebraska, sang a solo, *"Give Me Thy Heart."* Joseph Farrow was the speaker, choosing for his theme, *"A Faithful Son."*

The business meeting was continued October 8, during the morning service. Several of the Blue Springs congregation sang in the Harvest Festival chorus.

David Spease was the speaker the morning of October 15, His subject was *"Zion."* Howard Cook delivered a discourse on *"Faith"* in the evening. A girl's quartet furnished a special musical number.

Betty Lee Toler and Maleta Belle Campbell were blessed under the hands of Elders Harold Hattie and O. W. Sarratt, October 22. R. D. Kleckler, the morning speaker, chose as his theme, *"Stay With the Ship."* Elder R. J. Stark spoke on *"Marriage"* at the evening service.

"The Lord's Supper," was the subject of a discourse delivered by C. A. Joice, October 29. Elder Earl Grub was the evening speaker.

Robert Stark, junior, who was so severely burned, is now at his home.

Donald Stark was entertained with a birthday party, October 20, at his home. The event was a birthday party combined with a wedding, Donald Stark and Elizabeth Friend, being united in marriage.

Oklahoma, City

Hold Successful Priesthood Conference

The annual business meeting of Oklahoma City Branch was held September 1. It was characterized by the spirit of unity, shown in the election of officers. Nearly all officers were reelected. This was particularly apparent in the unanimous reelection of Pastor E. L. Kemp. E. F. Yerrington was reelected church school director. A voluntary subscription was taken which will pay off the branch debt by January 1. This debt was partially incurred by the construction of a

(Continued on page 1533.)

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THE ROYAL ROAD

(Continued from page 1518.)

like Carmen Blaine; still she admired Nancy, too, and Nancy and Carmen were very different. Larry hoped for faith. She desired wisdom with which to direct her life and those whose lives would probably be interwoven with hers. She wanted to be useful and likable, but it was horribly hard, this getting started.

On and on she walked until the clear, brisk air seemed to have permeated her soul as well as her body, and she returned home for dinner with flushed cheeks and a heart happier than it had been for many days. She had come to some strong conclusions. She had made some resolutions.

(To be continued.)

HOW TO EXPLAIN JOSEPH SMITH

(Continued from page 1510.)

follies and abominations, but the work was beyond him. Perhaps martyrdom was a mercy.

It was now up to the Twelve to finish the temple in time to eradicate those follies and abominations, or the judgments would come, and the people be moved out of their place, but the judgments came with a vengeance, unparalled even to Saints; so, it is evident, that the temple was not finished on time for its work, and the church was rejected. The mob acted as judge, jury and executioner and did the work thoroughly.

It has been claimed that in a vision, Joseph saw many of the Saints (not the church) go out to the valleys, and become a great people. Many of them did go west, and carried valid priesthood with them. Had the *other* prophet, whom the Lord had ordained to *come through,* and be *appointed* by Joseph, gone to Utah in 1860 and been ordained president of their High Priesthood, they would have had a legally reorganized church. However, that prophet did *not go to Utah.*

BUT to return. By 1841, Joseph Smith had become well established as the prophet to the church, a matter of the Lord's ordaining. The church had little to do but to accept. Joseph was president of the High Priesthood, a matter of ordination under Melchisedek authority. He was president of the church, which was a matter of election by the church, in the light of the foregoing. By this time, with his multiple responsibilities, Joseph was in prospect, a blessing to all the world. The Lord took occasion to acknowledge this in a special way. The world was taking notice of the success of the Prophet. Notable people, in increasing numbers were coming to the new frontier town, to "contemplate the glory of Zion." The primitive homes did not afford the necessary hotel accommodations. Great as was the enterprise and success of this peculiar people, the Prophet himself was the main center of attention. Therefore, should they build a suitable home for Joseph and his family, suitable for his unique position, and convenient for those honorable men to be entertained in a manner fitting the unique office, because, of the anointing put upon his head; and the blessing on the head of his posterity, "and as I said unto Abraham, I say unto Joseph, in thee and thy seed shall the kindred of the earth be blessed." To interpret this revelation to mean the inheritance of Joseph and family, in a boarding house, would be putting the Lord in the very awkward position of giving an "original" revelation of what was already embodied in statute law.

UNFORTUNATELY the Martyrdom intervened. The appointed Prophet was only twelve years of age, but the church organization was ample to function during his minority, providing that all the quorums *remained in place* and acted in their official quorum capacity, but they *must act* in *humility* and *justice.* They must *finish* the *temple* and perform the *atoning* washings and anointings, for their follies and abominations in which case they need not be rejected, nor moved out of their place.

Little more need be said. It is now history as to the leadership of the Twelve, and Pratt's fantastic celestialism, degenerated into polygamy. While

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the few practiced it, the system dominated the Nauvoo following. Outside, a number of leaders arose with varying claims, William Smith, as the brother of Joseph claimed a regency, until young Joseph should take his indicated place. Sidney Rigdon still claimed the presidency. J. J. Strang claimed to be "the appointed" of Joseph. The Utah party seems to have had the greatest distrust of the old organization, for by drastic rebaptism, and reordination, they made the greatest immediate stride towards a complete reorganization. It is doubtful if those acts invalidated their original membership and priesthood, any more than did the ordination by Strang, of former high priests, to other offices in his church, yet we have the peculiar situation of the church that did the most rebaptizing and reordaining do the most complaining about the ordaining done by Strang.

Strang pronounced a curse upon those who should practice the "follies of abominations." This bid appealed to many of the former Saints, but eventually Strang fell a victim to his own curse.

Many of the original members continued in their branches under Melchisedec authority or otherwise awaited events. In 1860 the new Prophet took his place among the faithful Zarahemla following. Many were the old members admitted on *original* baptism and ordination.

The new organization went back far enough to escape the philosophy of the brilliant though mistaken Pratt. The standing of the other churches is various. Possibly the time is opportune for bitterness to cease. Each church may have an appeal to certain classes. One seems to be successful among Italians. Another makes a strong economic stand and prides itself on discipline. It deserves to flourish for many are the people who need discipline under the iron heel of papacy.

Whatever the new social order that so many thinkers are looking for, it is largely an academic problem. Neither the Church nor the University having made the correct solution, it seems the youth of the world are taking a free hand in finding the solution for themselves. No matter what their efforts may lead to, it cannot be much worse than what "religions" have advocated.

Meanwhile the reorganization is going steadily onward, with a liberal policy, a high degree of personal freedom and considerable peace with the world.

There is no essential conflict between science and religion. On the contrary, the more science approximates to truth, the more support it gives to the fundamental tenets of religious faith.—J. Elliot Ross, in *Truths to Live By.*

NEWS OF CHURCH AND HOME

(Continued from page 1531.)

new basement, begun about a year ago.

The priesthood conference convened October 27 to 29, with good attendance. Western Oklahoma District was well represented.

President F. M. McDowell was the speaker at most of the services during his stay. Brother Howard was the Sunday morning speaker, and Apostle R. S. Budd occupied the pulpit in the evening. The sermons were among the most powerful and spiritual ever heard by Saints of this congregation. During the conference President McDowell and Apostle Budd had private and group conference with members of the priesthood. Problems were frankly discussed and helpful instructions were given.

The young people's group held a reception for President McDowell, pledging their support to the activities of the church.

The business meeting occurred Saturday at two o'clock, in charge of the district presidency, Apostle Budd, and President McDowell. All district officers, except the treasurer, were reelected. Elder F. E. Dillon, president; Anna Rowland, secretary; Alma Adams, music director; the bishop's agent, when properly elected is to become treasurer.

The following delegates to the General Conference were elected, F. E. Dillon, Mrs. Rhodilla Dillon, J. E. Lancaster, Lee Quick, E. F. Yerrington, Mrs. Minerva Yerrington, J. S. Meyer, Mrs. Lena Meyer, G. Kueffer and Mrs. Carolyn Kueffer, R. E. Montague, Edward Workman, Mrs. Flora Workman, Selma Stephens, Miss Myra Bailey, Mrs. Mary Vickery, Mrs. Alma Adams, Mrs. Monnie Kemp, Earl D. Bailey, Ward Rumsey, Mrs. Leona Rumsey.

Rita Louise, little daughter of Brother and Sister O. P. Wilson was blessed by President McDowell and Elder Z. Z. Renfroe.

An impressive ordination service was held in charge of Brother Budd, Sunday, at two o'clock. Charles McMullen was ordained deacon, under the hands of J. E. Lancaster and E. L. Kemp; Lawrence Webb, elder, by F. E. Dillon and Lee Quick.

Sister Dillon, head of the women's department, assisted by Leah Rowland, was in charge of the entertainment of the visitors.

Monday evening, following the conference, Elder Lee Quick began a series of missionaries meetings, continuing three weeks. The meetings were characterized by the same good spirit of the conference. Attendance was good and quite regular. One adult was baptized.

The young people, under the leadership of Sister Ethel Bruner, are actively taking care of the music, raising funds, and doing their part in the worship and study periods.

Saints are glad to welcome Sister Williams, who has charge of the children's division, back after a serious operation.

Sister Dillon, well known and loved, is at this time taking treatments at Boise City, Oklahoma. She asks the prayers of the Saints in her behalf.

San Bernardino, California

Fourteen Baptized This Year

During the summer months attendance did not drop off as it has in the past, and local activities, in general, were given good support. Many from San Bernardino attended the district reunion all or part of the time, and were greatly benefited. They returned home with new determination to be more active in all departments of service.

The last Sunday in September was promotion day in the children's division of the church school, and certificates were presented the children by their leader.

San Bernardino Harvest Festival was held October 13 to 15, and the branch welcomed visitors from all over the district as well as many nonmembers of the city. A tent annex was erected adjoining the church, where the exhibits of fruit and staple foods were displayed. Fruit was not so plentiful this year, but a good quantity was canned by the women's division, and this, combined with individual donations, made a good showing. Each housewife had been asked as she did her family canning, to donate one-tenth to the church storehouse. Those who did not can fruit, donated staple foods to be given to the branch needy during winter months. Bazaar booths were in charge of the women's division, also a bazaar booth from the Riverside women's divison who are striving to increase their missionary fund.

On October 13, the pageant, *"All Along the Way,"* was given by the children's division and followed by a social time.

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This program was particularly well attended by nonmembers many of whom are parents of children attending the local church school.

Saturday evening and Sunday evening at seven-thirty the pageant, *"Timbers for the Temple,"* was presented. This pageant was given at the Harvest Festival last year and some were turned away on account of lack of seating room. It was given both evenings this year to a crowded house, and again October 21.

Sunday morning, October 15, at nine-thirty a prayer service was in charge of Pastor W. A. Teagarden and Apostle E. J. Gleazer. The theme of this service was the rededication of our lives to the service of the church. This was followed by a sermon by Brother Gleazer at eleven. Lunch was served in the tent annex to the visitors from the district, and at 2.30 p. m. a musical program was arranged by the district chorister, Stella Hodges.

During the following week missionary services were conducted by Brother Gleazer. On Sunday, October 22, a baptismal service was held in which seven children were baptized by Brother Frank Van Fleet and W. A. Teagarden.

This makes a total of fourteen baptized at San Bernardino this year. Confirmation service was held in the evening instead of regular classes, following which Hunter C. Ferguson was ordained to the office of high priest under the hands of Brother Teagarden and Apostle Gleazer. At 7.30 Brother Gleazer concluded his missionary services here.

Local Saints are grateful to Brother Gleazer for his assistance during their festival and in the missionary series. They are also thankful to all workers for their splendid cooperation in branch activities.

Kansas City Stake

Stake Conference

The devotional exercises for the stake conference, held at Central Church, were continuous from the opening nine-thirty church school period till the closing benediction at a little past nine o'clock the night of November 19. All the other stake churches were closed for the day giving their members opportunity to attend the general meeting. And as the weather was all that could be expected, there was a fine turn-out to all services.

Presiding Bishop L. F. P. Curry, the morning speaker, made an earnest appeal to the Saints to "Keep the Law." This was the second time Bishop Curry has been heard in Kansas City Stake, and his effort was well received.

The 2:30 p. m. prayer meeting was soul inspiring. No time was lost. A prophecy was delivered to the edification of all, commending and warning.

The evening sermon was by President Elbert A. Smith, who drew a lesson on the fruits of the Spirit compared with the fruits of the flesh.

Music at all services was very appropriate. There was a concert at 4 p. m. in charge of Colin Ferrett, featuring instrumental and vocal soloists and the Grandview Orchestra and Chelsea Choir. The musicians as well as other workers are to be commended for their splendid contributions to the success of the conference.

The Stake business meeting was held Monday night at Central Church.

Armourdale Church

Armourdale O. B. K.'s were guests in charge of the evening service at Englewood Church, Independence, November 12. Sister Fern McNeese is Armourdale's young people's leader. Elder Edward Tucker, from Grandview, was the speaker here that evening.

The junior department of the Sunday school is planning a parent-teacher program and exhibition for the evening of December 7. All junior Sunday school teachers and supervisors of the stake are invited to attend this unusual event. First, a program by the children, and following the exhibition of handwork, a small reception for the parents.

Sister Marie Rushfelt has begun a class of piano pupils for both junior and adult students. Also Brother James Hawkins, director of the orchestra, is giving horn lessons to a number of young people. This should mean valuable musical material for Armourdale in the future.

Pastor Julian Gough is still improving from his recent illness and will soon be back at his post. During his illness the Saints have greatly appreciated the services of Brother Edward Baker.

There have been two marriages in the last three weeks. Brother and Sister William Kissinger's daughter, Miss Beulah, was married to Mr. Vaught November 11, by Brother Baker at the home residence. Sister Owens and Mr. William Garrison were married November 17 at the home of Brother William Powell who performed the wedding ceremony.

Elder C. George Mesley gave a fine talk on *"Keep the Law"* the morning of November 12. To date Armourdale Church has a rate of twenty-two percent of inventories filed, the highest in the stake.

This congregation was well represented at the stake conference, and hopes to carry through the next six months the encouragement and progressive spirit that is always obtained there.

Argentine Church

A recent speaker was Elder C. G. Mesley whose subject was *"Keep the Law."*

Commencing November 12, Missionary J. Charles May, assisted by Elder George Harrington, held a follow-up series of meetings with fair attendance, and for four days commencing November 20, they held cottage meetings. Several friends seem near the kingdom. Brothers May and Harrington began another series of meetings November 26, at Malvern Hill Church.

Beardstown, Illinois

Thirteenth and Monroe Streets

An enjoyable affair in the form of an old-fashioned halloween party proved to be one of the outstanding events of the month of October here. It was a gala occasion, the basement of the church being decorated in autumn colors and the guests coming in costume. A program of novelty piano accordion music, readings and vocal solos was given. The evening was completed with games and refreshments enjoyed by about seventy people.

Beardstown members look forward with hope to the semiannual conference of the district to be held at Taylorville, December 16 and 17.

The Saints at this place believe in working together for the good of all. During the recent illness of Mrs. Thurman, who was taken to the local hospital, the Saints cooperated by taking care of her four children in their homes.

Bishop's Agent E. E. Thomas, of Beardstown, has organized the "Keep the Law" program for Central Illinois District.

Beardstown priesthood are hard at work on their duties. They are looking to the future and hope for a higher plane of living for all in the branch.

Fisher, Arkansas

Show Spiritual Progress

Workers believe this branch is making progress spiritually, and are trying to respond to the financial call of the church. The men of the priesthood are working faithfully.

Missionary A. M. Baker does not get to visit Fisher often as his field of service is large. But Patriarch F. A. Smith has just held a revival here, giving sev-

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eral blessings, and spreading encouragement among the members.

The women's department is moving along, being guided in its activities by a good schedule.

Fisher Branch notes that it has the same number of members (seventy-nine) as Bald Knob, according to the last district conference report, and challenges their neighbor branch to growth in membership.

The Bulletin Board

Ministerial Institute

Kirtland District: A ministerial missionary institute will be held at Kirtland, Ohio, December 10 to 12. It will be opened with a sermon by Apostle Paul M. Hanson; subject, *"A Scriptural Interpretation of the Present Age."* Classes will be conducted for the priesthood. Sunday school as usual, with a special class on *"Missionary Methods,"* by Brother John R. Grice. All the preaching service will be public. Special music will be provided. As many as possible should be present.—Paul M. Hanson, minister-in-charge; James E. Bishop, district president.

Our Departed Ones

INGRAHAM.—Elizabeth Ingraham was born March 5, 1857. Died November 11, 1933, having lived most of her life in Benton County, Arkansas. At the age of sixteen she was united in marriage to Bert Ingraham, and to them six girls and seven boys were born. Seven of these survive her: Mrs. Mandy Fletcher, Mrs. Jossey Rich, and Will, Jess, Ode, Albert and George. Her husband died twenty-one years ago. She united with the church September 14, 1910. She endured the hardships of pioneer days in raising her family, and lived a patient courageous life. Interment was in War Eagle Cemetery, the funeral sermon being preached by Elder A. M. Baker.

EPPERLY.—Alice May Charles was born April 27, 1884, at Kewanee, Illinois. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, August 10, 1895, at Kewanee, by Alma Whitehouse, and confirmed by J. D. Jones and Thomas Whitehouse. Was married to James A. Epperly, November 2, 1904. Passed away in Independence, Missouri, after a long period of ill health, November 12, 1933. Surviving are her husband, two daughters, Nora E. Etter and Mabel I. Epperly, both of Independence, one grandchild, other relatives, and many friends. The funeral was held November 15, at Independence, Elder John F. Sheehy preaching the sermon.

SAMPLE.—Edward Arnold Sample was born March 20, 1786, at Croswell, Sanilac County, Michigan. Departed this life October 18, 1933. He was baptized into the church January 14, 1923, at Port Huron, Michigan, by Elder William M. Grice. October 20, 1920, he was united in marriage to Miss Ada Hicks. He leaves to mourn his passing, his wife; one son, Elmer; one daughter, Maurine; two brothers, seven sisters, and a host of friends. Brother Sample was confined to his bed for several months before his death. Funeral services were held from Rose Hall Chapel-Algoe-Gundry Mortuary, Elder James A. Phillips officiating. Burial was in the Gracelawn Cemetery, Flint, Michigan.

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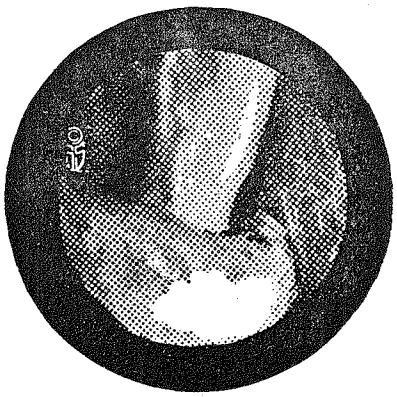

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The Evidence of Things Not Seen

By Roy F. Davey

Coming Next Week

A special Missionary Number of the "Herald" will feature articles by members of the Quorum of Twelve, and will contain other items of great interest to the church on this important subject.

This number of the "Herald" will be the starting point of a new interest in missionary work, and will contain valuable information for ministers and officers of the church.

The Soul of Latter Day Saint Hymnology

By James E. Bishop

N. Ray Carmichael the New Member of the Presiding Bishopric

(See Official Column)

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THE SAINTS' HERALD

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CONTENTS

EDITORIAL:
- A Turning Point 1539
- Blue Pencil Notes 1539
- "Stepping Stones" Stepping Out in New Togs 1540

OFFICIAL:
- To the Church: 1540

NEWS BRIEFS 1543

YOUTH'S FORUM:
- Madison Young People at Work 1544
- The Real You 1544
- The Bright Spot 1544
- I Am— 1544

ARTICLES:
- The Evidence of Things Not Seen, by Roy F. Davey 1541
- The Soul of Latter Day Saint Hymnology, by James E. Bishop 1545
- Weekly Health Letter, by A. W. Teel, M. D. 1548
- The Royal Road, by Florence Tracey 1549
- The Law of Tithing, by J. A. Morrison 1550
- We Revere Mark H. Forscutt in Memory and Song, by L. B. M. 1551
- The Readers Say— 1552
- Question Time, by A. B. Phillips 1557
- Let Contention Cease 1567

CONTEMPORARY THOUGHT:
- Disarmament of the Emotions 1547
- More Out of Life 1547
- The Spirit of Testimony—Notes on a Sermon by Apostle D. T. Williams 1547
- Sectarianism Doomed 1547
- Heading Into the Storm 1547

NEWS OF CHURCH AND HOME 1558

THE BULLETIN BOARD 1563

The Pigeonhole

"It is disconcerting to discover," said the Pigeon today, "that so many people are fascinated by corrupt politics, when nothing on earth will get them interested in good, clean government!"

Nothing can make better government but better people. Shuffling systems does little good, as long as the system you have is expressive of the *character* (we have not said *desire*) of the majority of the citizens.

At the base of most theories of communistic Utopias is the naive notion that the great working class is composed of people who are naturally good, honest, and righteous, and that all evils are an outgrowth of the corruption produced by the governing classes. But the percentages of virtue and vice run approximately the same in all strata of society. This is demonstrated by the conduct of members of the "proletariat" when they gather a little wealth. They are just as likely to oppress their fellows, indulge in graft, and pursue their own selfish ends as members of the capitalist class.

Unless the communist is converted to some gospel of good citizenship, he will act very like a Democrat or a Republican, if given the opportunity.

That is why human beings need the gospel of Jesus Christ. It is the best gospel ever devised for the reformation of human conduct, for the purification and exaltation of human personality. As bad as we professed Christians are, Christianity has brought us more real blessings than are enjoyed by other peoples. Some day we may realize that to follow Christ farther would bring us greater blessings.

One generation of honest and thoughtful citizens, converted to the "gospel of Jesus Christ," can "turn this cold world into heaven," and abolish the ills under which we suffer.

It is unfortunate, of course, that the slave masters, the corrupt rulers, the exploiters, should have appropriated the name and fame of Jesus, while they have rejected or violated all his teachings. They build churches in his name and defy his commandments. This has brought His gospel unjustly into disrepute with some good thinking people. The fact that Jesus would drive these money changers from the modern temples seems to be forgotten.

At present we are too much governed by the tumult and shouting of mobs who are alternately fed and betrayed by tricksters and demagogues. Occasionally the mob turns to rend some exposed crook, but the game goes on.

Our trouble, even within the churches, is that we are not converted. That is, not yet sufficiently converted. We believe faint-heartedly. We hope abjectly. We sing, shake hands, shed tears, and go home unchanged. Meanwhile, Christ is still nailed to the Cross.

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Editorial

A Turning Point

The Presiding Bishopric Members of the church will rejoice at the news conveyed in an official announcement in this issue of the *Herald* by President Frederick M. Smith. Subject to the action of the next General Conference and with the approval of the First Presidency, Bishop N. Ray Carmichael of Lamoni Stake has been selected as Counselor by Presiding Bishop L. F. P. Curry. This makes the Presiding Bishopric complete. Brother Carmichael has made a fine record in his work in Lamoni Stake and also as business manager of Graceland College. He will bring much needed help and strength to the heavy work of the Bishop's office.

The Church United Certainly the united support of the people of the church for the "Keep the Law" program has been inspiring. It is not expected that the program at this time will yield great sums of money, but relief from some pressing problems is greatly desired. The great benefits from this program will probably be realized in the future when conditions will enable people to give more adequate response to the church needs. With spiritual unity attained, all other things are possible. The church can now go forward.

Needs and Wants There is only one thing that will feed and clothe the families of missionaries, pay interest, liquidate debt, and finance the operation of the church. That is what the filing of inventories and the payment of tithes is intended by the law to produce. Mass obedience to the *form* of the law becomes mere pageantry unless it produces results—*revenues*. The time comes when the church must ask for financial support to continue the services and operations that have been undertaken in an attempt to fulfill the law. That time is here—*now*. The test of our sincerity lies in the answer we give to the call of the church for help.

A Brighter Future Some have been optimistic enough to predict that the worst storm of this prolonged depression is over. It took us at a disadvantage, and it has borne down on us heavily. We should be thankful that we have survived a period that has carried many another institution down to destruction. The faith of the people has survived a severe test and we feel sure now that we cannot fail, if all goes well from this time onward. But as prosperity returns we shall have continued need to call upon the stanch friends who have faithfully seen the church through its difficulties. With strong faith and devotion to our tasks we will not fail.

L. L.

Blue Pencil Notes

Some weeks ago I met an old-time acquaintance. She exclaimed: "You do not look a day older than you did fifteen years ago." Vastly pleased, I took my hat off to acknowledge the compliment, and then she said: "Oh, oh, you should have left your hat on." Father Time gets the last laugh. He laughs at the boys who run bareheaded in zero weather, and he laughs at their elders who take to wearing hats in August.

A friend told me a little story about two babies. A group of elderly people were exchanging notes, each one saying, "If I had my life to live over I would do thus and so." Two babies, one a year old, the other a five-months' baby, listened. Presently the older people left the room, and then the year-old baby is alleged to have said: "If I had my life to live over, I would not eat spinach, even if it is full of vitamins and sand." And the five-months' baby is said to have said: "If I had my life to live over I would be a bottle baby—I am tired of having cigarette ashes dropped in my eyes."

Thanksgiving season was ushered in with three mob lynchings of unusual ferocity in the respective States of California, Maryland, and Missouri. Governor Ritchie of Maryland and Governor Park of Missouri promise vigorous prosecution of the ring leaders. The governor of California has chosen to put his State in a shameful position before the world by placing his stamp of executive approval on mob hangings.

Mob violence is no new thing in the world—certainly not in America. But it is unusual and alarming to have the highest official of one of our sovereign States voice approval of such lawlessness. Two confessed kidnapers and murderers, guilty of atrocious crimes, were taken from the authorities in California by a raging mob of thousands of men, women, and boys in their teens. After brutal beatings they were hanged while the crowd hooted and laughed. And the next morning Governor Rolph is reported to have expressed great gratification. He is reported to have commended the act of "these good citizens" and promised them pardon in case they should be indicted.

Kidnapings and crimes of violence have greatly incensed the public; but California had demonstrated her ability to take care of such cases

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through the courts. That was done in the notorious Hickman case; he paid the supreme penalty and it was imposed by due process of law.

Through long centuries of struggle man learned to take vengeance away from private hands and intrust it to properly chosen and constituted agencies. Shall we turn the clock back? The right to trial was dearly bought by the common people. Popular vengeance without trial is a very dangerous thing. It may be wreaked upon the innocent as well as the guilty. It tends to enlarge its scope, and being glutted on the person of a known and brutal criminal may then turn to lesser offenders and even innocent men against whom irresponsible persons have made accusation. No man's life would be safe. It is conceivable that Governor Rolph himself may some day find himself at bay against an inflamed populace. Emerson wrote:

"Whatever outrages have happened to men may befall a man again: and very easily in a republic, if there appear any sign of a decay of religion. Coarse slander, fire, tar and feathers, and the gibbet. . . . whenever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary."

The sheriff and the state troops who stand to defend a prisoner are not defending a kidnaper or a violator of women, they are defending the law and order and safety of the whole country and the common right of humanity to trial. They should stiffen their resistance. Citizens everywhere should lend their moral support to law observance and law enforcement. They should elect state officials who stand for law and order, and they should repudiate those who openly ally themselves with the insane passions of mob violence. Any man who feels that the mob is wiser than the court and stronger than the state should be with the mob and not in a governor's chair.

There remains another consideration that must not be ignored: the "law's delay" in many localities has bred distrust and disrespect for the law. Lawyers and jurists should take note of the occurrences chronicled as emphatic warnings. Legal procedure must be simplified and expedited so that justice may be speedy and sure. That is a task to which a governor might well lend his influence rather than to the encouragement of mobs.

E. A. S.

If all the world were playing holiday.
To sport would be as tedious as to work.
—Shakespeare.

OFFICIAL

To the Church:

A vacancy has existed in the Presiding Bishopric for some months past because at the time of the ordination of Brethren Curry and DeLapp, Bishop Curry was not prepared to nominate his other counselor. To this matter Brother Curry has given prolonged and prayerful attention and meditation and has informed the Presidency that his selection is Bishop N. Ray Carmichael, at present bishop of the Lamoni Stake.

In making this announcement to the church the Presidency expresses its pleasure at the promotion of Brother Carmichael, for we have confidence in his ability to carry the responsibility of that office and feel assured that his attitude will always be that of a devoted and consecrated servant of the church.

Brother Carmichael will take up his duties in the Presiding Bishopric under authorization of the Presidency, subject to the ratification of next General Conference.

FREDERICK M. SMITH,
President of the Church.

INDEPENDENCE, MISSOURI, November 28, 1933.

"Stepping Stones" Stepping Out in New Togs

A great new surprise awaits the readers of *Stepping Stones* beginning with the first issue in January. Larger in size, better illustrated, with new writers and stronger stories, as well as an excellent feature service. These are just a few of the changes that are awaiting our younger readers.

Will your young people read *Stepping Stones* during the coming year? If not, they'll miss something good. Entirely new and different! Watch the *Herald* for announcements during coming weeks.

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

THE REAL WEALTH OF THE WORLD is time, not money. We start life with a bank account of a few thousand hours, to be invested in work, recreation, and sleep. They fly by with incredible swiftness whether we use them or not, and they are irrevocably gone. They give us our sole chance to live, to grow, to enjoy, to achieve, to learn, to serve. They are the only real wealth we have.

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The Evidence of Things Not Seen

By Roy F. Davey

"LORD God of Hosts, be with us yet, lest we forget, lest we forget." Yes, man is too often prone to forget those principles vital to the happy, fully rounded-out pursuance of mortal existence. It is well to refreshen in our minds from time to time that faith is the keystone of life, and that the last word of that subject has not been spoken.

Some individuals straining after an appearance of being ultra-modern have somehow come to the absurd conclusion that the outstanding mark of intellectuality at the present moment is the ability to be scathingly sardonic concerning the whole scheme of life as lived upon this planet of ours. Faith has played a great part in the lives of men, so the pseudo-scientists and the would-be intellectuals, those people educated beyond their intelligence, have thought it extremely clever to jest and jeer at faith: placing themselves thereby in the same category as the man who said with fitting vehemence, *"Thank God, I'm an atheist!"*

Perhaps there has been partially a reason for their attempts to give *having faith* the appearance of being childish or indicative of idiocy or senility. Narrow-minded theologians have tried to cramp faith into the rigid mold of church dogma and creed, have crystallized it until it has become brittle in their meddling hands. Yet faith given a chance to expand to its full extent would fill the whole universe. Faith is one thing; gullibility and blind credulity are another. Too long they have been synonymous. For too long a time an unintelligent acceptance of someone else's ideas has been considered faith.

TAKEN AS THE SUBSTANCE of things hoped for, the evidence of things not seen, faith becomes indeed the keystone in the arch of life. "Man is that he might have joy." So as the goal of all our mortal existence is ultimate and complete happiness, I am not thinking of faith as a religious creed that is essential to our soul's salvation, but as an essence that must permeate our lives as the Attar of Roses permeates an unglazed pottery jar, if this goal of our mortal lives is to be realized. Neither am I taking the stand that we must have faith simply because our not having it will displease God, but that the "good life" cannot be lived without the abiding presence of faith.

The Apostle Paul, writing in the eleventh chapter of Hebrews, stresses the importance of faith in the lives of men. In fact, fifteen verses of that particular chapter begin with the words: "By faith." For example, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Also, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the King's commandment. . . . And what more shall I say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteous, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

NOTHING from the beginning of the world has been so powerful as faith. Jesus showed us what faith can accomplish. His was the perfect example of faith. According to Mark (11: 13-22) Jesus cursed a fig tree and the next morning his disciples observed that the tree had withered and they mentioned it to Him. "And Jesus answering said unto them, Have faith in God." Matthew corroborates this story, he writes, "Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." (Matthew 21: 21.)

On another occasion, Jesus and his apostles were out on the sea of Galilee during a great storm. He was asleep so they awakened him saying, "Master, carest thou not that we perish?" After rebuking the storm, he said to them, "Why are ye so fearful? And they feared exceedingly and said one to another, What manner of man is this, that even the wind and the sea obey him?" (Mark 4: 40, 41.)

On still another occasion the disciples failed to cast the devil out of a boy and Jesus said to them, "O faithless and perverse generation how long shall I be with you? how long shall I suffer you?" (Matthew 17: 17.) He then told his disciples that if they had faith as a grain of mustard seed nothing should be impossible to them.

What confidence such faith would give us, and what peace of mind it would afford us. Speculation would be needless, for then we would rest in the

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assurance that what God does is just and kind and wise and merciful whether we understand it or not. And no longer would we be subject to the thousand natural shocks that flesh is heir to.

On the other hand can anyone picture in his imagination a man devoid of all faith? I believe it is beyond the powers of the human mind to grasp completely what sort of man he would be. Such a man would not only not believe in God or the immortality of the soul, but also he would not believe in the integrity of any other man, or even in the seasonableness of Nature, and naturally he would never attempt any project that depended upon the cooperation of other men or the seasons of Nature. If all men were like him the progress of civilization would cease and social intercourse would become a lost art. Again I say that faith is the keystone of the "good life."

FAITH is broader than a theological belief in God, although that is paramount. An all too prevalent lack of faith in our present forms of business and government has aggravated those conditions that have prevented our coming out of the economic depression that has for so long hung as a black pall over us. Under it without the support of faith men have passed to and fro like haunted creatures: cowering from the future, fearful of what the morrow might bring, lacking the initiative and courage to set about setting affairs right.

How many men though, lacking faith themselves, because of the inspiration they derived from the faith that someone else had in them, have been led to achieve seemingly impossible feats. Yes, faith can truly work miracles, especially the reciprocal faith between individuals. Possibly that is another reason why the Lord has said that it is not good for man to live alone. Is there much else that gives an individual the feeling of rightness with the world than the knowledge that others generally have faith in him does?

The man who with an air of superiority says he is too much of a scientist to have faith not only fools himself, but makes himself ridiculous as well, for the very basis of all science is faith. All scientific advancement has come through the acceptance of many a priori premise. To accept some of the tenets of science requires infinitely more faith than to accept as a fact the immaculate conception of Christ. However these tenets having had faith imposed in them have proved themselves to be of immeasurable value.

Few great discoveries or inventions have ever come without equally great faith on someone's part. And the faithful one has been repaid beyond measure. Does anyone wonder whether Columbus was happy or not when the New World was first sighted? The supreme thrill of that moment would never have been his if he had not had through all his reverses the courage of implicit faith to "sail on and on." Is there a doubt in anyone's mind that Morse was not happy when his message, "What hath God wrought," was transmitted successfully. The experiences of a hundred benefactors of mankind could be cited to show that the rewards of faith are sure. Faith is that we might have life and have it more abundantly.

At this point it is well to issue a caution. In writing to the Corinthians the Apostle Paul states, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Corinthians 2: 4, 5.) We must never allow our faith in the prowess of man to supplant our faith in the power of God who is the uncaused cause, the Alpha and the Omega of all creation.

CHRISTIANITY has tried to make faith folded-handed saintliness. "Believe on the Lord and be saved." Yet James tells us, "The devils also believe and tremble." It is little wonder that such glaring inconsistencies as this one on the part of the ecclesiastical fathers have thoroughly disgusted so many thinking men with faith as a narrow, cramped theological dogma. But faith is not an insipid affair, a matter of passive acquiescence. Faith is vital; faith is dynamic. James, the modern psychologist, substantiates the statement of James, the Apostle: "Faith without works is dead."

Let us take an example. Two ministers hurrying for a train were not at all sure they would make connections. The one said, "Let us kneel down and pray that we be not late," but the other replied, "Let us run and pray while we run." Both men undoubtedly had faith that God would help them in their extremity, but the faith of the second one is the sort that accomplishes miracles. It is the kind that results in the most happiness for the particular individual possessing it, because it means work-together with God rather than passively accepting whatever favors He might feel disposed to pass out.

Faith has little to do with the "thou-shalt-nots" except as it helps us to accept as true the time-tested dictums of society concerning the fundamental facts of life without further individual experimentation. But it has a great deal to do with the "thou-shalts." When we have made our faith a living faith we will be the happiest people on the whole earth. The Apostle *(Continued on page 1554)*

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NEWS BRIEFS

"Keep the Law" Period Brings New Understanding to Saints

Many branches in the church are experiencing richer spiritual conditions, fuller harmony and unity of purpose, and an increased appreciation on the part of all of the functions of the various departments as a result of the "Keep the Law" period, launched by the general church November 12, and closed December 3.

During this time the keeping of the temporal and spiritual law was stressed in study, sermon, and discussion, each member being impressed with his individual responsibility in law observance. While considerable emphasis was given to keeping the financial law and many inventories were filed, financial statements made out, and offerings given by the membership. "Keep the Law" instructions included the observance of all laws. The minds of the people were directed to more righteous and more Christian living.

Impressive ceremonies in many places on December 3, Sunday, marked the close of the official period, but the ministry hope that the church will continue to move forward, observing the full and entire law.

Spokane Has Parent-Teacher Meetings

Regular meetings to promote more intimate and profitable relations between parents of church school pupils, teachers, and officers, compose a part of the winter activities program for the branch at Spokane, Washington. The first of these meetings was held November 17, and consisted of a short program of music and talks, a period of open discussion of problems, and the serving of refreshments.

Ministerial Conference In the British Isles

Priesthood members from all parts of the British Isles Mission were present at the ministerial conference held at Birmingham, November 4 and 5. It was an inspiring sight to English Saints to see so many men consecrated to the service of God. Apostle John W. Rushton gave valuable instructions throughout the conference, this being one of the last large gatherings he attended in the mission before sailing for the United States December 2.

Thirty-one Baptized at Winnipeg, Manitoba

Since last spring thirty-one people have been baptized at Winnipeg, Canada, and the missionary spirit reigns in all the gatherings of the Saints and their friends. Particularly since a twelve-night debate, held there early in October, by Apostle J. F. Curtis and a minister of the Christian Church, are many interested in the doctrine of the church. The Saints are exerting themselves to take the gospel to all who are honest in heart.

Bald Knob Boosts Christmas Offering Fund

One hundred dollars Christmas Offering. That is the goal set by Bald Knob Branch, Arkansas, and it means that each member of the branch must give a little more than a dollar. Two energetic young men have been chosen for leaders and teams lined up to raise the offering. The contest will continue until Christmas Day. Meanwhile a chart shows the amounts raised by the teams each week, and the spirit of giving is growing.

Missionary Series Arouses Interest in Indiana Community

Great interest has been displayed in a recent missionary series conducted at South Bend-Mishawaka Branch by Elder A. Whitehead. Five candidates were led into the waters of baptism on the concluding day of the series, November 12, and two more the following Sunday. Saints from South Bend, Mishawaka, Bremen, Elkhart, Niles, and other points gave loyal support to the meetings.

East Bay Priesthood Answer Call of Service

About thirty men of the priesthood in East Bay Branch, Berkeley, California, are responding to the demands being made on the ministry. Four elders have definite preaching assignments and the Aaronic priesthood are visiting the homes under the direction of the pastor. Unity, understanding, and spirituality are growing here.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church - - - - - - -

Madison Young People at Work

THE YOUNG PEOPLE of Madison, Wisconsin, although but recently organized, are very busy. Their activities are carried on through four committees: publication, correspondence, entertainment, and welfare.

The Publication Committee edits a weekly paper for the branch, and handles whatever advertising may be needed.

The Correspondence Comittee writes to isolated Saints throughout the district, giving them news of the branch and district. They also correspond with young people in branches and isolated places, telling them the news of the organization and endeavoring to develop greater unity, zeal, and fellowship among them.

The Welfare Committee cares for needy families outside the church and by doing this have added quite a number of children to the church school. Another of its duties is the care of children during services, and also assisting the Entertainment Committee in money raising projects.

The motto adopted is: "Keep Going."

The Real You

HAVE YOU ever given much thought to the real you, the person inside whom no one knows so well as you do? How attractive are you trying to make the soul that looks through your eyes out at the world?

"After all," says Lowell, "the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color, and value from that."

So the real soul you *is* important!

We are growing away from the old flippancy: "Beauty is only skin deep." We know that is not true. The lives of many people about us daily prove it to be a fallacy.

Beauty of soul—how it shines through! It puts a glow of friendliness into the eyes, a smile of understanding on the lips, kind words in the mouth; it gives a gentle touch to the hands. It is the indefinable thing which draws us to a man or woman. It is expressed in kindness, friendliness, sincerity, and honesty. All of us want it, but many of us are not willing to pay the price of true beauty of character and soul.

Such beauty comes to us only through consistent and long-practiced efforts to follow Christ—to believe in brotherhood and happiness and peace, to practice honesty and truthfulness, to exercise self-control, to believe in charity and faith and goodness.

The Bright Spot

Make a bright spot every day
For some heart along the way;
Make a place to rest and lean
With the blue sky in between;
That the weary passing there
May be glad of sun and air,
And beyond their lanes of gloom
Hear the birds and see the bloom.

—Folger McKinsey.

NO TIME is better than the present for us as young people to begin to win such beauty. The gospel teaches us to "Think of the beautiful, think of the true," to "talk of the beautiful," to "Live for the beautiful." These are not impractical ideals, fanciful texts—they must be lived if we would make of ourselves consistent Christians and Latter Day Saints.

In our age of rush and hurry, we tend to neglect the real self, the part of us that cries out for improvement, change, growth. No, we are too busy for that today; we will think of that another day. We forget that that beauty-starved soul looks through our eyes every day and gives us away to our fellows.

Sometimes when I have a moment for introspection, or frequently when I hear a stirring sermon or sing an exalting hymn, I wonder what I am doing to the Real Me, the character and personality that I must live with all my life, and then I think of a poem I copied once from *Church Chimes:*

"You Don't Have to Tell It—
They Know It

"You don't have to tell how you live each day,
You don't have to say if you work or you play;
A tried, true barometer serves in the place—
However you live, it will show in your face.

"The false, the deceit, that you bear in your heart
Will not stay inside where it first got the start;
For sinew and blood are a thin veil of lace—
What you wear in your heart you wear in your face.

"If you dissipate nights, till the day is most nigh
There is only one tattler, and one that won't lie;
Since your facial barometer is right in its place—
You don't have to tell folks—it shows in your face.

"If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God in his infinite grace—
You don't have to tell it, it shows in your face."

Isn't it about time you made the acquaintance of the Real You?

I Am—

The very essence of character.
The first essential to happiness and success.

I nerve men to face the rough and the smooth of life with equal composure.

I am that which enables a man to rule his fears and his passions.

I give men and women greater powers than any king or potentate ever enjoyed.

I lift them above all regrets, all weaknesses, all useless desires and misgivings.

I am that which shows man how to protect himself from his enemies within and without.

I make him the master of circumstances, the ruler of conditions that otherwise would fill him with despair.

Without me, a man is like a mariner without a compass—at the mercy of every wind that blows; the slave of every passion and impulse.

Most of the tragedies, all of the suicides, many of the failures, and much of the poverty and misery of life, are due to the lack of me.

I am the best friend of man, his greatest aid to success. In the midst of dangers and difficulties, in spite of ridicule and opposition, in front of all sorts of provocation, I hold him true to his highest ideals as the needle to the pole.

I am like the celestial worlds that sweep through their orbits in the starry depths, undisturbed by the discords, the turbulence, serene and calm, like the quiet depths of the ocean that flow tranquilly below the tempestuous, storm-tossed surface. The storms and tempests that wreck so many lives—the passions of human beings that mock happiness and wreck success—cannot touch me. I am anchored in the eternal calm of principle.

—I AM SELF-CONTROL.

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The Soul of Latter Day Saint Hymnology . . .

By James E. Bishop

IT IS REPORTED, that James Bryce, the great statesman, and author of the classic, *The American Constitution,* while lecturing on citizenship stopped and said parenthetically, "Who are writing your songs and stirring your hearts—or aren't your hearts being stirred? Nothing is more important than that each generation and each land should have its poets. Each oncoming tide of life, each age requires and needs men of lofty thought who shall dream and sing for it, who shall gather up the tendencies and formulate its ideals and voice its spirit, proclaiming its duties and awakening its enthusiasm, through the high authority of the poet and the art of his verse."

Not only does the singing of songs unify a people and give them new life by creating new desires and formulating new attitudes, the study of the songs sung by a people reveals the innermost recesses of the heart of their psychic life. Professor Odum made a study of the songs of the southern Negro. That study tapped the emotional life of the Negro race. It was an open sesame to a fine strata of humanity. No one could give that interesting study a fair reading and remain the same in his attitude toward the Negro.

THE WORLD WAR required a high degree of unity to carry it through. And one of the greatest unifiers was singing. Not only the civilians, but the men of war sang, "Pack up your troubles in your old kit bag and smile, smile, smile." Dr. Hall asked the question, "Why do psychologists who write on army morale never mention music, which is one of its most important adjuvants?" General J. F. Bell said, "A songless army would lack in fighting spirit in proportion as it lacked responsiveness to music. There is no more potent force for developing unity in the army than song." And Dr. Hall well says, "We shall never fully realize the importance of music for morale until we see clearly once and for all that psychologically music is *par excellence* the language of the heart, feelings, moods, dispositions, sentiments, emotions and attitudes; indeed, of nearly all our vast unconscious life. It is just as much so as speech is the language of the senses and the intellect and, to a less extent, of the will. Music, then, is the organ of affectivity and hence deals with what is more intangible and imponderable though often far more potent, especially to the group mind, than ideas or concepts. Even nations and races sing out of their hearts and reveal in music their deepest and most characteristic traits .... From this its nature, music ought to develop all the classes of sentiment and feeling, and indirectly it tends to strengthen the deeper unconscious instincts men have in common and fuse souls together." No great leader has missed the importance of his people singing the songs that correspond to the goals of his group.

How well does one poet say:

> "The mother of prose is poetry.
> The mother of poetry is music.
> The mother of music is rhythm.
> The mother of rhythm is God."

Wagner says, "Music is the inarticulate expression of the heart, which cannot be compressed into words, because it is infinite."

When we study a people's feelings we have to adopt a sympathetic point of view. When we measure the intellect we may have a war of words and persuade the unskilled that we have demolished our man of straw, but we have not gained much insight by such methods. It is opportune for someone to approach the study of the songs and hymns of Latter Day Saints. What kind of songs did they sing? What may we learn as we thus are enabled to probe into the very depths of their feelings?

JOSEPH SMITH early saw the need of the church adopting hymns. His wife was selected to do this work and many hymns were selected that were used by the congregations of the original church. Latter Day Saints were not slow in developing hymns of their own and many of their own poets arose and wrote their ideals of religion. We find moreover, that just as Latter Day Saint theology has corrected many unwise, narrow and unchristian doctrines held as creeds, so has Latter Day Saints hymnology corrected the errors once sung by many pious people.

If Latter Day Saintism is the Islamism of America where are the songs of Islam? If Latter Day Saintism is so far removed from the Christian religion as some opponents declare then we would expect such to be revealed in the hymns they sing. We do find that the theology of Utah Mormonism expresses itself in its hymnology and that is to be expected, and we shall set out a few examples.

THE CENTRAL THEME of the Christian religion is Jesus Christ. Christ and him crucified representing the God of the Universe and of that God it

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is declared that He loved the world and to demonstrate his love gave his only begotten Son. These themes together with immortal hope and life and also the brotherhood of man constitute the theme of Christian poets who have written the great hymns for Christians.

In the *Quiver* for 1899 we find an interesting article on *"Everybody's Hymns,"* by Archdeacon Wynne, D. D. (page 831), and from that article we quote: "A few years ago a clergyman compared fifty well known collections of hymns, and set down as the most popular hymns those which he found in the majority of those books. He found that there are one hundred and five hymns which appear in thirty of these fifty hymnals. He called these first rank hymns, and the twelve first, which occur in almost every book, he asked us to look upon as those which take the lead as favorites in English religious thought." The twelve chief hymns are:

"All Praise to Thee, My God this Night."
"Hark the Herald Angels Sing."
"Lo He Comes, with Clouds Descending."
"Rock of Ages,"
"Abide With Me."
"Awake My Soul and With the Sun."
"Jerusalem the Golden."
"Jesus Lover of My Soul."
"Sun of My Soul, Thou Savior Dear."
"When I Survey the Wondrous Cross."
"Holy, Holy, Holy, Lord God Almighty."
"Jesus Christ is Risen Today."

It is a matter of striking moment that eight of these hymns should be found in the *Saints' Harp, Saints' Hymnal* and *Zion's Praises.* In a new hymn book published recently another of these twelve was added, namely *"Sun of my Soul."*

Among the writers of hymns sung by Latter Day Saints we find Wesley, Watts, Doddridge, Montgomery, Condor, Newton, Lyte, Palmer, Hastings, Whittier, Moore, Bryant, Huntington, Hawthronwaite, Johnson, Barbauld, Milman, Brydges, Maitland, Furness, Duffield, Edmiston, Sankey, Gabriel, Palmer, Crosby; and of Fanny J. Crosby's hymns we have very many in the *Zion's Praises.*

THE SELECTION OF HYMNS made by Emma Smith was eventually published in 1841. This book contained 304 hymns. Of these 180 appear in the *Saints' Harp* published in 1870. This edition contains eleven hundred and twenty hymns.

Among the hymns selected by Emma Smith are several of the famous hymns of Watts and Wesley as well as other writers of the enduring and standard hymns of the Christian religion. These were supplemented by many hymns written by Latter Day Saints. One of the most prolific hymn writers among the early Latter Day Saints was W. W. Phelps. His hymns reveal a breadth of mentation from the point of view of rich and varied imagery. Some people are entirely visual, others motor-auditory. Very few show that all of the senses have corresponding imagery—at least there does not seem to be evidence that all the imagery corresponding to the senses function in many people. The following hymn by W. W. Phelps indicates a rich and varied imagery.

"Earth with her ten thousand flowers,
Air with all its beams and showers,
Heaven's infinite expanse,
Ocean's lustrous countenance—
All around, and all above,
Hath this record, God is Love."

The first line and part of the second line is visual and the latter part of the second line is tactile, which would seem to be very unusual. The next three lines have the sense distance and height and depth mixed with visual again and climaxed with religious insight. The next verse is of great interest:

"Sounds among the vales and hills,
In the woods and by the rills,
Of the breeze and of the bird,
Of the gentle murmur stirred—
Sacred songs, beneath, above,
Have one chorus—God is love."

Here in this second verse the auditory imagery is dominant, but it also mingles with the tactile sense again (breeze).

The last stanza is introspective:

"All the hopes that sweetly start,
From the fountain of the heart;
All the bliss that ever comes
To our earthly, human homes—
All the voices from above,
Sweetly whisper—God is love."

This little poem, which is so loved by Latter Day Saints, starts with its description of objectivity and concludes with its subjective element and is climaxed in each verse with religious conviction.

IN THE POST-APOSTOLIC AGE the hesitant and deferring apologetic expressed by Justin Martyr was thrown aside by the militant Tertullian. Likewise the meekness of Mr. Partridge, when he submitted himself to the mob, provided they would allow the women and children to leave in safety was gradually dispensed with.

The Latter Day Saints were driven from place to place in Missouri and without just cause. Finally they were driven from Missouri and a price placed upon the head of their prophet. They appealed to the president of the United States, who told them that their *(Continued on page 1554)*

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Contemporary Thought

Disarmament of the Emotions

A few days ago—on October 9th—the well-meaning solons of Europe assembled at Geneva for a disarmament conference.

Beside the storied Swiss lake statesmen in frock coats and their secretaries carrying ominous-looking portfolios are running to and fro.

At the formal dinners and at informal teas there smile sweetly the representatives of the nations of the world who stand arrayed against each other with the sullen hatred of old wars still festering in their hearts.

Talk, talk, talk. The grandly-phrased treaties with great red seals announcing good intentions.

And behind it all the hell of national egoism.

The world is beginning to get the first glimmer of the truth that a disarmament of guns and ships is meaningless without a disarmament of emotions.

What will happen at Geneva this month is a repetition of that nasty document which broke the hearts of the world—the Kellogg-Briand Non-Aggression Pact. This was a solemn and meaningless pledge to renounce all wars but defensive wars—but the catch was that each nation reserved the right to define whether any war it engaged in was offensive or defensive.

We know now that such pious phrases are only useful to codify the purple hypocrisy of 1914-1918.

What the world needs is not the abolition of guns and ships and tanks, but the abolition of *"Deutsch Uber Alles"* and "100% Americanism" and "Rule Britannia" and *"La France Avant Tout."*

After that has been attained, material disarmament will come of itself.—Winslow Thorpe, in *World Digest.*

More Out of Life

To grasp the right view of religion is to realize that it is a set of rules to enable us to get more out of the game of life. The Ten Commandments sum up the wisdom of God and of man as to how we have to act if we are to win. At times they may seem to cramp our style somewhat, but in the long run the man who keeps these Commandments gets more out of living than the man who breaks them.—J. Elliot Ross, in *Truths to Live By.*

The Spirit of Testimony

If the church could recapture the spirit of testimony manifested in the early age of its history, what a power we could be! But we are become a complacent people quite satisfied with ourselves. Above all things else we need the spirit of testimony. We need to live the words of Jesus: "And ye shall be witnesses unto me."—J. D. Robbins, Minister, First M. E. Church, South, Independence, Missouri.

Notes on a Sermon by Apostle D. T. Williams

(Preached at the London District Conference at Saint Thomas, Ontario, October 1.)

Text: "My peace I give unto you: not as the world giveth, give I unto you." (John 14: 27.)

We must realize that peace comes through discharge of responsibilities which God has assigned us. We are asked to heed his teachings and carry out these responsibilities.

Christ died, as some thought him, a common criminal, yet he had said to his followers, "My peace I leave with you." The apostles were peaceful, but their peace was not what the world defined as peace. In the face of severe persecution, they had confidence in their Redeemer, the confidence which comes only through being in touch with God.

Peace is not laziness or indolence. The normal mind is not happy unless it is doing something and doing it well. We have responsibilities one to another and to the world.

Cooperation is a demonstration of peace. "Workers together with God." God's peace is the kind that brings satisfaction to the soul. We cannot learn to work with God unless we learn to work with each other. The task of the church is to demonstrate the stewardship plan. When this plan is developed there will be no rich, no poor, no unemployment. It is a perfect plan wherein God's wisdom will be displayed. Our task is not to gain personal salvation but to earn collective salvation.

Let us make our hearts clean and pure so that we can lay the foundation which in the end shall be called the kingdom of God.

Sectarianism Doomed

"Our denominational system is spiritually bankrupt. The foundations upon which the denominations have been accustomed to justify their existence have been steadily subsiding for many years. Today our church structures rest on frail stilts. Religious vitality is low. Our sects are all operating on momentum from the past, rather than on power generated in the living present.

"The unmistakable proof of this spread out before us in the fate that has overtaken the denominational missionary enterprise. But it is also evident in the condition of the local churches. By our denominational competition we have developed five times too many churches, far too many ministers and theological seminaries, too many missionary societies—in a word, we have so greatly over-expanded the ecclesiastical "plant" that religion is no more able to keep it operating than the people's purchasing power is able to support the vast industrial plant which was developed under competition during the post-war decade. The churches are thus forced into all sorts of irrelevant and unspiritual stunts and devices in order to keep going. . . . The situation is pathetic. Thousands of churches that ought to merge with one another are trying desperately to keep alive. But their fate is sealed. The system that spawned our sectarian churches is doomed. It keeps itself alive only by inertia and vested interests and a visionless leadership."—From an editorial in the *Christian Century* for November 29, 1933.

Heading Into the Storm

Recently Dr. Hugo Eckener brought his great Graf Zeppelin to the Akron, Ohio, airport. A great storm had been raging and newspaper reporters were anxious to find how the ship had weathered the blow. They rushed to the commander.

"Tell us how you ride out of an approaching storm, Dr. Eckener?" they asked.

The stolid commander smiled.

"We don't try to ride out of the storm," he said. "When we see it approaching we head into it and fight our way through."

There is a mighty nice bit of philosophy in this for preachers and churches who have been trying to dodge the social and spiritual upheaval. Too many have been trying to ride out of the storm. Better to accept it, head into it, and fight it through.—Editorial in *Church Management.*

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WEEKLY HEALTH LETTER

"The Common Cold"

By A. W. Teel, M. D.
Church Physician

"A common cold" in the fall and winter months surpasses in frequency any other disease condition, especially in the middle west and eastern states. Carelessness concerning health habits is one of the most frequent causes of this serious condition. The cold itself is not so serious as its complications. There are few diseases that have required more research work than the common cold, and in spite of all this expensive research work the direct cause remains unknown. Practically all investigators have come to the conclusion that it is due to a germ of some kind.

Anyone that has a lowered resistance of the body is susceptible and this is frequently brought about by exposure of the body to extremes of heat or cold, and for this reason those who live in a changeable climate should be careful to regulate their clothing accordingly. It has been found that the lack of certain vitamins in the diet is one of the chief predisposing causes, also that the inhalation of irritant gasses and vapors, tobacco and powders, are attributable as some of the most common causes. Rheumatic or scrofulous tendencies render the mucous membrane peculiarly susceptible to frequent attacks. The lack of sufficient sleep, continued exposure to cold, wet and dampness and hunger are other factors that must not be overlooked.

Colds like influenza and pneumonia are very properly classified under the general term of "crowd diseases." They spread quickly from one individual to another largely by spraying the germ laden secretions in coughing, spitting, sneezing and talking. Those who are infected or in any way lowered in health should avoid crowds, and those having coughs or colds should protect their fellow beings by avoiding coughing or sneezing in such a way as would convey infection. A handkerchief or some other receptacle should be used to catch a sneeze or cough. Gauze or sputum cups should be used for sputum and subsequently burned. Coughing or sneezing in the hand should be avoided whenever possible as there is danger in thus conveying the infection to the next person with whom you may shake hands. There is great danger of extending the infection, by repeated blowing of the nose, to the various sinuses or to the Eustachian tube and middle ear causing temporary or permanent deafness which may extend to the pharynx or larynx, giving rise to a cough. "Cold on the chest" results from the infection attacking the bronchial tubes or lungs. Many other disabling infections are caused by frequent attacks of colds, such as neuritis, arthritis, heart, kidney disease and conjunctivitis.

Any deformities of the nasal passages render one susceptible to colds; typical deformities are adenoids and diseased tonsils in children, malformation of the teeth and dental arches that are so frequently neglected which interferes with the development of the internal nasal structures resulting in nasal obstruction. Such a condition increases the liability to the involvement of the middle ear and of the mastoid cells which are located just behind the ear. The too frequent use of nasal sprays or douches is not advisable. The mucous membranes of some people are intolerant of water solutions and are liable to produce a chronic conjested condition. These should be used only on the advice of a physician. Individual hygiene and its strict obedience will almost wholly prevent colds. High-protein foods should be eaten lightly and masticated thoroughly. Meat should be avoided. Constipation predisposes to colds, and should be vigorously combated by proper diet and exercise and avoidance of fatigue. The room temperature should be kept between 65 and 68 F. "A day in bed" is a good remedial measure for one who has actually contracted a cold. The feet and all parts of the body should be kept thoroughly and evenly warm; at least it is safer to keep indoors if one does not remain in bed. The room should be kept free from drafts and humidified. Extremes of excessive dryness or moisture increases the congestion of the mucous membranes. Contrary to the usual public opinion, I must say that "stuffing a cold and starving a fever" is an erroneous idea as it is wise to fast and skip a meal or two using nothing but water, orange or lemon juice, partaking of food that has bulk but little food value such as fruit, green vegetables or salads. Some of the simple domestic remedies in early stages of a cold or influenza is a level teaspoonful of ordinary baking soda every hour dissolved in a glass of water for several doses. In addition to this a hot foot bath between 110 and 115 F. together with a hot drink of some kind. The foot bath should last about 15 or 20 minutes. After the foot bath the person should go immediately to bed. Whiskey or any form of alcoholic drinks and large doses of quinine are positively harmful. My advice is, if home remedies do not improve the disease, call your doctor as he may be able to save you money, needless suffering and some serious complication. A good resolution after one has recovered from a cold is to avoid catching them again, which may be substantially accomplished by following the suggestions in this and previous Health Letters.

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The Royal Road

By Florence Tracey

X

Above Price

ELDRED HAMPTON was the first person to hear of one of Larry's resolutions. The girl chose early Monday morning to tell her of it. She did not even take time to dress, but came downstairs in her green wrapper and the poppy-colored bedroom slippers Doc had given her at Christmas.

Because she felt very humble and very much at the beginning of things, she chose to sit on the broad brown ottoman at Eldred's feet.

It was Mrs. Hampton's custom to rise early, and after starting breakfast, she left Aunt Annie in charge, returned to the dining room, sank into her favorite chair close to her flowers, and read the Scriptures. Much of Eldred Hampton's cheer and the quality people chose to call bravery, could have been traced back to this early hour when the quiet little woman communed with her God and her own soul.

This morning she laid aside the *Book of Mormon* she had been reading and smiled up at her early visitor.

"Feeling better about that bracelet?" she gently inquired.

"No," Larry shook her fair head, "not better, just resigned. If we don't find that—I want to pay you for it, Mother Eldred."

"My dear, I'm afraid I can't explain so that you will understand exactly what I mean, but I would rather you did not. It was priceless to me in a way, and to try to put a price in dollars and cents on it seems something like a desecration. There are things in this world—no matter what some people say, Larry—that are above a price. Like this, for instance," and her fingers caressed the satiny leaf of a begonia plant near her. "You would probably pay a dollar and a half to get this plant at a greenhouse—but, my dear, you aren't paying for the plant. You're paying someone for thinking to prepare it for you — planting, nourishing, and potting it so that it comes to you in this convenient form, blooming and radiant. Your money does not buy for you this wonderful collection of growing cells. The plant itself is God's. He only loans it to us for beauty and blessing."

"I've wondered about that," soberly, "quite a lot—the things that are above price, I mean."

"But that was not what you came to talk about," smiled Mrs. Hampton. "You came down to tell me something." Often her remarkable insight into human nature and her gift of prescience combined to startle Eldred's friends. But Larry was not surprised.

"I knew you would understand," she said simply, frankly; "you're that kind of a person. But I want you to tell me candidly—don't you think me a waster?"

"A waster, my dear child, you with your frugal ways!"

"Well, perhaps not a waster, exactly, but an idler, a parasite. Here I am twenty-two years old, have never done anything particularly to help anyone. I'm an orphan—oh, of course, I've adopted you and Doc and John," she hastened to put in, giving the woman's hand a quick little squeeze, "but by blood I'm an orphan. During the last few years I've done pretty much as I pleased, and I haven't always been economical. Right now, I'm trying to save up my money to pay the tithing I owe—and that brings me right to the point."

How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite openly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him. Among her reasons is the rather startling one that she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household.

Yielding to a temptation with some misgivings, Larry accompanies Greg to a costume ball, wearing a valuable bracelet that is an heirloom belonging to Eldred Hampton. To the discomfiture of being thrown in the company of men she dislikes, Larry is horrified to find she has lost—or been robbed of—the bracelet. Days of remorse follow. The bracelet is not found. Larry struggles with herself, feeling bitter about what she has done, and tries to make some new resolutions.

SHE PAUSED to push a lock of hair away from her forehead. The other woman did not speak.

"I'm woefully ignorant about the church," she confessed. "Before I pay my tithing I must know how much I owe, know how to reckon it. That's where I am a waster, Mother Eldred. With all the information there is to be had on that subject, all the classes taught about it, all the discussions and writings, here I am a perfectly able-bodied and, I hope, intelligent member of the church, utterly ignorant. And it's not only about tithing—its about dozens of other matters. What do you think I should do?"

Thoughtfully Eldred took her Bible from the shelf within reach of her short arm. For a moment she thumbed the pages, then the book fell open as if it were accustomed to resting open at that place.

"Paul's advice to Timothy is the best I know," she began: "'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' That's been one of my favorite verses all my life."

"And you show it, darling; but I, well, 'study to show thyself approved' is a big order. Where shall I begin?"

"The *Doctrine and Covenants* tells us to study all good books. Of course, I think we should first familiarize ourselves with the three standard books of the church—and that is one great big task. But we are to study other books, too. God wants us to use all good things to our own profit and his glory."

"Is there any class or club that will help me get there more quickly? I mean help me learn all this?"

"I know of no shortcuts to a knowledge of God and his holy word, child," was the reply. "You have entered a school that will last the rest of your life. But prayer will help you beyond your power to comprehend. Even if you feel that your prayers don't get very far, don't be discouraged. Keep right on praying. Then is when help comes. That is faith and its exercise."

With an abrupt movement Larry laid her face in Eldred's lap. "Oh, how I want to be like you, Mother Eldred!" she choked. "I doubt if you can understand how I appreciate you. I wasn't brought up to study or have much of a goal—we were always so busy with other things." It was well that she could not see the painful contraction of the older woman's throat at that moment. She continued: "I'm blind to lots of things that I ought to see, and I wish you'd just feel free to give me suggestions about what I should do that I am not doing, and what I should not do that I am doing. Do you understand what I mean?" she lifted an earnest face. "It would make you seem so much more like my family."

"I think I understand, my dear, and I'll try to be a real mother to you." The eyes above her were dewy.

A moment later Larry went on: "I should like to join a class that is seriously studying things about the church—the organization, history, latter-day revelations, priesthood, the teaching work of the church. I believe someday it is in the teaching field that I could help."

"I don't doubt but that you will make a splendid teacher, and that not so far

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in the future," agreed Mrs. Hampton. "But how about a class—"

"I'm not crazy to join a strictly young people's group unless they are serious about their study. By that I mean unless their desire to study transcends their wish to socialize and date about and have a lot of fun."

"Why don't you talk to Carmen about this? There are a number of study classes here for young people and others for adults, but I don't know so much about them. Carmen is up on that kind of information, and she would be glad to suggest. I'm happy, incidentally, that you and Carmen are growing to be friends."

"So'm I," the girl rose gratefully. "I like her so much, and I'll ask her.

BUT IT CHANCED that Eldred Hampton saw Carmen Blaine several days before Larry. On Monday Carmen generally worked the early shift at the store, and was home by four o'clock. That afternoon she swept into Mrs. Hampton's living room with a shower of snowflakes.

Five minutes later, she sat warming her toes at the register, and consuming cocoa and some of Eldred's oatmeal cookies. Eldred herself buzzed busily about, chattering of Larry.

"She's a promising girl, dear," she declared, "and you can help her a lot. She'll return it in gratitude and friendship—she's that kind. Of course, I know you have all the load you can carry—Did Sallie Ruth stay out late last night again? And did she have another date with that young roisterer, Bill What's-his-name?"

Carmen nodded with a trace of reluctance. At mention of her sister, her slender shoulders seemed to droop.

"Oh, I'm so sorry, dear!" consoled Eldred. "I do believe though, you could manage her if your mother were away for a time. Couldn't you arrange to get her to take that visit to the folks in Iowa? She's been talking about it for weeks. Maybe she could stay up there the rest of the winter?"

"But the money, Eldred—I just don't have it."

"It wouldn't cost so much, and it would be worth the price. I'll let you have fifty dollars."

"Will you let me pay interest?"

"I'd rather you didn't."

"Then I can't—"

"Now, Carmen Blaine, your little sister's future is worth more than fifty dollars to you any old day in the week. Don't let's argue over mere money. Won't you see if you can get your mother away because as long as she's around, anyone with half an eye can see you're powerless to get anywhere with Sallie Ruth."

"What would I do without you, Eldred?" sighed Carmen putting her arms about her friend and hiding her face on the other's shoulder. And presently: "Maybe that would be best. "I'll try."

"But back to Larry," Mrs. Hampton resumed, picking up a piece of sewing she had dropped. "She's an ambitious, good-hearted girl, and if you can help her, you will have done your share in making a mighty useful woman. At present she's a little befuddled and inclined to be morbid. I'm a firm believer in being a missionary right among the people in the church—there are many who have not seen the Light."

FOR THREE EVENINGS in succession Larry worked late at the office, and arrived home only in time to eat, change her clothes, and go out again. On Thursday evening she was preparing to go with Greg to the city. A group of their friends were indulging in a theater line party. She was humming a popular air as she powdered her neck and shoulders, when a light knock sounded at the door, and Carmen tripped in.

"You! I'm so tickled to see you!" Larry jumped up to greet her. "I've wanted to see you all week, but our office has been rushed to death with work. We've laid off so much help over there that it keeps those who are left buried with things to do."

"I've wanted to see you, too," Carmen dropped breathlessly upon the bed. "I just had to see you a few minutes tonight. Care if I stay while you finish dressing?"

"Can't you see I'm wild to have you? But that sounded like Nancy, didn't it?"

"Heard from her recently?"

"Not since we were up there. She's dragging some youngster from the South through the heights and depths of puppy love just now, and I guess that keeps her fairly well occupied. But she's not much of a writer anyway."

Then, of course, Carmen had to tell Larry some of the news John had written in his last letter. He had preached his first sermon, and had assisted at a prayer meeting. This led to a discussion of recent events at the Stone Church.

"But I must tell you what I came for," Carmen smiled. "I came to ask you something—seems that I spend considerable of my time routing you out in your room to ask you things, doesn't it?"

"I like it," solemnly declared the other girl studying her reflection in the mirror.

"I wondered if you would like to join our Sunday evening six o'clock class—the W. H. Y. Class, meaning *We Help You*. It's composed mostly of young people though there are older members, too, and we're studying the *Doctrine and Covenants*. We only just decided on the course of study the other night, last Sunday, and in the light of that resolution you and I made before we went to Lamoni—to study some of the latter-day revelations—I thought you might be interested. Would you?"

"Would I? Why, Carmen, you're my fairy godmother! I was going to ask you about some classwork. This is the best news I've heard in a week. I should say I would like to join." More seriously: "Really, it's an answer to prayer."

"We'd be delighted to have Greg join, too. I believe once quite awhile back he belonged to the class."

"Then he'll probably come again."

"Brother Aaron Carter is our teacher and he knows the *Doctrine and Covenants* from cover to cover. He's a high priest, and we're very fortunate to get him to teach us."

(To be continued.)

The Law of Tithing

By J. A. Morrison

I have given this matter much earnest study and consideration and have reached the conclusion that there is not one whit more blessing to be derived from the observance of the law of tithing than there is from any other ordinance which God has set in his church for the perfecting of his people. Let us examine it.

Malachi, speaking of Christ's coming, says, "He shall be like a refiner's fire," etc. *Doctrine and Covenants* states, "He that is tithed shall not be burned at His coming." Moses' face shone so, after contact with God that they requested him to put a veil on; they could not look on him. If we have not kept God's Law, how can we expect to look upon Christ when he comes? Summed up in a few words, the law of tithing is God's "Antidote for Selfishness." We are well aware that for each poison there is an antidote, and the remedy is usually printed on the bottle. Selfishness in the world and the church has become so pronounced that an observance of the law of tithing is the only remedy to offset this disease. To say that we are to be outstandingly and wonderfully blessed because we keep that law would have a tendency to set at naught all the other ordinances which Christ has set in his house to bring his people to a higher state of development.

Some years ago in the city of London, Ontario, a certain Hebrew after listening to one of Elder R. C. Evans's wonderful sermons on the benefits and blessings to be obtained by paying tithing, paid his tithing to Brother Evans regularly, so it has been stated. The Jew was not a member of the church but he paid it from a business standpoint. He was persuaded that he would be greatly blessed if he complied with that portion of the law. Probably he omitted several others that were of equal importance: judgment, mercy, and faith. (Matthew 23: 23.)

The late President Joseph Smith in his kindly way, speaking of the observance of the law of tithing, stated, "As to the degree of glory which may attack or may be lost from the payment or nonpayment of tithing, I have no opinion to

(Continued on page 1564.)

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We Revere Mark H. Forscutt in Memory and Song

By L. B. M.

"Bow, ye mortals, bow before him,
Bow and keep his sacred word;
Bow in reverence and adore him,
Bow, confess your Savior, Lord."

Beautiful worship thoughts that reach deep into the soul, stirring men to love and adoration of Christ and to profound and sincere humility before him. With these words Mark H. Forscutt, one of our own hymn writers, has appropriated and made a part of our services the beautiful hymn melody *"Precious Name,"* written by W. H. Doane.

"Bow, ye angels, chant his praises,
Strike your lyres with one accord,
While each voice melodious raises
Pæans unto Christ, the Lord."

We know these words and we love them. We sing them often in our prayer and worship services, losing ourselves in exaltation of soul born of the beautiful words and the sweep of the music. Brother Forscutt's version of *"Precious Name"* appears as Number 2 in the new *Saints' Hymnal,* and Number 3 in *Hymns of the Centennial* known to all reunion and conference goers in the church. In *Zion's Praises* the same tune is used, but the words are those of Mrs. Lydia Baxter.

What joy springs from the thoughts inspired by the third verse!

"Men and angels, seraphs joining,
In one grand harmonious chord,
Voice and instrument combining,
All confess that Christ is Lord."

There was music, real music, in the soul of the man who wrote those words. In this history bears us out—Brother Forscutt was a musician, a hymn writer and composer. He wrote many hymns, tunes and verses, which live today and are familiar to us. Among the hundreds of songs which appear in the latest hymnbook of the church, the *Saints' Hymnal,* he is author of the words of *"Heavenly Father, We Adore Thee!" "Bow, Ye Mortals, Bow Before Him,"* and *"Met in Thy Sacred Name, O Lord,"* and he composed the music for *"Burst, Ye Emerald Gates," "Blest Be Thou, O God of Israel,"* and *"Send Forth the Sowers."*

In the copy of the old *Saints' Harp* which lies before me—Brother Forscutt's own book, inscribed with his notes and corrections—are many more of his compositions. He was a man who loved to hear people worship in song.

Mark H. Forscutt was born at Bath, England, June 19, 1834, the son of Thomas and Amy Hill Forscutt. While still young he became interested in the gospel message carried to England by early missionaries, and at nineteen he joined the church, his choice ostracizing him from his family. For over fifty years he was a minister in the church, and at the time of his death the *Daily Tribune* (Nebraska City, Nebraska), described him as "One of the most able and scholarly advocates of its [the church's] tenets, retaining throughout his long life, the love, respect, and honor of all men for his kindly and humane sympathy, his scholarly attainments and the integrity and uprightness that marked his intercourse in public or private with all the world."

Though not associated with the history of the restored church in the time of Joseph Smith the founder, Brother Forscutt was none the less faithful to the gospel. He endured family bitterness, pioneer hardships, and real danger for the sake of truth. He married Miss Elizabeth Unsworth, March 25, 1860, and on their wedding day they left England for America. They were among the pioneers who crossed the plains to Utah, but after arriving at Salt Lake City and finding the church under the domination of Brigham Young, they withdrew from it, thereby subjecting themselves to many dangers and difficulties for that which they knew to be right and true.

It was not long until they heard of the Reorganization, and joined the movement. Brother Forscutt then devoted the remainder of his long life to the ministry. He returned from the West in 1868, and that year was ordained a high priest. He was a personal friend of President Joseph Smith under whose appointment he labored faithfully. For some time he acted as secretary of the church. He preached many, many sermons fired by the power of the Spirit; he converted people to the truth and baptized them. He did pastoral work, and he labored in many missions.

In 1872, he was sent on a mission to England by the church, and twenty years later he went to the South Sea Islands. He gave unstintingly of himself to any task that he was assigned. In 1878, he was ordained first counselor to the president of the high priests' quorum. A year later he was designated at the semiannual conference of the church as "musical editor of the church," and to him was given the work of taking charge of and preparing material to be printed in *The Saints' Harmony.*

Brother Forscutt's life was spent in confessing Christ as his Lord, *(Continued on page 1564)*

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The Readers Say---

Reserved for You!

This department is reserved for you. A word of testimony, a request for prayers, an experience to share or a criticism to offer: all will be welcome. Short letters can be printed entire; long letters will sometimes be condensed. Perhaps you have something that will help somebody else. Won't you pass it along? Of course, we can't print everything that comes. But we try to print the best.—Editors.

Will Saints Pray for Small Group?

I became a member of the church when I was twelve years of age. I am now thirty, and my only regret is that at times I have strayed from the church. I feel much better when I can be among the Saints.

We have a small Sunday school here, but it is not growing in numbers. We need someone to help our school grow.

My husband is not a member of the church, but it is my prayer that he will become one in the near future. I have been blessed many times and am thankful for all good things. I wish the Saints would remember us in their prayers, that God's work will be carried on in this place.

MRS. MILLICENT ROWELL.

PEKIN, ILLINOIS.

Would Prepare for Service

I am very young in the latter-day work although I have been a member of the church seven years. I was baptized when eight years of age.

I am thankful for the days I spent with the wonderful little group, North East Mission, in Kansas City. It was there I first learned what my church means to me. Although it is a little branch, the young people are well represented and eager to learn more concerning the gospel. I am proud of that mission, its members, and the good influence they had on me.

Many blessings have been given me. I am proud that I am a Latter Day Saint. But I think if more of the young men and women of the church realized the importance of a righteous life, we should be nearer building Zion.

Our little group here is dwindling in number, but our prayers are that even though few in number, we may be blessed with the abiding faith in God and his Son, and that we may strive to serve him. I only ask that I shall be able to prepare for a life of service and helpfulness. I want to achieve the things Christ would have me achieve.

My prayers are for the Saints, that Zion will be glorified by us who compose the present-day church.

EVELYN ZUHER.

AVA, MISSOURI.

God Is Close To Us

Thanksgiving will soon be here, the time when we should offer our thanks to God for his goodness to us.

God has been very close to me all through my life, giving me many wonderful blessings. Had it not been for his tender mercy in the past, I would not be alive today to tell of his goodness to me. His comforting and cheering presence has been with me in the death of loved ones, in sickness, and in trial. Only recently, when our family was called upon to share in the depression as others have been called, I knew despair and sickness of soul, and then, when I felt I could not go on alone, I cried out to God for strength to bear my part and there came that sweet comforting presence.

We are trying to live in harmony with God's law, and since the Far West Stake reunion, we have established our family altar and are paying our tithes more regularly, even though it is not a great deal. Since our effort, I can say that God has blessed us with peace and comfort, and we hope to continue until we have fulfilled all the law.

I love this gospel. It has been the most precious and soul-satisfying thing in my life and I know it must mean as much to others. God loves all his children and I know what he has done for me, he will do for all who seek him earnestly.

Pray for me that I may walk in that narrow way that leads to God and eternal life.

MRS. BEATRICE BOHRER.

SAINT JOSEPH, MISSOURI.

The Importance of Faith

I have learned that without faith we can accomplish nothing. My faith has been tested often.

My patriarchal blessing says that I must be faithful and true to the covenant which I have made with the Lord. It tells me that the Evil One will seek to overcome and destroy me.

The only way of safety open to us is to resist his wiles and put our trust in God, relying on his promises. Friends may forsake us. Those who have been friends, may turn away, but Jesus, our Lord, will not turn away; with his Spirit he will abide always with us.

Right now I am passing through trials, and I want to be faithful. I need the prayers of the Saints for me and for my family. I know this is the true church. I have gone to other churches, but their teachings do not satisfy my craving for truth. I have believed the gospel for nineteen years, and want to consecrate myself to the service of Christ.

MRS. J. L. O'NEAL.

CARBONDALE, ILLINOIS.

Joys in Meeting with Saints

I am very thankful for the opportunity to meet with the Saints and enjoy the Spirit of the Lord. We have regular services every Sunday here at Paris Branch, Sunday school, prayer meeting at 11 a. m., and preaching in the evening, also prayer meeting on each Wednesday evening. Not long ago a sermon by Elder Roy Hunt on *"Fruits of the Spirit"* greatly impressed me.

But I want mostly to tell you about a wonderful day of meetings we had November 19, with May's Hill Branch in Kentucky and Tennessee District. *"Keep the Law"* was the theme of the round table forum held at eleven o'clock, Pastor C. B. Gallimore in charge. In this session many questions were asked by the members and answered by Brother Gallimore.

Twenty-one were present at the two o'clock afternoon sacrament and prayer service, and everyone took part. This was a time of outpouring of the Spirit of God, and workers felt greatly blessed.

Then we went to administer to Sister Booth who is very

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The Readers Say---

ill. She is seventy-five years old, and about two years ago she requested Brother Gallimore to come into the May's Hill community to preach as she was not able to attend church far from home. The branch there has since been reorganized, and holds meetings all day every third Sunday. About forty members live in the community, but some are a distance from the church. E. Y. BUMPASS.

PARIS, TENNESSEE.

Loves the Truth

I have been a member of the church for some time, and am doing my best to obey the financial law. I think it our duty to obey this part of the law.

In the *Herald* for July 25, 1933, I noticed an article written by Elder U. W. Greene, entitled *"Learn the Truth Through Prayer."* In later issues I also noticed that some Saints were much impressed by the article. To say that I was much impressed, would be putting it mildly.

At the time I read the article, I was ill with muscular rheumatism, but was able to read and enjoy the *Herald*. I became a member of the church September 27, 1891, thinking that I was to be the only member of my family to do so, but as Brother Greene led me from the waters of baptism, Brother George Robley led my companion down to the waters.

An old neighbor and school friend recently called on me. He moved away in the year of 1889, just before Brother Greene brought the gospel here in all of its fullness. I gave him several copies of the *Herald* to read. He was much impressed with them, and consequently I have sent them to him each week.

I desire the prayers of the Saints that I may continue to be faithful to the end. W. M. ANDREWS.

NORTH JAY, MAINE.

Helping "Keep the Law"

I have outlined a program that takes me to every organized group of Saints in this district, and a few of the isolated ones, in the interests of the "Keep the Law" period. Beginning November 4, I will continue until December 23 reaching about twenty-one groups of our people in the Rock Island District. So far as I have gone to date, I find my message well received, and a number asking for inventory blanks and Handbooks on the Financial Law. The outlook is encouraging from a standpoint of the filing of new inventories, but I am not expecting a great deal of money to come in from this district at this time. I feel, however, that we are laying a splendid foundation for the church of the coming years. We should have emphasized that part of the law in the past, as we are doing it now, and the church would not be in the distress that it now finds itself.

PRESIDENT, ROCK ISLAND DISTRICT. E. R. DAVIS.

I propose to visit each local in this district personally in behalf of this matter. I have already visited Byrnville Branch and Louisville and New Albany locals. Expect to go to Marengo and Derby and possibly Indianapolis between now and the time the period ends.

I will do all I possibly can to create a desire to "Keep the Law" in a financial way and hope to have the Southern Indiana District make a favorable showing.

SOUTHERN INDIANA DISTRICT. W. O. ROBERTSON.

We are carrying out the financial law program as outlined in the *Herald* in our services Sunday, November 26th, so desire the inventory reports soon as we can get them so that we can get around and get our inventory in shape. With best wishes, and hoping things are looking brighter for our church, I am, Your brother,

EDWARD R. CARTER.

GLADSTONE, MICHIGAN.

Request Prayers

Sister Annis I. Crandall, of San Diego, California, seeks the prayers of the Saints that if it be God's will she may be healed of a severe affliction and restored to full health.

Mrs. E. E. Lloyal, of Brunelda, Montana, wishes to thank all who prayed and fasted for her.

Sister Minnie M. Keillor, of Hope, North Dakota, requests prayers for her little granddaughter, Phyllis Ruth Woodford. They are isolated from the church and know of no elders to administer to the child.

Brother Lafayette Gott, of Toledo, Ohio, who has been out of work for twenty-two months, asks the prayers of his brothers and sisters of the gospel, that the way will be opened up for him to find employment. He bears a strong testimony to the truth of the latter-day work and expresses appreciation for the letters he reads in the *Herald*.

Lester Whiting, president of Union Branch, Clitherall, Minnesota, asks the prayers of the Saints in Zion and the entire church, to be united with those of members of Union Branch, in behalf of little Gloria Stabnow, five years old, who is afflicted with epileptic fits, that if it is God's will, she may be healed. Brother and Sister Stabnow are new members of the church. Union Branch will have special prayer for Gloria Wednesday evening, December 6.

The True Power

We are anxious that our children shall grow up joyous, clean-limbed, eager-minded, true-spirited. All we need is power. Then call in the electric hammer and the steam-shovel; in them is power to spare. Ah, but no power to make a boy or girl grow as Jesus grew. Or we would be free from the intolerable load of our sins. All we need is power. Then call upon one of those new battleships. It has power. Yes, but—power for what? Power to blast, but no power to forgive! No power there to make an enslaved will walk in freedom! No power there to lift the cloud of sorrow! No power there to make a friendly earth! When all the blasting has been done, somebody must begin to build. Only love can build. . . .

The Cross—God's power! But power for what? If God's purpose is to make men and women kind and true, then removing mountains into the sea and plucking stars from the sky (such wonders as the world has always required of its Messiahs) are a waste of time. New battleships are worse than a waste of time. What will make people Christlike? The Cross, for instance! There is always the Cross! Love laying down its life—parents for their children, patriots for their country, laborers doing it for us at what seems to be

(Continued on page 1564.)

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THE EVIDENCE OF THINGS NOT SEEN

(Continued from page 1542.)

Paul tells us, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him." (1 Corinthians 2: 9.) Our enjoyment of these incomparable delights waits not upon our deaths that we may enter paradise, but upon our perfecting our faith until all things are possible to us.

THE SOUL OF LATTER DAY SAINT HYMNOLOGY

(Continued from page 1546.)

cause was just, but for political reasons he could not help them. The friendship of Illinois was enjoyed for a few years, during which time they built a beautiful city of some forty thousand people. But again the voice and instrument of persecution arose, together with dissension within the church. This terminated in the death of Joseph Smith and the evacuation of Nauvoo. The early meekness of the Saints was now transplanted by a determination to care for themselves, and Brigham Young led a few thousand who were followed by thousands of others out of the jurisdiction of the United States. During this transition the tenderness and deep religious feeling of their songs are transformed for we see the evidence of a decadence.

Of their trek across the plains they sang:

"The time of winter now is o'er,
There's verdure on the plains,
We leave our sheltering roofs once more
And to our tents again!

Chorus:

"O, camp of Israel, onward move;
O, Jacob, rise and sing;
Ye saints, the world salvation prove,
All hail to Zion's King."

Of the hand cart trail they sang:

"We're going to Zion with our carts
And the Spirit of God in our hearts."

And the chorus of another:

"Hurrah for the camp of Israel!
Hurrah for the hand cart scheme!
Hurrah! Hurrah! Tis better far
Than wagon and ox-team."

As a sort of parting shot to their merciless persecutors they sang:

"Hozanna, Hozanna, to God! He has broke
From off our necks the Gentile Yoke."

And in what Bancroft calls their national hymn they sang:

"All hell has combined with the
World's bitter hatred.
Usurped men's best right, all
Our freedom suppressed."

Their feeling that the heavens would vindicate them is expressed:

"Sacred home of the prophets of God,
Thy deliverance is nigh,
Thy oppressors shall die
And the Gentiles shall bow 'neath thy rod!"

BANCROFT RECORDS that Brigahm Young called upon Brother Dunbar to sing the song in which those lines occur at a time when the United States Commissioners were in conference with Brigham Young. After the singing of the song Commings and McCulloch withdrew. "What would you do with such a people?" asked the governor. "Damn them, I would fight them if I had my way," answered the major. "Fight them, would you? Did you notice the snap in those men's eyes today? They would never know when they were whipped."

The following song was composed by Levi W. Hancock, a member of the Mormon batallion, during their march from Santa Fe to San Diego:

"While here beneath a sultry sky,
Our famished mules and cattle die;
Scarce ought but skin and bones remain,
To feed poor soldiers on the plain."

Chorus:

"How hard to starve and wear us out
Upon this sandy desert route.

"We sometimes now for lack of bread,
Are less than quarter rations fed
And soon expect, for all of meat,
Naught else than broke-down mules to eat.

"Now half starved oxen, over-drilled;
Too weak to draw, for beef are killed;
And gnawing hunger prompting men
To eat small entrails and the skin."

Nine years after the death of Joseph Smith the foundation of the Utah community were solidly laid. It was then that the doctrines of polygamy, Adam-god worship and blood atonement were accepted by the people as the will and commandment of God. Of the former doctrine much has been written. No doubt about it, it now became deeply imbedded in their life. It is still a part of their tradition even though practice of it had been inveighed against by the leading church authorities. Polygamy has found its expression in their hymns. A favorite Mormon hymn is *"O, My Father,"* the third verse of which is impregnated with the tradition and doctrine of polygamy.

"I had learned to call thee father,
Through thy spirit from on high;
But until the Key of Knowledge
Was restored, I knew not why,
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me I've a mother there."

BEFORE THIS, the original Latter Day Saints sang the great and enduring hymns of Christendom. These were supplemented by their own poets, who drew from the thrilling events of their own experience and times. The great concept that they adhered to, the restoration and all that was gathered up in that such as angelic administration, their ideas of priesthood, the divinity of the *Book of Mormon* and the great objective that they set before them, the establishment of the brotherhood of man, (Zion as they called it,) together with a glorification of the missionary spirit; all of these were sung about. Thus they seemed to bring the doctrine of Christian Theism up to date.

Belief in the visitation of an angel to Joseph Smith is an enduring conviction among Latter Day Saints of all connections. Of that event they sing. As one listened to the pathetic, plaintive, yet appealing and convincing tune that usually goes with it, one seems to be persuaded of its truth and feels inclined to throw aside incredibility and join in the flood of faith as expressed:

"What was witnessed in the heavens?
Why, an angel, earthly bound.
Had he something with him bringing?
Yes—the gospel—joyful sound!
It was to be preached in power
Upon the earth, the angel said—
To all men, all tongues, all nations,
That upon its face are spread."

The belief that the *Book of Mormon* is of divine authenticity, is expressed in another of their well-known and beloved hymns:

"Book of Mormon, hid for ages,
On Cumorah's lonely hill
Written by those ancient sages
Whom Jehovah taught his will;
Glad we hail it,
Fullness of the gospel still!"

One of the fundamental convictions of Latter Day Saints is the belief that the right to represent God had been lost to the religious world because of transgression and that there was a need of a restoration of this right and privilege. And consequently Latter Day Saints believe that the priesthood, which possesses the right to preach the gospel and administer in the ordinances was restored to earth again. Of this we find in their hymns plentifully but in no place more

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graphically than in this hymn by Parley P. Pratt:

"When earth in bondage long had lain,
And darkness o'er the nations reigned,
And all man's precepts proved in vain,
A perfect system to obtain—

Chorus:

"A voice commissioned from on high!
Hark, hark! it is the angel's cry,
Descending from the throne of light,
His garments shining clear and white.

"He comes the Gospel to reveal
In fullness to benighted man;
Restore the Priesthood, long since lost,
In truth and power as at the first."

THE OBJECTIVES of the church were summed up by Joseph Smith the third to be the spread of the gospel in all the world and the redemption of Zion of the establishment of the brotherhood of man. The former requires missionary zeal and sacrifice and of that aspect of their work Latter Day Saints have sung much. The inspiration of the hymn, *"From Greenland's Icy Mountains"* which has thrilled thousands with the missionary spirit has been common to Latter Day Saints and the following is typical:

"Go forth to th' nations and promise salvation,
If they will repent and the gospel obey;
Go sound it aloud to all and each nation,
And teach them to walk in the only good way."

Again:

"Go, ye messenger of heaven,
Chosen by divine command;
Go and publish free salvation
To each dark, benighted land."

And, as though counting the cost and reminding us of "Even bravest heart may quell, at the sadness of farewell," they sang:

"To my dear friends and from neighbors to part,
And go from my home it afflicts my poor heart
With th' thoughts of absenting myself far away
From the house of my God, where I've chosen to pray."

And as though to stimulate the courage of the missionary spirit:

"Onward, onward, men of heaven;
Bear the gospel banner high;
Rest not till its light is given
Star of every pagan sky;
Send it where the pilgrim stranger
Faints beneath the torrid ray;
Bid the hardy forest ranger
Hail it, ere he fades away."

As reward of their labors:

"Then the song of joy and transport
Will from every land resound;
Then the heathen long in darkness,
By their Saviour will be crowned!"

In such hymns the universal mind is found longing to tell the good news to everybody, everywhere.

One of the great projects of Latter Day Saints is "the gathering." This is to effect or bring about the brotherhood of man, their Zion. The theme of Zion is dear to the hearts of Latter Day Saints of it do they frequently sing, Hastings:

"Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain;
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her mild reign."

Descriptive of the deep longing of Latter Day Saints for their cherished Zion we read:

"O Zion, when I think of thee,
I long for pinions like the dove,
And mourn to think that I should be
So distant from the land I love."

The deep conviction that sometime Zion would be a reality is voiced in the following:

"Shall we gather home to Zion;
Will our wand'rings soon be o'er;
Shall we cease our tears and sighing,
Shall we rest forever more?
Will Messiah come to save us
From the power of the foe?
Will he come and will he have us
His salvation fully know?

Chorus:

"Yes, we'll gather home to Zion,
Our beautiful, our beautiful Zion!
Gather with the saints home to Zion
And be saved in the Kingdom of God."

And as typical of their sufferings in their early attempts to realize Zion in Missouri in the thirties of the last century:

"God from on high, has heard thy prayer;
His hand thy ruin shall repair;
Nor will thy watchful Monarch cease
To guard thee in eternal peace.

Connected with the belief and earnest activity to realize their Zionic hope and dream is the conviction that Jesus will come and take up his abode with his Saints for a thousand years bringing with him the faithful who have passed on to participate in this reign of peace, thus fulfilling His own word, "Blessed are the meek, for they shall inherit the earth" is found in many of their hymns. We select one:

"Lift up your heads, ye heirs of glory,
Cast aside your doubts and fears;
He who called you to his kingdom,
Soon will reign a thousand years.

Chorus:

"A thousand years, children of Zion
The glorious day so long foretold;
'Tis the morn of Zion's glory,
Sung of by Saints in days of old."

The fifth and last verse:

"Come, Jesus, come and reign victorious;
Come with prophets, martyrs, seers;
Come and take us home to Zion;
Come and reign a thousand years!"

IN A LARGE MEASURE these special hymns have been carried over into the Reorganized movement. And this church also sings the great and enduring hymns of the Christian world and have supplemented them with their own compositions. One of the leaders among them as an expression of his faith and devotion to Christ wrote:

"Tenderly, tenderly, lead Thou me on,
On o'er the way where my Saviour hath gone;
Bright on His pathway the sunlight hath shone,
Tenderly, tenderly, lead Thou me on.
Close to His hand I so tremblingly clung;
Faint were the songs I so doubtingly sung,
Brokenly falling from faltering tongue,
Tenderly, tenderly, Lead Thou me on."

The same writer when burdened with sorrow because of the death of a beloved daughter wrote:

"Beneath the darkest cloud, God's hand I see;
Although it be a shroud that sheweth me.
Still not let sorrows part,
Ere change my aching heart,
His mercy heal the smart that woundeth me!"

Expressive of their zeal and consecration is the hymn *"Consecration,"* written by Albert McCullough. This young man suffering from tuberculosis of the bones and invalided, wondering about his condition was advised to try to write some poetry. From the richness of his idealism for Zion came a hymn that has

(Continued on page 1564.)

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QUESTION TIME

Where are the heathen, and what will be their glory in the next life?

In the Bible the term thus translated sometimes refers to surrounding nations, and at times meant certain posterity or connections of the Jews themselves. Also the terms used in both the Old and New Testaments are often translated "nations" or "Gentiles." In later times it frequently meant unbelievers, pagans, and even idolaters. Those who "knew no law" are "heathen nations" in the revelation which states:

"Then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; . . ."—*Doctrine and Covenants* 45: 10.

We are told in Revelation 20: 6 that those who have part in the first resurrection "shall reign with him (Christ) a thousand years," and shall not be subject to the second death, hence if those who know no law come forth in the first resurrection, they will evidently share in the millennial reign, but in what capacity is not so certain. This revelation probably deals with them as a class, and it does not necessarily follow that all to be numbered among the heathen nations will be included, as the Scriptures tell us that certain evil people will not come forth in the first resurrection. The glory of those who die without law, however, with the exceptions implied, is declared to be terrestrial, in a later revelation (76: 6).

To which resurrection does Mark 12: 25 refer?

The verse cited evidently deals with the resurrected state in general, and does not refer to any distinction in this respect in the two resurrections. It states:

"For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven."—Mark 12: 25.

This appears to apply to all resurrected beings. A revelation states concerning those who "abide the day" of Christ's coming:

"They shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst."—*Doctrine and Covenants* 45: 10.

This language refers to those who are living at his coming, and leads some to conclude that children will be begotten during the millennium, though others hold that the children mentioned are those who will be living when the Lord comes, and possibly those who are resurrected. But this could not be the case of all, as those who come forth in the first resurrection will not be subject to death any more, and another revelation states:

"He that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; . . ."—*Doctrine and Covenants* 63: 13.

No specific answer is clearly given as to many conditions of the next life in regard to the social and family relationships there. It is perhaps included with those things of which Paul declares: "Eye hath not seen, nor ear heard, neither have entered into the heart of man" (1 Corinthians 2: 9).

What became of the Book of Jasher, mentioned in Joshua 10: 13?

The Book of Jasher is also referred to in 2 Samuel 1: 18, as well as in the text cited in the question. Dr. Fallows, in his edited encyclopedia, says it is referred to by Josephus as one of the books laid away in the Jewish temple; but others suppose it to be the book of Judges or one of the Pentateuch, though without much real evidence, of course. The word *Jasher* means *straight, equitable,* or *upright,* thus indicating the sacred character of the book.

In the thirteenth century Rabbi Tham wrote a Rabbinical work named the Book of Jasher, but it apparently had no connection with the book in question, and was not published until 1617. About the year 1840 a book of the same name was offered the public as the original work named in Joshua and 1 Samuel, but it is not generally recognized as genuine. Its presumed translators and publishers do not state where they procured it or the present location of the manuscript from which they derived it. It claims to give an account of the creation, of Enoch, Nimrod, Methuselah, and many others down to the time of the Canaanite conquest. However, the genuine work has probably long since been lost.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Logan, Iowa

Local Progress Noted

At the business meeting, September 21, the following officers were elected: Gerald Gunsolley, branch president; Ruth Gunsolley, clerk; Mary Peyton, in charge of the music. Ruby Adams was reappointed branch solicitor. Myrtle Crabb was chosen church school superintendent with Belle Miller in charge of the children's department; Bert Brooner, young people, and Nellie Hall, adult. Under the direction of the last named, the women of the branch are organized and meeting each week with work and study alternating and a social meeting the last Wednesday of each month.

In an effort to head the admonition to "cultivate the gift of music and of song" the choir meets each Wednesday night for practice with Harrison Peyton as director and Edgar Salts assistant.

Funeral services were held at the church September 17, for Sister Bessie Waples, of Persia, who was for some time a member of Logan Branch. She leaves to mourn her passing, her husband and four children who miss her sorely, as well as other relatives and friends.

A fitting baptismal service was held October 8, when Leslie Juergens, of Glidden was inducted into the waters of regeneration, Elder E. Y. Hunker officiating. The hearts of the congregation were stirred with sympathy for Brother and Sister Juergens, who had lately lost a loved little son by accidental drowning. Sister Juergens was a member of the branch here before her marriage.

Following class work on the evening of October 29, a Graceland program was given by the young people. The church was decorated with autumn leaves and college pennants, and talks by former students interspersed with musical numbers, made up the program. Brother Guy Mintun, a former member of Graceland faculty, who with Sister Mintun is visiting relatives here, was also a speaker of the evening.

Under the auspices of the young people's organization, the Builders, members of the branch met in a jolly halloween party at the Will Gamet home for the annual frolic of the witches. Old and young responded to the invitation, most of them in masquerade costumes. After an evening of fun, lunch was served and the weird figures wended their way homeward.

Local church services were dismissed November 5, and the membership were left free to attend the young people's convention at Missouri Valley. The work there, under Elder E. Y. Hunker and Elder and Sister Leonard Lea, of Independence, was highly instructive and inspirational.

Muskegon, Michigan

District Officers Hold All-day Meeting

The annual business meeting of this branch was held the evening of September 18, with the following results. Elder Whitehead was sustained branch president and his wife as branch secretary for the coming year. Elder E. E. Loomis, is the assistant pastor and church school director. Sister Clifford Cooper was elected director of the women's division; Elder Douglas Osborn and Brother Edwin Hittle, directors of the young people's division; Brothers Vernon Swager and William Farwig, superintendents of the Sunday school. Sister Lena Whitehead is director of the junior division, Sister Eva Soper, branch chorister, and Sister Etha Evans, branch pianist. All other officers were sustained for the ensuing year. Workers look forward to a banner year spiritually and financially.

The Religio department is creating much interest among the young people. This the officers are glad to see, and hope it will increase. Activities consist of plays, debates, progressive parties, and carnivals.

Elder John Randall, pastor of Ludington Branch, accompanied by his son, Elder Roy Randall, his son-in-law, Brother Glen Foster, and his brother were overnight guests at the home of Brother William White on a recent Wednesday evening. Elder John Randall delivered a sermon at the church in the evening on *"Faith."*

Those recently united in marriage were Sister Olive Bently, who is the bride of Mr. Obernauf; Sister Alma Ward, who married Mr. Delmar Olsen, and Sister Margaret Williams who is now Mrs. Joy Van Dyke.

An all-day meeting was held in this branch October 29, under the auspices of the district officers, Elder A. C. Barmore and Brother and Sister D. H. Smith, of Hammond, Indiana. Brother Smith is district director of young people. At 8:30 a. m., a prayer service was conducted by Elders Barmore and Loomis; church school at nine-fifty; preaching by Brother D. H. Smith at eleven o'clock. Dinner was served in the basement. A variety of ideas was presented at the two o'clock afternoon service. The subjects were *"The Worth of the Church"* by D. H. Smith; *"The Place of Youth in the Church"* by Sister D. H. Smith, and *"Qualifications for the Ministry,"* by A. C. Barmore. Six o'clock evening lunch was served, and at seven Elder E. E. Loomis preached on *"Discipleship."*

Several Muskegon young people attended the young people's convention at Lansing, November 18 and 19, and report a very successful gathering.

The members looked ahead for many days to Thanksgiving. Appropriate church services were held at the church at eight o'clock.

Chatham, Ontario

Grand Avenue and James Street

"Keep the Law," is being given special emphasis and attention in all meetings of this branch.

Chatham Branch celebrated its twenty-ninth anniversary Sunday, October 22, with large crowds in attendance at all services. An ample press story of the event appeared in the *Chatham Daily News*.

The devotional service on Sunday was in charge of Pastor D. J. Williams assisted by Missionary Percy Farrow and Elder William Ruddick. The church school which opened at eleven o'clock was in charge of Elder V. E. Pritchard, director of religious education. Bishop J. C. Dent was in charge of the senior adult class and the juniors were in charge of Elder P. Farrow. Other classes were taught by regular teachers, and special musical numbers were contributed by the school orchestra.

"In the afternoon session," says the *Daily News*, "the junior choir of girls led in the singing with Elder Royal Wood, the musical director, presiding at the organ. The speaker at this hour was Missionary P. Farrow. A violin selection was given by Arthur Edwards with William Clark as accompanist."

That evening Bishop J. C. Dent, of London, delivered a forceful sermon. A duet, *"Reapers Are Needed,"* was sung by Miss Gertrude Jones and Miss Helen Wood. Song services at each meeting were in charge of Pastor D. J. Williams.

As a climax to the anniversary services, the women's department gave a

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supper on Monday evening, and the efforts of this energetic band of workers were well repaid by the proceeds coming in from this annual event.

Winnipeg, Manitoba

Thirty-one Baptized Since Spring

Winnipeg Saints are progressing rapidly in their work. An effort is being put forth by the branch members to take the precious gospel to those who are honest in heart, and the result has been that a number of families have united with the church.

Sunday, November 19, six people were baptized, Elder William Hadath, officiating. The confirmation service was in charge of Elders Pratt, V. H. Fisher, William Hadath, A. C. Fisher, and William Fisher.

A number of others have requested baptism. There have been thirty-one baptisms at this branch since spring.

This city was the scene of a twelve-night debate between Apostle J. F. Curtis and C. R. Nichol, of Clifton, Texas, evangelist of the Christian Church. The discussion opened October 2 and concluded October 13. The Christian people were eager to meet the Latter Day Saints in debate and a proposition was drawn up and Brother Curtis called to defend the Reorganized Church. This able brother not only reassured the Saints of the truthfulness of the gospel, but aroused confidence in those who are not members of the church. He baptized six the week following the debate.

Bald Knob, Arkansas

Aim for Greater Unity and Cooperation

Saints of Bald Knob Branch are widely scattered, but are now making a united effort to carry the work forward. Members of the priesthood have been making a special effort to give the people a clear understanding of the financial law and the importance of complying with it. Recently they were blessed and very much strengthened by a visit from Patriarch F. A. Smith. The Saints of this place have a warm spot in their hearts for him, as he was one of the missionaries here a number of years ago. He spoke words of comfort and instruction, and some received their patriarchal blessing during his visit.

The members are now working on their Christmas Offering fund. Two enthusiastic young men were selected as leaders and they chose sides from the entire membership. The goal was set for one hundred dollars which will be a little more than one dollar per member and the contest runs until December 25. A small chart was made to show the amount as it is collected from each side, and in this way the giving spirit seems to be increasing. It is hoped that the entire membership can be brought together to work in unity for the advancement of the work.

The women's department meets every two weeks and is studying the *Doctrine and Covenants*. The Sunday school had a Thanksgiving program and an early morning prayer meeting for Thanksgiving morning after which a Thanksgiving basket was delivered to one of the members, a young man who has been sick for some time.

Marion, Illinois

Faithfully Continue Local Work

Almost a year ago district conference was held at Marion with few in attendance due to the cold weather and snow. Elders T. C. Kelley, John F. Garver, R. L. Fulk, and other local men were present. It has been some time since any of the leading men of the church have visited this congregation. The spirit manifested on Sunday morning at the prayer meeting will never be forgotten.

Branch President Oral Allen is doing everything in his power to advance the work at Marion. He is assisted by Brothers Dunn and Lindolph Casey.

Brother F. L. Sawley, a faithful old missionary, was a visitor at Marion last summer. His visit created much interest.

The women, under the leadership of Sister Winnie Cuvitt, have accomplished much. They meet each week at the church. Having completed the study of the *Book of Mormon,* they are now taking up the *Doctrine and Covenants.*

A halloween party was given at the church on the evening of October 27. The church was decorated with black cats, witches, and corn shocks.

Under the leadership of Sister Glena Jackson, the junior department is progressing rapidly. The church school has increased in attendance. To Brother Ernest Burklow, the superintendent, goes much of the credit for having almost one hundred percent of the students paying tithing.

Kennett, Missouri

L. O. G. Club Is Busy

Kennett young people regret having to give up two officers of the L. O. G. Club, Leon Wiggins and Hugh Jones. These two young men have returned to their southern home.

To fill these vacancies, Gerald Gabriel was elected president, and Darwin Wiggins, vice president. The club members are showing great interest in the study of the *Book of Mormon* and the Bible. At present they are working on a play which they will present at Thanksgiving. Each member has contributed the returns from one day's work to pay on the district tent.

Plans are being made to construct a church building on the several hundred acres of land just purchased. Brother Hayden and Brother Chrestensen are pushing this movement.

Spokane, Washington

Improve Appearance and Add to Usefulness of Church Plant

Fall was started by a clean-up of the church building, inside and out. The women cleaned and polished in the main auditorium while men worked diligently in the basement.

Labor Day was celebrated with a picnic at a city park at which time over two hundred and fifty Saints participated.

During the month of September, church school teachers and officers met often to arrange and draw up plans for the coming year. Programs have been arranged and plans are being made and carried out.

Two babies were blessed Sunday, September 24, Gloria Gale Storey, daughter of Mr. and Mrs. Walter E. Storey, and Robert Wesley Bagley, son of Mr. and Mrs. A. R. Bagley.

An early morning prayer service was held Sunday, September 3, as a farewell to Brother Delbert Coleman, who left for Montana. A farewell party was given September 25 for Brother and Sister Chiles who returned to their former home in Iowa.

The feature event in October was a visit from Apostle M. A. McConley. He came to hold services Sunday, October 15, and remained until Wednesday. He delivered a sermon at the newly organized mission at Hillyard, a suburb of Spokane. This mission was organized Sunday, October 8, and is in charge of Elders A. J. Weeks and A. Andrews.

Plans were laid by officers and teachers during October for meetings of parents and teachers. The first meeting of this kind was held Friday, November 17. In order to make the work progress, it is hoped that a more intimate relation will come about between pupil, parent, and teacher. A short program of music and talks was enjoyed. A period of open discussion of problems was followed by benediction by the Pastor and refreshments. It is hoped that meetings of this nature can be held at least once a month.

After months and even years of work, the basement of the church has been near enough completed to hold meetings. The first was a halloween party. Church school classes, choir, and other meetings now take their turn. Special dedication services are to be conducted during district conference.

The "Keep the Law" campaign was opened with special sermons and class work each Sunday.

A bazaar and supper sponsored by the women was held in the basement

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Friday, November 24. Special services are to be held Thanksgiving Day.

District conference will convene December 7 to 10. President F. M. McDowell and Apostle M. A. McConley are to be in charge.

Bemidji, Minnesota

Send Greetings to the Church

Services were held each week during the summer, with good attendance. District President Vernon Lundeen's presence and services have been greatly appreciated.

Guests during the summer were Brother Walters, of Duluth, Brother and Sister Case, of Warba, Brother and Sister Tucker, of Clitherall, Minnesota; Brother and Sister Birch Whiting, and son, of Rich Hill, Missouri, and Brother Lester Whiting, of Clitherall, Minnesota. Brother Lester served twice in preaching services and his work brought back pleasant memories.

Four children were baptized by Brother Lundeen September 17.

Appreciation is expressed to Sister Ingalls. She has carded virgin wool by hand, completing several beautiful comforts, which she donated to the needy of the church and the community.

On November 3, the women of the branch gave a chicken dinner. The proceeds are to be used for some needed repairs on the church building. This effort was the first of its kind in some time, but the response was so fine that the Saints feel much encouraged.

Eustis, Nebraska

After Thirteen Years Have Priesthood Officers

Elder W. A. Smith came to Eustis, November 7, and preached some fine gospel sermons. A worthy young man entered the waters of regeneration, and became identified with the Saints.

Then Apostle Roy S. Budd, Elder O. L. D'Arcy, district president, and Brother S. Brolliar, of Wilber, came and an all-day meeting was held November 19, a season of rejoicing. John Easterday was called to the office of priest and Ernest Keller to that of teacher. They were ordained in the afternoon.

This was most pleasing to Eustis members who for thirteen years have been without priesthood officers. The prayers of the Saints are that God will bless them with his Spirit and with faithfulness to their responsibilities.

The "Teach the Law" message which Brother Budd brought did much to make the Saints thoughtful, realizing their responsibilities as members of the church. Brother D'Arcy preached the closing sermon.

And now Eustis members feel that their spiritual strength has been renewed. They wish to do all within their power to "Keep the Law."

Local Branch

Near Huxford, Alabama

This branch is grateful for the meeting held October 29, by H. M. Aebli, of Loxley, Alabama. After the church school, came an inspiring song service, then Brother Aebli preached an outstanding sermon on the financial law of the church. Services were held in the afternoon and much enjoyed by this small congregation.

East Bay Church

Berkeley, California

August 6, was an outstanding day for Saints of East Bay Church. At the sacrament service four young men were called to the priesthood.

The ordination service of September 10, was a rich experience. On the same evening, the young people were entertained by Chief Clear Sky, who addressed the group on the customs and traditions of the Indians. He was presented a copy of the *Book of Mormon*.

The young people conducted a circus in the lower auditorium of the church, which was a huge success, both recreationally and financially.

At the annual business meeting, Elder Arthur Oakman was elected pastor of this congregation, succeeding Elder G. P. Levitt, president of the district, who was forced to resign part of his responsibilities because of work. Pastor Oakman has begun a series of studies in priesthood responsibilities.

Forty young people were present at the banquet and installation service, October 6.

The young adults of the church met on the evening of October 20, and organized for work, service, and recreation. A party was recently held, which was a fine effort in the field of social values.

President F. M. McDowell was a recent guest at East Bay Church, presenting some helpful material.

The annual bazaar was held on the evening of November 23. A social time was enjoyed, which included a short program and light refreshments.

Under the leadership of Sister Camilla Collins, the children's department of the church school is rapidly growing. They have some definite projects towards which to work. Among these is to be a program to raise funds for a piano for their department.

The young people recently presented a play, and are planning a Christmas drama to be presented December 24.

The adults are manifesting a keen interest in their class studies, and have a desire to obtain higher goals.

The priesthood numbering approximately thirty men, are responding to the demands being made upon them. Four of the elders have definite preaching assignments, while the Aaronic priesthood are visiting under the direction of the pastor. The work of the church has resulted in a closer bond of union between the members. The prayer meetings have also been of a high spiritual order.

Apostle E. J. Gleazer began a series of meetings, November 29. Saints of this congregation appreciate the effort he is putting forth.

Hutchinson, Kansas

Wichita Young People Furnish All-day Meeting

October 29, was a most pleasant day for Hutchinson Saints, due to the visit of a large number of young people from the Wichita Branch, who, under the leadership of Brother Whipple, had charge of the activities of the day.

The morning session opened with congregational singing and prayer, followed by a picture lesson, numerous talks, and musical selections. The theme of the morning was *"Stewardship,"* and the fact was brought forcibly to the minds of all that stewardship does apply to every phase of life.

At noon, a picnic lunch was enjoyed in the city park. It was well attended by Saints from both groups.

The afternoon service was a culmination of the things of the morning, including a talk by Brother Baker, of Eldorado, Kansas, and a reading and a vocal duet by Hutchinson Saints. Brother Whipple addressed the Saints and while the afternoon was yet early, the congregation retired to their homes, thankful for the things that they had heard and for the pleasant association of neighboring Saints.

Muscatine, Iowa

Members Are Active

Members of this branch recently rejoiced at a visit from District President E. R. Davis. He was here to attend the local business meeting, and preached two sermons.

A baptismal ceremony was held Sunday, November 12, two being added to the list of members. Elder Griffith Goddard officiated and Elders Lee Allen and Goddard confirmed.

Brother Moore and Brother and Sister Burrows were here from Iowa City Sunday morning, and Brother Burrows delivered a good sermon.

Many nonmembers attend the services, and the Saints hope to see them accept the truth. The members are moving out in the work of the Lord. The young people are up and doing. They held a meeting November 11, at the home of Sister Ella Roberts, and another November 16.

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Gainsborough, Saskatchewan

Enjoy Visit of Missionary O. W. Okerlind

Winter is here again after a hot, dry summer with plenty of grasshoppers. The economic depression has been felt here as elsewhere, but has had little adverse effect on the spirituality of the Saints.

Saints of Gainsborough Branch enjoyed the services by Elder O. W. Okerlind for about two weeks. He delivered helpful sermons, which strengthened their faith in the gospel.

Sacrament and prayer service were held, October 22.

Before leaving, Brother Okerlind organized a Sunday school, with ten charter members.

At present this branch is composed of twenty-five members, but they are striving to do their best for the advancement of the good cause.

Colorado Springs, Colorado

Extend Missionary Efforts

Attendance is steadily increasing here, especially in the Sunday evening *Book of Mormon* Class and preaching service. Many nonmembers are showing an interest that is encouraging.

Communion services are becoming more markedly spiritual occasions. For this the Saints are truly thankful.

The branch has been undertaking missionary efforts in the way of visiting groups where there is no member of the priesthood to preside. On Sunday, October 22, twenty-five members left early for Canon City, Colorado, to hold all-day services for this group, who have only a Sunday school under the direction of Sister Logan Scott. Sister Scott has faithfully worked in Canon City until with her own little family and a number of nonmembers they now have an organized Sunday school. Through her efforts three were baptized by Brother J. D. Curtis October 22. Also one baby was blessed on this day. Brother Curtis preached two inspiring sermons during the day. Special music was furnished by Harold DeCoster, Willard, and Ray Ebeling.

On October 29, Brother J. D. Curtis and Brother F. Engstrom drove to Goodland, Kansas, for an all-day meeting.

November 12, Colorado Springs Branch held its annual rally day. Activities began with early morning prayer service. After church school session, Brother J. D. Curtis preached the morning sermon. A basket dinner was served in the lower auditorium of the church by the women's department. Here the spirit of fellowship characteristic of the Saints was manifested.

The next session was held in the form of a round table in charge of Brother F. Engstrom. One of the outstanding

senting of a Gold Seal Certificate to Branch President J. E. Ebeling. This is the first to be presented in the district this year.

Immediately after this service, the Saints were fortunate in having Elder Glaude Smith, of Denver, speak to them for one hour.

A play entitled, *"The Play's the Thing,"* presented by the young people, and a sermon by J. D. Curtis composed the climax of a happy and joyous day.

Out-of-town visitors were Sister Flora Leake and family, from La Junta, Brother and Sister J. H. Walker, of Pueblo, Colorado.

In order to acquaint the Saints here with the campaign of "Keep the Law" the congregation has had sermons by J. E. Ebeling and talks by J. E. LaLonde on this subject.

San Antonio, Texas

First Church, Rockwood Court and South Cherry Street

On a recent Wednesday evening Saints of First Church were favored with a visit from President Frederick M. Smith who had been up in the hill country for a week. Instead of holding regular prayer and testimony meeting, presiding officers invited the President to occupy the time, and everyone enjoyed his talk.

A series of missionary efforts by District President G. R. Kuykendall was concluded November 26. Each Sunday evening in November Brother Kuykendall occupied the pulpit, his sermons being of a high order. Good music accompanied these efforts, much credit going to the director, Miss Emma Jackson, and the choir. The last sermon was exceptionally fine, the theme being taken from Psalm 100. The choir sang *"The Breaking Waves Dashed High,"* and an anthem, *"Give Thanks,"* and the latter-day hymn, *"We Thank Thee, O God, for a Prophet,"* carrying out the thought of thanksgiving and gratitude.

The morning speaker on that day was Brother Rouss Eastham whose text was "Am I my brother's keeper?" His remarks were accompanied by a marked degree of the Spirit.

A chicken dinner was given at the church on a recent Friday evening by the women's department. Following this came a splendid program by Miss Emma Jackson assisted by choir members. This was composed of sacred hymns and readings.

First congregation feels keenly the loss of Brother W. H. Mannering who was called to preside over a group of Saints at Breckenride, Texas. He was a regular attendant at all services here, and always was ready to give a word of encouragement to those making an effort to advance.

Sister Cathryn Eastham who has been confined to her bed for two months is still detained there. The doctor hopes that she will be able to be about again after six months of complete rest. Her friends are looking forward to the time when she will be able to meet with them again.

Spring River District Conference

Apostle J. A. Gillen, Presiding Bishop L. F. P. Curry, Elder Amos T. Higdon and Other Workers There

The conference of Spring River Distrist, held at Nowata, Oklahoma, November 24 to 26, was outstanding in the spirit of fellowship. Apostle James A. Gillen, president of the Quorum of Twelve, and Bishop L. F. P. Curry, were present, and preached inspirational sermons.

The conference opened with a program presented by the young people of Nowata. A five-minute talk on *"Zion,"* delivered by Doyle Reich, church school director, was followed by vocal and instrumental solos. A one-act play, *"The Sunshine Lady,"* and a pantomime, *"My Faith Looks Up to Thee,"* brought the program to a close.

Nine-thirty prayer service opened Saturday's activities. The purpose of the prayer hour was to ask God's direction and care over the conference. Apostle Gillen, District President Amos T. Higdon, and Elder C. D. Wilson were in charge.

Business meeting was conducted at ten-thirty, District President Amos T. Higdon in charge. An excellent report of the district work was turned in by the president, indicating that the district had gained in spirituality and in keeping the financial law. Apostle Gillen delivered a fine talk on the duties and needs of the church.

The business meeting was continued during the afternoon, and the following delegates were elected to attend the General Conference: Apostles James A. Gillen and John F. Garver; Elders Amos T. Higdon, Lee Quick, G. E. Harrington, G. G. Cadwell, C. D. Wilson, Norman W. Gray, Ira O. Waldron, Henry Sparling, Edward Campbell, Daniel Gray, J. L. Creviston; Sisters G. G. Cadwell, Katherine Hill, Edith Fry, Susie Hobart, Iva Wilson, Nora Kiser, Mary Hobart, Anna Fisher, and J. T. Riley.

Sunday services began with an early morning prayer meeting, in charge of Elders Waldron, Kiser, and Alvin Smith. The theme of the meeting was *"Can the Lord Depend on Me?"*

At nine-thirty, Apostle Gillen addressed the young people and adults, using as his theme, *"Building of a Spiritual Temple."* At the same time, Sister Ira Waldron talked to the children.

Bishop L. F. P. Curry delivered two inspiring sermons in the morning and afternoon, his themes being, *"The Gathering,"* and *"Stewardships."*

The following young men were ordained to the priesthood at a special

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service Sunday afternoon: Henry Dunn, of Wimer, Oklahoma; Cecil Cook, of Stark, Kansas; Joseph Van Riette, of Mulberry, Kansas, to the office of priest; and William T. Hayworth, of Nowata, Oklahoma, to the office of deacon.

Independence

A week's priesthood institute opened last night, December 4, at Liberty Street Church, and continues tonight, Thursday night and Friday night. All priesthood members living in the center place were urged to be present and hear the speakers, President Elbert A. Smith and Bishop G. L. DeLapp.

Lovers of drama of the various churches in Independence have associated themselves in an organization known as The Village Players, and each month present to the community a night of high class dramatic work. Their opening entertainment was given in the dining hall of the Stone Church last night, three one-act plays: *"A Hand of Solitaire,"* (comedy), Blevins Davis, coach; *"The Valiant"* (tragedy), Lyda Budd Robertson, coach, and *"The Wonder Hat,"* (a fantasy), Mrs. Leonard Lea, coach. Music and other entertainment were planned to cultivate the acquaintance and friendship of Village Players patrons.

Stone Church

A large number of Saints of this congregation assembled for worship at the special Thanksgiving service held the morning of Thanksgiving Day. Pastor John F. Sheehy spoke on the theme of the day, and the Stone Church Choir contributed two anthems of praise and gratitude. A prayer of thanksgiving was offered by Evangelist U. W. Greene.

About two hundred members between the ages of sixteen and thirty compose the young people's division of the Stone Church School which meets at the Auditorium each Sunday morning, and is supervised by Elder T. A. Beck, assisted by his wife, Mrs. Sunshine Beck, and by Bill Lee and Miss Opal Williams. Their service begins at nine-thirty Sunday morning with an organ prelude and opening exercises include songs, prayers, a short talk by a member of the department or a visiting member, taking of the offering, and a march to the various classrooms in the building. The Stone Church Young People's Council is closely associated with this group, aiding the superintendents and teachers in every enterprise.

The last sacrament service of the old year was participated in Sunday morning by a large congregation. Baskets of flowers and ferns decorated the rostrum and furnished a beautiful setting for the ordinance. These men were in charge of the service: Pastor John F. Sheehy, President Elbert A. Smith, Elders Roy V. Hopkins, C. Ed. Miller, H. L. Barto, and Bishops R. T. Cooper and J. S. Kelley. Congregational singing was led by Paul N. Craig, and organ music was supplied by Robert Miller.

An overflow service was held in the basement of the church at the same time, and was given good attendance.

Priesthood meeting and the general prayer service of the city of Zion were held early in the afternoon, and at four o'clock singers of the Messiah Choir met to rehearse their Christmas gift oratorio.

Elder A. M. Chase, missionary for many years, preached an inspiring sermon Sunday night, his theme being, *"Lead On, O King Eternal!"* The congregational song service was directed by Colin Ferrett. Special music was furnished by the Stone Church Choir, directed by Paul N. Craig, assisted by Robert Miller, organist, and Mrs. Nina Smith, soprano soloist. A duet number was sung by Mrs. Elizabeth Tanner Hitchcock, of Kansas City, and Mr. George Anway.

A son was born to Paul R. and Irene Pope Rannie the morning of November 28, at Independence.

The Y. K. T. Class of the Stone Church is continuing its nightly missionary efforts at Liberty, Missouri, this week, Pastor John F. Sheehy the speaker. Through its work there in past weeks, the class has made many friends for the church at Liberty, and considers this missionary endeavor as a definite and continuing project for the winter.

At its Sunday morning session the class elected new officers for 1934, Pastor Sheehy in charge of the business meeting. Those who will preside are Paul Wheeler, president; Harrison Rhyan, vice president; Mark Holman, treasurer; Grace Danielson, secretary. These are to be assisted by a corps of efficient committee chairmen and other officers.

Second Church

An impressive sacrament service was held at Second Church, under the direction of Pastor Will Inman. An organ prelude preceded the service. At this hour, two babies were blessed under the hands of Elders Sam Inman and F. L. Freeman.

Elder A. K. Dillee, former pastor of this congregation, was the evening speaker. He chose for his text, *"Character Building."* The choir, under the direction of Earl Audet, furnished special music.

Last Friday evening, the choir held a social gathering.

The young people are sponsoring a chili supper in the basement of the church Friday evening, December 8. Preceding the supper, a one-act play will be presented.

Walnut Park Church

An effort is being made to swell the attendance at the church school by reaching as many as possible of those who, although members of the church, are not on the school records. The attendance is gradually approaching the five-hundred mark, 479 being present Sunday morning.

Pastor Frank McDonald presided over the communion service, being assisted by Elders George F. Bullard and Royden Barnhardt. Previous to the taking of the offering Brother McDonald spoke of the financial aspect of the "Keep the Law" period, reading a portion of the third chapter of Malachi. The opening remarks, reminding the Saints of the sacredness of the sacrament service, were by Elder Barnhardt.

Elder Robert E. Jones was the speaker Sunday evening.

Liberty Street Church

The Thanksgiving prayer service, held last Wednesday night at the church, was well attended, and the Spirit of the Master was present. The Thanksgiving offering was given at that time.

The infant son of Brother and Sister Raymond Schutt was blessed at the sacrament service Sunday morning by Elder M. A. Smith, assisted by Pastor Lentell and Brother Stobaugh. On this occasion the church was filled almost to capacity.

An adult class has been added to the Religio, and the subject of study is *"Law of the Church."* Teachers are E. T. Atwell and Harrison Curtis.

"Where Love Is, There God Is Also," was the story told by Sister Ada Adkins at the seven-thirty hour. Mrs. Bernard Hurshman who directed the presentation, used her girls' chorus as a musical background.

Enoch Hill Church

Brother Joseph James Larabee, father of Sister Rumble, Sister May Martin, and Miss Hazel Larabee passed away a short time ago, and his funeral was held at the Stahl Funeral Home in Independence Monday afternoon, November 27, Doctor Joseph Luff in charge, assisted by W. D. Bullard.

Thirty-six members of the class taught by Elder H. E. Winegar, enjoyed a social evening Monday, November 27, at the Joseph Alexander home.

A union Thanksgiving service was held at the church on Wednesday. Appropriate contributions were enjoyed by those who attended.

A conducting class in music is being held each Thursday evening at seven-fifteen, under the supervision of Mrs. Amos Allen, chorister. Several members are being prepared for service as choristers.

Brother John Quick is seriously ill at his home.

The young people are industriously working on the Christmas program.

The Dorcas Class was in charge of the worship period at the church school Sunday morning, presenting a splendid program on being neighborly. Each mem-

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ber is trying hard to live up to the name the group has chosen.

The communion service Sunday was well attended. Sister Amos Allen sang *"Open the Gates."*

Elder C. E. Beal was the evening speaker and his topic was *"Faith."*

Spring Branch Church

The Sunday morning communion hour, December 3, was in charge of Pastor M. C. Jacobsen, assisted by A. J. Tankard, L. White, and J. Smith. A quartet sang selections which added to the worship spirit of the service.

Attendance was good at both the morning and evening church school sessions. At the former Sister Alma Dixon gave a short talk on Christ's coming. The program of the evening session was in charge of Sister Jalmer Nelson.

Elder W. A. Smith, missionary to Nebraska, was the evening speaker, and his theme was *"Baptism."* For a text he used John 3: 34. Music at this service was sung by a quartet of local singers.

Brother and Sister Spaulding ask the prayers of the Saints for their son.

Birmingham, England

Fall Program Includes Events of Importance

During the last few weeks several events of importance have taken place. The Harvest Festival of October 22, was quite a success. The harvest truly has been plentiful, and the produce of the land made a fine show. Every harvest gift was of a high grade, and under the skillful hands of Sister Annie Smith and her helpers, was displayed to advantage. The choir, under its leader and instructor, Brother A. Munslow, gave special harvest songs and recitations. Sister G. Allen sang, *"Thank God for a Garden,"* and Brother E. Munslow gave several cornet solos.

The ministerial conference convened November 4 and 5. Under the spiritual power and influence of Apostle John W. Rushton, valuable instruction was given. Priesthood members from all parts of the British Isles were present. It was an inspiring sight to see so many men consecrated to the service of God. Seek goodness, truth and beauty, was the instruction given. Look to Jesus the Chief Shepherd. Brother Rushton made an appeal to the people to get away from narrow petty nationalisms and view humanity as a whole having common interests.

The sacrament service was a solemn and consecrated hour. A beautiful spirit of peace prevailed.

On November 8, a splendid concert was given by the "Smithwickians." These people have given their services for the benefit of the church on several occasions. The concert was a kind of farewell to Apostle Rushton, and a sum of money was handed to him to help him on his return journey to America.

Special Remembrance Day services were held November 12, Elder Fred Davies, missionary to the British Isles, being the speaker at each service. Reviewing the futility of war as a solution of international differences, he made it clear that the present economic and political chaos will, in all probability, result in another war far worse than the World War, and presented the crisis which this will bring to Latter Day Saints who by no stretch of imagination can harmonize war with the gospel of peace preached by Jesus Christ. His sermons were a strong plea for international understanding, disarmament, and good will.

Shenandoah, Iowa

Young People Are Major Part of Church Attendance Here

Shenandoah Saints report a fall of activity, especially among the young people, who comprise the major part in church attendance. There have been a number of socials held at the homes of those living in the country, as well as a halloween party, held in the church basement.

Miss Letha Mattes, daughter of Brother and Sister Alfred Mattes, and Mr. Glenn M. Johnson, were united in marriage September 17, in the presence of the immediate relatives and friends. Elder J. O. Rennie read the ceremony. Both young people are members of the church and are well liked.

A number of young men have been called to the priesthood, one of them, Hugh Shoemaker, accepting ordination to the office of deacon, to which he was set apart in September.

A group of twenty young people went to Council Bluffs, November 12, to attend the first of a week's series of meetings. In the evening, a one-act play, *"Out of the Darkness,"* under the leadership of Sister John Topham, was presented. Immediately following the play, a sermon was delivered by Alfred Taylor, a young member of the priesthood.

Missionary work has continued in Clarinda in the home of Mr. and Mrs. H. A. Harnagel. A number are ready for baptism. Four have entered the church, and others are expecting to be baptized soon. Elder J. O. Rennie has been in charge of the missionary endeavors, loyally supported by J. R. Epperson, Alfred Taylor, and Mrs. Jessie Walser. A number of young people have assisted by contributing musical numbers.

November 5, Elder E. Y. Hunker, district missionary, opened a two weeks' series of meetings in Clarinda, helping to advance the good cause. His sermons were forceful and inspiring.

At the annual business meeting in September, Elder J. R. Epperson was sustained as pastor, and under his direction the work for the coming year should go forward. The young people wish to contribute their bit towards furthering the church.

Bishop G. L. DeLapp visited Shenandoah Branch, November 26, and preached during the eleven o'clock and afternoon services.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

Second Church boasts a newly organized choir, composed of women's voices. The choir, under the leadership of Sister Hazel Gribben, has already contributed its services to the various church meetings.

The women's department met November 9, with twenty-seven members and four visitors. A short program was enjoyed.

The young people of this congregation were pleased to have as their guest, November 12, Elder John R. Grice. Elder Grice delivered a special sermon for the young people during the morning service. His theme was *"Youth and Life Values."*

Elder J. L. Cooper, of Kirtland, Ohio, was the evening speaker, on the subject, *"The Meaning of the Kingdom of God."* Several young people from Dayton, Ohio, were present during the day.

Several spiritual sermons have been delivered during the "Keep the Law" period by the local priesthood.

July 20, the women of First, Second, and Third Churches, entertained their husbands with a program and refreshments.

Mission Branch

Near Marseilles, Illinois

The hostesses for the ladies' aid meeting, November 3, were Mrs. Arthur Goodwin and Mrs. Jesse Olson. Mrs. Walter Anderson was elected to serve as secretary for the group for the coming year. An interesting program was delivered by Mrs. E. C. Williamson, Mrs. Vernon Hougas, Mrs. Martin Anderson, and Miss Bertha Jelm.

The November sacrament service was well attended. Sunday school is growing.

Elder Vernon Hougas was the morning speaker November 12. *"The Financial Law,"* was the subject of his sermon. Brother I. E. Turner, the evening speaker, chose the same subject.

Elder I. E. Turner was the speaker November 19. Following the services, a dinner was enjoyed at the church, given by the members in honor of Brother Cramer and Brother and Sister Fisher, who have departed since to their new home near Morris, Illinois. Brother Cramer is the father of Sister I. E. Turner, and is a teacher in Mission

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Branch. About eighty Saints were in attendance at the dinner.

November 27, the women met at the church. The program was in charge of Mrs. Arthur Goodwin.

The young people held their programs November 12 and 29, at the evening service.

Miss Pearl Turner has entered the Morris Hospital, taking nurses' training.

Mission Branch Orchestra is taking an active part in the services after a short vacation.

Brother and Sister Bibi, who reside near Marseilles, had the misfortune to lose their home by fire. Sister Bibi was formerly Sister Shupper.

South Bend-Mishawaka Branch

902 Raddick Street, Mishawaka, Indiana

Elder A. Whitehead, of Muskegon, Michigan, began a series of meetings here October 22, which came to a conclusion, November 12, in a happy all-day meeting. Five candidates were led into the waters of baptism. The confirmation service was held in the afternoon. On the following Sunday, two more people united with the church. Elder Whitehead is an able missionary.

Saints of this branch are making an earnest effort to come to a better understanding of the financial law of the church, and to fulfill all the requirements therein. Branch solicitors are finding a better response to tithing than ever before.

Attendance at all services during the past months has increased. Saints from Bremen, Elkhart, Niles and other points supporting the meetings by their presence.

Four new members are of Bremen, seventeen miles from this branch, in which place Elder Whitehead continued his work for a week, preaching in homes crowded to the doors. Great interest has been displayed.

Apostle D. T. Williams was a recent visitor. He preached to a crowded house Sunday evening, November 19.

950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

The Bulletin Board

Priesthood Institute

Priesthood Institute for Central Michigan, at Midland, December 10, 1933. All ordained men in the district are urged to attend the three o'clock service if they cannot be at the eleven o'clock meeting. Another meeting of the same nature will be held at Beaverton, February 25. This is an important meeting for all the district young and old. There will be special classes for the young people and at 2 p. m. there will be election of delegates to General Conference. All singers take notice, Brother Harry Runkle asks that you all join in a sing together in preparation for the General Conference Oratorio.—Hubert Case, district president.

New Addresses

All official mail should be sent to John W. Rushton, in care Auditorium, Independence, Missouri, United States of America; private mail to 14854 Hamlin Street, Van Nuys, California.

Leonard Houghton, Soldiers Grove, Wisconsin, Box 53.

Conference Minutes

WESTERN MAINE—Conference of Western Maine convened at Vinal Haven, Maine, October 13 to15. At the opening service, Friday evening, Elder J. A. Gunsolley was in charge. Although few visiting Saints had arrived, the house was filled to overflowing, and they were entertained with a program, the principal feature of which was a play, representing certain features of the Restoration. The play was arranged by Sister Gunsolley and produced by the Vinal Haven group of young people. It was appreciated and enjoyed by the audience. Saturday morning, the ten o'clock prayer service was in charge of Elders E. F. Robertson and J. A. Gunsolley. Following this service, a crowd of young people went down to the landing to await the arrival of the small boats bringing visitors from Stonington, Jonesport, Rockland, and other western points. They were highly pleased to find the first boat bringing forty or more Saints, and the second one bringing nearly thirty more, and besides these, the regular steamer brought in more than a dozen members. At two o'clock, the class period was conducted with Elder J. A. Gunsolley, the teacher. It was well attended. Following the class period, various games and amusements occupied the young people until six-thirty, when the meeting was called for business. District President E. F. Robertson presided. Brother Robertson made a few appointments to complete the organization of the conference, Sister Freda Barton being chosen to act as secretary. The following delegates were chosen for the General Conference: E. L. Traver, Sister E. L. Traver, Paul M. Hanson, Sister Paul M. Hanson, E. F. Robertson, and Sister E. F. Robertson. A motion prevailed that the next district conference convene with Stonington Branch, at the call of the district president in May or June, 1934. Brother Robertson then turned the meeting over to Brother Bernard B. Holland, who proceeded to carry out the program that had been arranged by several visiting branch members. The Stonington Branch presented an original one-act play, and other numbers, all of which were exceptionally well rendered. A group from Eastern Maine District gave some good song numbers, and Rockland Saints presented excellent musical numbers. The Dixfield and Sargentville branches also contributed to the evening's entertainment. Brothers Henry R. Eaton, of Stonington, and J. L. Clark, of Rockland, were in charge of the Sunday morning prayer service. This was the high point of the conference in point of spiritual feeling. The hours from ten o'clock to twelve o'clock were occupied by Brother J. A. Gunsolley, who entertained the adult department. The juniors were in charge of Sister Gunsolley. At one-thirty, Sister Gunsolley addressed the class on *"The Place of Music in Religious Education."* She was followed by Elder E. F. Robertson, whose subject was *"The Church's Challenge to Youth."* After this session, the majority of the visitors had to start homeward, on account of having several miles of water to cross in small boats, but Elder and Sister Newman M. Wilson remained. Elder Wilson delivered the evening sermon to a large congregation. Immediately following, a motion to adjourn was accepted. The conference was voted a huge success. Saints of Vinal Haven did wonderfully in entertaining the large crowds in their homes and with the splendid meals served in the vestry of the church. This was the first youth conference attempted in the Western Maine District, and it proved to be a genuine success.

NORTHWESTERN IOWA.—Semiannual district conference for Northwestern Iowa convened at Dow City, Iowa, November 18 and 19. Ideal weather was conducive to a large attendance. Every branch in the district was well represented and splendid interest was manifest at the meetings. Apostle J. F. Garver, Missionary E. Y. Hunker, and Elders Marvin K. Fry and C. J. Smith contributed to the inspiration and success of the conference. The theme for the conference was, *"Keep the Law."* The opening prayer service Saturday morning was in charge of district officers. President Gerald Gunsolley was in charge of the business meeting. Reports of the district officers were read. Bishop's report shows in tithes and offerings from January 1 to November 1, the amount of $3,559.93. The district treasurer's report shows balance on hand and receipts, $127.19, disbursments, $110.18, leaving a balance in the treasury of $17.01. It was also reported that there is $650 on hand in the tent fund. The budget for the year, 1934, was presented and adopted in the sum of $125. At two o'clock, the business meeting was resumed. A recommendation was presented from Sioux City Branch for the ordination of the following men to the priesthood, Brother A. H. Thompson, elder, A. B. Walback and Lloyd McIntyre, priests. Apostle J. F. Garver presented the name of Brother Gerald Gunsolley to be ordained to the office of high priest, this being the action of the Joint High Council. Bishop W. R. Adams also presented the name of Cecil Burnett, of Sioux City, Iowa, to be set apart as a counselor to the bishop of the district. The recommendations were concurred in by the conference and the ordinations were provided for. The following officers were chosen to act for the district for 1934: District president, Gerald Gunsolley, of Logan; secretary, Ruby Adams, of Logan; church school superintendent, Cecil Talcott, of Deloit; musical director, Louise Hufford, of Missouri Valley; bishop, W. R. Adams, sustained; counselors, E. L. Edwards and Cecil Burnett, sustained. Brother Gunsolley presented the names of Guy Johnson, of Deloit and George Young, of Woodbine, as counselors. The following persons were elected as delegates to the next General Conference of 1934: E. Y. Hunker, Mr. and Mrs. Marvin K. Fry, Fred A. Fry, Mark Hutchinson, Mr.

(Continued on page 1566.)

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THE SOUL OF LATTER DAY SAINT HYMNOLOGY

(Continued from page 1555.)

become a household hymn for Latter Day Saints. It is sung to the tune of *"Aloha Oe"* and can be heard in almost any prayer meeting of Latter Day Saints. It is so well known and beloved that it is chiseled on the walls of their memories and is especially beloved by the young people. We quote in full:

"Unto God, who knows our every weakness,
With faith we lift our hearts in prayer
Asking, in humility and meekness,
For His love, His direction, and His care!

Chorus:

"In these latter days, with songs of praise,
We all must help to spread the gospel story;
Our every deed from sin be freed
Till Zion we redeem.

"Though the task be great that lies before us,
We trust in One divinely strong;
Knowing well at last we'll be victorious,
We will pray that the time will not be long.

"Lord, accept the humble consecration,
Of our lives, our talents, to Thy cause,
Till Thy word is preached in every nation,
And all men have a knowledge of Thy laws!"

As a testimony of the fact that Latter Day Saints desire that their faith shall be centered in Jesus Christ, is the significant place that they give the hymn, *"Redeemer of Israel, Our Only Delight."* For many years singing of this hymn is the first public act of the General Conferences. The writer was present at a conference when the chorister attempted to have another selection sung and thus move from the traditional place of honor accorded this magnificent hymn, which was written by W. W. Phelps. Strictly speaking, perhaps, this hymn has been rearranged by Phelps. The first verse runs:

"Redeemer of Israel,
Our only delight,
On whom for a blessing we call,
Our shadow by day,
And our pillar by night,
Our King, our Companion, our All."

Some of the corrections that Latter Day Saints have made to some of the great hymns are of note. Take the great hymn, *"Arise, My Soul, Arise,"* by Charles Wesley. In the original the first line of the last verse read, "My God is reconciled," as though something had changed his attitude from hate to love, whereas we are taught that God is love. Latter Day Saints have changed that and sing, "To God I'm reconciled." Then the great hymn, *"Jesus, Lover of My Soul."* In this hymn the line occurs, "Let me to thy bosom fly." This is pure affectivity. It is a form of mental hygiene that mental process should not discharge itself in affectivity subjectively considered, but should issue in definite action. In this connection the correction offered and sung by Latter Day Saints is noteworthy: "Let me on thy love rely." Reliance on the love of Jesus has been the backbone of their religion. Rather than fly off away from this world they wish to make the world a better place in which to live and set up a standard of righteous living in their hopes for Zionic communities. That the vision of the divine potentialties is still unblurred Latter Day Saints sing, *"Come, Sweet Comforter,"* as well as *"Come, Holy Spirit, Come."* The words of *"Come, Sweet Comforter"* were written by Frederick M. Smith, the incumbent president of the church and son of Joseph Smith III.

Zion is still the objective. Zion is still the hope of Latter Day Saints. Its redemption is still to be prayed and worked for. It is the social and religious telesis of the religion of Latter Day Saints. More than that, from a prophetic standpoint it is the last act of the great drama of God that will convince men that God is and that His purposes fail not and that there shall be eternal peace and righteousness. Of this President Smith wrote and it has been quickly seized upon and given in a prominent place in Latter Day Saint hymnology:

"ONWARD TO ZION

"Onward to Zion, faithful and strong,
Zion the beautiful beckons us on;
Onward and upward, battle along,
Zion the beautiful beckons us on.
Onward to Zion, to Christ we belong,
With service the watchword, we fight against wrong;
Onward to Zion, march on with the song,
Zion the beautiful beckons us on,
Zion the beautiful beckons us on.

"We have the promise that Jesus will come,
Zion the beautiful beckons us on;
Let us be faithful; his will be done,
Zion the beautiful beckons us on.
Jesus the Savior meeting the throng,
O may His coming be not delayed long;
To God be the glory, to him lift the song,
Zion the beautiful beckons us on,
Zion the beautiful beckons us on."

The Law of Tithing

(Continued from page 1550.)

offer, simply because I believe it to be a matter of speculation. I believe, however, it will be a serious loss to the man's enjoyment of his membership here if he fails to give a fair credence and obedience to the general rules that govern the body. The man who gives nothing here cannot have large expansion of soul, and his loss here is liable to be perpetuated hereafter. His usefulness here in as much as he is an obedient and willing giver of his substance for gospel purposes must necessarily be enhanced and his enjoyment increased thereby. As a matter productive of self-satisfaction, it is worth a man's while to obey the law of tithing." Joseph's letter, written to Elder Dan MacGregor, bears date of May 22, 1902.

Let us not place undue stress upon the observance of some one ordinance, lest in so doing we grow lopsided. All ordinances are necessary, else God would not have placed them in his church. Peter so understood it. (2 Peter 1: 5-12.) Mere obedience to the first principles did not bring perfection but others were needed to make us like Christ.

The True Power

(Continued from page 1553.)

the price of their nobler growth, poets scorning surface gains and living deep, philanthropists pouring forth their gifts, doctors and prophets and teachers. On all these there is the mark of the Cross —love laying down its life. To make people Christlike there is no other power—only the power of loving life laid down. If that is God's purpose then the truest sign of God's strength will be the *sign of God's own life laid down!* The only ultimate power will be God's life laid down! "Therefore we preach Christ crucified—the power of God."—George A. Buttrick, in *Jesus Came Preaching.*

MARK H. FORSCUTT

(Continued from page 1551.)

and in telling to the world the wonderful love of Him, who in latter days, saw fit to restore to earth his gospel with all its gifts, privileges and blessings. And when in his seventieth year, death closed the eyes of this man lovingly known to the church as "Uncle Mark," his friends, while they mourned, were conscious that his life had been "one grand harmonious chord." President Joseph Smith, in charge of the funeral conducted at Nebraska City, October 20, 1903, spoke feelingly of his friend, paying tribute to his integrity, his faithfulness, his fearlessness, and his love for truth.

Today we revere the memory of Mark H. Forscutt. As we sing his songs let us think of the noble example he has left us.

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Let Contention Cease . . . . . .

By Hazel L. Minkler

AS BUILDERS OF THE KINGDOM of God, the necessity for our compliance with the above command was never more imperative than at the present time, when the need for the speedy redemption of Zion is so clearly in evidence.

THE CAUSES OF CONTENTION

In seeking for the causes of contention we find that self-seeking lies at the root of most of our difficulties. Our ideas are questioned, but we refuse to reevaluate them, not because of their proven harmony with truth, but because they are *ours,* and we fear to be found in the wrong. We are assigned a less conspicuous place in the work of the church, and immediately we are offended, because the ego has always appeared before us out of its true perspective in the building of the kingdom. Eliminate the personal equation from many of our problems, and the problems, themselves, will cease to be. Such elimination is possible only as we work single-heartedly toward the accomplishment of our purposes. Contention disintegrates our powers, while happy, unified personalities are achieved by the mutual organization of our lives about an unselfish aim, the highest being that of the building of the kingdom of God, and establishing his righteousness. Anna Robertson Brown says:

"A great part of the strength of life consists in the degree with which we get into harmony with our appointed environment. So long as we are at war with our town, our relatives, our family, our station, and our surroundings, so long will much of the force of our lives be spent uselessly, aimlessly."

For other than reasons immediately apparent to his disciples did Jesus command them to love their enemies, bless those who cursed them, and pray for those who despitefully used them and persecuted them. Had these disciples spent their time and energy in quarreling with their enemies it is doubtful if the early church would have spread beyond the bounds of Jerusalem, and the New Testament might not have been written.

THE CURE FOR CONTENTION

"One's environment may be very disagreeable. It may bring constant hurts of heart, mortification, tears, angry rebellion, and wounded pride,—but there is a reason for that environment. To become strong, the soul must needs fight something, overcome something. It cannot gain muscle on a bed of eiderdown."

The first step, then, in the cure for contention is the readjustment of our lives to those with whom we are surrounded. "Let us say, God put me among these scenes, these people, these opportunities, these duties. He is neither absent-minded nor incompetent. This is exactly the place He means me to be in, the place I am capable of filling. There is no mistake. My life is in its proper setting." Then let us seek, through the power of the divine spirit, to reevaluate the character and service of the brother or sister with whom we may have been at variance. Let us remember that love, alone, will enable us to see the gold which lies beneath the dross.

It was the utter lack of the spirit of retaliation which, more than anything else, attests the divine origin of our Savior, and attracts the world to his message. As one of the incidents of Gethsemane you will recall his restoration to the high priest's servant of the ear which was struck off by Peter.

While Jesus at this time announced his power to summon to his aid more than twelve legions of angels, he realized that true victory must come from within, and he had chosen to receive aid in another and, in consideration of his mission, a more legitimate way; hence we read in Luke 22: 43, that an angel appeared, strengthening him. Yes, strengthening him for his conquest of love, for it was love, alone, which enabled him to exclaim from the cross, "Father, forgive them, for they know not what they do." It has been said that "forgiveness is the fragrance which a trampled flower sends forth to bless the foot which crushes it."

In the placing of himself at the mercy of his enemies in the spirit of love and compassion, Jesus rose triumphantly above them, and was able to declare that *all* power was given him, both in heaven and in earth. Truly it was in the *suffering* of himself to be mocked, scourged, disowned, and cast out (*Book of Mormon,* page 251: 32) that the virtue of his death consists. Romans 8: 17 tells us that if we suffer with Jesus we shall also be glorified with him. Not all of us realize what it means to suffer *with* Jesus. No reward is offered for suffering of any kind, unless it is borne in the same manner in which Jesus bore his suffering. If, when persecuted, we return evil for evil, forgetting the bleeding brow, the nail-torn hands and feet, and spear-pierced side of him who so generously forgave his enemies, we cannot be heirs with him of all things.

Among the things most conducive to the elimination of contention *(Continued on page 1567)*

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THE BULLETIN BOARD

(Continued from page 1563.)

and Mrs. W. R. Adams, Pearl Van Eaton, Mr. and Mrs. Gerald Gunsolley, Mr. and Mrs. George Young, Mr. and Mrs. H. A. Reynolds, Mr. and Mrs. Guy Johnson, Arnold Adams, Mr. and Mrs. George Meggers, and Mr. and Mrs. Chester Davis, Mrs. J. J. Boswell, C. J. Smith, George M. Vandel, T. O. Strand, Mr. and Mrs. Frank Fry, and Mrs. Bessie Pearsal. This closed the business meeting. Brother Charles J. Smith, of Sioux City, Iowa, was the evening speaker. He delivered a stirring discourse on *"Keep the Law."* The nine-thirty prayer service Sunday morning was attended with a spirit of fellowship and many earnest testimonies were given. Apostle J. F. Garver, the eleven o'clock speaker, spoke in harmony with the theme, *"Keep the Law."* Brother Garver reminded the congregation that keeping the law was the gathering up of all forces to make life. An offering of $29.03 was tendered at the close of the service to assist in caring for the expenses of the conference. At two o'clock, the ordination service was carried out. After the song, *"O Master Let Me Walk With Thee,"* Elder E. Y. Hunker offered the prayer of consecration. Apostle J. F. Garver, Bishop W. R. Adams, and Elder E. L. Edwards presided over the ordinations. Missionary E. Y. Hunker, the afternoon speaker, delivered another splendid discourse on the slogan, *"Keep the Law."* This was the closing session of one of the best sessions held for some time. Attendance and interest were excellent throughout the entire conference.

Our Departed Ones

CALHOON.—John Calvin was born in the town of Florence, Saint Joseph County, Michigan, November 10, 1836, and passed away April 29, 1933, at the home of his daughter, Mrs. James King, of Wells, Michigan. He was baptized into the church in 1890, by Elder Carter, of DeKalb, and remained a stanch member of the faith although he did not have the privilege of hearing a sermon from the time he was baptized until ten years before his death when he came to make his home with his daughter. Elder Ernest Burt, of Onaway, Michigan, was holding services in a tent at Gladstone. Mr. Calhoon's parents were members of the church and one brother, William R., was an elder. He, with his two brothers, served forty-six months in the Civil War. Married Mary Elizabeth McCarty, December 18, 1865, and to them were born four sons and two daughters. Mr. Calhoon remembered seeing Joseph Smith, the Seer, Brigham Young and Sidney Rigdon. Is survived by three sons, one daughter, twenty-one grandchildren, and two great-grandchildren. His wife preceded him in death ten years. Funeral services were held at the home of his daughter, Elder A. M. Boomer, of Wells, officiating. Interment was at Oshkosh, Wisconsin.

LUNDQUIST.—Maria Sophia Lundquist was born March 8, 1848, Blacksta, Sweden. Married Robert Lundquist in 1873. Came to the United States, October 19, 1903. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, February 12, 1904, at Salt Lake City, Utah, by Elder Swen Swenson. Sister Lundquist was the mother of eight children, two sons and six daughters, all of whom survive: Carl Robert Lundquist, Salt Lake City, Utah; David G. Lundquist, Mrs. Oscar Okerlind, and Mrs. John Mayne, of Independence, and Mrs. Frank Mitchell, of Fairmount Station, Kansas City, Missouri. Three daughters living in Sweden. She is also survived by twenty-four grandchildren and one great-grandchild. Her husband preceded her in death thirty-one years. She loved her church and was always ready to lift her voice in song and testimony of the goodness of God to her and her family. She left this life November 1, 1933, at Independence, Missouri. She died as she had lived in the hope of a glorious resurrection.

CASTEEL.—Joseph Anthony Casteel was born December 28, 1850, at Chattanooga, Tennesee. Departed this life November 19, 1933, on a farm near Mapleton, Kansas. He was the father of ten children. His wife preceded him in death three years ago. He became a member of the church in January, 1910, being baptized by Elder Lee Quick. He was a strong believer in the latter-day work. The funeral was conducted at the Saints' church, at Mapleton, November 21, the sermon being preached by Elder Lee Quick. Brother Casteel was laid away to rest beside his wife, in the Mapleton Cemetery.

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LET CONTENTION CEASE!

(Continued from page 1565.)

from our midst is the refusal to give expression in any form to the hurt feelings which we may have experienced. In Proverbs 30: 32, we read: "If thou hast thought evil, put thine hand upon thy mouth." In modern parlance, this same truth is conveyed in the words, "That which is not expressed dies." If it be true that all truth dies in the mind which is not expressed in the life, it is equally true that undesirable thoughts not expressed, tend to disappear from the mind.

I wonder how many of us are aware of the fact that in persisting to relate the account of an injury received we are using to an undesirable end one of the same laws as that which governs the successful memorization of a poem, or the retention of useful information, namely, the repetition of that which we wish to remember until it can automatically be summoned to our minds. Again, the mental and physical reactions which accompany such rehearsal of an injury received tend to fix it the more firmly in memory, until it becomes impossible to eradicate it from our minds. Watch the person who is relating to you the incident in which his anger was aroused. Can you not see in the tense muscles and clenched fists an actual renewal of the struggle as far as the physical and mental expressions of this mood are concerned? And is he not as far from the forgetting of the incident, as at the moment of its occurrence? Let us remember that "expression deepens impression," and refuse to express that which we desire to banish from our minds. Many say, "I can forgive, but can never forget." This may be possible in rare instances, but we may safely assume that, as a rule, to forgive is to forget, and to forget is to forgive.

Let us remember the law of reconciliation, as stated in Matthew 5: 25, 26, and thus bring our gifts of service to the altar in love, for it is obvious that a work which was conceived in love must be performed in that same spirit. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." In other words, the unforgiving cannot be received into divine fellowship and receive the blessings necessary to the accomplishment of their tasks, for "No man can assist in this work, except he be humble and full of love."

Between now and the next sacrament service, let us reflect often upon that hymn, the first and last verses of which read:

"How pleasing to behold and see
The friends of Jesus all agree,
To sit around his sacred board,
As members of one common Lord.

. . . . . .

"Let wrath and strife, those seeds of hell,
No more in Christian bosoms dwell;
But love and union, by his blood,
Prove us the chosen heirs of God."

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." (1 John 1: 7.)

We shall never learn to make the earth a home except as we learn to make homes on earth.—Kennedy.

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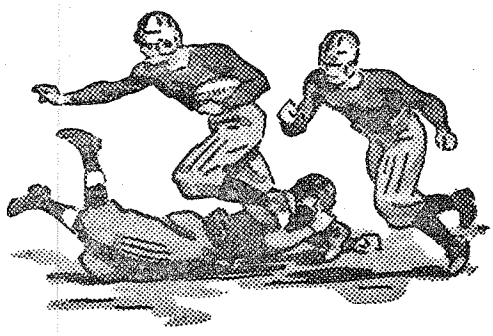

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"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."—Jesus.

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The Missionary Spirit
By Clyde F. Ellis

Mission Work in Great Britain
By John W. Rushton

Missionary Work in Australia
By George G. Lewis

Tested Local Missionary Methods
By F. Henry Edwards

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Ward A. Hougas, Business Manager

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CONTENTS

EDITORIAL:
- C. R. P. 1571
- Across the Desk of the Editor in Chief 1571
- Singers, Attention! 1572
- Men You Ought to Know 1572
- The Christmas Offering 1572

OFFICIAL:
- Notice of Silence 1572

NEWS BRIEFS 1575

YOUTH'S FORUM:
- Home Missionaries Help to Lift the Load 1576
- Others 1576

ARTICLES:
- The Missionary Spirit, by Clyde F. Ellis 1573
- Missionary Work in Australia, by George G. Lewis 1574
- Mission Work in Great Britain, by John W. Rushton 1577
- Tested Local Missionary Methods, by F. Henry Edwards 1579
- The Royal Road, by Florence Tracey 1581
- Weekly Health Letter, by A. W. Teel, M. D. 1584
- The Readers Say— 1588
- Question Time, by A. B. Phillips 1590

QUOTATION MARKS:
- The Twelve Principles of the "New Deal" 1583

NEWS OF CHURCH AND HOME 1591

THE BULLETIN BOARD 1599

The Pigeonhole

In the Eyes of a Poet

Readers will be surprised to know that the famous New England poet, John Greenleaf Whittier, heard the representatives of the early church, and recorded a favorable impression of what they taught. This item comes to us by kindness of Apostle F. Henry Edwards:

A Mormon Conventicle

By John G. Whittier

In listening to these modern prophets, I discovered, as I think, the great secret of their success in making converts. They speak to a common feeling; they minister to a universal want. They contrast strongly the miraculous power of the gospel in the apostolic time with the present state of our nominal Christianity. They ask for the signs of divine power; the faith, overcoming all things, which opened the prison doors of the apostles, gave them power over the elements, which rebuked disease and death itself, and made visible to all the presence of the Living God. They ask for any declaration in the Scriptures that this miraculous power of faith was to be confined to the first confessors of Christianity. They speak a language of hope and promise to weak, weary hearts, tossed and troubled, who have wandered from sect to sect, seeking in vain for the primal manifestations of the divine power.—Littell's *Living Age,* *L, 1847, page 461.

A Song of Courage

By Alma M. Coombs

Sing me a song of courage, I pray,
Sing me a song of daring;
Bring to my memory, deeds of old,
Sing in sweet harmonies, tales once told;
Of men who tried,
Of men who died,
Not counting the cost or caring.

Sing me a song of courage today,
Sing me an epic of valor;
Bring out the melody clear and strong,
Tell of a victory over wrong;
Thrill me again,
With deeds of men,
That sparkle like gems, mid squalor.

Sing me a song of courage, I pray,
Sing me a song victorious;
Maybe this song of yours, who can say,
Shall make me strong again, strong today;
And I with you,
And others, too,
Shall live a new life, most glorious.

■ If you work hard to get rid of your own faults, you will not have time to blame others.

■ Don't hunt for mistakes in the Bible; let it show you how to correct yours.

■ Some men grow under responsibility, others only swell.—*Reader's Digest.*

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Editorial

C. R. P.

A Missionary Church It has been said before and it should be said again that this is a missionary church. It started as a missionary effort and it must continue to be missionary in character if it is to live up to its ideals and realize the goals which are set for it. As a missionary church it early took the position that there is as much responsibility for converting the "heathen" who are at home as well as those other backward people who still inhabit their distant native wildernesses. This number of the *Herald* is dedicated especially to the evangelistic work of the church.

C. R. P. While the country is being plastered with initials—the NRA and the AAA, to mention only two out of many—we take the liberty of suggesting a set of initials for the church—the C. R. P. This means the Church Recovery Program. The very beginning of a Church Recovery Program must take on a missionary character; whose foundation is a strong and sacrificing interest in the welfare of our fellow men. No selfish motive can build the church of Christ. One of the writers in this week's *Herald* suggests that the only really effective missionary work can be done in those communities where there are members living a Christian type of life in all its aspects.

A Seven Point Program The program we would suggest begins with the personal way of life, the daily habits of the individual, and works up to those matters that concern our organized church work. Here it is:

1. Go to church regularly.
2. Encourage and support the very best type of services that your local officers are able to produce.
3. Live a Christian life that will convince the people of your community that the church which produced *you* must be a good church.
4. Make sure that your church properties are kept in the most attractive condition possible. Have them so kept that you could invite *anybody* there, *anytime*.
5. Invite your neighbors and friends to come to church. Make it a point each week to tell someone about the church.
6. Talk the good news of the Kingdom. Be a missionary at heart. If the gospel means as much to you as you say it does, you will want to share it with others.
7. "Keep the Law." Understand the law by studying it. File your inventory, pay your tithing. Contribute to the support of your local church.

Jesus is the great code "Administrator." His symbol is the Cross—the symbol of his love and sacrifice. Are you ready to sign His code?

L. L.

Across the Desk of the Editor in Chief

I RECENTLY had some correspondence with one of our younger ministers who is making a splendid development and I offered congratulations on his growth and expressed the hope that he would keep that consciousness of his own limitations that would promote a due sense of humility and dependence upon the Lord. In response to this letter a reply was received, portions of which are quite well worth quoting and which the readers of the *Herald* I am sure will find of interest. He says:

"I am in the position of having to seek strength for the task, and not tasks equal to my strength. I have never felt more in need of Divine guidance than I now do, and in the recognition of this need, I have already found the source of the supply. The Lord has certainly been with me this last two months, or I have recognized it more than heretofore. Your kindly warning that compliments shall not make me swelled-headed I appreciate. I feel that if I get to the place where I think I can do without God, it will mean a right-about-face for me, and the beginning of my undoing.

"Another thing that I find happening to me is, that I am beginning to find reasons why men are as they are, instead of condemning, mentally, everyone I thought useless to the church. So many times my judgment of others has been condemnatory, although I have never had the courage to tell others, preferring to 'act' towards those I didn't like, sometimes with very poor results I fear. I am beginning to see the wisdom in the Savior trusting men like Peter and in so doing, helping them to save themselves in spite of themselves. I hope I shall always have this attitude, and, as you say, grow in grace, as well as in knowledge."

The above quotation reflects a splendid attitude and is indicative of growth, and we wish more of our men could learn something about charity, for in the growing experiences of the young man above referred to there is undoubtedly the development of charity which is so highly prized by Paul. I am always happy to see our young men developing into men of probity, usefulness, loyalty and indefatigable service.

BROTHER J. L. Verhei, president of the Portland District, recently wrote us telling of the excellent work done by Brethren Myron A. McConley and H. I. Velt at the Portland district conference. He says:

"This was without doubt one of the most successful periods of classes ever conducted here. The preaching services were also very effective. We had record attendance with representation coming from all points in the district, all of whom seemed to realize keenly their responsibility, showing a willingness to cooperate as never before."

Such reports as these are coming in from various quarters and we are happy to know that the Saints are alert to their responsibilities to such an extent that they are anxious to remove their limitations as far as possible, even though it requires assiduous study to do so.

F. M. S.

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OFFICIAL

Notice of Silence

This is to inform any or all who may be concerned that G. C. Connelley, itinerant minister, self-appointed, late of Southern Missouri District and last reported to be in Saint Louis, has been placed under silence, cause for this publication being his disregard of the act of silence by continuing to represent himself as and to officiate as an elder. It will therefore be understood G. C. Connelley is not entitled as a minister to support of the Saints, nor is he to be requested or allowed to act as a minister in any capacity whatsoever.

(Signed) J. F. GARVER,
Minister in Charge.

Singers, Attention!

"Elijah" to Be Sung at General Conference

Singers all over the church will be glad to know that in all probability Albert N. Hoxie will direct the General Conference Choir in the production of the *Elijah* during the conference. Brother Hoxie is anxious to be with us again and it now seems quite certain that he will be able to arrange to do so.

The Independence and Lamoni choirs are beginning intensive work on the oratorio and we feel sure that many other singers will want to join us.

The Schirmer edition of Mendelssohn's *Elijah* will be used. You may secure your copy from any music house in your vicinity or through Paul N. Craig, The Auditorium, Independence, Missouri. Do not delay! The oratorio is difficult and you will need to begin earnest work now, to insure its success.

You should learn the following chorus numbers:

No. 1. "Help, Lord."
No. 2. "Lord, Bow Thine Ear."
No. 5. "Yet Doth the Lord."
No. 10. "Thou Art Elijah."
No. 11. "Baal, We Cry to Thee."
No. 12. "Hear Our Cry."
No. 13. "Call Him Louder."
No. 16. "The Fire Descends From Heaven."
No. 19. "Open the Heavens."
No. 20. "Thanks Be to God."
No. 22. "Be Not Afraid."
No. 29. "He Watching Over Israel."

We are sure that the production of this great dramatic oratorio, under Brother Hoxie's leadership, will be an experience that no musician will want to miss. Watch the *Herald* for further announcements.

PAUL N. CRAIG.
MABEL CARLILE.

Men You Ought to Know

JOHN W. RUSHTON
Of the Quorum of Twelve

Apostle John W. Rushton has a capacity for charming and delighting his audiences at the same time that he instructs and inspires them. Known for his eloquence and for his intimate knowledge of the world's great literature, he has set a high standard of delivery in pulpit and on platform, and has given an example of dignity and reverence in the worship of the church. Herald readers know him as a generous contributor of excellent letters and articles.

Of his long years spent in the service of the church, many have been spent abroad, some of them, happily, in his native England. At present he is in charge of the European Mission, and has done much good in visiting and strengthening the membership in these troublous times.

The Christmas Offering

By C. B. W.

While the Christmas offering represents gifts of love and sacrifice made throughout the year, it has special significance at the Christmas season. In the closing days of the year our hearts overflow in gratitude for the blessings the gospel has brought to our lives. It is fitting that we unitedly make our gifts at this time to the church, in the name of the Christ, and for his sake. In so doing we not only honor Him who gave his life for us, but through our gift we help advance the Cause for which the Christ came.

Truly, it is blessed to give in the name of the Lord!

Those who school others oft should school themselves.—Shakespeare.

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The Missionary Spirit

By Clyde F. Ellis
Of the Quorum of Twelve

HUMAN NATURE is so constructed that when one discovers a thing that pleases him or appeals to his sense of pride, he almost immediately looks for a confidant or one to whom he can reveal his deep satisfaction and pleasure for the thing he has found. Especially is this true of that which is related to the deeper emotions of the soul. This fact should cause one to search out well those to whom he reveals his spiritually-born joy, otherwise it might be uselessly given to others and the glory of its virtue bedimmed through a failure to appreciate it.

If we were able to determine statistically the percentage of our members who have been brought into the church through this human tendency, either directly or indirectly, we would be greatly surprised at the large number. How utterly unsuccessful our missionaries are in communities where members possess no interest at all in the church and its message! Their time, energy, and money spent for advertising, are of no profit. Upon the other hand, what wonderful results are realized in places where the members are alive to the message of the church! With this latter condition existing the expenditure of time and energy by the missionaries is like a generator creating new energy with little thought of self. No demand is made for large sums of money for paper, window, or house-to-house advertising, because every member is spreading the good news among his own friends, and these friends among their friends. How happy everyone is during such a series of meetings!

APOSTLE CLYDE F. ELLIS

MORE AND MORE must we depend upon this way of doing missionary work in the future. Bright lights and large billboards with their attractive signs may attract the one who is looking for that which will appeal to the eye and shallow thought. But to the individual who would have his soul fed and his spirit revived, an earnest, conscientious, spiritual appeal, by one who, himself, has been touched by immortal forces, is worth more than all the glare and dazzling display of modern advertising. Halls of science, museums, and libraries, need no such demonstrative display of their worth. Their mission and message are to the finer emotions of the soul. The educational institutions of today advertise because of competition in their field more than they do to convert us to the need of an education. We take for granted these things so essential to life in its fundamental aspects while that which is more or less external must have its corresponding attraction.

In most places the day of attracting people by signs and paper advertising to the street corners, second and third story halls, and out of the way church buildings, is past. The missionary and members of the church must search out from the homes and places of business those whose hearts are seeking light. *There is no better place in which to do missionary work than the home.* A home, either of a member or a nonmember, opened to the missionary for this purpose where those who are invited by interested members or friends can hear the angel's message, is a wonderful opportunity. There the missionary has fewer but closer contacts with interested people than he usually has in a public place of worship. A branch should have a number of these home missionary centers in a community or city, while the meeting at the public place of worship on Sundays can be made a means of deepening the interested person's appreciation of the church, its rituals, and sacraments. Underlying the success in this kind of an endeavor, as well as any other kind, is the spiritually-alive member who is not ashamed to tell a friend of the wonderful blessing received in the restored gospel.

THIS VERY HUMAN TENDENCY to tell others of the good thing we have found is one of the fundamental reasons why churches and societies send missionaries to both domestic and foreign fields, and sacrifice and work that they may maintain them there. The *(Continued on page 1586)*

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Missionary Work in Australia

By George G. Lewis
Of the Quorum of Twelve

WERE IT NOT for the missionary spirit of the Reorganization perhaps we would not be able to make this report to the Saints of this day and age. But the men of the days gone by—and the women, too—were impressed with the importance of the message which had been intrusted to them and they willingly made sacrifices, left their homes and loved ones, sometimes never to see them again in this life, and traveled over the waters to other lands that they might be missionaries in very deed. Missionaries are message bearers and that is exactly what these people were, for they brought the good news of the Gospel to many people.

APOSTLE GEORGE G. LEWIS

Australia has shared in the attention of the zealous missionaries and today the Australian Saints look back upon the history of the church in this land with pious thanksgiving because some people in the years gone by have *dared* to tell the Gospel story in this land. There is a long list of men and women who have given their lives in service to God and the church in this land at the other end of the world and they have not given in vain for today we see many results from such sacrificing service.

Many of the stalwarts have gone—those who first heard the message in Australia—but they have left their heritage and their undying testimonies in the lives of hundreds and thousands of people. The church in Australia today numbers nearly three thousand souls. Many of these people are scattered through the length and breadth of the land—and one must not forget that Australia is as large as the United States of America—and they are dropping the word here and there, planting a seed of truth in the hope that some day there will be a harvest.

The church today is represented by a branch with a church building in every capital city of Australia; in some cases with two or three branches and churches. A total of twenty-nine branches exist with fourteen groups functioning, many of the groups working towards branch organization. These are just some of the results that have accrued because some have been imbued with the missionary spirit.

THE AUSTRALASIAN MISSION today is practically self-supporting. Eight missionaries are maintained in the general mission field. It is not insular in its missionary outlook for it has inaugurated the church work in the islands of New Zealand and a beginning, though small, has been made in Tasmania. But the field, so far as Australia itself is concerned, has hardly been touched. There are more missionary calls today than we can possibly answer. *If the church could appoint twenty consecrated, energetic missionaries in the Australasian field, we could place them to good advantage at once.* One recent missionary effort resulted in ten being added to the church; five other missionary efforts have been productive of breaking down much prejudice, and increased interest on the part of many nonmembers. A survey of the Australian field indicates that the "field is white, ready to harvest." And this is true of other places.

There is great promise for the future of the work in Australia. There is an army of young men and women growing up in the church and their energies must be harnessed in the direction of righteousness and missionary service.

THE CONDITIONS PREVAILING IN THE WORLD TODAY demand that the message of Christ be proclaimed to a sin-sick world. This is our privilege. The need is there and we can satisfy that need. We must become more missionary-minded. When this church ceases to be missionary-minded, its spiritual power will be on the ebb. The very essence of the Gospel is sharing—sharing the good news with others. When this church rises to its proper place as a missionary agent *(Continued on page 1585)*

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NEWS BRIEFS

Missionary Activities Here and There

Elder J. J. Ledsworth has been holding a seven-week revival at Rust, Michigan. This is a new opening, and many there heard the gospel story for the first time. Fourteen have been baptized and enrolled in Lachine Branch.

Evangelist J. A. Gunsolley conducted ten services at Haverhill and Dover, Massachusetts, prior to Thanksgiving. He was assisted in junior work by Sister Gunsolley. The Gunsolley missionary pair attended the Southern New England Departmental Conference at Boston Branch, November 11 and 12.

Elder Gomer R. Wells, missionary to Holden Stake, recently held a series of meetings at Post Oak, Missouri. He was assisted during the first week by Stake President W. S. Macrae.

Elder John Carlisle, of New Philadelphia, has been conducting preaching services at a schoolhouse at Tippecanoe, Ohio, and reports good interest.

Elder Roscoe E. Davey, part-time missionary to Wisconsin, conducted meetings at Soldiers Grove a short time ago. He began a week's series at Madison, December 3.

Detroit East Side group, Michigan, is planning cottage missionary meetings for the winter months. Several openings are available, and able ministers will be assigned to tell the angel message.

For almost a month Evangelist and Sister Richard Baldwin held tent meetings at Xenia, Illinois, beginning the middle of September. Eleven were baptized.

Not only has Elder J. L. Creviston just completed three weeks of missionary meetings at the Medoc, Missouri, schoolhouse, but he was instrumental in establishing regular periods of prayer in this group, and will return the second Sunday of each month to preach morning and evening and administer the sacrament.

The services of Elder William Osler, of Edmonton, have been secured by Saints at Ribstone, Alberta, for the winter season. Brother Osler is now completing a two-week series with others soon to follow.

Missionary zeal on the part of Saints living in the nation's capital is causing interest in the gospel to grow in and around Washington.

Early in September, Elder V. D. Ruch, lone missionary to Scandinavian countries, left Oslo, Norway, on one of his semiannual visits to Sweden and Denmark. In Sweden he visited members at Stockholm, Sodertelje, Holo, Helsingborg and Billesholms Gruva. In Denmark his visit took him to Copenhagen, Hatting, and Aalborg. Everywhere he was joyfully received by members and friends many of whom are isolated and have no contacts with the general church. Brother Ruch keeps up a large correspondence with Saints in these three countries, seeking to cheer them and to assure them of the church's interest in their welfare.

Elder J. Charles May, missionary to Kansas City Stake, has labored during the past six months in Northeast, Mount Washington, Bennington Heights, and Argentine neighborhoods. He has made 796 visits in the homes of Saints and nonmembers, and baptized thirty-eight candidates. Elder George Harrington has assisted him at times. Brother May began a series of meetings recently at Malvern Hill Church.

Apostle F. Henry Edwards began an experiment in missionary work in Kansas City Stake, with a series of "Conversations" at Grandview Church.

From Belfast, Ireland, comes word that good interest is being shown Elder T. Taylor. One thousand have listened to him tell the gospel message in his open-air meetings.

Independence, Missouri, is preparing to open the new year with a two-week series of missionary services in the ten churches in the city. Saints of the various congregations and their friends will participate in this wholesale evangelization.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

Home Missionaries Help to Lift the Load

Martha Shelby, teacher of the Loyal Lot Young People's Class, had been ill for months, and she seemed to be getting no better. It was rumored over Belleview that she would not recover. Day after day she lay patiently staring up at the white ceiling of her bedroom or out of the window with its blue ruffled curtains. Dave, her husband, and Sally Van Lacy, her widowed sister, cared for her tenderly.

The Loyal Lot did not forget Martha. No, indeed. Each Friday evening at seven, they mounted the steps to the Shelby cottage together, all nine of them, and for a few minutes were permitted to see their beloved teacher. But each time they came she seemed whiter, more ethereal, more angelic. How thin her pale face! But the luster of her eyes did not dim, and her lips still curved in the old smile.

For a little time they would sit about the room, talking quietly, and then Martha would ask them to sing. At that, having been warned by Dave Shelby not to stay in the room long to see her, they would rise and laughingly say that their brand of close harmony sounded better from a distance, and bidding her goodnight, would retire to the hearthside in the living room to sing hymns.

On one evening the class members exchanged stricken glances outside Martha's door. How deathly she looked! Surely she could not last long. Their hearts ached—she was not gaining ground. When Darwin Hanson's tenor voice—Darwin was their president—sounded the opening note of *"Master, Use Me,"* one of Martha's favorites, some of them found it difficult to sing:

"Send me forth, O blessed Master!
Where are souls in sorrow bowed,
Send me forth to homes of want and homes of care,
And with joy I will obey the call
And in thy blessed name
I will take the blessed light of the gospel there."

For a moment after they had finished the hymn, no one spoke. The singers sat thoughtfully watching the flames leap in the dark chimney throat. Then Sarah Peters said softly: "This reminds me more of Martha. It has more of her spirit," and began to sing, the others joining in:

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if by a still, small voice he calls
To paths that I may not know,
I'll answer, dear Lord, with my hand in thine,
I'll go where you want me to go."

"I like that hymn," Sarah continued in the hush which followed, "and when I sing it I think how Martha Shelby has lived it. She hasn't been called a long way off, to China or somewhere—hasn't even expected it. No, she's stayed right at home and preached to the heathen here in Belleview by her good living."

"We're in a missionary mood tonight, aren't we?" queried Edith Mattison half laughing.

"Can't help feeling that way when you think of Martha," returned Harold O'Keefe; "I believe one of the most attractive parts of Martha's personality has always been her glowing missionary spirit."

Several others nodded agreement.

"Those two songs do offer a contrast all right," Darwin soberly observed. "To me, *'I'll Go Where You Want Me to Go,'* always seems so much more self-committing than the other. Get my point? Well, when you sing it, you sort of put yourself into God's hands. In *'Master, Use Me,'* you put yourself into his hands all right, but you tell him what to do with you—call you forth. I'm like Sarah, when I sing:

'I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea!'

I try to remind myself that he'll probably not ask me to go to any of those places. I'll be doing a big job if I stay right at home and serve where I am needed. The important thing is:

'I'll *say* what you want me to say, dear Lord,
I'll *be* what you want me to be.'"

"Missionary at home?" mused Edith. "You make me introspective, and I think how well I could afford to be a missionary at home. I don't have to go outside of my own family circle to find need for the personal evangelism that we hear so much about in our institutes; no, I don't have to go outside of my own heart. Personal evangelism—" slowly, "I don't believe I ever thought of it so personally before, Darwin."

"When I think how Martha has stayed right in Belleview and helped and helped us since we were little tots when she had talent for more spectacular things," Sarah was speaking quickly and earnestly, "when I think how people have criticized her unkindly, how they have gossiped about her, how they have worked against her sometimes, I wonder if any missionary under general church appointment has had to endure more. But she has been faithful and cheerful; she's stayed right on the job of being a missionary here in Belleview. She has spoken the loving words that Jesus would have her speak, just as the song says. She has trusted God and us; she has labored—" the speaker's voice trembled, "through life's short day. Oh, if only I can be more like her, helping, cheering, pushing, and asking no more credit than she!"

"But look at the credit she has received," broke in another girl, "look at the friends she has, and the respect."

"Doesn't the Bible say something about a prophet not having respect in his own country?" Harmon Long grinned.

"We're talking about missionaries," retorted Edith, "not prophets."

"And I believe," put in Darwin, "that we'd better sing something else and then go. Martha looked so tired tonight—we oughtn't to bother. We can talk somewhere else."

"Right," commended another.

As the nine donned their wraps, they sang softly, *"I Would Be True."*

In the other room, the sick woman turned her tear wet face to her husband. She was listening to young voices sing:

"I would look up, and laugh, and love, and lift."

"My precious home missionaries!" she weakly murmured. "How much they help, Dave—how much they do lift me up! Oh, Davey, it's wonderful!"

Others

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—Others.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—Others.

Let "Self" be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—Others.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—Others.

—Charles D. Meigs.

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Mission Work in Great Britain . . . . . .

By John W. Rushton
Of the Quorum of Twelve

TO SPEAK of "missionary work" to the British people is a misnomer. The words do not possess the same content to the Englishman as to the American. "Missionaries" and "missions" suggest the far-away lands where heathens and pagans live in their benighted state. Bishop Heber's hymn which is still sung in our churches means literally for the British what the bishop meant:

"From Greenland's icy mountains,
And India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand.
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

The average Englishman objects very seriously to be classified as "benighted," "vile," "blind," and "bowing down to wood and stone." A modern journalist in a London paper recently put it laconically and cynically thus: "A missionary is one who tries to push his creed down a cannibal's throat and frequently follows it."

This resentment against missionary work in England is true of other European nations and can be understood by those who have had any experience in trying it among them. Perhaps the best word to describe what is being attempted by the church and the missionaries here is "proselytizing." This may seem to be a nuance and perhaps flirting with a distinction without a difference, but it is a serious one here. To begin a propaganda by arousing unnecessary antagonisms by depreciating the prospective convert or his culture is not the best approach.

WE SHALL DO WELL to keep in mind that the history of the church's proselytizing efforts shows that besides being the first foreign field to be exploited, Britain has always been considered of major and strategic importance. At one time I believe eleven of the apostles were appointed to Great Britain. Perhaps one reason may be that owing to her colonizing schemes the British peoples were to be found in many places and the Anglo-Saxon culture is universal, so this is a key situation. Again, the language, customs and civilization of the United States and Great Britain are similar in origin and quality. Perhaps, to those who believe in the "divine ordering" of things mundane and human, the beneficient contributions of this nation to the common good suggested a ready response to the "call of destiny." In any case the beginning and growth of the Latter Day work in Great Britain reads like an epic, and wherever these pioneers of the "new evangel" went it seemed the people recognized "the voice of the Good Shepherd." While the "cradle" of the new movement was at Preston in Lancashire in the north from whence had originated many of the forward movements in religion, politics and economics, everywhere the English, Scotch and Welsh particularly, joined the church and promised to sweep the land with a new fire of enthusiasm. Literally, tens of thousands accepted the message and testified that in it they found satisfaction of soul. Despite the many who emigrated from the country, at the time of the apostasy of Brigham Young, statistics show that more than 60,000 members of the church were reported at the various conferences. The present suspicion and reluctance to the message can be understood when the cruel deceptions of the past are remembered.

In considering the missionary work in Great Britain we must keep in mind that what may be effective and acceptable among other people is not equally acceptable here. To overlook this fact means loss and disappointment. Saint Paul's saying has deep meaning in this regard: "I become all things to all men that I may win some to Christ." To seek to "nationalize" people rather than to "Christianize" them is a perversion of our mission. But the mistake is a common one; the early disciples attempted to "Judaize" their converts and English missionaries of all denominations have tried to "Anglicize" theirs with sometime tragic as well as grotesque results; and we have suffered in our own work because of the endeavor to interpret our message in terms of "Americanism." It must not be forgotten that "In Christ Jesus there is neither Jew nor Gentile, bond nor free, but all are one in Him."

In all missionary work and to whomsoever we address our message, the two fundamental objectives always are: *to evangelize the world,* which means teaching all peoples to live their lives according to the teachings of Jesus Christ as found in the New Testament Scriptures; and, secondly, to bring christianized humanity into a societal form which shall become *the Kingdom of God,* through each and all making the will of God the law of their life and conduct.

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If the religion we are advocating is a "life"—the "abounding life"—then we must be able to interpret that religion in terms of the experiences of the people to whom we preach. In the very nature of things religion cannot be "static." Because we believe that God is unchangeable it is not true that we cannot or must not change our concepts of Him. The Eternal God is always bigger and more than our history or experiences. Jesus has said, "He fills and transcends all things," for "He is above all and through all and in you all."

To be effective missionaries we must learn to understand sympathetically the history and experience of the people we seek to win to our cause. Our approach and technique must be developed out of our knowledge of these and not according to what we believe and know because of our own history and experience. All teaching to be effective consists of interpreting the "unknown" in terms of the "known." We must know the background of the people we would convert regardless of nationality, color or race.

BRITAIN'S EXPERIENCE WITH CHRISTIANITY and missionary work goes back a long way. As one travels about the land and gazes upon the monuments in the existing cromelechs of the Druids at Stonehenge and near to Chagford in Devonshire, the old churches and cathedrals which were begun in the days of the Normans, some even were in existence when King Alfred was a fugitive from his throne, we realize that every piece of this land is redolent with sacred traditions and history. From the traditional visit of Saint Paul who came over from Spain, to the coming of Augustine and his forty monks to Canterbury, on through the centuries which gave Wycliffe, the Lollards, the Reformation movement, Fox and the Quakers, Robinson and the Pilgrim fathers, Whitfield and the Wesleys on down to General Booth and the Oxford movement, and in our own days Evan Roberts of Wales, and Frank Buchman, the work of Christian propaganda is inextricably interwoven in the history. And the noble army of missionaries and martyrs who setting out from this land have carried the news of Christian redemption to the ends of the earth includes some of the names which are forever immortalized; Carey, Moffat, Paton and Livingstone spring instantly to the mind.

Surely from this background of practical experience we can learn something of ways and methods which will help us in our own work. One lesson stands out very clearly;—that pamphleteering, house to house visiting and open air preaching have been the most effective in gathering audiences, and winning their converts. In many of the churchyards there is to be seen the pulpit outside of the church, many places are revered because of being the places where historic preachers have spoken to the masses on the highways. As you ride on the bus or street car down Mile End Road in London, you may see the bust of the late General William Booth to commemorate the beginnings of the Salvation Army.

IT IS NOT A HASTY CONCLUSION that open-air services, house to house tracting and personal contacts constitute the very foundation of successful missionary campaigning in Great Britain. It is not too much to say that the growth of freedom of speech, the development of nonconformity, the rise and increasing strength of the Labor movement besides the popularizing of the Christian message all owe much to the "pulpits" and "Universities" of Hyde Park, Victoria Park, Finsbury Park, and other centers in London, Llandaff Fields in Cardiff, The Quay in Plymouth, Victoria Square and Woodhouse Moor in Leeds, the Bullring of Birmingham, Steveson Square and other places in Manchester, the Green and Cathedral Square in Glasgow, the Custom house steps in Belfast among many other places. These also are some of the many places where we have preached to the tens of thousands in company with many of the brethren, some of whom are long since dead. In my own experience I have much to remember with pleasure and can appreciate the education and disciplining which this work gives to one; poise, control of one's thoughts, humor, to be like lightning in repartee, never losing good nature which, though quick to take advantage of openings, will not leave the poison of sarcasm, to be able to exchange ideas with all sorts and conditions of men is an education which is unique.

The men who have joined in this work include James Caffall, F. G. Pitt, G. Thorburn, John Davis, Thomas Taylor, W. H. Greenwood, William Newton and others of the missionary force. Locally George W. Leggott, William R. Armstrong, the late Joseph Dewsnup (father and son), John Holmes, John Judd and many others, whose contribution in this work has produced some of the abiding results of today. The local organization of the districts here included what is known as the "Rota Plan" which scheduled the local elders and priests according to dates and places appointed to regular missionary effort of this kind. My own experience as a minister in this church began as a local priest giving my spare time on Sunday to local missionary work in and around Leeds. When appointed to Scotland as a missionary there was nothing else we could do but take tracts *(Continued on page 1586)*

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Tested Local Missionary Methods . . . .

By F. Henry Edwards
Of the Quorum of Twelve

EVERY BRANCH of the church should be a missionary power station. No branch can live to itself. Every community containing a Latter Day Saint Church should be thoroughly evangelized, and the spiritual condition of the branch will be in direct proportion to the missionary spirit and activities which are in evidence there.

At the present time local missionary work is particularly important, since branch missionary activity must compensate for the loss of missionary power due to the release of general conference appointees. It was with this thought in mind that I wrote to several of our successful pastors and missionaries and asked them to write me regarding the missionary methods which they have followed in their work. This article is a composite of their replies.

APOSTLE F. HENRY EDWARDS

A Spiritual Background

Bishop A. B. Phillips, long-time missionary and president of seventies, writes:

"Labor where members are imbued with missionary zeal brings the best results, if local discord or iniquity does not exist there.

"I have made efforts in several places where there was missionary zeal but also an atmosphere of iniquity among members. Such efforts are worse than useless, as a rule. The membership must first be put in condition, if results are to follow. On the other hand, I have known of instances where quite a number were baptized under such conditions, and the resulting contaminations produced a sickening situation that was a long-time menace to the church. . . .

"The most spiritual branches are usually those which are alive to mission opportunities. An active and aggressive missionary can come into such a situation at the proper time and reap a harvest. Branch after branch within my memory has proved the soundness of such procedure."

Essentially the same keynote is sounded by Elder Percy E. Farrow, one of our younger seventies. Brother Farrow writes:

"Fasting and prayer for spiritual guidance is of paramount importance. I have in mind a branch where I conducted a series of meetings nearly two years ago. This branch felt keenly the lack of young people at its services. Nearly every Latter Day Saint knows the value of young people to a branch. Also do we well know the results of the lack of young people. This branch decided to hold a series of meetings in an attempt to supply its ranks with the much-needed young people. Before the series the Saints fasted and prayed, imploring the Almighty to lead by his Spirit youth into their ranks. That series of meetings lasted nearly three months. Until the time of writing, from the beginning of the meetings I have baptized thirty-five people in that branch, twenty-six of whom were under thirty and thirty-three were under thirty-five years of age."

Elder J. L. Verhei, our very active president of the Portland Branch and District, says:

"There must be a very definite preparation on the part of the local priesthood toward a positive attitude, and in this they must be absolutely sold to the idea that the teachings and ideals of the church of the Living God are right and just and there must be no turning aside or criticism of the church or its officers, especially the general officers."

A Local Missionary Program

Several of the brethren emphasized the primary importance of a steady and persistent missionary emphasis in the entire program of the local branch. Thus, Elder William Patterson, once an effective seventy, who is now doing equally effective work as a high priest, writes:

"There have been forty-six persons baptized into the Port Huron Branch since I came here a year ago last June. These have come in through a steady and persistent effort rather than through periodic missionary activities."

Elder Henry Livingston, pastor at Philadelphia, another of our missionary enthusiasts, becomes somewhat more specific. He says:

"Sunday evening service is usually made missionary. The gospel principles, church history and our social program are the subjects chiefly used. These have held the interest of the Saints as well as the visitors. The pastor should be the one most interested in the success of this meeting. It will require his time in planning the service. The best material available should be used here and the men who occupy should be given ample notice that they may be able to prepare for it. Encourage the Saints to bring visitors and make the service such that they will not be ashamed to invite them back again.

"Our church school is a large feeder for church membership. We now have about eighty-six nonmembers attending the school, forty-four of whom are good prospects. In one class of adolescent girls the teacher by personal effort converted six and these have been splendid members. One girl of this number brought her family and this resulted in two more baptisms. Encourage the pupils to bring in their friends and make the class work missionary in its character."

Bishop Harry French lists the various methods

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which have been used in Columbus, Ohio, and then selects the church school as the most promising missionary factor in Columbus:

"After mature experience and careful consideration of the benefits accruing from all of the methods narrated above, I must in frankness state our experience discloses the church school as being our best membership builder. Through the school we have reached nonmember children, and through these children we have reached entire families, and the growth of the church in Columbus has been influenced more by the church school than by any other agency we have attempted."

Cottage Meetings

One of our outstanding leaders of the Northwest is Elder Monte E. Lasater, president of the Seattle and British Columbia District. Brother Lasater is a personal missionary and missionary administrator. He selects the cottage meetings for special emphasis, and writes:

"The local missionary effort which has proved beyond a doubt to be successful is the cottage meetings. We usually find a home of some Saint who is so situated that it is convenient for the other members of the church in that locality to bring their neighbors and friends there. These church members usually form the background, and among them visiting friends soon feel quite at home. We have a musical program and preach for about forty-five minutes, then at the close of the sermon we give a chance for questions. Usually many of these come and the question period lasts for about half an hour. The next day we have one or two of the women of that locality visit the homes of those who attended the service but who do not belong to the church. These good sisters report back to us if there is anything which needs further explanation, and we treat these problems in subsequent sermons. We keep these cottage services up as long as wisdom directs and frequently go back to cover the same ground again. We have baptized as high as five from one setting."

Evidently they like cottage work in the West, for Brother Verhei, already quoted, says:

"The greatest opportunity for reaching the prospects is through class work in the homes of the Saints, where they can with little or no feeling of restraint invite their neighbors and friends, many of whom have no knowledge of the belief of the family where the effort is being made. We have found that by visiting in homes where the regular attendance at church services has diminished to the point of almost no attendance at all that we have contacted children who knew little or nothing of the religious views of their parents, particularly where one member of the family belonged to the church and the other did not. Often through the class work, we gain the children for church membership and create such an interest in the parents that they lend themselves readily to the missionary effort being put forth, without realizing how much they are contributing. We reach many of the friends and many times encourage the effort by the curiosity aroused by these friends carrying the teachings home to their own church members and have found on several occasions our classes increased by half after someone in attendance has carried back some of the things advanced at a previous class. This is from actual experiences."

From the East, also, come commendation of the cottage meeting method. Brother Livingston's letter advises:

"It is not possible to get all folks to attend the church service and hence we try to go after them. The cottage meeting has been our most successful method. Choosing some worthy Saint's home for the series, we ask them to invite in their neighbors and friends. This has resulted in splendid attendance many times. One sister was able to get into her house as many as thirty for one service and the room was filled to capacity. In addition the street is canvassed each week one or two days before the meeting is held and on the night of the service the street is again canvassed and a reminder tract given to the people. Some have responded to these. . . . Names of the visitors are kept in a permanent record and these are followed up with a view of inviting them to attend our church."

The Missionary Series

Practically all the brethren agree that no series of missionary services should stand by itself. Every such series should fit into the branch program and should be preceded by very careful preparation.

Elder Harold I. Velt, who comes to us from Australia and who has already baptized many good people in the Northwest, lays special emphasis on this point. He says:

"We call the Saints together a few days or one week before the advertised meetings begin, preaching a sermon along the lines of the great plan of cooperation between God, his ministry and members, and the honest in heart who are to be reached. We emphasize that the gospel we preach to them must come 'not in word only, but in power, in the Holy Ghost and in much assurance,' and that this will be our rich experience if we move out in faithful endeavor.

"We meet again for organization, the missionary and the pastor or leader cooperating to see that every need is attended to. The leaders of music and song are invited to help to their capacity. Volunteers are appointed their territory to be covered with handbills. Those having a pleasing and salesmanlike personality are chosen to ask the favors of window space, and instructed to hand a spare one to the proprietor for his own use, inviting him to come to the lectures or sermons. Instructions are given as to the best methods of handbill distribution. Details such as care not to crease the bill, how to place it face upwards between the door and the floor, or best means of approach in giving personal invitations are suggested as having effect. Knocking from door to door is the method used where sufficient workers can be secured to cover the desired territory. In Centralia, Washington, for instance, on one occasion many volunteers undertook to visit about sixty or more homes each in this way in such time as they could spare, resulting in as many as one hundred and ten nonmembers being present each of the first two evenings. Special prayer is called for, usually accompanied by fasting of one meal a day for a number of days or a week, with a set time daily for family or private prayer, that all hearts may be raised to God in unison though absent from each other."

Brother Livingston also stresses this point. He says:

"Spiritual preparation comes first, mechanics second. Seek quality always and not quantity. This applies not only to those we would convert but also in our ministry to the people. No matter how humble the meeting or how many are present always use the best material. Let our work and lives truly represent God."

Brother Farrow gives a good suggestion in connection with printed invitations, pointing out that a neatly printed *(Continued on page 1580)*

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The Royal Road

By Florence Tracey

XI

Within the Household

MARCH opens the moving season in Independence. It is then that seasonal householders gather their effects about them and proceed to transplant them into another setting. The moving began early in this particular March, for February's cold and snow had confined chronic movers close to their homes, and they had grown tired of their surroundings.

Eldred Hampton put out her sign, "Apartment for Rent," which she had taken into the house in December because of bad weather, and in less than twenty-four hours she had had several inquiries about the rooms.

And so Larry was not surprised one evening, when after leaving her wraps upstairs, she came to seek Eldred, to find her talking animatedly to a strange young woman in the kitchen. The mixing dish in which she had started to stir up graham muffins for dinner, stood on the table. At the other end of the work table Aunt Annie was making sausage patties, putting a great deal of energy into her work. Her usually calm brow was wrinkled with disapproval.

The stranger wore a brightly-flowered smock over her housedress. A narrow red ribbon caught locks of black curly hair away from her small round face, and her tiny feet were shod in absurdly high-heeled shoes. The young woman's smooth, creamy skin was the envy of beauty experts, and her eyes flashed with the exuberance of her spirits. Larry liked the bright eyes, the curl of her hair, and her short upper lip.

BUT WHAT ATTRACTED HER MOST was a tiny girl—she could not have been two years old, who clung to her mother's somewhat abbreviated skirt, her elfin face dimpling beneath an uncombed thatch of black curls.

"This," and Mrs. Hampton put her arm about Larry, "is one of my girls, Mrs. Cameron." And then, "Larry, this is our new neighbor across the hall, Mrs. Cameron. They just moved in this afternoon, and this is the baby of the family, Dorothy Pearl."

"How do you do," Larry nodded, and then looking down: "Oh, you sweet thing!"

Mrs. Cameron whose name also was Dorothy, and who much preferred that her friends call her that, was not hard to get acquainted with. And now as she stood holding a cup of lard in her hand, the cause of her brief call on her landlady, she spoke as if she had known them months, not hours and minutes.

After she had gone, Eldred told Larry more about the family. Mr. Cameron was doing clerical work in the city, and seemed happy to have the work. He had been out of a job for weeks during the winter, and they were new in this community. They had come from Kansas, the western part. He was an elder in the church, and they had another child, a boy, Sammie, who was not yet five years old. Mrs. Cameron did not belong to the church.

"How strange," Larry spoke her thoughts aloud; "she looks nice and broad-minded and sensible. You'd think she'd want to help her husband along in his big interests."

How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite openly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him. Among her reasons is the rather startling one that she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household.

Yielding to a temptation with some misgivings, Larry accompanies Greg to a costume ball, wearing a valuable bracelet that is an heirloom belonging to Eldren Hamptan. To the discomfiture of being thrown in the company of men she dislikes, Larry is horrified to find she has lost—or been robbed of—the bracelet. Days of remorse follow. The bracelet is not found. Larry struggles with herself, feeling bitter about what she has done, and tries to make some new resolutions. She begins by making some inquiries about study classes in the church school, and undertakes reading and discussion for the serious purpose of acquainting herself with the church.

"Many women don't," Eldred had resumed the mixing of the muffins.

"Sensible, did you say?" demanded Aunt Annie. "She'd make a first-rate flapper it looks to me. Sensible? Wearin' them kind of shoes to work in!" she snorted. "The children seem pretty nice, but I do hope she don't dump 'em in on us while she goes trapezin' off to play bridge!"

"You misjudge her, Aunt Annie, she's young—you'll have to make allowances for that. She's young and pretty," reprimanded Mrs. Hampton. "I think they'll make nice tenants."

"Well, judgin' from her looks—" grumbled the old woman as she shoved the frying pan over the gas flame, but the rest of her observation was lost to Larry.

"If they're new here, Mother Eldred," she began thoughtfully, "she — they should have some sort of welcome. Why don't we give a little house party just for the homefolks so's everyone can get acquainted? The Camerons can be honor guests. Don't you think that would be the chummy thing to do?" Teasingly she added, "I'll take care of the children so's Annie'll be spared the strain on that night."

The new family was the chief topic of discussion at the dinner table that night. After Eldred had told all that she knew about them, Larry's suggestion was brought up.

"The sweetest little girl!" So enthusiastically did Larry help herself to the baked beans, that one would have thought she had just said: "The sweetest little beans!" She turned to her right-hand neighbor: "Have some, Mr. Holt?"

Mr. Holt, whom Doc had dubbed the "family sphinx," was at least sixty years of age. His half-gray, half-white hair was always plastered to his head. His brows were drawn together as if in concentration, but his broad mouth hung loosely, giving his face a sulky expression. He assumed all the privileges granted eccentric, elderly individuals. Though he roomed at Eldred Hampton's, he was seldom at home except at mealtime. Where he spent his leisure time was a matter of conjecture to the entire household. Greg insisted that he was a gambler, and spent all his "extra" hours in some backstore den, but Doc was sure that Mr. Holt's recreation partook of nothing more serious than checkers or billiards. He preferred solitude; was quite happy when left entirely alone. And he had a great aversion for desserts and religion. As to the first he said: "No, no. Nothing sugary, slithery, or rich for me." Concerning the second aversion he was more violent: "Silly ideas concocted by a pack of conceited hypocrites! Look what a mess these so-called religious people have got the world into!"

"And that was that—no use to argue with him," said Doc to Eldred, Larry, and Aunt Annie out in the kitchen. "There are lots of people it does no good in the world to argue with, and he's one of 'em. Just leave him alone. He'll tell us something yet."

Strange and clamlike though this member of her household was, Eldred Hampton saw carefully to his physical welfare. If he had a cold she suggested a remedy and loaned him her electric warming pad. If the weather was wet,

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and she saw him leaving the house, she reminded him to wear his rubbers. Nor did he seem to resent these attentions from her.

"Do you suppose there's any permanency in the Camerons' stay, Eldred?" Doc questioned.

"Oh, I think so. They're not afflicted with the move-itis. You see it isn't easy for her to get a place where the children can play in the yard—she's tickled over that."

"Not hard to look at," observed Mr. Horace Peterson, a huge, very wrinkled man who sat opposite Larry, generously helping himself to the butter before passing it. "I caught a glimpse of her as I came in. Something of a doll."

"U-um, yeah?" from his companion, Mr. Harvey Peterson. These two were cousins and they conducted a small printing business under the name Peterson & Peterson. They did not room at Hamptons', but were faithful boarders. Mr. Horace Peterson was tall and slender to the point of emaciation while Mr. Harvey Peterson was the exact opposite—short, florid, and plump as a Thanksgiving turkey.

"Were you serious, Larry, when you suggested a little home get-together to help them get acquainted with all of us?" Eldred Hampton asked.

"Well—"

"I think it's a prize idea," broke in Mr. Harvey Peterson, planking his fork down on the table and screwing up his countenance with great deliberation as if considering the repeal of Prohibition or something else equally as prodigious. "May we come, Mrs. Hampton?"

"Certainly you are invited if we have it. All of us will come."

"Why don't we?" Doc seemed to twinkle within himself, and he glanced at Mr. Holt whose only comment was a disgusted "Humph!"

"We could have ice cream," Doc pursued. Mr. Holt raised one eyebrow indicating that he was listening. Ice cream was the one exception to his dessert aversion. He liked ice cream and could eat as much of it as a ten-year old schoolboy. "If Aunt Annie will stir it up, I'll crank the freezer, and Larry here can help me."

"Now I know we're comin', fella," Mr. Harvey Peterson grinned at his partner.

"And maybe Mother Eldred could be cajoled into making one of her scrumptuous devil's food cakes," suggested Larry.

"Better and better," declared Doc. "When do we start?—I mean, when do we have it?"

And so the plans were laid. The party was to be on Friday evening, three days away, and all of the members of the household, including the Blaines were invited. "And Greg, too," whispered Eldred to Larry, "he's part of the family."

When that young man was told, he offered with enthusiasm to bring half a dozen "crackerjacks" of jigsaw puzzles over for the crowd, and also to help Doc "twist the freezer's tail." Larry promised to play the piano if anyone wanted to sing.

"Of course they will," from Doc. "you watch me. I'll give you the high sign," and his blue eyes laughed.

"Oh, but you'll be freezing the ice—"

"Not all the time—not all the time, my dear girl. Greg and I plan to make short work of that."

ABOUT TWENTY would be there. Even Mr. Holt promised that he would come. John, when Carmen and Eldred wrote him of it, wished that he could come, and Larry knew from the look in their eyes, that there were two women who wished so too.

The night arrived, cold and blustery. Right at the start the good time was threatened—Doc was detained uptown, and, well, they couldn't have a party without Doc. A Saint Louis client kept him out to dinner and indefinitely beyond the party hour.

But Greg proved a good pinchhitter. He, Carmen, Larry, Mr. Harvey Peterson, and Aunt Annie had a "stirring" time, mixing, freezing, and packing the five-gallon can of cream. Aunt Annie even let them peek at the monstrous cake Mrs. Hampton had baked, and scolded like an old New England shrew when Greg surreptitiously broke off a bit of the rich icing.

All of them seemed to be having a happy time. Even Mr. Holt was not faring so badly. He had barricaded himself in the corner behind a card table on which he was playing solitaire with considerable vehemence, his brow even more wrinkled than usual.

"I brought the kiddies over just for a little bit," Dorothy Cameron explained to her landlady. "Since this is a get-acquainted party, they had to be in for a minute or two—for, well, people don't know us until they know the children. I'll take them over home soon. It's past their bedtime now."

"Me—but I want some cake and ice cream before I go to sleepy land, Momma," coaxed Sammie.

When Eldred Hampton introduced the Camerons, Dorothy was gracious. Rufus, her husband, seemed eager to get acquainted, but was held back by self-consciousness. He blushed very easily and frequently. Soon, however, he and Mr. Horace Peterson were busy over a puzzle, and Mrs. Blaine was describing her latest illness to Dorothy, who, because she was keeping a watchful eye in Sammie's direction, proved a not too attentive listener.

Larry and Sallie Ruth Blaine took charge of the children. It did not astonish Larry to learn that the younger girl was fond of children. "That's one thing we have in common, Sallie Ruth," she said. A moment later she was holding Dorothy Pearl up to see Windy, the canary. "Birdie, birdie?" she chirped in a small high voice, causing Windy to cock his head saucily, and the baby to clap her hands and gurgle.

"Did you ever see dimples deeper on a human face?" she demanded. "If dimples are, as they say, the marks of angel love pats, then some angel—maybe more than one of them—certainly loved this little gob of goodness," and she planted a kiss on the point of the small cleft chin.

Sallie Ruth and Sammie were chuckling over a game of deck quoits in the dining room. Their "shots" were most uncertain, but they were having a good time.

"Where's Doc, not here yet?" Greg had just come in from packing the cream in the porch.

"Yes, I saw him slip through the hall not five minutes ago. I imagine he's brushing up a little. Too bad he had to be late tonight, but I hope he gets down before Dorothy takes these cherubs of hers to bed."

"When's that?"

"Right away. She says they must get their beauty naps—as if this little creature needed any more beauty," and Larry wiggled a finger to the delight of Dorothy Pearl.

"What's your name, cuteness, eh?" asked Greg taking a tiny hand.

"Dottie—Pull," with grave deliberation.

"Gee, don't those big eyes play tricks?" he demanded.

THEN ELDRED AND DOROTHY CAMERON steered them into the kitchen. Greg was taken along to open the freezer in order that the children might have a "taste" of ice cream before they were taken to bed.

Perched on two thick books Sammie consumed his "ice cweme" amid blissful sighs, and Mrs. Cameron was holding the baby on her lap, lending assistance in her usually unsuccessful efforts to feed herself. "Oh, but she wants to try, and so I let her," she explained. "She's learning."

A fresh burst of laughter from the living room, and a calling of greetings.

"Doc must have come down," Larry started toward the dining room door.

It was Doc and they were teasing him. Mr. Harvey Peterson was accusing him of having kept his "sweetie" out to tea too long.

"Hello, Doc, old-timer," someone else said, and then he was shaking hands all around.

"Sorry I was late, Eldred," Doc stood in the doorway. "I counted on getting home in time to help, but it was unavoidable."

"That's quite all right, Doc. We missed you, of course, but Greg and Mr. Peterson did the cream, and oh, I almost forgot—" she turned to Dorothy Cameron who at that moment had laughingly steered a spoonful of cream from off its course toward the left ear, into Dorothy

(Continued on page 1585.)

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Quotation Marks

A Review of "A Primer of New Deal Economics," by J. G. Frederick. The Business Bourse, Publishers, N. Y., 1933

The Twelve Principles of the "New Deal"

1. General interests must not be sacrificed to special interests. There must be a more fully democratic outlook in economics, (which is also at the same time the most truly scientific and even the most truly businesslike point of view); that of shaping all economic action on the broad base of the increased stability, security, welfare and purchasing power of the common citizen ("the forgotten man"). Such a principle spells the end of unrestrained individualism, since general cooperation alone can accomplish the results desired.

2. Government, in a machine age of large scale operation, must be regarded as an indispensible coordinative and economic planning authority and credit controller, in the interest of stability and sound development for all the people. It must provide even for grant of complete executive command of the situation. But it must preserve as far as possible, the fundamental principle of American life and history, namely decentralization, and leave to logical groups, by a self-government technique, the greatest degree practicable of initiative and scope, applying compulsion only where self-government fails.

3. The modern-day economic and financial structure is now inescapably world-wide. Isolated nationalism, tariff wars, dreams of being prosperous locally, no matter what happens elsewhere, cannot be realized. The "New Deal" economics must make it a cardinal policy to take a vigorous part in the world affairs and strive to develop sound, balanced, peaceful, stable conditions in finance and economics, in all other parts of the world, as a necessary leverage for attainment of the same conditions in America. But at the same time America must realistically place its own interests first. It can help the rest of the world best by being strong and self-reliant itself.

4. Since the key-force in the "New Deal" economics is the directing power and the credit of the United States government, it follows as a principle that it is of the very highest importance that the credit of the Government be kept at a high point at any cost; and that the use of this credit be cautiously administered for the benefit of the whole people.

5. The national economic health will never be really good until the disbalance between farm and industrial economics is corrected, which can be done by sound economic planning, even if such planning must go through a trial and error period.

6. In order to end (for at least the next two years of reconstruction) the sweatshop wages, unemployment, violent unfair competition, lack of balance between production and consumption, destructive price-cutting, there must be set up for all industry a system of voluntary or enforced controls based upon intelligent, economic planning, by logical groups upon a democratic basis, supervised by the government in the public interest. Competition may no longer be "free"; it must be made "fair" and be given social aims.

7. Unemployment is a glaring advertisement of defective national economic planning and control, and as such is a direst responsibility upon the economic executives of the nation. National plans must be laid on a broad scale to create employment; to "prime the pump" by a sizable public works program. Unemployment, in any large measure and over any long period, is a crime against the brains and will of civilized man.

8. Money being the life-blood of civilization, the central government must serve as the real controlling heart of its flow, and also take special pains to see that the small depositors and investors interests are safe-guarded in the issuance and sale of securities, and in the administration of funds entrusted with banks and financial institutions.

9. A spirited people of divergent tastes cannot be made temperate in habit by national prohibitory legislation. Temperance is a matter of character and education, and "New Deal" economics will not endure a vast illicit traffic run by criminals who pay no duties or taxes. Therefore 3.2 percent beer must be made available at high taxation rates and the repeal of the eighteenth amendment urged upon states, to increase the financial and moral stability of the nation.

10. The "New Deal" spirit of active intelligent Government effort on behalf of the whole people and the whole nation, calls for broad projects of constructive development where they are shown to be logical and benefiting large areas of the country and a considerable percentage of the populace.

11. In a large active country like the United States, under modern conditions, all forms of transportation should be considered as a unit, and broadly planned, and their service to the public not left to private competitive waste and duplication. The government should coordinate and regulate all transportation.

12. A great modern civilization like ours must make its economic programs broad enough to permit the widespread development of a more humanistic, rounded American culture, and not concentrate so violently upon mere material success and speculative activity.

For all who would understand the "New Deal," the principles and philosophy back of it, and for those who would like to have some intimation of where it is likely to lead us, we strongly recommend "A Primer of New Deal Economics," by J. G. Frederick.

On this page we quote, without much comment, a part of one chapter, "The Twelve Principles of the New Deal." The book itself is an absorbing explanation of these principles, the men who have helped to develop them, and the men who are trying to apply them to the many problems of this country.

Some of the men it discusses, in the rapid shifts made by the Administration, are already out of the picture. But the picture is unchanged, and the work goes on under the direction of the one great personality behind it all: President Franklin D. Roosevelt.

Most of these principles will arouse responses of hearty approval, others will be open to question, and one or two may be distinctly not favored by church people. But this book gives them to you as they are, for what they are worth, in a clear and interesting style.

"The principle of art is the incarnation of God's eternal beauty: The principle of religion is the incarnation of God's eternal human heart. Neither can do the other's work, yet their work is complementary, and I wish the divorce between them were more nearly healed. I wish the artists felt more of the need which art can never fill; I wish the religious felt more of the need that art alone can fill."—Principal Forsyth.

"In the actual to discern the ideal, in the appearance to penetrate to the reality, without taking leave of the material to reveal the spiritual—this is the mystery and vocation of the artist, and his achievement is art."—Noyes.

Said the Robin to the Sparrow,
"I should really like to know,
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin,
"Friend, I think that it must be,
That they have no heavenly Father
Such as cares for you and me."
—Author Unknown.

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WEEKLY HEALTH LETTER

Church Physician
By A. W. Teel, M. D.,

Some Suggestions for First Aid for Accidents That Happen in the Home

IT IS ESTIMATED that fifty percent of the fatalities from accidents occur in homes. One hundred and twenty-eight thousand men, women and children were killed in peaceful America during our nineteen months of war with Germany. Every household and every automobile should have an emergency kit as this may be the means of saving a life until the doctor comes. Every home should be provided with a small bottle of three and a half percent tincture of iodine in a glass corked bottle. At all times the iodine bottle should be kept tightly corked to prevent it from becoming too strong to use safely. Castor oil, olive oil, aromatic spirits of ammonia, smelling salts, picric acid gauze and "carbolized vaseline" should also be included in the emergency kit. Several pieces of old linen that has been thoroughly sterilized should always be kept on hand and carefully wrapped in cellophane, and in addition to this a few bandages of different sizes and a pint bottle of boracic acid solution. This can be easily obtained at any drug store, or if you choose to make it yourself add two teaspoonfuls of boracic acid powder to sixteen ounces of boiling water and when cooled sufficiently put this in a bottle that has been thoroughly cleaned and sterilized by boiling. One of the duties of every mother is to know how to meet emergencies that are common in the best regulated families.

A bruise is an injury where the skin is not broken. A slight bruise seldom needs any treatment. If the bruise is severe considerable discoloration, pain, and swelling are manifest. The discoloration is caused by injury to the underlying blood vessels. If the deeper structures are invaded by the bruise the part soon becomes purple and mottled in appearance. Many cases of this kind require days and even weeks before a normal appearance is returned. If the bruise is not very deep the part becomes red and inflamed and the swelling appears quickly. "Black and blue spots" are quite characteristic in those individuals having a sensitive skin. In these persons the slightest bump will cause these spots.

The treatment consists of extreme cold or hot compresses depending entirely upon the individual and the condition of the bruise. It is the experience of some that if heat does not relieve cold will. Whichever gives the most relief is the one to use. Some cases do better with alternate heat and cold. In cases where the pain is severe the older practitioners were in favor of tincture of arnica or old fashioned lead and opium mixture or tobacco. Local applications are more easily absorbed in some persons than others and for this reason caution should be used in the use of tobacco or other medicinal preparations especially where there is a large area to be covered on account of nicotine poisoning. Where tobacco is used gauze saturated in alcohol and covered so as to prevent evaporation, is valuable in some cases. In any case where the skin is broken by the bruise, greater care must be taken about applying local applications. In such cases it is best to apply warm or cold boracic acid solution. In all cases of this kind it is advisable to consult the family physician. Carelessness is all too common and has caused more casualties than all the combined armies of the universe and every one should be on guard to keep yards free from broken glass, rusty wire, knives and projecting nails.

The first thing to do in these cases is to cleanse the wound and if the bleeding is not dangerously severe it is well to let the blood flow a short time to assist in cleansing the wound. Follow with an application of tincture of iodine, which should not be applied in too large amounts. In these mild injuries pressure will stop the bleeding and after this is stopped hot compresses of boracic acid solution are beneficial which can be kept in place by a bandage. If it is a gaping wound, it is best to hold the edges together to facilitate healing and lessen the formation of scar tissue. In most cases of this kind it is wise to consult your physician especially if the wound shows a reddened area which seems to be extending to neighboring parts. In the meantime apply a hot boracic acid dressing. The possibility of infection is always dangerous in cuts and tears. In many cases the wound is contaminated with dirt. In such cases the foreign material should always be removed by pouring plenty of warm boracic acid solution until every trace of it is removed. After these wounds are cleansed with a boracic acid solution they should be swabbed out with the previously mentioned tincture of iodine and a moist dressing of boracic acid applied. In the torn variety of wounds a boracic acid salve is often quite soothing.

Burns and scalds are produced by coming in contact with intense heat and are injuries of greater or less severity. These injuries are received in numerous ways, steam and boiling water, being, perhaps, the most common medium. Those of gasoline, kerosene and electricity may rank next in order. For the sake of convenience, this form of injury has been classified into the *(Continued on page 1585)*

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THE ROYAL ROAD

(Continued from page 1582.)

Pearl's rosy mouth. "Mrs. Cameron, may I present another member of our household, Mr. Dockerly?"

Larry was amazed at Doc's reaction. Almost eagerly he had taken a step or two forward before Dorothy raised her head. When her merry glance met his, he stopped short, staring hard. His hands made a convulsive movement.

"Why, how do you do," Dorothy was still smiling, "I'm certainly very glad—"

"Momma, momma!" squawked Sammie, "Dottie Pull's got her hand in my—!" The baby had deserted her spoon for more primitive methods of conveying food to her mouth, and blandly overlooking her own plate, had plunged a pink hand into her brother's cream.

Never had Larry seen Doc act so strangely. He continued to stare at Mrs. Cameron as she looked after her baby. He was like a man in a trance. His face grew white, and when he turned, his step was not so buoyant as it had been a few moments before. He seemed to have aged years as he stood there in the doorway.

Eldred Hampton noticed it, too. Larry caught her watching Doc, her expression very sober. As for Doc himself, he forgot to tease and joke that evening. He overlooked Mr. Holt entirely and bumped into Mr. Horace Peterson's puzzle, causing that gentleman to swear under his breath.

"What's the matter with Doc tonight?" Larry managed to whisper to Greg. "Did you notice how funny he acted when Eldred introduced him to Dorothy Cameron—sort've as if he'd seen a ghost."

"Or more as if he'd seen Mrs. Cameron before," practically.

"But surely he hasn't. And she acted so natural and unconcerned."

"Well, some women are pretty good actresses, and the children gave her a reassuring background."

"Greg! don't be silly! She's years younger than Doc—young enough to be his daughter."

"Well, I was just guessing as you were. He did act queer. Come on, let's do something; hadn't we better sing?" He led her toward the piano. "See there—he's prowling about in the hall like a lost soul," the young man whispered. Then aloud: "Come on, folks, let's sing something.

It didn't take much urging to gather them about the piano. Mrs. Blaine pleaded a cold, and Mr. Holt "never sang." A quick glance told Larry that Doc and Eldred were not in the group about her.

The girl was glad Greg had suggested singing. Group singing nearly always clears the air of uncertainty, discomfort, or boredom. Then too—more than people think—the selection of songs tells a great deal about the taste and inclination and even the desires of those who do the selecting. People very frequently sing straight from the heart, whereas they speak from the mind.

That was just what Eldred Hampton's household did on this evening. Carmen called for *"Consecration,"* and Greg for *"Let Me Call You Sweetheart."* Mr. Harvey Peterson threw his whole soul and voice—which were quite a lot—into the harmony of *"Stars of the Summer Night."* Rufus Carmeron named as his selection, *"Onward to Zion,"* but had to sing it almost alone, as there was only one hymn book which contained the words and music.

Then Larry saw Eldred's white head among the rest, and she chose two songs, *"The Old, Old Path,"* and *"I Would Be True,"* which, Mrs. Blaine observed, made her feel exactly as if she were going into a prayer meeting. This feeling must have been fairly shattered when Mr. Horace Peterson would be content with none other than *"The Anvil Chorus."* At first Sallie Ruth wanted to sing a very sentimental popular number, then she changed her mind in favor of *"Were You There When They Crucified My Lord,"* explaining that she had been "crazy" about this Negro spiritual when she sang in the Harvest Festival Chorus last fall in the Auditorium.

"Now, Doc, what do you want to sing? Everyone else has had a choice but you," jocularly bellowed Mr. Harvey Peterson, looking about.

"Doc isn't here," Eldred Hampton explained. "He had a bad headache, and so I gave him some aspirins and he went to bed."

Doc leave the party and go to bed! Larry could scarcely believe she had heard aright. It was not like him. She looked up to catch a fleeting message from Greg. His eyes said that there was more to this than was apparent—they must talk it over after the rest were gone.

"But I haven't had a choice," Dorothy Cameron was speaking.

"Come now," from Mr. Harvey Peterson, "we didn't mean to leave any of the ladies out. It was just an oversight I assure you."

"What would you like to sing?" Greg's voice was sympathetic.

"My favorite is *'Sylvia.'*"

(To be continued.)

MISSIONARY WORK IN AUSTRALIA

(Continued from page 1574.)

for Christ, spiritual power and blessings will increase and the promises of God will be verified. Australia feels that it is a unit in the great universal church and joins with it in its prayer that the missionary zeal may not diminish but that the great commission of the Master might find fulfilment "Go ye into all the world and preach the Gospel"... and "Lo, I am with you alway even unto the end of the world."

WEEKLY HEALTH LETTER

(Continued from page 1584.)

first, second and third degree burns each having reference to the extent and the local and general disturbance received. In burns of the first degree there is a redness of the skin (erythemia) produced by an excessive amount of blood to the part (hyperemia). This condition is a slight inflammation without blistering. In the second degree there is inflammation with the formation of blebs or blisters, while in the third degree the injury extends through the skin to the deeper structures beneath, and may be so severe that complete destruction of the part may result. The burns of the third degree are the most painful. Some authorities further divide them into fourth and fifth degrees, but I believe the third degree is sufficient for the layman to understand. "The first thought of in burns" should be to exclude the air and reduce the inflammation. Where the services of a doctor are not readily at hand a very good paste may be made by mixing baking soda flour or starch with water. Fresh lard, cream, castor oil or "carbolized vaseline" will do for temporary emergency. When available, picric acid gauze is probably the best when moistened with water or steam from the teakettle. To hold the dressing in place a bandage should be applied. An ice bag when not too heavy adds to the comfort of the patient and helps reduce the inflammation. Before the application of the gauze, antiphlogistine applied cold on the gauze adds to the efficiency of the treatment which can be peeled off in twelve to twenty-four hours.

A physician should be consulted in all severe cases of burns as they are a very serious class of injury. While waiting for the arrival of the doctor do not attempt to remove clothing that adheres to the burn but cut the cloth around the part which sticks and leave it on the burn.

In all injuries the householder should know something about the treatment of shock which may occur in severe or sometimes in slight injuries which usually follows shortly after the accident. They should receive prompt constitutional treatment. In these cases the hands and feet are cold, pulse feeble, pallor and drowsiness and if the shock is severe enough actual unconsciousness may occur which is a very evil omen. In other cases the mind may be only slightly confused. The arms and legs should be rubbed toward the body with the body covered up by blankets or your coat, cloth covered hot bricks, hot water bottles, etc., or whatever is at hand, as it requires quick work to save the patient. The patient should be placed on his back with his head lowered. It may help him if you carefully hold smelling salts before his nose. As soon as the patient is able to swallow a half teaspoonful of aromatic spirits of ammonia in four or five tablespoonfuls of water or some strong hot

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tea or coffee should be administered.

I have been receiving letters from people who are living in rural districts, where the roads are almost impassable especially in the severe winter and spring months. Many of these people are too poor to defray the traveling expenses of an elder or a physician and this has prompted me to write this article.

MISSION WORK IN GREAT BRITAIN

(Continued from page 1578.)

around to the houses, and find places where we could stand on the streets and preach.

After an expensive and disappointing experience in trying to rent a hall and advertising in papers and circularizing the town personally for a whole month we succeeded only in getting a few curious children besides three of ourselves to the meetings. So, Brother R. W. Munro courageously went with me one Sunday afternoon, and after the churches in Hamilton were closing, we stood forth in a large space and asked the people to stop as we had a message for them. Soon a large ring was formed and hundreds of people listened while we presented the message which lasted for about half an hour. Then we distributed the tracts we had with us. Very few refused them, and after announcing that we would speak again that night at 8 o'clock at the Cross, we adjourned feeling pleased with this effort. So began the campaign in Scotland and included Glasgow, Aberdeen, Airdrie, Motherwell, Carluke and many other places in which Brethern Munro, James Wilson, J. Arber and George Thorburn gave earnest and devoted service. Afterwards a branch at Hamilton and one in Glasgow came into being.

A few weeks ago three letters were sent out from Belfast in Ireland addressed to "The Reorganized Church of Jesus Christ of Latter Day Saints" in Manchester, Leeds and Sheffield. These missives found their billet in the first two named cities. Brother T. Taylor, of Leeds went over immediately and contacted Brother Murray and his friend. I was not able to go so wrote letters and sent some literature. Brother Taylor's report was very encouraging so we arranged matters so as to get over to Belfast together and did so last July. Here again, we had no cathedral, church or meetinghouse. There was nothing else but to find places where we could speak in the open air and went to the Custom house steps, (where years ago W. H. Kelley, G. W. Leggott and T. Brien preached), and to one of the down town streets. We soon had audiences and opposition in plenty. But we felt it was a "door of opportunity" which the Lord had opened. Those who know Brother Taylor will easily imagine how this brother in his fearless manner at 71 years of age renewed his strength and enjoyed this experience once again. Brother Murray was baptized by Brother Taylor in the sea and on the shore we had confirmation service. Without any coaching by us the first thing Brother Murray wanted was the consent to tract and "bear his testimony on the Custom house steps." We gladly gave him permission and supplied him with literature. At the end of August we were able to renew the experience and in company with Brother Taylor we went over to Belfast again. We had a little group of sympathizers this time and after baptizing Brethern Simms and Best we held a service in the former's room where we had confirmation and sacrament service. We proceeded to plan a campaign and once more held the open air services at which many hundreds have heard the word. For a month Brother Taylor has been continuing this work and his reports read like some of the experiences written of in the "Acts of the Apostles"; that unfinished book to which we have all the privilege of adding pages or chapters.

We are planning to engage each member of the church in all the branches in personal missionary endeavor by asking them to go over the list of their personal friends, selecting the names and addresses of those to whom they may tell in an intimate and personal way their religious experiences in a letter and enclose a tract which has been prepared for this especial purpose. Then they will take the replies as they come in and discuss them with their pastor and upon his advice will select another tract and prepare another letter. After this preparation we shall instruct that the names and addresses of those who evince a continuing interest be turned over to the pastor to arrange for the missionary effort by local and general men to advance still further by invitations to attend services and classes of introduction.

In addition to this we are counting all the members of the church who are not active in the work as legitimate material for missionary work; and, Brother Davies, the only missionary we have here, is doing pastoral visiting among these people and treating them in a "clinical" manner. The results are enlightening and encouraging. Those who live outside the branches have been written to personally and when located they will be passed on to Brother Greenwood, the evangelist in this mission, and he will "shepherd" these.

Our purpose is to arouse each and all to the point of enthusiasm in which they will be eager to communicate that which is the biggest blessing of their lives to others, and first of all to their friends and neighbors.

The striking of a match is a wonderful phenomenon, but when that lighted match can communicate its flame to a dried bit of wood,—there is the real miracle of converted life. This illustrates simply what we mean by missionary work and something of the technique we seek to employ.

THE MISSIONARY SPIRIT

(Continued from page 1573.)

conscientious believer in the universality of God, of His Son and Redeemer of the world, and of their message of salvation for men, must of necessity yield to the influence of that power which said, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people." How could one who has been made conscious of the universality of this great eternal purpose fail to be moved to an interest in what might be termed foreign people and foreign fields as well as domestic ones? Strictly speaking, however, there is no foreign race or foreign field to this universal church. We use such terms for our own convenience when speaking of physical things and boundaries.

When we accept this church we also accept the responsibility that rests upon it, and a great part of that responsibilty is to take the message of life to all the world. We are justified in withholding for a time this message from parts of the world because of a responsibility we already owe to the peoples where we have become established, and also because of our inability to do otherwise at the present time, but sooner or later this church must recognize the trust imposed upon it and move into those places not yet acquainted with our philosophy. All the peoples to whom we have gone during the past years, and who have accepted the gospel, have a proportionate claim on the church, its missionaries, its money, and its service, according, of course, to their numbers, their needs, and their contributions as determined by their ability to contribute, to the general church. These people who may be widely scattered over the earth are not responsible for it, and once they have been raised to the heights of spiritual understanding through the plan of salvation that the church has taken to them, we have no moral or legitimate right to withdraw from among them and leave them as prey for "evil men and seducers" who "lie in wait to deceive."

True, many of these peoples may never in our day see Zion, nor even contribute very much to its building. But what is Zion? Is it not a means to an end rather than the end? The end is immorality and life. The ability or inability of a people to contribute financially should not be the only basis of our going or not going to them with the gospel. Even the fact that they cannot now gather or may not gather for years or generations to come should not prevent us from carrying the gospel to them. The fact, however, that they are creatures of the universal Creator for whom the universal Savior died is sufficient to authorize us in our work of evangelization among

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them. No one, but God, knows the heighth, the depth and the width, of the great infinite purpose, and the part all peoples will finally play in bringing it to pass. Our responsibility, as well as God's purpose, in this dispensation is clearly implied in the following words of the Lord: "Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken, ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated, ... and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen, in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them." (*Doctrine and Covenants* 1: 1.)

There is a tremendous urge in one who has labored in a foreign land and among people of a different race to serve and to help bring them to a knowledge of God and the wonderful provision he has made for man. This service is not in vain but bears fruit in the lives and faith of those whom we serve. Their hearts rejoice in the hope of the beautiful gospel of love. The hope of the resurrection at the time when death strikes its stinging blow brings to them a joy that is unspeakable. That which brings hope to them and helps them to shape their lives in keeping with higher standards should be continued, although their participation in Zion may be remote.

If you could sit with me in a prayer service in this distant Society Islands' Mission, hear Saints express their appreciation for the gospel they have learned to love, and see their reaction to the Spirit of God as it rests upon them, you would feel satisfied and say, "Let the church continue its good work." And you would contribute more than ever before that the church might be assisted to this worthy end. A sacrament and prayer service, such as we held last sacrament Sunday, helps one to appreciate the truth of the wonderful song, which says:

"In Christ there is no East or West,
In him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

"In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

"Join hands then, brothers of the faith,
Whate'er your race may be,
Who serves my Father as a son
Is surely kin to me.

"In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide world."

Give us consecrated men and women who have a burning desire to serve God through service to their fellow men as laborers in both our domestic and foreign fields,—men and women who can forget self and become as links in a great chain of loving service which will tie branch, district, mission, and stake, to the church and its challenging goal.

TESTED LOCAL MISSIONARY METHODS

(Continued from page 1580.)

card of invitation has a more dignified appearance and a stronger pull than a cheap handbill, and Bishop French joins him in this emphasis:

"We have avoided cheap printing, particularly handbills, or any other type of cheap appearing material. We think such printed matter tends to deter rather than invite nonmembers."

Music is of course very significant in the missionary series, and, indeed, in all branch activities. In this connection Bishop Charles Fry writes most interestingly concerning a successful series of meetings in which he participated.

"In the matter of song service of which I took charge I had previously gone over thoroughly the *Hymnal* and *Zion's Praises,* selecting and listing all hymns such as might be used in our services, indicating those to be used by the congregation, and such as could be used as solos, duets, trios, and quartets. I also secured a number of other new and popular songbooks and made similar selection of special and suitable numbers. Two or three were selected as extra special or theme songs and were frequently used. The special songs were assigned to singers carefully selected who prepared them in advance. For using these special numbers there was no set time, but whenever the sentiment of the hymn found a fitting place in the meeting it was called for and rendered. No hymns were selected for the meeting beforehand, but from the list which I constantly kept before my eyes or in my mind I selected at the moment the one which was fitting and effectual. We usually spent a half hour in singing, during which time I would call for any of the special numbers desired.

"Frequently the hymns, which were often but one or two verses, were interpersed with a personal interest story, a bit of church history, a brief biographical sketch, or other item of interest, but always the thing that was fitting. On one occasion when I suddenly stopped the singing I called upon an esteemed brother to come forward and give a few words of personal testimony, and notwithstanding his eighty years and more Brother 'Jap' Richards in less than three minutes gave one of the most stirring testimonies of the gospel I ever heard. These little incidents coming up spontaneously and always fitting in so perfectly, and the songs also, had a great effect in arousing interest. Often in announcing a certain hymn I would call attention to the central thought and make a momentary comment upon it. In one place I did this with each successive hymn during the half hour and was myself astonished at the perfect gospel story told in hymn and comment."

Brother Velt believes in using every legitimate method to bring people out to hear the message and he calls attention to the value of social functions in this connection:

"In most places we have found it advisable to have a social program arranged occasionally in connection with missionary services, and in some vicinities, indeed, we have found wonderful missionary opportunities through that means. In one place we arranged a social program once a week, endeavoring to have as many as possible take some part in music, speech, song, or drama, with games following. The interest in these programs grew almost amazingly, so that other religionists began to use similar methods. After the missionary had left, these concerts continued to grow, under capable leadership until the numbers present would reach up to one hundred and eighty, though there were but about twenty-five members. It was made a point to close up by 9.30 p. m. We have baptized some fine people who were first contacted through this means in that place. In another branch we found it absolutely essential to have some kind of social function to get our own young people out. In doing so we got crowds of strangers' children, also, and left the church school increased by a goodly number."

Follow Through, Follow Up

Another point on which all the writers agree, both with regard to missionary work in the branch and to missionary series, is that there must be no let-up during the progress of missionary activity. Contacts made must be followed up persistently until those interested become members. A person who is half converted is not one tenth as useful as one who is fully converted, yet all too frequently we fail in that final effort which makes the difference between interest in our work and passionate devotion to it. Brother Livingston writes:

"Endurance is vital. Elijah failed in the very face of success because he fled when an angry woman threatened him. Many times in view of apparent success something may happen disrupting the effort, but if one continues doggedly on he will be able to rise above every obstacle. If we can only remember that there is joy in heaven over just one repentant sinner, it will help us to stay to our task even though the effort seems futile."

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The Readers Say---

Reserved for You!

This department is reserved for you. A word of testimony, a request for prayers, an experience to share or a criticism to offer: all will be welcome. Short letters can be printed entire; long letters will sometimes be condensed. Perhaps you have something that will help somebody else. Won't you pass it along? Of course, we can't print everything that comes. But we try to print the best.—Editors.

Spiritual Stepping Stones

I was privileged to hear the gospel in 1927, and it seemed to me a great and glorious light shining into my world of darkness. The more I investigated that light the brighter it grew until its rays penetrated into the inmost depths of my being, filling my heart with a joy I had never before known.

In 1928, I became a member of God's kingdom on earth, and at that time felt my cup of joy was full. I thought that God could have nothing more in store for me; but today I realize the wonderful truth of these words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." (1 Corinthians 2: 9, 10.)

For five years I have walked and met many obstacles alone, being the only member of my family and immediate friends who has accepted the gospel and yet I have not been alone. The Holy Spirit has been with me to guide and comfort, and God has given me many evidences of his loving care and kindness. These I count as blessings.

I can truly testify that I know the Reorganized Church is the true church of Jesus Christ, not because I believe so, or have been told so, but because God has revealed it to me. I have been blessed with a spiritual experience proving this to me and telling me that the officers ordained of God are working under the authority of Jesus Christ.

Such an experience strengthened and comforted me in my hours of greatest need. It has been my safeguard when the arrows of prejudice and ridicule came my way. To me it is the fulfillment of the words of John: "If any man will do his will, he shall know of the doctrine." (John 7: 17.)

In March, 1933, I received my patriarchal blessing, under the hands of Patriarch Frederick A. Smith, a blessing that is wonderfully spiritual and something I had no hope of receiving because of opposition. But I have found if we love the Lord and keep his commandments, nothing is impossible with him. I was told in the blessing that God will hear my prayers both in my own behalf and in behalf of those near and dear to me. In August of this year my twelve-year-old son jumped from a tree upon an oil can, which went through his foot. We were in the country away from our doctor, so I went to the Lord in prayer. For three weeks the child's foot was swollen, but he says there was never any pain, and my people wonder at his rapid recovery without complications.

Another blessing by no means small to me, is the new way of receiving the *Herald*. Before this new system I could not enjoy the paper. Now I am receiving it each week through the branch, and it is a blessing.

Nor must I omit mention of the wonderful change that has come to me this year. Heretofore I have experienced joy, sorrow, zeal and anxiety in the gospel work. I have had many disappointments and discouragements, but this year a wonderful peace has filled my heart, and I have learned that whatsoever may come, it is for my good and thereby I am content. The peace of God which passeth all understanding is my golden blessing of this year, and like David I would say:

"Bless the Lord, O my soul, and forget not all his benefits." (Psalm 103: 2.)

"Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure." (Psalm 103: 21.)

"O give thanks unto the Lord. Call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works." (Psalm 105: 1, 2.)

"Praise ye the Lord, O give thanks unto the Lord, for he is good, for his mercy endureth forever."

ALLIE MAE DILDAY.

HOLDENVILLE, OKLAHOMA.

Rejoice at Divine Guidance

We feel that the Lord has directed and wonderfully blessed us during the past year. About a year ago we heard of forty acres of land in the Ozarks offered for trade for Tacoma, Washington, property. We opened negotiations for this trade after much prayer and consulting with our bishop, D. S. McDole. And then we did something which some thought very foolish—we traded for the land without seeing it. Our family prayed constantly that this move would be pleasing to God, and that he would help and guide us.

We left Tacoma, July 15, this year, and drove through to the Ozarks in a Chevrolet truck. Many times on our trip we were given evidence of God's watchcare. Once while we were crossing a desert in Wyoming our fan broke and ran through the radiator letting all the water out. We walked about two miles and found water in an irrigation ditch. While the children and I were gone, Brother Bronson cut small sticks and plugged the hole with sticks and soap. After a short time we were on our way, but with no fan. We went twenty-eight miles before we reached a garage. The mechanics could not understand how we had made those intervening miles with the weather as hot as it was.

Another time we were caught in a desert storm with a broken crank shaft. At any moment it seemed as if the truck would turn over, but again we were thankful. The worst of the storm went around us, and we missed the rain and hail which laid the cornfields flat on the ground six miles farther ahead.

We very much enjoyed the trip all the way. Even in the experiences above mentioned, we felt the sweet spirit that follows trail and engenders humility.

We stopped at Independence, Missouri, a week, to visit places of interest—the Auditorium, Stone Church, Campus, Walnut Park Church, the Atherton Farm community, and the tomb of Joseph the beloved. We enjoyed a wonderful spirit of fellowship while in Independence, but our journey did not end there. We traveled about three hundred miles farther before we came to the property for which we had traded. The land was covered with timber except a small space around a fourteen-foot square shack.

After a few days' work we had cleared away the rocks and brush around the house and found that we had a fine piece of land well worth what we gave. We have built another room to the house and have what stock we need for winter. For

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The Readers Say---

these conveniences and blessings we are thankful. We look forward to the time when other Saints will gather here.

We are attending the Union Sunday school and helping as we can. If there are Saints close to Mountain View or Summersville, Missouri, we should enjoy hearing from them. We ask an interest in your prayers, that we may live close to the gospel and according to the stewardship plan, being useful members of the church.

LOTTIE BRONSON.

SUMMERSVILLE, MISSOURI, ROUTE 1.

Lonely Member Finds Courage in God's Promises

I am the only Latter Day Saint living at Riverton, though a few are living in the surrounding community. Riverton Branch is scattered now, and many times I am lonely and long for the association of Saints. Then I read my patriarchal blessing and rejoice in the wonderful blessings the Lord has promised me if I am faithful. I know that he has been mindful of me all along the way of life.

I believe that the adorning of a meek and quiet spirit is of much worth to one who professes the name of Christ, and I pray that I may continue to look to my Savior and Master for help and guidance. I want to be faithful until the end, and I pray for the "faith that will not shrink, though pressed by every foe."

I was baptized fifty-two years ago by Brother Henry Kemp. Our branch was then known as the Millcreek Branch. Brother Kemp married me and my husband, Byron Cheney in August, 1887; baptized my husband six years later and as time passed lived to bless our three children. He used to visit us often.

Please pray for me and my family. My youngest son is ill and very much needs the prayers of all.

LIZZIE CHENEY.

RIVERTON, IOWA.

Are We Measuring up to the Christ Standard?

I am reminded at this time of the year that we who are God's people are not counted by the things we possess. What we really are and how much we love God and his cause are the things that measure us as good Latter Lay Saints. We say that we love the church, but in the final analysis do we not love many things more than we love the Master's cause? Do we not cater to fashions and fine things, to luxury and to vanity?

God has committed his work to our care. We made him a solemn promise in baptism, to do our part in helping him build up his kingdom here on earth. Are we doing it? Are we keeping that promise? Can people tell by our attitudes and our manner of living that we are true Saints of the Most High? Sometimes I think that we who are supposed to be the light of the world have let our lamps grow dim; that we are not concerned so much about our Father's business as about our own personal, trivial affairs.

When Jesus comes to his own, I believe he will claim those who have kept his law, those who can give a creditable account of their stewardship of time, wealth, and personality. He will choose the unselfish, the honest, the just, and the virtuous.

Many times experiences come to us which remind us that no man has a lease on life. You or I may have only a few days left to show the church and the world that we love Christ and that we want to give him our best. Then, by all means, let us show in the things that we do that we are keeping Christ's whole law, and that the gospel is sweet to us, the way of salvation.

God wants to bless us, but in the past we have followed the world and treated lightly his laws to the extent that he has withheld the wonderful blessings in store for his people. Please pray for me that I with the rest of you may have the strength, faith and courage to keep his entire law.

MINNIE DELLER.

ROCKVILLE, MISSOURI.

If We Keep the Commandments—

If we as a church would keep the law, we should be the happiest and most prosperous people on the earth. This is not a dream; it has been proved in the actual experiences of men. Many have tried to abide by the law and have reaped blessings and helps from their experiences. If you doubt this, my frank suggestion is for you to try it.

God always keeps his promises to us. We should not doubt him. He never fails. Sometimes we fail to live up to our opportunities, but if we live according to the plan he has given us, he will open the windows of heaven and pour out such blessings that we can hardly receive them all.

We should not obey the financial law of the church with an idea of making material profit, else we shall be disappointed. We should pay our tithing because it is a debt we owe to the Lord. I have been paying tithing for thirty years, and I want to say that during those years I have been greatly blessed. Never have I gone hungry or in want for any good thing.

My desire is to be obedient and to be grateful to the Lord for the wonderful plan of life he has given us. I want ever to be true and to keep the law. Let us pray in love and sympathy for those who do not keep the law.

GILES BYRON MOORE.

OMAHA, NEBRASKA.

Request Prayers

Sister Myrtle Ellis, Concordia, Kansas, an isolated member, seeks the prayers of the church, that she may be healed of liver and stomach trouble. She has belonged to the church a number of years, and finds much comfort in the gospel.

Sister Effie Barr, of Whittemore, Michigan, requests the Saints to fast and pray for her husband who has had an operation for goiter. He suffers with his heart and is unable to do any work. Brother and Sister Barr are the parents of four small children. Sister Barr would be glad to receive letters.

Sister T. J. Jett, sr., of San Antonio, Texas, desires the Saints to pray for her sick daughter, Mrs. Ralph L. Davis, a member of Second San Antonio Church. Sister Davis has been confined to her bed for the past three months, seriously ill and suffering intense pain. Will the Saints fast and pray for her recovery?

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QUESTION TIME

What was the origin and authority of the work, "The Pearl of Great Price"?

This work was issued by F. D. Richards in England in 1851, but it did not at first contain all that was later included in some subsequent issues. For instance, I have an edition published in 1888 at Salt Lake City, Utah, which contains the so-called revelation on "The Eternity of the Marriage Covenant, including Plurality of Wives," which was not originally in *The Pearl of Great Price,* and in fact was not at that time even known to the church or the public.

Other contents of the work include Joseph Smith's famous prophecy on the Civil War, his translation of the "Book of Abraham," and several extracts of revelations now published in our *Doctrine and Covenants.* The Reorganized Church has never accepted the work, except as to those portions extracted from revelations adopted formally by the church in an early day, but has specifically disavowed some things which it contains. We understand, however, that the Utah faction accepts all of the work as inspired or authentic.

Did Mrs. White, Adventist prophetess, predict the Civil War would end slavery?

Apparently not, for in her "Testimonies to the Church," published by the Seventh-Day Adventist Publishing Association, Battle Creek, Michigan, she declared in regard to "The North and South":

"January 4, 1862, I was shown some things in regard to our nation. My attention was called to the Southern rebellion. . . . Thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now they are fixed, they find that they have been deceived, that the object of this war is not to abolish slavery, but to preserve it as it is."—*Number Seven,* pages 209, 211.

Possibly this language might be construed by some to refer only to the aims of certain leaders in the war, were it not that she continues with statements which show quite clearly that she believed the war would not result in abolishing slavery. After some further comments following her language as quoted, she said:

"That which caused the rebellion is not removed. The system of slavery, which has ruined our nation, is left to live, and stir up another rebellion. . . . As I was shown this war, it looked to me the most singular and uncertain that ever existed. A great share of the volunteers enlisted fully believing that the result of the war would be to abolish slavery. . . . Had our nation remained united, it would have had strength; but divided, it must fall."—Ibid., pages 212, 213, 214, 219.

There is not space here for more than a few significant extracts from this voluminous document, but the impression conveyed is that Mrs. White believed she had been "shown" that slavery would continue as a result of the war. Of course it is entirely probable that she later became convinced otherwise.

Where is it said, "if they labor for money, they shall perish"?

The original source of this statement appears to be the Second Book of Nephi, in the eleventh chapter, which declares:

"But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish."—*Book of Mormon,* 148: 109.

When were the New Testament books first adopted as inspired?

This was a somewhat gradual process, for some of the books were the subject of dispute for several centuries before a formal declaration of the church was made in regard to the matter. What is called the Muratorian Canon, or Fragment, was written about 170 A. D., it is claimed, and contained all of the present New Testament list except Hebrews, James, and 1 and 2 Peter. Others near this time also gave complete or partial lists, but the books accepted by some church leaders were in some instances rejected by others, and the matter thus became a source of controversy in church councils for several centuries.

The first official church council to indorse the New Testament books as now constituted was probably the Synod of Damascus, in 382 A. D. The Synod of Hippo also adopted the same list eleven years later, and in 397 A. D. the Council of Carthage adopted the complete canon, including the Apocrypha of the Old Testament. The Roman Catholic Church still holds as sacred the books of the Apocrypha named.

In the second century some church officials claimed that revelation had ceased, thus opposing Montanism which claimed prophetic inspiration. But I believe the Council of Florence (in 1442) first officially declared the Scriptures to be inspired.

A. B. PHILLIPS.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Missionary Activities in Scandinavia

Summer Open-Air Meetings Acquaint Norwegians With Gospel

Perhaps the most interesting meetings we have held in this mission for some time were our open-air meetings during the past summer. In Norway during the summer months, it is almost impossible to get many people to attend services in a hall unless they have a special interest. So we decided to take our meetings out in the open to them.

We obtained permission from the chief of police in Oslo to use one of the city parks each Saturday night. It is a beautiful park close to the heart of the city where hundreds of people go to rest and spend a few quiet hours. We were fortunate in obtaining the use of it.

Each Saturday evening during the summer found us in the park, with our little folding organ, where we stood up in a bandstand and preached the message of everlasting life to from two hundred to three hundred people who listened attentively. Some of the Saints accompanied Sister Ruch and me and assisted in the singing and distribution of tracts. Sister Ruch played the organ and sang solos. I used members of the local priesthood to take charge of the meetings, read the Scripture lesson and make a few introductory remarks. This was fine experience for them and they enjoyed it.

It was inspirational to note the attentive interest on the faces of that large congregation of people, many of whom came regularly each week to hear our message. I enjoyed the Spirit of God and was able to preach with power. Many friends were won for the cause. Hundreds of people who had never attended one of our meetings before and who perhaps never would have entered one of our halls, because of prejudice, had the courage to stand there at our open-air meetings and listen to the gospel in its fullness for the first time.

Much discussion was aroused among the people with regard to our doctrine. It is so much in conflict with the usual easy way of salvation that is taught in many churches today. Many people resented our attempt to arouse them from their spiritual sleep while many others valiantly defended us.

A wonderful opportunity was ours to preach the gospel as a witness to many who otherwise might never have heard it. A part of our great responsibility as a church is to preach the gospel as a witness to as many people as possible whether they want to hear it or not. We should use every opportunity to give people a chance to hear the restored gospel. Even if no other fruit is gathered as a result of our open-air meetings this summer, we have at least discharged a responsibility in preaching the gospel as a witness in Oslo.

Hundreds of tracts were distributed and the people were eager to get them. One thing is certain, and that is that many people in Oslo are better acquainted with our church and its doctrine than they were last spring. Some of them are attending our meetings at the hall this winter and are investigating.

Of course, the old cry of "Mormons" was heard often. We had occasion to explain that there is a great difference between us and the Utah Church. Many who had thought we were Mormons were astonished at our doctrine and unwillingly admitted that our teachings were in harmony with the Bible.

A Visit to Sweden and Denmark

Early in September I left Oslo and started on one of my semiannual visits to Sweden and Denmark. As many of you know I am the lone missionary in these three Scandinavian countries. Most of my time is spent in Norway, but I visit Sweden and Denmark occasionally to encourage the Saints and to let them know that the church is still interested in them.

In Sweden I visited Saints at Stockholm, Sodertelje, Holo, Helsingborg and Billesholms Gruva. In Denmark my visit took me to Copenhagen, Hatting and Aalborg. Everywhere I was so joyfully received by our members and friends that my visit among them was as much an encouragement to me as it was to them. Many are isolated and have no regular meetings to attend, nor do they have any contact with the general church with the exception of what they get through me. Because of this I keep up a large correspondence with the Saints in these three countries. Many times I am asked when *Sandhetens Banner,* our mission paper, is to be revived. It is very much missed, especially by isolated members.

I held a few public meetings in some of the places visited, and house meetings in other places. In Stockholm, especially, there seems to be an interest. We had good attendance and the Spirit witnessed to me, as it did on a former visit, that God has a work to do there. One young married woman is converted, and wanted very much to be baptized, but her husband would not give his consent. She will come later. Another married couple are very much interested and are near the kingdom. I hope to return to Stockholm in the spring and work there for a few weeks. I baptized Brother Lundstrom's young son at Sodertelje. He now has two of his boys with him in the church.

Calls on Relatives of Albert Loving

Before going to Sweden, I received a letter from Brother Albert Loving, our energetic brother and former missionary, of Lamoni, Iowa, requesting me to visit some of his relatives who live a few miles from Stockholm, and acquaint them with the church and give them an opportunity to hear the restored gospel. Brother Loving did not do as many do in such instances, merely give me the name and address of his relatives and not attempt to do anything for them himself. He prepared the way before me by corresponding with them, telling them about the church and about me and asked if I could come and visit them. He sent them tracts printed in Swedish and also sent me funds to pay my expenses from Stockholm out to where the relatives live.

The result was that I and our local elder in Stockholm were heartily welcomed in the home when we arrived there. While the interest in the church was not great in that home, we have at least established a contact, were successful in gaining the husband's attendance at one of our meetings in Stockholm and in planting a little of the gospel seed. What the result of that visit will be is in the hands of God.

I admire Brother Loving for his great interest in the salvation of his relatives. Each one of us should feel the personal responsibility we have at least to give those who are near and dear to us opportunity to hear of and come into possession of the pearl of great price. As members of the church we believe, and many of us know, that this is the true church of Jesus Christ. It should be of deep concern to us that our relatives and friends become members of the church by obedience to the gospel. Follow Brother Loving's example. Assist in the missionary work of the church by cooperating with the missionary and by obtaining for him a welcome in the homes of your relatives and friends.

V. D. RUCH.

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New Philadelphia, Ohio

Harmony Characterizes Branch Activities

The newly-organized *Book of Mormon* class of girls taught by Sister Anna Cramer, successfully dramatized the play, *"Other Sheep Have I,"* by Mabel Williams Crayne, September 21. Their presentation was excellently rendered and was preceded by a pantomime interpretation of the hymn, *"Book of Mormon, Hid for Ages,"* by Madge Thomas, assisted by a quartet. The class meets every two weeks on Sunday afternoon.

Miss Charlene Hensel has also organized a club for which a name has not yet been selected. Its activities will be confined to the study of fine arts. The members meet monthly to enjoy a social hour with contests and stunts. Both the young people's society and the club enjoyed halloween parties.

The congregation was pleased to welcome Apostle Paul M. Hanson, November 2, and to listen to his excellent discourse. On Sunday, October 15, they were happy to have with them once again Patriarch G. T. Griffiths whose visits and kindly counsel are deeply appreciated.

Elder William L. Goudy officiated at the funeral service of T. D. Briggs, a nonmember, age sixty-one, November 1. His family are regular attendants of the church school, and receive the sympathy of all.

The marriage of Sister Lena Watkins and George Tirney, of Conotton, Ohio, was solemnized September 23, by Elder John D. Carlisle.

Brother and Sister William F. Webbe, of Kirtland, Ohio, were visitors here October 1. Brother Webbe, district superintendent of church schools, gave an interesting talk on religious education, and assisted in the sacrament service.

Elder John Carlisle has been conducting preaching services at a schoolhouse at Tippecanoe, Ohio, and reports good interest.

Members of the priesthood have been active in providing interesting messages, and as the year draws to a close the Saints feel that the Lord has blessed them wonderfully in the spiritual endeavors of the branch.

Brother Charles Cramer chose as his topic Sunday morning, November 19, *"Keeping the Law."*

Sunday morning, November 26, in commemoration of Thanksgiving a beautiful service was arranged. Brother S. B. Mansell spoke briefly on the theme of the hour. Eight girls taught by Anna Watkins, sang a song, and the pageant, *"Thanksgiving,"* was given by local members, a vocal quartet assisting the cast. As the climax of the play four small boys and girls presented "Thanksgiving" baskets laden with fruits, grains, and vegetables.

The annual branch meeting will be conducted December 12.

Missionary Meetings at Medoc, Missouri

J. L. Creviston Aids Small Group

Elder J. L. Creviston held a three weeks' series of missionary meetings at the Medoc, Missouri, schoolhouse, which was well attended by people who seemed very much interested in the gospel. Only three families of Saints live in the community, but they are progressive and are determined to tell the gospel tidings.

Brother Creviston was instrumental in establishing regular periods of prayer meeting to be held every Sunday afternoon at the home of Brother J. L. Mathis. He also has agreed to return the second Sunday in each month and preach at the schoolhouse both morning and night and administer the sacrament to the Saints at their afternoon prayer service.

Ribstone, Alberta

William Osler Lends Missionary Aid

Ribstone Branch, the largest in Alberta, is situated about one hundred and seventy miles southeast of Edmonton on the main line of the Canadian National Railroad. Its membership constitutes the largest church congregation in the locality and is active in gospel witnessing and Zion building. Elder Albert White is pastor, and with his willing and faithful assistant pastor, Elder George Miller, seeks to provide the best care for the flock in his charge.

For the winter season the services of Elder William Osler, of Edmonton, were secured after the loyal and long faithful women's department, led by Sister Annie Burton, assured the pastor, that it would attend to all necessary financial obligations. Elder Osler is now completing a two-week missionary series of meetings with nice attendance, and already several people are investigating the truth.

Following these meetings, there will be a missionary series held at points south of the branch. Priesthood meetings are being held which are of benefit to the local ministry in their work. Keeping the law and living it in spirit and in truth are made plainer in Elder Osler's pastoral sermons each Sunday afternoon. Regular prayer meetings are being held in the church every Thursday afternoon. The young people are planning further activities as their committee attends to such needs. Each Saturday afternoon the young children come into town with their mothers and friends and while the women are busy with their department meeting, Elder Osler spends an interesting hour and a half with the children. With devotional exercises, story-telling and games, the little folks are actively happy in the town hall which is rented for branch activities.

The Sunday school, under its superintendency, Brother Fred Dallyn and Brother Charles Waite, is preparing a Christmas pageant, *"The Bethlehem Scene."* With its array of youthful talent, aided by music and the help of dramatic leaders, this entertainment will doubtless be an outstanding success.

All departments work harmoniously with each other and the spirit of cooperation is found everywhere. As the congregation nears the close of 1933 and visions the opportunities of the coming year, Ribstone Saints feel thankful for divine blessings of the past and with faith and good works, intend to maintain, develop, and preach the faith once delivered to the Saints—the angel message.

Brush Creek, Illinois

The Baldwins Help With Tent Meetings

Evangelist Richard Baldwin held a series of tent meetings at Xenia, beginning September 18 and closing October 15. Eleven were baptized as the fruits of his labors, Joe Burkett, Curtis King, Oakley King and wife, John David Chaney, John Kurtz, Noel Kurtz, Beulah Mae Slover, Johnnie Lawrence and wife, and Nellie Henson. All Brush Creek members who could, attended the services, and appreciate the help of such earnest workers as Brother and Sister Baldwin.

Several have been added to this branch by transfer.

Brush Creek has a beautiful banner made of church colors and inscribed with the words "Keep the Law" in gold letters across the top. Each member who files his inventory has a gold star placed on the banner with his name on it. The local slogan is "Brush Creek Leads the Way."

The La Da Sa Club met in September with Pearl Henson and Mae Mills at Xenia. In October they met with Anna Slover and Elberta Henson. They met with Kate Morris and Mabel Phillips at Cisne in November.

The men have organized the Brush Creek Development Association.

This local was saddened by the death of Brother James Slover October 26. Funeral services were conducted at Brush Creek, the sermon being by Elder R. H. Henson, assisted by Elder O. C. Henson. Interment was in Needmore Cemetery.

A large crowd attended the annual halloween social, and prizes went to best costumes and make-up. Supper was served and the proceeds went to branch expenses. A quilt was sold.

Some of the speakers who have lately occupied the stand are Elders R. H. Henson, J. H. Henson, O. C. Henson, William Clements, Phillip Henson, and Halleck Milner.

The branch held its annual business meeting October 30, and Elder O. C. Henson was chosen as pastor with William Clements and J. H. Henson as counselors. Delbert Morris was selected as

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church school supervisor. These leaders are supported by a corps of efficient and consecrated fellow officers and helpers.

Brush Creek sacrament services are well attended and the source of strength and encouragement.

Sister Clements happened to a painful accident November 27, when the car in which she and Brother Clements were riding was overturned south of Xenia. She suffered a broken arm and some cuts on her face and head.

The church school held a banquet November 29. More than seventy people were served and a program of talks by some of the elders and church school officers, songs and jokes entertained everyone.

The children gave a Thanksgiving program, December 1, which was attended by a nice crowd. Then the entertainers were marched over to the dining hall where supper was served to them by the church school. Plans are being made by the young people for a banquet in the near future. The Christmas program is now under way.

Washington, District of Columbia

Hold All-day Meeting

Saints of Washington, D. C., met Sunday, November 5, for an all-day service. Sunday school was held at the usual hour and followed by a baptismal service conducted by Elder Froyd in a stream at Arlington, Virginia. The candidate was the little ten-year-old Mary Hunter, daughter of Sister Ida M. Hunter, of Laytonsville, Maryland. Confirmation was held at the sacrament service that afternoon following the basket dinner at the church.

The young people met at Sister Ida M. Hunter's house on Thursday night for a *Book of Mormon* class. Washington Saints are happy to have made the acquaintance of this family. Sister Meely of Washington group, was instrumental in getting in touch with the Hunter family through a letter in the *Herald.* Only the mother and three children belong to the church. Several missionary services have been conducted during the summer at this home, and various families of the neighborhood have attended. This afforded a splendid opportunity for missionary activities.

A Christmas program is well under way.

Brother and Sister Adolphus Edwards and family, of Baltimore, were, visitors at the sacrament service here in November.

Brother and Sister James Edwards and two sons, of Washington, have moved to Baltimore, where Brother James has a position. The local group regrets to lose them. Sister Edwards was in charge of the children's division and Brother Edwards holds the office of elder and was active here.

San Francisco, California

Danvers and Caselli Streets

Much has taken place in this Branch since its last letter to the *Herald,* and the Saints are happy with the results. At the last annual business meeting, Elder Arthur Oakman was elected pastor for the ensuing year, with Elders Frank Steele and Emery Parks as associates.

Workers are thankful that Brother Oakman agreed to accept the appointment, when already his time seemed occupied with his many duties in East Bay Branch. There seems only one answer to this—when one is consecrated to God's work, time seems not to be the essential thing, but willingness to do the many duties that come his way.

At a special business session, the night of the midweek prayer service was changed from Wednesday to Thursday. This was done to allow Brother Oakman to have charge of the prayer hour. There has been marked increases in both attendance and spirit.

Brother Oakman has been addressing the priesthood between seven and eight o'clock on Thursday evenings before the prayer hour.

There is increased activity among the young people of the branch. They have recently organized as "The Zion Builders" with Marie Hinton, President, Maxine Mustar, Vice-President, Dorothy Wells, Secretary and Marjorie Wells, treasurer. They are sponsoring the biweekly paper known as *The Zion Builder* with Albert Boynton as editor. On Sunday evening, November 12, fourteen members were initiated with an impressive ceremony. Several of their number were absent and will be initiated at a later date.

The pageant *"Restoration"* was impressively presented Sunday evening, November 26, under the able direction of Sister Ruth Clegg. The audience exceeded the seating capacity of the church.

Much interest was aroused at the announcement several weeks ago, that President F. M. McDowell and Apostle E. J. Gleazer would be in the Bay Cities on November 18, 19 and 20, in the interest of the priesthood. The first meeting was held at this branch on Saturday night, November 18, with thirty-two priesthood members present. This number included members from the Bay area and San Jose, who were given a very fine talk by President McDowell. On Sunday, the activities were transferred to the East Bay Branch, Berkeley, where at 9:30 a. m., President McDowell gave another splendid charge to the priesthood. At eleven o'clock the entire congregation assembled in the main auditorium. District President G. P. Levitt was in charge with Apostle E. J. Gleazer offering the invocation. President McDowell chose as his text "Abide in me and I will abide in you." The message following was uplifting and a challenge to all to "Come up higher."

At 2:30 p. m. President McDowell presided over another priesthood meeting, which was more in the nature of a round-table discussion.

At each of these priesthood meetings the importance and beauty of the ordinances of the church were emphasized, and all led up to the beautiful and solemn ordination service held at 6:30 p. m. Brother Lorin Shaffer was ordained to the office of deacon and Brother Myron Schall, of San Jose, to the office of priest. Apostle Gleazer presided at this meeting, with Elders G. P. Levitt and Arthur Oakman as spokesman.

The message by President McDowell following the ordination service was another feast for the soul. Elder Eli Bronson offered a beautiful invocation and Elder Arthur Oakman was in charge of the service. Saints who came from all surrounding branches felt uplifted and glad of the ministrations received during throughout these meetings.

At a recent business session of the women's department, Sister Rebecca Boynton was elected superintendent. In addition to their customary activities, these sisters have recently started studying the *Doctrine and Covenants,* Elder Arthur Oakman, teacher. This department held their annual bazaar and cooked food sale December 8.

All are glad to have Brother George Lincoln back after spending several months at Russian River. He reports his health greatly improved.

Detroit, Michigan

East Side Church

November 26, was the date set aside by this group for annual home-coming and rally day. Home-coming has been observed by this people for a long period of years as the culmination of summer and autumn interests and the turning of the branch to the more serious and intensive work of winter.

The services of the day beginning with an 8:30 a. m. prayer meeting, were quite successful. From shortly after the opening hour until the closing one at night the house was filled to capacity. Many members formerly associated with the group as well as a number of visiting Saints were present. The success of the day is attributed largely to the unified effort of priesthood and laity, under the capable leadership of Pastor Wilbert Richards. Surely many whose petitions to God that he would bless this occasion with the outpouring of His Spirit, had reason to rejoice because of the divine recognition manifested in every event.

Elder Kenneth Greene, district president, was in charge of the prayer service; Elder James Davis offered the opening prayer after which Elder L. J. Richards, pastor of Wyandotte group, delivered a spiritual address. The service was of a high order, many responding in prayer or testimony. The local priest-

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hood together with visiting priesthood members gathered on the rostrum. During the course of the service the gospel gifts were given for the instruction, the uplift, and the encouragement of officers and congregation.

Three former East Side pastors were present, Elders A. B. Smith, L. J. Richards, and William E. Leland. The prayer service was climaxed when Pastor Wilbert Richards arose and under the power of the Spirit, called Herbert Lively, jr., to the office of priest in the Aaronic priesthood.

Elder Greene announced the prayer service closed after which Elder A. E. Boos rendered a beautiful solo, and the meeting was turned into an ordination service. William O'Dell, formerly a priest, was ordained an elder by Elders W. Richards and A. B. Smith. Prior to the ordinance Elder James Davis spoke briefly on the significance of the Melchisedec priesthood, its honor and responsibility. Then Mr. and Mrs. George Hosler presented their infant son to be blessed.

Elder J. Charles Mottashed spoke at eleven o'clock on *"Repentance as a Comdition of Receptivity and Adaptibility."* Group thirteen of the women's department, led by Mrs. Cecil Crooker, furnished a bountiful meal at noon and again in the evening. No fixed price was set on the meal, but all were invited to eat and afterwards those who were able, were asked to contribute to a collection taken. Approximately a sum of twenty-five dollars was realized by the department as clear profit.

At one-thirty Mrs. Eldora Richards, choir director, and the orchestra leader collaborated in furnishing musical entertainment for all. Elder A. B. Smith preached a forceful sermon at three o'clock on *"The Signs of the Times."* Mrs. A. Cambridge read a paper which she had prepared on the life of Emma Smith.

For a number of months the young people's division of the church school has had allotted to them the last Sunday evening of each month at which time they choose their own speaker. The home-coming falling on their Sunday, they chose Elder Kenneth Greene to represent them, and he spoke at four o'clock on the *"Possibilities of the Young in the Work of the Church."*

Following the evening meal Elder David Dowker, pastor of Central group, spoke on the thought, "Let this mind be in you which was also in Christ Jesus."

The priesthood of this group have been enjoying outstanding spiritual experiences of late. Under the direction of Elder Wilbert Richards, they are being brought to a high degree of efficiency. For a period of two or more years they have been meeting bimonthly for discussion and study. Attendance over this period of time has averaged seventy-five per cent of those ordained. Recently an increased effort toward preparation for service was begun in the priesthood. They now meet every Wednesday evening one hour before prayer service for class study. Interest is good. Pastor Richards has made it possible for every member of the priesthood to develop to the extent of his desires and all have responded one hundred percent to the opportunity. A system of visiting has been recently instituted whereby every member of the group will receive one or more visits each month by an elder, priest, or teacher. The deacons are not included in this particular program of visiting, but have been left free to work out a system of visiting among themselves, giving all members an opportunity to contribute financially and to know the financial law; also they are to see that the indigent are cared for.

Last winter the city pastor, Elder J. Charles Mottashed, together with various group pastors, worked out a welfare system which functioned so well that all the needy members of the branch were cared for and that without anyone feeling the weight of additional burden.

The church school is functioning excellently. Capable men and women engaged in this work are proving their worth as leaders. Under the leadship of Mrs. Eldora Richards the choir has proved an inspiration to East Side. No speaker or entertainer who has endeavored to serve will hesitate to say that his task was made lighter by fifty percent because of the timely aid of the choir. Aside from the arduous task of choir work, Mrs. Richards finds time to devote to the care of the group statistical work. Here she has been a decided help to the priesthood visiting the members furnishing them with a list of the group.

Much enthusiasm is being shown throughout the group over the winter's work. Already openings for cottage meetings are being received. Able men are awaiting assignment to these openings which will mean added opportunity for them to tell the angel message.

Observance of the "Keep the Law" period met with a great degree of success. Classes are being conducted on Friday evening and Sunday afternoon with promising outlook.

Wednesday evening prayer services are spiritual feasts to all. Seventy-three people there is not an unusual number. An early morning service on Sunday is held for the benefit of those who cannot be present at the midweek hour.

Unity and stability of purpose prevail within the women's department. Their work is commendable. When finances are needed this department can be relied upon to contribute its part.

A short time ago two young men of sterling character were called to offices in the Aaronic priesthood by Elder Richards, George C. Hose, teacher, and Cecil Crooker, priest. Their ordinations will be had in the near future.

The young men of the group, led by Coach Cecil Crooker, have organized a basket ball team and have played their initial game. During the summer these young fellows played baseball.

Kansas City Stake

Concluding Ceremony of "Keep the Law" Period

Kansas City Stake has been enjoying some unusually fine meetings in recent months. The November conference was of a high order, especially the largely attended business session which developed into quite an outstanding testimony meeting. There were seven ordinations presented for approval by the stake presidency. They had been previously presented to the stake high council where abundant evidence was both presented and felt in the meeting.

This spirit carried over into the business session where the calls of Edward J. Baker, Berwyn O. Lungwitz, David S. White, to the eldership; Lester L. Fowler, priest; John Crimmins, Floyd I. Reneau, teacher, and Joseph Coakley, deacon, were approved and the ordinations provided for.

Sunday, December 3, ended the official "Keep the Law" effort, but for many it was only the beginning of a greater determination to abide by all the laws that God has given to the church.

Under the direction of Bishop C. A. Skinner and his solicitors, and with the cooperation of the stake presidency and pastors, an intensive period of teaching, preaching, and solicitation was arranged late in October. Everyone worked in this effort and many reported an unusual degree of spiritual liberty in the presentation of the financial law.

For the concluding day, a dramatization of the whole story of Nehemiah and the rebuilding of the walls of Jerusalem was arranged and all the groups worked to participate in the closing service. After the sacrament service in each local congregation, the people there participated in building different sections of the wall. These were made with envelope bricks pasted on a sheet of black building board. Each envelope contained either an inventory or a pledge to file one. Some who could do neither or who had already complied with the law, gave an offering and thus had a part in the building.

In the evening a vesper service was planned and over five hundred people from all the groups crowded into Central Church to see the wall built. The service opened with an organ concert played by Maude Gilmore Evans. Then followed a prelude hymn specially written for the occasion by Sallie Forties. After *"Sov'reign and Transforming Grace"* had been sung, Elder J. Charles May led the audience in prayer and then *"Take My Life and Let It Be"* was sung by the congregation.

After the Scripture reading which told the story of the ancient wall being rebuilded, the stake bishop took charge of the modern rebuilding. As each group, represented by its solicitor, stood up and presented to the stake presi-

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dency and bishopric, their sections of the wall, they pledged themselves to go forward in the endeavor to keep all laws which God has given.

When the wall had been builded five feet high and forty-six feet long with several sections left over, it became an impressive symbol of the people's desire to be about their Father's business. All joined in singing *"Consecration"* and Elder George Mesley addressed the audience to point out the parallels between Nehemiah's work and the wall just completed. He spoke in the absence of President Smith and C. E. Wight who were prevented by illness from participating in the service.

When *"I Would Be True"* had been sung C. D. Jellings, in a fitting and beautiful prayer, dedicated the efforts and the desires of the people of Kansas City Stake, already ranked high in number, who were complying with the law.

Two previous services by young people brought over two hundred new inventories and more than fifty percent of the priesthood are complying with the law. But through this service and special effort, all the people received the great incentive of a cooperative and blessed endeavor to move forward "to serve the Lord Jehovah."

J. Charles May recently began a series of meetings at Malvern Hill Church where he is drawing good crowds.

F. Henry Edwards also began a new experiment in missionary work with a series of "Conversations" at Grandview Church.

Gladstone Church

The young people of this group have organized a choir about twenty-two in number. The director is Earl Cox and Sister Mildred Connelly is pianist.

The O. B. K. young people have charge of the group services once a month.

The women's organization is doing a fine work. They meet each Tuesday. For the past two months they have been making and selling beautiful ties for men and boys. Occasionally a supper is served to which all the group members are invited.

"Keep the Law" has been given special emphasis by Pastor Harry Sevy and Stake Bishop C. A. Skinner.

Following a splendid sacrament service December 3, the membership was given an opportunity to bring their tithes and offerings to the stand. The "Keep the Law" campaign has made them realize the importance of obeying the financial law, and each will be personally interviewed in the hope that the members will increase their present list of tithe payers.

Guest speakers have recently included Bishop C. A. Skinner, H. A. Higgins, pastor of Quindaro group, and Roy Thrutchley, church school director at Central.

During the past month attendance has increased at all services.

Northeast Church

The series of meetings held by Priest Lloyd Seibert was a happy and spiritual feast. He had the support of Saints and friends. One evening the pastor of the Baptist Church and a number of his congregation attended.

Priest Ernest Zink gave an interesting sermon from a chart, and Berwyn Lungwitz, soon to be ordained an elder, gave a fine sermon Sunday evening, November 25. It is a sign of progress to see a number of valiant young men preparing for ministerial service. The young men mentioned above are from Fourth, Gladstone, and Quindaro churches.

The young people in this group are attentive in the services and take a good part in the prayer meeting.

Pastor Henry F. Davis was the speaker on a recent Sunday morning. He is a very well liked leader.

Brother Merlin Strong is doing well in leading the young people.

Independence

Give Emphasis to Missionary Endeavor

Members of the priesthood in Independence three hundred strong, attended the four-night priesthood institute conducted at Liberty Street Church last week, beginning on Monday. As the strains of *"God Is Marshaling His Army"* were sung by the large chorus of male voices, listeners could not help but feel that God has gathered his forces in this group of workers.

President Elbert A. Smith and Bishop G. L. DeLapp, speakers and instructors at the institute, stressed the commandments God has given the church and the steps necessary to comply with the law.

In bringing his closing message to the assembly on Friday night, President Elbert A. Smith read from *Doctrine and Covenants* and stressed the need of the ministry's working together, forgiving one another, loving each other, and helping. He also stated that the ministry must lead the way, teach the law of God as he has given it, and encourage and strengthen the Saints.

During the institute Bishop DeLapp presented the present financial condition of the church and pointed to what he believes is the way out. He stated that the church is in a better financial condition today than it has been for a time and that it is making progress, due in part to the awakening of the membership to the financial needs of the church. His closing words of encouragement and service brought new strength to those present, who, in turn, will take back to the Saints among whom they labor, the excellent spirit of the institute.

Each service was uplifting, inspiring the ministry to take up their tasks anew in the center place with the hope of Zion bright in their lives.

City-wide preparations are being made to open the new year with a two-week series of missionary services in each congregation in Independence. Members in their group prayer services have been asked to pray for the good of these meetings. Speakers are being lined up for the occasion, and local forces are organizing themselves to invite neighbors and friends to hear the latter-day message preached.

In the past few weeks missionary meetings have been conducted in several of the local congregations. Elder J. W. A. Bailey in his *Book of Mormon* class at six o'clock each Sunday evening at Second Church is giving emphasis to missionary aspects of his message. He presents his subject material each Sunday to a large congregation by means of stereopticon slides and lectures.

At the Auditorium, Elders C. J. Hunt, J. W. A. Bailey and others are eager to talk of the church and its work to visitors who come to see the building. They have taken charge of the Auditorium guide work, made attractive the reception place, and provided for brief lectures and church literature to be given to those who come to inspect the building.

Local pastors are exerting themselves to keep the missionary spirit growing in their congregations, and invite missionaries home from their fields, to speak frequently in their pulpits. Now that the official "Keep the Law" period is over, attention is being turned to a continuance of missionary as well as other activities of law observance.

The Messiah Choir will present as soloists in its Christmas gift performance of Handel's great oratorio, *The Messiah,* December 24, Mrs. Nelle Atkinson Kelley, of Independence, Missouri, soprano; Miss Pearl Kinnaman, of Saint Joseph, Missouri, contralto; John R. Wahlstedt, of Kansas City, Missouri, tenor, and Colin Ferrett, of Australia, bass. The oratorio will be directed by George Anway; Robert Miller, organist; George Miller, pianist. The performance will be a vesper service event at the Stone Church on Christmas Eve, being rendered from 5.45 to 7 o'clock. The oratorio will be broadcast over KMBC.

Boy and girl forces in Independence are being more effectively organized for the opening of another year. Some of the Boy Scout troops sponsored by the church are in a state of reorganization, and new recruits and officers are being enrolled.

A city-wide party for Oriole girls was enjoyed by more than one hundred guests from the several congregations in Independence last Friday night, Mrs. Roland Flanders, Oriole director for Independence, in charge. More than sixty Orioles were pledged at this meeting. Mrs. C. B. Woodstock, author of *Our Girls* and the revised Oriole program, took part on the program and in the entertainment. Interest in Oriole work is growing.

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The Girl Scouts are occupied with Christmas interests. Each of the four troops sponsored by the church in Independence, will have a Christmas party for their friends. Toys are being refinished, dolls made, and entertainment planned for a number of children whose chances with Santa Claus this year would otherwise be small. The Scouts of Troops 37 and 46 now have an exhibit of stuffed, cloth animals on display in the window of McNamara Radio Shop. More than forty animals are to be seen, and most of these will be given away at the girls' Christmas party. This show is only a small part of the Christmas Stuffed Animal Show which the Girl Scout of Greater Kansas City are sponsoring.

The women of Independence are continuing their Monday afternoon two-thirty meetings, their winter's program consisting of home study. *"The Ideal Home"* is their subject topic, and each week a different phase of home work is presented. At the meeting yesterday the home stewardship idea was continued. Next Monday the question of health in the home is to be taken up. At their meeting December 4, Mrs. C. C. Koehler, leader of women, outlined an extensive home-study program including such aspects as home nursing, rest, worship, study, reading in the home, recreation, a study of food and the body, thrift, economy and many others. The women will continue their sacrifice offering, paying into the coffers of the church each week their free-will collection of money.

Stone Church

Pastor John F. Sheehy, the morning speaker at the Stone Church, addressed a large congregation. He retold the story of Joseph who was sold by his brothers into Egypt, emphasizing the fact that God is still guiding his people.

Two musical numbers were furnished by the Midwesterners Male Quartet. The choir, directed by Paul Craig, sang the anthem, *"O Come to My Heart, Lord Jesus,"* Albert Brackenbury singing the bass solo.

"There can be no success for the church unless the individuals composing the church accept the responsibility of seeing that there wells up in their lives the will to do the things which should be done," declared Elder J. Charles Mottashed in summarizing his evening sermon, *"The Will to Do."* Brother Mottashed is pastor of the combined groups of Detroit, and his sermon was heard by a large congregation. He was introduced by President Elbert A. Smith. Elder D. S. McNamara was in charge of the service, assisted by Elder Earl Higdon.

A musical program of excellent quality was given by the Wahdemna Choral Club, directed by Paul N. Craig and accompanied at the organ by Mrs. Hazel Scott Withee. Virgil Woodside, a member of the club, sang a bass solo.

The Stone Church Young People's Council is sponsoring, beginning this week, a house-to-house visiting campaign. These visits are to acquaint everyone, members and nonmembers, with the church and its activities. Young people in each group are to be invited to attend the Sunday morning church school at the Auditorium, the Sunday evening six o'clock study hour at the Stone Church, recreation at the Auditorium on Friday evening, and everyone is to be urged to attend the missionary meetings which will begin the new year in Independence. Opening services of this series will occur in all Latter Day Saint congregations Sunday evening, December 31.

The Y. K. T. Class have been holding missionary services at Liberty, Missouri, to conclude this week. Elder John F. Sheehy has been the speaker. A service was held Sunday night, and another will be conducted tonight.

Second Church

Apostle J. F. Curtis was the speaker at the eleven o'clock service Sunday. His subject was, *"What Has Jesus Christ Done for This Generation?"* The choir furnished music for the service.

Gordon Cable was in charge of the junior service, and also gave the talk. The story, *"Fifty Divided by Three,"* was told by Mabel Farrell. Helen Willoughby sang a solo.

Elder B. C. Sarratt was in charge of the evening service, and introduced Pastor William Inman as the speaker. The young people's choir, directed by Mrs. Sam Inman, furnished the music.

Between two and three hundred attended the six o'clock *Book of Mormon* lecture by Elder J. W. A. Bailey.

The funeral of Mr. George Bush was held at Stahl's Funeral Home, Sunday, December 10.

Walnut Park Church

The pastor was the speaker at eleven o'clock Sunday morning in the main auditorium, taking as his text, "Go ye into all the world and preach the gospel to every creature." He stressed the necessity for individual proselytization, and said, "It is better to be a weak instrument in the service of God than a ruling power in the kingdoms of this world." The sermon was preceded by an anthem by the choir and a soprano solo, *"Behold, the Master Passeth By,"* sung by Mrs. Nelle Atkinson Kelley. At the same hour Almer Sheehy spoke to the junior service in the lower auditorium, and Ruth Bryant told a story, *"Three Tradesmen Who Went to Visit a King."*

One hundred and eighty were reported present at the Religio session in the evening, the class period being followed by a program consisting of a piano solo by Zelma McConnell and two readings by Rudene Huff.

Evangelist A. Carmichael preached Sunday evening, speaking on *"The Everlasting Covenant."* The choir, directed by Minnie Scott Dobson, sang *"My Faith Looks Up to Thee"* as the evening anthem.

The Swastika Class had a chicken dinner Tuesday evening, December 4, at the home of Brother and Sister Fred Horn, teacher and assistant of the class. Thirty-two members were present.

Spring Branch Church

Local ministry continue to make effective the midweek and Sunday morning prayer hours by their faithful help and supervision.

Elder G. W. Eastwood, formerly pastor of this congregation, was the Sunday morning speaker, and his text was Isaiah 9: 6, 7. *"Keeping the Law"* was his theme. The choir, directed by Mrs. J. G. Nelson, sang *"Gently He Leads Us."*

As usual the evening school was given big attendance. The program was presented by the primary department.

Brother John Soderstadt, first pastor of this congregation, was the speaker, and read part of *Doctrine and Covenants* 85: 8. A vocal trio rendered *"My Task."*

East Independence Church

Recently Elder H. V. Minton started a series of sermons on *"Building the Church."* He began with the foundation, and before the eyes of his hearers, builded the church piece by piece, putting in officers, doctrines and gifts. This method of presenting the meaning and significance of the church appealed to the congregation.

Pastor Frank Minton occupied the pulpit the morning of the last Sunday in November with a message of faith carrying a witness of the truth with its liberty.

That evening Assistant Pastor Clair Austin spoke. The Glee Club of Spring Branch School gave two numbers under the direction of Miss Jaynne Lewis, teacher at the school.

The Rainbow Class of the church school is sponsoring an attendance contest and is growing. Joseph Friend is teacher of the class.

Columbus, Ohio

The Tabernacle, Third Church

The month of November has been a busy one for Saints of this congregation. Among recent activities have been box socials, wiener roasts, and potluck suppers. Special programs have been arranged for the month of December.

Recent visitors at Third Church have included Apostle Paul M. Hanson, Bishop H. E. French, Patriarch J. E. Matthews, and Brother Gray.

Special musical numbers during the various church services have been rendered by the young people, with Mary Welsh, at the piano.

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Far West Stake

Guilford Branch

The Guilford O. T. Z.'s gave a Thanksgiving banquet for neighboring branches Tuesday, November 8. About sixty young people, representing seven branches, gathered at the Guilford church to partake of the tasty food and to enjoy the evening's program. Decorations of both tables and room were typical of Thanksgiving time and this theme was carried out in the program.

The stake young people's officers were guests and each gave a talk. The president of the Guilford group, Sister Leola Torrance, acted as toastmaster, giving an address of welcome to the visitors. Leonard G. Ehlers, stake director of young people's activities, responded on behalf of the visitors. Elbert Schmidt, of Ross Grove Branch, gave a brief history of Thanksgiving after which the group sang, *"Come, Ye Thankful People, Come."* Talks were given by Helen Beadnall, secretary, on *"Why Give Thanks";* Kenneth Piepergerdes, president, *"What Young Latter Day Saints Have to Be Thankful For";* and Garland C. Snapp, vice president, *"How We May Best Show Our Thankfulness."* Musical numbers from Bedison and Guilford and a short skit by Guilford O. T. Z.'s completed the program.

The banquet was a decided success and it is hoped that it may be the forerunner of other regional activities within the stake, where neighboring groups may become better acquainted and enjoy the fellowship that comes from such association.

Far West Branch

The little branch at Far West has been faithfully carrying on although their numbers are small. They will greatly miss the services of Brother and Sister M. M. German, who have recently been forced to move to Berthoud, Colorado, on account of Brother German's health. He served as deacon in the branch for a number of years and Sister German was chorister for church school and church services. The Saints wish them well in their new home in Colorado.

Brother Curtis Vernon, of Stewartsville, was the speaker at the eleven o'clock hour, November 26. He spoke on keeping the financial law.

Elder Frank L. Hinderks, member of the stake presidency, met with the Saints in their sacrament service, December 3.

The Saints sincerely hope that some new workers will move in to fill the vacancy their deacon and his family have left.

Saint Joseph Branch

The annual branch business meeting was held at the First Church Monday, December 4, at which time officers for 1934 were chosen. Group business meetings in the four churches preceded the branch meeting. The election resulted in the following officers for next year: Elder Ward A. Hougas, city pastor and pastor of First Church; Elder O. Salisbury, pastor of Second Church; Roscoe D. Peterson, pastor Third Church, and Warren Hill, pastor of Fourth Church; city director of church school, H. H. McLean; city director of music, E. J. Ehlers; branch treasurer, Bishop Milo Burnett, and secretary and recorder, Helen Beadnall.

Other business transacted included the reading of reports, approval of a recommendation from the joint council for the ordination of seven men to offices in the priesthood, and election of a delegate to General Conference. Elder O. Salisbury was elected as the representative of the branch on the stake delegation.

A group of Saints witnessed a unique ceremony at First Church, Sunday afternoon, December 3, when two sets of twins were baptized into the church. All four were little girls just past eight years of age. Elder E. A. Gurwell officiated in the sacred ordinance. Confirmation was by Elders E. A. Gurwell and J. L. Bear. The candidates were Lela Mae and Clela Fae Gurwell, twin daughters of Elder and Mrs. E. A. Gurwell and Betty Frances and Hatty Bell Tracy, twin daughters of Mrs. Violet Tracy.

Akron, Ohio

Celebrate Twenty-second Home-coming

Akron Branch celebrated its twenty-second home-coming November 26. Apostle D. T. Williams was there and preached the morning sermon, *"The Mark Hitter."* A basket lunch was served at noon, and a social service was enjoyed in the afternoon. The evening sermon was by Brother Williams.

The series of sermons was continued through the week with good attendance. Saturday and Sunday Youngstown Branch had the good fortune to have Brother Williams with them.

Sunday evening he returned to Akron, finishing his series of sermons with the theme, *"The Machine Age and the Brotherhood of Man."* The Saints feel new hope and zeal as a result of the work Brother Williams so ably set before them.

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Church Programs Over KMBC

Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

Holden Stake

Post Oak, Missouri

Elder Gomer R. Wells, Holden Stake missionary, held a meeting here recently. He was assisted the first week by Stake President W. S. Macrae. Good instructions were given the Saints. An illustrated lecture on the life of Christ was especially enjoyed.

Sister Cumorah Landon, the oldest member of this branch, passed away October 5. The funeral was held October 8, at the High Point Baptist Church, Brother John Nutt, of Knobnoster, preaching the sermon and being assisted by the Reverend Homer DeLozier. A double quartet from the Baptist Church furnished the music. Sister Landon had been a member of the church for forty years and was very faithful. Her greatest pleasure was to attend church services and assist in the work of the Lord. She will be missed by neighbors and friends.

Seven-week Revival at Rust, Michigan

Fourteen Are Baptized

Seven weeks of revival meetings were held by Elder J. J. Ledsworth at Rust, this being a new opening and the gospel a new story to most of the people in the community.

Services were well attended each night. Elder Amos Guy, of Hillman, was present each night to assist Brother Ledsworth in the services, and sometimes to preach. Sister Ledsworth operated the stereopticon machine.

During the services Brother Ledsworth baptized fourteen members into the kingdom of God. These will be enrolled in Lachine Branch where Brother Guy presides.

Both members and nonmembers await the return of Brother and Sister Ledsworth who made many friends in this vicinity.

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Young People Hold Convention at Lansing

Workers Bring a Vision and Challenge to Youth

The young people's convention at Lansing, Michigan, November 18 and 19, was marked by the spirit of service and devotion, and produced some definite results.

They were fortunate in obtaining the services of Apostle D. T. Williams and Elder John R. Grice for class work and preaching, and the messages these ministers brought challenged the youth with the work and program of the church. The leadership these men furnished is the type that will inspire young people to do big things for the church.

District President A. C. Barmore conducted class work and gave his help generally, rendering the kind of assistance which helped to make the convention a success. Denison H. Smith, district young people's supervisor, arranged the convention program. The time and effort he devoted to preparing for it had much to do in determining its quality. The music was planned by Miss Louise Evans, district musical director, and was of high quality.

Arrangements to entertain visitors were made by Lansing young people with Eugene Page as director and Sister Martha Luce as chairman of the committee. Meals were planned by a committee.

The opening event on November 17, was a program arranged by Lansing workers. This consisted of pictures of the Rocky Mountains and national parks.

Class work conducted by Elder A. C. Barmore, Apostle D. T. Williams, and Elder John R. Grice began November 18, at 9 a. m. and continued during the remainder of the forenoon and afternoon. Bishop Elmer C. Evans lectured on finance at 7.30 p. m. Then came a program by the young people from various branches in the district.

A two-hour prayer meeting began Sunday's activities at eight o'clock, Elders John R. Grice and A. C. Barmore leading. The spirit to consecrate and serve, expressed by the youth, was outstanding during this service. The gifts of the Spirit were experienced, the assembly being given counsel and encouragement. Several received instructions and blessings which emphasized the fact that God still leads and directs his people.

Class work by Elder Grice followed at 10 a. m., with Apostle Williams occupying the pulpit at eleven. Both services were of high order.

Dinner was served in the lower auditorium between 12 and 1.30 p. m. The afternoon program was composed of class work or lectures by Elders D. T. Williams and John R. Grice.

The ordination of Denison H. Smith to the office of elder took place at the close of the two o'clock service. Sister Louise Evans talked, outlining some plans concerning music which gave Michigan musicians something worth while toward which to look. An excellent sermon by Elder Grice was the closing service of the convention.

Workers believe that the effects of the convention will be far-reaching, and inspiration and vision gained at services of this kind help the Saints to move onward to the accomplishment of the Master's work.

Evangelist and Mrs. J. A. Gunsolley in New England

Hold Services at Haverhill

Sister Gunsolley and I went to Somerville for the Southern New England departmental conference, November 11 and 12, and participated to the extent of our ability and opportunity. I addressed the youth on the subject, *"What Shall We Do With Self?"* and Sister Gunsolley had charge of the junior church age children for two hours or more.

After the conference Brother and Sister E. F. Robertson took us to Haverhill, where we remained until the twenty-seventh holding ten services, two of which were in Dover, where a mission is maintained under the auspices of Haverhill officers. The services at Dover were in the home of William F. Frost about three miles out of Dover. Attendance was not large, but interest and attention were good and one nonmember is very much interested.

Sister Andrew Wengel and daughter, Sister Ruth Peabody, took us to Somerville on Monday, November 27, where we spent a pleasant Thanksgiving Day with the family of Brother and Sister E. H. Fisher. We also called at the home of Bishop Fisher, where we met his new granddaughter (his first one), daughter of M. C., jr., and Catherine Shaefer Fisher. We spent the evening with the Studley family.

J. A. GUNSOLLEY.

Truth

Truths are
Metallic strings
Across the scheme of things;
And Life—the wind that strikes and wails—
Or sings.

—Israel Newman.

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The Bulletin Board

Conference Notices

Western Oklahoma district conference will convene February 24 and 25, 1934, at Calumet Branch. This is our annual business meeting at which the election of district officers will be held. Remember that we will elect our delegates to the General Conference. If we are desirous of keeping the law, we will be present and support those whom we think best qualified to represent us as delegates and also as district officers. Apostle Roy S. Budd expects to be with us. Saints, come and support and further the work of the church by doing our bit in this conference. Come, having made spiritual preparation by giving the time from now until we assemble, in prayer and serious consideration of the work before us. We will gladly welcome any visiting Saints. Zion awaits the time that the Saints will keep the law.—Roy L. Diamond, secretary.

Conference Minutes

KANSAS CITY STAKE.—The business session of the fifty-fourth conference of Kansas City Stake convened, November 20, 1933, at 8 p. m. at Central Church in charge of the stake presidency. The report of the stake presidency was read by Elder C. E. Wight. It did not recite actual work done, but sought to inspire higher standards of living and called attention to the standards of the Master as contrasted with the standards of the world. The bishop's report for 1933, up to October 31, was as follows: General funds: Receipts, $8,524.87. Expeditures including sum to general bishop, $8,542.87. Local funds: Receipts including balance on hand, $843.75, equal $11,139.22. Expenditures including balance on hand, October 31, of $665, equal $11,139.22. Brother Skinner said that during the first five months of the year a material increase over the offerings of the same period last year was noted; but since June there has been a marked decline in general funds which amount to $2,500. For the local fund there was an increase of about $500 for the period. The stake auditing committee had audited the bishop's account and found it correct, and the report was approved by motion. Stake Missionary J. Charles May's report was read. He has labored in North East, Mount Washington, Bennington Heights and Argentine neighborhoods, and had made 796 visits in the homes of Saints and nonmember friends; preached 273 sermons in churches and homes, and thirty-eight were baptized. Many others were interested. Elder George Harrington had assisted at times, his help being appreciated. President Wight reported that some vacancies had been filled in several local churches and submitted the following names for approval: Gladstone—director of religious education, W. L. Barham; young people's supervisor, Lawrence Good; children, Sister V. V. Smith. Quindaro: Children's supervisor, Thelma Carmichael. Fourth Church, young people's supervisor, Garland Tickemyer; children, Sister J. O. Worden. Malvern Hill: Children's supervisor, Sister Charles Allen. These were approved. The following names were presented by President Wight for ordination, having been passed upon by the stake high council: To the office of elder, Edward J. Baker, Berwyn O. Lungwitz and David S. White; priest, Lester A. Fowler; teacher, John C. Crimmins; deacon, Joseph H. Coakley. A motion that the ordination of each be provided was unanimously carried. The tenor of acceptance responses by these young men would indicate that more preparation had been made by them for the responsibility than any class for ordination heretofore. Their fitness was apparent in their pledges of faithfulness in the work they are ready to begin. A report from the stake presidency with regard to Brother Floyd I. Reneau who had moved from Ohio District to Kansas City, and who had been approved for ordination to the office of teacher before coming, but had not been ordained, was read. The situation had been submitted to W. G. Neville, president of the district and to the First Presidency, who submitted the matter to the Kansas City Stake conference. The conference, with the approval of the stake council, recommended the ordination of Brother Reneau. The ordinations of Brother Dale Brady and Brother Garland Tickemyer had been attended to on September 10, at Fourth Church. Brother Wight announced that Elder F. S. Anderson had been presented to the First Presidency with the recommendation that he be ordained to the office of high priest and that this recommendation had had the unanimous approval of the Kansas City Stake Council. The matter will be taken care of by general officers of the church. This concluded the conference business. This meeting was marked by its spirituality. Brother Wight remarked that it was more like a prayer than a business meeting, and this spirit also marked the council sessions prior to the conference.

Our Departed Ones

WHIPPER.—Mabel L. Whipper, daughter of Frederick and Celestia Sanderson, was born December 10, 1875. Died November 27, 1933, at her home at Lansing, Michigan. She married Frank F. Whipper, August 2, 1907, and to them four children were born. Surviving her are, her husband; one son, John, of Lansing; three daughters, Mrs. Bob Eckarts, of Indiana; Mrs. Dale Sharen and Irene Whipper, of Lansing; two brothers; three grandchildren and other relatives. Some twelve years of her life were spent as the wife of a missionary of the church. She was beloved by all who knew her, and noted for her good life. Her love for the gospel was strong, and she was an ardent student of the *Book of Mormon*. Funeral services were held December 1, from the Gorsline, Runciman Funeral Home. Interment was in Mount Hope Cemetery, Lansing. Her death was caused by heart trouble.

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The SAINTS' HERALD

The Great Commission

By R. S. Salyards, Sr.

Christmas, 1933

One gift is ours this year, and that is hope.

The other gifts we had prayed for are still withheld: peace, an orderly society protected from crime, a desire for right and justice, a new tenderness towards the weak and the poor, a growth of international good will.

But let us rejoice in this one gift—hope that out of the chaos of present conditions some good may come, hope that the gospel of Christ will yet redeem the world, hope that it will bring to humanity the salvation of spiritual, intellectual, and social maturity.

Christmas in Prose and Verse

A Selection of Readings for the Holiday Season

"Stepping Stones" in a New Form

An Important Announcement for Parents and Teachers

Worship Programs for January

Volume 80 December 19, 1933 Number 51

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THE SAINTS' HERALD

December 19, 1933

Volume 80 Number 51

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CONTENTS

EDITORIAL:
- Christmas Greetings 1603
- The March of Faith 1603
- Blue Pencil Notes 1603
- Copies of The Elijah 1604
- Musical Christmas Gift Will Be Broadcast.. 1604
- Men You Ought to Know 1604
- Our Christmas Gift to You 1604

CHRISTMAS IN PROSE AND VERSE 1605
NEWS BRIEFS 1607
YOUTH'S FORUM:
- The Gift 1608
- Talking to God 1608
- Happiness, a Poem 1608

ARTICLES:
- The Great Commission, by R. S. Salyards, Sr. 1609
- The Royal Road, by Florence Tracey 1611
- Jerusalem the Golden, by Lewis Browne 1615
- A Song for the Christmas Season, a Poem.. 1615
- Weekly Health Letter, by A. W. Teel, M. D. 1616
- We Believe, by L. L. 1617
- Question Time, by A. B. Phillips 1619
- The Readers Say— 1620
- The Book of Mormon as a Supplement to the Bible 1628

WORSHIP SUGGESTIONS FOR JANUARY, 1934:
- The Church School 1613
- The Children's Division 1614

NEWS OF CHURCH AND HOME 1622
THE BULLETIN BOARD 1627

The Pigeonhole

The Heart of the Gift

(The Pigeon's version of O. Henry's "The Gift of the Magi.")

They were very young, and his slender earnings were barely enough to support their newly established home. But they loved each other with the complete absorption and devotion that is possible only to youth.

Christmas time. Each thought and planned for the other a gift—*the* gift—that would be a tribute of deep affection. But neither of them talked of his plans to the other.

He thought that her hair was the most beautiful he had ever seen. (They still wore their hair *long* then.) Only one thing it lacked, and that was an expensive and exquisitely wrought comb that he had seen in a jeweler's window. More than anything else in the world, he wanted to give her that lovely comb.

He had received, at the time of his wedding, a very fine watch, but he had no chain for it, so it remained at home in a dresser drawer. More than anything else in the world, his young wife wanted him to have a chain to match it, to wear when they went to visit their friends. She had found one at a certain shop, and had watched it for weeks.

The day before Christmas each of them went his own way, and made the particular bargain that was to secure the gift for the other. Each of them made a sacrifice to purchase his gift. Tremulously she made her way home with the watch chain, hoping he would not be angry because of what she had paid for it. Proudly he carried in his hand the package that contained the coveted comb.

They met at the door of their little home, and went in together. Both were smiling happily.

"It is Christmas Eve," he said. "Let us open our gifts together." They turned their backs while they did it. Then he counted so they would turn around at the same instant. "One—two—three—"

In his hand lay the jeweled comb, flashing its brilliance in the lamplight. In her hand lay the chain, ready to be attached to the watch. As they saw the gifts, both of them went suddenly white.

"But darling!" she said, taking off her hat, "I cut off my hair and sold it to buy you the chain!"

"And I sold my watch to buy you the comb!"

Tears started in their eyes. Then they laughed hysterically at the joke they had played on themselves. Afterward they wept again and held each other in their arms.

"Oh," she cried, "If we had only told each other!"

"It is all right, my dear. We shall treasure these gifts. I shall sometime get another watch. And your hair will grow again. But one beautiful gift is better than all the rest: that we love each other. *And the heart of the gift is love!"*

Publicity Agents, Attention!

All publicity agents must re-register the first of January to transact business for the Herald Office during 1934. No agents will be recognized without the new card of registration; and no commissions will be granted without it. Pastors are asked to cooperate in getting such agents in their branches registered.

HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

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Editorial

Christmas Greetings

To our readers and friends, to our contributors and correspondents, and even to our earnest critics, we send best wishes for this happy Christmas season. And we hope that peace, security, joy, and the presence of the Holy Spirit may be with you and your families and friends.

We are thankful for many blessings. God has been very good to us, even in troublous and difficult times; and we, in turn, have been able to help pass some blessings on to others. Our plant has been busy with the orders it has had to fill. The regular forces have been steadily employed, and numbers of extra people have been given work, which has prevented some want and distress. Our patrons have supported us generously.

Along with these material blessings, there have been spiritual satisfactions too. To see our publications going into increasing numbers of homes, to receive letters of encouragement from friends who appreciate what we are trying to do, and who are willing to lend a hand, to see everywhere the signs, little and big, of general improvement that indicate gains in progress—these things bring us satisfactions and a sense of gratitude that cannot be expressed in words.

May God bless you and keep you, and give you the full joy of the Christmas season.

THE EDITORS.

The March of Faith

Christianity, like the world, may have its sick spells, but it never dies. It has undergone many an operation, it has changed its garments and its habits, but it remains at its foundation much the same thing as it was in the beginning: the bridge of faith between man's need and God's goodness.

There are always the prophets of evil who fear the destruction of the world, the disappearance of religion, and the collapse of the church. But somehow, in modern times, these things have failed to come to pass.

The march of faith is triumphant—it is a victory over defeat and death. Its war must be waged in each generation to win men to Christ. It has not failed. It will not fail, because behind it there is more than a man-made institution—there is the strength of the living God. L. L.

Blue Pencil Notes

"OUR FOREFATHERS," observed Deacon Goodentart, "objected to taxation without representation, and now we have too much of both."

A GREAT MANY MEN seem intent on getting to the end of life ahead of death. Up to date in every instance the result has been a tie.

DO WE FIND FAULTS in some otherwise very good men? Well, there are spots on the sun.

THE LATE PRESIDENT JOSEPH SMITH once wrote: "If our friendly critics keep on, and we be heedful of all criticisms offered, we shall in time be free from all the faults complained of,—or we shall have no opinions worth while to name or safe to state."

IT WAS PREDICTED that with the legalized sale of beer and the subsequent repeal of prohibition in America there would be an increase in the number of fatalities due to automobile accidents. Close at home that increase is already in evidence. The *Kansas City Star* for December 8 announced ninety-three fatalities in Kansas City for the year up to that date, an increase of twenty-eight over last year at the same date. In four major accidents during three days recently liquor figured in each instance, as it does in very many such cases. It will not do to conclude that the increase is altogether due to repeal; but the thing has happened that was anticipated and the coincidence looks suspicious. Alcohol always was dangerous to humanity and it is infinitely more dangerous in this complex machine age. It matters little whether it is bootleg alcohol or legalized alcohol that sits at the steering wheel —the results are about the same in character.

SOME FORTY-FIVE YEARS AGO one of the missionaries who occasionally visited the isolated Saints in the locality where I lived was a young man of such bubbling good nature and such an infectious smile that he was as welcome as June sunshine. Some years later he married, and he and his good wife spent their honeymoon at my home during a General Conference. (We had moved to Lamoni.) General Conference does not always furnish suitable atmosphere for a honeymoon—but in that case it worked well. Today when I go to the Auditorium I see this same brother, Bishop C. J. Hunt, acting as one of the Auditorium guides, and his good na-

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ture is just as bubbling as ever and his smile as infectious. The honeymoon never did wane and the missionary spirit did not diminish. Brother Hunt and his indefatigable running mate, J. W. A. Bailey, assisted by S. S. Smith and others, have preached to thousands of tourist visitors, many of them from the Utah church. When Brother Hunt comes into the office of the Presidency, and lights up his smile and begins, "Now, Brother Smith, you understand I am not trying to run the church, or anything like that, but Brother Bailey and I have an idea"—I know that the two of them have hatched another new idea to make their Auditorium missionary work effective. By the way, some weeks ago I had in these notes a mention of C. Ed Miller. A little later Brother Miller said to me, "Judging by the number of letters I have received, people must read Blue Pencil Notes." Why not an occasional letter or card to these various oldtime missionaries from those who hold their ministrations in grateful remembrance? Just a Christmas suggestion.

E. A. S.

Copies of The Elijah

Singers who wish copies of *The Elijah,* which is to be sung at General Conference, should order them soon. Those who live in large cities or near bookstores can order them locally with greatest convenience and least expense. Isolated singers, however, may order copies from Paul N. Craig, The Auditorium, Independence, Missouri. It is the Schirmer edition, price 90 cents, postpaid.

Musical Christmas Gift Will Be Broadcast

Handel's oratorio, *The Messiah,* the musical Christmas gift of the Messiah Choir of Independence and Kansas City, will be broadcast over KMBC on Christmas Eve, 5:45 to 7 o'clock, from the Stone Church Auditorium. This year the beautiful composition will be sung by a choir of almost two hundred voices, directed by George Anway, and accompanied by Robert Miller, organist, and George Miller, pianist. The soloists will be Mrs. Nelle Atkinson Kelley, of Independence, soprano; Miss Pearl Kinnaman, of Saint Joseph, Missouri, contralto; John R. Wahlstedt, of Kansas City, Missouri, tenor, and Colin Ferrett, of Australia, bass. The "Pastoral" will be rendered this time by Robert Miller at the organ, and a string quartet composed of Miss Lillian Green, Gomer Cool, Orrin K. Fry, jr., and Milford Nace. The performance will be given to a large crowd of music lovers in the church and at the same time to an unnumbered radio audience. You are invited to tune in on KMBC next Sunday evening.

Men You Ought to Know

BISHOP N. RAY CARMICHAEL

Awaiting only the confirmation of the General Conference in April, N. Ray Carmichael, Counselor to the Bishop of Lamoni Stake, has just recently been nominated as Counselor to the Presiding Bishop, L. F. P. Curry, and approved by the First Presidency. Brother Carmichael will be eagerly welcomed by Brethren Curry and DeLapp, who are very happy over the strength and help that his splendid abilities will bring to them.

All Graceland students of recent years know Brother Carmichael as the Business Manager of the college. The whole church will wish him well as he takes up his new work.

Our Christmas Gift to You!

In this happy Christmas season, it is our pleasure to offer to the patrons of the Herald Publishing House a number of gifts that we have been preparing for some time. Here they are: an improved *Herald* with larger circulation than ever, a *Stepping Stones* entirely built over with better stories and many new features for the coming year, a number of new sales services that have never been attempted before, and a new efficiency and dispatch in the handling of our business that is resulting in increased satisfaction to our customers. These gifts are costing us something, but we believe that they will be repaid in the appreciation and loyalty of those we are trying to serve.

The best of all Christmas wishes to you, and to yours.

HERALD PUBLISHING HOUSE
Independence, Mo. Ward A. Hougas, Mgr.

"A bank account isn't always the best yardstick with which to measure a man's value."

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Christmas in Prose and Verse

Christmas Eve

O little Son of God,
Though you are fearless, do not come tonight.
Two thousand years
You've braved the cold of snow,
The cold of hearts,
And found perhaps one roof—
Some simple hearts that opened.

But now too many cry with hunger in the streets.
O little Son of Man,
Stay warm and safe with God.
I could not bear
To have another child out crying in the cold.

—Martha Provine-Leach Turner. From *The Christian Century,* December 21, 1932.

That Holy Thing

They all were looking for a king
To slay their foes and lift them high:
Thou cam'st, a little baby thing
That made a woman cry.

O son of Man, to right my lot
Naught but thy presence can avail;
Yet in the road thy wheels are not,
Nor on the seas thy sail.

—George MacDonald.

Remember the Poor!

There are thousands of homes, this Christmas time, in which there will be no feasts, and the people will shiver with cold. There are millions of children to whom "Santa Claus" will be only a name. From three years of unemployment, or employment at starvation wages, these families have had no chance to recover. Their resources are wiped out. They lack more than the joys of Christmas: they lack the necessities of life.

It will not cost us much to share with them a few things that will bring so much hope and joy to them. To know that someone cares about them, to feel that there is still some kindness left in the world, to be assured that the Spirit of the Master is not far absent from the celebration of Christmas—these will be worth much to them.

A Prayer

Lord, help us to be loyal to the truth as we understand it, but never blind to the truth that we do not know.—*Young People's Leader.*

I Am Christmas

I AM CHRISTMAS.

People tell me that my origin runs far back into a heathen festival. My roots, they say, lie in pagan life.

So be it!

I accept the charge—and glory in it.

For my pagan practice has been redeemed at the touch of Christ. My heathen ancestry was never the same again once his name and spirit blessed it.

And such is my mission, always, to the soul.

I touch self-seeking, and it gives place to good will.

I touch the warlike plans of men and they hide their battlements with holly, knowing that they are out of harmony with His spirit.

I touch hard faces, and make them tender.

I touch saddened children, and make them laugh.

I touch the cynic, and give him faith.

I touch people like you—and they are not the same again.

I AM CHRISTMAS.

—P. R. Hayward.

Praise

If aught of praise be reckoned theirs who strive
To fill a worthy place in small affairs,
Bestow it then, ungrudging, whilst they live
Nor wait till Death has stilled their busy cares.
We voice with swelling tones the pomp of kings,
With trumpet notes the heroes' path proclaim,
But careless of the needful simple things,
We scorn to yield their patient tenders fame.
The glamour of the deed that thrills, the show
Of manly strength in storied tournament,
Resound in epic song; but we are slow
To hymn the life in lowly service spent.
Red-handed Conqueror and vulgar Clown
Are famed, while Merit dies without renown.

—Geoffrey Gillard, in *The Dorian,* (Australia).

Christ Child Night

Oh, if your heart is ever warm
It must be warm tonight—
High overhead there shines the star,
The Bethlehem star of light.

And in the glory love can see
The shepherds bending low
Above the manger—cradle of
The Child—so long ago.

Oh, if your heart is ever warm,
Now it will glow with light,
And shed its radiance everywhere,
Upon this Christ Child night.

—George Elliston, in *"Bright World."*

Green Christmas

By Lora Weir Puterbaugh

How bright the wintry sun is shining
On the playground of the earth!
The children on the lawns are scampering
With noisy sounds of mirth.

The house encircled by the green,
Is almost hidden from view
By clustering flowers and climbing vine
By leaves all green and new.

The poinsettia lifts its haughty head,
The holly in beauty grows.
How far it seems from Christmas time,
And the glory of new fallen snow!

(Adapted from *"Christmas in California."*)

Tune In

Tune in on Christmas,
Get the message clear,
Don't let earth's static
With joy interfere.
Good will and gladness
Radiate the air;
Catch the glad spirit,
Send it everywhere.
Broadcast happiness,
Amplify good cheer,
Bright, Merry Christmas
And Happy New Year!

—Delphia Phillips.

Old Song

Sing we all merrily,
Christmas is here.
The day that we love best
Of days in the year.
Bring forth the holly,
The box and the bay.
Deck out our cottage
For glad Christmas Day.

—Selected.

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ESTELLA WIGHT
EDITOR

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Miss Estella Wight was the founder, and, with Marietta Walker, first edited *Stepping Stones.* In 1934 she is beginning to realize some of her dreams as to what a young people's paper ought to be. With new resources and helps she carries her work for the young people triumphantly forward!

Miss Leta B. Moriarty has been connected with Herald publications for some time, and has been a frequent contributor to the pages of *Stepping Stones.* Now, as Associate Editor, she will give even greater assistance in building a finer and more interesting paper for our younger readers.

LETA B. MORIARTY
ASSOCIATE EDITOR

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NEWS BRIEFS

Apostle John W. Rushton Arrives in Independence

Independence people were happy to welcome home Apostle John W. Rushton over the past week-end. He arrived in the center place from New York, Friday, December 15, and spent the time until Sunday evening visiting with friends old and new. Then he continued his long journey, going to his home in Southern California. Brother Rushton sailed from England for America December 2, after a sixteen-month mission abroad.

Highland Knows Secret of Branch Unity

Highland Branch, Ohio, works with harmony and unity of spirit and purpose in all departments. Its members insist that the secret of local unity is a united priesthood. Their priesthood members are working with the good of Christ's cause foremost in their souls.

Workers cite Highland's fifth annual banquet of the department of recreation and expression as an example of what branch members can do if they work together. To the Saints themselves this event was positive proof that they can labor in harmony to accomplish any undertaking. One hundred and eighty people attended the banquet. The men donated the food, and the women prepared the meal. The young people made nut cups, programs, and decorations, and representatives of all ages were on the program. Everyone enjoyed the banquet.

In Highland people are saying: "It doesn't seem to make any difference what those people [the Latter Day Saints] try to do, they always make a success of it."

Missionary Opening Made by the Baldwins

"It brought back to us the old days when I served in the quorum of seventies for seventeen years," says Evangelist Richard Baldwin in a letter to headquarters in which he describes his joy at making an opening for the church at Roxana, Illinois. This is the first opening Brother and Sister Baldwin have made in a number of years. They conducted meetings at Roxana in November, aroused much interest, made friends for the gospel, and hope that a later series will bring some into the fold.

Honor First to Accept Gospel at Bradner

Elder and Sister E. L. Ulrich, of Dayton, were invited to attend a service at Bradner, Ohio, in honor of the nine remaining Saints who were the first to accept the gospel brought to that city fourteen years ago by Elder O. J. Hawn, deceased, and Brother Ulrich. The day's celebration was held in the form of an old-fashioned Thanksgiving, and a splendid spirit was enjoyed.

Indian Women Interested in Better Homes

At the Indian Mission at Decatur, Nebraska, Sisters Etta Brownrigg and Julia Case have secured the help of Miss Jessie Schnopp representing the interests of the Government in home economics training, and each Thursday a large group of Indian women meet in the church basement to make useful and pretty articles for their homes. The Government furnishes sewing machines and all materials.

London Observes Seventeenth Anniversary

Many Saints from neighboring places were present at the services commemorating the seventeenth anniversary of the opening of London, Ontario, church, November 19 and 20. In the stand for the opening service Sunday were Pastor J. E. MacGregor, Missionary Percy Farrow, and three former pastors of the congregation, Elder F. Gray, Elder J. Winegarden and Elder W. A. Hardey. Sunday's services were outstanding in spirit, program, and attendance, and a large number enjoyed the banquet and concert Monday night.

A Church Home for Farnworth Members

After forty-five years of worshiping under difficulties in a little meeting room on Ellesmere Street, Farnworth Branch, England, now has a church building. A crowd representative of that section of England gathered November 11, to consecrate the edifice.

The gospel was brought to Farnworth nearly sixty years ago, and the branch has been kept alive by the perseverance and faith of a few members.

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Youth's Forum

A Page of Thought and Discussion for the Young People of the Church

The Gift

Five years ago the young people's group of Jonesboro Branch gave the congregation a beautiful dramatic and musical interpretation of the Christmas story. Preparations for the event had taken days, weeks, but the performers all enjoyed it. Strange that today not one who took part can recall the name of that pageant; but everyone of them remembers that which followed the performance.

The angels removed their tinsel halos and put them away in pasteboard boxes. Joseph gingerly disentangled himself from his sweeping beard. Mary, the Madonna, appeared in a fur coat with a sprig of holly on the collar. Her feet were clad in goloshes for outside the snow was deep. By that time the wise men had disposed of their gorgeous trappings, and everyone was clamoring to start.

How delightful on that starry night to sing the old carols, *"Oh, Come, All Ye Faithful," "O Little Town of Bethlehem," "Hark the Herald Angels Sing!"* and *"Silent Night,"* to elderly people and shut-ins. They passed from house to house. After an hour, they shiveringly stopped at Mary Jewell Brandon's home for cocoa, doughnuts and hard candies.

There seated about the big fireplace in the living room—Mary Jewell's home was a rambling, old-fashioned house where they often gathered—they began to talk not of the gifts they expected to receive, but of the things they would like to give, if it lay within their power and pocketbook, to the church, a sort of "Christ gift." Their minds were saturated with the Christmas spirit of giving. Marion Miller, a black-eyed youth, was declaring in no uncertain tones—

"I'd like to have enough money to be able to plank down a sum which would wipe out the church debt, so we could start with a clean slate this New Year's."

"I would make Graceland College an endowment ample enough for all young people of big ambitions and slender means to go to school," offered the young woman who had taken the part of Mary in the pageant. She was the oldest of a large family and had not yet been able to realize her dream of going to Graceland.

"Ah," from Rufus Marlow, "I'd do something more spectacular with my money—I'd finish the Auditorium, so we'd have something to gloat over."

Another girl thought of money sufficient to enable the church to pay up all the back missionary allowances. A serious-eyed shepherd of an hour before propounded the need for more missionaries in the field—that's where his money would go. Someone else urged the absolute necessity of giving large sums for the purchase of lands and establishing of industries so that stewardships could be given a fair chance in the church program.

"Come, Mary Jewell, you haven't confessed your heart's desire," Rufus finally observed.

"I—I've been thinking," hesitatingly, "you see when you first started talking, I was in the kitchen, so if what I say is a repeat, don't be too bored, please."

"That's not likely," grinned Rufus; "this is an imaginative crowd."

"I haven't money to give the church, and it's not likely I shall ever have a great sum—but I believe I can make Christ a gift that is worth while. Anyway, beginning this Christmas Eve I'm going to try harder than ever," quietly. "My gift shall be the gift of a good life, just as good and useful as I can make it. I want to make it kind and true. I don't want to give the church the gift of a questionable, intolerant, one-sided character. Maybe this doesn't seem much to you, but to me—well, it's *everything* I have. Christ had no money or home—he gave himself."

For a moment no one spoke. Then Marion said huskily: "You shame us, Mary Jewell—you shame us. We were thinking of money and you of physical and spiritual strength, courage, generosity, and love."

Today if you were to visit Jonesboro Branch you would find Mary Jewell Brandon (Her last name is Miller now.) giving that gift to the church. She has charge of the children and is teaching and training with songs, stories, and little plays. She is also the branch chorister and the director of dramatic events. And Marion, her husband, is making the gift of his life, too. He is in the priesthood now and a student of life and of the Scriptures. Responsibilities pile high upon his shoulders for he is director of the church school, has charge of the young people, and is the local bishop's agent. The Lord has seen fit to accept their gifts to him and has blessed them with his helping, guiding Spirit of peace and love.

What gift are you giving Christ on this his birthday?

Talking to God

God, grant I may be pure and holy,
Like my Savior, meek and lowly;
Ever trusting, Lord, in Thee—
Thou who lovest and careth for me.

Thou who seest each sparrow fall,
Thou who hast created all;
Blessed Lord, our Savior kind,
Thou wilt not forsake the blind.

We, thy children without sight,
Thou wilt bless with heavenly light.
Savior, lead us all the way,
Close to thee we cannot stray.

Give us faith, O God, we pray;
Guide us in the narrow way;
Teach us by thy Spirit's power
How to live each golden hour.

Thou hast inspired the mind of men,
That sightless ones might use the pen;
That we may read thy holy word,
And learn of thee, our blessed Lord.

Father, bless with blessings rare
All who helped the way prepare;
Bless with comfort, joy, and peace;
May their blessings never cease.

State and friends have done their part;
Thou knowest, Lord, our grateful hearts.
Oh, that we may worthy be,
And bear our trials patiently.

May we live a life as true
As the world has ever knew.
Then, dear Savior, we will be
Pure and holy just like thee.

—Mrs. L. J. Rudd.

Happiness

I followed Happiness to make her mine,
Past towering oak and swinging ivy vine.
She fled, I chased, o'er slanting hill and dale,
O'er fields and meadows, in the purpling vale.
Pursuing rapidly o'er the dashing stream
I scaled the dizzy cliffs where eagles scream;
I traversed swiftly every land and sea,
But always Happiness eluded me.

Exhausted, fainting, I pursued no more,
But sank to rest upon a barren shore.
One came and asked for food, and one for alms;
I placed the bread and gold in bony palms.
One came for sympathy and one for rest;
I shared with every needy one my best,
When, lo, sweet Happiness with form divine,
Stood by me whispering softly, "I am thine."

—H. Wade Burleigh.

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The Great Commission

Part One

A Radio Address by R. S. Salyards, Sr.

WHEN ASKED by the one in charge of this Sunday morning period to deliver a series of addresses, I asked, What shall I present? He replied, "Preach the gospel." He is right; it is the business of the minister for Christ to preach the gospel, always, under all circumstances. He is ordained and set apart to do that work.

Jesus, in sending forth his disciples, commanded them thus:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matthew 28: 18-20.

The verse preceding this account of the commission says: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Saint Mark thus records his account of the great commission:

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 14-18.

SAINT MARK then records the results that followed the preaching of the gospel according to the Savior's commission. He says: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." (Verses 19, 20.)

The Scripture just quoted is the word of Jesus Christ to his ministry after he arose from the dead. His words are not idle statements, to be read and passed by as mere human opinion; nor are they the words of uninspired, fallible man. They come from Jesus, the Son of God, the Redeemer of the world, who came to save the world. The ground, the basis, the authority of Jesus' instructions is revealed in his statement preceding the commission. It is this: "All power is given unto me in heaven and in earth." The disciples had been with him during his three years of ministry; they had witnessed his crucifixion and death upon the cross. They had not comprehended his admonitions to the effect that the scribes and Pharisees would crucify him and that after three days he would rise from the dead; they also disbelieved the statements of those who had seen him after his resurrection. It was under these circumstances that he "upbraided them for their unbelief and hardness of heart." It was thus that he appeared unto his disciples, giving them visible, actual evidence that he was the Son of God and had risen from the dead.

THE EVENT OF HIS APPEARING was in the highest sense significant. It convinced them that he was indeed what he had taught them concerning himself and his mission: the Messiah, the Redeemer of the world. They were made to know in fact that he was indeed divine. It was necessary that they should comprehend that great fact; that it should be deeply impressed upon their inner consciousness; that they might be qualified to bear competent witness that he was the Christ.

In the book of Acts we have further evidence to this effect. We quote:

"The former treatise [Saint Luke's gospel] have I made, O, Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence . . . ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 1-8.

MARK'S ACCOUNT, that as the disciples went forth everywhere and preached the gospel according to the terms of Christ's commission, the Lord confirmed the word with signs and other blessings to those who believed and obeyed their preaching—this is confirmed by many accounts of their labors, as given in the New Testament.

As quoted, the disciples were not to begin their work of teaching and preaching until they were endowed by divine power to qualify them for their ministry. The disciples obeyed the injunction to wait for that endowment. We quote again from the record:

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"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 1-4.

The account then relates that devout men gathered at Jerusalem to keep the feast of Pentecost were witnesses of this divine power upon the apostles, as it became noised abroad, and were amazed as they heard the apostles preach to them in their own tongues; that discussing the matter, Peter, the leader of the apostles, stood up and recited the significance of what was transpiring; that he recounted the mission of Christ and their rejection of him, his crucifixion and rising from the dead. The account continues thus: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . Then they that gladly received his word were baptized." (Acts 2: 37-41.) We read also that "they continued steadfastly in the apostles' doctrine and fellowship."

Following the account of the continuing ministry of the apostles we learn that Peter, John, James, Paul, and all the apostles preached the gospel according to the terms of the great commission; they were obedient to the instructions of the Master, and continued to preach the gospel according to his statement of its principles. Peter did not preach one gospel and Paul another, but they "continued in the apostles' doctrine and fellowship," as stated in the word. There was no variation in their gospel teaching; they held themselves under obligation to follow strictly the commandments given them of their Lord. They seemed not to entertain such ideas that they were at liberty to depart from his inspired teaching; nor did they believe that they or others were qualified to improve upon or change the content or principles revealed by the power of the Holy Ghost. They recognized in Jesus that he was Lord of all. They understood and believed what he said, that all power was given unto him both in heaven and on earth. They were believing and logical men; they knew that as he spake with authority that included the domain of heaven and earth, any teaching contrary to his teaching and commission must proceed from another region, hence must be from that domain which is under the earth, the lower regions, the seat of error and darkness and all evil. Later departures from the primitive doctrine of the apostles, and which in after years led to false teaching and apostasy from primitive Christianity, came from such source of darkness, as the record declares.

IN THE STATEMENT of the great commission we note the command of the Savior: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." To teach is to cause another to know. The people taught by the disciples were to be made to know the requirements, the commandments given in the commission; they were to obey the principles thus given of God through Christ. They were not to believe and obey any other gospel, but the gospel declared in the word. It is noticeable that there is not revealed a number of gospels, as for instance a separate gospel for every nation; but they were sent into "all the world" to preach the gospel to "all nations," or as Mark states it, "to every creature." The word says, "Teaching them to observe all things whatsoever I have commanded you." The word taught was a universal word, having application to "every creature" "under heaven." Men were to become united in gospel faith, in gospel hope, in the "one faith," in "one God and Father of us all," in "the one hope of" their "calling." The logic of it all is clear; the Apostle Paul understood it when he wrote concerning his ministry. He said of Christ: "By whom we have received grace and apostleship, for obedience to the faith *among all nations.*" (Romans 1: 5.) According to his understanding all nations were to obey the faith declared by him and his coworkers. This is in harmony with the commission, "to all nations"; "to every creature." There were no exceptions.

The Apostle Paul, as in our day, had to contend against doctrines contrary to the gospel. He was not a compromiser. He said, writing to the Galatians:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revela- *(Continued on page 1618)*

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The Royal Road

By Florence Tracey

XII
Up Grade

WORDS were haunting Larry Verne. Light, tender, loving words. They seemed to be the words of a dream.

"Sylvia, Sylvia, Sylvia, fair,
Sylvia's hair is like the night,
Touched with glancing, starry beams;
Such a face as drifts through dreams—
This is Sylvia to the sight.
And the touch of Sylvia's hand
Is light as milkweed down
When the meads are golden brown.

"Sylvia, Sylvia, Sylvia, fair,
Sylvia—just the echoing of her voice
Brings back to me
From the depths of memory
All the loveliness of spring.
Such a face as drifts through dreams—
This is Sylvia.
Sylvia, Sylvia, Sylvia, fair."

She had heard them before. She had sung the song a dozen times, and played it many more times than that. But now always she would associate with it the look she had seen on Eldred Hampton's face as her household sang this, Dorothy Cameron's request number. The look was one born of an old soul ache returned to torment and pain.

She mentioned that expression to Greg when the others had gone, and he countered with wondering comments concerning Joe Dockerly's strange actions during the evening.

"Something at the bottom of all this, Larry," he muttered; "never heard of a man leaving a good crowd to go to bed with a headache. Now if it was a heartache—"

"And Doc is usually so—so normal," the girl was groping for answers to the questions in her own mind.

"Is he really? Or is that normality just a pose?" Greg's glance was penetrative.

"Silly, how could you think Doc with his sincerity and geniality could be just posing? He isn't that sort." Larry shivered, for the house was cooler now that the fire had been prepared for the night.

"Doc's no better than lots of people who do pose, people you'd never suspect of hiding things."

"You sound mysterious. But I'm sure that's not the case with Doc, Greg. You see I know him—"

"Do you? All right then, tell me something about him other than that he rooms here, that he eats, sleeps, laughs, works, and teases as other men do. Oh, and that he belongs to the church." This was an afterthought.

"You forgot to add that he owns a grain company," teased Larry.

"Well, tell me some more. I'm waiting," and Greg crossed his legs and twirled his thumbs expectantly.

"You have me cornered," frankly. "I don't know much more about him."

"Neither does anyone about unless it is Mrs. Hampton. Some people are rather curious. Where did he come from? What is there in his past that makes him different from other people; that gave him that white hair for instance, and that look in his eyes when you catch him unawares? Why doesn't he take active part in church work—he's a good man and Christian? And why, in the name of common sense, if he loves her half as much as he seems to, doesn't he marry Mrs. Hampton, and have done with all this mystery? He just seems to have closed a heavy curtain over the years back of about five years ago, and with that charming personality of his he politely tells you that it's none of your business."

The girl nodded absently: "It is strange." Then drawing a breath—"But I can't forget Mother Eldred's face." Somewhere away in a wall a mouse scuttled noisily about.

How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite openly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him because she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household.

Yielding to a temptation with some misgivings, Larry accompanies Greg to a costume ball, wearing a valuable bracelet that is an heirloom belonging to Eldred Hampton. To the discomfiture of being thrown in the company of men she dislikes, Larry is horrified to find she has lost—or been robbed of—the bracelet. Days of remorse follow. The bracelet is not found. Larry struggles with herself, feeling bitter about what she has done, and tries to make some new resolutions. She begins by making some inquiries about study classes in the church school, and undertakes reading and discussion for the serious purpose of acquainting herself with the church.

At a party at Mrs. Hampton's, Mrs. Cameron, a new arrival, is introduced. But when Joe Dockerly, a fine man about whom little is known, meets her, he turns white, complains of a headache, and retreats to his room, leaving some members of the party in consternation.

"That's just it. They are two perfectly grand people, but something is bothering them, and my guess is that this something isn't a new thing, but that it is old. Their faces show that. If we could—"

"But they don't *want* us to help them. It's their own affair. We'll just have to accept their friendship—and wait!" Her face was earnest.

"Then," Greg's voice was vibrant, "perhaps we'd better consider our own problems." And a moment later: "Got a nice kiss for me?"

SHE SMILED and leaned her head on his shoulder. "Please, let's don't talk," she murmured in his ear.

"Why?" very softly.

"Oh—"

"But don't you see, Larry, we must?"

She did not reply, just buried her face on his shoulder.

"Haven't I been nice?"

"Wonderful, Greg." The words were muffled.

Oh, the exquisite sweetness of his love for her! The protection and help it promised! The comfort—! But this would never do.

Confusedly she drew away, and her voice sounded sharp in the still house: "Don't do that, Greg—don't! You—we mustn't!" She stood up, but it was a long moment before she could go on. She felt like an executioner. "I've thought about us a lot since we talked last—and you have been grand. I—do care a great deal for you, Greg"—how stiff and formal she sounded!—"I'm really not the hard-hearted person I'm trying to be."

"I know you're not, dearest; that's why I've been so puzzled." After a hesitant pause: "Does that priesthood bug still bite you?"

"Now you're making fun!"

"No, honest I'm not. I just wondered."

"Well, I've been reading a lot about the church recently, and Carmen and I have studied some. Our class, you know, has discussed it, too. I've wondered and thought about it, but still, Greg, I can't reconcile the apparent human frailties of the priesthood with the power they are supposed to have in their holy calling." How simply she stated her problem!

"You're too idealistic, Larry, and do you know, my dear, I think you are making a mountain out of a molehill. When you grow a little older"—was this one of youth's rare insights into the future?—"I believe you will find that you have needlessly made the two of us suffer."

THOSE WORDS stung. So he thought that she was overwrought, overconcerned, that her problem was littleness distorted into bigness! Finally

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when she spoke, she said very quietly: "I was afraid all along, Greg, that you might feel that way—that it was just a whim of mine, just a hold-off—that there was no need of it. I was afraid—" Her tone sagged as if speaking were a very difficult thing, and she turned away from the light to hide her eyes.

"I didn't say that," protested the young fellow—"at least I didn't mean to, dear—"

"It was your reason speaking, Greg," she went on relentlessly. "You think that it's just silly child play—that I'm just trying to prove your love or my own. . . . I've been thinking, Greg, and I believe it would help us both to think more clearly, more objectively of our"—she paused before she could say it—"love, if we didn't see each other—"

"Larry don't say that! It's utterly impossible for you and me to think objectively of our love!"

"You just think so now, Greg, but when we're quite a ways apart—after the hurt and the missing have gone, we can do it then. Perhaps someday when you're safely married to some other—" Here a lump in her throat stopped further speech.

"But, Larry, sweetest girl," bruskly he disregarded the reference to his marriage to another, "there's no sense in our not seeing each other. Haven't I behaved since you—asked me to go on as we did before? You're not being fair, Larry, to me or to yourself. Come on, let's forget it."

HOW SHE WISHED that she might forget it—a mountain out of a molehill, was it? He was trying to look at this matter straight, but she was sure that he was thinking chiefly of his own suffering. Nevertheless she almost relented. Greg looked so eager, so boyishly willing to try again "to behave." But no—something had to be done. There was too much uncertainty, doubt—she couldn't understand it; now was she thinking principally of herself? No, no, she was trying to think of the good of them both. There was no need to cause Greg more suffering than she had already caused him. Herself? What did it matter?

"Let's just don't think of it any more," he pleaded.

"But we must Greg. We can't spend our lives dodging," she almost wailed. "We must face it sooner or later—and now, well, if we break off now, we will not have so much suffering later."

"Great heavens, Larry, you don't really mean for us to quit!" Slowly his face grew ashen as he looked at her. "Why you can't mean it!" His grip on her shoulders made her wince, but he did not notice. "I can't—I tell you I *can't*—Oh, Larry, please!" brokenly.

"Don't look like that, Greg, don't!" And she shut out the sight of his face with an upflung arm. "You'll get over it. At first it will seem lonely, but then—"

He groaned and turned away, dropped on the divan, and buried his face in his hands. His shoulders heaved. It was overwhelming, cruel, awful, but she could not look away.

Presently she placed a hand on his bowed head and gently began: "Don't, Greg, please don't. After awhile—after we've had time to think over the matter, we'll probably see each other—" Again that dryness and hardness in her throat.

For an answer he seized her hand and covered it with hot kisses, kisses with which tears were mingled. "Then you'll let — me — come — back — sometime, Larry?"

After he was gone, Larry forgot to think of Doc or Eldred Hampton, or anyone but Greg and herself. Surely it could not be true that she had sent him away! Had the world utterly collapsed? She was frightened. The night was ghastly with its loneliness—like a great tombstone—and she was smothering under it! Not troubling to undress, she threw herself across her bed, and muffled her sobs in her pillow. Everything was over!—she didn't care if night lasted forever!—if the sun never came up!—she wished that she could die. Dying was so sweet and easy and peaceful compared to this. "Oh, Lord!" she prayed, and then moaned into the pillow—"What's the use? He doesn't hear me! He isn't interested—!"

It was almost daylight before she fell into a fitful sleep on a drenched pillow, and soon thereafter the alarm sounded the beginning of another work day.

TWO EVENINGS later a note from Nancy awaited her when she reached home:

"Dear child, I've neglected you, and I'm sorry, but I've had my mind rather occupied lately. This is to ask you something about my *"Heart's Desire."* Do you know what he is doing? I haven't heard from him for *three weeks!* Do write me the news in that direction if you know any. News breezed up here by way of the Grapevine that he was in some sort of a scrape at the Playland. Do you know anything about it?

"This is necessarily brief—I have a date with Charles. And besides there isn't much more to say even if I had time to say it. I'll try to do better next time.

"NANCY.

"P. S. I do hope you and Greg are getting along better now."

The postscript caused Larry to cry aloud. She was lonely, so very lonely, and it was Saturday evening. She wondered what Greg was doing, if he was at home. She *must* do something! An evening alone in this room would set her wild! And she *wouldn't* worry Mother Eldred or Doc. Perhaps she had better hunt up Carmen.

There was no door between the Hampton part of the house upstairs and the Blaine apartment, and so Larry went slowly downstairs and out on the porch, entering the hall off which the Cameron apartment opened downstairs, and the Blaine apartment upstairs.

Sammie and Dorothy Pearl Cameron were playing in the hall near the door of their new home. They greeted her shyly with wide, baby smiles. Almost at once a sharp voice called:

"Sammie, didn't I tell you not to get out of my sight? I told you to stay right by that door." Pointed heels pecked their way across the floor, and Mrs. Cameron stood in the door.

At the first sound of her voice Sammie stiffened, and as if by instinct Dorothy Pearl dropped into hiding behind the banister. Both children were on the first step with Larry.

"—Oh, hello," greeted Dorothy Cameron, "it's you, is it? Won't you come in?" Then she went on before Larry could reply: "Those children have run me ragged today—I've told them fifty times not to go upstairs. It's so hard to try to raise children in an apartment!"

"I was hunting Carmen Blaine," politely.

"Do step in for a minute at least. We aren't all straightened up yet, but I'm so lonely!"

Lonely with these two children—how could she be? wondered Larry.

"Only for a minute then," she smiled and followed the other into the room.

"Welcome minute," Dorothy went on. She looked very tired. "Rufus usually works until six on Saturday evenings. They pick on him," she bitterly explained, "make him do what the rest don't get done to even up the week. But then—goodness knows, if he was home he wouldn't be here long—he'd be out on priesthood duty." Her tone was one of exasperation. "That man has a conscience as overdeveloped as a too-much-irrigated squash! He's always gone, always doing something for the church! You'd think that I and the children simply didn't exist."

Larry was shocked. Why should this woman take her into her confidence in this way? Why should she attack her husband and his conscience? And right before the children, too.

"My, but you have a cozy little place here," she said feeling that she was being a little awkward in changing the subject. "Isn't this the prettiest screen! —did you make it?"

"Heavens no!—I make such a thing? I can't paint any more than a rabbit. I bought it in the city—paid thirty-five dollars and ninety cents for it." The glance she gave the entire room was one of dissatisfaction: "There isn't room enough for all of our things here, but—oh, well, one must get used to crowded conditions, when one is poor."

SO THIS was why Rufus Cameron was so quiet and so self-conscious! Larry felt very sorry for him. Did he hear nothing at home except complaints, and

(Continued on page 1618.)

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Worship Suggestions for January, 1934 . . .

The Church School

Prepared by Arthur Oakman and Elva T. Sturges

THEME FOR THE MONTH: "BE ONE IN CHRIST."

FIRST SUNDAY, JANUARY 7

Theme: "Receive Ye the Ministry of Jesus."

Instrumental Prelude: *"Jesus Calls Us, O'er the Tumult,"* N. S. H., 337.

Call to Worship: John 1: 1-5.

Response: John 1: 12.

(S) Hymn: *"O God, Whose Presence Glows in All,"* N. S. H., 73; S. H., 84.

(S) Prayer.

Scriptural Meditation: Luke 22: 23-27.

(S) Hymn: *"Rise Up, O Men of God,"* N. S. H., 210.

Talk: There is an erroneous idea abroad that since Jesus proclaimed that all men are brothers, and God is their Father, all we have to do to redeem the world is merely to realize this great truth, and the world will be made over anew. There is no doubt that we are intended to be children of God, but to say that we are, and continue in indifference to the teachings of Christ, is to deceive ourselves. The right to become a son of God, and a younger brother of Jesus, demands the power of God. We cannot do it of ourselves. There must come from beyond the gulf that separates creature from Creator, the life of God—eternal life. For this cause was Jesus Christ manifested, that we might become the sons of God, and brethren in the true sense. And the spirit which is in him is given to us as we make an effort to receive his sayings and keep his commandments. Those who desire the gift of life must be alert to the ministry of Christ, and have minds open to his light, from wherever it comes: through his servants, through his handiwork in nature, through the lives of others however lowly, and through his own spirit in our inner man.

Commission: *Doctrine and Covenants* 135: 2 and 125: 14. "The church is admonished once again that the great task laid upon it cannot be accomplished if contention continues. The hastening time is here and greater unity than ever before is necessary if the forces of opposition are to be met; and such unity will prevail if those holding the priesthood will remember their commission to preach the gospel, and each officer will strive to discharge his own duty and magnify his calling. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction."

(S) Hymn: *"O Master, Let Me Walk With Thee,"* N. S. H., 213.

(S) Benediction: Moroni 9: 28.

SECOND SUNDAY, JANUARY 14

Theme: "Work With Each Other."

Instrumental Prelude: *"Onward to Zion,"* N. S. H., 436.

Call to Worship: John 10: 11, 15, 28-31.

(S) Hymn Response: *"Awake Ye Saints,"* N. S. H., 204; S. H., 34.

(S) Prayer: Concluding with the Lord's Prayer, the congregation joining.

Scripture Reading: 1 Corinthians 12: 13-27.

(S) Hymn: *"The Church's One Foundation,"* N. S. H., 359.

Talk: On Christian Unity.

According to our Lord, the one distinguishing characteristic of the church of God, making it Divine in the eyes of all men, was the love that members of that church were to hold one for the other. To Jesus, it was unthinkable that men should fail to respond to the demands that the love of God made upon them. If we love God, we love each other. Nobody can love one without love for the other also. Divisiveness, strife between members, schism in the body of Christ; all tend to break down the quality of friendship between God and his children, and among the children one for the other. We are members of the body of Christ, and as such, brethren. Our work in the church therefore, should be an endeavor which we share with others, for, whenever any constructive work is done, it is the church that benefits. Our desire for a place in the church should be balanced by an appreciation of the place and work of each of the other members.

Commission: *Doctrine and Covenants* 117: 12 and 122: 16, 17.

"Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith." ". . . Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me. . . . Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end. Amen."

(S) Hymn: *"Blest Be the Tie,"* N. S. H., 343; S. H., 52.

(S) Benediction.

THIRD SUNDAY, JANUARY 21

Theme: "Prefer One Another."

Instrumental Prelude: *"O Master, Let Me Walk With Thee,"* N. S. H., 213.

Call to Worship: Alma 14: 97. "Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his mercy, and of his long suffering towards the children of men?"

(S) Response: *"Come, O Thou King of Kings!"* N. S. H., 179; S. H., 251, verses one and two.

Scriptural Meditation: Alma 3: 27, 28, 29, 46, 47, 50, 52, 54-57. "And now behold, I ask of you, my brethren of the church, Have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?

"And now behold, I say unto you my brethren, If ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, Can ye feel so now? Have ye walked, keeping yourselves blameless before God? Behold, are ye stripped of pride? I say unto you, If ye are not, ye are not prepared to meet God. Behold, I say, Is there one among you who is not stripped of envy? And again, Is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions? Wo unto such an one, for the Lord God hath spoken it. Behold, he sendeth an invitation unto all men; for the arms of mercy are extended towards them."

(S) Hymn: *"Teach us, O Lord, true brotherhood,"* N. S. H., 341, verses 1, 3, 4, 5.

Talk: Many of the people with whom Jesus associated were not kind or considerate, and yet he loved them. They crucified him and even from the cross he asked his Father to forgive them. They did not realize the thing they were doing, but few men would have thought of that at such a time. Jesus was always able to understand the other persons viewpoint. That is basic if we would truly forgive and love our brothers. And he asks no more of us than he was willing to do.

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Period of Prayer: For forgiveness and for light that we may have the power to understand our fellow men and love them.

Commission: Romans 12: 1, 10, 14, 15, 16, 18, 21. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Be kindly affectioned one to another with brotherly love; in honor preferring one another. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. If it be possible, as much as lieth in you, live peaceably with all men. Be not overcome of evil, but overcome evil with good.

Hymn Benediction: *"Dear Lord and Father of Mankind,"* N. S. H., 243, verses 1, 3, 4. (With an instrumental Amen.)

FOURTH SUNDAY, JANUARY 28

Theme: "Be Forgiving."

Instrumental Prelude: *"Father Thy Paternal Care,"* N. S. H., 6.

Call to Worship: *Doctrine and Covenants* 64: 2 (Selected). "Behold, thus saith the Lord your God unto you . . . Hearken ye, and hear, and receive my will concerning you; for verily I say unto you, I will that ye should overcome the world; wherefore I will have compassion upon you. . . ." "I will be merciful unto you . . . verily I say unto you, I, the Lord, forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. . . . I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. . . ."

(S) Hymn: *"Father When in Love to Thee,"* N. S. H., 151; S. H., 135.

(S) Prayer: A petition for forgiveness, and mutual understanding.

Scripture: Psalm 103. "Bless the Lord, O my soul."

(S) Hymn: *"The Lord How Wondrous,"* N. S. H., 116; S. H., 144.

Talk: From Luke 7: 36-50. This story may be retold from the Scriptural background.

Commission: Colossians, 3: 1, 2, and 13-15.

(S) Hymn: *"I Would Be True,"* N. S. H., 294.

(S) Benediction.

The Children's Division

Prepared by Fern Weedmark and Mildred Goodfellow

FIRST SUNDAY, JANUARY 7

Sacrament Service

It is suggested that the boys and girls meet in sacrament service with the adults. It will be helpful if the teacher will use a few minutes at the close of the class period to recall, with the children, the purpose of the sacrament.

For convenience, reference is made to the following material concerning the sacrament:

Junior Quarterly, *"The Junior and His Bible,"* by Myrtle A. Weber, April, May, June, 1931, Lesson Ten.

"At the King's Table," Stepping Stones, February 7, 1932.

Picture, *"The Last Supper,"* by Da Vinci, size 15 x 20 inches, sepia, 12c. David C. Cook Publishing Company, Elgin, Illinois.

SECOND SUNDAY, JANUARY 14

Theme: "Courage in Time of Danger."

Prelude: *"The Lord Is My Shepherd," Saints' Hymnal,* 82; new *Saints' Hymnal,* 124.

Call to Worship: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31: 24.)

Hymn: *"The Lord Is My Shepherd," Saints' Hymnal,* 82; New *Saints' Hymnal,* 124.

Prayer.

Scripture: Twenty-third Psalm (Memorized) or roll call of verses. Suggestions: Joshua 1: 9; Psalm 3: 6, 27: 1, 56: 3.

Hymn: *"Never Be Afraid," Zion's Praises,* 170.

Sermon Talk: Text: Psalm 56: 3. See article *"Courage," Stepping Stones,* September 15, 1929. Give examples of courage in time of danger; David, Gideon and others. A little girl told her Sunday school teacher that one night she became frightened, but she thought of the verse, "What time I am afraid, I will trust in thee," and her fear left her. People admire and respect a person who is brave. Boys like to read about great generals who were brave and courageous. There are many ways boys and girls can be brave and courageous. God will help us if we have faith in him.

Story: *"The Shipwreck,"* Acts 27th chapter.

"Perils on the Atlantic," page 31, Junior Quarterly, *"The New Testament and Its Writers,"* by Hallie M. Gould, April, May, June, 1933, No. 333. *"A Heroic Struggle,"* chapter 20; *"In the Shelter of the Little Brown Cottage,"* by Estella Wight.

Special musical number.

Story: *"Molly's Unwelcome Guest," Stepping Stones,* October 2, 1932. *"Jim, the Drummer Boy,"* page 75, *Seventy-Five Stories for the Worship Hour,* by Margaret White Eggleston. *"Jim's Conquest,"* page 3, *Seventy-Five Stories for the Worship Hour,* by Margaret White Eggleston.

Closing Hymn: *"Dare to Do Right," Zion's Praises,* 79.

Benediction.

THIRD SUNDAY, JANUARY 21

Theme: "Courage to Do Our Duty."

Prelude: *"There's an Old, Old Path," Zion's Praises,* 207; new *Saints' Hymnal,* 260.

Call to Worship: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." (Deuteronomy 31: 6.)

Hymn: *"There's an Old, Old Path," Zion's Praises,* 207; new Saints' Hymnal, 260.

Prayer.

Scripture: Isaiah 41: 6, 41: 10.

Hymn: *"Sunshine as You Go," Zion's Praises,* 154.

Sermon Talk: Text: 1 Samuel 30: 24. See article, *"Are You Big Enough to Dare?" Stepping Stones,* August 21, 1932. Sometimes it takes a lot of courage to do the things we know we should do. Sometimes people's duties take them out into the world and they show their courage in a way that attracts the attention of many people. Many people's duties keep them at home, doing what seems to be very small things, but which are necessary and important. Happiness comes to those who do their duty, whether great or small.

Story: *"He That Is Faithful,"* page 132, *Ethics for Children,* by Ella Lyman Cabot. *"Living Up to the Sign," Stepping Stones,* January 24, 1932.

Hymn by entire group or Junior Choir: *"Dare to Be Brave,"* No. 99, *A Junior Hymnal,* compiled by J. E. Sturgis and W. S. Martin.

Story: *"When Emily Was On Guard," Stepping Stones,* September 4, 1932. *"The Little Hero of Haarlem,"* page 94, *Ethics for Children,* by Ella Lyman Cabot. *"When a Boy and a Dog 'Tarried by the Stuff,'" Stepping Stones,* June 7, 1931.

Closing Hymn: *"Something to Do," Zion's Praises,* 228.

Benediction.

FOURTH SUNDAY, JANUARY 28

Theme: "Courage to Serve the Lord."

Prelude: *"Stand Up, Stand Up for Jesus," Zion's Praises,* 71; new *Saints' Hymnal,* 218.

Call to Worship: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength

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and my song; he also is become my salvation." (Isaiah 12: 2; Second Book of Nephi 9: 133.)
Hymn: *"Dare to Do Right," Zion's Praises,* 79.
Prayer.
Scripture: Joshua 24: 15, 23: 6.
Hymn: *"We'll Scatter Good Seed," Zion's Praises,* 115; new *Saints' Hymnal,* 220.
Sermon Talk: Texts: 1 Corinthians 16: 13, Ephesians 6: 10. Examples of courage among the early members of the church: *Church History,* volume 1, page 178, told by Parley P. Pratt; Volume 1, pages 201-2, told by Joseph Smith. Help the boys and girls to sense the great courage of Joseph Smith and others in choosing to serve the Lord; especially Joseph Smith when he was but a boy. Show the similarity between his courage and that of Daniel, Stephen and others we read about in the Bible. Help the boys and girls to realize that these were happy in their choice.
Story: *"The Courage of the Three Hebrews,"* Daniel 3rd chapter. *"Daniel in the Lion's Den,"* Daniel 6th chapter. *"Two Brave Missionaries,"* (Paul and Silas in prison) Acts 16th chapter.
Hymn: *"Stand Up, Stand Up for Jesus," Zion's Praises,* 71; new *Saints' Hymnal,* 218. This may be preceded by a short hymn appreciation. See page 41, *A Junior Hymnal,* compiled by J. E. Sturgis and W. S. Martin.
Story: *"A Brave Mother,"* (Emma Smith) *Church History,* Volume 1, page 121. *"Another Brave Minister,"* (Sidney Rigdon) page 16, Junior Quarterly, *"The New Testament and Its Writers,"* by Hallie M. Gould, January, February, March, 1933, No. 332.
Closing Hymn: *"Stepping in the Light," Zion's Praises,* 100.
Benediction.

Jerusalem the Golden

By Lewis Browne

The following article is reprinted from the San Francisco Examiner, the clipping being kindly sent by George S. Lincoln. The author, Lewis Browne, is famous as a traveler and writer on religious subjects. He presents the ancient city in an unusual and interesting light.

JERUSALEM—There's a boom on here. Wherever we went on this voyage around the world we saw nothing but poverty, heard nothing but depression, and were told to look for nothing but revolution. In Japan, China, Malaya, India—everywhere there was this same dejection and dread. Even in sequestered Bali there was grumbling, largely on account of the falling off in tourist trade, which has become the major industry on that wonderful island.

But here in Palestine all is booming. Incredible as it may sound, no one is out of work here. Indeed, I am told that there are not enough workmen for the labor waiting to be done. Building is going on everywhere, and with each new day the New Jerusalem seems to be becoming more nearly an accomplished fact.

THE SENTIMENTAL and the stickily romantic may not like the change that is coming over this ancient city. They may brand it Jerusalem the Brazen, and turn from it with a delicate shudder. But I remember it only eight years ago, when it was still all iron-rust; and the metamorphosis fills me with elation. For the building and mending have gone on only outside the ancient walls. Within them no alteration has occurred save that the people are moving out. Those wretched hordes who crawled about like vermin in the dark crevices are now moving to the New City, where there is sun and clean air. And the Old City is being redeemed thereby.

There is no more picturesque place on earth than the Old City of Jerusalem with its walls and battlements and watch-towers and arched alleyways. But there is also no place on earth less fit to live in. Eight years ago, when I first laid eyes on it, I came away heartsick, for I saw it then at noon, when all its miserable denizens were swarming in the alleyways. The place throbbed like a fistula. Foul odors nosed their way through the crooked narrow streets like avidly rooting swine. The strident cries of camel-men and donkey-boys, the squabbling of vendors and buyers, the piteous wailing of beggars, the screeching of phonographs in the coffee shops, left me deaf and reeling. After an hour of wandering through that dark, hot, evil-smelling maze, I emerged feeling I had been in an inferno.

IT WAS NOT until I returned again late at night and looked down at the sleeping city from a watch-tower in the Damascus Gate, that I saw its ineffable beauty. I spent the night in that tower—a friend, a young Jewish sculptor, had his studio in one of the guard-rooms—and at daybreak I followed the path on top of the walls all around the city. And I was entranced. Never in all my life had I seen anything so lovely as that huddle of stone walls and domed roofs in the half-light of the dawn. It looked unreal, like something seen in a dream, something imagined in a reverie. I clambered down and walked through the deserted streets, and I thought the heart within me would burst with the melancholy beauty of the scene.

But an hour later, when the people began to swarm from their holes, all the joy was turned to horror again. The dream became a nightmare.

Six years ago, when I again visited Jerusalem, I thought I saw a slight improvement. The Old City was no less lovely at night, but it seemed a little less crowded and squalid during the day. Two years ago, when I again returned, I was almost sure that things were getting better. And now I am completely convinced.

The New City outside the walls has been built up, relieving the murderous pressure in the Old City. Those catacomb-like houses are still there in the walled town, but there are fewer people living in them. The churches and mosques and synagogues have not been touched, the alleyways are still as narrow and crooked as ever, but they are less crowded now, and far less noisesome. Even at noon the glamour of this ancient huddle is able to assert itself.

AND ALL THIS is due to the boom. Jews have come here, and come not to die but to live, and the energy and wealth they have brought with them are transforming all in sight. They have stirred the Moslems and Christians to effort, and between them literally wonders are being accomplished. The most conspicuous wonder, perhaps, is the New City with its splendid hotels, marble-fronted banks, and wide boulevards.

But to me the most significant is the turning of the Old City into what it should long have been—a monument.

A Song for the Christmas Season

The Kings to the Stable
They brought sweet spice,
The gold and the silver,
And jewels of price.

But the Dove by the manger
She would not cease
Mourning so softly:
"Bring Him peace; bring Him peace!"

The Kings from the Orient
Brought nard and clove.
The Dove went mourning:
"Bring Him love; bring Him love."

What would content Him
In silver and gold,—
A new-born Baby
But one hour old?

Not myrrh shall please Him,
Nor the ambergris,
What hath sweet savour
Of His Mother's kiss?

There is clash of battle,
And men hate and slay;
From the noise and the tumult
She hides Him away.

But His sleep is fitful
In His Mother's breast,
The Dove goes mourning:
"Give Him rest; give Him rest!"

—Katherine Tynan Hinkson.

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WEEKLY HEALTH LETTER

Toxic Headache from the Liver

By A. W. Teel, M. D., Church Physician

There are few persons who have not suffered from headache. Most headaches are toxic. It is present at some period or other in the course of most acute and chronic diseases and may be associated or not with organic changes in the brain or other organs of the body. There are many varieties of headache. They may be slight and superficial, or deep seated. It is always a symptom of a disturbance of the human mechanism. It is a danger signal that should never be ignored. The most common determining causes are sinuitis, nasal or pharyngeal trouble; eye abnormalities such as eye strain, astigmatism and other forms of refractive errors; together with various diseases of the eye and neuritis, which is often brought about by the liver being unable to perform its task of preventing deleterious substances from entering the blood stream. On account of the liver function being deranged the accumulated effete material enters the intestines, causing these substances to pass from bowel to liver and liver to bowel producing "a vicious circle."

People who subject themselves to a highly excessive protein or nitrogenous diet are subject to this accumulated toxic material. The time required for its poisonous accumulation varies even in the same person. An emotional strain influences the absorption from the liver producing jaundice. Grief, sorrow or anxiety may also bring on this trouble likewise deranging the liver function and abnormal constituents circulating in the blood producing astigmatism, sinuitis, eye strains, etc.

Toxins are carried to the points of least resistance. Some nerve specialists believe that headaches are due to some unidentified toxin while others believe that the disorder is produced by excessive protein absorption. Nearly all investigators have come to agree that an excess of fat in the diet produces intestinal putrefaction and auto-intoxication. These headaches are usually spoken of as "morning headaches" as they are usually worse in the morning. For such persons it is plainly evident that proper diet is the main remedy. Most headache sufferers constantly complain of bad breath and coated tongue due to a saturation of the tissues with putrefactive material absorbed from the colon. The first step in the cure, therefore, is to remove all the putrefactive material from the colon. If eye strain is a contributing cause it should be remedied by properly fitted glasses; diseases of the eye, sinuitis, etc., should be thoroughly looked after. Most authorities believe that a fruit diet for five or six days is the best; then a more liberal diet for four or five days to be followed again by the fruit regimen for another five or six days. The patient should not get discouraged if three or four attempts or more are necessary for complete success. If the dietetic cure is effective the bowels will become naturally regular; the tongue will become clean, the severity and frequency of headaches will grow less and less and finally disappear. Occasionally some intestinal complication or a diseased gall bladder may be a serious hindrance to a cure necessitating a surgical procedure. Some get temporary relief after vomiting a large quantity of bile, which is brought about by ridding the system of concentrated bile which according to Bouchard is many times more toxic than urine. Some physicians report relief by removing some of the bile by the means of a duodenal feeding tube about three times a week. About six ounces may be removed up to a total of a pint or two pints. Usually about four ounces may be removed at a time. Lemon juice in about one fourth glass of water has been found very beneficial toward a cure by exciting the contraction of the gall bladder. This treatment is believed by some to be more effective if alternated with hydrochloric acid. While others believe that hydrochloric acid is the better of the two on account of it being a disinfectant of the stomach and a normal stimulant of the gall bladder. Either of them are better than epsom salts that is so frequently used. Some sufferers have an almost abnormal craving for fruit acids and are often greatly benefited by these acids by their producing a contraction of the gall bladder and by the increased bowel action thus preventing the excessive absorption of bile. In many cases it is necessary to use an enema before retiring to get rid of the residue of the breakfast. The enema should be hot ranging from 112 to 115 F. A meat free diet and the avoidance of all greasy and fried foods will greatly help to bring relief and should be adhered to. Milk or eggs aggravate some cases. In such cases in order to insure a nitrogen balance, nut protein should be substituted. Tea and coffee must be avoided in all cases.

I have known many cases to get rid of persistent headache by the discontinuance of the coffee habit. This form of headache is more frequent than the average physician and patient realizes. An excess of salt, pepper and spices should be omitted from the diet. Copious water drinking is highly important to aid in elimination of toxins from the blood and bowel elimination. All such patients should avoid severe emotional strains. All sufferers who have repeated attacks should know that headache is a danger signal of some more serious malady and should never be ignored.

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WE BELIEVE

"In God the Eternal Father"

A Short Radio Talk by L. L.

"We believe in God the eternal Father, and in the Son Jesus Christ, and in the Holy Ghost." So reads the opening sentence of the *Epitome of Faith* that, with very few changes, has expressed the belief of the church since its beginning in 1830.

We believe that God is the creator of all things; that the countless stars which move in their orbits through the reaches of infinite space are not the result of an accident. We believe that the remarkable unity that exists throughout all creation, and the likeness that the smallest atoms bear to the very largest of planetary systems, and the harmonious coordination of all things, confirms a belief in One who designed and created the universe. We believe that God is moved by a conscious purpose and love for his creations.

Many men have tried to describe God, and some have said that He is "Omnipotent, Omniscient, and Omnipresent" which means that He is all-powerful, all-wise, and everywhere. In spite of all the books that have been written on the subject, we are still very far from being able to understand and explain God. Yet we see the marvelous beauty and wonder of his creations, and we have daily examples of his power and love.

A little child cannot understand the thoughts and purposes of an earthly parent, but he is the constant recipient of that father's love and care. And his father protects and provides for him until he arrives at the age of maturity and independence. Even so are we children in the sight of God, and we cannot understand all of his great designs and purposes. But insofar as we can understand it is our privilege to obey him and to be able to work in harmony with his will. We can understand, then, why it is that we must sometimes submit to discipline for our waywardness, sometimes wait for direction and help from Him. God is our spiritual and eternal father, and his interest abides not alone in the welfare of our earthly bodies, but as well in the character and destiny of our immortal souls.

We cannot understand God simply because he is infinite, and we cannot understand infinite things. We cannot conceive of limitless space, space where there is no end, space with nothing beyond but more space. We cannot conceive of eternity, for all our conceptions are established upon beginnings and ends, and upon definite points of time. We cannot understand the infinite mind which sees the past and future more clearly than we can see the present. Therefore we cannot understand God. But we do understand what love and mercy and kindness are, and we know that these are qualities of the personality of God.

We believe that Jesus Christ was and is the Son of God, and that he came in the flesh in order that men might see and understand what the Spirit of God could mean in their lives. Jesus was the Word made manifest. He was the incarnation of divinity. In all the centuries before and since his coming, he has represented the godlike man, and the manlike God. Because we have understood Jesus, we have had a glimpse of God. "I and my Father are one," he said to his followers on one occasion when he was trying to teach them this fundamental truth. God is manifested in Jesus Christ, who came to earth as the savior of men.

The Holy Spirit, which comes to men in times of great need and spiritual exaltation, is another revealment of the Divine Power. Men of all ages have testified to their experiences when they have felt the presence and influence of that Holy Spirit in their lives. If we earnestly seek it, we today may enjoy the presence and comfort of the Holy Spirit in our lives.

God is unchangeable. He is the same yesterday, today, and forever. The laws of the physical world are unchangeable. The laws of chemistry and physics do not vary to any appreciable degree that scientists have been able to discover. And we believe that the laws of the spiritual world are unchangeable. If God once spoke to men, he can and will speak to men today, under the proper conditions and circumstances. If he ever revealed his will to his servants the prophets, he is waiting to reveal his will to the prophets of today. This revelation of the divine will can only be stopped by the moral and spiritual deafness of men. If they will wait for his voice, he will speak to them as he did of old. This is not only our belief; it is our experience; and it is the substance of our testimony.

John tells us that "God is love," and we do not believe that a God whose character is love will isolate himself in silence from his children on earth. His ways of speaking to us are many. He speaks to us through the revelations of truth in science. He speaks to us in the still small voice of conscience. He speaks to us of better and finer things, of the purer faith and of the stronger, more kindly life. The world is full of object lessons if we will open the eyes of our understandings to read them.

"We believe in God the eternal Father, and in the Son, Jesus Christ, and in the Holy Ghost."

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THE GREAT COMMISSION

(Continued from page 1610.)

tion of Jesus Christ."—Galatians 1: 6-12.

PAUL had convictions; even among those who professed faith in Christ and who taught another and contrary gospel, he did not hesitate to speak against their departures from the faith of the gospel. He repeats to the effect that if an angel from heaven would bring another than the genuine gospel, "let him be accursed." From his former religious experience, based upon the traditions of the elders and rabbis of the Jews, Paul knew the darkness and blindness that resulted from teaching contrary to the word of God. He admonished his disciples against it; he "shunned not to declare unto them the whole counsel of God." He also warned the church at Miletus and elsewhere against wrong and corrupting teaching.

Jesus climaxed his great mission on earth by commanding his disciples by clear and plain instructions what to teach and preach. In the beginning of his ministry he preached the gospel according to his parting instructions in the commission. We read: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." (Mark 1: 15.)

What would the disciples have thought had he commissioned them to preach otherwise than they had heard him teach? What conception of him would they have held had he varied from his former teaching, in giving them the final commission? Jesus said of himself, "I am the way, the truth, and the life; no man cometh unto the Father but by me." (John 14: 6.) He said also:

"He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12: 44-50.

We could multiply similar statements from the Master, showing the authoritative and immutable character of his teachings to the effect that the gospel which he declared is the plan of salvation ordained of God. It is the celestial law; it had its origin in the bosom of God, whose voice is the harmony of the world. It is the only means whereby the race can be redeemed and brought to acceptance with God. God is perfect; his ways are perfect; he declares himself to be unchangeable: "I am the Lord, I change not," is his declaration through the prophet Malachi (3: 6). And of Jesus this is said: "Jesus Christ the same yesterday, today, and forever" (Hebrews 13: 8).

ONE WOULD NATURALLY CONCLUDE that in the face of such clear and plain declarations from the Christ there would be little or no diversity of opinion among religionists concerning the gospel; that men and women would readily be converted to obedience to the gospel as taught by Jesus. It would seem that its teaching and requirements would be obvious, apparent, to all who desire to place themselves in harmony with the commandments of Jesus, their professed teacher, leader, and commander. But no, tradition, sectarian opinion, former indoctrination have been received and continue to be retained, even when shown to be directly contrary to the plain and incontrovertible truth of the word. As stated, mere opinion, based upon no well-founded basis of belief, is carelessly or traditionally accepted. Careful examination, prayerful seeking for the truth, is the exception, rather than the rule, in these days of much mere nominal belief and church membership.

In religion, as in anything else, men must be earnest and consistent in the search for truth. Great things, especially knowledge of God, are not found without earnest, devoted seeking with a view to finding truth and obeying it. Attainment in any worth-while endeavor, is realized only by the application of heart and mind in the search for principles by which attainment is secured; and salvation, like other quests for actual knowledge and power for good, means attainment. It cannot be secured by mere assent of the mind, by mere formal, uncritical "belief." When the Scripture says, "Believe on the Lord Jesus Christ, and thou shalt be saved," it does not mean mere assent of the mind in acceptance of Jesus Christ as Savior. It means a belief that is genuine; that accords with the teaching, that renders obedience to the principles taught by Jesus. Such belief is that taught in the word, as note the obedience of the apostles and those taught by them according to the commission.

(To be continued.)

Notwithstanding things at present have a dark and gloomy aspect . . . we should never despair. Our situation before has been unpromising and has been changed for the better, so I trust it will again. If new difficulties arise we must only put forth new exertions, and proportion our efforts to the exigency of the times.—Washington, at Valley Forge

THE ROYAL ROAD

(Continued from page 1612.)

declarations of resignation? Was his life composed of work which he did not like, and at home beratings and scoldings from the woman he loved? How different Dorothy Cameron seemed from the other night!

"I haven't felt well all day," she continued, "and the children have been such a trial!"

"What's a twial, Momma?" drawled Sammie clambering up on the arm of an overstuffed chair.

"Get down off that chair, you little—! Haven't I told you a thousand times not to climb over the furniture?" shrieked his mother, snatching at him and completely disregarding his question.

Almost sadly Larry looked at the stubborn line about Sammie's mouth, at the frightened gleam in Dorothy Pearl's eyes. How much this woman had to make her happy, and yet how little she seemed to appreciate it! Then thought of Greg and her own loneliness stung her back to a consciousness of the personal present.

"I must be going," she murmured, struggling to her feet. At that moment her eyes were drawn to a picture which instantly fascinated her. It was a full-length portrait of a young woman who wore an old-fashioned white dress. The sleeves were enormous, the waist unbelievably slim, the skirt long and flowing. A large white fan was held at a coquettish angle, but it was the face which mostly attracted Larry. The eyes, the hair, the features were winsome, charming. Surely this was Dorothy Cameron.

"You?" the striking resemblance between the picture and the woman before her brought the question to Larry's lips before she was conscious of having spoken it.

"No, that's just an old picture of my mother when she was a girl. It was taken soon after she married my father."

"She was lovely. She was very much like you," Larry's compliment was simple.

"Oh, people do say there is a resemblance, but mother was ever so much prettier than I. She was like an angel in appearance and disposition. I think she suited her name—fact is I would have named Dorothy Pearl after her only Rufus didn't want to. Now I wish I had anyway, for she is growing more like Mother every day.

"What was her name?"

"It was Sylvia."

(To be continued.)

The reign of peace and of universal love does not mean the elimination of conflict, but the raising of all the inevitable conflicts which are the warp and woof of life up a mental, moral and spiritual level so that they become creative rather than destructive.—Kennedy.

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QUESTION TIME

Did priesthood originate with the Jews? What other nations had a priesthood?

According to the Inspired Version and modern revelation to the church it existed from the days of Adam. It certainly did not originate with the Jews, for some other nations had systems of priesthood many centuries before the Hebrew people arose. The Egyptians were largely governed through a powerful priesthood thousands of years before the Christian era. The Babylonian priesthood also comprised a strong and influential body that partially controlled even the activities of their ruling monarchs. India, China, Tibet, Greece, Rome, Japan, and other places have had their systems of priesthood for periods beyond historical knowledge, and unless this concept was derived from some prehistoric era and a common origin, it is not easy to understand how it became rooted in the social fabric of all the early nations at such a remote era. It is truly astonishing to learn how strongly established the priesthoods of the nations were for thousands of years.

What are the causes of disagreement concerning Bible chronology?

There are too many of them to give here in detail. A brief statement of some historical facts may help to explain the problem, however. While the Egyptian year was nearly the same as our own, there would be a difference of four years actual time from the earliest known Egyptian period to the present era, if one system were used in contrast with the other. For a time the Roman year had 304 days, and later 51 days were added. In the time of Julius Cæsar the year was made to comprise 365¼ days. The ancient Hebrews had one year of 354 days, and another (the embolismic) of 384. As Moses changed the year's beginning (see Exodus 12: 2), it shows that before that time a different year had been in use.

Before the seventh century, the only dates to be relied upon as nearly accurate were reckoned by the Babylonian, Greek, or Roman eras, of which the Babylonian was the most dependable (B. C. 747). The ancient writers wrote dateless history, the events being ascribed to periods with which they were at that time familiar, as the period in which a certain monarch ruled, or was crowned, or died, etc. Occasionally the statement in one record conflicts somewhat with that of another record, leaving the student uncertain as to which was correct, if either.

In addition to this, it has been discovered that kings sometimes altered the inscriptions, in order to obtain glory for events of another time. Gesenius, the orientalist, found that round numbers were often used instead of definite figures, as *seventy, forty,* and *seven,* were used to mean an indefinite number. In the book of Judges, *forty* is thought to be thus used frequently. Genealogies differ in different texts, such as the Hebrew, Samaritan, and Septuagint. The first makes the period from Adam to Noah 1656 years, the Samaritan makes it 1307 years, and the Septuagint makes it 2242 years. The term *father* sometimes meant an ancestor, and the terms *son* and *seed* at times meant descendant or posterity, in the Hebrew original language. All these and other problems complicate the question.

Does the term "latter days" or "last days" always mean the same in the Bible?

It is practically impossible to determine the limitation of time intended by the terms named in the question except as it may be indicated by the context. "Latter days" (or "day") occurs twelve times in the Old Testament, but sometimes refers to a period not many years away, and at other times it means a period very remote. The Hebrew term used was derived from a word which indicates *hereafter, later, following, afterward,* etc. An examination of Numbers 24: 14, Deuteronomy 31: 29, Job 19: 25, Jeremiah 48: 47; 49: 39, and Daniel 2: 28, with their contexts, will show some of the variations as to time limits.

The term "last days" means the same in the Old Testament as the term just considered, so far as the Hebrew word is concerned independent of its setting. But in the New Testament it seems to commonly have a somewhat more distinctive meaning, taken by itself. In Genesis 49: 1 Jacob refers to what shall befall his sons in the "last days," yet his information covers a period of the past from our time. Acts 2: 17 refers to the fulfillment of prophecy applied by Peter to themselves, but most texts seem to indicate some late era of time.

A. B. PHILLIPS.

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The Readers Say---

Let Us Do Our Part

Only one page devoted to "The Readers Say—" in the *Saints' Herald* for November 28. We do not know the reason unless the editors are lacking for correspondence. If so, "Awake, ye Saints, awake! no time now for reposing." Let's do our part and in such a way that it will be edifying to others. Never mind contentions and unwise criticisms, there will be no room in the *Herald* for such things if it holds up to its present high standards. There are many readers and if we all do our part, we can have more letters; we need to hear from our brothers and sisters in the faith. Many of us are isolated and have but little other encouragement, so let's do our part.

We know this is the true gospel of Christ, and we should be better builders of his kingdom "while it is yet day, for the night soon cometh." Let us therefore "pray the Lord of the harvest to send forth more laborers, for the harvest is great and the laborers are few."

In these days of depression we may wonder how the Lord of the harvest is to send them forth, but he has told us to pray, and if we do *our* part, spiritually and financially, the Lord will do his part. We can depend on his promises if we obey his counsel.

We can plainly see that Satan and his forces are fighting mightily to destroy God's kingdom in these times, but we must not permit ourselves to be led into darkness. So let us do our part and rejoice in the service of the Master to the end.

I was glad to read Brother J. O. Dutton's letter in the *Herald* some time ago.

MRS. G. E. HEMSTOCK.

BANGOR, WISCONSIN.

Would Be Faithful and Obedient

I was reared in a Latter Day Saint home, and while I can see that my parents made mistakes, I frankly believe that God was pleased with their earnest efforts to bring up their family in the faith, for they received many spiritual and temporal blessings. I am thankful for the light of the gospel which came to me through them. I sometimes wonder if I would have surrendered myself to God had it not been for their influence and admonitions.

I was baptized June 15, 1915, but must confess that in all those intervening years I have not been awake to my gospel responsibility. The past has taught me the lesson of faithfulness, however, and I need the prayers of all that I may be able to apply this lesson every day of my life, and that through it I may live in harmony with the will and understanding of God. I have been trying during the last few years to live as best I could for the Lord, and he has repaid me for every effort I have put forth.

My father died in April, 1927, leaving two children at home, seven in all, and my mother has been with me practically all the time since. She is in a serious physical condition and the doctors seem unable to diagnose her trouble. For her I ask your prayers. The older child whom my father left at home is now grown, and seems to have no desire to heed the gospel. He needs your prayers, that in his youth he may be made conscious of his responsibility. The younger one, who is the baby of the family, is with us also. I have a wife and three children, and desire that you pray for us as parents, that we may be worthy examples for our little ones. May God be with us all that we may hasten to redeem Zion.

A. O. MANNING.

BREWTON, ALABAMA.

Let Us Give a Christmas Offering

It is with the greatest pleasure I send in a few lines to the church paper as I am turning in my Christmas offering and tithing. My prayer is that each member of the church will feel just as I do and send in all he possibly can to help spread the true gospel of the Son of God.

I am striving to keep the celestial law. I have my trials and temptations, but I realize that the Savior had his trials and temptations, too. He admonishes us to overcome all things and to follow him if we want the peace of his Holy Spirit to rest upon us. If we do these things fully, we shall be keeping the whole law. He says that if we do not abide by the whole law or the celestial law, then we cannot inherit the celestial glory.

For two years I have had little chance to earn much, but whatever increase I have, I am determined to pay my tithing on that, be it much or less. I think, too, that each member of the church should find it possible to make a special offering to the Christmas offering fund. This should be the *first* gift we think about at Christmas time. Then if we have the means, our loved ones and friends may be remembered.

We are isolated far from a branch and do not have church privileges with any frequency. We enjoy reading the *Herald* and church books. This winter I am reading the four volumes of *Church History,* and find in them much valuable information. How glad and thankful we should be that we may live in peace and not be driven from our homes as were the Saints in early days of our church. Indeed we have so many things for which to be thankful that we should be humble and full of love; we should try to be a part of Zion, the pure in heart, and live so that our neighbors can see that we are the children of light. Let us keep the whole law, working in unity, strength, and love.

CLARA M. MERCER.

COLUMBUS, KANSAS.

Abide in the Law

We are one of the many scattered little groups of isolated Saints. There are twenty of us, but we do not live close together. Seven have moved away some thirty-five miles. Elder A. M. Baker held a series of meetings here in August, services which will long be remembered. He baptized seven and left others much interested. Organized a little Sunday school for us which has been a great help.

We feel that the study of the financial law has been what we most needed, and in addition to doing our best to abide by the law during the period set aside for special emphasis on that subject, we are trying continuously to comply with all the teachings of God and his church. We are trying to realize our individual responsibility to the church, and ask your prayers that we may be made law conscious to the extent that we shall comply with the divine commandments, spiritually and financially.

D. A. BYRD.

DUNN, LOUISIANA.

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The Readers Say---

Blessed With Healing

I have been a member of the church more than two years, trying to attend all the services I can. A year ago last May 28, while attending Sunday school when all were singing a hymn, I felt sorrowful and depressed though I knew not why. I felt ill and wished for administration, but since there was no one at the church to administer the ordinance, the thought passed from my mind.

That night I was taken seriously ill, and on Monday night I underwent a serious operation for ruptured appendix and other trouble. Before going on the operating table I offered a prayer, asking the Lord that if it be his will I should recover, if not, that his will be done.

On Tuesday evening I asked my sister to have prayers for me at her home at Mount Pleasant. "I'll call elders," she said. On Wednesday morning Elder George Burt, of Beaverton, and Jason Methner and Frank, my two brothers, came up to my room, and Elder Burt administered to me.

That night I was given a wonderful spiritual experience which assured me that it was the Lord's will for me to live. I gained rapidly. The doctor was elated over my recovery.

Since then I have had other remarkable experiences and my desire is to live humbly and to be a willing worker among God's people. I hope others may gain strength from this experience. I want my life to be full of good deeds so that when, at last, my call comes for me to go beyond, I shall be prepared. I am trying to be a Latter Day Saint.

SUSIE B. DOWD.

CLARE, MICHIGAN.

Hopes to See Regular Services Resumed

We have a little church at Bartlett and until the last few years had good attendance. But some have moved away and others have been called into the beyond, and there are not enough left to hold regular meetings. I miss the church services, and am hoping that in the near future we shall find it possible to meet often.

Nevertheless, though the Saints here do not worship together, all are firm in the faith with no thought of drifting away into forbidden paths. We think and talk of the elders who used to come to us with good advice and encouragement. Some of them were Brother W. E. Haden who labored so hard in the finishing work when the church was being built; Brother B. F. Lambkin who could tell the gospel story so simply and easily that no one could doubt its truth.

I pray that I may live according to the Master's plan. I have tried to do this for more than twenty years.

MRS. BELVA POWLES EYLER.

BARTLETT, IOWA.

An Instance of Divine Blessing

The Lord has blessed my family and me and has answered our prayers. Many times he has healed us of sickness.

I want to tell you of one particular instance of blessing. My husband fell from a hay wagon striking his head and shoulder on a large rock. He seemed dead and lay unconscious for eight hours. I prayed constantly for him, and the elders were reached by telephone as soon as the accident occurred. Before the elders could arrive, the neighbors insisted that we have a physician. The doctor dressed the injured man's head and said that the skull was fractured, his condition was serious; it was highly probable he would have to submit to an operation. But God saw fit to hear and answer the prayers of all of us, and my husband was healed.

We feel that we have had more blessings and that we better understand the gospel since we started paying our tithing and keeping the Word of Wisdom. Our prayers are for the whole church.

ELIZABETH HOFFMAN.

MOUNTAIN HOME, IDAHO.

The Gospel Precious to Her

I should like to send greetings to Saints at Marion and Knobnoster, Missouri. I formerly lived in those places and learned to love and appreciate the members there. Perhaps some of my friends are wondering where I am. I am staying at present with my granddaughter at East Saint Louis, and feel stronger in the faith than ever. I have been here three months.

Some time ago Sister Eaton, of Stonington, Maine, sent me some *Heralds*. I am reading them and plan to hand them out to others, doing my little bit as best I can. I do not take the church paper any more since I have no permanent home, but live first one place and then another among my children.

The gospel is very precious to me, bringing comfort and solace. If I were without it, I should be most miserable. I hope that Saints living in this community who read this letter will make arrangements to call on me, for I love to hear how the work of the Master is going forward.

MRS. M. A. SIMMONS.

EAST SAINT LOUIS, ILLINOIS, 314 South Eighth Street.

Wish to Be Worthy God's Blessings

The Scriptures tell us that if we keep God's commandments, he will bless us. I do want to keep his commandments. This gospel is dear to me and has been since the Lord led me into his marvelous light thirty-nine years ago.

Many, many times I have received courage from the Lord. I know that when we are discouraged and tried we can look up to the blessed Master and he will give us strength to bear our trials.

My companion also belongs to the church, has been a member thirty years. He has been blessed with healing. He holds the office of teacher in the Aaronic priesthood.

It is our desire to be humble and to warn our neighbors. We want to do good and to live worthy the blessings our Savior has promised. Pray for us that we may be given physical health and strength and spiritual courage to live for the Master.

MRS. O. A. KNAPP.

PEPIN, WISCONSIN.

Will You Hunt Up?

Two new members of Nowata Branch, Oklahoma, have moved to different States, and would like to get in touch with Saints in their new localities and to know of nearest branches.

Will Saints living in or near Wilmington, Illinois, please call on Mrs. Joe A. Horn, 302 South Main? She is a new member of the church and needs the cooperation of those of like faith. In writing her, address general delivery.

Brother N. E. Hancock, of Andover, New York, Rural Route 1, Care Ed. Wilson, would like to know the nearest branch to Wellsville, New York.

Requests Prayers

Mrs. Harvey Ecker, of Warren, Ohio, requests prayers in behalf of her husband who has had a very serious operation and is still in the hospital. There is no elder near them, and the prayers of the church will be appreciated.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

London, Ontario

Celebrate Seventeenth Anniversary

An impressive Armistice service was held by the church school Friday evening, November 10. The school room was nicely decorated. A cenotaph was erected on the platform for the occasion, bearing the inscription, "The Glorious Dead." Quite a number of war relics were placed around the base of the cenotaph. Elder F. Gray, church school director, acted as chairman. The orchestra opened the program with *"Onward Christian Soldiers,"* and the audience sang, *"My Country 'Tis of Thee,"* then the chairman gave a pleasing address. The orchestra trumpeters sounded reveille. Brother Ernest Cambridge who went overseas, told some of his experiences at the front. He referred to the church as a great army with Christ as its leader and commander. Brother Stanley Moore, another soldier who returned, also gave an interesting talk. The significance of Armistice was presented by Bishop J. C. Dent, then the orchestra played Chopin's *"Funeral March,"* in honor of those who gave their lives in the conflict. Then after a two-minute silence, *"Taps,"* by the trumpeters.

The seventeenth anniversary of the opening of the church was held November 19 and 20. Services on Sunday began with a prayer meeting at nine-thirty in charge of Pastor J. E. MacGregor and Elder Percy Farrow. With them on the stand were three former pastors, Elders F. Gray, J. Winegarden and W. A. Hardey. The presence of the Master was felt at this hour, and a number bore their testimonies. Quite a large attendance was present at the church school hour at eleven o'clock. At three o'clock Elder Percy Farrow occupied the stand, giving a forceful discourse on *"Keep the Law."* Elder Farrow again spoke in the evening to a large congregation, and his theme this time was *"Seeing the Kingdom of God."* Special music was by the choir and orchestra.

On Monday evening the banquet was in charge of the women's department sponsored by Sister L. Winegarden. A concert in the upper auditorium followed the meal. Beside numbers from the orchestra and the male quartet there were selections by Sister Madeline Timbrell, vocal soloist; Sister Verda Evans, reader; Miss E. Matthews, organist; Miss Helen Cale, vocal soloist; Mr. Thomas White, clarinet player, and an instrumental trio.

During the anniversary services several people were present from branches in the district. Three from Delhi were baptized by Elder Percy Farrow in the afternoon; also Alfred Bruce Henry, son of Brother Alfred Henry, was baptized by Elder Farrow.

A baby boy has come to bless the home of Brother and Sister Heddington. He was blessed on a recent Sunday by Elders F. Gray and J. E. MacGregor, and named Donald Gordon.

The condition of Brother J. Vasbinder, who has been confined to his bed the past few months, is unchanged. He wishes to be remembered in the prayers of the Saints.

On a recent afternoon and evening the women's department held a successful bazaar in the basement of the church. Many articles suitable for Christmas were sold. Booths were well patronized. The department is well pleased with the result of their labors during the past few months. Sister L. Winegarden is president.

The Young Men's Bible Class had a successful banquet not long ago, and obtained Professor Floyd S. Maine as guest speaker. His talk was well received by the class. About fifty were present, and William A. Alford, class president, was in charge. A program of toasts and responses, and of musical selections and comedy was enjoyed. Bishop Dent complimented the class on its year's activities. The following officers were elected for the ensuing term: President, W. A. Alford; vice president, L. Rankin; secretary-treasurer, William Risler; director of athletics, S. Moore; social convener, R. Sinclair; supervisor of teaching, Bishop J. C. Dent; teacher, D. Campbell; assistant teacher, C. Duesling.

Elder G. C. Tomlinson, of Saint Marys, occupied the stand November 26, delivering a timely discourse.

The church school orchestra presented a concert for Saint Thomas congregation two weeks ago, under the direction of Raymond Neal.

The annual business meeting of the branch was held the first Monday of the month with a very large membership attendance. Pastor J. E. MacGregor presided, and gratifying reports were read from the church school, the women's department, the finance committee, orchestra, and junior department. Bishop J. C. Dent presided during the election of officers which resulted as follows: Pastor, J. E. MacGregor; counselors, William A. Hardey and F. Gray; church school director, F. Gray; secretary, Arlo Hogdson; assistant, William Risler; financial secretary, Ray Bicknell; treasurer, H. Ward; finance committee: J. E. MacGregor, T. G. Timbrell, F. Gray, C. W. Alford, R. Bicknell, W. A. Hardey, D. Campbell, J. F. Winegarden and J. Vasbinder, honorary member; organist, Miss E. Matthews; chorister, Fred Heddington.

This branch regrets the passing of Sister Cassie Cambridge, a former member of this branch, but of late years a member of Detroit Branch. The body was brought here for burial. Two sisters of the deceased, Mattie Timbrell and Lizzie Constable, live here.

Members are pleased to see Sister Emily Sager at meetings again after undergoing a minor operation at the hospital recently. Sister Grace Vasbinder is convalescing after a serious operation in the hospital.

Highland, Ohio

Southern Ohio District

September 30 and October 1, Southern Ohio District held a conference at Dayton. It was the privilege of thirty-four Saints from Highland to attend, eleven of this number being present for the business session on Saturday. This was a spiritual gathering and all came home rejoicing. Highland members were accompanied home by Patriarch Gomer T. Griffiths, who conducted meetings throughout the following week. These were highly interesting and profitable to the Saints.

Brother Griffiths visited several of the members, and on Sunday morning, October 8, while delivering his farewell address, he paid local workers a tribute of respect, which they feel proud to write, "I have not found any jealousy among your priesthood," he said.

Highland priesthood consists of four elders, five priests, and one teacher. They are working together. In the community such statements as this are heard from nonmember friends: "It doesn't seem to make any difference what those Latter Day Saints try to do, they always make a success of it." At Highland they believe that unity must start with the priesthood of the branch, before they can hope for group unity and harmony.

The department of recreation and expression held its fifth annual banquet the night of November 18. About one hundred and eighty were present and enjoyed the meal and the program which followed. The men donated food which was prepared by the women. The nut cups, programs, and decorations were made by the young people. To the cas-

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ual observer the evening's entertainment represented a lot of hard work; to the Saints it was positive proof that they can labor together to accomplish the tasks which they undertake.

A Good Report From Central Michigan

Central Michigan District is stirred by the call of the *Herald* and of general officers for a united church. Their program is to persuade all the young people to turn their attention to missionary work and keeping the law, and the results have been inspiring. Organizing the young people has caused the older groups to study and do their part more whole-heartedly. The work is onward. The forward look is in evidence everywhere, and we are ready to report our willingness to cooperate in every way to redeem Zion.

Our district conference was a feast of good things, and a wonderful degree of the Spirit was in evidence, especially at the prayer meeting. Harmony characterized the business procedure, and we face our new year with faith and hope, anticipating the good things that the Lord has promised to his believing and obedient children.

My meeting at Beaverton provided ten nights of good spiritual experiences, with a steady attendance and an exceptional interest in the music. The district generally is in better shape than at any time since my coming to it.

HUBERT CASE.

Bradford, England

The Gospel Hall, James Street

Members of this congregation enjoyed an active week-end November 18 and 19, this being the occasion of the "gentlemen's effort." At five o'clock Saturday evening tea was provided and the men in gala hats proved efficient waiters and collected fines for the numerous penalties inflicted on the ladies. After tea a concert was given by the following artists: Miss Veda Bocking, soprano; Mr. Marsh, baritone; Mr. J. Entwistle, humorist; Mr. C. Spargo, coon song and bone solos; Mr. A. Yarwood, ventriloquist; Mr. G. Wilson, elocutionist, and Mr. H. Barrington, elocutionist. Miss Gemmel was accompanist, and under the chairmanship of Mr. T. Brien, senior, each item was received by an enthusiastic audience.

On Sunday there were special services, Apostle J. W. Rushton being the speaker at each. The morning service (ten-forty-five) was directed by Pastor G. W. Leggott, and C. Spargo was the soloist. The service at 2.45 p. m. was in charge of the church school director, H. Barrington, and Mr. C. Spargo was again the soloist. The speaker while addressing the young people on *"Effort"* invited their cooperation by asking for answers to the various queries on the subject, and the results showed an intelligent interest on the part of some very young people. A junior, Kenneth Sloane, was the reader of the lesson.

Even though weather that evening was not good, a large number came to hear the pastor. Miss Veda Bocking sang, *"Nearer, My God, to Thee,"* and *"Gentle Shepherd."* Prior to the sermon the infant son of Mr. and Mrs. Charles Leggott was blessed by his grandfather, Pastor G. W. Leggott and Brother F. Tapping.

Progress at the Indian Mission

Decatur, Nebraska

Attendance has of late been good at the mission, and the services conducted for two weeks by Elder Carl T. Self, of Omaha, were especially enjoyed. He lectured to large crowds of Indians on the *Book of Mormon,* arousing great interest.

Also the "Keep the Law" program has done considerable good here. Quite a number have filed their inventories.

Under the leadership of Sisters Etta Brownrigg and Julia Case the help of Miss Jessie Schnopp, representing the home economics training for the government, has been secured, and a large group of Indian women work each Thursday afternoon making useful articles for their homes. This is designed to create an interest in making better homes. The government furnishes sewing machines and all material. The workers meet in the basement of the church.

District President Oehring is giving fine assistance here.

Three Weeks of Services

Soldiers Grove, Wisconsin

Saints of Soldiers Grove recently rejoiced over a series of missionary meetings conducted by Elder Roscoe E. Davey, of Northeastern Illinois, a part-time missionary for Wisconsin. Brother Davey is a forceful speaker, and his services were attended with great interest.

Sunday, November 26, sixteen Saints drove a distance of fifty miles to Flora, which is located eight miles from Lancaster, to attend all-day services. They report a spiritual time spent with other Saints.

Ruth, daughter of Philip Davenport, is very sick with pneumonia, and requests the prayers of the Saints in her behalf.

Wednesday evening prayer service was held at the home of Burl Sophers. Mr. Sophers is not a member of the church, but his wife is.

Cottage Service at Washunga, Oklahoma

On December 2, it was my privilege to meet with the Washunga, Oklahoma, Saints in the home of Brother L. O. Cassity. The crowd, hastily informed as to the meeting responded excellently, about thirty-five attending. It was largely composed of Latter Day Saints part of whom are of Indian blood.

The good Spirit prevailed throughout the meeting, and many there responded in such a way as to give me reason to believe that they are determined to occupy on a higher plane of Christian endeavor to vindicate their claims as to the meaning and significance of the Restoration and to disclaim the right of self to govern. Their testimonies were encouraging.

HOWARD C. HARPHAM.

Busy Month for Evangelist and Sister Richard Baldwin

Labor at Roxana, Decatur, and Saint Louis

Our work for November was done at Roxana, and Decatur, Illinois, and at the Saint Louis district conference.

Roxana is a new opening in a little town adjoining Alton. A hall had been hired and in spite of the fact that two other special meetings were in progress, we got more than our share of the crowds, judging from the reports that came from other meetings. We believe that many good friends have been made for the church through this effort and that a series to be held at a later date, will bring in the fruits that we so much desire to see. Several families attended every night, and at the close they told us that our message is in harmony with the Bible, and that they are going to attend our services whenever they can at Alton.

This was the first time in many years that we have started a new opening and we thoroughly enjoyed the experience because it brought back to us the old days when I served in the quorum of seventies for seventeen years.

At Decatur we had a wonderful time. The Saints loyally supported us and nearly all of them attended each night. They advertised the meetings through the newspapers and by distributing cards containing the subjects. They also personally visited their friends and used the telephone freely. Their enthusiasm brought results. Together we were able to convert seven people and the baptism was had at Taylorville.

We were loath to leave the interest we had at Decatur, but found it necessary to return on the last week-end of the month for the Saint Louis district conference. Both Sister Baldwin and I had promised to teach a class. And besides, we wanted to visit with Brother John F. Garver, missionary in charge. So after a two-

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week successful series we left Decatur. They are requesting our return sometime in the new year, and we hope it will be possible for us to go there again. We started them on the "Keep the Law" program and made out fifteen or twenty inventories. We believe that this branch will make a good showing at keeping the law.

At the conference I taught a class on *"Keep the Law"* and spoke to the priesthood on Sunday afternoon on that subject. Sister Baldwin taught a class on *"Music for children,"* as this was the musical conference of the district.

We trust that because of the teaching of the law and the keeping of it, many blessings will be brought to the church and to its members. We enjoyed our work in this connection, and believe that God blessed us with a double portion of his Spirit in presenting the financial program to the people with whom we came in contact. We shall continue our efforts and hope that all over the church there may be manifested a greater desire to obey God's commands.

RICHARD BALDWIN.

New Canton, Illinois

Makes Progress in Recent Months

As a result of the spiritual meetings held at New Canton during the latter part of March and until April 16, by Elder R. L. Fulk, many have been made to rejoice. Two have been added to the membership.

Sarah Almeda Harrison and Roy Vernon Johnston were baptized April 16, by Brother Floyd Bowman. Two children were blessed March 26, by R. L. Fulk, Frances Joan, daughter of Vernon and Sister Lula Evans Bolin, and Raymond Richards, son of Brother Raymond and Sister Nellidene Fusselman Howell. April 16, Eleanor Yvonne, daughter of Brother Henry and Sister Elizabeth Gill Phillips, was blessed by R. L. Fulk.

During this month of labor Brother Fulk suffered intensely with infected eyes, and the last week poulticed his eyes all day and preached at night. He left for Independence the eighteenth, where he entered the Sanitarium for treatment.

Autumn is over once again, and as the workers look back upon the past six months of endeavor, they find signs of progress. Some have a greater determination to go on with the work. The sacrament services have been blessed. Peace and unity prevail.

Elder E. E. Thomas and family, Brother Corcoran and family, and Brother and Sister Kratyer, of Beardstown, Illinois, visited here in August, and the day was filled with church school, sermons, instructions in church school work, a special meeting of the young people, a period devoted entirely to sacred instrumental music and songs, and a basket dinner served in the park.

At the beginning of the school year some of the young people left New Canton for the winter. Sister Lula Johnston and Brother Robert Campbell to Hannibal, Lagrange College; Sister Lena Fusselman, to New Salem, Illinois, where she is teaching; Sister Gretta Bower and son, Junior, to New Salem, to keep house for her sisters, Miss Minnie Hunter who teaches at Toll Gate, and Miss Lena Hunter who teaches at Gray.

The Saints are making progress spiritually and are trying to respond to the financial call of the church. They look forward to the conference at Taylorville, hoping to receive much spiritual benefit and instruction.

New York District Enjoys Unity of Purpose

Ministry Give Services in Many Groups —Young People's Convention Climaxes Season's Work

The province of God to the elders of the church, contained in *Doctrine and Covenants* 17: 8, has been demonstrated and enjoyed in New York District in recent months.

Early in the spring the district presidency met together to plan special days and dates for institute and missionary work throughout the district. In some of the places the district missionary paved the way for a real revival, holding special services before the date and remaining a week or ten days afterwards with lasting results. In some places the ordinance of baptism was enjoyed.

At Greenwood several visitors from Buffalo and Niagara Falls enjoyed the Saturday and Sunday services with this old-time branch so rich in experiences and missionary efforts of past years.

At Johnson City Elder William I. Fligg found much to do. This city offers splendid opportunities for church work, and the Saints look for a branch to be built there in the future.

Meetings at Fulton were all one could wish. The Spirit of God was richly enjoyed. About sixty-three partook of the good things prepared by the generous-hearted Saints there. Brother Fligg carried on the services for another week, there being considerable interest and enthusiasm. There he baptized two young men.

The meetings at Syracuse and Rochester were means of strength and encouragement to all assembled.

Coming to Niagara Falls, New York, workers had a busy Saturday and Sunday. The adult Bible class supplied the meals on Sunday in the basement of the church and the profits from this were applied to the Christmas offering. Visitors from nearby branches filled church for all services.

The young people's convention at Buffalo, November 18 and 19, was a fitting climax to a splendid summer and fall of work. It began with the serving of a chicken supper Saturday evening by the women's department. The number served exceeded expectations. This was followed by an interesting program in which all groups participated. The most interesting feature was a pageant, *"A Boy for Sale."* At the prayer service on Sunday morning the young people marched in a group to their seats in the main auditorium the pastor and assistant pastor acting as ushers. Church school followed in which papers were read by Elder Mesle, of Sherrill and Sanford Morden, jr., of Niagara Falls. Elder Fligg's sermon was next in order, his theme being, *"Know the Law."* The afternoon session convened at two-thirty, and the feature was a contest in which young people from Niagara Falls and Buffalo participated. A series of fifty questions was prepared on church organization and church law. The judges declared the contest a virtual draw.

At 4 p. m. Buffalo Branch Choir and Orchestra presented a musical which was well received. Sister Maureen Weegar is to be commended for this achievement.

Visitors were present from Niagara Falls, Sherill, Syracuse, and other points in the district. The church was fully occupied at each service, extra chairs having to be carried in to accommodate the crowd.

The fall series of meetings at Buffalo Branch has been interesting and well attended, and all indications point to the necessity of enlarging the church building at an early date.

Elder Weegar as district and branch president has worked hard to build the interest that is now manifested.

In all special days unity of purpose has been well carried out. The gift of music and song, the fine prayers on topics of vital importance, the forceful missionary sermons—all confirm the thought, "The elders are to conduct the meetings as they are led by the Holy Ghost." Workers of this district face the future with confidence.

Otter Lake, Michigan

Hold Local Elections

The branch at Otter Lake held its semiannual business meeting December 4, William McTaggart presiding. The presidency changed from Brother A. J. Jones to Brother F. L. Jones, but the remaining corps of officers will serve another year.

The church school held its meeting also. The church school director remains the same, Brother Lornie Jones. Sister Jane Thompson fills the position of the resigned secretary. Brother Harold Jones remains as treasurer. Recreational leader is Harold Jones, assistant, Lornie Jones.

The women's club elected as their leader Sister Grace Baltzer; secretary, Sister Farren, and treasurer, Sister

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Lydia Wolfe. The church school director commented on the work of the women.

The branch will have a Christmas program December 24, for the benefit of the members. This will be a splendid opportunity for the development of talent in the group.

Independence

A large crowd is expected to listen to the oratorio, Handel's *"Messiah,"* next Sunday from five-forty-five to seven o'clock at the Stone Church. The performance, given by the Messiah Choir of almost two hundred voices, will be broadcast over KMBC, and special effort is being made to perfect this musical Christmas gift for the community and radio audience. This will be the sixteenth annual performance of the oratorio by the Messiah Choir.

The women's department entertained the pastors, bishop's agents, and supervisors of Independence and their wives and women's leaders and their husbands with a dinner Friday evening in the lunch room at the Auditorium. An informal discussion of local problems was enjoyed, and plans were formulated for the opening of a new year of labor.

Stone Church

Apostle Paul M. Hanson will be the Stone Church speaker at the two weeks of missionary sermons beginning the first night of the New Year.

Sunday was Boy Scout Day at the Stone Church, morning and evening services honoring the boys and their work. At the eleven o'clock hour Mr. George Charno, scout officer of Kansas City, Missouri, spoke on the responsibility of adults in teaching boys and girls to live happily and profitably. Men prominent in scout activities in Independence were in charge of the service, Elder D. S. McNamara, Elder S. A. Thiel, Pastor John F. Sheehy, Elder H. W. Harder, and Henry Stahl. Mr. Byron Hunt, another Kansas City officer, spoke briefly on the purpose of scouting.

Music for the service was beautifully rendered by the Stone Church Choir, directed by Paul N. Craig. Brother Craig was assisted by Robert Miller, organist, and Mrs. Nina Smith, soloist.

In the evening a Court of Honor was held for Boy Scout Troop 223 of this congregation in which honors and ranks were awarded the boys in recognition of their recent achievements. Thirteen tenderfoot scouts were welcomed into the ranks of this troop whose scoutmaster is Francis Holm, and mention was made of four boys who hold the highest honor in scouting, the Eagle medal. These boys are G. L. Harrington, Thomas Cairns, Billy Harder and Paul Tandy. Billy Harder was given a certificate for junior leader. Elder John Blackmore, troop committeeman, was the principal speaker of the evening.

During the holidays the Stone Church will have its quota of Christmas parties, reunions and club meetings. The needy will be remembered with baskets of food and clothing. Under the leadership of priesthood officers and women's department everyone will spread Christmas cheer, and the spirit of giving will prevail. A special Christmas sacrifice offering will be taken up at the morning Christmas Day service at the church. Envelopes for this offering were placed in the hands of all who attended church Sunday.

Two Thanksgiving weddings of this congregation should be given mention in the *Herald.* Miss Mignon Franklin, daughter of Mrs. Pearl S. Franklin, became the bride of Russell E. Resch, son of Mr. and Mrs. Louis Resch, at a pretty marriage ceremony at her mother's home, Pastor John F. Sheehy officiating.

Miss Margaret Vivian Lewis, daughter of Mr. and Mrs. Sam Lewis, of Bates City, Missouri, and Myron H. Johnson, son of Mrs. Anna Johnson, were married at the home of the bridegroom's mother by the Reverend George Pruitt, of the Baptist Church, Kansas City, on Thanksgiving afternoon. They were attended by Miss Marie Johnson, sister of the bridegroom and Howard Lewis, brother of the bride.

Second Church

John H. Miller was the Sunday morning speaker and his theme was *"Peace."* The choir sang two special numbers.

Roy Settles was the speaker downstairs at the junior service, and for a text he chose John 3: 16. Mrs. R. L. Fulk told a Christmas story. Nadine Inman sang, *"O Little Town of Bethlehem,"* accompanied by Geraldine Fields.

A meeting of all group officers was held in the basement of the church at two-thirty in the afternoon.

Elder J. E. Vanderwood preached in the evening on *"How Have We Used the Opportunity Afforded Us?"* and the ladies' trio gave a special number. Pastor Will Inman was in charge.

December 31, will begin a two-week series of missionary services. Apostle E. J. Gleazer will be the speaker.

Liberty Street Church

Much preparation has been made for the presentation of Christmas programs this year. The older young people, under the direction of Sister Gertrude Davis, will present a four-act play, *"Christie,"* next Saturday night. The church choir, directed by Fred Friend, will render its *"Adoration Cantata"* Christmas Eve.

As a result of the recent law observance period, this branch has been able to take care of most of its outstanding obligations. The members have cooperated in a helpful way in clearing up debts, and real sacrifice has been evidenced.

From the early morning prayer meeting Sunday through to the evening sermon by Elder J. W. A. Bailey, a holy and reverential spirit prevailed. The morning service, Elder H. A. Koehler, speaker, enjoyed its share of fellowship as did the priesthood and women's leader's meetings in the afternoon. The religio added its bit to the enjoyment of the large number of those present with its half-hour of Christmas carols sung by a double-mixed quartet, a piano solo by Joseph Frick, and a story read by Lucien Amos.

Walnut Park Church

Walnut Park congregation was saddened Sunday morning by the news that Brother Burton Barwise had been struck by an automobile Saturday night, and was killed instantly. Brother Barwise was forty-five years old and had been a member of the church for seventeen years. He is survived by his wife, Sister Edith Barwise, and seven children. Funeral services will be held at three o'clock this afternoon from the church with Pastor Frank McDonald in charge and Bishop C. J. Hunt preaching the sermon.

Two children were baptized Sunday morning and were confirmed during the eleven o'clock preaching service. They were Charles Warren Horn, son of Brother and Sister Fred Horn, and Robert Samuel Bateman, son of Brother and Sister Carl Bateman. Pastor McDonald officiated at both baptisms and confirmed Charles Horn; Elder Royden Barnhardt confirmed Robert Bateman.

Four hundred and eleven were present at the church school session and there was also a good attendance at the religio Sunday evening. Elder M. T. Williams spoke at the eleven o'clock service and Apostle F. Henry Edwards at seven-thirty o'clock in the evening.

A pleasant social event was held by the Galilean Class in the basement of the church Tuesday evening, December 12. Games were played and refreshments served. About twenty were present.

Enoch Hill Church

The women's department met on Thursday, December 7, and again on the fourteenth. Time was spent quilting and in study.

The young people's department gave a benefit supper in the basement of the church last Friday night. Proceeds will go toward financing the Christmas play.

Brother E. H. McKean's church school class gave the program at the church school hour Sunday morning. *"Love,"* was the theme and numbers given were inspirational.

Elder Petre was the speaker the morning of December 10, and the choir sang, *"The King of Love My Shepherd Is."* Miss Marjory Thomas sang *"Like as a Hart Desireth."* Elder W. J. Brewer was the evening speaker.

Elder W. T. Shakespeare was the morning speaker December 17, and the choir sang *"My Recompense,"* C. S. Warren and Dick Bullard sang *"Jesus, I Love*

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Thee." Elder H. E. Winegar, the evening speaker, used as his theme, *"The Church of Jesus Christ."* Mrs. Ruth Hayes sang *"Just for Today."*

Many are enjoying the class on financial law which is being conducted each Sunday evening. Bishop R. T. Cooper is the teacher.

The Saints on Enoch Hill sympathize with Sister Willis Young in the passing in death of her father, Brother George Bush.

Spring Branch Church

A. J. Tankard, the morning speaker, Sunday, spoke on the kingdom of heaven and used as his text Matthew 13: 44. A violin solo was played by Miss Eloise Higgins, of the Stone Church congregation.

The evening church school service is growing. For a number of weeks the church has been nearly full at this hour. Brother Fish's class gave the program Sunday night.

Apostle J. F. Curtis was the evening speaker, and chose for the basis of his discourse a part of the second chapter of Luke. An anthem by the choir added to the attractiveness of the service.

Local priesthood members preside over the midweek and the early Sunday morning prayer services to good effect. These meetings do much to help and encourage the members.

Hammond, Indiana Branch

Local Endeavor Marked by Enthusiasm

Hammond Branch is fortunate in having a number of Saints from Independence secure employment nearby, enlarging our branch membership. About fifteen men have moved here and some of them have their families with them, while some of the families will not come until spring.

The Sunday school, under the leadership of Brother Clair Ellis, has a splendid enrollment and good average attendance. The religio, under the supervision of Brother Harold Willoughby, is meeting on Sunday evenings, prior to the preaching service, and interest and attendance are steadily increasing. This will become a particularly valuable part of our church work, thanks to the untiring efforts of Brother Willoughby, who has recently had the department in charge. The musical department, under the leadership of Brother D. H. Smith, is doing very good work and quite an interest is felt in the rehearsals which are conducted by a very capable musical director from Chicago.

A number of local young people attended the district young people's convention at Lansing, Michigan, November 18 and 19, and their report that they enjoyed a successful convention marked by a great degree of the Spirit of God, is testified to in their increased interest and activity in the prayer services of the branch. D. H. Smith was ordained to the office of elder at the convention and the Saints wish for him the blessings of heaven in his office and calling.

The entire work of the branch is showing a marked degree of enthusiasm and they are expecting a large and full experience in the activities of the winter at Hammond.

All visiting Saints passing through Hammond, or living in the vicinity of Hammond in the Calumet region, just outside of Chicago, should get in touch with the local pastor, Elder R. W. Smith, 733 Eaton Street, Hammond, Indiana.

New Church Home for Farnworth Branch, England

Historic Branch Takes Step Forward

The old grammar school, Farnworth, was the center of interest to Farnworth Branch, November 11, Saturday, 1933. After over forty-five years of worshiping under difficulties in a little meeting room in Ellesmere Street, the Saints were able to realize their ambition in the opening and consecrating of a church building of their own.

A large number of members gathered from all parts of the British Isles Mission, including Apostle John W. Rushton who accepted the invitation of the pastor and members at Farnworth to officiate in this important ceremony; the patriarch of the mission; members of Midland and Northern district presidencies and ministers from neighboring branches.

The gospel was first brought to Farnworth nearly sixty years ago, and since its inauguration, the branch has progressed through the perseverance and faithfulness of its members. Although only a small band of people, their fortitude and resourcefulness have been remarkable.

After the singing of the first and last verses of *"Praise Ye the Lord,"* and appropriate remarks, Brother Rushton offered the consecration prayer, invoking God's blessing on the building and worshipers. He inserted the key in the lock and then invited the various officials present to precede him into the building. High Priest G. W. Leggott represented Northern district presidency; Elder S. H. Hope, pastor of the branch; Patriarch William H. Greenwood, and Brother Rushton representing the general church. Then the laity followed.

A short service in the church consisted of speeches from ministers who had helped to spread the gospel in Farnworth in pioneer days. A pretty interlude came in the form of the presentation of a pink carnation to Brother Rushton by Lena Hope, the pastor's young daughter.

After tea, one hundred and seventy-five guests were entertained with vocal and musical items.

The services on Sunday attracted large congregations. Brother Rushton preached morning and evening. The afternoon fellowship meeting offered the people opportunity to express their gratitude to God in the acquiring of their new church.

The acquisition of this new meeting place is a step forward, and has required great effort and courage on the part of Farnworth members. They wish to push on in gospel endeavor.

Conference of Northern District, British Isles

Apostle John W. Rushton Attends Reunion and Farewell Gathering

The October conference of Northern District, British Isles, was a reunion in form and program, but it also partook of a farewell character. This was the last time that Apostle John W. Rushton met with a general gathering of English Saints before sailing for the United States.

On Saturday, October 28, a tea party and concert were enjoyed, and a large number from various branches in the district were present. Tea was served by members of North East Manchester Branch in whose building the reunion was held, and then the concert, under the chairmanship of Elder J. R. Baty, of the district presidency, was a huge success. Program numbers were contributed by members from all parts of the district.

During an interval in the concert one or two speeches were made by the presidency, and the district secretary read a request from the district membership for the return of Apostle J. W. Rushton and his wife to the British Isles for another term. Then the district president presented a little gift to Brother Rushton in behalf of the officers and members of the district. After Brother Rushton's response, Elder Thomas Taylor, of Leeds, who has been opening up the work in Belfast, Ireland, presented to the Saints Brother Murray, of Belfast, the first convert from that field, baptized by Brother Taylor.

The services on Sunday were very well attended and members came in parties from outside branches to listen to the speaker of the day, Apostle J. W. Rushton. The morning service at ten-thirty was in charge of High Priest G. W. Leggott, assisted by others of the district presidency. Soloists were Sister May Holden who sang, *"Doing His Will,"* and Sister Eva Chorlton, who sang, *"Hold Thou My Hand."*

In the afternoon Elder J. W. Green and Patriarch W. H. Greenwood were in charge of a fellowship service. Sister Ruth Schofield gave two sacred recitals, *"Lockout Time,"* and *"If."*

The evening service was splendidly attended and Brother Rushton preached to an attentive congregation. His discourse outlined the position of the church, and

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his text was, *"Sirs, what must I do to be saved?"* This was most appropriate for all the visitors present.

Preceding the sermon Brother Murray, the first convert from Belfast, was ordained to the Melchisedec priesthood by Apostle J. W. Rushton and High Priest Thomas Taylor, of Leeds. At the beginning and close of the evening service anthems were sung by members of the Preston family from Stockport.

Kansas City Stake

Officers have written notes of appreciation to the members of the stake for their part in the "Keep the Law" campaign. The wall building demonstration, described in last week's *Herald,* went far beyond their expectations. More than eight hundred envelopes containing inventories, pledges, and offerings were received. This shows what can be accomplished through united effort.

Grandview Church

The Spirit of God is working to great ends in Grandview. Four young men were called to the priesthood a short time ago, and the ordination service was held the last Sunday in November. The service was carefully planned by Pastor C. George Mesley, who gave the charge to the men to be ordained.

Patriarch U. W. Greene and Elder Daniel Tucker ordained Brother David S. White to the office of elder, and Brother Lester A. Fowler to the office of priest. The ordinations for J. H. Coakley, deacon, and John Crimmins to the office of teacher, were cared for by Elders George Mesley and C. D. Jellings. This service was a prelude to the preaching hour, at which time Brother Greene delivered one of his powerful sermons.

Apostle F. Henry Edwards held a week's series of services, December 3 to 10. The services were conducted as if in a home and the congregation seated about as one large family. A period of singing was followed by silent prayer and meditation. Round table discussion took place between the members and Brother Edwards.

Beginning with the story of the organization of the church, he discussed *"Faith," "Why Belong to a Church," "Divine Authority," "Celestial Glory,"* and *"Zion."* The meetings were well attended each night, and those present felt greatly benefited by the experience.

Three things must a man possess if his soul would live
And know life's perfect good—
Three things would the all-supplying Father give—
Bread, Beauty, and Brotherhood.

—Edwin Markham.

Missionary Meetings in Southern Nebraska

Work of the Master Moves On

The Saints of Southern Nebraska District are alive in the latter-day work. Apostle Roy S. Budd has been visiting the branches in this district, and the Saints have been blessed by his wonderful counsel. Everywhere he has been he has impressed the workers with his sincerity, and they hope he will return.

I have been blessed in my work of telling the beautiful gospel of Christ, and his Spirit has been with me. I closed a two-week series of meetings at Eustis, Nebraska, November 19, and on the twelfth I led Alvin Hathaway into the waters of regeneration, baptizing him into the church of God. This makes nine that I have baptized at Eustis. Eight entered the church some three months ago. In all, I have baptized one thousand and fifteen candidates.

The Eustis meetings were closed with an all-day service, a fine spiritual day. Apostle R. S. Budd and District President O. L. D'Arcy were there. Two brothers were called to the priesthood, Brother John Easterday to the office of priest, and Brother Ernest Keller to that of teacher.

This day was greatly enjoyed by everyone. Brother D'Arcy gave the closing sermon to a full house and was accorded fine attention.

So the good work of the Master is moving on. We have a consecrated group not only at Eustis but all over this district, and I pray that God will bless his people here and elsewhere, and help them to obey his law.

W. A. SMITH.

Make the Best of Life

What's the use of always fretting
Over ills that can't be cured?
What's the use of finding fault with
What we know must be endured?

Does it make our burden lighter
If we grumble 'neath the load?
Does it make life's pathway smoother
If we fret about the road?

Better use our time than fill it
Full of sighs and vain regrets
Over some imagined blunder
As does he who always frets.

We cannot expect life's pathway
To be always strewn with flowers
Nor the time that God has given
To all be made of happy hours.

Storms will follow every sunshine
Griefs be mixed with every joy,
And 'tis best that it should be so—
Gold's too soft without alloy.

Half our trouble's our invention
We're to blame for half our strife;
Then if life is what we make it,
What not make the best of life?

—Author Unknown.

The Bulletin Board

Conference Notice

The semiannual conference of Northeastern Kansas District will convene at 1114 Clay Street, Topeka, Kansas, January 13 and 14. Apostle Roy S. Budd is expected to be present. The first service will be at eleven o'clock Saturday morning. Election of delegates to General Conference will take place at the business meeting at 2 p. m. Members of the priesthood, please mail your reports to District President Charles Fry, 1164 Lincoln Street, Topeka, Kansas. Statistical reports should be sent to the undersigned. There will be church school and lecture Sunday morning at 9.45; preaching at 10.55 a. m.; priesthood meeting at 2 p. m., and preaching at 2.30. Local evening services at the regular hour. Saints are urged to attend, as a special effort is being made to make the conference an educational event.—Mrs. H. C. Pitsenberger, district secretary, 2331 Buchanan Street, Topeka. Kansas.

Notice to Singers

Southern Michigan and Northern Indiana District Singers: We suggest the following music for local choirs: *"Lead Kindly Light,"* J. A. Parks; *"New Every Morning Is Thy Love,"* Billard; *"One Hundred and Fiftieth Psalm,"* C. Franck, and Theodore Presser's community songbook entitled, *Favorite Songs of the People.* Try to perfect the following hymns: *"Alas, and Did My Savior Bleed," "Burst Ye Emerald Gates," "Cast Thy Burden On the Lord," "I Saw a Mighty Angel Fly," "Blest Be Thou, O God of Israel."* The above listed numbers will also be used for the combined choirs of Michigan. Lyon and Healy, Chicago, will fill your orders for music.—Louise Evans, district chorister.

Our Departed Ones

LONDON.—Comorah L. Thornburgh was born near Saint Louis, Missouri, December 22, 1845, where she grew to womanhood. Departed this life October 5, 1933. She was married to G. E. London, July 3, 1865. To this union five children were born. One died in infancy; Mrs. Annie Weir, of Pittsburg, Kansas; William, who died October 20, 1930; Ode and Rowen of the home. She united with the church in October, 1893, being baptized by Elder R. M. Maloney, at Lowry City, Missouri. She was a faithful member, and loved by her friends. Funeral services were conducted by Elder John Nutt, of Knobnoster, Missouri, assisted by the Reverend Homer DeLozier, at High Point.

McCONNAUGHTY. — Mary Etta McConnaughy, wife of James C. McConnaughy, was born July 29, 1859, in Jefferson County, Ohio. Died October 6, 1933, at her home at Barberton, Ohio. She united with the church December 30, 1896, being baptized by Elder Gomer T. Griffiths. Leaves her husband, one of the well-known missionaries of the church, and four children of her immediate family. The funeral was in charge of E. G. Hammond, and the sermon was by Elder George W. Robley.

MOORE.—George Edward Moore was born November 9, 1859, in Devonshire, England. Died November 16, 1933, suddenly at his home near Clavering, where he moved nearly sixty years ago. Was baptized into the church,

(Continued on page 1630.)

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The Book of Mormon as a Supplement to the Bible

By Hazel L. Minkler

ACCEPTANCE of the *Book of Mormon* as an inspired record must be confirmed to those who recognize the possibility of revelation from God, other than that which is contained in the Bible.

POSSIBILITY OF MORE THAN ONE INSPIRED RECORD

The *Ensign* sometime ago contained an article entitled, *"What I Believe About the Book of Mormon."* In the first of these numbers, the writer shows that the "stick of Judah" and the "stick of Joseph," spoken of in Ezekiel 37: 15-22, are, respectively, the Bible and the *Book of Mormon.*

But the point which we wish to emphasize in connection with this Scripture is that irrespective of the identity of the "stick of Joseph," the fact that it was to come forth, reveals the possibility and desirability of revelations from God, other than those which had previously been received.

One inspired record was already in existence. Another was to be brought forth and these, joined together, were to become one in the hand of the Lord, the one confirming the testimony of the other, and incidentally showing that new revelations from God must invariably harmonize in their principles with those already in existence.

CONDITIONS UNDER WHICH FURTHER REVELATIONS MAY BE RECEIVED

The *Book of Mormon* tells us that when its contents shall be presented to the Gentiles as the history of God's dealings with the ancient inhabitants of the American continent, many of them will declare that they have a Bible, and need no other inspired record (2 Nephi 12: 45). It may be said of such that if they truly believed in the record they already possess, they would gladly welcome that which purports to be further revelation from God, and would make a careful and prayerful examination of its contents the basis of their judgment of the book, rather than the biased opinions of those who fail to heed the admonition of Saint Paul to "prove all things, and hold fast that which is good."

To all who read its contents with sincerity of heart, the *Book of Mormon* promises not only a knowledge of their truthfulness by means of the Holy Spirit, but of greater things than are contained therein (Moroni 10: 4, 5; Mormon 4: 14).

The Lord, speaking through Isaiah, makes known his unchangeability, and the fact that his power to work among the children of men is limited only by their faith. (Isaiah 29: 25, Inspired Version.) Thus God, being unchangeable, and his dealings with the children of men being contingent upon their faith, it is evident that he is accessible to men of every race and clime, who come to him in faith, believing. That the Hebrew race was not to have a permanent monopoly on sacred literature is shown by the word of the Lord as found in the *Book of Mormon,* in which he declares that not only the Jews and the Nephites, (one branch of the descendants of Joseph in ancient America) but eventually all nations should have his word.

LOST KNOWLEDGE OF THE PLAN OF SALVATION TO BE RESTORED ONLY BY NEW REVELATION FROM GOD

It is well known that, succeeding the Protestant Reformation, there was, for many years, much contention over points of Christ's doctrine. Failing in its original aim of correcting the evils which had found their way into the Roman Catholic Church, the ultimate end of the Reformation movement was to prepare the way for freedom of thought, by releasing the people from the bondage of Papal Rome. But, lacking divine authority to restore the ancient order of things, this new freedom necessarily resulted in a multiplicity of churches, each with its own creed and system of theology. It was inevitable that perverted forms of Christ's doctrine which had their origin in the mother church should survive the Reformation, to be promulgated by her daughters. The following incident shows how Luther and Zwingli differed in their ideas respecting the Eucharist:

"Zwingli differed radically from Luther on the doctrine of the Lord's supper. The German reformer held to transubstantiation, while Zwingli (the leader of the Reformation in Switzerland) regarded the bread and the wine as only symbols of the body and blood of Christ. The reformers met in open defiance. A discussion was arranged, and they met in the Castle of Marburg, where each defended his views. No compromise was reached. Luther, with a piece of chalk in his hand, wrote in great characters on the table, *"Hoc est corpus Meum,"* (this is my body) and with appeal to Christ's own words by which to defend his belief in consubstantiation, the discussion closed.

"Henceforward," says the recorder of this incident, "there was no agreement between German and Swiss theology on the Lord's supper. Luther and Zwingli returned to their fields of labor, each as firmly intent upon the one work of reformation, as

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if he did not differ from his brother on nonessentials in theological interpretation."

That there can be nonessentials in doctrinal interpretations cannot be conceded by those who sense the import of Christ's teachings. But that it was not the work of the reformers to bring forth the truth concerning the doctrine of Christ must be conceded by all who understand the true purpose of the reformation movement. Only a prophet, clothed with authority from heaven, could restore the knowledge of the ways of God to man. In recognition of this need, Charles Wesley wrote:

"Previous to that dreadful day
Which shall thy foes consume,
Jesus, to prepare thy way,
Let the last prophet come."

It is said that the Pilgrim fathers, as they embarked, were admonished by their aged pastor, John Robinson, "to hold themselves ready in the new world to receive the continued revelations of God, as they might in the future be made known."

Result of the Union of the Two "Sticks"

That the "stick of Joseph," or the *Book of Mormon,* was to be an agent in restoring the knowledge of the original plan of salvation is shown (1) by the fact that it was brought forth by the same prophet as he who was instrumental in restoring the Gospel, with all its gifts and blessings. (2) One of its avowed purposes is the confounding of false doctrines, and the laying down of contentions. (2 Nephi 2: 19-21.) This purpose it accomplishes, when read in connection with the Bible, by coinciding with the latter in its spiritual and moral teachings, and throwing additional light on many points of doctrine which, in the Bible, are not made sufficiently plain to dispel doubts and uncertainty as to their exact meaning.

Nowhere is the doctrine of the atonement so fully explained as in the *Book of Mormon.* (See Nephi 6: 10-54). The second part of the article to which we have referred tells of the visitation of Christ to ancient America, after his ascension from Palestine. (Read Nephi 5: 1-11). Here he set up his church after the manner of its organization in Palestine, and instructed the people in regard to the correct mode of administering the ordinances of the Gospel. The teaching of Christ as set forth in Nephi 5: 25, 26, considered in connection with the implications of other Scriptures, such as Matthew 3: 44, 45; Romans 6: 4, 5, and Colossians 2: 12, and the testimony of the church fathers, church historians, and commentators, should leave no doubt as to the precise manner in which the ordinance of baptism is to be administered. The manner of administering sacrament is explained in Moroni, chapters 4 and 5.

In regard to the baptism of infants, an appeal to the authority of the Bible, alone, leaves room for doubt and uncertainty, as nowhere in its pages is such an ordinance commanded or forbidden. It is stated in Matthew 19: 15, that Jesus laid his hands on little children, by way of blessing. But a *Book of Mormon* writer, under the inspiration of the Holy Spirit, explicitly states that "He that supposeth that little children need baptism, is in the gall of bitterness, and the bonds of iniquity... should he be cut off while in the thought, he must go down to hell."

It may seem that too drastic a penalty is here prescribed for belief in infant baptism. But we may reasonably conclude that it is not the result of belief in the practice, for its own sake, but of the spiritual condition of which it is indicative. Adherents of the belief are evidently ignorant of the fact that the principle of repentance must precede the ordinance of baptism for the remission of sins, and infants have no need of repentance, nor of the remission of sins. Without a knowledge of the significance and proper application of these principles one cannot be saved from his sins. The reader should understand that infant baptism is one of those doctrines which survived the Reformation, and belongs in the same category of false doctrines as those of transubstantiation, the worship of the Virgin Mary, the confessional, and other doctrines originating during the days of the apostasy.

The *Book of Mormon* not only clarifies obscure passages in the Bible, and enlarges upon themes not adequately treated therein, but its writers truly anticipated many of the pernicious beliefs of modern times. Of the influence of Satan over a certain class of people (constantly increasing in numbers) it says: ". . . And behold others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none." (2 Nephi 12: 27.)

In a dissertation on the law of opposites, one *Book of Mormon* writer shows that if there is no devil, man, himself, is a mere illusion. This writer says: "And if ye shall say that there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there is no happiness. And if there is no righteousness, nor happiness, there is no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth, for there could have been no creation of things, either to act or to be acted upon; wherefore all things must have vanished away."

In the light of the above reasoning, it is not strange that these *(Continued on next page)*

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believers in the nonexistence of Satan should also deny the personality of God, and the reality of matter.

It is obvious that, when confronted with evil, believers in its unreality will fail to recognize it as such, and thus fall a ready prey to the wiles of the evil one.

It has ever been the main part of the program of Satan to destroy the agency of man, and in no more effective way can he do this than by beguiling him into a belief that the principle of evil does not exist, with all which this implies.

"He leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever," is the apt illustration which the *Book of Mormon* uses to portray the illusory nature of sinful pleasures, and the iron grip of sinful habits into which their victims must eventually find themselves.

The most significant message of the *Book of Mormon* to both the ancient and modern inhabitants of America is that which was given by the Lord through the brother of Jared, the leader of the first colony to reach the shores of our land. After declaring that this is a land of promise, choice above all others, and that whoever inhabits it must serve God, or be destroyed when the fullness of the wrath of God shall come upon them, the message addresses itself to the people of our time in the following language:

"And this cometh unto you, Oh ye Gentiles, that you may know the decrees of God, that you may repent, and not continue in your iniquities until the fullness comes, that you may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land hitherto have done."

Two great peoples, with their civilizations, have been destroyed upon the American continent. Shall we, also reap destruction, or shall we heed the warning which comes to us through the brother of Jared, and thus maintain our existence as a nation and people.

Much more might be said of the *Book of Mormon* as a supplement to the Bible, but we believe that we have presented sufficient evidence of its nature as such. All are invited to make a careful investigation of the claims made for this book, and thus receive for themselves the testimony of their truthfulness.

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Devotional service at 6.30 each weekday morning. Drexel Mollison, organist; John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11.00 a. m., music by Stone Church Choir.

Sunday, 6 to 6.30 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10.00 p. m., Doctrine Hour, A. B. Phillips, speaker.

THE BULLETIN BOARD

(Continued from page 1627.)

December 9, 1900, by Elder J. L. Mortimer. He is survived by his wife, six sons, and three daughters: Neta (Mrs. Gerald Parfitt) and Irene, of Toronto; Eunice, of Detroit, Michigan; Oswald and George, of Toronto; Alvin, of Clavering; Evan, Jack, and Harry, at home. The funeral sermon was preached by Elder D. B. Perkins, of Wiarton, assisted by Elder Benson Belrose, of Owen Sound. Elder Perkins spoke from the text: "Behold, I have set before you an open door which no man can shut." The six sons of the deceased were pallbearers, and interment was in Bayview Cemetery, Wiarton, Canada.

ROBBINS.—Ellen C. Robbins, daughter of Daniel and Elizabeth Matthews, was born at Stonington, Maine, December 20, 1870. Departed this life December 1, 1933, after a long illness at her home in Stonington. Married Timothy Robbins. She was baptized into the church, October 6, 1910. She was a member of the Rebecca Lodge and was a faithful member of the church. She was one who loved her neighbor as herself, trying to help the sick and suffering. Sister Robbins will be greatly missed by the people of her town. She leaves to mourn, her husband, three sons, three daughters, all of whom belong to the church; a number of grandchildren; three brothers, three sisters, and a large circle of friends. The funeral was held December 4, 1933, at the Saints' church. Sermon by Elder Henry R. Eaton, pastor of the church.

WILLOUGHBY.—Hattie Maria Smith was born August 10, 1868, at Deloit, Iowa. Was baptized into the church March 23, 1884, by Elder George Hyde and confirmed by Elder Levi Gamet. She was married to Leonard S. Willoughby, June 19, 1887, and to this union were born seven sons and six daughters. One son preceded his mother to the great beyond. She died November 15, 1933, at Independence,

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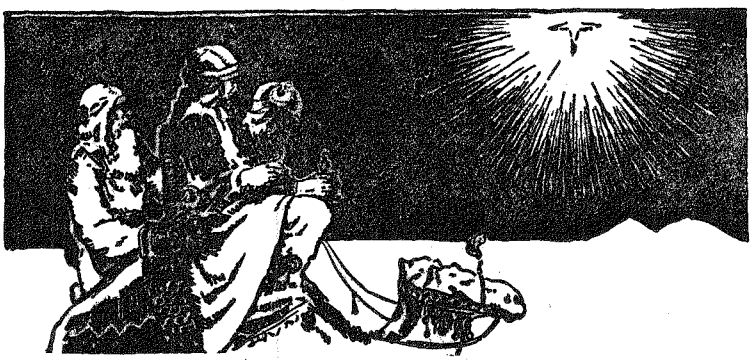

The Star of Bethlehem Still Shines!

Wise men, from all over the earth, still seek the cradle of the New Born King! They come, bearing gifts that are symbolical of love and devotion.

In this glad Christmas Season, we rejoice once more at the gift of Him whose coming was an expression of God's great love.

Christ came to earth! Christ came to save! Christ reigns for evermore!

May all the happiness of this wonderful season be yours to enjoy.

Merry Christmas!

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Missouri, of heart failure. Left to mourn are, her husband, Leonard S. Willoughby; six sons, James W., Roy L., Ammon H., Venis J., all of Independence; Smith S., of San Francisco, California, and Harold M., of Hammond, Indiana; six daughters, Mrs. Ralph J. Zion; Mrs. Ray J. Slover and Mrs. John M. Zion, of Independence; Mrs. Charles A. Zion, of Vernon, Colorado, Mrs. Ira L'Hommedieu, of Amarillo, Texas, and Mrs. Leon Mayhew, of Westby, Montana; three sisters, Mrs. Grace Rogers, Vernon Colorado; Mrs. Carrie Kester, Independence, and Mrs. Pearl Redding, Ewing, Wyoming, and three brothers, Arthur Smith, Ernest Smith, and William Smith, all of Clearwater, Nebraska.

ANDREWS.—Martha A. McLaughlin was born in Canton, Maine, September 28, 1858, and departed this life May 5, 1933. She was the daughter of James M. and Sarah A. McLaughlin. She was united in marriage with Winthrop M. Andrews, February 14, 1877. She is survived by her husband and two children, six grandchildren, and seven great-grandchildren. She became a member of the church, September 27, 1891, being baptized by Elder U. W. Greene. Funeral services were conducted at her home, Elder William C. Porter, officiating. Interment was in Dunn District Cemetery.

BAUGHMAN.—Alta Fern, youngest daughter of Fred and Pauline Methner, was born October 18, 1907, near Coleman, Michigan, where she spent a happy childhood, graduating from high school in the class of 1926, then graduating from the Anthony Wayne Business College at Fort Wayne, Indiana. She was married to Delos Baughman, of Clare, Michigan, in 1930, by Hubert Case, and spent three happy years with her young companion. She passed from this life November 22, 1933, at the home of her widowed mother, at the birth of her little son who was buried in her arms. He lived only one hour. She was a real Saint all her life. Was baptized into the L. D. S. Church in 1922, a devout member who lived to do her share at all times. She leaves to mourn her departure, her husband, mother, three sisters and twelve brothers, and many other relatives and friends, who filled the Coleman Church to listen to the funeral sermon by Hubert Case. The day was stormy and cold, but the house was packed to the limit of its capacity. Her beautiful life was admired by all who knew her.

PATE.—Lewis W. was born October 16, 1857, at Warsaw, Missouri. Died at Neosho, Missouri, November 6, 1933. Was married to Sarah Reeser who survives his demise. She was his life companion for over a half century. Their home was a happy one. He always provided well and loved his church and his home. Was baptized February 19, 1899, at Piedmont, Oklahoma, by R. M. Maloney, and confirmed by C. R. Duncan and W. S. Macrae. He leaves to mourn his departure, his wife and daughter, Dorothy; two sisters, two brothers, many relatives and friends. In 1900, he with Hubert Case went to western Oklahoma and filed on homesteads, where they lived five years, proving up the claims and where they builded a branch of the church. He lived a number of years at Cheyenne running a hardware and was mayor of that city. He was generous, kind to old people having taken care of his mother for many years, also his wife's father and mother, Brother and Sister Reeser. All children loved him. Funeral services were conducted from his home in Neosho November 9; prayer by R. E. Jones, sermon by Hubert Case.

HUTCHINSON.—Laura Ellen Hutchinson, daughter of David and Unice Blastow Hutchinson was born at Deer Isle, Maine, December 3, 1855. She was baptized by George W. Eaton in June, 1866, at Deer Isle, Maine. Passed from this life at the home of her niece, Sister Phylina Sturdee, at Stonington, November 12, 1933, leaving to mourn two sisters and a great many nephews and nieces and many friends. She lived in Boston the most of her life, and traveled into foreign countries. She was always good to the poor and needy and ready to help in time of need. The funeral was held at the home of her niece; sermon by Henry R. Eaton, pastor of Stonington Branch. Interment was in Wood Lawn Cemetery.

LUCAS.—Eleanor Emily Lucas, daughter of Edwin and Angeline Fuller, was born at Richfield, Michigan, November 26, 1852. Died December 6, 1933, at the home of her daughter, Mrs. John F. Bliesath, at Waterford, Michigan. When twenty years of age she was married to Corydon S. Lucas, who preceded her in death twenty-nine years. She united with the church in 1881, and was a faithful, loyal member to the end. With the exception of a few years spent in the west she has been a resident of Richfield and Davison. Leaves to mourn, one daughter and a host of friends. The funeral services were held at the home in Waterford, and at the Grove Funeral Home at Davison, Michigan. Sermon by David E. Dowker. Interment in Richfield Union Cemetery.

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The SAINTS' HERALD

Ring Out the Old!

An Editorial

The Old Year

Every year is a volume in the great Life History each one is writing. It has its opening chapters of hope; its middle sections, sometimes tedious and dull, but nevertheless important; its closing chapters of the realization of labor; and its final summary which takes an inventory of the whole thing.

This issue finds us at the close of the old year, examining the record made. Let us give thanks for the progress made, and determine to make the record of the next year a better one.

The Empty House

A Radio Sketch

"Nearer My God to Thee"

A Hymn Story

INDEX FOR VOLUME 80

Volume 80 | December 26, 1933 | Number 52

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THE SAINTS' HERALD

December 26, 1933

Volume 80 Number 52

Frederick M. Smith, Editor in Chief
Elbert A. Smith, Associate Editor
Floyd M. McDowell, Associate Editor
Leonard J. Lea, Managing Editor
Leta B. Moriarty, Assistant Editor
Ward A. Hougas, Business Manager

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CONTENTS

EDITORIAL:
- "Ring Out the Old—" 1635
- Across the Desk of the Editor in Chief 1635
- Men You Ought to Know 1636
- The Graceland Radio Broadcast 1636
- The Empty House 1637

QUOTATION MARKS:
- Mobs and the Courts 1638
- Public Service 1638
- Religion and Human Relationships 1638
- A Change of Heart 1638
- A Book Review 1638
- The Problem of Goodness 1638

ARTICLES:
- "Nearer My God to Thee," by L. B. M. 1639
- The Royal Road, by Florence Tracey 1640
- He Said Unto Them "Have Ye Received the Holy Ghost Since Ye Believed?" by Thomas Jones 1642
- Question Time, by A. B. Phillips 1644
- The Readers Say— 1645

NEWS OF CHURCH AND HOME 1646

INDEX TO SAINTS' HERALD, VOLUME 80, 1933 1650

NEWS BRIEFS 1662

THE BULLETIN BOARD 1663

The Pigeonhole

Shop Notes

WHEN the Christmas gifts were passed around, the Press Room Proletarian smiled broadly with the rest of us. "Capitalists in general may be a bad outfit," he said, "but *our* capitalist is a pretty good fellow!"

THE PIGEON cut a "pigeonwing," or something like that.

"I'm going right home," he said, "and give Pigeonette a great big hug!"

"Doesn't she get the Christmas check?" asked Portia.

Pigeon came to an abrupt halt and tipped over on his bill.

"Pigeonette will get *half* of the check!" he said firmly.

CHORUS of other comments: "I don't think I can work any more today." "Let's go get a malted milk!" "I'm dizzy. I've got to sit down and think about this," "Will somebody pinch me, please? I want to be sure this isn't a dream." "Don't anybody touch me. I'm afraid it *is* a dream, and I want to enjoy it." "Three cheers for ————" "Shush! He doesn't want to be thanked that way!" "How does he want to be thanked, then?" "Just work hard at your job well next year."

"I wanta holler. MERRY —" "SHUSH! Christmas will be past when this gets to the readers!" "I *will* holler. HAPPY NEW YEAR!"

AND the Pigeon and all his tribe wish you a Happy New Year.

Complaints Against Members

I've heard of a preacher who had on his desk a special notebook, labeled, "Complaints of members against other members." When one of his people called to tell him the faults of another he would say, "Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made.

The preacher says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.—*The Ginger Bean* (via *Epworth Herald.*)

Emotion and Intellect

Mr. Vernon Nash, writing in the *Christian Century,* draws a distinction between the "emotional voltage" and the "intellectual amperage" of religious people. The characterization is apt. A high voltage current is desirable for display purposes. It makes a spectacular flash, and it is capable of inflicting destruction. The electric work of the world, however, is mostly done by a current in which moderate voltage is combined with generous amperage. Amperage means power. So in the work of a Christian life: while the emotional pressure is necessary, it is incapable of much real work without intellectual power.

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Editorial

"Ring Out the Old—"

New Year's Day New Year's Day is like a mountain top in our experience. We take a last backward glance as we say farewell to the old year before descending into the valley of the new. It is a moment of exaltation. Certain old and disagreeable things we shall be able to leave behind forever. Certain new advantages, never before enjoyed, shall be ours.

Things Left Behind We can drop old weaknesses and sins like outworn garments. We can forget bitterness, and the differences that separated us from neighbors and friends. We can clear our hearts of hatreds and suspicions; we can give up old faults, and abolish the mental hazards that blocked our road to welfare and happiness.

Adventure Ahead It is an exciting adventure ahead of us. We are living in a world where new economic principles are being tested against the problems we are facing. And it looks as if some of the experiments might win. New social ideals, new ideas are in the air. If we can but realize it, a new world is being organized and constructed before our eyes, and we are a part of it. It is a golden opportunity in many ways for men and women who have faith, vision, and the willingness to experiment.

The Church Goes Forward It is a day of new opportunity for the church, too. Men have tested the institutions built by their ancestors, and have found them sadly wanting. They are ready now to listen to the principles of Jesus, and to the social program that the church has to offer. They are thinking, questioning, now as never before. . . . And the church will also have the opportunity in 1934 of righting itself and rebuilding the strength with which to carry out its program.

Faith Necessary We shall need the faith to go forward with our leaders. They shall need the faith which only the confidence in our support can give. Together we must have faith in the overruling hand of Providence, that so long as we all perform well our respective tasks, all shall come out for the best in the end. But a faith is needed which will culminate in good works. Professions of devotion and lip service will not build the Kingdom of God. For, "Faith without works is dead."

L. L.

Across the Desk of the Editor in Chief

IN THE FORE PART of October there came to my desk a letter from Brother Myron A. McConley and remembering that he was writing on the anniversary of the day on which America was discovered by Columbus he wrote:

"Four hundred and forty-one years ago today Christopher Columbus discovered America. It is fortunate for us that it is so. Great advancement has been made in human knowledge since that time. Now, under a machine age, cumbered with scientific knowledge such as no other people have ever developed, there comes to us the call to discover the way to use this knowledge, lest it become a curse and destroy the very civilization which produced it. I sincerely believe that the doctrine of Christian stewardships is the way out. And I wonder how long as a church we will wait until we are able to demonstrate its practical working to the world. I pray the day may be hastened."

IT IS ALWAYS PLEASING to see evidences that our people are thinking more seriously and deeply than ever before of the necessity for a place of refuge in which there will be equality of opportunity in economic and industrial ways and where there will be more even distribution of the good things of the earth. Sometime ago at a conference of the Eastern Colorado District resolutions were adopted which we take pleasure in here quoting and presenting to the readers of the *Herald* for their enjoyment as well as for their consideration and thought.

"RESOLUTION AND VOTE OF CONFIDENCE.

"To President F. M. Smith:

"In fulfillment of the prophecy of James, that in the last days men would 'heap treasure together' and neglect the cause of the laborers, it has come to pass that great inequalities fill the whole earth. Injustice, sacrifice, and suffering go on apace notwithstanding the heroic efforts of all nations to afford relief. This condition is due mainly, we believe, to the lack of religion and of an adequate economic plan, which plan only regenerated men can carry out.

"Therefore it is resolved by this conference of the Eastern Colorado District, held at Denver, August 25-27, 1933, that we assure you of our support and cooperation in the carrying out of any economic program proposed in the spirit of redemption and in harmony with the teachings and purpose outlined in the three doctrinal books of the church; and we hope such definite economic program may be speedily initiated and receive the endorsement of the General Conference.

"To this work of readjustment and laying hold anew upon the cause of Zion we subscribe with a determination reborn of conviction and strengthened by the cries and afflictions of the unemployed and the poor of these perilous times."

I am very happy indeed to know that the Eastern Colorado District is thinking so seriously of the ideals and goals of the church and are expressing such determined willingness to cooperate in the achievement of our purposes. May the Lord bless

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them and all others who are thinking about Zion and her redemption.

ANOTHER of the many evidences coming to us that our people are thinking more earnestly and deeply concerning Zion than ever before, is found in a recent letter from Brother E. J. Gleazer. After speaking about his experiences in the great Northwest at some of the district conferences and reunions Brother Gleazer says:

"If God has a people many of them are in this Great Northwest. I am sure that their faith and the sacrifices they made were responsible for the success that attended the efforts of all who participated as leaders and teachers. We sat in heavenly places during the reunion period and we were reluctant to separate and return to the sordid affairs of men. It is to be regretted that our people must go out into this Babylon when Zion could have been established. What I was able to see in this reunion testifies to me that the establishing of Zion is nearer than some think. The members of the church may have less money or property than they had before the depression, but I am sure that the qualities necessary to Zionic relationships have never been so abundant as now. Will we as the leaders to whom the faithful look give them the leadership necessary to bring to pass the gathering and the establishing of right relationships? There is no hope in any other effort now being made. How long shall we hesitate?"

BROTHER RICHARD BALDWIN telling of his activities in the interest of "Keep the Law" period in various parts of Illinois, he says:

"We are enthused with the 'Keep the law' idea. It seems to us to be so much superior to a sacrifice period, and will be more educational and have more lasting effect upon the Saints."

Brother Baldwin as usual is busy and finds plenty of opportunity to exercise his talents.

ONE OF THE BRETHREN who at one time was under regular appointment but was released at the time of the retrenchment operations, recently wrote:

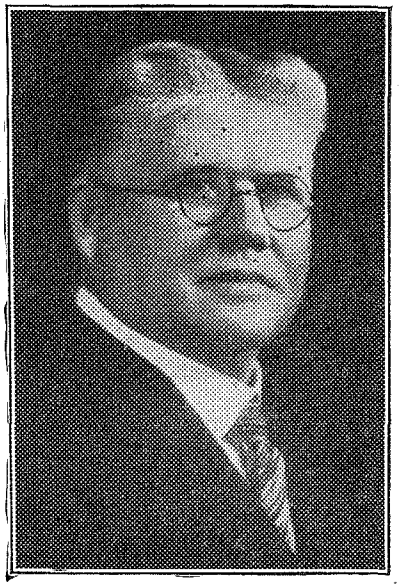
"I have been doing some laboring work for the city. I had several weeks' full time and now am on half time. My wife has worked a few weeks. Our tithing for about twelve weeks amounted to seventeen dollars and fourteen cents, which has been paid. I estimated that if fifty thousand members had been willing and able to pay that amount it would have realized eight hundred and fifty-seven thousand dollars during twelve weeks.

"Constant and steady application of the law of tithing would be like the proverbial drops of water that make the mighty ocean, whereas a drive for money is but a brief downpouring, which soaks while it lasts."

The observation of the brother is pertinent and the letter displays a fine spirit. We cannot but wish more of our people were in a similar spirit. We pass this on to our readers feeling sure that most of them will enjoy reading it.

F. M. S.

Men You Ought to Know



J. F. CURTIS
Of the Quorum of Twelve

"Defender of the Faith," is a title that should be added to the name of Apostle J. F. Curtis. He specializes in debates, difficult situations, and hard opponents. There is only one military maneuver that he does not comprehend in his gospel warfare, and that is "retreat."

In his many years of service to the church, and particularly since coming to the Quorum of Twelve in 1909, he has preached the gospel with power and has brought many into the church.

The Graceland Radio Broadcast

Miss Mabel Carlile, head of the Department of Music at Graceland College and for the general church, maintains that the cultural value of music is of such importance that it should be included in the schedule of every college student. As an agency for developing character and for increasing an individual's appreciation of spiritual values, music has no superior.

This theme will be discussed by Miss Carlile over KMBC at the regular Graceland broadcast Sunday, December 31, at 6.00 p. m., central standard time. Music for this program will be furnished by a quartet of Lamoni girls who have completed the three-year public school music course under Miss Carlile at Graceland. The announcer will be Colin Ferrett, also an alumnus of the college.

High school students who are hoping to someday attend Graceland, and parents of children interested in attending our church college, will be glad of this opportunity to tune in on this half-hour program centering around the theme, *"Music for Every College Student."*

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The Empty House

A Short Radio Talk

By L. L.

LAST SUMMER we were out driving in the Mission Hills district of Kansas City, admiring the beautiful landscaping and the splendid homes that have been built there. No city in the United States possesses residence districts where the architect and the landscaping engineer have cooperated with finer success to produce artistic homes in a perfect setting. One can drive for hours, seeing something different at every turn, and never anything ugly or inappropriate.

We came to one house that was a little larger than the average, and, it seemed to us, somewhat more distinguished and lovely than the rest. We paused before it in frank admiration. We were afraid that the occupants, if they had seen us staring so, would have been offended at our staring, but we did not feel like going on. Quite obviously, it was a dream home—somebody had thought of it, had planned it for years, had patiently gathered the money to pay for building it, had consulted architects and engineers to make it at once the most beautiful, the most serviceable, the most appropriate to its setting that a home could possibly be. In no small detail could we find anything to criticize. It was perfect.

A good doer is God's gift to an awkward and needy human race.

We looked at it for a time in silent admiration. Then one of us said, "Do you think that we could ever live in a home like that?" And the other replied, "I don't know. Perhaps not. But it would certainly be wonderful."

And then as we reluctantly started the car to go on our way, we noticed a small sign at one side, near some shrubs. It read, *"For Sale."* It was something of a shock. Whoever had planned and built that home, whoever had dreamed of it and worked for it and paid for it, had also met with reverses in life, and had lost it. It was standing empty—idle. Perfect, but unused. No one enjoying it. No one getting any good out of it. Except for the pleasure that its beauty gave to passing motorists like ourselves, it may as well never have been built.

And as we looked at it, we thought of all the people who could have been living there. People without homes, people living in dingy shacks, in stuffy apartments, in wretched quarters in the slums. People who had never known anything so beautiful as this. Better that the poor and the needy should be permitted to live in it than that it should stand thus idle.

For sale, at a time when nobody could buy. *Empty,* when so many people needed homes, at a time when several families were in many places being crowded into small apartments and houses. *Vacant* at a time when mothers and children were being evicted into the streets with unemployed fathers.

BUT there is another aspect than that of social suffering. I am thinking of the vacant lives, the unoccupied talents, the unemployed powers, the idle intellects, and the purposeless abilities that exist in numberless men and women. Some people have spent years in educating themselves, and then do nothing with their training except to enjoy the possession of it. It is obvious how many lives are exactly like that beautiful but empty house. Expensive, luxurious, admirable, but entirely worthless in point of human service. You can easily understand the parallel. However, we don't want to spend all our time on the negative side of the picture.

I know a little woman who has a perfect genius for learning things: not only things to *know,* but also things to *do.* And in a world where so very many things urgently need to be *done* you can understand how important the people are who can learn to *do* things. *A good doer is God's gift to a needy and awkward human race.* Well, this little woman is one of God's doers. Besides raising her own healthy and happy family, she has helped many other mothers to raise their families in a healthy and happy condition. She can prescribe a diet for the sick. She knows how to cure the stomach ache, and what to do until the doctor can come. She can advise on the management of a family budget, or tell how to make dresses for families that have four girls and nobody that can sew. She can take time to translate letters from foreign countries, and she visits the homes of foreign families and talks their native language in a way that brings them comfort and cheer. She can tell the children of the neighborhood about the great artists and musicians, and she has stories about the cathedrals in Europe, with a wonderful *(Continued on page 1642)*

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Quotation Marks

Mobs and the Courts

Another element in the readiness to invoke mob action is to be found in the widespread lack of public confidence in the honesty and efficiency of our judicial processes. Responsible members of the American Bar association have for years been calling on that body for a housecleaning, and it was a meaningful coincidence that the association's present president made exactly that same demand in the week when mob violence surged to its climax. Our most respected judges have long been pleading for reforms in the conduct of the courts. The resort to mob action is always a proof that the community has lost respect for the due process of law. The suspected link between many judges and the corrupt political machines which have elevated them to the bench; the low standards of professional ethics displayed by many lawyers; the use of legal tricks to drag out and thus eventually to defeat the ends of justice—the whole foul process of manipulation that has grown up whereby our "courts of justice" have been so significantly transformed into "courts of law"—all this lies beneath the upsurge of the mob.

Yes, and in addition to all these factors, one other must be recognized. Behind the growth of the mob spirit in America there must be seen the growth of the mob spirit in the whole world. This may be spoken of as one of the legacies of the war; certainly the last fifteen years have seen an increasing tendency on all continents to cast aside the restraints of law and reason and to resort to the appeal to violence. Brutality has thus come to be so common that it is accepted as normal. The ruthlessness by which dictators elsewhere have risen to power bears fruit among us in the ruthlessness by which the mob asserts its momentary supremacy.—Editorial, *The Christian Century,* December 13, 1933.

Religion and Human Relationships

"All problems of the world today are problems in human relationships. Therefore they are problems of religion.

Something may be done by legislation and education but an ultimate solution is possible only through religion, for religion works in the sphere of human relations as nothing else works.

It is idle to talk of the Kingdom of God, of an ideal social order where the divine will is realized, while an essentially pagan economic system exists. The cry of the masses for bread must not be met by presenting them with a stone of mere ethical truth advising them to keep their minds above the things of this world.

The growing ethical concern for a more democratic distribution of wealth is now supported by an economic discovery that high incomes for a few tend to pile up capital so fast that the masses have not income enough to buy. Hence saving for investment defeats its own ends.—Reverend John McDowell, D. D., Moderator of the Presbyterian General Assembly.

Public Service

"After a man has made enough money to gratify every reasonable wish and insure independence not only for himself but for those dependent upon him, there is absolutely nothing for him in merely making money. If he has reached middle age, still has his health and has too much sense to be wholly satisfied with loafing or playing, then there is literally nothing else in life for him save some form of public service or public honor."—Honorable Dwight W. Morrow, former Senator, financier, and Ambassador to Mexico.

A Change of Heart

More than a change of system, we need a change of heart. *We need all of us to believe again in "being good." We cannot expect to find honest men to administer our affairs if the majority of us have lost faith in honesty and ceased to practice it.* A renewed faith is not a fantastic idea, a change of heart is not impossible. Man's sense of values is always changing. Innumerable times he has placed such things as chivalry, loyalty, chastity, physical courage, religious belief, above money, above life itself. By "man," I do not mean a solitary individual, but great masses of men. The fact that a little band of men in our midst has succeeded, against tremendous difficulties, in laying the rottenness bare, the fact that they cared enough to do so, should make us hopeful and persistent. This is no time for the man in the street to throw up his hands in despair, it is the very moment when he should determine to do his bit to recover the code we have temporarily laid aside. A code of honor is the crystallization of the truths we have slowly learned through long centuries of barbarism and semi-civilization—that to trust each other, be honest with each other, help each other is the only way the human race can truly progress, the only way it can survive. The bedrock of any system must be a bedrock of ethics, of "good old-fashioned morals." —Helen Bryant, *"The Flight From Ethics," Magazine Digest.*

The Problem of Goodness

One of the best sermons I have ever heard was delivered by a country preacher in a little country church. He said: "People talk to me about the problem of evil, but I will tell you an even greater problem: the problem of goodness. How do you account for the fact that in such a world as this there should be so much self-sacrifice, so much unselfishness, so much love? By what miracle has man, who only a few thousand years ago was living on the level of the beasts, risen to a point where he will literally 'lay down his life' for his family, for a cause, for a friend?"

As the years accumulate do you find yourself more sympathetic and tolerant, with a higher reverence for the nobility of your fellow men? That is the essential test of growth.—Bruce Barton, in *American Magazine.*

A Book Review

Life Begins at Forty, by Walter B. Pitkin. McGraw-Hill Book Company, New York. 1932.

Are you prematurely old? Do you suffer from deflated ego and the feeling that you are a "has been"? Does the army of youth, marching up to the gates of the modern world, make your terrified gray hairs stand on end? Do you suffer from nightmares about losing your job to a younger person?

Do you feel your energy failing? Do you need some comforting reassurance that you are still good for something in the world besides the center of attraction at a funeral? Do you want to expand your interests into the "larger life" now that it is unnecessary for you to work so hard?

If so, this is the book for you. It will make you feel with Browning that

"The best is yet to be,
The last of life, for which the first was made,"

is a great opportunity for enjoyment and usefulness. It contains a shrewd observation of life and people, abundant good natured humor, some practical suggestions for a program of living.

It is not the people who make small technical mistakes or even blunders, who are barred from the paths of good society, but those of sham and pretense whose veneered vulgarity at every step tramples the flowers in the gardens of cultivation.—Emily Post.

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"Nearer My God to Thee"

By L. B. M.

"Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me;
Still all my songs shall be,
Nearer, my God, to thee,
Nearer, my God, to thee,
Nearer to thee."

IN HIS LAST MOMENTS President William McKinley repeated the words of that wonderful hymn as a prayer. And on Sunday after his death, it was sung in hundreds of churches throughout the United States. Then at 3:30 on Thursday, September 19, 1901, the day of the burial at Canton, Ohio, all traffic everywhere was stopped for full five minutes. People stood in cars and bared their heads in the streets. Vast throngs had assembled in Union and Madison Squares, New York, and after a period of reverent silence, the bands played, *"Nearer, My God to Thee,"* and *"Lead, Kindly Light."* Such a tribute to the spirit of a good man and to the power of a hymn is seldom paid.

As the great ship, *Titanic,* plunged into the night-blackened waters of the Atlantic Ocean, the orchestra on board was playing, *"Nearer, My God, to Thee."*

I am well acquainted with a young woman violinist who closes her practice each evening with a double-note rendition of the beautiful hymn which stirs one's soul. Her benediction-song vibrates with her appreciation of beauty and talent and her sense of the near association of these with Divinity.

Religious bodies of the Christian world, in seasons of intense feeling and stress, turn to this hymn as a means of worshipful and fervent group expression. How often all of us have felt the current of thought underlying these words!

"Though like a wanderer,
Daylight all gone,
Darkness comes over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer, my God, to thee,
Nearer to thee.

"There let my way appear,
Onward to heaven,
All that thou sendest me,
In mercy given.
Angels to beckon me,
Nearer, my God, to thee,
Nearer, my God, to thee,
Nearer to thee."

Power. Assurance. Comfort. We love to sing it in our services. It is the embodiment of worship.

"Nearer, My God, to Thee," is a hymn universally sung by Christian peoples. Millions enjoy it, but few know how it happened to be written. It was originally printed in William J. Fox's *Hymns and Anthems* in 1841.

The author was a young woman, Sarah Flower Adams, born at Great Harlow, Essex, England, in 1805. She was the younger of two sisters who were friends of Harriet Martineau and the young poet, Robert Browning. History tells us that Mrs. Adams was both beautiful and talented. She had a rich, contralto voice and was interested in dramatics and poetry. Three years after her marriage to William Bridges Adams, she made her first stage appearance as Lady Macbeth in the Richmond Theatre. But on finding the strain of stage life too great, she devoted herself to writing. She was a woman of great depth of feeling and richness of devotion, and it was one of her hopes to revive poetic drama. Her longest work was *"Vivia Perpetua, A Dramatic Poem,"* which has as its subject the early life of the Christians. Some critics have prescribed it as a "noble lyrical drama."

In Upper Clapton, a suburb of London, Mrs. Adams became associated with the society that met in South Place Chapel, Finsbury. William J. Fox, the minister of this group, assumed an independent position in religious matters, not an unusual thing for those days in England, but was generally regarded as a Unitarian. To the book he edited Sarah Flower Adams contributed thirteen original hymns and some translations.

It is for her hymn, *"Nearer, My God, to Thee,"* that she is best known. Few hymns have such emotional depth and power. Think,

"Then with my waking thoughts,
Bright with thy praise,
Out of my stony griefs,
Bethel I'll raise.
So by my woes to be
Nearer, my God, to thee,
Nearer, My God, to Thee,
Nearer to Thee."

In the almost one hundred years of this hymn's life, writers have tampered freely with it, seeking to make it more "definitely Christian," but they have had little to reward them for their trouble. Several composers set music to the words, but *"Bethany,"* the tune by Lowell Mason, is the best known in America.

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The Royal Road

By Florence Tracey

XIII

In the Valley

HAVE YOU who live on the broad high prairies ever found yourselves in the hills for a vacation period? Have you ever wakened on a moonless night, and wandered outdoors to see only a strip of stars overhead offering you friendliness and linkage between yourself and the world outside? On all sides the hills seem to press in, smothering you in a vast, lonely solitude from which you are helpless to extricate yourself.

That is the way Larry felt during those days immediately following her decision not to see Greg any more. Her world seemed steeped with utter futility and inconsequence. At first her tears were like the rushing of a stream in this valley of her own making, but after a time—no matter how dread the trial or burden, tears are dry.

Perhaps the girl would not have been able to keep her resolution concerning Greg if it had not been for a certain circumstance in which Mrs. Blaine played an important and helpful part by taking herself out of the picture of action for a time.

Not forty-eight hours after Larry's break with Greg, Carmen knew the story. Larry herself sobbed out the happenings on her friend's shoulder. Her heart was almost bursting. Her desire to hear from Greg or to see him was so overwhelming that she was physically ill. To Eldred Hampton she merely said that she and Greg had agreed to quit seeing each other at least for a time. To Doc and the rest she said nothing.

In those days of the valley Carmen and Eldred proved Larry's shield and help. They were the bright and friendly stars in the midst of the dark night. They beckoned and steered her.

When on the Sunday following the house party—Larry had not seen Greg for two days—Mr. Horace Peterson screwed his deeply-seamed face into a smile which looked as if it surely must hurt, gave the girl a keen scrutiny, and said, "My, but you look tired, young lady!" Eldred Hampton had answered for her: "Larry's working too hard."

The cream of tomato soup which the girl was at that moment consuming scorched her throat, but she did not mind. She dared not look her thanks at Mrs. Hampton for fear she would give way completely right at the table. Deep horror clutched her soul at thought of a whole Sunday afternoon and evening without Greg. What could she do? She simply could not endure this loneliness—this awful suspense. Surely he would telephone her, or if he didn't—why couldn't she telephone him? She could, and not only that, she would—! But here pride returned to her. Of course she would not telephone him, no, she couldn't after all she had said the other night. She would not be the one to capitulate.

Then a happy thought seeped into her consciousness—if she stayed for church with Carmen tonight, she would probably see Greg. This buoyed up her spirits, brought back the gleam of happiness to her eyes, the gleam that her friends had missed for many hours. She looked ahead to the evening church hour as if expecting some rich and exalting experience.

How It Began—

Larry Verne, alone in the world, beautiful and sophisticated, quite openly refuses to marry "Greg" Spurgeon. In spite of the fact that she loves him, she finds it impossible to marry him because she fears a man of his quality will enter the priesthood. Her revulsion against such a thing grows out of unfortunate early experiences.

Larry lives at the home of the white-haired Eldred Hampton, mother extraordinary to the people, young and old, who compose her household.

Yielding to a temptation with some misgivings, Larry accompanies Greg to a costume ball, wearing a valuable bracelet that is an heirloom belonging to Eldred Hampton. To the discomfiture of being thrown in the company of men she dislikes, Larry is horrified to find she has lost—or been robbed of—the bracelet. Days of remorse follow. The bracelet is not found. Larry struggles with herself, feeling bitter about what she has done, and tries to make some new resolutions. She begins by making some inquiries about study classes in the church school, and undertakes reading and discussion for the serious purpose of acquainting herself with the church.

Trying for a time to associate with Greg on a purely friendly basis, and trying to curb the development of his ardent affection, Larry finds herself failing. Love is too strong for her, and she feels herself being swept off her feet, against her will. It seems that she must either yield, or break with Greg and not see him for a time. She breaks with him, and with what results!

As it was quite natural to expect, Greg did not appear at the W. H. Y. Class session at six o'clock. He would not embarrass her with his presence in so small a group if he thought she did not wish to see him. Brother Carter's usual teaching eloquence was nothing to her tonight. She could not have told what revelation the class was studying. It was as if she were sitting in the midst of a great gray veil. Everything about her was unreal. She was thinking only of Greg—she wondered where he was, what he was doing, if he was suffering as much as she. Even Carmen sitting beside her, seemed unreal.

How was Larry to know as she placed a hot hand against a throbbing temple, that back in the shadow of the door a young man saw that gesture; that the face of this young watcher was set in firm lines; that he looked at her for a long minute as if he were drinking from a well in an oasis preparatory to setting out into the desert, and then strode rapidly out of the church.

And then they were in church. The girls chose a seat under the gallery, secured a hymnbook and began to sing with the congregation—that is, Carmen sang. Larry looked at the faces about her, studying them. Did the owners of these faces have painful problems, too? Were they worried and sick? Were they, too, in the valley?

At last she dared to look up into the gallery where Greg usually sat. Surely he would be there. He could not stay away if he wanted to see her as much as she wanted to see him. There were not many people in the gallery tonight—it would not be hard to pick out that familiar figure. Her eyes roved hungrily over the benches. No, not there, or there—why, where was he? Hadn't he come? Didn't he *want* to see her? . . .

RETURNING HOME Monday evening, she found Eldred Hampton sewing in her workroom. Soft blue material lay on her cutting table and clustered in her lap.

"Oh, what a lovely color!" Larry forced a cheerful tone. She didn't really care what color that material happened to be, but she must say something. It was expected of her. "A dress for yourself?"

"No, this is Carmen's going away gift to her mother," Mrs. Hampton smiled happily.

"Carmen—going away!"

"No, her mother." Was there satisfaction in Eldred Hampton's tone?

"Why, where's she—"

"Just a little visit to her people in Iowa. She's leaving in a day or two. Carmen has been urging her to go all winter."

"But the girls—are they going to stay alone?"

"Goodness, yes. They've done it before plenty of times. Carmen's a capital mother to her little sister, and I'm hoping to see Sallie Ruth's behavior improve now that her mother is to be away, and she'll be put more on her own womanly responsibility."

"But," Larry felt rather breathless from the surprise, "isn't that a rather unmotherly thing to do?" The parallel was by no means the same, still she could not keep down chilly, unwelcome memories of her own mother's sudden

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and unexpected departure years before.

"Oh, Carmen lived here three years before her mother came to Independence with Sallie Ruth. And sometimes Sallie Ruth used to visit her. She was a sweet little thing in those days, a little spoiled it's true, but fairly amenable to Carmen's wishes. She was just like a doll when she was eleven and twelve years old, her eyes so blue and her hair curled so prettily. Carmen used to be awfully proud of her—but she hasn't been of late." Eldred continued to lay over and pin some tiny tucks in the garment she was making. The material shimmered under her fingers. "Do you know, Larry," she continued after a moment, "I believe you might be able to lend a hand rather helpfully in this situation. I think—at least we'll soon find out about it—that Carmen can still handle Sallie Ruth, but she may need a little help, help that I might not be able to give since I am an old woman." There was no self-pity in the smile which broke over the speaker's face. "And I happen to know that the child does like and admire you. Her mother told me so."

"Oh," breathed Larry a little fearfully, "I'm afraid—I couldn't do anything to help—"

"Isn't Carmen helping you pretty much right now?" The question was simply worded and gently voiced, but it brought a blush to Larry's face and an uncomfortable feeling about her heart.

"Well," she managed to stammer, "I'll —try. But frankly, Mother Eldred, I don't like the child. There's something so unlovely about her, so antagonistic." She hesitated, "she's too much like her mother."

"But the work of a leader, my dear, is often the making of something unlovely into something lovely. It's not easy. Life does not hand us soft jobs on little silver platters."

THE FAREWELL DINNER for Mrs. Blaine in Eldred Hampton's dining room was an occasion when Mrs. Blaine matched her conversational capabilities —by no means small—against Doc's wit and whimsicalities. As for the rest of the boarders, they had little to say, and much less time than that to say it in. Mrs. Blaine managed to monopolize the conversation, suggesting the topics and their trend.

The dinner was a gracious gesture on the part of Mrs. Hampton and included all the household except the Camerons. Was it just a fancy of her own, Larry wondered, that Mother Eldred was not so friendly with the Cameron family as when they first moved in? Of course she was nice and kind, but there no longer bubbled out of her speech and actions that spontaneity which had been apparent before the night of the party and Doc's strange actions.

Larry sensed that Carmen was going to mean more to her, now that Mrs. Blaine was to be away. There would be more opportunities for exchanges of confidences, for working together, for going places. With their mother gone the Blaine girls planned to eat breakfast and lunch with Mrs. Hampton. Dinner they would have by themselves.

Mrs. Blaine's conversation proceeded like a mountain stream, turning, veering, changeable, swift, never ceasing. Mr. Horace Peterson retired behind his sedate, wrinkled countenance. Mr. Harvey Peterson blew his nose two long blasts, then fell to eating with gusto.

"So you two are going to be the mice," Doc winked slyly at Carmen; "well this is pretty cool weather for mice to get out much. We hope to see you a lot, eh?"

"You aren't calling me a *cat,* now are you, Joe Dockerly?" cried Mrs. Blaine with the petulance that would have done credit to an eighteen-year-old school girl. Mr. Harvey Peterson half choked over a mouthful of peas, and Mr. Holt chose that exact moment to spear another sweet potato with great deliberation.

"Of course not, my dear Mrs. Blaine," Larry wanted to giggle at the smooth reassurance of his voice: "not a cat, just a mere kitten."

The woman eyed him sharply, then changed the drift of the conversation by observing that this was to be her first experience on the pullman. "We've always been so poor, that I didn't have the heart to spend money we needed so badly, sleeping on a train. Goodness knows, I shall not sleep tonight," she toyed with the food on her plate, "and it's really a great waste of money to go through the motion of trying to, only Carmen insisted—and she generally gets her way."

If they disagreed—and Larry knew that all of them did—on this matter, the boarders did not choose this moment to air their differences.

"I only wish I could take my baby with me," sighed the woman.

"Your baby!" Mr. Harvey Peterson narrowly missed dropping the gravy. "By baby do you mean—"

"She means me," shrilled Sallie Ruth, "and if you can get her to call me something else—you'll be doing a big service to humanity! She embarrasses me frightfully!"

Then she was gone. Doc took Mrs. Blaine and her daughters and her baggage to the station, and, of course, Eldred Hampton went, too. Larry chose to remain at home. She wished to write to Nancy.

HOW UNUTTERABLY LONELY the house was! Evidently the Cameron's were not at home for there was not a sound save that of Aunt Annie clearing away the table and rattling the dishes in the kitchen. She was crooning an old hymn.

To Larry silence had grown to have other qualities than mere stillness. It was heavy, oppressive, sad. Seeking to forget this, she started to her room. But at the foot of the stairs she paused. There was the telephone, and no one was about to know that she had weakened to the extent that she had called Greg. Why not do it? She was tempted. It would take only a minute—and she knew he would come flying over. How wonderful it would be! She put out her hand —but the touch of the instrument was cold, repulsive. Hastily she drew away, and stood contemplating the dark object. Then slowly, as if a great force impelled her to do so, she turned, and went upstairs, her steps echoing hollowly through the hall.

Because it was a little chilly in her room—the March west wind was raw and penetrating—she drew her wrapper over her dress, then sat down at her desk, intent on doing that which had weighed on her mind for several days—write to Nancy.

Quickly she wrote: "Darling Nancy," and then paused. How could she tell her anything about Rowe and the losing of the bracelet at Playland? Nancy would be hurt, would think that Larry thought Rowe had taken it. She was already emotionally overwrought. And anyway, Larry doubted if she could write about anyone or anything now except Greg, and she did not want to worry Nancy with the troubles of other people.

At last she wrote very slowly: "I don't know how to begin to tell you anything about Rowe. I don't know much about him, for I see him so seldom." That sounded so unconcerned, so noncommital, or, if Nancy chose to interpret it that way, she might think something was being hidden. Larry crumpled the sheet in her hand and threw it in the wastebasket.

Another beginning went farther: "Dearest, you ask about Rowe. What do you think I am, a magician to conjure up stories about him? I don't see him much, as I told you when I was in Lamoni, and I don't think you'd be interested in learning what I know of—" That was not true. Nancy was interested in anything about Rowe. She had not heard from him for three weeks.

Laying down the pen Larry gloomily contemplated a volume of Shakespeare's writings and some small books of modern verse on her desk. Was there anyone in the world who had ever had a really happy love affair? Did everyone quarrel and have heartaches and quit? The old maxim: "The course of true love never runs smoothly," flashed into her mind, and she smiled a cynical smile. She thought of Dorothy and Rufus Cameron, how unhappy they were with all their opportunities to be happy; of Nancy and Rowe, their airyness, frivolity and irresponsibility; of Eldred and Doc, the mystery and sadness which surrounded them, and of Greg and herself. She had not seen him for a week, or was it an eternity? His dear face appeared before her mind's eye, his eyes tender, his auburn hair gleaming in the electric light as she had seen it do so often. His lips moved

(Continued on page 1643.)

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He Said Unto Them, "Have Ye Received the Holy Ghost Since Ye Believed?"

By Thomas Jones

THERE IS A GREAT DEAL of talk about "religious education" as though it were some modern idea which has recently become the sole possession of a few leading advocates.

At times the subject becomes monotonous. We readily grant that the efforts to educate and stimulate a desire to study throughout the entire church is a worthy one, but like other good designs suffers more from over zealous advocates, than it does from its supposed enemies. There should not exist in any portion of the church a desire to dominate all others with our ideas—my curriculum; as to what constitutes our "religious education."

There are many channels through which religious education comes. One dear old Saint over eighty-five years of age was asked recently: "Grandma have you had a religious education?" Her answer was, "Why, yes, I was taught the gospel, and have many testimonies and experiences that have carried me thus far, and through many trials."

This was from a sister that cannot read or write, but has passed the junior and the higher elementary grades; in fact she is a graduate in faith, loyalty, and devotion, now over seventy years of age. And her face burns with a radiance that is colored by the power of the Holy Spirit, and she still loves to tell the gospel story to any that will listen.

Paul, when passing through Ephesus really had no need to ask, "Have you received the Holy Ghost since ye believed?" He knew they had not received it by the gift of discernment. Is not that a part of the system of education?

He was sure that those innocent people had not been baptized by those having authority. There are too many sawdust scientists in every organization who are following the shadows and losing the substance. Paul's education may come under the classification of being academic.

He had been withal spiritually blind. Let us question him regarding his religious education. The answer was, "I saw a light brighter than the sun at noonday." "I heard a voice calling my name twice." We must distinguish between what is often termed religious education and the system that does educate.

Joseph Smith saw a light, and heard many voices that taught him truths applicable to our times, that all the balance of the world were unacquainted with; teachings that have changed the whole religious outlook of christendom.

In *Doctrine and Covenants,* Section 90, we have the illuminating thought of the eternals. "Intelligence was not created," but disseminated; spirit was not created, yet man is made, and all the other forms of life. "Truth is eternal," not our conceptions of it. Again "the elements are the tabernacle of God." What infinitudes! The ponderous masses in the universe are but the shadows of his greatness in whose cause we are engaged. There must not be any form of education that will divorce us from the great central truths, given in latter days, to make the work unique and distinctive.

We must not do as Elijah did when he went to a lonely cave saddened because his idealism seemed to have failed.

No, we must continue to advocate a restored priesthood, the restored gospel, and an organization that is of divine origin.

Because of our apparent set-backs as a church, we even then cannot afford to incorporate into our blood stream the practices and methods of other religious institutions and foster them instead of the doctrines and practices that have divine approval. The elders always have the right to conduct the services in such a manner as is best adapted to supply the needs of his people. A prophet is not a creature made by human formulas. He receives the message; he it is that makes possible under divine direction the apostle, seventy, high priest, elders, and so on.

The unified program must be in support with the three standard books, "These shall be your teachings as we are led." We cannot wait until we are educated to certain formulas.

We have before us an open field. Many men have many minds. There were in the early days of the church men who were commanded to go out; they went over isles and continents. They felt their inability but they carried in their breasts a burning faith that their mission was God appointed. They believed that no weapon could prosper against the truth. These ministers taught the message of the prophets. We cannot have every unit raised to the same mental or spiritual altitude. Our young people must be taught that education is a many-sided thing.

Why do we almost have to force some people to study? What reason is there to give? Why will others acquire education in spite of all the handicaps in life? Have you received the Holy Ghost since you believed? Some men carry their books, yes the church's standards, into the factory, mine, the mills, and everywhere. Psychology is being taught that it is some magic wand to just wave over the people you would like to obey the gospel, or to give you some fancied will power over those on whom you practice your salesmanship. Those who think that kind of thing helps the church are self-deceived.

The empirical mind of the race challenges such a position visualized, if we may say so, under the guise of religious education in which a teacher tries to develop other teachers with eight, ten, or twelve lessons on *"How to teach."* I am aware that that was not the mind of the authors of such helps. The formula of those leaders in education is that we first know our materials, our textbooks. We must teach in accord with the genius and spirit of the latter day glory.

Is there a tendency to cram! cram! cram? Suppose we wait and say psychologically assimilate! assimilate! assimilate! Shall we repeat that "religious education" is a many sided question? "Have you received the Holy Ghost?" is a basic question. Do you have faith in the whole teachings of the gospel that it will qualify you to become a child of God?

What we hear at times often disappoints us. Some say, "A few people in the church have disappointed me; I'm going out." Or, "My little boy, Jimmy, died, I have lost faith now." Or, "Brother L—— and Brother M——, and such a lot of men I thought so much of left the church." Another, "Oh, my ——— left and abused the living and the dead after he quit. There must be something wrong when men like that leave us."

How is your religious education my brother and sister? Consciousness is not greater than the Instrument that made it. Effect is not superior, but may be inferior to the cause. The universe is not master of its maker, it is less than He, great as it is to us.

My wife and myself were sitting in a fellowship meeting in Manchester, England, when Brother L—— and others came the first time to England. Brother L—— sang in the morning service, *"Dear to the Heart of the Shepherd."* He impressed me, but the Spirit of the Lord rested upon me and told me to "look." Brother L—— was the object. The Spirit said of him to me, "He will not stay in this mission. He is a featherbed soldier, and will not endure."

The rest is known to a great many people. I was almost afraid of myself. But I turned to my wife and pointed to the brother and told her what I had received. Another phase of education! My desire in trying to express a few thoughts in this peculiar article is to emphasize that mere theoretical teaching alone is not education, or the kind

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that the Lord wishes to be the possession of his children. The victorious faith is the great dynamic. Patience is a powerful sedative. Hope is the divine cable that pulls me out of my despair. Impulses to pray: Oh so many times we prayed but there was no prayer like that one; when I was led to pray. So close was I to the Master that I seemed to hear him say, "Whatsoever ye ask." Long ago when in dark despair a whispering Spirit whispers in the ear "press on." Can I prove it by a theory? Can I convey its power to another? Maybe not, "but to me it is life." I see around me a lack of the fuller education for my younger brothers and sisters. Not many years ago we used to take so much care of the baptized convert. We watched them in their progress. We asked, "Have you received the Holy Spirit? Did you get a testimony that there is a loving heavenly Father? Shall we pray together? Yes, today, tomorrow and until the Lord will answer."

God is above my opinions. He is not displeased when we ask him to give us the Spirit of Promise. Every man and woman in the church desires an education of the kind that supports us in every emergency. We hear so many empty sounds—"I'll give my children an education." "They shall not be brought up in ignorance as we were." There are at least two concerned in that proposal. There are those who value an education as a good in itself; and; will get it in spite of every handicap. There are again those whom it is difficult to educate. There remains before us the search. A German professor said, "If God would offer me a choice; knowledge without the search, and through the search, I would choose the searching because the other would rob me of the joy in the finding."

In favor of education? Yes, seek! knock! ask! Find surely, "The pearl of great price."

THE EMPTY HOUSE

(Continued from page 1637.)

supply of pictures with which to illustrate all her talks. She is constantly learning and always doing. Her telephone is often busy, with someone asking for much needed help or advice. And, often beyond the limits of her strength, she has always tried to help. Her strength is often not sufficient for the demands that she and others make upon it. But she has learned one thing well, and that is the necessity of serving. Her life is like a great house, crowded full of friends and activities with all the work and play that go to make up a useful career.

IT IS TRUE that more people ought to train and study, it is true that the world suffers too much and always from lack of information—correct information. Our very ignorance makes us the prey of quacks and deceivers in medicine, in hygiene, in food, in pleasure, and in merchandise. If we were better informed, we could not be so easily deceived and misled by the frauds and incompetents in all lines from politics to entertainment.

But there is also a need of activity and work. There are too many people sitting on the sidelines who could actually do better than some who are trying to carry the responsibility. There are people who have been *attending* Sunday school classes for years who ought to be *teaching*. There are people continuing to educate themselves for the sheer joy of it long after they should begin to devote a part of their time to helping and educating others.

We cannot live successfully alone, or on a selfish program of existence. The hermit may look picturesque at a distance, and the recluse may present an agreeable mystery. But their lives, when examined closely, are drab, eventless, and without progress or development. We learn, we grow, by contact and experience with others, and the more and better kind of experience we have, the greater our growth. That is why the greatest growth is to be had in service—helping in the neighborhood, and the community. That is why, too, unused talents decay, and undeveloped abilities atrophy and become lost.

There is a great compensation in service. Some time before his death, the Honorable Dwight W. Morrow made this significant pronouncement:

"After a man has made enough money to gratify every reasonable wish and insure independence not only for himself but for those dependent upon him, there is absolutely nothing for him in merely making money. If he has reached middle age, still has his health, and has too much sense to be wholly satisfied with loafing or playing, then there is literally nothing else in life for him save some form of public service or public honor."

The goal of life is not to rest or take one's ease, or to retire and have nothing to do. The real goal of life is to be active, to serve to the end.

THE ROYAL ROAD

(Continued from page 1641.)

as if he would speak to her—but, there, she must stop. Her imagination would get the best of her yet. She shivered.

Up the stairway came the peal of the telephone bell. Hastily she started up, stepped towards the door. Perhaps that was Greg now—perhaps he was calling to—. But no, she must not answer it. If it was he, she would appear too eager, too anxious, if she answered the telephone herself. Aunt Annie would do it.

Breathlessly she leaned against the door, straining her hearing:

"Yes sir, this is Mrs. Hampton's residence. . . . Who? Miss? . . . Oh—"

Larry's hand cuddled the doorknob. Any moment she would hear the familiar call: "Miss Larry, telephone for you."

The conversation continued: "Oh . . . Mrs. Hampton? No, she ain't in. She'll be home about nine o'clock. Yes. . . . Yes sir, she'll be here tomorrow. All right. Goo'-bye."

Disappointment seared Larry's consciousness. Dejectedly, hopelessly she returned to the desk and took another sheet of stationery. That letter to Nancy—how impossible it seemed! She had written only three words when she snatched up her third attempt at a letter, and cast it into the wastebasket also. She couldn't write Nancy tonight. As for that matter, what *was* there to write about Rowe?

Idly she sat at the desk, her head on her left hand, her eyes fixed on the green blotter. She felt that she was very far down in the valley tonight. The hills were too close, the stars far too few, the darkness too great. She was going to cry.

But she disliked people who were always crying, and so she reached for a scratch pad and began to trace designs on it.

How long could this last between her and Greg? She did not believe it could last always—it simply couldn't. That wouldn't be human. But there were people who had parted never to meet again. Still—Greg and she? Oh—they would *have* to meet again. Other people's love—it wasn't the kind she had for him, and he for her. She could not utterly let him go. They would meet again and he would smile that same old winning smile. Perhaps she would see him next Sunday, perhaps next Wednesday night at the young people's prayer meeting. She would start attending those regularly with Carmen. She *must* see him. Perhaps she would pass him on the street in Independence or even in Kansas City. He might be strolling by her office, or she might—she might walk up by Junior College and stumble into him.

Again the valley. It was horrible—empty. How awful!

A tear of self-pity splashing upon the paper on which she was writing checked her thought, and downstairs she heard voices and footsteps. They had come home from the station. Mrs. Blaine was gone.

On the paper in front of her she had written over and over: "Mrs. Gregory Spurgeon, Mrs. Gregory Spurgeon," and for variety, "Larry Spurgeon—Larena Spurgeon."

(To be continued.)

Liberty is not to do as we like, but to like to do as we ought.—Quintus Quiz, in the *Christian Century*.

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QUESTION TIME

Did Joseph Smith use the urim and thummim in translating the Bible?

There is no evidence that Joseph Smith was in possession of the urim and thummim at the time he translated any part of the Bible, the work of which was begun in June 1830, and which was done "by the spirit of revelation" according to the views of those who were most conversant with the work. This is stated on the title page of the published book.

According to information obtained, the urim and thummim was delivered to "the messenger" when the *Book of Mormon* had been translated. In May 1838 Joseph said of "the plates, the urim and thummim, and the breastplate" received from the messenger:

"But by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand when according to arrangements the messenger called for them, I delivered them up to him, and he has them in his charge until this day."—*Church History,* volume 1, page 18.

The exact time when the plates and accessories were returned to the messenger is not known, but it was in June 1829 that a revelation was given through the urim and thummim in answer to an inquiry concerning the promise of three witnesses, which had just been learned from the *Book of Mormon* as that part of the translated work was reached. This promise is found in 2 Nephi 11: 133, which is only one fifth of the way through the book, hence it appears that a fifth of the book had at that time been translated. The completed manuscript is said to have been handed to the printer in August 1829, hence the urim and thummim and the plates were doubtless delivered to the messenger by that time. As the Melchisedec priesthood was conferred soon after this, the need of the urim and thummim probably no longer existed.

Are an elder and his wife justified in not permitting visitors to smoke in their home?

To many people tobacco is offensive and sometimes causes nausea to those of stricter habits. Others believe it to be a sin to smoke it and that it is an unclean indulgence at best. The feelings and moral views of such persons should be respected sincerely by visiting friends and their companions, and will be respected by all persons of good breeding and culture. Anyone who is willing to impose upon others in such matters does not invite respect for himself. Such individuals usually are foremost in resenting any act on the part of others that they do not like. The right to object to the use of tobacco in one's home can hardly be questioned by anyone in fairness and from a religious viewpoint seems well authorized by the revelations quoted below:

"And again, tobacco is not for the body, neither for the belly, and is not good for man but is an herb for bruises, and all sick cattle, to be used with judgment and skill."—*Doctrine and Covenants* 86: 1.

"Be ye clean in your bodies and in your clothing; ... Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example."—Ibid, 119: 3.

The entire church assembled in General Conference has on six different occasions condemned the use of tobacco, and the ministry are advised to "discourage" its use. The church is prohibited from appointing as a missionary any one who uses it, and the Saints are advised not to appoint any such as branch or district president. The conference has also declared:

"That this body declares that the use of tobaccco is expensive, injurious and filthy, and that it should be discouraged by the ministry."—Resolution 217.

While no person should be unnecessarily offensive in his manner of objecting to harmful narcotics, drugs, intoxicants, and other evils, yet it is the duty of all to set an example worthy of a true Saint, and of the approval of God.

May an alien Elder solemnize a marriage before attaining citizenship?

In the United States the laws governing this matter differ greatly in various states, and new laws are enacted in some of them at times, so that one should learn what the requirements are before attempting to act in the capacity named. Some jurisdictions require proof of the official capacity of the minister so acting, while other states specify that one must be authorized by that state, and some require that the minister be a resident of the state. Other states permit any form of solemnization, but many states require a license.

A. B. PHILLIPS.

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The Readers Say---

Greetings From Australia

To our many friends and Saints in America:

We wish to take this opportunity and this means of communicating our good wishes for the Christmas Season and New Year. We have not found it possible to write to our friends individually because of the press of other duties, but we often talk of the happy times we spent in America. The *Saints' Herald* means so much to us for we read of the happenings in the branches and in the church—we have a personal interest for we know the parties, very often, mentioned in the news items. We like to tell the Saints in Australia many of the little personal reminiscences that are brought to mind when we read the *Herald.*

It is five weeks off Christmas, yet we have to get the Christmassy feeling down here early in order that we might be in time with our Christmas greetings. To one who is used to a cool, snowy Christmas an Australian Christmas would be a great contrast. For instead of the snow there is the warm glow of sunshine—it is summertime down on the other side of the world. And it looks so odd to see people rushing to the surf to "cool off" when one knows that back home the people are trying to get warm.

We are enjoying our work in Australia very much. There is much to be done but the Australian Saints everywhere have rallied to our support and we are very much encouraged in the work. There are very good prospects of progress. In some places the missionary work greatly exceeds our ability to satisfy; some branches are building more substantial buildings or are extending their present quarters to meet their pressing needs. We find here as elsewhere that many of the Saints are imbued with the Zionic spirit that is peculiar to Latter Day Saintism and the experiences in the Restoration movement make them stanch standard bearers. We are hoping that the various agencies, the women, the young people, and the priesthood, will rally to the call of the church in these days. We are anxious to do our part, and find joy in service.

There seems to be an improvement in economic conditions over the past year. There does not seem to be the intense suffering on the part of those who are out of employment that is found in other countries. This is probably due to what is termed "the dole"—a payment by the government according to one's needs. It is by no means sufficient for all one's needs, but it has assisted the people and kept them from starvation. The American experiment is being watched with interest by the people on this side.

Perhaps you will be interested in knowing something about the children. Alice June has developed into a nice healthy little girl. When asked what is she, she claims to be an "Ameritan." She talks very well and is picking up Australianisms. Rosemary is five months old. She is growing sturdily and greets everyone with her happy smile.

While you are enjoying your Christmas festivities the annual mission reunion of the Australian Saints will be held at Tiona (Teona) for eight days. The setting for this reunion is difficult to surpass for beauty and natural conveniences. A seven mile ocean beach with its golden sand on one side and a large lake stretching for miles on the other side encompass a narrow stretch of land that is covered with native timber and sub-tropical palms. The recreations of this reunion are mainly surfing and fishing, but boating, hiking, beach sports and other ordinary reunion activities may be indulged in. It is Latter Day Saint, too, for there are very few settlers here. Many nonmembers pass by, stop and promise to come again.

We are interested in the movements within the church and we pray that it will not be long before the church is released from its financial burdens and that it will be able to give its attention to the purpose for which it was restored—the establishment of Zion. Let us all work for the accomplishment of that great purpose.

Yours in the service of the Church,

EDITH AND GEORGE LEWIS.

HAMILTON, NEW SOUTH WALES, AUSTRALIA, 42 Skelton Street.

Missionary Sends New Year's Message From Sanitarium

I very much appreciate the kindness of the church authorities in arranging for my stay here at the Sanitarium and my operation which was very successfully performed by Doctor John R. Green. I have suffered little pain and am getting along well.

I am proud of the Sanitarium and the excellent work it is doing. May God continue to crown its efforts with success. The nurses who have ministered to me have been thoughtful and kind, and I can see more than ever before the divine appointment of this institution. I shall always be able to say a good word for the Sanitarium.

May the new year bring all of us a greater vision of life's work and the faith and courage to perform our tasks. May each one of us make life his masterpiece. May the year bring you peace, sunshine and much happiness. If we have committed the Golden Rule to memory may we this year commit it to life.

J. G. HALB.

INDEPENDENCE, MISSOURI, The Sanitarium.

Child Tells of Blessings

Although I am but ten years old, I have been blessed many times. When I was eight, I was baptized by Brother Ben Peters.

I became suddenly ill when I was three years old, and the doctor told my mother that I would be a long time getting well. I was administered to by Brother Ward A. Hougas, and was healed. Another time, I was on my way home from school, and had an attack of appendicitis. My brother ran home to get mother and my girl chum stayed with me. I was taken to Brother Ben Peters's house, and he administered to me, and going home, I wanted to sit up in the wagon.

I have been administered to many times, and have never failed to receive help. I am in the third grade in music, and hope to be of some help to the church someday.

MARGIE DEONE FERREL.

WRAY, COLORADO.

Request Prayers

Mr. and Mrs. J. F. Long, of Hockerville, Oklahoma, request the prayers of the church in behalf of their son who is afflicted with epileptic fits.

Wallace Q. Anderson, also of Hockerville, asks prayers that he may be healed of certain physical ailments.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Denver, Colorado

Study Financial Law

Elder Glaude A. Smith conducted a class for the study of the financial law of the church, beginning November 19 and ending November 29. He used the new quarterly on that subject. The interest shown was encouraging, and those who attended had an excellent opportunity to get a better understanding of this important part of our church duty.

The pastor's sermons upon such subjects as *"The Law of the Lord Is Perfect," "Our Father's Business," "Our Partnership With God,"* and *"Vision,"* have been planned for the purpose of urging the Saints to a higher plane of living, and have contained much food for thought. He has emphasized the fact that if members spend their time in doing deeds of kindness and of love, they shall have no room in their lives for anything which will separate them from God. "If we give our best, God will add the abundance of His blessings, and we shall have joy as we labor with our Father in His business."

The young people had a party the evening of November 14, at the home of Brother and Sister Burke Nolan. An enjoyable time was had by a large group. These young people are striving to develop in every way which will qualify them for service in the cause they love, and are active in work and study as well as in periods of recreation, where they learn to love and understand each other better.

Mrs. Carrie Neef, an aged sister who is beloved by all who know her, fell and broke her hip several weeks ago, and has been in a critical condition ever since. Six years ago she suffered a similar accident, and lay upon her bed for many weary months. Her constant thought, even in the midst of pain, has been for others.

Louis Lynn Coven, eldest son of Louis and Nellie Coven, passed away November 24, at the Colorado General Hospital, after an illness of eight months, the result of an injury he sustained while at his work. He was born in Lock Number Four, Pennsylvania, twenty-six years ago last July, and came with his parents to Denver about fifteen years ago. He was baptized when a child. He leaves to mourn his untimely death, his parents, two sisters, four brothers, and many friends. Funeral services, in charge of Elder G. A. Smith, assisted by Elder E. J. Williams, were held November 28, in the presence of a large assembly of friends.

A "white gift" service is planned for Christmas Eve at the church. The children's department will present a little play, *"The Gift of Self."* Each class in the church school is expected to participate by presenting to God a gift of service or substance.

The choir is preparing a Christmas cantata, under the direction of Mrs. Alice Milligan, Inez Schrunk at the piano.

A service of thanks was held Thanksgiving Day at 10 a. m., consisting of music, talks and testimonies of gratitude to God for his abundant mercies and sustaining grace.

The Columbines and Loyal Workers held a successful bazaar December 8 and 9. They have been making preparation for this for about three months.

Bradner, Ohio

Members Honored as Fourteenth Anniversary Is Observed

The fourteenth anniversary of the first baptisms in Bradner was observed Thanksgiving Day in honor of the first ten people inducted into the church here November 27, 1919. One lone Saint, Sister Cora Peterson, who lives at Bradner, had become a member about five years previous to that time. Nearly twenty people had joined by the time the branch was to be organized, and Brother G. T. Griffiths (at that time an apostle) assisted by others, organized Bradner Branch.

With the aid of the families of Elders O. J. Hawn, E. L. Ulrich, E. Patten, H. H. Harms, and F. W. Cadow, the branch prospered. After a time other families joined and many of these helped to celebrate Thanksgiving Day here in 1933.

The time was spent in worship and social fellowship with friends and members who gathered at the church. The Saints were blessed at the early morning prayer meeting and also in hearing Elder E. L. Ulrich, now of Dayton, Ohio, preach. Brother O. J. Hawn, deceased, was not forgotten; his name was mentioned many times throughout the day. Brothers Hawn and Ulrich were the men who were instrumental in bringing the gospel to the village of Bradner.

After the morning services, the people retired to the basement where they did justice to a fine dinner. In the afternoon they reassembled for songs, prayers, readings, reminiscences, and talks by several of the brothers.

Seven of the ten first members were present on this occasion. Of the original ten, Brother Casper Bihu, who was blind, passed away several years ago.

The list of names of men who have assisted in God's work here, includes those of Patriarch G. T. Griffiths, Patriarch F. G. Pitt, Apostles James A. Gillen, J. F. Curtis, R. S. Budd, Clyde F. Ellis, Elders C. B. Woodstock, J. M. Hardin, W. S. Hettrick, William Grice, and John Grice. This branch was also favored with a visit from Apostle Paul M. Hanson and Elder S. W. L. Scott.

Elder Walter Wirebaugh was the first branch president. Bradner members first held prayer services in the different homes, but the time came when they needed a church home in which to worship. They purchased the church which they now occupy but which stood on Cemetery Hill, a mile east of town. Some time later the edifice was moved to its present site where it stands as an evidence of hard work, cooperation, and many happy hours spent together.

Out-of-town visitors on this day included members from Port Huron, Michigan, Gerton, Rollersville, Dayton, and Moline, Ohio.

Brother and Sister Ulrich, accompanied by their sons, sang an appropriate hymn of their own composition and pertaining to the early work of the church at Bradner.

Sarnia, Ontario

General and Local Workers Lend Help

During the past year Apostle D. T. Williams has visited this city and given some helpful lectures.

In September District President D. J. Williams and wife were here for a week. The Saints enjoyed his spiritual sermons and timely advice, and appreciated the association with this brother and sister.

Recent speakers have included Elders Percy Farrow, G. St. John, and B. H. Doty. Brother Doty is expected to return for a series of meetings after the new year.

Elder George Njeim, of Owen Sound District, was here for a week in October, and lectured and showed slides of Palestine.

The young people's division gave an entertainment November 26, at which time they presented two short plays, *"When Women Get Their Rights,"* and *"The Play's the Thing."* These and

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other numbers assured a successful program. Workers also prepared a good Christmas program.

Two local young people, Sister Marjorie Swainson and Brother James C. Phillips, went to Chatham, November 30, to take part in the oratorical contest of Chatham District.

The women's department, under the leadership of Sister Lily Swainson, meets each week for serving, quilting, and study. December 1, they sponsored a three-act play, *"The Three Pegs,"* by Alice Williams Chaplin, which was the means of raising a goodly sum. The women have assumed the responsibility of paying the building fund of this branch, also helping with other branch expenses.

Considerable sickness has been had this fall, but God has blessed many of the sufferers, and some are again able to attend church.

Mobile, Alabama

Growing Spiritually

A degree of progress and spiritual growth can be seen in Mobile Branch. The Wednesday evening prayer services though not largely attended, are of a good spiritual nature, and at times everyone takes part.

The Sunday evening preaching services are well attended. Some fine subjects have been presented by Pastor Amos Berve, *"The Redeeming of Zion," "Man's Relation to God,"* and *"The Chief Cornerstone."* Splendid cooperation is enjoyed between pastor and chorister in providing special music.

During the "Keep the Law" period the financial law was ably taught in the various classes of the church school. It was presented in sermon form from the pulpit, and discussed in the homes by visiting priesthood chosen to act as solicitors. A desire to keep the law was shown by the membership of the branch when many inventories and financial statements were filed and laid on the altar at the sacrament service December 3.

November 26, at the eleven o'clock service the juniors gave a short program of songs and a reading with Thanksgiving as the theme. As the junior choir sang an offering song, Sister Berve was requested to join her husband, the pastor, at the altar. During the singing of this song a large basket of fruit, a gift from the children to the silver-haired couple, was brought in and presented by one of the boys.

Sister Berve was again pleasantly surprised when the young girls' club called on her on Thanksgiving Day and left a box of good things.

The Oakdale group of the Women's Christian Temperance Union held their monthly meeting for December at the Saints' church. Methodist, Baptist, Presbyterian and Latter Day Saint churches were represented in attendance, and Elder Berve gave a short talk on temperance.

A chicken gumbo and oyster supper followed by an entertainment, was sponsored by the board of trustees December 12, for the benefit of the branch treasury from which monthly payments are being made on the church building.

Lansing, Michigan

Progress—Unity—Hope—Activity

Attendance at the various services is increasing despite severe winter weather and the economic depression. The communion and weekly prayer services are more spiritual and greater unity prevails in the local.

For a number of days the divisions of the church school were busy preparing the Christmas program which was given Christmas Eve. There were also a tree and gifts for the children.

The young people, led by Elder S. G. Brown, are taking an active part in church work. They are studying the *Young People's Church History.*

Sister Viola Fiscus is having good success in her work as director of the children's division. Regular Sunday morning junior church is well attended and made exceedingly interesting. This department also has prayer service twice each month. Sister Wanda Ferguson has a junior choir organized and always ready to do its bit in the success of the services.

The young people of the branch entertained the district young people's convention November 17, 18, and 19. Outstanding sermons were given by Apostle D. T. Williams, Bishop E. Evans and Elders John Grice and A. C. Barmore. The Sunday morning prayer service was an abundant outpouring of the Spirit.

A dinner was given at the church at 7 p. m., November 25, in honor of the silver wedding anniversary of Brother and Sister James Andrews. Fifty-six guests were present. An appropriate gift was presented. They were also honor guests at a dinner November 26, given by their daughter, Mrs. Hazen Scriber. Then a reception was held at the home of Mr. and Mrs. Webster Ewing, of Dewitt.

Brother and Sister Clarence Bagswell are the parents of a nine-pound son born November 26.

A prayer service was held at 10 a. m. Thanksgiving Day and followed by a basket dinner. At 3 p. m. the children's division gave a "Thanks" program.

Brother and Sister Andrew Dudley, of Sherwood, are spending the winter with their children, and the branch is happy to welcome them here again.

Elder S. A. Barss performed the marriage ceremony for Sister Evelyn Trescott and Harry Yeoman, of Jackson, November 25. Sister Lillian Trescott, the mother of the bride, has returned to her home in Williamston.

Recent visitors in the branch have included members from East Jordan, Albion, Gladstone, and Ionia.

Gratitude is due Brother and Sister Frisbie, of Detroit, for arranging the special services of December 3. Elder Kenneth Greene, president of Detroit District, and Elder James Davis, jr., were here for the day. The sacrament service was a memorable occasion. At 4 p. m. Elder Greene gave a talk on the gathering to Zion. At 7 p. m. Elder Davis gave an illustrated lecture on the Hawaiian Islands, where he worked as a missionary. At the close of the lecture, Elder Davis related some reminiscences which brought tears to many eyes and impressed the truth of the song:

"Red and yellow, black and white,
They are precious in His sight."

The branch extends sympathy to the husband and children of Mrs. Frank Wipper, who passed away November 27.

Boys of Scout Troop 37 are holding their meetings each Tuesday evening at the church. The troop enjoyed a week-end hike into the country December 1, 2, and 3.

Sister Myrtle Yates, who is still at the Ingham County Tuberculosis Sanatorium, asks the prayers of the Saints everywhere in behalf of her daughter, Mrs. Brooks, who is afflicted with tuberculosis. Prayers are also asked for Sister Harry Carlyle, of Charlotte, who is suffering with an affliction of many years' standing.

The Lansing *Saints' Herald* bundle now numbers thirty-five each week. All are much pleased with the outstanding improvements in each issue of the *Herald.*

Elder John Luce, as branch president, with Elders Alva Dexter and Jesse Shelley, as associates, is accomplishing much.

Lennox, California

Activities Marked by Spiritual Growth

Attendance is steadily increasing here, especially in the Sunday morning preaching services.

Sacrament services are becoming more markedly spiritual. For this the Saints are truly grateful.

December 11, was the sixth anniversary of Lennox Mission, and on this occasion the group held an all-day meeting with a basket dinner at noon. They had two guest speakers. Brother Chapman, of Long Beach, spoke at the eleven o'clock service on *"The Restoration,"* and Apostle E. J. Gleazer was present at the evening service, speaking on *"The Coming of Elias."* The young people gave a musical program during the afternoon.

The "Keep the Law" campaign was

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opened with special sermons and class work each Sunday.

Intense love of the gospel is a ruling factor in the work and hopes of the Saints of Lennox. And they feel that they have many things for which to be thankful.

Spokane Priesthood Institute and Conference

F. M. McDowell and M. A. McConley Stress Priesthood Interests

Spokane district conference convened from December 7 to 10. Priesthood work began Thursday with many personal calls and interviews by President F. M. McDowell and Apostle M. A. McConley. A class conducted by Brother McDowell met at eight in the evening. Friday, December 8, was again filled with priesthood calls and interviews.

Conference officially opened Friday evening at seven thirty with a play, *"A Frock for Frances,"* by the dramatic club, followed by a period of recreation. During this period another priesthood class was conducted by Brother McDowell.

The young people met for a six o'clock prayer service Saturday morning and this was followed by breakfast at the home of Margaret Kenny. A general prayer service was held at eight-thirty. At ten o'clock President McDowell conducted a class on "Revelation." At the district business meeting at 2 p. m. officers were elected. Apostle M. A. McConley gave a sermon in the evening and at the same time Brother McDowell conducted priesthood class.

The ministry met again Sunday at 8.15 a. m. for prayer service. Regular church school convened at 9.45, President McDowell talking to the young people and Apostle McConley to the adults. The children's division met in regular classes. A wonderful spirit accompanied the eleven o'clock sacrament service, and an ordination ceremony was had at two-thirty in the afternoon, five men being ordained, Louis Johnsen, of Mansfield, Washington, elder; Lloyd Whiting, elder; Merle Chiles, priest; Earl Jordan, teacher; Archie Silver, deacon, all of Spokane. President McDowell, Apostle McConley, Elders J. H. Sage and Stanley Fout officiated.

Brother McConley left for Seattle at six-forty, and Brother McDowell gave the closing sermon. This was preceded at six o'clock by another play, *"Faith."*

Yakima, Mansfield, Walla Walla, and Pasco, Washington, Vay, Sagle, and Coeur d'Alene, Idaho, were represented by priesthood and laymembers. A wonderful spirit prevailed throughout the entire conference, especially at the priesthood meetings. The young people's prayer service was declared by all attendants as the most spiritual ever experienced by the youth of this district. They are now looking forward to March and a district youth conference.

Niagara Falls, New York

Thankful for a Good Year

What a gala year this has been for Niagara Falls Saints! As they look back, it seems they have had more than their share of blessings and happiness. Much of their success has been due to the untiring efforts of Pastor George Landes, who, as branch president, has put his very all into the work. Others who have contributed their time and talents to the building up of the branch are: Brother Thomas Yates, Sunday school superintendent; Sister Catherine Lambert, choir director; Sister Anna Landes, organist; Sister Helen Schnell, superintendent of young people, and Brother Victor Joy, superintendent of the Religio.

They have also been fortunate because of the spirit of love and cooperation that dwells among the members, each being ready and willing to help. It is true that they have had several trials and disappointments, but these have been quite overshadowed by the love they find shining clear and bright in the branch.

In the year gone by, plays and other dramatic work, cantatas, musicals, suppers, banquets, and other forms of work and recreation have made the branch a place of industry.

Outstanding in the memory of the past year is the pleasant week-end the choir spent at Arthur, Ontario. They had long been urged by Arthur Saints to visit them, so finally, the choir, with Sister Anna Landes, in charge, during the absence of Director Catherine Lambert, worked diligently on several numbers and in the latter part of the summer made the long delayed visit. They were accorded a royal welcome during the brief stay. Apostle D. T. Williams was also there, which helped to make the visit delightful and interesting. All meetings were well attended and proved successful.

Workers hope that in the coming year the spirit of progress in Niagara Falls Branch will continue on its way, gathering force day by day so that at the end of the year we may have the same song of thanksgiving in their hearts that they now have.

Toledo, Ohio

Waverly and Dorr Streets

The young people of Toledo Branch are beginning to take a place of prominence in the church activities of this district. Having recently organized under the name "Zion Builders," chosen the motto, "Be a good steward," and a theme song, these youthful workers emerged into a round of activities.

The "Zion Builders" have as their supervisor Sister Eleanor Bryant, and working with her are Floyd Holdren, president of the group; Gerard Willmarth, vice president, and June Bryant, secretary.

Several weeks ago a delightful Sunday afternoon was spent, enjoying the beauties of nature in a jaunt through the woods, and all were in tune for the regular Sunday evening young people's prayer service in charge of Brother Floyd Holdren, which followed. A wonderful meeting was experienced, an abundance of God's Holy Spirit being present.

At a later date part of the group went to Saint Marys, Ohio, to take part in the church school program there.

Since one of the chief aims of the club is to build up its organization and interest other young people, workers have rejoiced to see the increase in attendance and interest in all services. They look forward for a great work to be done by their number, and trust that their efforts, both spiritual and social, will be for the upbuilding of this great work.

Chicago, Illinois

West Pullman Church Dedicated

The dream of West Pullman members was realized Sunday, December 3, when the church was dedicated at the afternoon service, Apostle John F. Garver, representing the general church, and accepting the key from the branch president, Clem Evans. Then with appropriate remarks he returned the key, giving the building back to the branch as their house of worship.

Nearly forty years ago a branch was organized under the leadership of Francis Earle who now resides near Hartford, Michigan. During the intervening time there have been many changes in local membership. A number have gone on to their reward; some have moved to other cities; still others have entered the branch by baptism or by transfer. A building to be used for services was rented until about nine years ago when through the efforts of the women's department, a church was erected. It was the ambition of the members to finish paying for the building so that it might be dedicated to the purpose for which it was intended.

Two charter members of the group were present at the service of dedication, Nancy Bower, of West Pullman, and Ella Burwell, of Battle Creek, Michigan. A fine spirit prevailed at all services of the day.

The choir, led by Richard Keir, furnished music at each service, and Sister Naomi West sang a solo at the afternoon meeting.

A goodly number of young people have taken their place in branch activities with a determination to carry on and keep ablaze the gospel light kindled so long ago.

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Ontario Oratorical Contest

First Annual Inter-district Forensic Event

About twenty-eight young people from Toronto and several from Chatham and other districts, assembled at the London, Ontario, Church, Sunday, December 10, 1933, at two o'clock, to listen to the finals of the Ontario Oratorical Contest.

The winner of the girls' contest was Miss Isabelle Pycock, and the winner of the boys' contest Mr. Ernie Newton, both of Toronto Branch.

This movement, commenced by Elder J. L. Prentice, pastor of Toronto Branch, provided that the four Ontario districts, namely, London, Chatham, Owen Sound, and Toronto, select one girl and one boy to represent their respective district in the final contest, the boy and girl so selected to be the winner of a branch contest first and then the district contest, having won out by the elimination method. However, owing to unavoidable circumstances, the London and Owen Sound Districts did not enter contestants this year, and therefore, there were only four speakers, Miss Evelyn Johnson and Mr. James Phillips, of the Chatham District, and Miss Isabelle Pycock and Mr. Ernie Newton, of Toronto District.

Miss Evelyn Johnson, of Chatham District, the first speaker, chose as her subject, *"Our Flag,"* and stressed the significance of the Union Jack to Canadians and pointed out how sincere their allegiance to it should be. She also told, in a very interesting and impressive manner, what the various colors and crosses of the flag stood for.

Mr. James Phillips, also of the Chatham District, selected as his topic, *"World Peace."* He pointed out by reference to historical facts, the various attempts mankind had made to establish peace on earth and their failures, and urged that the Christian method of living was the only real means to the establishment of world peace.

Miss Isabelle Pycock, the girl representative of Toronto District, spoke on the subject, *"Christian Stewardship."* She defined Christian stewardship in detail, and mentioned a few of the tragic social and economic conditions which can only be removed by an observance of the law of stewardship, and also pointed out how and where Latter Day Saints can commence their stewardship program.

Ernie Newton, the boy representative of Toronto District, chose as his subject, *"Beyond the Horizon,"* and in an impressive manner pointed out the sacrifices which had been made by our predecessors in attempting to establish the church. "Now midst the present financial crisis," he declared, "we should not become discouraged, but should look *'Beyond the Horizon,'* where our highest ideals may be realized."

Mr. Clark, organist of Chatham District, rendered organ selections between the speeches.

The prizes consisted of a silver medal to the girl and boy winner and a bronze medal to the contestants who achieved second place. The district whose contestant was successful in winning, received a beautiful silver loving cup, to be held in the home branch for the ensuing year, the name of the winner to be engraved on a shield on the cup. There were two cups, one for the boy winner's achievement and one for the girl's. Elder J. L. Prentice, of Toronto, presented the medals to the winners, and Elder Frank Gray, director of the London Church School, presented the cups.

The medals and cups were donated by Brother and Sister Angus Prentice, of Toronto Branch, the venerable parents of its present pastor.

The judges of the contest were Doctor Evan Shute, Mr. Arlo Hodgson, and Miss Grace Perry, members of London Branch.

This is the first year the contest has taken place, and in 1934, with the four districts entering contestants, the competition promises to be quite keen. The winners of this year's contests are not eligible to enter next year, but may do so the year following.

Puyallup, Washington

Reassuring Word From Flood Area

The weatherman seems to have been trying to give Washington its year's supply of rain within a week's time. So great has been the downpour that almost every bridge has been condemned and water is the highest in twenty years.

This branch has changed its place of meeting. The building in which they formerly met, has been torn down to make place for a new business structure. For several months the group met at the home of Clarence Wheeler, then rented a building which had been previously used for a store. The new meeting place is located two blocks south of the Methodist Church, one block north of the Catholic Church, and two blocks east of the New Pentecostal Tabernacle.

At the last election of officers L. W. Bronson was again elected pastor and C. E. Wheeler church school director.

Apostle M. A. McConley was here recently, and his talk was an inspiraton to all.

Missionary A. C. Martin held a two-week series of sermons, and is to be commended for his inspirational and educational discourses. There have been no baptisms, but many have a better understanding of the gospel message.

Several of the priesthood from Puyallup were able to attend the priesthood meeting conducted by President F. M. McDowell at Seattle during the Thanksgiving season. Also some of the local members attended Thanksgiving services conducted by Seattle Branch.

Some time ago the car driven by Sister Maggie Coats was struck by a truck and badly wrecked, but Sister Coats escaped without serious injury.

A short time ago the twenty-two months old daughter of Mr. and Mrs. L. W. Bronson swallowed an open safety pin. She was immediately taken to a local doctor who after an examination, advised that she be taken to the hospital. Since the hospital is in another town, the child was taken home first where she was administered to. Shortly thereafter she spit up the pin. The local doctor readily agreed that the child had received divine help in this time of crisis.

The "Keep the Law" period was well observed in Puyallup, and the solicitors was able to send the bishop a good-sized check. Plans are being made for a special evening when all will meet at the church to file their inventories for the new year.

The hearts of all were made sad by the tragic death of Sister Velma Russell. On Thanksgiving evening the truck in which she was riding was struck by a train and she suffered a fractured skull which caused her death Saturday noon. Four others were in the truck, but all escaped injuries. The fog was so dense that the driver did not see the approaching train in time to avoid the accident.

All in the branch, so far as the reporter knows, are at work again, and many are saving every penny they can to buy themselves a home in the center place or surrounding regions.

Young Preacher at Shidler, Oklahoma

Howard Harpham Conducts Services

Saints of Shidler, Oklahoma, were gladdened by the coming of young Brother Howard Harpham who arrived about the middle of November and left December 4. He preached fourteen sermons, and his series of meetings was much appreciated. He was an inspiration to the members because of his youth and his godly walk and conversation. Much benefit was derived from his efforts here by the Saints. Quite a number came from a distance to hear him, and many not of the faith expressed themselves as greatly helped by his logical presentation of the gospel truth.

Webb City, Missouri

Apostle J. A. Gillen Holds Meetings

Apostle James A. Gillen closed a ten-day series December 10, at Webb City. While there were no baptisms, officers consider the meetings most successful. As a result, the Saints seem to be awakened to their duties and willing to do their part.

On Saturday Sister Gillen and daughter and Miss Erma Quick came from In-

(Continued on page 1659.)

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Index to Saints' Herald, Volume 80, 1933

Editorial and Official

Address your letters, How to, 900.
Annihilation of minorities, The, 963.
Appointment of bishop's agent, 517.
Are you with us? 1447.
Artist, attention, 517.
Auditorium festival chorus, 1029.
Auditorium notes, 900.
Bank "holiday," The, 291.
Baptisms before the eighth birthday, No, 708.
Biographies wanted, 1188.
Blue pencil notes, 132, 165, 196, 228, 260, 387, 676, 740, 773, 835, 899, 1443, 1475, 1507, 1539, 1603.
Bounds, Out of, 1123.
Building from within, 547, 579, 644, 675.
Building the church from within, 451, 483, 515.
Can you answer these? 1380.
Checks, Don't send, 292.
Children's Day, 708.
Christmas gift to you! Our, 1604.
Christmas gift will be broadcast, Musical, 1604.
Christmas greetings, 1603.
Christmas offering, The, 1317, 1572.
Church and economics, The, 483.
Church and the problem of leisure, The, 963.
Church program for spring, A, 451, 483, 515.
Church school plan wins favor, The, 419.
Church today, The, 1347.
Church, To the, 1540.
Code, Under the, 1188.
Commendation of our women, In, 388.
Comments from our readers, 1220.
Conference program, The, 709.
Correction in report of presiding bishopric, 773.
Correction re Church of Christ, 69.
Council of Presidency, Twelve, and Presiding Bishopric, 36.
Craig, Paul N., Singers, Attention! 1572.
C. R. P., 1571.
Curry, L. F. P. Notice of change of appointment of Bishop H. E. French, 230; The gathering, 617; Readjustment of auditorium bonds, 741; The Fruits of keeping the law, 1317; The N. R. A. and the church, 1352; Are you with us, 1447.
Deacons, The importance of, 1189.
Definition of matter to match old definitions of God, A new, 803.
DeLapp, G. L. Financial information, 101; Notice of appointment of Bishop's Agent, 230; Report of income, 294; Notice of appointment of bishop, 324; Report of women's effort, 389; Appointment of bishop's agent, 517; The gathering, 617; Sacrifice week, 710; Comparative report of income for months of February and March, 710; Comparative report of income for April 1932-1933, 742.
Drama, A new religious, 1029.
Easter, 451.
Editor in Chief, Across the desk of the, 99, 131, 164, 196, 227, 259, 292, 355, 420, 452, 515, 547, 580, 613, 643, 675, 772, 804, 836, 932, 965, 1060, 1316, 1475, 1571.
Editors, A word to writers, 805.
Elijah, Copies of the, 1604.
Expanding mission of the Herald, The, 387.
Faith in ultimate success, 35.
Faith, The march of, 1603.
Faith, The test of, 1379.
Festival choir singers, Notice to auditorium, 1155.
Festival chorus drawn from many places, Auditorium, 1061.
Financial information, 38, 101.
Financial law, The, 1380.
Financial quarterly, The, 1221.
First prize awarded to Carl Heinricks, 773.
Foundations? How shall we build on our, 4, 37, 68, 99.
Fraud, Beware of this, 1093.
Friendly comments, 517.
Garver, J. F., Notice of silence, 1572.
Gathering, The, 611.
Gathering, The, 617.
General Conference oratorio, 1476.
Girls' activities, A program, 1285.
Graceland, 1283.
Graceland home-coming program, 1285.
Graceland College day, 1221.
Graceland College Radio broadcast contest, 389.
Graceland radio broadcast, 1636.
Harvest Festival, 1033.
Harvest Festival, A united front for the, 1061.
Harvest Festival Concert, Final rehearsal for, 1220.
Harvest Festival, Needlecraft exhibits for, 1127.
Harvest, The, 1094.
Harvest Festival—what to send, The, 1028.
Herald ballots pour in, The, 1127.
Helps for ordering quarterlies, 996.
Herald, An early worker on the, 1284.
Herald branch bundles growing rapidly, 260.
Herald circulation, 1285.
Herald climbs right up the line, 198.
Herald on time? Do you get your, 165.
Herald short story contest closes, 421.
Heralds sold from branch bundles each week, 1,600, 69.
Hitch-hikers, 1252.
Host appreciates his guests, Our, 901.
House, The empty, 1637.
Important, We think this is, 1476.
Income, Report of, 294.
Independence women reach a goal, 739.
International church, An, 1508.
Jackson County, 771.
Jesus say to us? What would, 1348.
Joint Council, Meetings of the, 612.
"Keep the law," 1251.
"Keep the law" period, 1253.
Keeping the law, The fruits of, 1317.
La Da Sa Clubs, The, 133.
Law of tithing, Teaching the, 549.
Lea, Leonard, Our project for 1933, 3; Youth must find work, 3; Two things to do, 67; Thank you very much! 100; Young people's problems, 102; "Oxford" movement in Kansas City, The, 131; The La Da Sa Clubs, 133; Working at our project, 163; The growth of spiritual life, 195; Preparation for work, 227; Our project, 1933, 259, 291, 323; A tidal wave of liquor, 419; Building the church from within, 451, 483, 515; Building from within, 547, 579, 644, 675; Easter, 451; Youth's place in the modern world, 647; Working together, 771; The youth conference—a milepost in our history, 803; Temperance, 835; The missionary spirit, 867; Spiritual foundations in educational program, 931; Regarding publicity, 932; The annihilation of minorities, 963; Recovery, 995, 1059, 1123, 1155; Objectives and methods, 1027; Do Herald readers want stories? 1027; The Harvest Festival—what to send, 1028; Drama, a new religious, 1029; Writers can help editors, 1060; Biographies wanted, 1188; Popularity contest, Results of the, 1188; Victories for justice, 1251; Hitch-hikers, 1252; Graceland, 1283; The world outlook, 1283, 1315, 1347; Meeting the test, 1315; The church today, 1347; The test of faith, 1379; Dangerous playthings, 1379; "To obey is better than sacrifice," 1411; November 11, for Peace Day, 1413; Topics, 1443; Passing events, 1507; An international church, 1508; A turning point, 1539; C. R. P., 1571; The march of faith, 1603; We believe, 1617; Ring out the old, 1635; The empty house, 1637.
Leisure time, 1187.
Market tips, 1444.
McDole, Bishop D. S., A memoir of, 867.
McDole, Bishop D. S., Passes away, 804.
McDowell, F. M., Tentative Reunion schedule, 262; In commendation of our women, 388; The church school plan wins favor, 419; Youth at the round table, 707; Interested in nursing? Please notice, 708; Standards for church-centered recreation, 931; Church and the problem of leisure, The, 963.
Meeting the test, 1315.
Men you ought to know, 1380, 1312, 1444, 1476, 1508, 1604, 1636.
Missionary spirit, The, 867.
Monument at Nauvoo, The new, 995.
Moriarty, Leta B., Paying our debt of honor to Mother, 579; What would Jesus say to us? 1348.
Mormon polygamy, Present status of 1091.
Mormon polygamy, Utah, 1124, 1156.
Mother, Paying our debt of honor to, 579.
Mother's Day observance takes on new social significance, 580.
Musicians! Attention, 677.
Names on articles, please! 356.
Nauvoo camp for young people, 932.
No one is going hungry or cold, 39.
Notice of appointment of Bishop's Agent, 230.
Notice of appointment of bishop, 324.
Notice of change of appointment of Bishop H. E. French, 230.
Notice of silence, 1572.
N. R. A. and the Church, The, 1352.
Nursing? Please notice, Interested in, 708.
Obey is better than sacrifice," "To, 1411.
Objectives and methods, 1027.
Olson, Carroll L., Report of the department of statistics, 272, 780; Statistics for 1933, 304.
"Oxford" movement in Kansas City, The, 131.
Passing events, 1507.
Peace day, November 11 for, 1413.
Peace, Our commitment to, 1412.
Pigeonhole, The, 2, 34, 66, 98, 130, 162, 194, 226, 258, 290, 322, 354, 386, 418, 450, 482, 514, 546, 578, 610, 642, 674, 706, 738, 770, 802, 834, 866, 898, 930, 962, 994, 1026, 1058, 1090, 1122, 1154, 1186, 1218, 1250, 1282, 1314, 1346, 1378, 1410, 1442, 1474, 1506, 1538, 1570, 1602, 1634.
Playthings, Dangerous, 1379.
Popularity contest, Results of the, 1188.
Plays and program materials, 1348.
Prayer meeting, Heard in, 1355.
Preaches on hundredth birthday, J. C. Crabb, 612.
Preparation for work, 227.
Prices soon to advance, 1251.
Prize winners in Graceland broadcast contest, 901.
Prizes offered in Graceland College radio broadcast, 324.
Program of girls' activities, A, 1285.
Project, 1933, Our, 259, 291, 323.
Project, 1933, Our, 3, 163, 195, 227, 259, 291, 323.
Project, Working at our, 163.
Purchasing power for the church, 1508.
Quarterlies? Are you scuttling the, 645.
Quarterlies—How to order by the year, 1028.
Quarterlies in danger, 548.
Radio interests, Final settlement of church, 356.
Readers speak to the editor, The, 1090.
Readers want stories? Do Herald, 1027.
Readjustment of auditorium bonds, 741.
Record, A distinguished, 1221.
Recovery, 995, 1059, 1123, 1155.
Regarding publicity, 932.
Religion of youth, The, 132.
Report of income for months of February and March, Comparative, 710.
Report of income for April, 1932-1933, Comparative, 742.
Reunion schedule, Tentative, 262.
"Riches Untold" in book form, 324.
"Riches Untold" ready in book form, 356.
Ring out the old, 1635.
Royal Road, The, 1252.
Sacrifice period, 708.
Sacrifice week, 710.
Secretary's record, A new church school, 900.
Send business letters separately, 421.
Send the stories soon, 356.
Short story contest, 228.
Singers, Attention! 1572.
Smith, Elbert A. How shall we build on our foundations? 4, 37, 68, 99; Correction re Church of Christ, 69; Blue Pencil notes, 132, 165, 196, 228, 260, 387, 676, 740, 773, 835, 899, 1443, 1475, 1507, 1539, 1603; A new definition of matters to match old definitions of God, 803; Present status of Mormon polygamy, 1091; Mormon polygamy, Utah, 1124, 1156; At the turn of the year, 1219.
Smith, F. M., Faith in ultimate success, 35; Council of Presidency, Twelve, and Presiding Bishopric, 36; Announcing youth conference and leadership convention, 36; Across the desk of the Editor in Chief, 99, 131, 164, 196, 227, 259, 292, 355, 420, 452, 515, 547, 580, 613, 643, 675, 772, 804, 836, 932, 965, 1060, 1316, 1475, 1571, 1635; Children's Day, 708; The bank "holiday," 291; A warning, 323; Samuel Twombly passes, 356; Final settlement of church radio interests, 356; The expanding mission of the Herald, 387; The church and economics, 483; The gathering, 611; Meetings of the Joint Council, 612; J. C. Crabb preaches on hundredth birthday, 612; No baptisms before the eighth birthday, 708; Sacrifice period, 708; Independence women reach a goal, 739; Jackson County, 771; A memoir of Bishop D. S. McDole, 867; Woman-artist-mother, 868; The new monument at Nauvoo, 995; Harvest Festival, 1033; Leisure time, 1187; "Keep the law," 1251; "Keep the law" period, 1253; Heard in prayer meeting, 1355; To the church, 1540.
Speeding up the service, 549.
Spiritual foundations in educational program, 931.
Spiritual life, The growth of, 195.

www.LatterDayTruth.org

Standards for church-centered recreation, 931.
Statement of income for month of May, 1932 and 1933, Comparative, 869.
Stepping Stones stepping out in new togs, 1540.
Statistics for 1933, 304.
Statistics, Report of the department of, 272, 780.
Stepping Stones for 1934, A new, 1606.
Subscribed for the Herald longest? Who has, 934.
Teaching positions wanted, 711.
Temperance, 835.
Thank you very much! 100.
Tidal wave of liquor, A., 419.
Topics, 1443.
Trade mark of the Herald Publishing House, 1029.
Turn of the year, At the, 1219.
Turning point, A, 1539.
Twombly, Samuel, Passes, 356.
Two things to do, 67.
Unemployed, To the, 1412.
United support, 547.
Victories for justice, 1251.
Voting, Everybody is, 1061.
Warning, A, 323.
We are sorry, 868.
We suggest, 1413.
Winners in the short story contest, 516.
Woman—artist—mother, 868.
Women's effort, Report of, 389.
Woodstock, Charles B., A program of girls' activities, 1285; The Christmas Offering, 1317, 1572.
World outlook, The, 1283, 1315, 1347.
World War Veteran wishes to hear from old friends, 804.
Working together, 771.
Writers, A word to, 805.
Writers can help editors, 1060.
Young people's problems, 102.
Youth, A page for, 67.
Youth conference and leadership convention, Announcing, 36.
Youth at the round table, 707.
Youth conference—a milepost in our history, The, 803.
Youth conference begins June 17, 644.
Youth's place in the modern world, 647.
Youth must find work, 3.

General

A. M. E., A new monument at Nauvoo, 964.
Acord, E. L., "Why are we surrounded by mysteries?" 147.
Administering angel, The, 524.
Adult program, Present emphases in the, 1353.
Afraid, We are, 715.
Age, The matter of, 1096.
Andes, Florence Wildermuth, Ring carries the message, 811.
Apples, A barrel of, 485.
Appreciation, A word of, 549.
Appreciation, Words of, 580.
Arouse and see, 627.
Arthritis, Some suggestion concerning, 944.
Arven, Charles H., The martyrs of old, 239; The administering angel, 524.
Attitudes, 1166.
Author, The, 1513.
Authority, 428, 493, 523, 559.
Autobiography of a dime, 237.
Autumn activities, 1223.
Awakening of man, The, 1041.
Baby show movement, Independence, 1331.
Bach, Marcus L., The play's the thing, 1099.
Bacillus, The subtle, 1072.
Bailey, J. W. A., Supplementary notes on the Urim and Thummim, 338.
Ballot, Your, 998, 1030.
Ballyhoo, Too much, 814.
Barnes, E. C., A Health talk, 1266.
Barton, James, Anticipating the conference, 358.
Be big, 989.
Beadnall, Helen, What the church has a right to expect of youth, 1513.
Beauty, 1198.
Beggar who was a king, A, 1525.
Beginnings, 741.
Believe, We, 1617.
Bell, Goldie R., Young people at work and play in Eastern Colorado, 1192.
Best, Ray, Teaching in the church school, 1005.
Bethel, Mrs. S. C., Our Children, 1165.
Betrayal, 3.
Bible, Prophetic messages of the, 717.
Bible texts for the "Keep the Law" period, 1427.
Bible, The growing, 1071.
Bibles, A few interesting old, 1116.
Biographers, The, 1316.
Bishop, James E., The soul of Latter Day Saint hymnology, 1545.
Bland, Hugh F., Victory in defeat, 850.
Blemishes, 853.
Blend, Alta Vedder, Thought provokers, 1304.
Blood of Christ, The, 491.
Book of Mormon as a supplement to the Bible, The, 1628.
Book of Mormon confirmed by tradition, The, 1197.
Book of thoughts, My, 518, 550, 582, 616, 678.
Book review, A, 843, 1035, 1638.
Boy, For every, 1319.
Boy, If I had a, 1233.
Branch papers, Would exchange, 869.
Briggs, G. N., The challenge of the present crisis in education, 393; Thirty-eight years of progress, 1289.
Bright spot, The, 1544.
"British Israel," The destiny of, 53.
Brown, W. S., Notes from sermons by Elder Ray Whiting in Kansas City, 339.
Browne, Lewis, 1615.
Bulletin Board, For your, 613.
Burgess, Alice M., Youth's part in the Latter Day Restoration, 719; New developments for our girls, 938.
Burgess, S. A., A book review, 843; A brief sketch of Jackson County, 937; A book review, 1035; Emma Smith and the New York Sun, 1163; Youth and sacrifice, 1224; The temple lot and its history, 1482; An insufficient answer to the Josephites, 1519.
Burhart, Anna, "Take up thy bed and walk," 1118; Spiritual growth, 1487; Leadership, 1515.
Byers, Ardene, Youth asks this, 520.
Cable, Lois, M., They all read it now, 518.
Call to teach, Our, 41.
Calling to office, 805.
Cancellation would cost? What, 5.
Carlile, Mabel, Music in the services of the church, 718.
Carnival ideas, 1382.
Carter, Frank, A prayer, 1318.
Case, Hubert, Self control, 1085.
"Cast thy bread upon the waters," 875.
Central American architecture, 15.
Central American writing, 845.
Chalk talk, A, 741.
Challenge of the present crisis in education, The, 393.
Challenge, The, 245.
Challenge to youth, A, 840.
Chapman, N. T., Saving people physically, 681.
Chapman, W. L., Family life—a protest, 560.
Characteristics of the church, Organic, 1257.
Charge, In, 805.
Charlie's goals, 1223.
Chase, A. M., The open door, 589; The fall of man, 1106.
Cheated himself, He, 1223.
Cheville, Roy A., Worship in the young people's program, 714.
Child shall—" "And a little, 555.
Child's religious education, The, 270.
Children learn to pray, How, 1453.
Children, Our, 1165.
Children's division, The, 51, 176, 336, 433, 625, 752, 783, 879, 1008, 1139, 1328, 1459, 1614.
Chorlton, Cyril, Preparation, 808.
Christ historical? Is, 1067, 1102, 1133.
Christ of youth, The, 460.
Christ child night, 1605.
Christ satisfied, Only, 103.
Christian exclusiveness, 1032.
Christian life, The, 69.
Christian living, Foundation studies in, 13.
Christmas offering, The, 1572.
Christmas eve, 1605.
Christmas, Green, 1605.
Christmas, I am, 1605.
Christmas plays, 1515.
Christmas season, A song for the, 1615.
Church? Are we considering the, 1255.
Church has a right to expect of youth, What the, 1513.
Church of Christ? How may we discern the, 42.
Church on the continent, With the, 777.
Church organization, The need of, 1385.
Church program for the teen age, A, 909.
Church school, The, 49, 174, 334, 432, 624, 751, 782, 878, 1007, 1138, 1327, 1458, 1613.
Church school training program, The, 779.
Church, Seven ways to kill a, 563.
Civilization, Tough on our, 1365.
Civilizing the children, 908.
Claus, Edwin, How to explain Joseph Smith, 1509.
Clement, Lora, E., Faith, 653.
Closson, E. E., Class in recreational leadership, 750.
Clouds? Is your Mary in the, 1477.
Cole, Elizabeth, Old Pete, 941.
College day means to me, What, 1291.
Colorado, Young people at work and play in Eastern, 1192.
Come to the feast, 907.
Comments, Representative, 1381.
Commission, The great, 1609.
Commissioner of Indian affairs speaks to Indians, 1203.
Companion, Choosing my, 498.
Conference, A summary of the, 838.
Conference, Anticipating the, 358.
Conference goes to work, The, 774.
Conference paper for sale, 806.
Congregation, A problem of the, 1189.
"Consecration," the hymn written for young people, 748.
Conspiracy, The open, 979.
Contention cease, Let, 1565.
Contest stories from many places, 453.
Contrast, 1287.
Converted? Are we, 1000.
Cook, M. H., The Seventh Day Adventists, 947, 977, 1011, 1045, 1077, 1109, 1143, 1173, 1205, 1237, 1267, 1299.
Combs, Alma M., Just singing, 1318.
Cooper, Marion F., Following the Master, 327; Signs of discipleship, 1296.
Cormava, Marking time, 1288.
Courtship, 754.
Covenant, An old, 1032.
Cox, Edna Lucille, Shiny elbows, 1480.
Creed, A, 1041.
Cross, The way of the, 1228.
Crowley, M. J., Preach the gospel, 329.
Crown Esmond, Our common enemy—war, 844.
Crucifying Christ, 1452.
Cunningham, Lucille, Who should drink it? 654.
Curriculum of the church school, The, 655.
Curry, L. F. P., Tithing, 71, 102; The N. R. A. and the church, 1352; Your friends who serve you, 1384; The law we are teaching, 1417.
Curtis, J. F., The authority of God's ministry, 11; The gifts of the Spirit, 201; The spirit, or soul, in man, 300; The mission of Christ, 971.
Davey, R. E., Faith and works, 427.
Davey, Roy F., The great temptation, 169; The evidence of things not seen, 1541.
Davies, Edwin H., Which way are you facing? 1525.
Davis, Dwight D. W., Youth and the church, 422; Progress for the church, 1394.
Davis, E. R., Zionizing the church, 581.
Dead, The, 1085.
Deam, W. H., Natural increase, 243.
Death and destruction in the earthquake, 392.
Death at Manti, Red, 685.
Death of Christ, The, 813.
Deliverance," "The great, 1169.
Demands of life, The, 998.
Depression: Its cause and cure, The, 73.
Developments for our girls, New, 938.
Diggle, Lottie Clarke, Partnership in marriage, 908; The necessity of loyalty if we would attain the goals of the church, 1478.
Disarmament of emotions, 1547.
Discipleship, 910, 980, 1002, 1071, 1230.
Discipleship, Signs of, 1296.
Divine in the savage faith, 285.
Dog, Only a, 981.
Door, The open, 589.
Drama, 718.
Dream that came true, The, 1255.
Drink it? Who should, 654.
DuRose, A. H., A faith for the modern age, 74; A good name, 284; Seeking the Lord, 1170.
Earl, F. J., Evolution, 85; The challenge, 245.
Earthquake, Eye-witness of the, 360.
Easter, The first, 498.
Educated man, Ten marks of an, 831.
Education? Do we believe in, 1350.
Education for women, 1227.
Education means to me, What an, 1277.
Education, The heart of, 1096.
Edwards, F. Henry, Enduring convictions, 715; Tested local missionary methods, 1579.
Effect of the right decision, The, 358.
Effort to help, An, 453.
Eighteenth amendment, Problems of the, 363.
Elbows, Shiny, 1480.
Ellis, Clyde F., The missionary spirit, 1573.
Emancipation of America's homeless, 525.
Emma Smith and the New York Sun, 1163.
End and the effort, The, 1002.
Endures, That which, 873.
Enduring convictions, 715.
"Enduring convictions," 1423.
Enjoys the Herald, 454.
Ensign wanted, Copy of, 38.
Eternal three, The, 1117.
Etta Kett, The story of, 358, 390, 422, 454, 486, 518, 550, 582, 616; Etta Kett will attend youth conference, 648; Elmwood delegation reaches youth conference, 744; Etta's report, 774; Etta Kett finds conference a real success but not in the expected way, 806; A note from Etta's diary, 838; Elmwood young people get ready to work, 870; The story of Etta Kett, 902, 936, 968, 998, 1062, 1096, 1128, 1160, 1191; Etta gets a stern reproof, 1030.
Evans, James, Foundation studies in Christian living, 13.
Evidence of things not seen, The, 1541.
Evolution, 85.
Evolution — A guiding power, 1445.
Excuse it, please, 581.
Experiences by the way, 136.
Facing? Which way are you, 1525.

www.LatterDayTruth.org

Facts and principles, Some, 361.
Facts, Facing the, 328.
Faith, 653, 1129, 1140.
Faith and miracles, 1288.
Faith and works, 427.
Faith for the modern age, A, 74.
Faith in God, Have, 939.
Faith of our fathers? Do we share the, 1065.
Faith, We of little, 748.
Fall of man, The, 1106.
Family altar, A, 945.
Family life—a protest, 560.
Family worship hour, The, 970.
Fate and life, 818.
Faults, Seeing our, 1096.
Financial law, Study the, 1515.
Fine thing—, A, 1512.
Finger-printing beggars, 981.
Finley, Kleta, My times are in thy hand, 402.
"Follow the gleam," 12.
Forbidden books, 358.
Forgiveness of sins, The, 265.
Forscutt in memory and song, We revere Mark H., 1551.
Forts of folly, The, 307.
Fragment, 1030.
Freedom from debts, On, 1318.
Freedom in the church, 1388.
Friends who serve you, Your, 1384.
Friendship, 1448.
Fry, Evan A., Facing the facts, 328; The light of life, 488; Rational faith, 649; Secrets of life, 745; Come to the feast, 907; "This one thing I do," 1034; Walled in, 1195; "Except the Lord build the house," 1420.
Garver, J. F., Experiences by the way, 136.
Gas for warfare, New and more deadly, 39.
Gift of the Holy Ghost, The, 208.
Gift, The, 1608.
Gifts of the spirit, The, 201.
Gillard, Geoffrey, The higher quest, 841.
Gillen, Mary E., A soldier's promise, 581.
Gleazer, E. J., An eye-witness of the earthquake, 360; The hour of judgment, 656; Our spiritual rebirth, 1259.
Goals, Our, 1202.
Go forward, 1014.
"Go on," 296.
God and you, 1032.
God, Talking to, 1608.
God, These shall call you, 35.
God's ministry, The authority of, 11.
Good time is now, The, 1480.
Good times, 1300.
Goodfellow, Mildred, The children's division, 51, 176, 336, 433, 625, 752, 783, 879, 1008, 1139, 1328, 1459, 1614.
Gospel, Preach the, 329.
Gospel will do for you, What the, 206.
Graceland College, Our wandering youth and, 1168.
Graceland ready for fall opening, Summer crew have, 1094.
Graceland ready to receive conference visitors—Good meals at the cafeteria, 678.
Graceland? Why, 1292.
Graduating this year, If I were, 744.
Griffiths, Gomer T., Take sleep in the hours set apart by God, 595, 659.
Grover, Merl B., The Christ of youth, 460; Unanswered prayer, 818; The price of peace, 1001; The eternal three, 1117.
Guaymis of Northwestern Panama, The, 861.
Guidance, Specific, 1135.
Guide for teachers and leaders, A working, 142.
Gun, To a nine-inch, 1414.
Gunsolley, J. A., Loyalty, 905; The end and the effort, 1003.
Gunsolley, Mrs. J. A., The stewardship of women, 1097.
Hammond, E. G., Living waters, 168.
Hannah, Charles, The depression: Its cause and cure, 73.
Hansen, The life of H. N., 1325, 1361, 1391, 1424.
Happiness, 1608
Happy, How to be, 390.
Harrington, G. E., The vision of Joseph Smith on judgment, 595.
Hartshorn, C. B., The Latter Day Saint concept of the Holy Spirit, 1161.
Harvest Festival of 1933, The, 969.
Harvest Festival, The, 1094.
Hayden, E. J., Too much ballyhoo, 814.
Haynes, Mrs. F. T., Music in our services, 942.
He went up, 233.
Health column, The, 284.
Health talk, A., 1266.
Heart, A change of, 1638.
Hegwood, Gladys L., What an education means to me, 1277.
Heywood, Olive, Attitudes, 1166.
Helps for leaders of youth, 902.
Helps for the pastor, 934, 966, 997.
Henson, Harry M., A prayer to our Creator, 434.
Higdon, Earl T., The foundation of a successful ministry, 264.
Hills, Mrs. L. E., The destiny of "British Israel," 53.
Holiday preparations, 1512.
Holy Ghost since ye believed?" He said unto them, "Have ye received the, 1642.
Holy Spirit, The doctrine of the, 1069.
Holy thing, The, 1605.
Honesty, 1425.
Hope, 133.
Horizon, Over the, 422.
Hour of judgment, The, 656.
House," "Except the Lord build the, 1420.
"How much should I give," they ask, 1290.
Hubrecht, R. E., I must be true, 755.
Hull, E. B., Signs of the times and pre-millennial world events, 753, 786, 822, 851, 885, 916.
Hunt, C. J., The Jews are gathering—millions of dollars expended in Palestine, 143.
Hymn answer to Wordsworth, A, 918.
Hymn—"Blest be the tie that Binds," A borrowed, 650.
Hymn writer who was prophetic, A, 776.
Hymnology, The soul of Latter Day Saint, 1545.
I am, 1544.
I must be true, 755.
Ideas wanted, 613.
Immortality, 880.
Income, Within the, 1255.
Increase in weight, 850.
Ingham, Edward, Religious nostrums, 1360.
Insull goes free, 4.
Insurance, Zionic job, 1037.
Integrity, 283.
Invictus, 53.
Israel, The gathering of, 211.
It isn't easy, 1480.
Jackson County, A brief sketch of, 937.
Jackson's message, Our late Sister, 84.
Jenson, Blair, Republic under the present administration, 456; Class in pastoral administration, 750; Discipleship, 980, 1230.
Jerusalem the golden, 1615.
Jett, Elder T. J., 77, 112.
Jews are gathering—millions of dollars expended in Palestine, The, 143.
Joash's chest, 1349.
Jobe, Gussie Ross; Though a laggard in love—, 651; White walls, 1131.
Jobe, Lavata, Wants to help in the young people's work, 454.
Johnson, David H., "Follow the gleam," 12.
Johnstone. Eleanor, Ode to my Lord, 1394.
Jones, Thomas, He said unto them, "Have ye received the Holy Ghost since ye believed?" 1642.
Josephites, An insufficient answer to the, 1519.
June conference, Getting ready for the, 197.
Junior stewards keep the law, 1515.
Junior stewardship awards, 234.
Junior stewardship club, A., 1201.
Just singing, 1318.
Kaler, Elmer A., Ph. N., Warn our youth, 786.
Kearney, Willis W., The ideal pastor, 689.
Keep smiling, 211.
Kingdom, The building of the, 1384.
Kinney, Inez, Elder T. J. Jett, 77, 112; A story, 499.
Kirby Page's "Ten steps toward creative living," 70.
Kirby, Ruth M., In whom shall we put our trust? 330.
Kleinschmidt, Dr. H. E., The steep side of the mountain, 1004.
Knight of the road, 371.
Know your man, 1160.
Ko Tsuji, A junior stewardship club, 1201.
Koehler, C. C., The Harvest Festival of 1933, 969.
Koehler, J. A., Prophetic messages of the Bible, 717.
Krahl, Grace L., "No man hath hired us," 232.
Krahl, Mrs. D. J., Reaching the goal of sacrifice, 747.
Labor and rest in Christ, 1225.
Laggard in love, Though a, 651.
Lambkin, B. S., A chalk talk, 741.
Lambkin, Ella Brackenbury, Let's be positive, 274; The visiting priest, 395; Education for women, 1227.
Land of beginning again, The, 285.
Land of beyond, 1164.
Lant, C. J., Religious routine, 1394; Something to think about, 1487.
Latter Day Saint concept of God, The, 809.
Latter Day Saint concept of the Holy Spirit, The, 1161.
Latter Day Saint Concept of the Holy Spirit, The, 1161.
Latter Day Saint, How I became a, 497.
Latter Day Saints believe about Christ, What, 525.
Latter Day Saints believe about the human soul? What do, 691.
Latter Day Saints believe about the Restoration Movement, What, 913.
Law we are teaching, The, 809.
Lea, June Whiting, Drama, 718.
Leader, The successful, 902.
Leadership, 1515.
Leadership of Jesus, The, 105.
Lewis, George G., Missionary work in Australia, 1574.
Lewis, Roberta, Personality through the Christian spirit, 240.
Life and the law, 1417.
Life, Make the best of, 1627.
Life, More out of, 1547.
Life, The nature of, 552.
Light of life, The, 488.
Lightning struck twice, Where, 1086.
Lincoln's philosophy, 1014.
Living dangerously, 71.
Living waters, 168.
Log notes, 454, 486.
Logan, Helen Smith, Women's rights. 200.
Lomis, Thankfulness, 1516.
Long, Clifford J., "Shine with real light," 680.
Loomis, Fair, "Cast thy bread upon the waters," 875.
Lord, Seeking the, 1170.
Lord's prayer, The, 1501.
Love hath no man, Greater, 370.
Loyalty, 498, 905.
Loyalty if we would attain the goals of the church, The necessity of, 1478.
Loyalty, The higher, 337.
Lungwitz, Berwin O., "Go on," 296.
Maitland, James G., Knight of the road, 371.
Man hath hired us." "No, 232.
Man without education? What is, 1350.
Marbles for keens, 847.
Marking time, 1288.
Marriage demand preparation, Does, 658.
Marriage, Inside and out, 1480.
Martyrs of old, The, 239.
Mask, The, 1223.
Master, Following the, 327.
Maxims ever young, 1460.
McConley, M. A., That which endures, 873.
McDowell, F. M., Getting ready for the, June conference, 197; Youth looks at life, 229; Facing the problem of leisure, 424; Youth and the work of the church, 713; A summary of the conference, 838; Youth organized within the church, 904.
McDowell, O. A., The ministry of women, 137.
McNamara, Bea, Independence baby show movement, 1331.
Meeting a deficit, 996.
Member, For the new, 1189.
Mesley, C. G., A pastor and young people's organization, 325; The urn in the City Beautiful, 1319; Joash's chest, 1349.
Milner, Winifred, Death and destruction in the earthquake, 392.
Mills, Arthur H., Henry Richard Mills, 1449.
Mills, Frank W., Henry Richard Mills, 1449; We give thanks, 1516.
Mills, Henry Richard, 1449.
Mind of youth, The seething, 1448.
Minkler, Hazel L., The responsibility of the home in religious education, 972; Let contention cease, 1565; The Book of Mormon as a supplement to the Bible, 1628.
Minkler, Ruth, The Book of Mormon confirmed by tradition, 1197.
Ministry of women, The, 137.
Minister's calendar, The, 613, 645, 677, 741.
Ministry, The foundation of a successful, 264.
Mission of Christ, The, 971.
Mission work in Great Britain, 1577.
Missionaries help to lift the load, Home, 1576.
Missionary effort a success, 1512.
Missionary methods, Tested local, 1579.
Missionary spirit, The, 1573.
Missionary work in Australia, 1574.
Mobs and the courts, 1638.
Morford, Kenneth A., The first Easter, 498.
Morgan, M. H., Central American Architecture, 15; Central American writing, 845.
Moriarty, Leta, B., The heritage W. W. Phelps has given us, 110; Youth's place in the family, 261; Psalms, the musical worship of an early people, 426; "And a little child shall —" 555; A borrowed hymn—"Blest be the tie that binds," 650; A hymn writer who was prophetic, 776; A hymn answer to Wordsworth, 918; Are we converted? 1000; The good Shepherd, 1295; Are we heeding the Prince of Peace? 1415; Is your Mary in the clouds? 1477; We revere Mark H. Forscutt in memory and song. 1551; "Nearer my God to thee," 1639.
Morris, Harley A., The priest and the child, 746; The family worship hour, 970; Worship in the junior church, 1359, 1397, 1419; How children learn to pray, 1453.
Morrison. J. A., The law of tithing, 1550.
Mother, The polite, 274.
Mothers in Zion, 584.
Mountain, The steep side of the, 1004.
Mulvane, Ralph P., Red death at Manti, 685.
Munition racketeers equip rival armies impartially, 966.
Music in our services, 942.
Music in the services of the church, 718.
My times are in thy hand, 402.

www.LatterDayTruth.org

Mysteries?" "Why are we surrounded by, 147.
Mystery, A., 711.
Name, A good, 284.
Natural increase, 243.
Nauvoo, A new monument at, 964.
Nauvoo camp—August 7-18, 936.
Nauvoo summer camp for young people, 486.
"Nearer my God to thee," 1639.
Nice, E. Leola, Reaction, 29; A family altar, 945.
"New Deal," The twelve principles of the, 1583.
Nielsen, Poul S., Rambling reflections, 1064; The life of H. N. Hansen, 1325, 1361, 1391, 1424.
Njeim, George, Specific guidance, 1135.
No, 454.
Not understood, 371.
Notebook, For your, 1501.
Notes from our friends, 582, 648.
Notes from sermons by Elder Ray Whiting in Kansas City, 339.
Notes of President F. M. McDowell at the Somerville conference, 29.
Now at eve, 976.
Oakman, Arthur, The church school, 49, 174, 334, 432, 624, 751, 782 878, 1007, 1138, 1327, 1458, 1613; He went up, 233; The Latter Day Saint concept of God, 809.
Ode to my Lord, 1394.
Old age, Some problems of, 877.
Old Pete, 941.
"On to Lamoni," the slogan of Elmwood, 678.
One thing certain, 1160.
One thing I do," "This, 1034.
Oriole call, The, 1264.
Oriole program for teen age girls! A new, 749.
Orioles, Council Bluffs, 1448.
Others, 1576.
O. T. Z. rally of Far West Stake, Heard at the, 1423.
Overcoming difficulties, 1487.
Palestine as I saw it in 1913, 397.
Papers to work, Putting used, 613.
Parents and religious education, 1422.
Partnership in marriage, 908.
Pastor and young people's organization, A, 325.
Pastor, The ideal, 689.
Pastoral administration, Class in, 750.
Piesker Hermann, Authority, 428, 493, 523, 559.
Penalty to service? Is there a, 1073.
Personality through the Christian spirit, 240.
Phelps has given us, The heritage, W. W., 110.
Phillips, A. B., The leadership of Jesus, 105; The forgiveness of sins, 265; Problems of the Eighteenth Amendment, 363; Foundation principles of the gospel, 1193; Organic characteristics of the church, 1257; Question time, 18, 48, 82, 118, 150, 182, 214, 246, 275, 310, 343, 374, 403, 438, 502, 534, 598, 630, 662, 694, 726, 758, 790, 819, 854, 884, 916, 950, 984, 1010, 1044, 1076, 1108, 1142, 1172, 1207, 1236, 1269, 1301, 1334, 1366, 1398, 1429, 1455, 1492, 1524, 1556, 1590, 1619, 1644.
Pigs, It didn't apply to, 1512.
Pinkerton, Dorothy, Emancipation of America's homeless, 525; Do we believe in education? 1350.
Play's the thing, The, 1099.
Please, 549.
Pleasure, Standards of, 145.
Poor, Remember the, 1605.
Popular, To be, 1287.
Positive, Let's be, 274.
Posters? Do you make, 549.
Praise, 1605.
Prayer, 16, 1169.
Prayer, A, 998, 1316, 1525.
Prayer, A, 1605.
Prayer for peace, A, 271.
Prayer meetings, Suggested order and theme for midweek, 453, 526, 677, 837, 966, 1127, 1253.
Prayer to our Creator, A, 434.
Prayers, Ancient American, 1298.
Preparation, 808.
Pressing forward, 368.
Price of peace, The, 1001.
Priest and the child, The, 746.
Priest, The visiting, 395, 459.
Prince of Peace? Are we heeding the, 1415.
Principles of the gospel, Foundation, 1193.
Problem of leisure, Facing the, 424.
Problems, One of the, 1477.
Program for the conference, A tentative, 357.
Programs in primary department, 657.
Progress for the church, 1394.
Progress, Thirty-eight years of, 1289.
Prohibition, Notes on, 111.
Promise, A soldier's, 581.
Psalms, the musical worship of an early people, 426.
Public service, 1638.
Publications for young people, Special, 1512.
Puterbaugh, Lora Weir, Thanksgiving prayer, 1516; Green Christmas, 1605.
Qualities of leadership, 1514.
Quarterlies for October, New, 1196.
Quarterlies, Use the, 1196.
Quest, The higher, 841.
Question marks, 870, 902.
Question time, 18, 48, 82, 118, 150, 182, 214, 246, 275, 310, 343, 374, 403, 438, 502, 534, 598, 630, 662, 694, 726, 758, 790, 819, 854, 884, 916, 950, 984, 1010, 1044, 1076, 1108, 1142, 1172, 1207, 1236, 1269, 1301, 1334, 1366, 1398, 1429, 1455, 1492, 1524, 1556, 1590, 1619, 1644.
Races blend? Will the, 91.
Rational faith, 649.
Raven"—A spiritual interpretation, "The, 1387.
Reaction, 29.
Read it now, They all, 518.
Real worth, 1428.
Real you, The, 1544.
Recreational leadership, Class in, 750.
Redding, Gladys McKim, Fate and life, 818.
Reflections, Rambling, 1064.
Religion and human relationships, 1638.
Religion in national life, 742.
Religion of Jesus Christ, The, 299.
Religion, The healing power of, 688.
Religious nostrums, 1360.
Religious routine, 1394.
Reminders, 1014.
Repentance unto life, 683.
Reporter's holiday, 390.
Republic under the present administration, 456.
Reservations now, Make, 615.
Responsibility of the home in religious education, The, 972.
Restoration, The prophetic message of the, 716.
Reunion schedule, Tentative, 262.
Revelation, 339.
Rhodes, Leonard S., Our Late Sister Jackson's message, 84.
Riches untold, 7, 43, 75, 107, 139, 171, 203, 235, 267, 301, 331, 365, 399, 429, 461, 494, 527, 556, 590, 621.
Richeson, Ruth, Loyalty, 498.
Right? Is it, 616.
Righteousness, 147.
Ring carries the message 811.
Robertson, E. F., Palestine as I saw it in 1913, 397.
Robes for the junior choir, 1256.
Royal Road, The, 1261, 1293, 1323, 1357, 1389, 1421, 1451, 1485, 1517, 1549, 1581, 1611, 1640.
Ruch, V. D., The blood of Christ, 491.
Rushton, John W., The nature of life, 552; With the church on the continent, 777; Evolution—A guiding power, 1445; Mission work in Great Britain, 1577.
Sacrifice, Reaching the goal of, 747.
Salyards, R. S., sr., Some facts and principles, 361; Repentance unto life, 683; Have faith in God, 939; The doctrine of the Holy Spirit, 1069; Labor and rest in Christ, 1225; The great commission, 1609.
Sanders, E. P., The visiting priest, 459.
Saving men, not civilization, 879.
Saving people physically, 681.
Scene in the Mansion House, Nauvoo: June, 1844, 754.
Schaeffer, A., jr., The subtle bacillus, 1072.
Scrapbook contest, 1160.
Scout, The, 1119.
Searcher, The testimony of, 1480.
Secret, The, 1118.
Secrets of life, 745.
Sectarianism doomed, 1547.
Self control, 1085.
Self-pity, Speaking of, 1448.
Servant of things, The, 1318.
Seventh Day Adventists, The, 947, 977, 1011, 1045, 1077, 1109, 1143, 1173, 1205, 1237, 1267, 1299.
Sheehy, J. F., Suggested order and theme for midweek prayer meeting, 453, 526, 677, 837, 966, 1127, 1253; The prophetic message of the Restoration, 716; Be thankful, 1516.
Shepherd, The good, 1295.
"Shine with real light," 680.
Shuert, Ella H., How I became a Latter Day Saint, 497.
Signs of the times and pre-Millennial world events, 753, 786, 822, 851, 885, 916.
Sin, 1032.
Singers, attention, 1572.
Skin disorders, Some common, 814.
Sleep in the hours set apart by God, Take, 595, 659.
Smith, Elbert A., Spiritual aspects of our ministry, 457, 489, 521, 553, 585, 619.
Smith, Frederick M., A challenge to youth, 840; "The Raven"—a spiritual interpretation, 1387.
Smith, Gladys Mae, The way of the Cross, 1228.
Smith, H. O., Is Christ historical? 1067, 1102, 1133.
Smith, How to explain Joseph, 1509.
Smith, Lynn E., The origin of Thanksgiving day in America, 1481.
Smith, I. A., Wise men, fools—or inspired, 79; "The great deliverance," 1169.
Something to think about, 1487.
Song, Old, 1605.
Song or twitter, 1512.
Spirit, or soul in man, The, 300.
Spiritual growth, 1487.
Spiritual rebirth, Our, 1259.
Spring cleaning—a law of nature, 911.
Solitude, 804.
Spiritual aspects of our ministry, 457, 489, 521, 553, 585, 619.
Squash or oak, 1294.
Start this fall, 1062.
Stewardship, 717.
Stewardship of wealth, The, 1321.
Stewardship of women, The, 1097.
Stewart, Cora Paxton, These shall call you God, 35.
Stick to the fight, 739.
Stobaugh, Edna, Young people in other churches, 720; Only a dog, 981; Is there a penalty to service, 1073.
Storm, Heading into the, 1547.
Story, A., 499.
Studies, Fundamental, 1418.
Sturges, Elva T., The church school, 49, 174, 334, 432, 624, 751, 782, 878, 1007, 1138, 1327, 1458, 1613.
Submission, 1514.
Subscribers, Old, 964, 997, 1074, 1117, 1165, 1204.
Success as I behold it, 1041.
Sunday evening, What to do for, 484.
Superstitution, 92.
Summer bowel troubles, 754.
Summer program, Your, 744.
Sun baths, 688.
Sunstroke or heat prostration, 780.
Symbol of a ship's anchor, 285.
"Take up thy bed and walk," 1118.
Tary, O. J., Standards of pleasure, 145.
Teacher of little children, A, 913.
Teaching in the church school, 1005.
Teel, A. W., The health column, 284; Sun baths, 688; Summer bowel troubles, 754; Sunstroke or heat prostration, 780; Some common skin disorders, 814; Increase in weight, 850; Some problems of old age, 877; Spring cleaning—a law of nature, 911; Some suggestions concerning Arthritis, 944; Eczema—a common disease of the skin, 979; Indigestion, 1009; Yellow fever, 1039; Malta fever (undulant fever) 1074; Sleeping sickness, 1140; The diabetic child, 1164; Influenza, 1356; Tooth neuralgia, 1396; Syncope, 1428; Constipation, 1454; Diptheria, 1488; The common cold, 1548; Suggestions for first aid, 1584; Toxic headache from the liver, 1616.
Temple Lot and its history, The, 1482.
Temptation, The great, 169.
Testimony, The spirit of, 1547.
Thank you very much, 262.
Thankful, Be, 1516.
Thankfulness, 1516.
"Thanks for everything!" 1382.
Thanks, We give, 1516.
Thanksgiving, A psalm of, 1516.
Thanksgiving day in America, The origin, of, 1481.
Thanksgiving prayer, 1516.
Theory of creation hints of old one, New, 39.
They like it, 485.
Thing, The hidden, 1423.
Thomas, B. H., Zion, 1365; Overcoming difficulties, 1487.
Thornburn, George W., What the gospel will do for you, 206.
Thought for today, A, 870, 902, 936, 1062.
Thought provokers, 1304.
Tides, 1261.
Time, 1287.
Tithing, 71, 102.
Tithing, The law of, 1550.
Today's opportunity, 297.
Tracey, Florence, Riches untold, 7, 43, 75, 107, 139, 171, 203, 235, 267, 301, 331, 365, 399, 429, 461, 494, 527, 556, 590, 621; The Royal Road, 1261, 1293, 1323, 1357, 1389, 1421, 1451, 1485, 1517, 1549, 1581, 1611, 1640.
Treasures, 976.
Tribute, A, 581.
True, I will be, 1191.
True today as yesterday, As, 1284.
Trust? In whom shall we put our, 330.
Tune in, 1605.
Twaddle, Annie, The child's religious education, 270.
Twelve things to remember, 1425.
Two builders, 167.
Two paths to one goal, 1428.
Unanswered prayer, 818.
Urim and Thummim, Supplementary notes on the, 338.
Urn in the City Beautiful, The, 1319.
Van Dine, Warren L., Scene in the Mansion House, Nauvoo: June, 1844, 754.
Vanderwood, J. E., How may we discern the church of Christ? 42; Pressing forward, 368.
Victory over defeat, 850.
Viewpoint, The higher, 1006.
Vision of Joseph Smith as judgment, The, 595.
Walker, Cecil, Does marriage demand preparation, 658.
Walled in, 1195.
Want and worries reflected in children, Present, 1116.
War, 1137.
War, Our common enemy—, 844.
War, The awfulness and futility of, 1414.
Ward, Thomas, Righteousness, 147.
Warning from a pork-butcher on getting engaged, 531.

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Warnock, Minnie, E., Arouse and see! 627.
Webbe, Earnest A., Word of Wisdom Centenary—1833-1933, 238.
Weber, Myrtle, A teacher of little children, 913.
Wednesday evening, 997.
Weedmark, Fern, The children's division, 51, 176, 336, 433, 625, 752, 783, 879, 1008, 1139, 1328, 1459, 1614; Robes for the junior choir, 1256; Parents and religious education, 1422.
Weekly Health Letter, 688, 754, 780, 814, 850, 877, 911, 944, 979, 1009, 1039, 1074, 1140, 1164, 1356, 1396, 1428, 1454, 1488, 1548, 1584, 1616.
Westwood, Mrs. J. T., sr., Programs in the primary department, 657.
What do you do? 1192.
White walls, 1131.
Whiting, Kay, The death of Christ, 813.
Wight, C. E., The need of church organization, 1385.
Wight, L. S., Today's opportunity, 297; Zionic philosophy, 587; Zionic job insurance, 1037; Zionic unity, 1199; The stewardship of wealth, 1321.
Williams, Notes on a sermon by Apostle D. T., 1547.
Williams, Thomas S., Discipleship, 910, 1002, 1071.
Williams, Virginia Ann, There is work for all to do, 390.
Wise men, fools—or inspired? 79.
Woman's rights, 200.
Woodstock, C. B., Our call to teach, 41; A working guide for teachers and leaders, 142; Junior stewardship awards, 234; Young people in action, 283, 722, 936; Do you make posters? 549; The curriculum of the church school, 655; A new Oriole program for teen age girls! 749; The church school training program, 779; A church program for the teen age, 909; Youth in action, 936; New quarterlies for October, 1196; The Oriole call, 1264; The Christmas offering, 1317; The work of adults in the church, 1353; The workers page, 1515; The Christmas offering, 1572.
Word of Wisdom centenary—1833-1933, 238.
Words of wisdom, 831.
Words of Wisdom, 913.
Work for all to do, There is, 390.
Work for, What you, 1223.
Work of adults in the church, The, 1353.
Worker's prayer, A, 1014.
Worry, I shall not, 1477.
Worship in the junior church, 1359, 1397, 1419.
Worship in the young people's program, 714.
Wyatt, Geraldine, Greater love hath no man, 371; Choosing my companion, 498; Mothers in Zion, 584; Guaymis of Northwestern Panama, The, 861; Treasures, 976; Ancient American prayers, 1298.
Yager, J. H., Zion builders at work in Tahiti, 262.
Year, The next. 1128.
Young people and the work of the church, The, 872.
Young people at work, Madison, 1544.
Young people, Fellowship meetings for, 1128.
Young people in action, 167, 283, 518, 550, 648, 678, 722, 870, 936, 968, 1030.
Young people in other churches, 720.
Young people, Seattle, and British Columbia, 1297.
Young people will exchange publications, Washington and British Columbia, 1382.
Young people's activities, 1287.
Young people's work, Wants to help in the, 454.
Youth, A call for leaders of, 293.
Youth, A page for, 70, 134, 167, 197, 261, 293, 325.
Youth and sacrifice, 1224.
Youth and the church, 422.
Youth and the work of the church, 713.
Youth asks this—, 520.
Youth builds a new world of its own, 115.
Youth conference a success from start, 806.
Youth conference and leadership convention, June 17-25, Graceland College Campus, Lamoni, Iowa, Remember the, 70, 134, 167, 261.
Youth conference course outlines, 750.
Youth conference is for all young people, The, 358.
Youth conference, What they think of the, 838.
Youth looks at life, 229.
Youth organized within the church program, 904.
Youth, Warn our, 786.
Youth's aim, 1014.
Youth's place in the family, 261.
Youth's part in the Latter Day Restoration, 719.
Youth's problems, 134, 167, 197.
Zimmermann, John, jr., The religion of Jesus Christ, 299; Faith, 1129.
Zion, 1365.
Zion builders at work in Tahiti, 262.
Zionic philosophy, 587.
Zionic unity, 1199.
Zionizing the church, 581.

News and Correspondence

Aaron, Mrs. William, God cares for his own, 597.
Abbott, Mrs. J. W., All have a missionary responsibility, 372.
Abbott, Mrs. W. R. A., Lord blesses each contribution, 564.
A Cappella Chorus popular in Independence, 551.
Adams, Bertha J., Let us walk in the way of humility and love, 1042.
Adams, Mrs. Burt C., The Lord does provide, 245.
Adams, Mrs. Mary, The Lord wonderfully good to suffering one, 757.
Adkins, Lewis R., Isolated one worships at world-wide prayer time, 467.
Administrations, 277.
Akron, Ohio, 794, 1116, 1597.
Alabama Branch, young people and priesthood busy in, 551.
Alabama woman is 104 years old, 1190.
Alaflora Branch, 186, 381, 600, 888, 1340.
Alaflora branch has new pastor, 166.
Alberta district conference 1180.
Allendale, Missouri, Missionary meetings at, 278.
Alliance, Ohio, 87.
Alliance, Ohio, Organized classes at, 72.
Alma, The testimony of, 1042.
Alpena, Michigan, 187, 1498.
Alpena, Michigan, Twenty baptized in, 166.
Alto, Michigan, 858.
Alton, Illinois, Nine baptized at, 712.
Alva, Oklahoma, 986.
Andersen, Hans, God leads his people, 373.
Anderson, Indiana, 855.
Andes, Samuel C., Visits old home in Virginia to bear testimony of gospel, 245.
Andrews, W. M., Loves the truth, 1553.
Ann Arbor, Michigan, 856.
Anniversary observances, 1222.
April—birthday month, 487.
Arizona branches hold debate, 697.
Arkansas and Louisiana, Missionary promise in, 551.
Arkansas and Louisiana, Successful conference for, 1048.
Arkansas and Louisiana, Twelve baptized in, 569.
Arkansas, New opening in, 248.
Armada, Michigan, Service at, 796.
Artland branch, Institute meetings at, 1181.
Assistant editor recovering, 1095.
Assurance brings happiness, 1490.
Assurance, The greater, 532.
Atchinson, Kansas, 123.
Atherton, Missouri, 1083.
Attleboro Massachusetts, 663.
Auditorium a missionary center, 1243.
Auditorium, Missionary campaign at, 1079.
Audubon, Minnesota, 1213.
Auld, Mrs. Raymond, Isolated member rejoices in truth, 1171.
Australia, Elder and Sister S. Ballard return to, 583.
Australia, Large reunion in, 231.
Australia loses faithful worker, 903.
Australian branch celebrates fortieth anniversary, 343.
Australian branch completes two years in new church, 423.
Australia, Greetings from, 1645.
Australian Saints, Missionary pair write, 599.
Australian young people's club, Educational reunion for, 455.
Australasian Mission holds sixteenth annual conference, 733.
Ava, Missouri, 468, 861, 1114, 1401.
Ava young people, Worth-while project for, 423.
Ayers, H. S., Thankful at finding the truth, 466.
Ayers, Mrs. Lewis, Grateful for many blessings, 1141.
Ayers, Rosie, Attended spiritually helpful services, 1107.
Baber, Mrs. Fred, Many testimonies prove truthfulness of gospel, 149.
Baggs, Elijah, Finds the Herald a comfort, 1456.
Bailey, Florence, God's promises are sure, 500.
Baker, A. M., organizes mission, 1241.
Baker, A. M., Missionary meetings in Louisiana, and Arkansas, 28; Twelve baptized in Arkansas and Louisiana, 569.
Bald Knob, Arkansas, 1558.
Bald Knob boasts Christmas offering fund, 1543.
Baldwin, A tribute to Evangelist Richard, 1271.
Baldwin, Busy month for Evangelist and Sister Richard, 1623.
Baldwin improves in health, Sister Richard, 914.
Baldwin, Richard, Missionary meetings at Brentwood, Missouri, 314; Busy month for Evangelist and Sister Richard Baldwin, 1623.
Baldwins, Missionary opening made by the, 1607.
Ballantyne, Rachel M., Family has read Herald since first issue, 1333.
Baltimore and Washington, Isolated family renews church associations through groups at, 1084.
Baltimore, Maryland, 858.
Baptisms for the Church in latter part of April, Many, 583.
Baptisms, No summer slump in, 1063.
Baptisms, One hundred and ninety-six, 775.
Baptisms reported this week, 614.
Batcheller, Mrs. A. R., Let us go forward, 17.
Barberton, Ohio, 344.
Barmore, A. C., Success to the Herald, 1426.
Barmore, A. C., Wabash visit a busy time for, 1416.
Barnes, Mrs. A. E., Would live her testimony, 757.
Barnes, Mrs. B. M., The Lord greatly blesses her family, 693.
Barton, Mrs. Josephine, Recently learned of the gospel, 1332.
Bates City, Missouri, 1500.
Battle Creek, Michigan, 313, 1400.
Bay City, Michigan, 1177.
Beals, Maine, 987.
Bear, J. L., Administrations, 277.
Beardstown, Illinois, 439, 603, 1020, 1180, 1534.
Beck, William M., Would like to meet members living near, 1367.
Beckman, Mrs. Emma, Prayer the source of help, 405.
Belding, Michigan, 1531.
Belding young people find new name, 1511.
Beloit, Wisconsin, 1433.
Bemidji, Minnesota, 1559.
Benham, Ira I., Willing to cooperate 1491.
Benton Harbor, Michigan, 1341.
Berkeley-Oakland, California, 376.
Birmingham, Alabama, 477.
Birmingham, England, 219, 632, 824, 1336, 1562.
Bisbee, Arizona, 248, 469, 700, 765.
Bisbee, Arizona, Commendable motto for, 423.
Bishop, James E., The church challenges, 1427.
Blessed during sojourn at hospital, 1333.
Blessed in illness, 883.
Blessing, An instance of divine, 1395.
Blessing, An instance of divine, 1621.
Blessings, Has received many, 597.
Blessing, The greatest, 692.
Blessing through the years, A, 853.
Blessings, Counts her, 1013.
Blessings enjoyed in Wells Branch, 1141.
Blessings, Grateful for many, 1141.
Blessings of church, Appreciates, 788.
Blessings, Thankful for, 1333.
Blessings, Two outstanding, 148.
Bloomsburg, Pennsylvania, 314, 604, 1336.
Blystone, Fred M., The time is short, 501; How I joined the church, 565.
Blythedale, Missouri, Missionary work at, 157.
Bobbitt, Mrs. Dan C., Testifies of helps and healings, 1107.
Bohrer, Mrs. Beatrice, God is close to us, 1552.
Bon Accord, Alberta, 1182.
Book of Mormon reading, Radio audience enjoys, 212.
Boomer, A. M., Blessings enjoyed in Wells Branch, 1141.
Boy Scouts' World Jamboree, Home from, 1351.
Boy, Wish information concerning missing, 1013.
Boyne City, Michigan, 1116.
Bradford, England, 1623.
Bradner, Honor first to accept gospel at, 1607.
Bradner, Ohio, 1464, 1646.
Bracken, Saskatchewan, 858.
Braille, New Saints' Hymnal in, 487.
Branch organization from efforts of two sisters, 1042.
Bremerton, Washington, 952, 1400.
Brentwood, Missouri, Missionary meetings at, 314.
Brentwood, Seventeen baptized at, 263.
Brentwood, Seventeen baptized during four-week missionary series at, 280.
Bridges, 565.
Brings out the very best in me," "It, 81.
British Isles, Apostle John W. Rushton continues survey of, 1063.
British Isles, Conference of northern district, 1626.
British Isles, Greetings from the, 724.
British Isles is dead, Oldest elder in, 359.
British Isles, Ministerial in the, 1543.
British pastor is recovering, G. W. Leggott, 871.
Brockton, Massachusetts, 440.
Bronson, Lottie, Rejoice at divine guidance, 1589.
Brooklyn leaders set education goal, 697.
Brooklyn, New York, 120, 215, 375, 698.
Brooksville, Maine, reunion, The, 1148.
Brother in office, Prefers his, 135.
Brothers in Christ, We are, 117.
Brown, Lucy, Grateful for healing, 628.
Brown, Mary L., "Seek ye the Lord," 1332.
Bruce Peninsula, Meetings for Saints on, 26.
Bruce Peninsula, Members hold meeting, 6.
Bruce Peninsula, Prophecy is being fulfilled on, 248.
Brush Creek Branch, Illinois, celebrates ninetieth anniversary, 1015.
Brush Creek Branch, Ninetieth anniversary for, 583.

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Brush Creek Branch, Ninetieth birthday for, 999.
Brush Creek, Illinois, 600, 1592.
Buchanan, Michigan, 952.
Buffalo, Large nonmember response to missionary meetings at, 391.
Buffalo, New York, 406.
Bumpass, E. Y., Joys in meeting with Saints, 1553.
Burbridge, Edith, A resolution, 533.
Burch, Mrs. Ralph, Healing comes through obedience, 693.
Burn Church mortgage on New Year's Eve, 104.
Butler, Edwin O., The gospel an inspiration, 149.
Butler, LaVern, God will give us blessings, 1171.
Butler, Missouri, 538.
Byrd, D. A., Responsibility of isolated members, 276; Abide in the law, 1620.
Cadillac, Michigan, 568.
California branch, Prepare for Harvest Festival in, 935.
California's cry—"Zion Builders all!" 1446.
California Graceland Alumni organization, Southern, 712.
California, Patriarch Albert Carmichael in, 199.
Calumet, Oklahoma, 664, 888.
Camden, Maine, 380.
Campus organization, No rain this season to inconvenience the Sunday evening, 967.
Canada and United States, Variety of missionary labors in, 1015.
Canadian branch holds all-day services, Historic, 1240.
Canadian bush, Experiences in the, 57.
Canadian bush, Homesteader families winter in, 40.
Caraway, Arkansas, 761, 1150.
Carlile, Fisher H., The gospel is true, 308.
Carpenter, Mrs. Edith E., Prays for privilege of attending the church, 983.
Carpenter, Mrs. Mildred, God's purpose to develop spiritual nature of man, 692.
Carson, Iowa, 573.
Carthage church school council studies handbook, 72.
Carter completes half century of service, Doctor Charles D., 423.
Carter, Edward R., Helping "Keep the Law," 1553.
Carthage, Missouri, 88, 1462.
Case, Bernard, Revival of interest among Nebraska Indians, 570.
Case, Hubert, God is adding to the church daily, 244; Missionary Case and wife visit Oklahoma, 887; A good report from Central Michigan, 1623.
Caseville meeting, Sacred ordinance takes prominent place in, 1320.
Caseville, Michigan, 1335.
Cause, The first, 1491.
Cause to rejoice, 80.
Cause to worry, No, 81.
Central Michigan, A good report from, 1623.
Central Michigan district, 957, 1244.
Central Michigan district, Unity and cooperation in, 476.
Central Michigan young people's convention, 1526.
Central Texas, Apostle R. S. Budd in, 1371.
Central Texas district, Best conference-reunion in history of, 1016.
Centralia, Illinois, 315, 699.
Centralia, Washington, 828.
Centennial service at place of Prophet's birth, 40.
Chadron, Nebraska, 504.
Challenge of activity in the church, The, 1491.
Chandler, William H., Visit to the United States helps in work of English district, 564.
Chatham celebrates twenty-ninth anniversary, 1511.
Chatham district, Outstanding conference for, 1434.
Chatham, Ontario, 1557.
Cheboygan, Michigan, 215.
Cheney, Lizzie, Lonely member finds courage in God's promises, 1589.
Chesworth, Donald, The challenge of activity in the church, 1491.
Cheyenne, Wyoming, 796.
Chicago Central has Sunday evening club, 1254.
Chicago church, Big sacrifice offering for Central, 166.
Chicago, Illinois, 188, 503, 536, 823, 1181, 1242, 1272, 1370, 1432, 1648.
Child is divinely healed, 596.
Child tells of blessings, 1645.
Children will carry on ideals, Hopes, 1367.
Christ and his church, For the sake of, 117.
Christ philosophy, Studies the, 47.
Christ standard? Are we measuring up to the, 1589.
Christ, The beauty of following, 1426.
Christian life needs no pretense, 661.
Christmas of 1932, My, 116.
Christmas offering, Let us give a, 1620.
Chronicle, A missionary, 16.
Church by healing, Brought into the, 915.
Church challenges, The, 1427.
Church, Go forward with the work of the, 436.
Church, God bless the, 46.
Church, Has proved the, 660.
Church, How I joined the, 565.
Church is true, This, 1075.
Church, Joys to sing for, 1383.
Church means everything, 564.
Church, No place for contention in the, 756.
Church privileges, Use your, 1271.
Church, Wants to join the, 596.
Church's need of loyal support, Dreams of, 117.
Churches observe anniversaries, 871.
Clark, D. W., The Lord teaches his truth, 341; Thankful he is a Latter Day Saint, 789.
Clark, Mrs. Lavinia, The Lord answers prayer, 693.
Cleveland, Ohio, 217, 664.
Clinton, Iowa, 856.
Clitherall, Meetings all winter for historic, 551.
Clitherall, Minnesota, 568, 1211.
"Cloudy days," Prolonging the, 1457.
Clouse, Mrs. L. E., Faith a help in trying times, 1043.
Coeur d'Alene, Idaho, 376, 921.
Cole, Sarah L., How we may help, 81.
Coldwater, Michigan, 857.
Coleman, Michigan, 247, 572.
Colorado conference and young people's convention, Eastern, 343.
Colorado makes decisions, Eastern, 326.
Colorado meetings fire Saints new zeal, Eastern, 1159.
Colorado Springs, Colorado, 156, 696, 1112, 1560.
Columbus congregation moves into new tabernacle, 743.
Columbus, Ohio, 86, 183, 217, 318, 349, 504, 536, 632, 759, 796, 892, 1047, 1180, 1275, 1337, 1372, 1494, 1562, 1596.
Commandments? Are we keeping Christ's, 46.
Commandments. . . , If we keep his, 1426.
Commandments—, If we keep the, 1589.
Cook, Mrs. George H., Hungers for association of Saints, 180.
Cooper, Mrs. Abbie, Blessed during sojourn at hospital, 1333.
Copra price is falling, 411.
Corinth, Ontario, 188.
Corrects a statement, 789.
Coswell, Mrs. Viola, Receives divine promise, 148; Prayer is answered, 821.
Couey, Frank, Let us build Zion of consecrated lives, 724.
Council Bluffs, Iowa, 345, 987, 1371.
Council Bluffs, Twenty baptized at, 1351.
Council Bluffs, Unique socials at, 967.
Courage, Branch news gives him, 28.
Courage to live religion, Prays for, 757.
Covenant with the Lord, Young woman makes, 17.
Crabb on his hundredth anniversary, A tribute to J. C., 692.
Crabtree, William, Hearing is restored, 1270.
Cramer, Mr. and Mrs. William B., A testimony of the financial law 1171.
Creola, Ohio, 985.
Creola, Ohio, Sixteen baptized at, 967.
Crescent's Sunday evening service interests everyone, 1031.
Creston, Iowa, 825, 1049.
Creviston, J. L., Missionary meetings at Wimer, Oklahoma, 573.
Crocker, Julia A., Grateful for prayers, 756.
Culp, Nellie, Healed through administration, 1270.
Cunningham, F. H., Tells gospel story to isolated ones, 1367.
Curtis, Apostle J. F., Celebrates fiftieth birthday in the church, 775; In Northwest, 903; J. F. Curtis and L. O. Wildermuth in Southern Saskatchewan reunion, 1083; Visits Ribstone and Edmonton, Alberta, 1112.
Dahinda, Illinois, 24, 280, 604, 1181.
Dallas, Texas, 541, 858, 1211.
Daughter born to Apostle and Sister G. G. Lewis, A, 935.
David, The Testimony of, 1204.
Davidson couple, Golden wedding for, 199.
Davidson, Oklahoma, 216, 632, 1373.
Davis E. R., Helping "Keep the Law," 1553.
Day, The dark, 276.
Dayton, Ohio, 123, 568, 1180, 1276.
Decatur Branch welcomes missionary organizer, 1159.
Decatur, Illinois, 1180, 1464.
Decatur, Nebraska, 892.
Dechow, Mrs. William H., "It brings out the very best in me," 81; Your copy of the Herald should keep busy, 308.
Deer Grove Community, Fifteen baptized in, 1320.
DeLapp visits Minneapolis, Bishop G. L., 104; Supporting the "Keep the Law" program, 1490.
Deller, Minnie, Are we measuring up to the Christ standard? 1589.
Denison, Texas, 604.
Denver Branch hears visiting speakers, 1383.
Denver, Colorado, 471, 697, 856, 985, 1404, 1646.
Denver members interested in class work, 423.
Descendant of Lyman Wight blessed, A, 40.
Deselm Branch, 1526.
Des Moines class studies President Elbert A. Smith's pamphlet, 551.
Des Moines District, 824.
Des Moines District Conference and Reunion, 1147.
Des Moines, Iowa, 59, 375, 695.
Detroit closes successful meeting, 541.
Detroit conference a high mark, 1500.
Detroit, Forty-second anniversary for branch at, 423.
Detroit, Good tidings from, 72.
Detroit District, 824.
Detroit, Michigan, 468, 1593.
Detroit, Word from youth conference, 455.
Did you know that—, 646, 999, 1159.
Diggle, Lottie Clarke, An instance of divine blessing, 1395.
Dilday, Allie Mae, Spiritual stepping stones, 1588.
Divine guidance, Rejoice at, 1588.
Divine partnership, 788.
Dixfield Branch to the fore, 1190.
Dixfield, Maine, 1211.
Do you know that—, 871.
Doctrine and Covenants, The, 914.
Dougherty, Gertrude, Brought into the church by healing, 915.
Dow City Branch, Wife of early missionary oldest member in, 519.
Dow City, Iowa, 187, 566, 987.
Dowd, Susie B., Blessed with healing, 1621.
Dramatic society for young people, 568.
Dream and its fulfillment, A, 181.
Dunlap meets accidental death, Frank, 760.
Dunn Center, North Dakota, 572, 636, 888, 1021.
Dunn, Mrs. Lydia, Keep the Spirit of the Master within, 693.
Dutton, Jasper O., Notes from Southern Indiana missionary, 1457.
Duty, Delights in being at post of, 533.
Duty of isolated parents, The, 1107.
Earthquake area reported "safe," Many Saints in, 326.
East Bay Branch, Young people at, 1464.
East Bay Church, 155, 792, 1559.
East Bay priesthood answer call of service, 1543.
East Saint Louis, Illinois, 472.
East Jordan, Michigan, 920.
Eastern Colorado three-day meetings, 1175.
Eastern Michigan district reunion, 1239.
Edmonton, Alberta, 1146.
Edwards in Western Montana, Apostle F. Henry, 119.
Effort can do, What a persistent, 407.
Elder firm in the faith, Ninety-two-year-old, 935.
Ellis, Mrs. Alvin R., Hopes children will carry on ideals, 1367.
Ellis, Apostle C. F., Receives welcome in Society Islands, 1019; Writes of arrival in Society Islands, 1147.
Ellsworth, John, The Lord increases our understanding, 1302.
El Reno, Oklahoma, 217.
Enfield, Middlesex, England, 924.
Enge passes in death, Elder N. C., 326.
Englebrecht, Mrs. Marie M., Studies the Christ philosophy, 47.
English district, Variety of interests for groups in, 519.
English Saints hold harvest festival, 1402.
Entertainment ideas, Feminine, 1416.
Essex, Ontario, growing, New branch at, 455.
Etzenhouser, V. B., Honolulu, Hawaii, 1399.
Euroa, Victoria, Australia, 478.
Eustis has priesthood officers after thirteen years, 1511.
Eustis, Nebraska, 796, 1559.
Examine ourselves, Let us, 660.
Example, Would be an, 1075.
Executive committee, High Priests' quorum meeting, 326.
Experience, An interesting, 628.
Eyler, Mrs. Belva Powles, Hopes to see regular services resumed, 1621.
Fairland, Oklahoma, 478.
Faith a help in trying times, 1043.
Faith, An affirmation of, 1013.
Faith and prayers of Saints prevail with God, 596.
Faith, I have good, 983.
Faith in isolation, Holds to, 915.
Faith justified, Her, 1395.
Faith, Seek for gift of, 405.
Faith strengthened by sign, 212.
Faith, The importance of, 1552.
Faith, Would teach children the, 81.
Faithful and obedient, Would be, 1620.
Fall activities review, 1383.
Fall conference unusually successful, 1463.
Fanning, Kansas, 184.
Fanshawe, Oklahoma, 188.
Fargo, North Dakota, 219, 631, 855, 1113, 1462.
Farnworth Branch, England, New church home for, 1626.
Farnworth Members, A church home for, 1607.
Far West Stake, 121, 252, 379, 442, 537, 667, 730, 921, 955, 1308, 1433, 1467, 1597.
Far West Stake, An outstanding reunion for, 1145.
Far West and Lamoni Stake, Missionary spends busy month in, 824.

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Far West and Lamoni Stakes, Veteran minister spends one hundred days in, 859.
Far West Stake O. T. Z.'s add highly successful convention to their record, 743.
Far West Stake, President F. M. Smith in, 712.
Farthing, R. J., Happenings in the Society Islands, 440.
Ferrel, Margie Deone, Child tells of blessings, 1645.
Financial law, A testimony of the, 1171.
First president helps celebrate branch's birthday, 903.
Fisher, Arkansas, 1534.
First Presidency, With members of the, 135.
Fligg, William I., Variety of missionary labors in Canada and United States, 1015.
Flint, Michigan, 664, 919, 1241, 1496.
Floyd, Mary J., Now of one mind and belief, 1333.
Fohrman, Viola, A message of cheer and gratitude, 597.
Fort Collins, Colorado, 1053, 1511, 1528.
Fort Madison, Iowa, 1341.
Fort Wayne, Indiana, 1500.
Fortescue, Missouri, 859.
Forward, Let us go, 17.
Four Corners Mission, 157, 1020, 1499.
Frazee, Minnesota, 1528.
Frazee, Minnesota, Revival meetings at, 1511.
Freeman, Mrs. C. B., No place for contention in the church, 756; Two testimonies that have impressed me, 883.
Fremont, Nebraska, 956.
Fresno, California, 26, 472, 1274, 1335.
Fresno home-coming First pastor is speaker at, 1320.
Friends for the church, Makes, 46.
Friendship, For international, 1523.
Fuller, Mrs. Lorraine, God has helped her through trials, 1141.
Fulton, Iowa, 762, 1085, 1495.
Future, Turn to the, 1457.
Gainsborough, Saskatchewan, 701, 1560.
Gamet, Mrs. Lillian, "Walking in the light," 983.
Garrett, Ora, Let the Holy Spirit guide, 1523.
Gaylord, Michigan, 1464.
Genoa, Colorado, 1276.
Gillaspie, Mrs. Howard, Nickels pay her tithing, 1395.
Gillen, Apostle J. A., Leaves for Southland, 166; In the South, 359; Busy in Alabama, 1286.
Gladstone, Michigan, 1499.
Gleazer, Apostle E. J., on his way west, 104; In southern part of his territory, 519.
Glenwood, Iowa, 636, 1178, 1239.
Glenwood, Iowa, members are studying, 614.
Glenwood obeys financial law, 1159.
God answers our prayers, 1367, 1427.
God blesses his children, 437.
God cares for his own, 597.
God does not forsake his children, 1235.
God fulfills his promises, 1302.
God has helped her through trials, 1141.
God. Helps men to find, 756.
God is adding to the church daily, 244.
God is close to us, 1552.
God is good and all powerful, 47.
God is ready to bless, 1523.
God leads his people, 373.
"God moves in a mysterious way," 724.
God will give us blessing, 1171.
God will guide us, 372.
God reveals his truth, 1042.
God's blessings are sure, 820.
God's blessings, Wish to be worthy, 1621.
God's hand, Realizes nearness of, 820.
God's love, Happy again in sunlight of, 532.
God's promises are conditional, 1270.
God's promises are sure, 308, 500.
God's promises, Lonely member finds courage in, 1589.
God's purpose to develop spiritual nature of man, 692.
God's word, Time to study, 533.
God's work, This is, 404, 915.
Golden Gate well represented at Graceland, 135.
Goodland, Kansas, 1494.
Goreville, Illinois, 1084.
Gospel an inspiration, The, 149.
Gospel, Blessings in the, 533.
Gospel blessings, Rejoices in, 1075.
Gospel completely soul-satisfying, 1075.
Gospel gives hope, 629.
Gospel her all, The, 660.
Gospel his treasure, The, 309.
Gospel is true, The, 308, 277.
Gospel message a challenge, 213.
Gospel message brings joy, 1235.
Gospel precious to her, The, 1621.
Gospel, Recently learned of the, 1332.
Gospel stands test of investigation, 789.
Gospel story to isolated ones, Tells, 1367.
Gospel, Though isolated, enjoys the, 1456.
Gough, A. Deane, "The most isolated member," 949.
Graceland College begins thirty-seventh year, 1209.
Graceland College, Changes in faculty personnel of, 1079.
Graceland home-coming, 1401.
Graceland home-coming, October 20-22, 1222.
Graceland in front ranks in college training for nurses, 166.
Graceland pair are wed, 40.
Graceland, Will send student to, 871.
Graceland's board of trustees meets, 1479.
Graceland's priesthood in Lamoni service, 1416.
Graceland's old West Door swings open for another school year, 1159.
Graceland's young priesthood in service, 1431.
Graduates, Congratulations to the, 614.
Grand Junction, Colorado, 1083.
Grand Rapids, Michigan, 507, 567, 1276, 1436.
Gray, James L., Finds workers in Saint Louis County, 467.
Great Northwest continues to grow, 1461.
Greene, U. W., Learned the truth through prayer, 949.
Greenwood, W. H., Greetings from the British Isles, 724.
Griffiths, Gomer T., Go forward with the work of the church, 436; Sixty-seven years old in the faith, 903; My father's prayer, 915; Cooperation and inspiration mark Kirtland reunion, 1210.
Guerin, Amy K., A supplication, 1141.
Guidance through difficulties, 629.
Gunsolley, J. A., Reports storm along New England coast, 166; Missionary pair visit New York, 791; Evangelist and Mrs. J. A. Gunsolley in New England, 1598.
Gunsolleys in New England, The, 104.
Gurwell, Morgan V., Spirit an ever ready comfort, 853 .
Gutherie, W. A., A tribute to J. C. Crabb on his hundredth anniversary, 692; A tribute to Evangelist Richard Baldwin, 1271.
Habit, Must desire to quit, 437.
Habit, Overcome wasteful, 821.
Hagerman, Idaho, 860.
Hagerman Reunion, 1146.
Haileyville, Oklahoma, 856.
Haileyville Saints appreciate help from visiting ministers, 839.
Halb, J. G., Missionary sends New Year's message from Sanitarium, 1645.
Hamilton, Ontario, 1368.
Hammond, Finds progressive group at, 1456.
Hammond, Indiana, 91, 669, 859, 1626.
Hammond is host to district conference, For first time, 839.
Hapai is dead, Brother A. A., 391.
Happy we can be! How, 1271.
Happy when telling the old, old story, 180.
Hardy, William, A vision-testimony that has helped many, 436.
Hare, Mrs. Josephine, Thankful for blessings, 1333.
Harpham, Howard C., Cottage service at Washunga, Oklahoma, 1623.
Hartford, Mrs. W., "What lack I yet?" 1303.
Hartman, Emory D., Beginning the work in a new place, 1171.
Hartman, Vida H., Missionary family in spirit and in deed, 117.
Harvest Festival Chorus, First big rehearsal of 967.
Harvest Festival, More than their share in preparing for the, 999.
Harvest Home Festival opens at Independence, 1254.
Harvest Home Festival soon to open, Sixteenth, 1190.
Harvest Home Festival, The fifteenth, 1305.
Havely, Mrs. Ellen, Prays for courage to live religion, 757.
Haverhill, Massachusetts, 955.
Hawaii, Gilbert J. Waller patriarch of, 935.
Hawaiian Islands, A cross-section of missionary activities in the, 665.
Hawkins, Mrs. W. H., Our lives leading lights, 501.
Hayes, Jennie, God blesses his children, 437.
Healed through administration, 1270.
Healing, Blessed with, 1621.
Healing comes through obedience, 693.
Healing, Grateful for, 628.
Healing speeded by administration, 883.
Healing, Thankful for, 244.
Hearing is restored, 1270.
Heide, John, Delights in being at post of duty, 533.
Help, How we may, 81.
Helps and healings, Testifies of, 1107.
Hemstock, Mrs. G. E., Let us do our part, 1620.
Hender of Glendale, Arizona, The testimony of M. C., 692.
Henry, Edna F., The duty of isolated parents, 1107.
Herald a comfort, Finds the, 1456.
Herald is all "the best," 404.
Herald of long standing, Friend of the, 1043.
Herald should keep busy, Your copy of the, 308.
Herald since first issue, Family has read, 1333.
Herald! Success to the, 1426.
Hervey, James A., We are brothers in Christ, 117.
Hibbard, Indiana, 568, 859, 1276, 1336, 1463.
Hibbard, Indiana, Seven baptized at, 1351.
Highland knows secret of branch unity, 1607.
Highland, Ohio, 1622.
Hill, Ida Mae, Their terrible need, 1490.
Hilo, Hawaii, 380.
Hilo, Hawaii, Native priesthood in charge at, 359.
Hindee of Glendale, Arizona, The testimony of, 692.
Hoffman, Elizabeth, An instance of divine blessing, 1621.
Hogle, Mary, No cause to worry, 81.
Holden Home chapel, Final prayer service in, 1222.
Holden Stake, 123, 219, 249, 411, 444, 569, 602, 636, 665, 697, 730, 859, 891, 989, 1018, 1052, 1150, 1177, 1242, 1338, 1405, 1531, 1597.
Holmes, Mrs. Charles, Use your church privileges, 1271.
Holy Spirit guide, Let the, 1523.
Honolulu, Hawaii, 1340, 1399.
Hood River, Oregon, Mission, 794, 956.
Horton, S. E., Turn to the future, 1457.
Hot Springs, Arkansas, 540, 989.
Houghton Lake, Michigan, 1495.
Houghton, Leonard, Fine spirit at Northern Wisconsin Conference, 1434.
Houston, Texas, 313.
Hudson, Mrs. S. M., Grateful for "Youth and the Restoration," 309.
Hughes, Mrs. H. C., Friend of the Herald of long standing, 1043.
Hulbert, Mrs. Winnie M., Shall we stand the test? 597.
Hull, C. F., Branch news gives him courage, 28.
Humes, Mrs. Ira W., Happy again in the sunlight of God's love, 532.
Humility and love, Let us walk in the way of, 1042.
Hungry? Did God's servant go, 17.
Hunker baptizes descendants of early churchmen, E. Y., 519.
Huntington, Everett G., Child is divinely healed, 596; Are we building on solid rock or shifting sand? 724.
Hunt, C. J., Missionary campaign at Auditorium, 1079; Veteran minister spends 100 days in Far West and Lamoni Stakes, 851.
Hunt up? Will you, 1621.
Hunter, Mrs. Ida M., Herald is all "the best," 404.
Huron City Branch, Michigan, 1084.
Hutchinson, Kansas, 573, 796, 1112, 1241, 1559.
Hutchinson, Kansas, "Juvenile Day" for, 775.
Hutchinson, Mrs. Garland, Misses association with Saints, 821.
Hymn writer dies, Church, 1286.
Idaho district reunion, 1114.
Illinois coal dealer gives warm thanks, 1286.
Illinois legislators, "Organize yourselves," say youthful, 1446.
Incidents, A confirming, 404, 439.
Independence Auditorium, Hundreds of visitors at, 1063.
Independence checks over a year's work, 72.
Independence has ten marriages in a month, 807.
Independence, Kansas, 1273.
Independence, "Keep the Law," From, 1446.
Independence, Many youth conference visitors to, 839.
Independence, Missouri, 23, 60, 90, 124, 154, 189, 213, 250, 281, 316, 348, 377, 410, 443, 473, 505, 539, 570, 602, 634, 669, 731, 763, 793, 826, 889, 923, 954, 987, 1017, 1051, 1082, 1115, 1178, 1212, 1243, 1273, 1307, 1339, 1369, 1403, 1435, 1465, 1497, 1529, 1561, 1595, 1625.
Independence, Notes from young people's prayer meeting in, 982.
Independence observes College Day, October 15, 1320.
Independence women is now $4,585, Sacrifice offering of, 519.
Independence women's sacrifice offering, $3,005, 166.
Independence, 2,667 church families in, 135.
Independence young people, Full year planned for, 6.
Independence young people's play contest, Winning spirit of, 295.
Independence mission, Progress at the, 1623.
Indian women interested in better homes, 1607.
Indiana community, Missionary series arouses interest in, 1543.
Indianapolis, Indiana, 439.
Inman, Nebraska, 1182.
Ireland, Gospel work is being established in, 1286.
Iroquois Chieftain speaks to the East Bay congregation, 1254.
Isolated few, Long trip to see, 1416.
Isolated member," "The most, 949.
Isolated ones hope for visit from missionary, Two, 757.
Isolated Saint calls for defense of the truth, 914.
Isolated Saints appreciate gospel more than others? Do, 820.
Jackson, Lula, Are we keeping Christ's commandments? 46.
Janesville, Wisconsin, 1176.

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Jardine, George, Convinced of truth by, 501.
Jay, Florida, 697.
Jennings, Ruth, This church is true, 1075.
Jernigan, Laura S., Ways we can express our Thanks, 46.
Jesus is the good shepherd, 181.
Jesus, Let us follow, 16.
Jesus tells the truth, 565.
Job, The testimony of, 1075.
John the Baptist, The testimony of, 1234.
Johnson, Grace, Let us follow Jesus, 16.
Johnson, Mrs. Holma, Two outstanding blessings, 148.
Johnson, Mrs. Minnie B., 883.
Johnston, E. B., Young woman makes covenant with the Lord, 17; Those who are called have a responsibility, 405; Thankful for clearer understanding of the Scriptures, 1427.
Joint Council is hopeful, After reviewing church situation, 583.
Jones, Rees, Admonished to uphold the president, 725.
Jones, Thomas, Finds opportunities to minister, 1456.
Jonesport, Maine, 316, 1499.
Joshua, The testimony of, 1013.
Joyfield, Michigan, 1112.
Juniata, Michigan, 1434.
Kalamazoo, Michigan, 477.
Kansans sponsor two-day institute, 1446.
Kansas, Bishop Charles Fry busy in Northeastern, 999.
Kansas City, Far West and Lamoni Stakes, Missionary activities in, 704.
Kansas City O. B. K.'s, Sixty-five new members for, 263.
Kansas City Stake, 62, 89, 122, 157, 186, 252, 282, 317, 347, 442, 539, 601, 635, 668, 729, 762, 795, 828, 891, 923, 953, 986, 1019, 1049, 1082, 1114, 1149, 1177, 1211, 1275, 1308, 1341, 1370, 1405, 1466, 1534, 1594, 1627.
Kansas City Stake, Missionary meetings in, 86.
Kansas City Stake, Missionary spirit in, 72.
Kansas City Stake, Ten recently baptized in, 6.
Kansas, Conference for southwestern, 27.
Keatley, Elsie Reed, Healing speeded by administration, 883.
"Keep the Law," Helping, 1553.
"Keep the Law" period brings new understanding to Saints, 1543.
"Keep the Law" program, Supporting the, 1490.
Keith, Mirtie B., Work grows dearer each year, 820.
Kennett, Missouri, 888, 1082, 1340, 1558.
Kennett, Missouri, Missionaries at, 1031.
Kennett young people to be 100 percent tithe payers, 1320.
Kentucky - Tennessee reunion, Good attendance at, 1020.
Kirtland, Ohio, 58, 273, 633, 891, 1337, 1496.
Kirtland prepares for another reunion, 871.
Kirtland reunion, Cooperation and inspiration mark, 1210.
Kirtland reunion opens, 1050.
Kirtland Temple choir, Large number listen to, 614.
Knapp, Helen A., Has proved the church, 660.
Knapp, Mrs. O. A., Wish to be worthy God's blessing, 1621.
Knoxville, Iowa, 27.
Kuykendall, Mrs. J. H., The Lord answers prayer, 983.
Labor in new place, 341.
Lachine, Michigan, 631, 795.
Lake Orion, Michigan, 507, 1340.
Lamoni conference, Officers attend, 199.
Lamoni couple, Golden wedding anniversary for, 40, 455.
Lamoni expects a large crowd at youth conference, 712.
Lamoni Stake, 633, 1050.
Lamoni Stake, J. Charles May in, 263.
Lamoni will hold Harvest Home Festival, 1095.
La Moure, North Dakota, 408.
Lancaster, Ohio, 696, 1182.
Lancaster priesthood plan missionary campaign, 646.
Land, Harlan, God's Blessings are sure, 820.
Landon, Everett E., God is good and all powerful, 47.
Languages, Young people should study, 437.
Lansing, Michigan, 508, 1337, 1373, 1647.
Lansing, Michigan, Members, New experiences for, 1286.
Lansing, Young people hold convention at, 1598.
Law, Abide in the, 1620.
Law, Blessed in keeping the, 1270.
Law, Let us keep the, 1395.
Law, How they are keeping the, 1490.
Lawrenson, John, Little daughter teaches lesson of patience, 1303.
Lawson, Mrs. Rosy, Two isolated ones hope for visit of missionary, 757.
Lawson, W. A., Two isolated ones hope for visit of missionary, 757.
Ledsworth healed, Missionary J. J., 244.
Leggott, G. W., Pastor for forty years, 1479.
Leighton, Violet, Wants to join the church, 596.
Lennox, California, 440, 663, 986, 1240, 1647.
Lents, V. G., Would repay the Lord for his goodness, 372; A confirming incident, 404.
Let us do our part, 1620.
Let us press on, 661.
Letter of appreciation, A, 1270.
Letters and articles, Appreciates, 1302.
Letter from Seattle and British Columbia District, 135.
Lewis, Apostle G. G., In the Society Islands, 40; G. G. Lewis and family in Society Islands and Australia, 55; Lewis and family at home, 295; Apostle Lewis busy in Australia, 827.
Lewis, Edith and George Lewis, Greetings from Australia, 1645.
Lewis to supervise women of Australia, Sister Edith, 1320.
Lewiston-Clarkson Branch, 345.
Light," "Walking in the, 983.
Limerick, Ohio, Branch celebrates natal anniversary of aged sister, 391.
Lincoln, Nebraska, 407, 760.
Little Current all-day meeting, 1211.
Lives leading lights, Our, 501.
L. J. R., Jesus is the good shepherd, 181.
Local Branch, 1559.
Logan, Iowa, 1557.
London district conference, 1369.
London observes seveteenth anniversary, 1607.
London, Ontario, 86, 185, 468, 696, 919, 1622.
London's contributions to the church, 40.
Lone Star State, President F. M. Smith to, 295.
Long Beach, California, 378.
Longview and Kelso, Washington, 695.
Lorain, Ohio, 376, 888.
Lorain, Ohio, church seals awarded at, 871.
Lord answers prayer, The, 693, 983.
Lord blesses each contribution, 564.
Lord blesses those who obey him, 180.
Lord does provide, The, 245.
Lord endows his servants with power and wisdom, The, 1234.
Lord for his goodness, Would repay the, 372.
Lord greatly blesses her family, 693.
Lord, Has intense desire to serve the, 1013.
Lord increases our understanding, The, 1302.
Lord," "Seek ye the, 1332.
Lord's protection, An incident of the, 372.
Lord teaches his truth, The, 341.
Lord, Trust in the, 1107.
Lord wonderfully good to suffering one, The, 757.
Los Angeles, California, 216, 507, 567, 1019, 1276.
Louisiana and Arkansas, Missionary meetings in, 28.
Lowbanks, Ontario, 344, 860, 1213.
"Loyalty to God" a conference theme, 6.
Ludington, Michigan, 795.
Maas, J. A., Makes friends for the church, 46.
Madison, Wisconsin, 185, 503, 734, 1180, 1335.
Magnolia, Iowa, 856, 1015.
Manchester Branch celebrates tenth anniversary, 1095.
Manchester, England, 62, 215, 249, 892, 1112, 1275.
Manchester, England, Raise funds for church in, 1159.
Manifestation, A heavenly, 500.
Manning, A. O., Would be faithful and obedient, 1620.
Mapleton, Kansas, 924.
Marglin, Bridget, God answers our prayers, 1427.
Marion, Illinois, 1558.
Marshall, Swain, The dark day, 276.
Marshalltown, Iowa, 989.
Marvelous work and a wonder, This is a, 116.
Maryland Heights, Missouri, 699.
Mason City, Iowa, 1020.
Massachusetts couple, Sixty-fifth wedding anniversary for, 295.
Matney, Mrs. Lillian, Has intense desire to serve the Lord, 1013.
Maxwell, Mrs. Gertrude, Testimony is confirmed, 1271.
May, J. Charles, Missionary meetings in Kansas City Stake, 86; Missionary work at Blythedale, Missouri, 157; Missionary meetings at Allendale, Missouri, 278; Missionary activities in Kansas City, Far West and Lamoni Stakes, 700; Missionary spends busy month in Far West, and Lamoni Stake, 824; Missionary meetings at two Missouri towns, 1048.
McArthur, Mrs. J. L., Let us examine ourselves, 660; Let us keep the law, 1395.
McClain, William A., This is God's work, 404.
McClelland, J. C., A blessing through the years, 853.
McConley, M. A., Visits quake-damaged cities, 409; Great Northwest continues to grow, 1461; Northwest visits of apostle, 1528.
McCoy, John, This is a marvelous work and a wonder, 116.
McDermott, Ohio, Branch does missionary work, 455.
McDowell, President F. M., Devotes time to priesthood interests, 1333.
McDowell's lectures at the Somerville conference, Notes of President F. M., 29.
McGuire, Mrs. Joseph T., We should be grateful for trials, 693.
McKenzie, Alabama, 87.
McKnight celebrate birthday, Help Elder J. W., 455.
McLees, Mrs. Lellia, Adversity teaches law of tithing, 1141.
Medoc, Missouri, Missionary meetings in, 1592.
Melvin, Mrs. Edward E., Would teach children the faith, 81.
Member converted by "printed word" hears first sermon, 391.
Member, Glad to be a, 1271.
Member keeps in touch with the church, Long-isolated, 1456.
Members living near, Would like to meet, 1367.
Members of the Church, Longs to meet with, 1367.
Members, Responsibility of isolated, 276.
Men's club organizes gospel team, Young, 646.
Mercer, Mrs. Clara M., A living testimony, 821; Let us give a Christmas offering, 1620.
Merlin, Ontario, 186.
Message of cheer and gratitude, A, 597.
Miami, Florida, 58, 765.
Miami, Florida, Would hold meetings at, 40.
Miami, Oklahoma, 1496.
Michigan, The church in, 231.
Michiganders to pay for reunion auditorium, Young, 1446.
Midland district (England) holds semiannual reunion, 1402.
Midland district (England) meets in conference, 666.
Midland, Michigan, young people are busy, 728.
Mikado, Michigan, 91, 250, 828, 1019, 1177, 1399.
Milan Mission, Michigan, 892.
Milton, Florida, 952.
Milwaukee, Wisconsin, 281.
Milwaukee's pastor zealous in church work, 263.
Ministry of the Spirit, Appreciates the, 596.
Ministry, Served by local and general, 487.
Minkler, Hazel L., The Doctrine and Covenants, 914.
Minneapolis hopes to increase membership, 423.
Minneapolis, Minnesota, 471, 1372.
Minot, North Dakota, 407.
Mintun, J. F., Hopes to see missionaries return to fields, 1075.
Mission Branch, 1336, 1462, 1562.
Missionaries complete thirty years of service, Two, 487.
Missionaries continue to convert and baptize, 1190.
Missionaries push forward, 231.
Missionaries return to fields, Hopes to see, 1075.
Missionary activities here and there, 1575.
Missionary family in spirit and in deed, 117.
Missionary finds helpful spirit in his field, 466.
Missionary help, Looks for, 404.
Missionary meetings, Encouraging response to, 80.
Missionary opportunity, 213.
Missionary pair visit New York, 791.
Missionary sends New Year's Message from Sanitarium, 1645.
Missionary work, Outstanding encouragement in, 25.
Missionary work with joy continues, 661.
Missionary zeal apparent in springtime, 679.
Missionary zeal continues into the new year, 6.
Missourians make new stage curtains, 1446.
Missouri towns, Missionary meetings at two, 1048.
Mobile, Alabama, 156, 376, 827, 887, 952, 1430, 1647.
Mobile district, Successful conference for, 349.
Modesto, California, 1113.
Moline couple bear faithful testimony, 1031.
Moline, Illinois, 1050.
Monk, Arthur, Realizes nearness of God's hand, 820.
Montana and North Dakota, Missionary visits in, 1320.
Montana, Missionary activities in, 506.
Moore, Giles Byron, Jesus tells the truth, 565; Christian life needs no pretense, 661; God reveals his truth, 1042; If we keep the commandments—, 1589.
Moorman, Helen, Faith and prayers of Saints prevail with God, 596.
Morgan, Mrs. L. J., God's promises are conditional, 1270.
Morgan, Mrs. Mabel, Appreciates letters and articles, 1302.
Morgantown Branch, Nine new members for, 1286.
Morgantown, West Virginia, 1337.
Moriarty, L. B., Radio audience enjoys Book of Mormon reading, 212; Many join Brother J. F. Sheehy in radio worship service, 340.
Mount Vernon, Illinois, 574, 699, 952.
Moyle, Alice M., Blessed with divine vision, 181.
Muscatine, Iowa, 1559.
Muskegon Branch observes fourteenth anniversary, 646.
Muskegon, Michigan, 663, 957, 1557.
Muskegon, Nine baptized at, 935.
Nauvoo camp starts off well, 1031.
Nauvoo district, 823.
Nauvoo, Illinois, 88, 540, 1210.

www.LatterDayTruth.org

Nauvoo, Ohio, 859.
Nauvoo reunion an outstanding experience, 1031.
Nauvoo reunion is well attended, 1048.
Nauvoo, World's Fair increases number of visitors at, 1190.
Nebo, Illinois, 90, 1113.
Nebraska, Apostle R. S. Budd in 1511.
Nebraska Indian mission, Interest revives in, 551.
Nebraska Indians, Revival of interest among, 570.
Need, Their terrible, 1490.
Nelsonville, Ohio, 27.
Nephi, The testimony of, 1457.
Netawaka, Kansas one-day meeting at, 728.
Newberry, Mrs. Emma L., Her faith justified, 1395.
New Canton, Illinois, 314, 1624.
New Castle, Pennsylvania, 88, 1079, 1432.
New England, First vested choir in southern, 295.
New Philadelphia, Ohio, 153, 475, 635, 920, 1181, 1592.
New Philadelphia women help in community project, 104.
New York and Philadelphia district, Conference brings advancement to, 1402.
New York district, 858.
New York district enjoys unity of purpose, 1624.
New York district worker, Word from, 1511.
Newton, Iowa, 91.
Niagara Falls, New York, 1648.
Niagara Falls, Ontario, 1495.
North Dakota, Devotional services in, 1446.
North Dakota, Large and successful for, 935.
North Dakota, Outstanding reunion for, 956.
North Manchester, England, 1433.
North Manchester, England, holds missionary day, 487.
North Platte, Nebraska, 156, 702, 792, 1340, 1495.
North Star Branch, Young people's day at, 536.
Northeastern Illinois district, 950.
Northeastern Kansas, Two-day meeting for, 1053.
Northern England hold convention, Young people, 570.
Northern Saskatchewan Conference, 1239.
Northern Saskatchewan Saints surmount obstacles to attend conference, 1190.
Northern Saskatchewan young people hold convention, 391.
Northern Wisconsin Conference, Fine Spirit at, 1434.
Northwestern Ohio hold convention, Young people of, 762.
Northwestern reunion a blessed experience, 1111.
Norway, Sister V. D. Ruch undergoes major operation in, 839.
Nowata, Oklahoma, 472, 957.
Now of one mind and belief, 1333.

Oakman gives concert, Elder Arthur, 199.
Oakman pastor of two California branches, Missionary Arthur, 1254.
Obedience to law brings blessings, 1302.
Oelwein, Iowa, 504, 823, 1432.
Official whereabouts and activities, 1479.
Ohio celebrates centennial of laying of Kirtland Temple cornerstone, 1080.
Ohio observes Joseph Smith Centennial, Southern, 89.
Ohio Saints held up by high water, 519.
Okerlind, O. W., Baptizes a mother and seven children, 935; Okerlind finds outstanding interest in Alberta, 953.
Oklahoma City, Oklahoma, 566, 1531.
Omaha, Nebraska, 666, 1242.
Omaha organizes for young people's convention, 104.
Omaha young people's convention is outstanding, 154.
O'Neal, Mrs. J. L., The importance of faith, 1552.
Ontario, California, 91, 217, 506, 636, 923, 1368.
Ontario oratorical contest, 1649.
Ontario young people to hold oratorical contest, 1222.
Opportunities to minister, Finds, 1456.
Ordination, Special conference approves names for, 743.
Ordinations are reported, Seventeen, 839.
Organize two new missions, 807.
Ormsbee, Mrs. Roy A., "God moves in a mysterious way," 724.
Orr, Mrs. George, Gospel gives hope, 629; A prayer, 982.
Oshoto, Wyoming, 1208, 1463.
Oster, Louis J., The testimony of M. C. Hendee of Glendale, Arizona, 692.
Otter Lake, Michigan, 828, 1336, 1624.
Ottumwa, Iowa, 759.
O. T. Z. Convention outstanding success, 761.
Owen Sound reunion-conference, Events in, 1020.

Painesville, Ohio, Mission becomes a branch, 1274.
Park of the Pines reunion, 1082.
Parsons, Kansas, 120, 666, 1430.
Pasadena, California, 281, 701.
Pasco, Washington, 1494.
Patience, Little daughter teaches lesson of, 1303.
Paul, The testimony of, 1270.
Payne, Mrs. Roy, Church means everything, 564.
Pearson, Irene, Glad to be a member, 1271.
Pensacola, Florida, 1084.
Peoria, Illinois, 476.
Persistent effort can do, What a, 407.
Perth, Western Australia, 408, 762.
Peterson, Fred A., Isolated Saint calls for defense of the truth, 914.
Peterson, Mrs. P. A., Branch organization from efforts of two sisters, 1042.
Philadelphia's daily vacation Bible school, 1063.
Philadelphia, Pennsylvania, 183, 439, 701, 1337.
Phore, John J., Finds gospel completely soul-satisfying, 1075.
Pickler, Joseph, Gospel message a challenge, 213.
Picture gallery, at branch anniversary, 1416.
Pioneer, Three times a, 679.
Pisgah, Iowa, 219, 312, 824, 1270.
Pittsburg intermediates move to promote cooperation, 646.
Pittsburg, Kansas, 664, 1527.
Pittsburg pioneer passes away, 72.
Pittsburg women save their pennies, 1511.
Pittsburg district in earnest about debt reduction, 25.
Pittsburg District statistics, 487.
Pittsburgh, Pennsylvania, Branch holds anniversary and homecoming day, 1433.
Pittsburgh will celebrate two anniversaries, 1286.
Plan increases attendance, new, 1095.
Plano, Illinois, 184, 956.
Pleasant Hill Branch, 573.
Pleasanton, Iowa, 58.
Pleasant Valley Branch, 247, 1372
Poquette, Arthur C., The Lord blesses those who obey him, 180; God fulfills his promises, 1302.
Port Huron, Michigan, 795, 922.
Porter, William C., Dreams of church's need of loyal support, 117.
Portland District, 860.
Portland district conference, 1431.
Portland district young people's institute, 506.
Portland ministry into new territory, 1416.
Portland, Oregon, 695, 1497.
Portsmouth-Nauvoo branch, 727, 1081, 1400, 1499.
Portsmouth, Ohio, 280, 538.
Potter Valley, California, Small group at, 828.
Powell, C. E. If we keep his commandments, 1426.
Powell, Mrs. Charles, Time to study God's Word, 533.
Power, The true, 1553.
Praise and Thanksgiving, A time for, 47.
Prayed today? Have you, 883.
Prayer, 724.
Prayer, A, 820, 982.
Prayer and praise, 1523.
Prayer for another, 852.
Prayer is answered, 821.
Prayer, Learned the truth through, 949.
Prayer, My father's, 915.
Prayer, Remarkable cure through 276.
Prayer, The privilege of, 1204.
Prayer the source of help, 405.
Prayers are answered, Saints', 213.
Prayers, Grateful for, 756.
Prays for mothers in the church, 1303.
Prays for privilege of attending the church, 983.
Preaches a sermon at ninety-three years of age, 1095.
Preaches fifteen sermons in eleven days, 807.
President, admonished to uphold, 725.
President F. M. Smith Completes eighteen years of service, 614.
Priesthood of seven nationalities, 1351.
Priesthood task, Impressions of the, 277.
Promise, Receives divine, 148.
Promise, The everlasting, 788.
Proton, one of the oldest branches in Ontario, 1222.
Providence, Rhode Island, 760.
Pueblo, Colorado, 695.
Puyallup priesthood set example, 104.
Puyallup, Washington, 1649.
Pyle, Mrs. Isabell Rowley, An incident of the Lords protection, 372.
Quake damage cities, Visits, 409.
Quake stricken area, Apostle Gleazer tells of conditions in, 359.
Quake victims as reconstruction goes forward, Reunion equipment helps, 359.
Quick, Mrs. Hannah E., Prays for mothers in the church, 1303.
Race Track, Montana, 730, 1402.
Races Blend?, 91.
Randall, C. C., Seek for gift of faith, 405.
Reed, Fannie, Remarkable cure through prayer, 276.
Restoration" is presented by seventy children, "The, 903.
R. E. N. Bridges, 565.
Renfroe favorite of young people, Elder Z. Z., 614.
Requests for prayer, 16, 47, 81, 149, 181, 213, 245, 309, 341, 373, 405, 437, 467, 501, 533, 565, 629, 661, 670, 693, 725, 757, 789, 821, 853, 883, 895, 915, 926, 983, 1013, 1043, 1075, 1141, 1171, 1204, 1235, 1271, 1303, 1333, 1367, 1427, 1457, 1491, 1553, 1589, 1621, 1645.
Reserved for you, 1523, 1552, 1588
Resolution, A, 533.
Responsibility, all have a missionary, 372.
Responsibility, Those who are called have a, 405.
Restoration" is presented by 70 children, "The, 903.
Rexroad, O. A., The Lord endows his servants with power and wisdom, 1234.
Ribstone, Alberta, 1592.
Richardson, Mrs. Harry, Faith strenghened by sign, 212.
Rich Hill, Missouri, 569, 1176.
Riebold, Mrs. E. C. Do isolated Saints appreciate gospel more than others? 820.
Riverside, California, 985.
Riverside, California, Thriving Mission at 967.
Roberts, Clyde C., Must desire to quit habit, 437.
Robertson, W. O., Helping "Keep the Law." 1553.
Robinson family in Southwestern Texas district day, 1351.
Rock Island, Illinois, 156, 855.
Rock Island, Illinois, President F. M. Smith at, 807.
Rock or shifting sand? Are we building on solid, 724.
Rockwood, Y. H., God does not forsake his children, 1235.
Rowell, Mrs. Millicent, Will Saints pray for small group, 1552.
Ruch, V. D. Good response in Sweden and Denmark, 535; Scandinavian mission enjoys divine blessings at tenth annual Whitsuntide meetings, 857; Missionary activities in Scandinavia, 1591.
Rushton, Apostle John W., Arrives in Independence, 1607.
Rushton, Apostle J. W., Participates in stone laying ceremony, 1159.
Rushton at Birmingham, England, Apostle J. W., 315.
Rusnell, J. J., To labor in new place, 341.
Rust, Michigan, Seven-week revival at, 1597.
Ryberg, Louis, The Gospel is true, 277.
Sacrament of the year on New Year's day, First, 6.
Sacramento, California, 312.
Saginaw church February 5, To open, 135.
Saginaw, Michigan, 27, 249, 572, 1211.
Saint Clair, Michigan, 471, 1496.
Saint Clair, Michigan, Men's Herald club at, 423.
Saint Joseph young people conduct visiting campaign, 1286.
Saint Louis conference centers attention on young people, 825.
Saint Louis County, Finds workers in, 467.
Saint Louis, Missouri, 603, 1371.
Saint Paul, Minnesota, 1085.
Saint, Thankful he is a Latter Day, 789.
Saint Thomas, Ontario, 475.
Saints, Hungers for association of, 180.
Saints, Joys in meeting with, 1552.
Saints, Misses association with, 821.
Saints pray for small group? Will, 1552.
Salt Lake City, Utah, 1401.
Salter, M. L., Our individual responsibility, 629.
San Antonio, Texas, 728, 1560.
San Bernardino adds fourteen to church roll, 1511.
San Bernardino, California, 344, 953, 1533.
San Bernardino has D. O. U. class, 935.
San Diego, California, 689.
San Francisco, California, 765, 1593.
San Francisco young people communicate with Hawaiian youth through G. J. Waller, 734.
Santa Ana, California, 380, 858, 1404.
Santa Barbara, California, 125, 1462.
Santa Barbara from struggling mission to thriving branch, 104.
Santa Barbara young people enjoy mountain camp, 1031.
Sarnia, Ontario, 1646.
Saskatchewan reunion, Cooperation keynote of southern, 1063.
Saskatchewan young people, Eventful convention of Northern, 411.
Saskatoon, Saskatchewan, 119, 699, 855, 1493.
Sault Saint Marie, Ontario, 1368.
Scandinavia, Missionary activities in, 1591.
Scandinavian mission enjoys divine blessings at tenth annual Whitsuntide meetings, 857.
Schall, Mrs. J. L., Long isolated member keeps in touch with the church, 1456.
Schmidt, D. H., My Christmas of 1932, 116.
Schrunk, Francis, Blessed in keeping the law, 1270.
Scott, Mrs. Sarah, A dream and its fulfillment, 181.
Scranton, Pennsylvania, 315, 986.
Scranton's pastor now in Maine, 967.
Scriptures, Thankful for clearer understanding of the, 1427.

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Seattle and British Columbia District, 151, 311, 469, 727, 888.
Seattle, Washington, 1498.
Selden, Kansas, 919.
Senlac, Saskatchewan, 572.
Service, Would prepar for, 1552.
Services, Attended spiritually helpful, 1107.
Services, Three weeks of, 1623.
Services resumed, Hopes to see regular, 1621.
Sessions, Charles L., Appreciates the ministry of the Spirit, 596.
Severy, Fred A., The gospel his treasure, 309.
Sharp, T. B., The greatest blessing, 692.
Shaw, Mrs. Birdie, Longs to meet with members of the church, 1367.
Sheehy in radio worship service, Many join Brother J. F., 340.
Shelley, Buell, How they are keeping the law, 1490.
Shenandoah, Iowa, 1047, 1562.
Shenandoah younger generation believes in organization, 1063.
Sherman, Mrs. Elva, God is ready to bless, 1523.
Shidler, Oklahoma, 476, 828.
Shidler, Oklahoma, Young preacher at, 1649.
Shields, Patriarch John, very busy, 903.
Shippy, Williams, Assurance brings happiness, 1490.
Shoemaker, M. R., Saints' prayers are answered, 213.
Sick among you?" "Is any, 405.
Sick are blessed with healing, The, 1367.
Silver Lake reunion, Northwesterns will remember, 1095.
Simmons, Mrs. M. A., The gospel precious to her, 1621.
Simmons, S. W., Happy when telling the old, old story, 180.
Sioux City, Iowa, 315, 953, 1528.
Six, Mrs. Deal, Directs winners of Senator Copper trophy, 775.
Sloan, James A., God answers our prayers, 1367.
Smith, at Joplin, Large district gathering greets President F. M., 216.
Smith, Carrie, Trust in the Lord, 1107.
Smith, Henry C., A last word of testimony, 80.
Smith, Mrs. Henry, The testimony of daily living, 1426.
Smith, President F. M., blesses two grandsons, 775; To Northwest at death of Bishop D. S. McDole, 839; Park of the Pines reunion, 1082.
Smith, W. A., Missionary finds helpful spirit in his field, 466; Continues missionary work with joy, 661; Missionary meetings in Southern Nebraska, 1627.
Society Islands, Apostle C. F. Ellis, 775.
Society Islands, Apostle Ellis arrives in, 999.
Society Islands, Apostle G. G. Lewis, 40.
Society Islands, Apostle receives welcome, in, 1019.
Society Islands, Happenings in the, 440.
Society Islands, Hard times reach, 391.
Solomon, Mrs. M. J., Holds to Faith in isolation, 915.
Somers, Hester, Has received many blessings, 597.
Song of appreciation, 467.
South Addison, Maine, Conference at, 1431.
Sousy, Alice, Thankful for healing, 244.
South Bend-Mishawaka Branch, 476, 728, 1275, 1563.
South Boardman, Michigan, 1338.
Southern California, First reunion in four years for, 1190.
Southern California reunion an outstanding experience, 1208.
Southern England and Wales, Annual district conference of, 1146.
Southern Indiana District, 827.
Southern Indiana missionary, Notes from, 1457.
Southern Michigan and Northern Indiana, 920.
Southern Nebraska, Missionary meetings in, 1627.
Southern New England conference, 471.
Southern New England departmental conference, 1526.
Southern New England district ministerial conference and reunion of, 1081.
Southern New England, Evangelist and Sister J. A. Gunsolley in, 455.
Southern Ohio conference highly successful, 1527.
Southern Ohio, Nine baptisms in, 1351.
Southern Wisconsin, 861.
Southern Wisconsin branch presidents give 100 percent attendance, 1351.
Southern Wisconsin, Conference for, 1399.
Southwestern Iowa, Special conference for, 792.
Southwestern Texas, Apostle R. S. Budd in, 346.
Southwestern Texas, Events in, 1372.
Sowell, Mrs. Lillie Guyer, would be an example, 1075.
Sperry, Oklahoma, 603.
Spirit an ever ready comfort, 853.
Spirit of the Master within, Keep the, 693.
Spiritual stepping stones, 1588.
Spokane has parent-teacher meetings, 1543.
Spokane priesthood institute and conference, 1648.
Spokane, Washington, 247, 1146, 1558.
Spokane young people, "Tenth legion" for, 231.
Spring River district conference, 1560.
Spring River District has good financial standing, 135.
Spring River district reunion, 1150.
Spring River District says farewell to Elder Lee Quick, 743.
Spring River district. Semiannual conference for, 764.
Spring River young people, Inspirational convention for, 345.
Stark, Helena, The everlasting promise, 788.
Sterrett, Mrs. Emma J., How happy we can be! 1271.
Steubenville, Ohio, 951.
Stickley, Gerald, Obedience to law brings blessings, 1302.
Stiegel, Mrs. John C., Prolonging the "cloudy days," 1457.
Stobaugh, Edna, The greater assurance, 532.
Stone church intermediate girls prove themselves good guests, 359.
Stone church, Two hundred and fifty voices sing Easter story at, 487.
Stonington, Maine, 89.
Stoutenberg, Mrs. A., The beauty of following Christ, 1426.
Superlatives, 1351.
Supplication, A, 1141.
Sutton-in-Ashfield Saints, A New church for, 1175.
Swain, G. C., For international friendship, 1523.
Swann, Q., The sick are blessed with healing, 1367.
Sweden and Denmark, Good response, 535.
Swenson celebrates eightieth birthday, Elder Swen, 326.
Sylvania, Ohio, 633.
Tabor, Iowa, 664.
Tacoma, Washington, 1179.
Tahitian language, Hymns in, 1416.
Tary, O. J., Again president of Wheeling district, 1254.
Tawas City, Michigan, 248, 955.
Teeters, Mrs. J. A., God bless the church, 46; For the sake of Christ and his church, 117.
Terry passes on, Sister J. M., 455.
Test? Shall we stand the, 597.
Testimonies prove truthfulness of gospel, Many, 149.
Testimonies that have impressed me, Two, 883.
Testimony, A last word of, 80.
Testimony, A living, 821.
Testimony is confirmed, 1271.
Testimony may help, Your, 148.
Testimony of daily living, The, 1426.
Testimony of true conversion, A, 756.
Testimony to bear, Everyone has a, 660.
Testimony, Would live her, 757.
Texas, Excellent conference for Central, 279.
Thankful for blessings, 341.
Thanks, Ways we can express our, 46.
Thanksgiving, 1511.
Thayer, Missouri, 478, 700, 794, 986 1148.
Thayer, Missouri, Tent meetings at, 967.
Thiehoff, Grace, A heavenly manifestation, 500.
Thiles, Mrs. Anne, Thankful for blessings, 341.
Thomas, J. H., A time for praise and thanksgiving, 47; Finds progressive group at Hammond, 1456; "Is any sick among you," 404.
Thomas, Mrs. Mary M., Though isolated, enjoys the gospel, 1456.
Thompson, Anna, This is God's work, 915.
Thompson, Merle, I have good faith, 983.
Thune, Nebraska, 542, 794, 955, 1273.
Tigris Branch, 409, 700.
Tigris Branch builds home for pastor, 391.
Tigris young people and leaders, 679.
Time is short, The, 501.
Tithing, Adversity teaches law of, 1141.
Tithing, Nickles pay her, 1395.
Tithing, What of the law of, 404.
Toledo, Ohio, 25, 1648.
Topeka, Elder J. W. A. Bailey at, 583.
Topeka junior choir invited to take part in State Fair program, 712.
Topeka, Kansas, 313, 631, 1051, 1430. Toronto District, 922.
Toronto district reunion, 1149.
Toronto, Ontario, 57, 566, 859, 922, 1241.
Toronto women make interest payment, 6.
Trapp, Carrie, Cause to rejoice, 80.
Traver, Bishop E. L., recovering, 839.
Traverse City, Michigan, 188, 474, 698, 759, 794, 924, 985, 1112, 1496.
Traverse City, Michigan, Thirtieth anniversary for, 166.
Traverse City officers assist neighboing groups, 679.
Trenton, Missouri, 856.
Trials, We should be grateful for, 693.
Trosper, Lena, M., What of the law of tithing? 404.
Troyer, Luther, Appreciates blessings of church, 788.
Truth, Isolated members rejoice in, 1171.
Truth, Loves the, 1553.
Truth, Thankful at finding the, 466.
Ullom, Lorenzo D., A testimony read at the fiftieth anniversary of Wheeling Branch, 852.
Underwood, Iowa, North Star Branch at, 120, 924.
Underwood, Iowa, Three young men are ordained at, 903.
Underwood young people file inventories, 487.
United States helps in work of English district, Visit to the, 564.
Utah District, 887.
Utah District, Effective work in, 967.
Utah District, Going forward in, 1016.
Utah District, New officers in, 1383.
Utah District, Rally day programs for, 727.
Valley Center, Michigan, 278.
Vancleave, Mississippi, 824, 1084, 1244.
Vancouver, British Columbia, 1432.
Vanderwood, J. E., What a persistent effort can do, 407.
Vaughn is dead, Joseph C., 326.
Vaughn, Mrs. Bertha, 404.
Velt finds increasing interest in Oregon, Elder Harold I., 1047.
Velt, Harold I., Outstanding encouragement in missionary work, 25; An interesting experience, 628; Northwestern reunion a blessed experience, 1111.
Vigil, John, Young people should study languages, 437; Corrects a statement, 789.
Vinalhaven, Maine, 796.
Virginia to bear testimony of gospel, Visits old home in, 245.
Vision, Blessed with divine, 181.
Vision, Convinced of truth by, 501.
Vision is fulfilled, 1107.
Vision-testimony that has helped many, 436.
Visitors to convention, 807.
Wade, Mrs. Daniel P., Rejoices in gospel blessings, 1075.
Wagner, South Dakota, 56, 249, 440, 477, 951.
Wales, Missionaries visit, 1383.
Waller, Ordained a patriarch, G. J., 391.
Walmsley, Thomas G., Song of appreciation, 467.
Warren, C. S., Impressions of the priesthood task, 277.
Washington, District of Columbia, 380, 1347, 1593.
Washington, District of Columbia, Great day for Saints in, 359.
Washington, District of Columbia, Members are meeting regularly, 1320.
Washington, Oklahoma, 412.
Washington youth hub of Sunday evening activities, 1446.
Washington, District of Columbia, 1341.
Washunga, Oklahoma, 920.
Washunga, Oklahoma, Cottage service at, 1623.
Waterloo, Iowa, 922, 1432.
Webb City, Missouri, 474, 989, 1495, 1649.
Webb, Saskatchewan, 1373.
Wedding anniversary for Doctor and Mrs. Joseph Luff, Sixtieth, 712.
Weedmark honored in her field of work, Mrs. Fern, 295.
Wells, Michigan, 1275.
Wells, Michigan, extends its reach, Branch at, 1254.
Wellsburg, West Virginia, 478.
Wellsburg, West Virginia, priesthood, Five added to, 1254.
West Branch, Michigan, 317.
West Pullman Choir lends loyal aid, 1222.
West Pullman, Illinois, 1116.
Western-Central Oklahoma reunion, 1209.
Western-Central Oklahoma reunion, City officially welcomes, 1190.
Western Montana reunion, 1175.
Western Montana reunion, Three baptized at, 1182.
Western Oklahoma. Successful conference for, 603.
Wettengel, Elsie G., A testimony of true conversion, 756.
"What lack I yet?" 1303.
Wheeling Branch, A testimony read at the fiftieth anniversary of the, 852.
Wheeling Branch fifty years old, 743.
Wheeling District, A word about, 519.
Wheeling district conference, 1272.
Wheeling district enjoys successful conference, 507.
Wheeling, West Virginia, 475, 600, 791.
White, Etelka, Gospel message brings joy, 1235.
White George W., God will guide us, 372.
Whiting, Birch, An affirmation of faith, 1013.
Whittemore, Michigan, 1494.
Wichita, Kansas, 27, 1493.
Wife of Horahitu is dead, 263.
Wight, Miss Estella, Returns to editor's desk, 967.

www.LatterDayTruth.org

Wildermuth, L. O., A missionary chronicle, 16; Missionary activites in Montana, 506.
Willapa, Washington, Branch to be organized, 1095.
Willey, Lawrence, Gospel stands test of investigation, 789.
Williams, Virginia Ann, Wishes young people could sense responsibility, 629.
Willing to cooperate, 1491.
Williston, North Dakota, 603, 733.
Wilson, Press notice for Newman, 279.
Wilt, Ralph F., Overcomes Wasteful habit, 821.
Wimer, Oklahoma, 728, 920, 1084, 1240.
Wimer, Oklahoma, Missionary meetings at, 573.
Windsor, Ontario, 185.
Winnipeg, Manitoba, 1558.
Winnipeg, Manitoba, Thirty-one baptized, 1543.
Wisconsin, Missionary activities in, 1182.
Wixom, G. H., Encouraging response to missionary meetings, 80.
Women at work, The, 199, 263.
Women hold week-day morning prayer meeting, 135.
Women make contribution, 903.
Wood, Clara, The gospel her all, 660.
Woodbine, Iowa, 920.
Woodbine reunion a great success, 1113.
Woodward, Oklahoma, 440.
"Word of Wisdom" centennial, 231.
Work grows dearer each year, 820.
Work in a new place, Beginning the, 1171.
Worship at world-wide prayer time, Isolated one, 467.
Wray, Colorado, 759, 1114, 1340, 1498.
Wyman, Mrs. Mabel, God's promises are sure, 308.
Wyoming members discuss their problems, 1446.
Yager, J. H., Copra price is falling, 411.
Yakima, Washington, 123, 444, 728, 1368.
Yakima young people will give gift, 423.
Yates, Mrs. Myrtle, Counts her blessings, 1013.
York, Jessie W., Guidance through difficulties, 629.
Young, Mrs. Clara J., Blessings in the gospel, 533.
Young people, Comprehensive program for, 295.
Young people could sense responsibility, Wishes, 629.
Young people undertake big goal, 903.
Young people's missionary services highly successful, 503.
Youngstown, Ohio, 572.
Youngstown, Ohio, Miss Amy Glassford leads choir at, 551.
Youth and the restoration, Greatful for, 309.
Youth conference. Brief messages from the, 807.
Youth conference, "Camp Zion," at, 807.
Yuma, Colorado, 120, 1020.
Zion of consecrated lives, Let us build, 724.
Zonker. Samuel M., Let us press on, 661.
Zuher, Evelyn. Would prepare for service, 1552.

The Bulletin Board

Accredited institute, 767.
Accredited institute, 958.
Address correction, 926.
All-day meetings, Netawaka, Kansas, 829; Lancaster, Ohio, 893; Harrison, Michigan, 990; Armada, Michigan, 1470.
Anniversary celebration, 1309.
Anniversary services, 1245.
Announcement, 926.
Annual all-day services, 766.
Appointment of Bishop's Agent; J. H. Yager, 445; Stephen Robinson, 735; W. H. Gunn, 829; Monte Lasater, 862; Samuel Warrell, 862; Walter Johnson, 893; Arlie D. Allen, 893; C. Kaat, 925; Franklin Steiner, 958; C. M. Mitchell, 958; George W. Hall, 1342; E. F. Yerrington, 1470.
Appointment of branch solicitor, Notice of, Arizona and New Mexico, 989.
Appointment of financial agent, Bishop D. S. McDole, 350.
Armada, Michigan, Afternoon meeting at, 637.
Barberton night services discontinued, 767.
Central Michigan young people to meet, 1406.
Change hours of meeting, 1407.
Change of conference date, New York, 702.
Clinton, Missouri, District, 350.
Conference and convention: Vinelhaven, Maine, 1214.
Conference and young people's rally, Stake, 254.
Conference appointment, 925.
Conference canceled, 255.
Conference changed, Place of, 958.
Conference minutes; Alabama, 30; Central Illinois, 93; Southeastern Illinois, 158; Northeastern Kansas, 159; Southern Nebraska, 220; Des Moines, 285; New York and Philadelphia, 318; Central Michigan, 509; Kentucky and Tennessee, 509; Arkansas and Louisiana, 510; Pittsburgh, 510; Kirtland, 637; Western Maine, 797; Western Michigan, 797; Southern Saskatchewan, 990; Arkansas and Louisiana, 1054; Kentucky-Tennessee, 1054; Northern California, 1087; Holden Stake, 1245; West Virginia, 1246; Northeastern Kansas, 1439; Southern Nebraska, 1438; Kentucky - Tennessee, 1438; Southern Indiana, 1470; Northern Michigan, 1502; Northeastern Illinois, 1502; Western Maine, 1563; Northwestern Iowa, 1563; Kansas City Stake, 1599.
Conference Notice, Southwestern Texas, 63; Des Moines, 93; Mobile, 93; Arkansas and Louisiana, 93; Arkansas, 93; Central Texas, 93; New York and Philadelphia, 126; Lamoni, 158; Northeastern Nebraska, 191; Kentucky and Tennessee, 220; Pittsburgh, 254; Southern New England, 285; Central Michigan, 318; Kirtland district, 318; Western Oklahoma, 350; Southern Ohio, 350; Wheeling, 381; Southern California, 381; Eastern Maine, 508; Western Maine, 508; Southern Michigan and Northern Indiana, 508; Spring River District, 605; New York District, 605; Nauvoo, 637; Western Michigan, 637; Kentucky and Tennessee, 637; Northeastern Illinois, 670; Southern Wisconsin, 707; Arkansas and Louisiana, 797; Southern Missouri, 797; Eastern Montana, 797; Northern Saskatchewan, 829; Southern Missouri, 829; Highland Branch, Ohio, 862; Southern Saskatchewan, 893; Northeastern Kansas, 925; Southern Indiana, 925; Western Colorado, 925; Alberta District, 925; West Virginia, 990; Central Michigan, 1022; Wheeling District, 1054; Southwest Texas, 1086; Pittsburgh, Pennsylvania, 1086; New York, Philadelphia, 1119; Toronto District, 1119; Kentucky-Tennessee, 1151; Minnesota, 1151; Chatham District, 1183; Northern Wisconsin, 1214; Southern Ohio, 1214; Southern Nebraska, 1245; London District, 1245; Southern Wisconsin, 1277; Northeastern Kansas, 1277; Northern Michigan, 1309; Portland District, 1309; Central Nebraska, 1342; Nauvoo, 1342; Northeastern Illinois, 1374; Alabama, 1406; Northwestern Iowa, 1437; Spring River District, 1470; Southeastern Illinois, 1501; Southwestern Kansas, 1501; Kentucky and Tennessee, 1501; Central Illinois, 1501; Western Oklahoma, 1599; Northeastern Kansas, 1627.
Conference postponed, 925.
Conference-reunion notice; Utah, 829; Eastern Michigan, 925, 990.
Convention notice; Rich Hill, Missouri, 926.
Correction, A, 797, 1086, 1119.
Creola, Ohio, all-day meet at, 1119.
Des Moines District, Special service for, 1470.
Des Moines to give play, 735.
Detroit, 1374.
District Conferences: Clinton, 797.
District Conventions: New York, 1245.
District services, Week of special, 893.
District young people's convention, Portland district, 381.
Florida members, Communion service for, 1502.
Florida Saints, Notice to, 93.
Graceland broadcast program, 350, 382, 412, 445, 479, 509, 543, 575, 607, 639, 670, 703.
Graceland home-coming program, 1245.
Harvest, thanksgiving union meeting, 1183.
Home-coming and Rally Day, 1054.
Home-coming, Two-day, 1183.
Instructions from bishop's agent, 479.
Kansas City Central Home-coming, 1245.
London district, June, 1933, Services in the, 767.
London District ministerial conference, 1151.
Marriages: Schafer-Fisher, 63; Mathis-Troyer, 926; Bachman-Elwell, 926; Schaar-Shick, 1151; Benedict-Brown, 1214; Fabin-Ryhal, 1310; Hill-Carlson, 1407.
Michigan young people's convention, Special entertainment for, 1437.
Ministerial conference postponed, 829.
Ministerial conference: Southern New England, 797.
Ministerial institute, 1535.
Ministerial missionary institute, 1501.
Musicians, Notice to, 1437.
Nauvoo, Meeting at, 766.
Nauvoo reunion, Credit class work at, 926.
New Addresses: D. B. Sarden, 158; E. J. Gleazer, 158; Delbut Lewis Vining, 220; E. R. Davis, 255; Roy F. Healy, 255; G. G. Lewis, 574; William Patterson, 574; Apostle D. T. Williams, 702; J. L. Verhei, 767; Lee E. Root, 895; Harold I. Velt, 926; J. L. Verhei, 1151; Apostle D. T. Williams, 1183; A. C. Barmore, 1183; Gomer T. Griffiths, 1214; Charles Fry, 1278; Leonard Houghton, 1278; John W. Rushton, 1563; Leonard Houghton, 1563.
New York District, Tentative program for fall 1933, 1151.
Northern Wisconsin, Week of meetings in, 766.
Northwestern Kansas, No reunion for, 893.
Notice, 1406.
Notice of silence, 255.
Notice to Eastern Quorum of Elders, 797.
Notice to singers, 1627.
Notice to Southern New England District, 1406.
One-day meetings: Netawaka, Kansas, 574; Park of the Pines, 735.
O. T. Z. convention, 542.
O. T. Z. Rally, 1309.
Our Departed Ones: Eva B. Robinson, 30; Edward Parmlee, 30; Fredericka Ginthardt, 30; Andrew Jackson Damron, 30; Elsie Orville Ellis, 30; Maitland S., Fordham, 30; Joseph Henderson Winn, 30; Alfred Stanley Barnard, 30; Mary Jane Phay, 30; Elizabeth Jarvis Bartel, 31; Maude Handy Price, 31; Ophelia Adeline McEnterfer, 31; Anna Marie Christensen, 31; Wilford Clyde Green, 31; Charles Dennis, 31; Erma Willets Fee, 31; Frances Ellen Wilson, 31; Thomas Jenkins, 31; Louisa Bell Lee, 31; Guy L. Foster, 31; Estella Loar Loveland, 63; Sarah Adelaide Gard, 63; Anna Liza Wait, 63; Andrew J. Damron, 93; Frederick C. Volz, 93; Sophia Moesch Hart, 93; William Newton, 94; Raymond Theodore McKee, 94; Pearl Ellen Petersen, 94; Celia L. Potter McCallum, 94; Bessie Gentry Rowlett, 94; Phila Sophia Williston, 94; Beulah Rorah Dixon, 94; Lucinda Wood Nuckles, 95; Ethel Oliver Hayton, 95; Rusha A. Johnson, 95; Helen Curtis Patton, 95; Rebecca McNulty, 95; Maude Elwood Calkins, 95; Addie Larson Ellison, 95; Jasper M. Richards, 126; Mary Speaks Harmon, 126; Theodore Thoreson, 126; Ellen Westhead Rule, 126; Janet Wilson Baillie, 126; Lewis Jenkins, 127; Milton J. Gilbert, 127; Lorenzo Walter Reynolds, 127; Mary Ann Hook, 127; Cloe Isibel Cole Wiggins, 127; Almond Stanhope Hall, 191; Amy McDaniel Holmes, 191; Aaron Saures, 191; Rose Barbara Burger, 220; Sarah F. Dillon Christian, 220; William S. Groves, 220; Ada Betts Baker, 220; Homer Lee Elrod, 220; George Louis Parnal, 220; Lily Stevens Cates, 220; Clara Holden Richards, 220; Fannie F. Hunley, 220; Carol Jean Luce, 220; Mary Fent Cole, 220; Elizabeth Benthem Conner, 220; Hannah Jane Trefern, 221; Florence Howell Byrn, 221; Elizabeth J. Parkin, 221; Nellie Murray Kutt, 221; Walter L. James, 221; Margaret Eaton Sherman, 221; Dorothy Lou Kyser, 221; William G. Hartnell, 221; W. A. Hawkins, 222; John A. Grant, 222; Francis A. Evans, 222; Eliza Larkey Woods, 223; Mary Hawley Condit, 223; Emma Bishop Curtis, 223; Josiah M. Curtis, 223; Mary E. Cummings, 285; Sadie Elizabeth Plain, 285; Irene Keith Roan, 286; Eugene E. Holman, 286; Minnie Dallis Black, 286; Alma Gilberta Davenport, 286; Catherine Vail Bundy, 286; Mary Benson Sprinkle, 286; Floyd William Weatherman, 286; David Wesley Caselman, 286; Guy W. Johnson, 286; Martha Cary Chappelow, 286; Eleanor Mae Bennett, 286; Margaret Burch Phillips, 286; Juliette Gillette Snider, 286; George E. Clark, 287; Mary Jane Wiley, 287; Verlyn Ebert, 287; Calvin Nephew, 287; Louis Jasper Maynard, 287; Elsie Jensen Drebis, 287; James Baldwin, 318; Andre J. Wicker, 319; Elkanah Craven, 319; Cora Ester Wood, 319; Harriett Hawkins Leeper, 351; Frederick Eugene Koehler, 351; Mark Dopp, 351; William Hyslop, 351; Bert Milton Welch, 351; Frances Maria Sanderson, 351; Ida Tennant Mavis, 383; Rebecca Cato Craven, 383; Ina Myers, 383; Mary Johnson Potts, 413; Hanna C. Bueb, 413; Samuel Twombly, 413; Richard Savery George, 413; Joseph C. Vaughn, 413; William H. McCoy, 413; Clara Webster Ordway, 413; John Austin, 413; David Archibald, 413; Phillip J. Schaefer, 414; Eliza Geeson Cowlishaw, 414; Charles Thomas Orr, 414; William E. Williams, 414; Ida Lockling South, 414; Myrtle Beverly Luke, 414; John Alfred Steffee, 414; Isabel Fry Coon, 414; Howard Harris Bennett, 414; John Austin, 414; John Lawrence White, 414;

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Victoria Shippy McQueen, 414; Myron James Durfee, 415; Eliza Meyers Grayless, 415; Frank Jessimera Hoisington, 415; John T. Richards, 415; Cornelius Quick, 415; Margaret Elinor Simmons, 446; Aves Foster Westover, 446; Harriett Allan, 446; Joseph Bentham, 447; Charles Henry Anway, 447; Celestia Horton Sanderson, 447; Mary Jane Terry, 510; Bessie Mae Martin, 510; George H. Bacheller, 511; Inez M. Bacheller, 511; John Franklin Drown, 511; Mary Ann Sims, 511; Lena Sprague Shoemaker, 511; Clara Allen Johnson, 511; Mary M. Sparling, 511; Lyle Evans Heide, 511; John W. Armitage, 511; William Henry Bloom, 542; Eliza Thomas Jones, 542; John Everett, 574; Betty Ruth Kurl, 575; Walter A. Page, 605; Joseph E. Twining, 605; Alva Prentice Thomas, 605; George Todd Mottashed, 605; Emma A. Holsteen, 605; William A. O. White, 606; Benjamin Watkins, 606; Laura Burket Hoover, 606; Alice Chaney, 606; Edward Lynn Dawson, 606; Lois Jean Logemann, 606; John Scott, 606; Alvin Jay Guild, 606; Annie Elizabeth Birmingham, 647; Luvenia Roberts, 637; John Henry Hascall, 637; William Parren Slonecker, 638; Howard Orlando Myers, 638; Malinda Elmira Stainton, 638; Ralph Ensley, 638; Charles Monroe Smith, 638; Jerome H. Williams, 638; Joseph Minier, 638; Ellen M. Leach, 638; Jennie G. Hoffman, 670; Cynthia Belden Smith, 671; Francis Walter Chappelow, 671; Robert Owen Self, 671; Nancy Jordan, 671; Ella M. Foster, 702; Martha Newman Blue, 702; Helen Schwarz Hartshorn, 702; Emma Holmes-Rallings, 702; Max Edward Herndon, 702; Emma L. Ratcliffe, 703; Alma Allan Inman, 703; David Graham, 735; Caroline Graham, 735; Ruth Ann Founds, 735; Margaret Z. Biddle, 797; Eda Davis Gilbert, 797; Bertha Mae Boyd, 797; J. William H. Ferguson, 797; Lucy Jane Curtis, 797; Joseph Martin Post, 798; Joseph J. Vanderwood, 798; Russel L. Herring, 798; Marilla Needham Elswick, 798; Norman Gould Greene, 798; Wentworth Holmes, 798; Dennis Garfield Oats, 798; Garry Elsworth Omans, 799; Naomi Hutchinson, 799; L'Amyra Hattie Picraux, 829; William Albert Parker, 829; Sarah Elizabeth Bower, 829; Albert Edward Martin, 830; George Thomas Woodhead, 830; Agnes Garner Riepe, 830; Dama Henry Gray, 830; Hiram McClellan Wight, 830; R. D. Omans, 830; Edith Moe Comly, 831; Rolla Adair Brunson, 862; Goodman L. Hayer, 862; Sarah Elizabeth Nelson, 862; Sarah Ann Olsen, 862; Jennie D. Lane, 862; Martha Campbell, 863; John Henry Logeman, 863; Annina Jensen Peterson, 926; Rufus S. Peters, 927; Chauncey Alvin Saxton, 927; Thomas H. McMillen, 927; Sarah E. Coffman, 927; Hiram Parks, 958; Alice Irene Morgan, 958; Elizabeth Newport Johnson, 958; Emery F. Eaton, 959; Daniel T. Haskell, 959; Mary Brumley, 959; Hallie J. Dennie, 959; Richard Thompson Walters, 959; Julia Anna Koehler, 959; Harold Henry, 990; Leonard J. James, 990; Samuel Fass, 991; Jessie Richardson, 991; Joseph Oliver Ridgway, 1022; Susan Umphrey, 1022; Glenn E. Holmes, 1022; Ernest Franklin Graves, 1023; Charles Henry Isleib, 1023; Ester Redrup White, 1054; Hattie Dora Patrick, 1054; John T. Smith, 1054; Richard B. Anderson, 1055; Martha Ann Ward, 1086; Alta Boren Carbee, 1087; Sarah E. Vance, 1087; Tellie E. Langley, 1087; Myrtle Elizabeth Gray, 1119; Christopher Dippel, 1119; Marguerite Elizabeth Heaviland, 1151; Jacob Friend, 1151; Rosetta Watson Ahrens, 1214; Rosina Bond Brainerd, 1214; Ella Louise Bennett, 1214 Orville Leo Lynch, 1214; Ralph William Towers, 1214; Clement Junior Ellis, 1215; William N. Hanner, 1215; John McMillen, 1215; Edgar E. Briggs, 1215; Hazel Goolsby, 1215; Mary Elizabeth Seward Benedict, 1215; Amy T. Gurwell; 1246; John T. Smith, 1246; Charles Ernest Lukenbill, 1247; Henry Christian Jensen, 1247; Eva Marie Herman, 1247; Charles Orin Wood, 1278; Maude E. Trumble, 1278; John J. Bailey, 1278; T. J. Sheppard, 1279; Rebecca Vann, 1279; Anna Terry Neely, 1279; Mark Oliver, 1310; Mary J. Provost, 1310; Helen Mae Hale, 1310; Lulu Coon, 1310; Eleanor Murray, 1342; Charles E. Lentz, 1342; Ida King Mottashed, 1342; William Henry Dobbs, 1342; Emma Johnson Watson, 1342; Henry Richard Mills, 1342; Bessie Ruth Kain, 1343; Thomas George Scott, 1374; Arthur Mayne, 1374; Minnie Garner Marrow, 1374; John Chapman, 1375; Mary Almeda Acker, 1375; Charles Martin Mills, 1407; Margaret Caldona Snow, 1439; Bessie Ruth Wolfe, 1439; Guy Emmerson Moore, 1439; Ralph R. Welday, 1439; Thomas Jefferson Sloan, 1471; Ruth Ann Beekman, 1471; Lacretia Ann Pennock, 1471; Emma Cornelia Egel, 1471; Francis John Squire, 1502; Russel W. Stahlle, 1502; William B. Leland, 1503; Betty Ramsey Goodwin, 1503; Alexander Owen, 1503; Elizabeth Ingraham, 1535; Alice May Epperly, 1535 Edward Arnold Sample, 1535; John Calvin Calhoon, 1566; Maria Sophia Lundquest, 1566; Joseph Anthony Casteel, 1566; Mabel L. Wipper, 1599; Comorah L. Thornburgh, 1627; Mary Etta McConnaughty, 1627; George Edward Moore, 1627; Ellen C. Robbins, 1630; Hattie Maria Willoughby, 1630; Martha A. Andrews, 1631; Alta Fern Baughman, 1631; Lewis, W. Pate, 1631; Laura Ellen Hutchinson, 1631; Eleanor Emily Lucas, 1631.

Park of the Pines Musicians, Notice, 926.

Pastoral; Rock Island District, 381, 637, 829, 1151, 1278, 1406; Kirtland District, 893; Southern Michigan and Northern Indiana, 1183; New York and Philadelphia, 1470.

Pittsburgh, Pennsylvania, District, Meetings to be held in, 574.

Priesthood conventions, Mobile, Alabama, 412.

Priesthood Institute, 1563.

Request prayers, 382, 479, 542, 574, 670, 702, 767, 829, 926, 1022, 1183.

Reunion and conference notices, 766.

Reunion notices, Northern and Western Michigan, 412; Kentucky and Tennessee, 637; North Dakota, 670; Toronto District, 766; Northern and Western Michigan, 893; Southern California, 894; Oklahoma, 894; Spring River, 894; Lamoni, 925; Seattle and British Columbia, Portland and Spokane, 925; Northwestern Iowa, 925; Western Montana, 958; Far West, 989.

Reunion schedule, Tentative, 318, 350, 383, 413, 446, 479, 509, 543, 575, 607, 639, 671, 703, 735, 767, 799, 831, 861, 894, 924, 991, 1023, 1054.

Smith to be in Southwestern Texas, President F. M., 479.

Southern Illinois reunion called off, 1053.

Southwestern Texas District meetings, 445.

Southwestern Texas, No reunion for, 862.

Special notice, 670.

Saint Clair Branch, Home-coming and rally day for, 1119.

Three-day meetings, Ribstone, Alberta, 925; Eastern Colorado, 1022.

Two-day convention: Mapleton, Kansas, 1273.

Two-day institute: Wichita, Kansas, 1278.

Two-day meetings: Clinton District, 508; Caseville, Michigan, 1183.

Young people's convention and institute: New York and Philadelphia, 412.

Young people's conventions: Eastern Nebraska and Western Iowa, 93; Seattle and British Columbia, 126; Saskatoon, Saskatchewan, 158; Toronto, 767.

Young people's institute: Holden Stake, 1119.

NEWS OF CHURCH AND HOME

(Continued from page 1649.)

dependence to spend the week-end. That night a welcome was given them at the home of Pastor Ira O. Waldron and wife. Music and games furnished the entertainment of the evening. Arletha Fry and Iris LaFern Waldron each gave a reading. Sister Waldron had charge of the evening's entertainment and Sister Clara Stokes the refreshments.

Lowbanks, Ontario

Move Hopefully Into New Year

Business meeting for Lowbanks congregation convened the last Sunday in October, branch and departmental officers being sustained with little change.

November 5, the sacrament service was in charge of District President James Wilson, of Toronto, who was assisted by Elder Clatworthy and Elder Martin Wier, of Niagara Falls. After the morning services, the women's department served lunch in the basement of the church.

An interesting program was rendered at two o'clock in the afternoon by the choir of sixteen young people, mostly nonmembers, with D. MacDonald at the organ and Mildred Clatworthy at the piano. There were instrumental and vocal numbers, readings, and short talks by Elder M. Wier, Brother Walters, Delbert MacDonald, and Austin MacDonald.

November 19, Brother Clatworthy explained the need of the sacrament.

Sister Mildred Clatworthy who recently enrolled in the Saint Catherine Hospital to take up the study of nursing, underwent an operation for appendicitis there, and the members are hoping for her speedy recovery.

Holden Stake

Blue Springs, Missouri

Brother Fred Immer was the speaker the first Sunday night in November. His theme was *"Choose Ye This Day Whom Ye Shall Serve."*

On the second Sunday of the month the Stark sisters, Josephine and Helene, rendered a piano and guitar number entitled, *"Dreaming."* Special music was by the Blue Springs orchestra. A. E. Campbell was the speaker, his topic being *"Stewardship."* In the evening Albert Chapman was the preacher, and his subject was *"Faith and Prayer."*

Bishop J. A. Koehler and Elder Amos Allen met with the Saints November 19, bringing their class instruction. Brother Koehler's theme was *"Prophecy of the Kingdom,"* and Brother Allen's was *"The Financial Problems of the Church."* In the morning Brother Koehler sang a number, *"The Sinner and the Song,"* with a response by a quartet. From them the Saints received valuable instructions.

On Wednesday evening classwork continued, and again on Friday night the workers met for class considerations. Sister Amos Allen gave a reading, *"A Fence or an Ambulance,"* also the song, *"Bring Ye All the Tithes."*

The ladies' quartet of East Independence met with Blue Springs members and assisted with a special number, *"Listen to the Voice of Jesus."*

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NEWS BRIEFS

Into a New Year

For most of us this was a "Giving" Christmas. In many branches of the church Christmas benefits and socials were held, "white gift" services, parties, reunions. The needy were remembered with the necessities of life, food, clothing, fuel. And in the giving all of us have been thrice blessed.

Now the church turns to a New Year with gratitude for the blessings of the past and hope for the future. Looking back over 1933, almost every local group finds that it has made a degree of advancement. Missionary services have increased faith and courage. Baptisms have added to local numbers. Prayers have been answered. Gospel works have been many. Friends have been made. For all these things the Saints are thankful and happy. They are looking now into another year, a "General Conference Year," prayerfully, trustingly.

Toledo Young People Organize

The young people of Toledo Branch have organized under the name "Zion Builders," and chosen as their motto, "Be a good steward." They also have a theme song, and many enthusiastic plans for the year under the supervision of Sister Eleanor Bryant and the presidency of Floyd Holdren. Already they are engaged in a whirl of local activities.

Apostle J. A. Gillen at Webb City, Missouri

The branch at Webb City is much encouraged as a result of a ten-day series of meetings which closed there December 10, Apostle James A. Gillen the speaker.

High Water in Washington State

From Puyallup comes word that the weather man has been trying to give Washington its annual supply of rain, which is considerable, all in a week's time. So great has been the downpour that floods have followed. Almost every bridge has been condemned and water is the highest it has been in twenty years.

Spokane Draws Institute Audience From Many Points

Yakima, Mansfield, Walla Walla and Pasco, Washington and Vay, Sagle and Coeur d'Alene, Idaho, were represented by priesthood and laymembers at the Spokane district conference and institute which convened December 7 to 10. A wonderful spirit prevailed throughout all sessions, and President F. M. McDowell and Apostle McConley were there to help with sermons and class work.

Gala Year for Niagara Falls Branch

"As we look back over the year, it seems we have had more than our share of blessings and happiness," writes the Niagara Falls, New York, reporter. Under the guidance of consecrated officers, the membership have conducted local activities—and there have been many—in the spirit of love and cooperation.

West Pullman Church Dedicated

The West Pullman church at Chicago was dedicated December 3, Apostle J. F. Garver representing the general church in the ceremony. Nearly forty years ago the branch was organized under the leadership of Francis Earle, and two charter members were present at this the culmination of a long-cherished dream, the dedication of their church home. Nine years ago the edifice was erected, the women's department being a prominent factor in the movement.

Sarnia Grateful for Missionary Visits

Checking over the year's activities Sarnia, Ontario, members find that they have real cause for gratitude. They have been the recipients of missionary visits and helps from the following ministry—Apostle D. T. Williams, District President D. J. Williams, Elder Percy Farrow, Elder G. St. John, Elder B. H. Doty, and Elder George Njeim, of Owen Sound District.

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The Bulletin Board

Our Departed Ones

CLUGSTON.—Robert Clugston, age sixty-seven years, two months, and seven days, passed from mortal life, December 7, 1933, at Bloomsburg, Pennsylvania. He leaves to mourn, his wife, brothers, sisters, and many other relatives. Was baptized into the church February 11, 1912, and ordained a teacher June 2, 1918. He lived a consistent Christian life and was kind to and thoughtful of others. The funeral services were conducted by Patriarch George W. Robley, assisted by Pastor Walter Lewis.

ADES.—Ethan Ades was born in Wayne County, Illinois, January 10, 1850. Passed away at the home of his daughter, Mrs. Lillie Lewis, at Boone, Iowa, December 5, 1933. Funeral services were conducted from the Saints' church at Boone, December 8, by W. B. Johnson and F. T. Mussell, after which the body was taken to Ottumwa, Iowa, for interment. Brother Ades married Katherine Ellen Wagner in 1874, and five children were born to them. One passed away in infancy. Left to mourn are, his wife; two sons, Henry, of Woodhull, Illinois; Charles of Rexfield, Iowa; two daughters, Mrs. Nellie Erskine, of Ottumwa, Iowa, and Mrs. Lillie Lewis, of Boone; eight grandchildren, and six great-grandchildren. He united with the church in 1897, and remained a member till his death.

LAMBERT.—Matilda Alzada Kendall was born October 1, 1851, in the State of New York. With her parents, she moved to Wisconsin, and later to Nauvoo, Illinois. After growing to womanhood she was united in marriage to John Lambert. Four children blessed their union, three of whom with her husband, preceded her in death. She made her home for a number of years at Montrose, Iowa, but some months ago went to live with her only surviving daughter, Mrs. Pearl Moore, at Los Angeles, California, where her death occurred November 23, 1933. She united with the church in 1862, and was loyal to her faith. Interment was in Montrose Cemetery, Montrose, Iowa, following funeral services from the Saints' chapel at Montrose December 4, by Elder F. T. Mussell. Left to mourn are the daughter above mentioned; two stepsons, Richard Lambert, of South Dakota; John Lambert, of Summitville, Iowa; one adopted son, Wilfred, of Montrose, Iowa; fifteen grandchildren, and seventeen great-grandchildren.

CAMPBELL.—Harry E. Campbell was born June 23, 1883, in Lapeer, Michigan, and departed this life, December 4, 1933, after an illness of twelve weeks. In 1906, he married Lavina Bryce, of Soo, Michigan. He united with the church in 1904. Besides his widow he leaves to mourn his death, one daughter, Mrs. Oris Campbell Flood; four sisters, Mrs. W. F. Stevenson, and Mrs. Peter Willis, of Detroit, Michigan; Mrs. James Ferguson, Port Huron, Michigan, and Mrs. Nathanael Witmer, Brown City, Michigan, and seven brothers, William and James, Detroit, Michigan; Sandy, Rochester, Michigan; Thomas and Freeman, Pontiac, Michigan; Duncan, of Brimley, Michigan, and John of Hilton Beach, Ontario. One sister, Mrs. George Sidewand, preceded him in death two and a half years ago, being the first to go of a family of thirteen. Funeral services were conducted by Elder Allan Schreur, of Gaylord, Michigan.

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Sunday, 11.00 a. m., music by Stone Church Choir.

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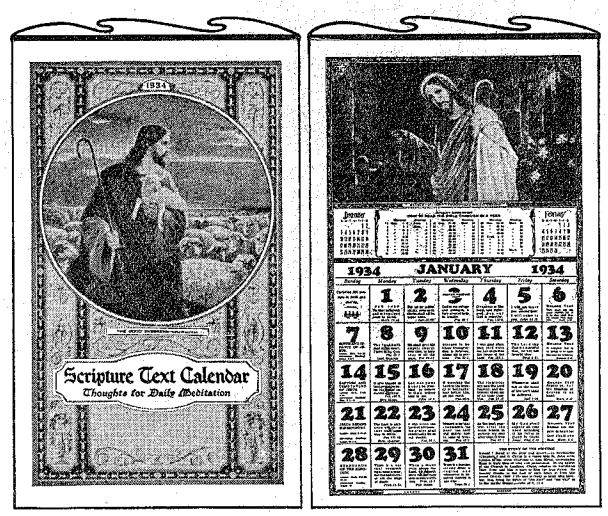

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